

77. Say: O people of the Scripture! Do not transgress the limits in your religion unjustly without truth, and follow not the vain desires of the people who went astray before you, and who led many astray, and strayed themselves from the right way.

78. Those of the Children of Israel who disbelieved, were cursed by the tongue of David, and of Jesus, son of Mary. That is because they disobeyed and they used to transgress.

79. They restrained not one another from the wickedness they committed. Evil indeed was that they used to do.

80. You see many of them making those who disbelieve as their friends. Evil indeed is that which they themselves have sent forth before them, for that Allah's wrath would fall upon them and in the doom they will abide for ever.

81. And had they believed in Allah and in the Prophet and in that which has been revealed to him, they would not have chosen them for their friends. But many of them are of evil conduct.

82. Verily, you will find that the most vehement of mankind in enmity toward the believers are the Jews and the idolaters, and you will find the nearest of them in love to the believers are those who say: We are Christians. That is because amongst them there are priests and monks, and they are not proud.

83. And when they listen to what has been revealed to the messenger (Muhammad) you see their eyes overflowing with tears because they recognize the truth. They say: Our Lord! We have believed, so write us among the witnesses.

84. And why should we not believe in Allah and in that which has come unto us of the Truth? And we hope that our Lord would admit us (into Paradise) along with the righteous people.

85. Because of what they said, Allah has rewarded them with Gardens (of Paradise) underneath which rivers flow, wherein they will abide for ever. And such is the reward of those who do good.

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا
وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ٧٧

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ
دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا
يَعْتَدُونَ ٧٨

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا
يَفْعَلُونَ ٧٩

تَرَى كَثِيرًا مِنْهُمْ يَتَوَكَّلُونَ الَّذِينَ كَفَرُوا لِبِئْسَ مَا
قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَ
فِي الْعَذَابِ هُمْ خَالِدُونَ ٨٠

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا
اتَّخَذُوا هَؤُلَاءِ أَوْلِيَاءَ وَلَكِنْ كَثِيرًا مِنْهُمْ فَسِقُونَ ٨١
لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ
وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ
آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرُكَ ذَلِكَ يَأْتِيهِمْ مِنْهُمْ
قَبِيلٌ مِّنْهُمْ وَهُمْ يَكْفُرُونَ ٨٢

وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ
تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ
رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ٨٣

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَ
نَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ٨٤
فَأَنشَأَهُمُ اللَّهُ بِمَا قَالُوا اجْتَبَيْتَ نَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ٨٥

86. But those who disbelieve and reject Our revelations, they are the companions of the Hellfire.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ
الْجَحِيمِ ﴿٨٦﴾

Lesson-75 : Drinking and gambling

87. O you who believe! Do not make the good things unlawful which Allah has made lawful for you and do not transgress (the limits). Surely, Allah does not love the transgressors.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ
وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾
وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي
أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٨﴾

88. And eat of the lawful and good things which Allah has provided you as food for sustenance, and fear Allah in Whom you believe.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ
بِمَا عَقَدْتُمْ مِنَ الْآيَمَانِ فَكُلُّوا مِنْهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ
مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ وَكِسْوَةُ أُنثَى
رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ
أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ
اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

89. Allah will not take you to task for what is inadvertent in your oaths, however, He will hold you accountable for that which you earnestly swear. The expiation (of breaking a deliberate oath) is to feed ten needy persons with the average food that you provide to your own family, or to clothe them, or to liberate a slave. But he who cannot afford that, he should fast for three days. This is the expiation of your oaths when you have sworn. Therefore, be mindful of your oaths. Thus Allah makes clear to you His revelations so that you may be thankful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ
وَالْأَلَاكُمُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ
لَعَلَّكُمْ تَفْلَحُونَ ﴿٩٠﴾

90. O you who believe! Surely, the intoxicants (strong drinks, drugs, etc), and games of chance (gambling, lotteries, etc), and idols, and divining arrows are all filthy works of Satan. So avoid them in order that you may succeed.

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ
وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ
ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

91. Definitely, Satan seeks to cast among you enmity and hatred by means of intoxicants and gambling, and (thereby) to prevent you from remembrance of Allah and from prayer. So will you not then abstain?

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِنْ
تَوَلَّيْتُمْ فَأَعْلَوْنَا أَلَمَّا عَلَى رَسُولِنَا الْبَلْغُ الْمُبِينُ ﴿٩٢﴾

92. Obey Allah and obey the Messenger and beware of these (abominable) things. But if you turn away (from this commandment) then know that the duty of Our messenger is only to convey the message clearly.

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ
فِيمَا طَعِبُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ
ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَآمَنُوا وَاتَّقُوا اللَّهَ يَجِبُ

loves the good-doers.

الْمُحْسِنِينَ ﴿١٢﴾

Lesson-76 : Hunting

94. O you who believe! Allah will certainly put you to test by making game within the reach of your hands and your spears, that Allah may know him who fears Him unseen. Whoso transgresses thereafter, for him there is a painful doom.

95. O you who believe! Do not kill game while you are in pilgrim's dress (Ihram). And whosoever of you kills it intentionally, he will make an offering of a domestic animal, as a penalty, equivalent of that which he has killed, as determined by two just men among you, and that would be sent to Kaabah; or in expiation, he shall feed poor persons, or the equivalent thereof in fasting, so that he may taste the evil consequence of his deed. Allah forgives whatever (of this kind) may have happened in the past; but if anyone commits it again, Allah will take retribution from him. And Allah is All-Mighty, Capable of Retribution.

96. The game of the sea (and water, like fish) and its use as food is made, however, lawful to you and for the travellers; but to hunt on land is forbidden to you as long as you are in the pilgrim's dress. And fear Allah unto Whom you shall all be gathered.

97. Allah has made the Kaabah, the Sacred House, a standard of security for mankind, and also the Sacred Months, and the animals of offering and the garlands (which decorate their necks). That is so that you may realize that Allah knows whatsoever is in the heavens and whatsoever is in the earth, and that Allah is Knower of all things.

98. You must also know that Allah is very strict in punishment, and that Allah is Forgiving, Merciful.

99. The duty of the messenger (Muhammad) is none else but to convey (the message to mankind). And Allah knows all what you disclose and what you hide.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَبِئْسَ مَا اللَّهُ يُبْدِي مِنْ الْقَبِيدِ
تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَنْ
يَخَافُهُ بِالْغَيْبِ فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ
فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ
وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعِدًّا فَجَزَاءُ مِمَّا قُتِلَ مِنْ
التَّعْوِيرِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بِالْجَبَةِ
أَوْ فِقَارَ طَعَامٍ مَسْكِينٍ أَوْ عَدْلُ ذَلِكَ صِيَامًا
لِيَذُوقَ وَبَالَ أَمْرِهُ عَفَا اللَّهُ عَنْ مَا سَلَفَ وَمَنْ
عَادَ فَيَنْتَقِمْ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿١٥﴾

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَ
لِلْسَيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا
وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿١٦﴾

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِلنَّاسِ
وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ لِتَعْلَمُوا
أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَ
أَنَّ اللَّهَ بِحُلِّ شَيْءٍ عَلِيمٌ ﴿١٧﴾

إِعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ عَفُورٌ
رَحِيمٌ ﴿١٨﴾

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ
وَمَا تَكْتُمُونَ ﴿١٩﴾

100. Say (O Muhammad): The evil and the good are not equal, even though the abundance of evil may attract you. So fear Allah, O people of understanding, that you may succeed.

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ
كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ
تُفْلِحُونَ ﴿١٠٠﴾

Lesson-77 : Bequest

101. O you who believe! Ask not of things which, if made known to you, may cause you trouble. But if you ask about them when the Quran is being revealed, they will be made known to you. Allah has forgiven that (to you), for Allah is Forgiving, Forbearing.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَن شَيْءٍ إِن يُبَدَّ
لَكُمْ تَسْأَلُوهُ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنْزَلُ الْقُرْآنُ
تُبَدَّ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾
قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكَ ثُمَّ اصْبَحُوا بِهَا
كُفْرِينَ ﴿١٠٢﴾

102. A people before you had asked such questions (and when the disclosures were made), then they disbelieved therein.

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ
وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ
الْكَذِبَ وَكَثُرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

103. Allah has not appointed any superstitions in the nature of a Bahira or a Saibah or a Wasila or a Ham. But those who disbelieve invent lie against Allah, and most of them have no sense.

وَإِذَا قِيلَ لَهُمُ تَعَالَوْا إِلَى مَا أَنزَلَ اللَّهُ وَإِلَى
الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَّلًا
كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾

104. And when it is said to them: "Come to that which Allah has revealed and to the messenger", they say: Enough for us is that upon which we found our forefathers. What! Even though their forefathers know nothing and were not rightly guided.

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَن
ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فِي نَارِكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

105. O you who believe! Upon you is the responsibility of your actions only. Anyone who goes astray cannot harm you if you are rightly guided. To Allah you would all return; and then He will inform you of that which you used to do.

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ
أَحَدُكُمْ الْمَوْتَ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا
عَدْلٍ مِّنكُمْ أَوْ آخَرَانِ مِّنْ غَيْرِكُمْ إِن أَنْتُمْ
ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ
تَحْسِبُوهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيقْسِنُ بِاللَّهِ
إِنِ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ شَيْئًا وَلَوْ كَانَ ذَا

106. O you who believe! When death approaches anyone of you and you make a bequest, then let two just men from among you act as witnesses, or two others from outside in case you are traveling in the land and the calamity of death befalls you. If you have doubt about their truthfulness, detain them after prayer and make them to swear by Allah (and say): We will not sell it (our testimony) for any price, even though he

(the beneficiary) be our relation nor we will hide the testimony of Allah, for then indeed we should be of the sinful.

107. But then, if it becomes known that both of them had been guilty of sin (of telling lie), then let two others take their place from among those nearest in kin (to the deceased) and let them swear by Allah (saying): Verily, Our testimony is truer than their testimony and we have not transgressed (the limits of truth), for then indeed we should be of the wrong-doers (if we did so).

108. By adopting this way, it is more likely that they will bear true witness or fear that their oaths would be rejected after the oaths of other witnesses. So fear Allah and listen. And Allah guides not the evil-doing people.

Lesson-78 : Miracles of Jesus

109. On the Day (of Resurrection) when Allah would gather the messengers, then He would say to them: What response was given to you? They would say: We have no knowledge. Surely, You, only You, are the Knower of things hidden.

110. When Allah will say: O Jesus, son of Mary! Remember My favour to you and to your mother; how I strengthened you with the Holy Spirit, so you spoke to the people in the cradle and in youth; and how I taught you the Scripture and wisdom and the Torah and the Gospel, and how you made figure of a bird out of clay by My permission, and breathed into it and it became a bird by My permission, and you healed those who were born blind and the lepers by My permission; and how you brought the dead back to life by My permission; and how I restrained the Children of Israel from harming you when you came to them with clear proofs, and the disbelievers among them said: this is nothing but clear magic!

قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذْ أَذِئْنَا
الْأَشْمِئِينَ ﴿١٠٧﴾

فَإِنْ عُرِثَ عَلَىٰ أَتَهُمَا اسْتَحَقَّ إِشْمًا فَآخَرِينَ
يَقُومُونَ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمْ
الْأُولَىٰ فَيُقْسِمُونَ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ
مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذْ أَذِئْنَا
الظَّالِمِينَ ﴿١٠٨﴾

ذَلِكَ أَذَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا
أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ آيَمَائِهِمْ وَاتَّقُوا
اللَّهَ وَاسْمِعُوا لِلَّهِ لَا يَهْدِيَ الْقَوْمَ
الْفَاسِقِينَ ﴿١٠٩﴾

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ
قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٠﴾

إِذْ قَالَ اللَّهُ لِعِيسَى ابْنِ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ
فَإِنِّي وَكَلْتُكَ وَإِذْ تَدُّكَ بِرُوحِ الْقُدُسِ فَتُكَلِّمُ
النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَ
الْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ
كَهَيْئَةِ الطَّيْرِ بِأَذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا
بِأَذْنِي وَتَبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِأَذْنِي وَإِذْ
تُخْرِجُ الْمَوْتَىٰ بِأَذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ
عَنْكَ إِذْ جُنَّتْهُمْ بِالْبَيْتِ فَقَالَ الَّذِينَ كَفَرُوا
مِنْهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿١١١﴾

111. And when I inspired the disciples (of you) saying: Believe in Me and in My Messenger (Jesus), they said: We believe. Bear witness that we are Muslims.

112. When the disciples said: O Jesus, son of Mary! Can your Lord send down for us a table spread with food from heaven? He said: Fear Allah if you are true believers.

113. They said: We only wish to eat thereof, that we may satisfy our hearts and know that you have spoken truth to us, and that we bear witness to it.

114. Then Jesus, son of Mary, prayed: O Allah, our Lord! Send down to us from heaven a table spread with food that it may be feast for us, for the first of us and for the last of us, and a sign from you. And provide for us sustenance, for you are the best of Sustainers.

115. Allah said: I am certainly sending it down to you, but if any of you disbelieved afterward, I shall punish him with a torment wherewith I have not punished anyone in the world.

116. And (remember) when Allah will say (after reminding him these favours): O Jesus, son of Mary! Did you say to the mankind: Take me and my mother as two gods beside Allah? He will say: Be glory to you! It was not for me to say that to which I had no right. Had I ever said it, you would have certainly known it. You know what is in my mind but I do not know what is in your mind. Truly, You, only You, are the Knower of things hidden.

117. I never said to them anything other than what you commanded me to say: Worship Allah, my Lord and your Lord. And I was a witness over them as long as I lived among them, but when You took me up, You were the watcher over them, and You are witness over all things.

118. If You punish them, they are Your slaves, and if You forgive them, You are Mighty, Wise.

وَاذْأَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي
قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ ﴿١١١﴾

إِذْ قَالَ الْحَوَارِيُّونَ لِيَعِيسَى ابْنِ مَرْيَمَ هَلْ
يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ
قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ
بِمَا قَدْ صَدَقْتُنَا وَنَكُونَ عَلَيْنَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾
قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً
مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً
مِّنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾

قَالَ اللَّهُ إِنِّي مُنْزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ
مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا
مِّنَ الْعَالَمِينَ ﴿١١٥﴾

وَاذْأَوْحَى اللَّهُ لِيَعِيسَى ابْنِ مَرْيَمَ أَنْتَ قُلْتَ
لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَّ الْهَيْمِينَ مِنْ دُونِ اللَّهِ قَالِ
لَهُمْ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحِجِّيرٍ
إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُونَ مَا فِي نَفْسِي وَلَا
أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾

مَا قُلْتُ لَهُمْ إِلَّا مِمَّا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُ اللَّهَ
رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ
فِيهِمْ فَكُنَّا نُؤْفِقُ فَنُفِئْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ
وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ
فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾

119. Then Allah will say: This is a day in which the truthful are to get benefit from their truthfulness; for them are Gardens (of Paradise) underneath which rivers flow, wherein they will abide for ever. Allah is pleased with them and they are pleased with Him. That is the great success.

120. To Allah belongs the sovereignty of the heavens and the earth and whatsoever is therein, and He has power over everything.

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ
لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ
الْفَوْزُ الْعَظِيمُ ١١٩

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَ
هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ١٢٠

SURAH-6

AL-ANAM

This Makkan Surah was revealed in a single visitation, with possible exception of few verses, in the last year of Prophet's stay at Makkah i.e. one year before his migration to Al-Madinah. And it is reported to have been dictated by the Prophet to his scribes in the evening of the same day. The Surah derives its name from a word "Anam" in verse 136, repeated in verses 138 and 139, where cattle have been mentioned in connection with certain superstitious practices of the pagans. This Surah comprises 165 verses.

The gist of the teachings of this Surah is given as under:

- Polytheism or ascribing partners to Allah is rejected. Idolatrous practices and superstitions are condemned.
- Doctrine of Divine unity in all its purity is established and Oneness of God and His uniqueness of attributes is stressed.
- Description of Allah is not possible as no human vision can comprehend him.
- Life after death and Day of Judgement emphasized.
- Answers to the objections made against the Prophet and his mission are provided.
- Prophet is mortal as other human beings are and he does not possess any supernatural powers. He only follows that which is revealed to him.
- Prophet has been consoled and told about the ultimate triumph of Truth when he had lost all hope about the success of his mission. Admonitions, warnings and threats are given to disbelievers to give up their opposition to the Prophet and his mission.
- Commandments: Do not ascribe partners to Allah; do good to parents; slay not your children due to poverty; do not draw near to lewd things; do not kill anyone except in the course of justice; approach not the wealth of orphan; give full measure and full weight; do justice even if it be against your kinsman; fulfill the covenant of Allah, and follow His right path. (verses 151-153)

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- Man has been made caliph in the earth by God (verse 165).
 - The ultimate purpose of the life of a Prophet and an ordinary believer is to declare: My prayer, my sacrifice, my living and my dying are all for Allah, the Lord of the worlds (verse 162).

Lesson-79 : Attitude of Disbelievers

In the name of Allah, the Most Beneficent, the Most Merciful.

1. All praise is for Allah Who has created the heavens and the earth, and made the darkness and the light; yet those who disbelieve ascribe rivals to their Lord.

2. He it is Who has created you from clay, and has decreed a term (of life) for you. And there is with him another fixed term (for your resurrection), yet you doubt about it.

3. He is Allah (the One and only God) in the heavens and the earth. He knows what you hide and what you disclose, and He knows what you earn.

4. Never came there unto them a revelation from the revelations of their Lord but they did turn away from it.

5. And they indeed rejected the truth when it came to them but soon there would come to them the news of that which they used to deride.

6. Do they not see how many a nation We have destroyed before them whom We had established in the earth more firmly than We have established you? And We sent down for them abundant rain from the sky, and made the rivers flow beneath them. Yet We destroyed them for their sins, and created after them another generation.

7. Even if (O Muhammad) We had sent down to you a Book written on paper, so that they could have touched it with their own hands, still those who disbelieve would have said: This is nothing but clear magic.

8. And they say: Why has not an angel been sent down with him? Had We sent down an angel, then the matter would have been judged, and no respite would have been granted to them.

9. And had We appointed it an angel We certainly had made him a man and thus involved them in the same confusion in which they are at present.

اِيَّا نَحْنُ ۚ (٦١) سُورَةُ الْاِنْعَامِ مَكِّيَّةٌ مَكِّيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
الْحَمْدُ لِلّٰهِ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
وَجَعَلَ الظُّلُمٰتِ وَالنُّوْرَ ثُمَّ الَّذِیْنَ كَفَرُوْا
بِرَبِّهِمْ یَعْدِلُوْنَ ①

هُوَ الَّذِیْ خَلَقَكُمْ مِنْ طِیْنٍ ثُمَّ قَضٰی اَجَلًا وَّ
اَجَلٌ مُّسَمًّى عِنْدَہٗ ثُمَّ اَنْتُمْ تَنْتَرُوْنَ ②

وَهُوَ اللّٰهُ فِی السَّمٰوٰتِ وَفِی الْاَرْضِ یَعْلَمُ سِرَّكُمْ
وَجَهْرَكُمْ وَیَعْلَمُ مَا تَكْسِبُوْنَ ③

وَمَا تَاْتِیْهِمْ مِنْ اٰیَةٍ مِنْ اٰیٰتِ رَبِّهِمْ اِلَّا کَانُوْا
عَنْہَا مُعْرِضِیْنَ ④

فَقَدْ کَذَّبُوْا بِالْحَقِّ لَمَّا جَآءَ ۚ هُمْ فَسُوْفَ یَاْتِیْهِمْ
اَنْبَاؤُ مَا کَانُوْا بِہٖ یَسْتَهْزِءُوْنَ ⑤

اَلَمْ یَرَوْا کَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَّکٰثِبُهُمْ
فِی الْاَرْضِ مَا لَمْ یُمْسِكْ لَکُمْ وَاَرْسَلْنَا السَّمَآءَ عَلَیْکُمْ
مِدْرَارًا وَجَعَلْنَا الْاَنْهَارَ تَجْرٰی مِنْ تَحْتِہُمْ فَاَهْلَکْکُمْ
یَدُنُوْہُمْ وَاَنْشَاْنَا مِنْۢ بَعْدِہُمْ قَرْنًا اٰخَرِیْنَ ⑥

وَلَوْ نَزَّلْنَا عَلَیْکَ کِتٰبًا فِیْ قُرْطٰسٍ فَلَسَّرُوْہُ بِاَیْدِیْہُمْ
لَقَالِ الَّذِیْنَ کَفَرُوْا اِنْ هٰذَا اِلَّا سِحْرٌ مُّبِیْنٌ ⑦

وَقَالِ الْاَوَّلٰٓءِ لَا اُنْزِلَ عَلَیْہِ مَلٰٓئِکَ وَلَوْ اَنْزَلْنَا مَلٰٓئِکًا
لَّقَضٰی الْاَمْرُ لَکُمْ لَا یَنْظُرُوْنَ ⑧

وَلَوْ جَعَلْنٰہُ مَلٰٓئِکًا لَّجَعَلْنٰہُ رَجُلًا وَّلَلْبَسْنٰ عَلَیْہُمْ
مَا یَلْبَسُوْنَ ⑨

10. Messengers have been ridiculed before you (O Muhammad), but those who scoffed were (ultimately) surrounded by the very thing that they used to mock at.

11. Say (O Muhammad, to the disbelievers): Travel in the land, and see what was the end of those who rejected (the truth).

12. Say: To whom belongs whatsoever is in the heavens and the earth? Say: To Allah. He has prescribed mercy for Himself. He will definitely bring you all together to the Day of Resurrection about which there is no doubt. Yet those who have ruined their own souls will not believe.

13. And to Him belongs whatsoever rests in the night and the day. And He is the Hearer, the Knower.

14. Say: Should I take as my protecting friend anyone other than Allah, the Originator of the heavens and the earth, Who feeds and is never fed? Say: I have indeed been commanded to be the first to submit to Him (as Muslim). And be not you (O Muhammad) of the polytheists.

15. Say: I fear, if I rebel against my Lord, the torment of an Awful Day.

16. He from whom the torment is averted on that day, has indeed been blessed with Allah's mercy. And that is clear success.

Lesson-80 : Polytheists on the Judgment Day

17. If Allah touches you with a harm, none can remove it save Him; and if He touches you with good (then none can impair it) for He has power over all things.

18. And He is the Supreme Authority over His slaves; and He is the Wise, the Knower.

19. Ask them (O Muhammad): Whose testimony is the most weighty? (When they say, Allah's, then) say: Allah is witness between me and you, and this Quran has been revealed to me so that I may warn you thereby and all those whom it may reach. Do you truly bear witness that there are

وَلَقَدْ اسْتَهْزَيْ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١٠﴾

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١١﴾

قُلْ لِمَن مَّا فِي السَّمُوتِ وَالْأَرْضِ قُلْ لِلَّهِ كُتِبَ عَلَى نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَ كُفْرُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾
وَلَهُ مَا سَكَنَ فِي الْإِيلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾

قُلْ أَغَيْرَ اللَّهِ أُتَّخَذُ وَلِيًّا فَأَطِرُ السَّمُوتِ وَالْأَرْضِ وَهُوَ يُطْعِمُهُمْ وَلَا يُطْعَمُ قُلْ إِنِّي أُرْتُ أَن أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْبَاسِ ﴿١٦﴾

وَأَن يَسْسُكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ
وَأَن يَسْسُكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾
وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ
بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ
بِهِ وَمَنْ بَلَغَ أَبَيْتُكُمْ لَتَشْهَدُنَّ أَنَّ مَعَ اللَّهِ الْإِلَهَةَ

other gods besides Allah? Say: I do not bear witness. Say further: He is the Only One God and I am absolutely disgusted with all that you associate with Him.

20. Those to whom We have given the Scripture recognize him (Muhammad) as they recognize their own sons. But those who ruin their own souls will never believe.

21. And who does more wrong than he who invents a lie against Allah or rejects His revelations. Surely, the wrong-doers will never be successful.

22. And on the Day, when We shall gather them all together, We shall ask those who ascribed partners (to Allah): Where are your partners whom you used to ascribed (to Allah)?

23. They will have no contention save that they will say: By Allah, our Lord, we were not those who ascribed partners.

24. See how they lie against themselves and how the thing (the false deities) they devised has failed them.

25. And of them there are some who listen to you, but We have put veils upon their hearts and deafness in their ears so they understand it not. And if they see every sign, they will not believe therein. So much so, when they come to you, they argue with you: the disbelievers say: these are nothing but the tales of the people of old times.

26. And they prevent others from it (the Quran) and they themselves keep away from it. And they ruin none save themselves, but they perceive it not.

27. If you could but see when they will be made to stand before the Hell-fire, they will say: Oh, would that we could return (to the world); then we would not deny the revelations of our Lord, and we would be of the believers!

28. Nay, but (the fact is) that what they used to hide has been disclosed to them. And if they were sent back (to the world), they would certainly repeat that which they had been forbidden to do. And they are liars indeed.

29. And they say: There is no other life except our life of this world, and we will never be raised (to life again).

فَقِيلَ لِمَنْ يَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادْنَاهُ أُخْرَىٰ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَ
إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٢٠﴾

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ
بَنَاءَهُمْ آلِدِينِ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢١﴾

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٢﴾

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا
أَيْنَ شُرَكَاؤُكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٣﴾

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْقَالُ وَاللَّهُ زَبَّاهُنَا مُبْرِكِينَ ﴿٢٤﴾

أَنْظُرْ كَيْفَ كَذَّبُوا عَلَىٰ أَنْفُسِهِمْ وَصَلَّ عَنْهُمْ مَا كَانُوا
يَفْتَرُونَ ﴿٢٥﴾

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ
أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَلَا يَهْتَدُونَ
آيَةً لَا يُؤْمِنُوا بِهَا حَتَّىٰ إِذَا جَاءَهُمْ نَجَادِلُوكَ
يَقُولُ الَّذِينَ كَفَرُوا لَنْ هَذَا إِلَّا أَصْحَابُ الْأَوَّلِينَ ﴿٢٦﴾

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْوَنُ عَنْهُ وَلَنْ يُهْلِكُونَ
إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٧﴾

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا أَلَيْسَتْ نَارُكُمْ
ذَاتَ بَأْسٍ بِآيَاتِ رَبِّنَا وَتُكُونَ مِنَ الْمُؤْمِنِينَ ﴿٢٨﴾

بَلْ بَدَأَ اللَّهُ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَوَرَدُوا
لَعَادًا وَلِمَا نُهُوا عَنْهُ وَلَهُمْ لَكِنُ بُونَ ﴿٢٩﴾

وَقَالُوا لَنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ
بِمَبْعُوثِينَ ﴿٣٠﴾

30. Would that you could see when they will be made to stand before their Lord; He will say: Is not this the truth? They will say: Yes, by our Lord! He will say: taste now the torment for that you used to disbelieve.

وَلَوْ تَرَىٰ إِذْ يَقُولُ عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَذَا
بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ
بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٠﴾

Lesson-81 : Pagans will not believe

31. Those people who denied their meeting with Allah are certainly losers. When the hour (of Domsday) will suddenly come on them, they will exclaim: Alas for us that we gave no thought to it! And they will bear their burdens upon their backs, evil indeed is that which they bear.

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ
السَّاعَةُ بَغْتَةً قَالُوا لِمَ يَسْحَرَتُنَا عَلَىٰ مَا كُنَّا نَسْتَكْبِرُ
وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَسَاءَ مَا
يَحْمِلُونَ ﴿٣١﴾

32. And the life of this world is nothing but a pastime and a sport, while the abode of the Hereafter is far better for those who are God-fearing. Have you then no sense?

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهُوَ لَدَىٰ الْآخِرَةِ
خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾

33. We know it well that what they say grieves you (O, Muhammad); it is not you that they deny, but it is the verses of Allah that the wrongdoers in fact deny.

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا
يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٣﴾

34. Messengers indeed were denied before you, but they patiently bore with the denial and the persecution till Our help reached them. And none can alter the words (decisions) of Allah. And the news of (what happened to) the messengers has already reached you.

وَلَقَدْ كَذَّبَ رُسُلٌ مِن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا
كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَنصَرْنَا وَلَا مُبَدِّلَ لِلْكَلِمَةِ
اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبَائِ الْمُرْسَلِينَ ﴿٣٤﴾

35. And if their aversion is hard on you, then seek, if you can, a tunnel in the ground or a ladder to the sky that you may bring to them a sign (to convince them)! And (remember) if Allah had willed, He could have gathered them all together to guidance. So you should not be one of the ignorant ones.

وَإِنْ كَانَ كِبْرُكَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ
أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَكًا فِي السَّمَاءِ
فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَىٰ

قَوْمٍ أُمَّةٍ فَلَا تُكُونُ مِنَ الْجَاهِلِينَ ﴿٣٥﴾

36. It is only those who listen (to what you say O Muhammad), will accept. But as for the dead, Allah will raise them up (on the Day of Judgment), then to Him they will be returned.

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْعَوْنَ وَالْمَوْتَىٰ يَبْعَثُهُمُ
اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾

37. They say: Why has no sign (or miracle) been sent down upon him from his Lord? Say: Surely, Allah is Able to send down a sign (if He desires), but most of them know not.

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ
قَادِرٌ عَلَىٰ أَنْ يُنْزِلَ آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ ﴿٣٧﴾

وَقَدْ نَزَّلَ عَلَيْنَا الْكِتَابَ بِالْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

38. There is not an animal that walks on the earth, nor a bird that flies on two wings; but they too are communities like you. We have neglected nothing in the Book (of decrees); then unto their Lord they will be gathered.

39. Those who reject our revelations are deaf and dumb in the darkness. Whom Allah wills, He sends him astray, and whom He wills, He places him on right path.

40. Say (O Muhammad to them): You see! if Allah's punishment comes upon you or the Hour comes upon you, would you then call upon (for help) anyone other than Allah? Answer that if you are truthful.

41. Nay! To Him alone you call, and, if He pleases, He would remove that (hardship) for which you called upon Him; and you forget whatever partners you used to ascribe to Him.

42. We indeed sent messengers to many a nation before you (O Muhammad), and We afflicted them with suffering and adversity in order that they might learn humility.

43. Why did they not humble themselves when Our torment reached them? But, instead, their hearts became hardened, and the Satan made fair-seeming to them all that they used to do.

44. So, when they forgot that whereof they had been reminded, We opened to them the gates of all (luxurious) things. But just as they were enjoying what they had been given, We suddenly seized them, and lo, they were dumbfounded.

45. Thus the roots of those people were cut off who had done wrong! And all praise be to Allah, the Lord of the Worlds.

Lesson-82 : Instructions to the Prophet

46. Say (to the disbelievers): Have you ever thought, if Allah takes away your hearing and your sight and seals your hearts, is there any god other than Allah who could restore these things to you? See how We repeat the revelations, even then they turn away?

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يُطِيرُ يُجَنِّحُهُ إِلَّا آمَرًا مِثْلَكُمْ مَا تَرْتَأَىٰ فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّوْا وَبُكْمُوْا فِي الظُّلُمَاتِ مَنْ يَشَاءُ اللَّهُ يُضِلِّهُ وَمَنْ يَشَاءُ اللَّهُ يُصْلِحْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾

بَلْ إِلَٰهُكُمْ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِِنْ شَاءَ ۖ وَتَسْأَلُونَ مَا تُنْكِرُونَ ﴿٤١﴾

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَآخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَآءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَبَصَارَكُمْ وَخَمَّ عَلَىٰ قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْذَبُونَ ﴿٤٦﴾

47. Say: Have you imagined, if the punishment of Allah comes to you suddenly or openly, would any be destroyed save the wrongdoing people?

48. And We send not the messengers save as bearers of glad tidings and warners. So whosoever believes and reforms (his conduct); there shall no fear come upon such (persons), nor shall they grieve.

49. And those who reject our revelations, torment will afflict them as they used to disobey.

50. Say (O Muhammad): I do not tell you that I possess the treasures of Allah, nor that I have the knowledge of the unseen, nor I say to you that I am an angel. I only follow that which is revealed to me. Say: Are the blind and the seer equal? Will you not then take thought?

51. And warn with this (Quran) those who fear that they will be gathered before their Lord, when there will be no protecting friend nor intercessor for them beside Him, so that they may fear Allah.

52. And do not drive away those who call upon their Lord in the morning and evening seeking His pleasure. You are not accountable for their deeds at all, nor are they accountable for your deeds. So if you drive them away, you will then become one of the wrong-doers.

53. And that is how We try some of them by others so that they should say: Are these they whom Allah has favoured among us? Does not Allah know best those who are grateful?

54. When those who believe in Our revelations come to you, say (to them): Peace be on you. Your Lord has written mercy for Himself, so that, if any of you does evil because of ignorance, and thereafter repents and amends (his conduct), then surely, He is Forgiving, Merciful.

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمِينَ ﴿٤٧﴾

وَمَا أَرْسِلُ إِلَّا رُسُلًا بِالْبَيِّنَاتِ وَمُنذِرِينَ قَمِينَ أَمْنٍ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَلْعَنُ اللَّهُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَيْتُ إِلَّا بِمَا يُؤْتَى إِلَى قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُجْعَلُوا إِلَى رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٤﴾

55. Thus do We explain the revelations in detail that the way of the criminals may become manifest.

56. Say: I have been forbidden to worship those whom you call besides Allah. Say: I will not follow your desires; for, if I do, I will go astray and I will not be of the rightly guided.

57. Say: I am on clear proof from my Lord, while you deny it. I have not that with me for which you are impatient. The decision is for Allah only. He tells the truth and He is the Best of Deciders.

58. Say: If I had that with me for which you are impatient, then the matter would have been already decided between me and you. And Allah knows best the wrongdoers.

59. And with Him are the keys of the unseen; none knows them but He. And He knows what is in the land and the sea. And not a leaf falls but He knows it, nor a grain is there in the darkness of the earth, nor anything wet or dry but is written in a clear record.

60. It is He Who takes your souls in the night (during sleep) and knows that which you do in the day. Then He raises you again to life therein, that the term prescribed for you may be accomplished. And afterward to Him is your return. Then He would inform you of what you used to do.

Lesson-83 : Address to the Polytheists

61. He (Allah) is the Supreme over His slaves, and He sends guardians (angels) over you. So much so that when death comes unto one of you, Our messengers (angels of death) take his soul and they neglect not (their duty).

62. Then they are brought back to Allah, their real Master. Surely, His is the judgment, and He is the swiftest in taking account.

وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ٥٥

قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا تَتَّبِعُوا هَوَاءَكُمْ قَدْ ضَلَلْتُمْ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ٥٦

قُلْ إِنِّي عَلَى بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنَّ الْحُكْمَ لِلَّهِ يُقْضَى الْحَقُّ وَهُوَ خَيْرُ الْفَصِلِينَ ٥٧

قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ٥٨

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ٥٩

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَى أَجَلٌ مُسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ٦٠

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّى إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ٦١

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحُسْبَانِ ٦٢

63. Ask (them): Who delivers you from the darkness of the land and the sea? You call upon Him humbly and secretly (saying): If He saves us from this (danger), we truly will be of the grateful.

64. Tell (them): Allah delivers you from this and from all other affliction, and yet you attribute partners to Him.

65. Say: He is able to send punishment on you from above you or from under your feet, or to bewilder you with split into factions, and make you taste the violence of one another. See how We repeat the revelations so that they may understand.

66. But your people (O Muhammad) have rejected it (the Quran) though it is the very truth. Say: I have not been appointed caretaker over you.

67. For every news there is an appointed term and you will soon come to know.

68. When you see those who engage in nonsensical talk about Our revelations, withdraw from them till they turn to another topic. And if the Satan makes you to forget, then sit not, after the remembrance, in the company of the wrongdoers.

69. Those who are pious, they are not accountable for them (i.e. the wrongdoers) in aught, but (their duty is) to remind them that they may refrain from evil.

70. And leave aside those who take their religion as play and amusement, and whom the life of the world has deceived. But keep on reminding them with it (the Quran) lest a person be destroyed by what he has earned. He will have no friend nor intercessor for himself beside Allah, and though he offers every ransom it will not be accepted from him. They are the people who are damned because of that which they earned. For them is drink of boiling water and painful doom because they disbelieved.

قُلْ مَنْ يُخْرِجُكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنْجَدْنَا مِنْ هَذِهِ لَنَكُونَنَّ

مِنَ الشَّاكِرِينَ ﴿٦٣﴾

قُلِ اللَّهُ يُخْرِجُكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦٤﴾

قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْضِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيَذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ أَتُنْظَرُونَ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥﴾

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ بِكَلِيلٍ لِكُلِّ نَبَأٍ مَسْتَفْتَرٍ وَسَوْفَ تَعْلَمُونَ ﴿٦٦﴾

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٧﴾

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَٰكِنْ ذِكْرِى لَعَلَّهُمْ يَتَّقُونَ ﴿٦٨﴾

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَاهُمْ الْحَيَاةَ الدُّنْيَا وَذَكْرِيَّهٖ أَنْ يُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ مَنْ نَعِدُ كُلَّ عَدَلٍ لَّا يُؤْخَذُ مِنْهَا أُولَٰئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٦٩﴾

71. Say: Should we call, instead of Allah, on that which can neither profit us nor harm us? And should we turn upon our heels after Allah has guided us, like one whom the devils have misled to wander around in the earth, while his companions are calling him to guidance saying: come to us. Tell them (O Muhammad): Verily, Allah's Guidance is the only guidance. And we are commanded to surrender to the Lord of the worlds.

قُلْ اِنَّدُعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا
وَنُرْجِعْ عَلٰى اَعْقَابِنَا بَعْدَ اِذْ هَدٰىنَا اللّٰهُ كَالَّذِي
اسْتَهْوَتْهُ الشَّيْطٰنُ فِي الْاَرْضِ حَيْرَانَ ۭ كَلَّا
اَصْحٰبُ يَدْعُوْنَكَ اِلَى الْهُدٰى اِنتِنَا قُلْ اِنَّ
هُدٰى اللّٰهُ هُوَ الْهُدٰى ۭ وَاْمُرْنَا لِلّٰسِلَمِ ۭ لِرَبِّ
الْعٰلَمِيْنَ ۝٧١

72. And to establish prayer and fear Him. And that it is He unto Whom you shall be gathered.

وَاَنْ اَقِيْمُوا الصَّلٰوةَ وَاتَّقُوْهُ وَهُوَ الَّذِي اِلَيْهِ
تُحْشَرُوْنَ ۝٧٢

73. And He it is Who created the heavens and the earth in truth. And on the Day (of Resurrection) He will say: 'Be'! And it shall become. His word is the Truth, and His will be the Sovereignty on the Day when the Trumpet is blown. He is the Knower of the unseen and the seen. And He is the Wise, the Aware.

وَهُوَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ۚ وَ
يَوْمَ يَقُوْلُ كُنْ فَيَكُوْنُ ۚ هُوَ الَّذِي اَلْحَقَّ وَكَلَهُ
الْمَلِكُ يَوْمَ يُنْفَخُ فِي الصُّوْرِ ۚ عَلٰمُ الْغَيْبِ وَالشَّهَادَةِ
وَهُوَ الْحَكِيْمُ الْخَبِيْرُ ۝٧٣

Lesson-84 : Abraham's argument for unity of God

74. And (remember) when Abraham said unto his father Azar: Do you take idols as gods? Surely, I see you and your people in manifest error.

وَإِذْ قَالَ اِبْرٰهِيْمُ لَآبِيْهِ اَزَرَ اَتَتَّخِذُ اَصْنَامًا
الِهَةً ۚ اِنِّىْۤ اَرٰكَ وَقَوْمَكَ فِي ضَلٰلٍ مُّبِيْنٍ ۝٧٤
وَكَذٰلِكَ نَرْثٰى اِبْرٰهِيْمَ مَلِكُوْتِ السَّمٰوٰتِ وَالْاَرْضِ
وَلِيَكُوْنَ مِنَ الْمُتَّقِيْنَ ۝٧٥

75. And thus did We show Abraham the kingdom of the heavens and the earth that he may be one of those who are firm believers.

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَا كَوْكَبًا ۚ قَالَ هٰذَا رَبِّىْ
فَلَمَّا أَفَلَ قَالَ لَا اُحِبُّ الْاَفْلٰقِيْنَ ۝٧٦

76. When the night covered him with darkness, he saw a star. He said: This is my Lord. But when it set, he said: I love not those who set.

فَلَمَّا رَا الْقَمَرَ بَارِعًا ۙ قَالَ هٰذَا رَبِّىْ ۚ فَلَمَّا أَفَلَ قَالَ لَئِنْ
لَّمْ يَهْدِنِىْ رَبِّىْ لَا كُوْنَنَّ مِنَ الْقَوْمِ الضّٰلِّيْنَ ۝٧٧
فَلَمَّا رَا الشَّمْسَ بَارِعَةً ۙ قَالَ هٰذَا رَبِّىْ ۚ هٰذَا اَكْبَرُ ۚ فَلَمَّا
أَفَلَتْ قَالَ يٰقَوْمِ اِنِّىْۤ اُبْرِيْءٌ مِّمَّا تُشْرِكُوْنَ ۝٧٨

77. And when he saw the moon shining, he said: This is my Lord. But when it set, he said. If my Lord does not guide me, I shall be certainly among those people who are astray.

78. And when he saw the sun more brightly shining, he said: This is my Lord. This is greater. But when it also set, he exclaimed: O my people! I am surely free from all that you associate with Allah.

79. Verily, I have turned my face, as one upright, towards Him who created the heavens and the earth, and I am not of the polytheists.

80. And his people disputed with him. He said: Do you dispute with me regarding Allah when He has guided me? And I do not fear those whom you associate with Allah unless my Lord wills something. My Lord encompasses everything in His knowledge. Will you not then get admonitions?

81. And why I should fear those (idols) whom you associate with Allah when you do not fear to set up as partners with Allah those things for which Allah has not revealed to you any sanction? So which one of the two parties (you or we) have more right to safety? (Tell me) if you know.

82. (It is for) those who believe and do not taint their belief with wrongdoing, for them there is safety and they are the rightly guided.

83. And this was Our argument which We gave to Abraham against his people. We raise in degree whom We please. Surely, your Lord is Wise, Aware.

84. And We gave him Isaac and Jacob; each of them We guided as We had guided Noah before (them); and of his (Abraham's) seed We guided David and Solomon and Job and Joseph and Moses and Aaron. And thus We reward the good-doers.

85. And Zachariah and John and Jesus and Elias, each one of them was of the righteous.

86. And Ishmael and Elisha and Jonah and Lot. Each one of them We exalted over (the peoples of) the worlds.

87. And (also did We prefer) some of their forefathers and their offspring and their brethren, and We chose them and guided them to a straight path.

88. Such is the guidance of Allah with which He guides whom He will of His slaves. But if they had joined others in worship with Allah, all that they did would have been in vain.

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

وَحَاجُّهُ قَوْمًا قَالِ اتَّخَذُونِي فِي اللَّهِ وَدَّ هَدِيًّا وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾

وَتِلْكَ جُجُنَّا اتَّيَدُّهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ تَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَأٍ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾

وَذَكَرْنَا يُوحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ مِّنَ الْمُطَّهِينَ ﴿٨٥﴾
وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾

وَمِن آبَائِهِمْ وَذُرِّيَّتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٧﴾

ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحِطَ اللَّهُ بِمَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

89. Such are they to whom We gave the Scripture and command and Prophethood. But if they disbelieve therein, then indeed We shall entrust it to a people who will not be disbelievers therein.

90. Those were the people whom Allah had guided, so follow their guidance. Say (O Muhammad, to the people): I do not ask of you any reward for this (service as messenger). Verily, this (message) is nothing but a reminder to the creatures.

Lesson-85 : Who is Allah?

91. And they honour not Allah with the honour which is due to Him when they say: Allah has not revealed anything to a human being. Say: Who (then) revealed the Book which Moses brought, a light and guidance for mankind, which you have put in scattered sheets of paper that you show but you hide much thereof; and by which you were taught that which neither you nor your forefathers knew? Tell (them): Allah (revealed it). Then leave them to play in their idle talk.

92. And this (the Quran) is a blessed Book which We have revealed, confirming that which is before it so that you may warn the mother of the Towns (Makkah) and those around it. And those who believe in the Hereafter believe in it and they are guardians of their prayer.

93. And who is more unjust than he who forges a lie against Allah or says: I have received revelation whereas nothing has been revealed to him and who says: I can reveal the like of that which Allah has revealed. If you could see when the wrongdoers reach the agonies of death and the angels stretch forth their hands saying: Deliver up your souls. This day you will be awarded doom of degradation because of what you used to speak concerning Allah other than the truth and you also used to scorn His revelations.

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ
فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا
بِهَا بِكَافِرِينَ ﴿٨٩﴾

أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ أَقْبَدَ قُلٌ لَا
يَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٩٠﴾

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ
عَلَىٰ بَشَرٍ مِّمَّنْ شِئْنَا قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي
جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِلنَّاسِ تَجْعَلُونَهُ
قُرْآنًا مِّمَّنْ يُدْوَنُهَا وَتُخْفُونَ كَثِيرًا وَعَلَّمْتُمْ مَا لَمْ
تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي
خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾

وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ
يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ
يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَىٰ
صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ
أُرْسِيَ إِلَىٰ الْكَوْبُوحِ إِلَهٌ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ
مِثْلَ مَا أَنزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ
الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ خِرَاجًا
أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ
تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ
تَسْتَكْبِرُونَ ﴿٩٣﴾

94. And now you have certainly come to Us alone as We created you the first time and you have left behind you all that We had bestowed on you. And We see not with you your intercessors of whom you claimed to be partners (of Allah) in respect to you. Surely, the ties between you are now cut off and all that you used to claim has vanished from you.

95. Verily, Allah causes the grain of corn and the date-stone to split and sprout. He brings forth the living from the dead and He brings forth the dead from the living. Such is Allah. How are you then turned away (from the truth)?

96. He is the cleaver of the daybreak, and He has made the night for rest and the sun and the moon for measuring time. This is the measuring of the Mighty, the Wise.

97. And He it is Who has made the stars for you so that you may find your way thereby in the darkness of the land and the sea. We have indeed explained the revelations in detail for the people who know.

98. And He it is Who has created you from a single soul and has given you a residing place and place of storage. We have indeed explained the revelations for a people who have understanding.

99. And He it is Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds; We bring forth green blade from which We bring the thick clustered grain. And out of the date-palm come forth clusters of dates hanging low and near, and gardens of grapes, olive and the pomegranate, alike and unlike. Look at their fruits when they begin to bear and ripen. Verily, in these things there are signs for people who believe.

100. Yet they make the Jinns as partners with Him, though He has created them, and they ascribe to Him sons and daughters without knowledge. All glory be to Him. He is highly exalted and far above that they ascribe to Him.

وَلَقَدْ جِئْتُمُونَا فَرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ
وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ
مَعَكُمْ شُفَعَاءَ كُفْرُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ
شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَصَلَّ عَنْكُمْ مَا
كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ يُخْرِجُ الْحَيَّ
مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَلِكُمُ
اللَّهُ فَأَنَّى تُؤْفَكُونَ ﴿٩٥﴾

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسُ وَ
الْقَمَرُ حُسْبَانًا ذَلِكُمْ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾
وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي
ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ
يَعْلَمُونَ ﴿٩٧﴾

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَنَسْفَكُ
وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾

وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ
نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ
حَبًّا مُّتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ
وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرَّيْحَانُ مُشْتَبِهًا
وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ
إِنَّ فِي ذَلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ
بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَنَهُ وَتَعَالَى عَمَّا
يَصِفُونَ ﴿١٠٠﴾

Lesson-86 : No God but Allah

101. The Originator of the heavens and the earth? How can He have a child when He has no consort? He created every thing and He is the knower of everything.

بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ اَنۡ يَّكُوۡنَ لَهُۥ وَلَدٌ وَّ
لَمۡ يَكُنۡ لَهُۥ صَاحِبَةً وَّخَلَقَ كُلَّ شَیْءٍ وَّهُوَ بِكُلِّ
شَیْءٍ عَلِیۡمٌ ﴿١٠١﴾

102. This is Allah, your Lord. There is no God save Him. He is the Creator of all things, so worship Him. And He takes care of all things.

ذٰلِكُمُ اللّٰهُ رَبُّكُمۡ لَاۤ اِلٰهَ اِلَّا هُوَ خَالِقُ كُلِّ شَیْءٍ
فَاعْبُدُوْهُ وَهُوَ عَلٰی كُلِّ شَیْءٍ وَكِیۡلٌ ﴿١٠٢﴾

103. No vision can comprehend Him while He comprehends all vision. He is the Subtile, the Aware.

لَا تَدْرِیۡكُهُ الْاَبۡصَارُ وَهُوَ یَدْرِیۡكُ الْاَبۡصَارَ وَهُوَ
اللطیفُ الخبیرُ ﴿١٠٣﴾

104. Verily, there have come to you clear proofs from your Lord. Therefore, whosoever sees, will do so for his own good; and whosoever blinds himself, will do so to his own harm. And I am not a keeper over you.

قَدْ جَآءَكُمۡ بَصَآئِرٌ مِّنۡ رَبِّكُمۡ فَمَنۡ اَبۡصَرَ فَلِنَفْسِهٖ و
مَنۡ عَمِيَ فَعَلٰیهَا وَاَنَا عَلٰی كُلِّ نَفۡسٍ بِحَفِیۡظٍ ﴿١٠٤﴾

105. Thus do We explain the revelations repeatedly so that they (the disbelievers) may say (unto you, O Muhammad): You have studied (the Scriptures of old and produced this Quran from them); and so that We may make the matter clear for the people who have knowledge.

وَكَذٰلِكَ نَتَرَفُّ الدِّیۡنَ وَلِنَقُوۡلَ اَدۡرَسْتَ وَلِنُبَيِّنَ لِقَوۡمٍ یَّعۡلَمُوۡنَ ﴿١٠٥﴾

106. Follow that which is revealed to you from your Lord. There is no God save Him, and turn aside from those who join partners with Allah.

اَتَّبِعْ مَا وُحِّیَ اِلَیۡكَ مِنْ رَبِّكَ لَاۤ اِلٰهَ اِلَّا هُوَ و
اَعۡرِضۡ عَنِ الْمُشۡرِكِیۡنَ ﴿١٠٦﴾

107. Had Allah willed, they would not have joined partners. And We have not set you as a keeper over them nor are you in charge of them.

وَكَوۡشَآءَ اللّٰهُ مَا اَشۡرَكُوۡا وَاۡمَآ جَعَلۡنَاكَ عَلَیۡهِمْ حَفِیۡظًا
وَمَا اَنۡتَ عَلَیۡهِمْ بِوَكِیۡلٍ ﴿١٠٧﴾

108. (O believers!) Revile not those whom they (the disbelievers) call upon besides Allah lest they wrongfully revile Allah out of their ignorance. Thus We have made the deeds of every nation seem fair to them. Then to their Lord is their return, and He will inform them of what they used to do.

وَلَا تَسۡبُوۡا الَّذِیۡنَ یَدۡعُوۡنَ مِنۡ دُوۡنِ اللّٰهِ فَيَسۡبُوۡا
اللّٰهَ عَدۡوًا وَّابۡغَیۡرَ عَلَیۡكَ لَكَ زِیۡنَۃُ الْحَیۡلِ اِنَّہٗ عَلِمَ
سُۡرًا اِلٰی رَبِّہِمۡ فَمَرۡجِعُہُمۡ فِیۡنَبِّہُمۡ بِمَا كَانُوۡا
یَعۡمَلُوۡنَ ﴿١٠٨﴾

109. And they swear their strongest oaths by Allah that if there comes to them a sign, they will believe therein. Say: All signs are but with Allah. And (O believers) what can make you aware that if a sign comes to them, they will still not believe?

وَاقۡسَمُوۡا بِاللّٰهِ جَہۡدًا اَیۡمَانِہُمۡ لَیۡنَ جَآءَہُمۡ اٰیۃٌ
لَّیۡؤُمِنُنَّ بِہَا قُلۡ اِنَّمَا الْاٰیۡتُ عِنۡدَ اللّٰهِ وَاۡیُشۡرِکُہُمۡ
اَنۡہَا اِذَا جَآءَتۡ لَا یُؤْمِنُوۡنَ ﴿١٠٩﴾

110. And We will turn away their hearts and their eyes (from the truth), as they believed not therein for the first time and We will leave them to wander blindly in their disobedience.

Lesson-87 : Forbidden food

111. Even if We had sent down the angels to them, and the dead had spoken to them, and We had gathered before them all the things in array, even then they would not have believed unless Allah so willed. The fact is that most of them are ignorant.

112. And thus have We made for every Prophet opponents – devils from among the mankind and the Jinn – some of them inspire the others by adorned speech through deception. And had your Lord so willed, they would not have done it. So ignore them and what they fabricate.

113. And (this is because) that the hearts of those who do not believe in the Hereafter may incline to that (deception) and that they may take pleasure therein, and that they may commit (those evils) what they are committing.

114. (Say to them, O Muhammad): Should I seek a judge other than Allah when it is He Who has sent down to you this Book (the Quran), fully explained? Those to whom We gave the Scripture (before you) know that it is revealed from your Lord with the truth. So be not you among those who doubt.

115. And perfected is the word of your Lord with truth and justice. There is none who can change His words. He is the Hearer, the Knower.

116. If you obey most of those on earth, they would mislead you from the way of Allah. They follow nothing but conjectures, and they do but guess.

117. Surely, your lord! He knows best who errs from His way; and He knows best who are the rightly guided.

118. So eat of that (animal) on (slaughtering of) which Allah's Name has been pronounced, if in His revelations you are truly believers.

وَنَقَلِبْ أَوْدَتَهُمْ وَابْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

وَلَوْ أَنزَلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ ﴿١١١﴾

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَاطِئِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾ وَلِتَصْغَى إِلَيْهِ أَفِئَّةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرَوْهُ وَليَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ ﴿١١٣﴾

أَفَغَيْرَ اللَّهِ ابْتَغَى حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِّنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٤﴾

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

وَأَنْ تُطِعَ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٧﴾

فَكُلُوا مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾

119. Why should you not eat of that over which Allah's Name has been mentioned, when He has explained to you in detail what is forbidden to you, unless you are compelled to it? And surely, many persons lead others astray by their lusts through lack of knowledge. Verily, your Lord, He very well knows the transgressors.

120. And avoid (O people) all sins whether open or secret. Surely, those who earn sins, they will soon be punished for what they used to commit.

121. And eat not of that on which Allah's Name has not been mentioned, as it is surely a sin. And certainly the devils do inspire their friends to dispute with you. But if you obey them you would be certainly as polytheists.

Lesson-88 : Whom Allah guides

122. Is he who was dead and We gave him life and set for him a light whereby he walks among the people, like him who is in the depths of darkness from which he can never come out. What the disbelievers do is thus made fair seeming to them.

123. And thus We have set up in every town the criminals of its people as leaders that they should plot therein. They do but plot against themselves, though they do not perceive it.

124. And whenever a sign comes to them, they say: We will not believe till we are given that which Allah's messengers are given. Allah knows best with whom to place His message. Soon, the humiliation from Allah and an awful doom will smite the criminals for what they used to plot.

125. And whomsoever Allah wills to guide, He opens his breast to Islam; and whomsoever He wills to send astray, He makes his breast closed and narrow as though he were ascending to the sky. Thus Allah puts ignominy upon those who believe not.

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِّرَ عَلَيْكُمْ وَقَدْ
فُصِّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرُّرْتُمْ إِلَيْهِ
وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ
رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾

وَذَرُوا ظَاهِرَ الْإِشْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ
الْإِشْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾

وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ اللَّهُ عَلَيْهِ وَإِنَّهُ لَفُشْقٌ
وَأَنَّ الشَّيْطَانَ لَيُوْحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ
وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمِنَ الْمُفْسِدِينَ ﴿١٢١﴾

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا
يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ
بِخَارِجٍ مِنْهَا كَذَلِكَ نُزَيِّنُ لِلْكَافِرِينَ مَا كَانُوا
يَعْمَلُونَ ﴿١٢٢﴾

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرَهُمْ يُنْكِرُوا
فِيهَا وَمَا يَنْكُرُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾
وَلِذَا جَاءَهُمْ أَمْرٌ مِمَّا آتَوْا لَنْ تُؤْمِنَ حَتَّى تُؤْتَى
بِهِ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ أَفَلَا تَعْلَمُونَ حَيْثُ يَجْعَلُ
رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ
اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَنْكُرُونَ ﴿١٢٤﴾

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ
وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا
كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ
عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

126. This (Islam) is the path of your Lord, the straight path. And indeed have We explained Our revelations in detail for a people who take heed.

127. For them there is abode of peace with their Lord and He is their Protecting friend because of that which they used to do.

128. And on the Day (of Judgment) when He will gather them all together, He will say: O you assembly of Jinn! You seduced many of the humankind". And their friends among humankind would (at that time) speak: "Our Lord! We have benefited one from the other, but now we have reached the end of our term which you had appointed for us." Then Allah will say: "Hellfire is now your home. Abide therein for ever unless Allah ordains otherwise". Surely, your Lord is the Wise, the Knower.

129. And thus do We make the wrongdoers powerful over each other (in order that they taste punishment) because of what they do.

Lesson-89 : O Jinn and Men

130. Allah will say: O you assembly of Jinn and mankind! Had not there come to you messengers from amongst you who stated before you My revelations and warned you about the meeting of this your Day? They will say: "We bear witness against ourselves". In fact the life of this world beguiled them. And they will bear witness against themselves that they were disbelievers.

131. This is because your Lord destroys not the township unjustly while their people are unaware (of their crimes).

132. For all there are ranks (or degrees) according to their deeds. And your Lord is not unaware of what they do.

133. And your Lord is Rich (independent of others), Full of Mercy. If He will, He can remove you and after you make whom He will as your successors, just as He had raised you from offspring of other people.

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ
لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُمْ لَا يُهَمُّ مَا كَانُوا
يَعْمَلُونَ ﴿١٢٧﴾

وَيَوْمَ يَجْمَعُهُمْ جَمِيعًا يَبْعَثُ الرَّجِلَ قَدِ
اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ
الْإِنْسِ رَبَّنَا اسْتَنْتَحَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا
أَجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ
خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ
عَلِيمٌ ﴿١٢٨﴾

وَكَذَلِكَ نُؤْتِي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا
يَكْسِبُونَ ﴿١٢٩﴾

يَبْعَثُ الْجِنَّ وَالْإِنْسَ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ
يَقُصُّونَ عَلَيْكُمُ الْآيَاتِ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا
قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا وَخَرَتْنَاهُمْ الْحَيَاةَ الدُّنْيَا
وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾

ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَى بِظُلْمٍ
أَهْلُهَا غَافِلُونَ ﴿١٣١﴾

وَلِكُلٍّ دَرَجَاتٌ مِمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ
عَمَّا يَعْمَلُونَ ﴿١٣٢﴾

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءُ يُهَيِّجْكُمْ
وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَنْشَاءُ كَمَا أَنْشَأَكُمْ
مِنْ ذُرِّيَةِ قَوْمٍ آخَرِينَ ﴿١٣٣﴾

134. Surely, that which you are being promised will certainly come to pass and you cannot frustrate it.

135. Say (O Muhammad): O my people! Work according to your way and, surely, I also work according to my way. Soon you will come to know for which of us will be the happy end in the Hereafter. Certainly the wrongdoers will not be successful.

136. They set aside for Allah a share in the crops and cattle which He has created, and they say according to their pretensions: "This is for Allah and this is for our associate-gods". Then the share of their associate-gods does not reach Allah whereas the share assigned to Allah goes to their associate-gods. What an evil decision they make?

137. Thus their associate-gods have made to many of the idolaters the killing of their own children seem fair, that they may ruin them and make their religion obscure for them. Had Allah willed, they would not have done so. Therefore, leave them alone with what they fabricate.

138. And they (the idolaters), according to their pretending, say: Such and such cattle and crops are forbidden, and none can eat of them except those whom we allow. Then there are some cattle whose backs (according to them) are forbidden (for riding and carrying load), and there are cattle over which they do not mention the name of Allah (at the time of slaughtering). (All that is) a lie against Allah. Soon He will repay them for what they fabricate.

139. And they also say: What is in the bellies of these cattle is for our males alone and is forbidden to our females; but if it is born dead, then all can share therein. Soon He will award them (punishment) for their false attribution. Certainly, He is the Wise, the Knower.

140. Indeed they are the losers who kill their own children foolishly without knowledge and forbid that which Allah has provided them, inventing a lie against Allah (because they ascribe these prohibitions to Allah). They have certainly gone astray and are not at all guided.

إِنَّ مَا تَعِدُّونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾

قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَاوِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ لِأَتِهَا لَا يَفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا إِنَّمَا كَانَ لَشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾

وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاءَهُمْ لِيُذْهِبُوهُمْ وَيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ قَدْ زُفِرَ لَهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْثٌ حَجَرٌ لَا يَطْعَمُهُ إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ طُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ أَسْمَاءَ اللَّهِ عَلَيْهَا افْتِرَاءٌ عَلَيْهِمْ سُبْحَرَاءُمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِلذَّكَورِ وَحُمْرٌ عَلَىٰ الْأُنثَىٰ وَإِنْ يَكُن مِيتَةً فَهُمْ فِيهِ شُرَكَاءُ سُبْحَرَاءُ يُمْسِكُهُمْ أَتَاهُ حُكْمٌ عَلَيْهِمْ ﴿١٣٩﴾ قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا ﴿١٤٠﴾ وَمَا كَانُوا مُهْتَدِينَ ﴿١٤١﴾

Lesson-90 : Forbidden food

141. It is He Who produces gardens trellised and un-trellised, and the date palms, and crops of different flavour, and the olives, and the pomegranates, like and unlike. Eat of their fruit when they bring fruit, and pay the due thereof (i.e. charity to the poor in Allah's way) on the day of its harvest, and be not extravagant. Verily, He does not love the extravagant.

142. And of the cattle (which He has produced) there are some (big ones) for carrying load and some are small (for food). Eat of that which Allah has provided to you and follow not the footsteps of Satan. Certainly he is your open enemy.

143. Eight pairs (of these cattle He produced): Of the sheep two (male and female) and of the goat two (male and female). Say (to the idolaters who have superstition about the cattle): Has He forbidden the two males or the two female or that which the wombs of the two females contain? Inform me with knowledge if you are truthful.

144. And of the camel twain (male and female) and of the cow twain (male and female). Ask them: Has He forbidden the two males or the two females or that the wombs of the two females contain? Or were you present when Allah ordered you this thing? If not, then who does greater wrong than he who forges a lie against Allah that he may lead mankind astray without knowledge? Surely, Allah guides not the unjust people.

145. Say (O Muhammad to the superstitious idolaters): I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it is a dead animal or blood poured forth, or the flesh of swine (pork) as that is impure, or profane meat (of an animal) which has been slaughtered in the name of other than Allah. But whoever is compelled thereto, intending neither disobedience nor transgression, (for him), surely, your Lord is Forgiving, Merciful.

146. To those who are Jews, We forbade every animal with claws. And We forbade them the fat of the oxen and sheep except what is attached to

وَهُوَ الَّذِي أَنشَأَ جُلُودَ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ
وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَالرَّيْتُونَ وَالزَّيْتُونَ
مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثَرَ
وَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ
الْمُسْرِفِينَ ﴿٩٠﴾

وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَسَاتٌ كُلُوا مِنْ ثَمَرِ ذَلِكَ
اللَّهُ لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ
مُبِينٌ ﴿٩١﴾

ثَمَلِيَّةَ أَرْوَاهِجٍ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ
اثْنَيْنِ قُلْ إِنَّا لَنَكْرِينَ حَرَّمَ أَمَ الْأُنثَيَيْنِ أَمَّا
اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ إِنِّي لَأَعْلَمُ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٢﴾

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ
إِنَّا لَنَكْرِينَ حَرَّمَ أَمَ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ
الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْنَاهُ اللَّهُ بِهَذَا
فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ
بِالنَّاسِ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٩٣﴾
قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ
إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ
فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ
غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿٩٤﴾

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ

their backs or to their intestines or is mixed up with a bone. That was the punishment We awarded them for their rebellion. And certainly We are truthful.

147. So if they reject you, say (O Muhammad to them): Your Lord is the Owner of boundless mercy, but His scourge cannot be averted from the guilty people.

Lesson-91 : Dos and Don'ts

148. Those who ascribe partners to Allah will say: If Allah had willed, we would not have attributed partners to Allah nor our fathers had done it, and we would also have not made anything unlawful. Similarly, those who were before them rejected the truth till they tasted of Our punishment. Say: Have you any knowledge that you can produce before us? Verily, you follow nothing but conjectures and you do but guess.

149. Say: With Allah is the conclusive argument. Had He willed He would indeed have guided all of you.

150. Say : Come, bring your witnesses who can bear witness that Allah had forbidden this. And if they bear witness, you should not bear witness with them. And do not follow the whims (or desires) of those who reject Our revelations, those who do not believe in the Hereafter and hold others as equal with their Lord.

151. Say: Come, I will recite to you what your Lord has forbidden to you: that you should not hold anything as partner with Him and that you do good to parents, and that you kill not your children because of poverty as We provide sustenance for you and for them, and that you draw not near to lewd things whether open or hidden, and that you slay not the life which Allah has made sacred except in the course of justice. This He has commanded you in order that you may understand.

وَالْعَصْرِ حَرَمًا عَلَيْهِمْ شُحُومُهُمَا إِلَّا مَا حَمَلَتْ
طُحُورُهُمَا أَوْ الْخَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ
جَزَيْنَاهُمْ بِبَعْضِهِمْ وَإِنَّا لَالصِّدِّقُونَ ﴿٤٦﴾
فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسْعَاءٍ وَلَا
يُرْدُّ بَأْسَهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿٤٧﴾

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا
آبَاؤُنَا وَلَا خَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ
مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسًا قُلْ هَلْ عِنْدَكُمْ
مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَ
إِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿٤٨﴾
قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ
أَجْمَعِينَ ﴿٤٩﴾

قُلْ هَلَمْ شُهِدَآءُكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ
حَرَّمَ هَذَا إِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ
وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ يَرْبِّهِمْ
يَعْدِلُونَ ﴿٥٠﴾

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ إِلَّا شِرْكُكُمْ
بِهِ شَيْئًا وَآلِ الَّذِينَ إِحْسَاءُ وَلَا تَقْتُلُوا أَوْلَادَكُمْ
مِنْ أَمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرُبُوا
الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا
النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَُمْ
وَصُكُّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٥١﴾

152. And come not near to the property of the orphan except in the way which is better, till he attains maturity, and give full measure and full weight in justice. We task not any soul beyond its capacity. And if you give your word, do justice thereto even if it be against your relative; and fulfill the covenant of Allah. This He commands you so that you take heed.

153. And verily, this is My straight path, so follow it, and follow not other ways lest you be parted from His way. This He has ordered you so that you may guard yourselves against evil.

154. (Moreover, He says): Again, We gave Moses the Book (the Torah) to complete (Our favours) on those who do good, an explanation of all things, a guidance and mercy, that they might believe in the meeting with their Lord.

Lesson-92 : Why Quran sent to Arabs?

155. And this Book (the Quran) We have revealed as a blessing (to you, O people); so follow it and fear Allah so that you may get mercy.

156. Lest you should say: The Book was revealed only to two groups (the Jews and the Christians) before us, and we were in fact unaware of what they read.

157. Or lest you should say: If only the Book had been sent to us, we would certainly have been better guided than are they. So now a clear proof from your Lord has come to you, a guidance and mercy. Who then is more unjust than he who rejects the revelations of Allah and turns away from them? Soon We will award to those who turn away from Our revelations an evil torment because of their turning away.

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ
يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانَ بِالْقِسْطِ ۚ لَا
تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ قَاعِدُوا لَكُمْ وَأُولُو
كَانَ ذَا قُرْبَىٰ وَيَعْهَدِ اللَّهُ أَوْفُوا ذِكْرَكُمْ وَصِمُّكُمْ
بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا
السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّيْتُكُمْ بِهِ
لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ
وَفَضِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّعَالَمِهِمْ
يُؤْمِنُونَ ﴿١٥٤﴾

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا
لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَى
طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ
لَغَافِلِينَ ﴿١٥٦﴾

أَوْ تَقُولُوا لَوْلَا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ
مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَ
رَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَّقَ
عَنْهَا سَخِرَ مِنَ الَّذِينَ يَصِدُّونَ عَنْ آيَاتِنَا وَلَهُ
الْعَذَابُ بِمَا كَانُوا يَصِدُّونَ ﴿١٥٧﴾

158. Do they then wait for anything than that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. On the Day when some sign of your Lord comes, no good will it do to a person to believe then, if he had not believed before and had not earned good deeds in his belief. Say: you should wait, we too are waiting.

159. Verily, as for those who divide their religion and split into sects, you (O Muhammad) have no concern at all with them. Their case is only with Allah, who will then tell them what they used to do.

160. Whoever brings a good deed shall have ten times (in reward) the like thereof; while whoever brings an evil deed shall have the (punishment) like thereof; and they will not be wronged.

161. Say (O Muhammad): As for me, my Lord has surely guided me to the straight path, the right religion, the religion of Abraham, the upright, who was not of those who associate partners to Allah.

162. Say: Surely my prayer, my sacrifice, my living and my dying are for Allah, the Lord of the universe.

163. He has no partner. Thus am I commanded and I am the first of the Muslims.

164. Say: Should I seek a Lord other than Allah, when He is Lord of all things? Each soul does not earn a sin except against itself, nor does any bearer of burden bear another's burden. Then unto Allah is your return, so He will inform you of that wherein you used to differ.

165. And He it is Who has made you as viceroys of the earth and has raised some of you in ranks above others, that He may test you by that which He has bestowed on you. Certainly your Lord is swift in retribution, and surely He is Forgiving, Merciful.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انْتَظِرُوا إِنَّا مُمْتَظِرُونَ ﴿١٥٨﴾

إِنَّ الَّذِينَ قَسَمُوا دِيْنَهُمْ وَكَانُوا شِيعَاءَ مِنْهُمْ فِي سَبِيلِ اللَّهِ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مِثْلِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾ قُلْ إِنِّي هَدَىٰ رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِيْنًا قِيَمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

قُلْ إِن صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

قُلْ أَعْبُدُوا اللَّهَ أَبْعَدُ رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾

SURAH-7**AL-A'RAF**

The title of this Surah is derived from the word "Al-Araf" used in verse 46, "And on the Heights are men who know them all by their marks." It is stated on the authority of Ibn Abbas, the whole of this Surah was revealed at Makkah shortly before Surah Al-Anam i.e. in the twelfth year of Prophet's mission. This Surah comprises 206 verses.

This Surah is closely connected with the preceding Surah both chronologically and in respect of subject matter. The main theme of Surah 6 was to reject polytheism and expound God's oneness and uniqueness. The main theme of this Surah, which is closely connected with the theme of the preceding Surah, is revelation as means by which God communicates His will to mankind, that is the mission of the Prophets. The story of Adam and Iblis (the Satan) has again been repeated in this Surah to point out that man is weak by nature and he is easily misguided by the Satan who is an eternal and open enemy of man. Therefore, man needs constant prophetic guidance to guard against the tactics of Satan and to keep himself on the right path. To impress upon the pagans of Makkah, and for that purpose the disbelievers of all the times, the stories of earlier prophets have been related, whose warnings were rejected by their people and the rejecters met their ill-fated end. Thus the most of the Surah is devoted to the history of former prophets and their nations beginning with Noah, continuing with Hud, Salih, Lot and Shuaib, and ending with a lengthy account of Moses. Consequences of the rebellious behaviour of the disbelieving peoples with their messengers have been described to warn those who were now rejecting the teachings of Allah's last messenger, the Prophet Muhammad (PBUH). Since Allah was going to command Prophet Muhammad (PBUH) to migrate from Makkah to Madinah where the Prophet had to come in contact with the people of the Book i.e. the Jews, therefore a lot of material in the Surah is about the Jews. The history of the Israelites has been traced and their disobediences to Prophet Moses and Allah's commandments have also been highlighted. It has been announced that Muhammad (PBUH) is Allah's messenger for the whole of mankind with universal mission. His advent was foretold in the Torah and Gospel and so the people of the Book are obliged to accept his message. Side by side with the principal subject, some allied instructions have also been given. Mankind's testimony about Allah before their birth has been described (in verses 172, 173) to establish that belief in the Oneness of God is but natural and inborn in man. The believers have been advised to eat pure and good food and to wear decent and proper dress. They should remain patient and exercise restraint in answer to the provocations of the opponents. They should preach the message of Islam with wisdom.

Lesson-93 : Weighing of Deeds

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Alif-Lam-Mim-Sad

2. (It is) a Book that is revealed to you (O Muhammad), so let there be no stress in your mind from it, (and purpose is) that you may warn thereby (the disbelievers), and it is a Reminder to the believers.

3. (Say to them): Follow that which has been sent down to you from your Lord, and follow not any patron beside Him. But little do you remember.

4. How many a township have We destroyed! Our torment came upon them suddenly by night or while they were taking rest at noon.

5. When Our torment came upon them, no cry did they make except that they said: Certainly we were wrongdoers.

6. Then (on the Day of Judgment) We shall certainly question those unto whom the messengers had been sent and We shall definitely question the messengers.

7. Then surely, We shall narrate unto them (all their affairs) with knowledge, and indeed We were not absent.

8. The weighing (of deeds) on that Day will be (the true weighing) based on justice. As for those whose scale (of good deeds) is heavy, they are the ones who are successful.

9. And as for those whose scale (of good deeds) is light, they are the ones who caused loss to themselves as they used to do injustice to Our revelations.

10. And surely, We have established you (O Mankind) in the earth (giving you independence and authority), and provided for you therein the means of your sustenance. But little are the thanks you give (to Us).

Lesson-94 : Adam and Satan

11. And indeed, We created you, then We gave you shape, then We asked the angels: Prostrate to Adam. They all fell prostrate save Iblis who was not of those who prostrate.

أَيُّهَا (٧) سُورَةُ الْاَعْرَافِ وَتَكْبِيرُ دُرُودُنَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمِصَّ

كِتَابُ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حِجَابٌ مِنْهُ
لِتُنذِرَ بِهِ وَذِكْرَى لِلْمُؤْمِنِينَ ٥

إِشْرَعُوا مَا أَنْزَلَ إِلَيْكُم مِّنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ
دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ٦

وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا نَّأْوُ
هُمْ قَالُوا ٧

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا
إِنَّا كُنَّا ظَالِمِينَ ٨

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ٩

فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ ١٠

وَالْوِزْنَ يَوْمَئِذٍ بِالْحَقِّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ
فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ١١

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ١٢

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا
عِجْرًا مَعَالِشَ قَلِيلًا مَّا تَشْكُرُونَ ١٣

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا
لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ ١٤

12. Allah said: What prevented you from prostrating when I commanded you? He (Iblis) said: I am better than him (Adam). You created me from fire while you created him from clay.

13. He (Allah) said: Get you (O Iblis) down from here. It is not for you to show pride here. So get out, for you are surely of those degraded.

14. He said: Give me respite till the Day they are raised up.

15. Allah said: Surely, you are hereby granted (the requested) respite.

16. He said: Now, because You have sent me astray, I will surely sit in ambush for them (the offspring of Adam) on your Right Path.

17. Then I will certainly come upon them from front of them and from behind them and from their right and from their left, and You will not find most of them as thankful ones.

18. (At this) Allah said to him: Get out from here, degraded, banished. Whoever of them follow you, certainly I will fill Hell with you all.

19. And (Allah said to Adam): O Adam! You and your wife do live in the Paradise and eat thereof as you both wish, but go not near this tree lest you both would be of the wrong-doers.

20. Then Satan whispered to them both, so that he could manifest to them what was hidden from them of their private parts. And he said to them: Your Lord did not forbid you from this tree save you should become angels or become of the immortals (by eating thereof).

21. And he swore to them both (saying): Surely, I am a sincere well-wisher for you.

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۚ قَالَ
أَنَا خَيْرٌ مِّمَّنْ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ
مِنْ طِينٍ ﴿١٢﴾

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا
فَأَخْرِجْ إِيَّاكَ مِنَ الصُّغْرِ ﴿١٣﴾

قَالَ أَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ ﴿١٤﴾
قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾

قَالَ فِيمَا آغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ
الْمُسْتَقِيمَ ﴿١٦﴾

ثُمَّ لَا يَنبَغُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ
وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ
شَاكِرِينَ ﴿١٧﴾

قَالَ أَخْرِجْ مِنْهَا مَذْمُومًا مَذْمُومًا لَنْ تَبْعَكَ
مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٨﴾

وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ
حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا

مِنَ الظَّالِمِينَ ﴿١٩﴾

فَوَسَّسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ
عَنْهُمَا مِنْ سَوَاتِحِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ
هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنْ

الْخَالِدِينَ ﴿٢٠﴾
وَقَاَسَمَهُمَا إِنِّي لَكُمَا لِنَاصِرٍ ﴿٢١﴾

22. Thus did he mislead them with deception. Then when they tasted of the tree, their shame was manifest to them and they began to stick on themselves the leaves of the Garden (in order to cover their private parts). And their Lord called out to them. Did I not forbid you both from that tree and tell you: Verily, Satan is your open enemy.

23. They said: Our Lord! We have wronged ourselves. If you do not forgive us and have not mercy on us, we shall be certainly of the losers.

24. He (Allah) said: Go down (from here), one of you an enemy to the other. And for you there will be on earth a habitation and provision for a fixed term.

25. He (further) said: Therein you will live, and therein you will die and from it you will be brought forth (on the Day of Resurrection).

Lesson-95 : Dress and adornment

26. O children of Adam! We have sent down to you raiment to cover your nakedness and as an adornment. But the raiment of piety, that is the best. This is of the revelations of Allah, that they may remember.

27. O children of Adam! Let not Satan seduce you as he caused your parents expulsion out of Paradise stripping them of their robe, that he might manifest their nakedness to them. Verily, he sees you, he and his tribe, from where you cannot see them. Surely, We have made the devils patron of those who believe not.

28. And when they do some obscene deed, they say: We found our fathers doing it and Allah has commanded us to do it. Say: Nay, Allah never commands to do an obscene deed. Do you say something about Allah that you know not.

فَدَا لَهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا
سَوَاتُهُمَا وَطَفِقَا يَخْصِفْنَ عَلَيْهِمَا مِنْ وُرُقِ
الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ
الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ
مُبِينٌ ﴿٢٢﴾

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَ
تَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾
قَالَ اهْبِطَا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي
الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٤﴾
قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا
يُخْرَجُونَ ﴿٢٥﴾

يَبْنَیٰۤی اَدَمَ قَدْ اَنْزَلْنَا عَلَیْكُمْ لِبَاسًا یُّؤَارِی سَوَاتِکُمْ
وَرِیْثًا وَلِیَاسُ التَّقْوٰی ذٰلِکَ خَیْرٌ ذٰلِکَ مِنْ
اٰیٰتِ اللّٰهِ لَعَلَّهُمْ یَذَّکَّرُوْنَ ﴿٢٦﴾
یَبْنَیٰۤی اَدَمَ لَا یَفْنِیَنَّکُمُ الشَّیْطٰنُ کَمَا اَخْرَجَ اٰوٰیْکُمْ
مِّنَ الْجَنَّةِ یَنْزِعُ عَنْهُمَا لِبَاسًا مِّمَّا لَیْسَ لَیْهِمَا
سَوَاتِیْهُمَا اِنَّهٗ یَرِکُمُ هُوَ وَقَبِیْلُهٗ مِنْ حَیْثُ لَا
تَرَوْنَهُمْ اِنَّا جَعَلْنَا الشَّیْطٰنَ اَوْلِیَآءَ لِلَّذِیْنَ لَا
یُؤْمِنُوْنَ ﴿٢٧﴾

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا
وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنْ اللَّهُ لَا يَأْمُرُ بِالْفَحْشَاءِ
اتَّقُوا اللَّهَ عَلَىٰ أَن تَعْلَمُوا ﴿٢٨﴾

29. Say (O Muhammad! to them): My Lord enjoins justice, and that you set your faces in the right direction at every place of worship (Mosque) and call upon Him making your religion pure for Him. As He brought you into being (for the first time), so you will be again brought into being (on the Day of Resurrection).

30. One group of people has He guided, while the error has taken hold over other group, for they took the devils as their patrons instead of Allah, and yet they think that they are rightly guided.

31. O children of Adam! Take your adornment (decent dress) at every place of worship, and eat and drink, but waste not by extravagance. Verily, He loves not the extravagant.

32. Say: Who has forbidden the adornment of Allah which He has brought forth for His slaves, and the good things which He has provided. Say: These things are for the believers in the life of this world, while on the Day of Resurrection these will be exclusively for them. Thus do We explain Our revelations in detail for people who have knowledge.

33. Say: My Lord has forbidden only indecencies, such of them as are open or as are hidden, and sin and unjust oppression, and that you join partners with Allah for which He has given no sanction, and that you say something concerning Allah which you do not know.

34. And every nation has its fixed term and when their term reaches, they can neither postpone it for a moment nor can they prepone it.

35. O children of Adam! If there come to you messengers from amongst you and recite to you My revelations, then whosoever refrains from evil and reforms (his behaviour), there will be no fear on them nor shall they grieve.

36. But those who reject Our revelations and treat them with arrogance, such are the companions of the Hellfire; they will abide therein.

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ هَكَذَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنََّّهُم مُّهْتَدُونَ ﴿٣٠﴾

يَذُنِّي أَمْ حُنْتُ أُنْزِلَتْكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾
قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَبَاطِنَ الْإِثْمِ وَالْبَغْيَ بِخَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَهُ يَنْزِلُ بِهِ سُلْطَانٌ أَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾
وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِرُونَ ﴿٣٤﴾

يَذُنِّي أَمْ أَمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي لَعَلَّكُمْ تَتَّقُونَ وَلَا هُمْ يَخْشَوْنَ

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٥﴾

37. Who is more unjust than he who invents a lie concerning Allah or rejects Our revelations? They are the ones whom their appointed portion of the Book (of decrees) reaches till, when (the angels of death) sent by us reach them to take their souls, they ask: Where are those whom you used to call instead of Allah? They will reply: They have deserted us. And (thus) they bear witness against themselves that they were disbelievers.

38. He (Allah) will say: Enter you into the Fire in the Company of the nations of the Jinn and humankind who passed away before you. When a nation enters (into Hell), it curses its sister nation which had entered before till, when they have all entered therein, the last of them will say about the first of them: Our Lord! These are the ones who led us astray, so give them a double torment of the Fire. Allah will say: For each one there is double (torment) but you know not.

39. And the first of them will say to the last of them: You have no preference over us, so taste the torment for what you have earned.

Lesson-96 : Dwellers of Hell and Paradise

40. Lo! Those who reject Our revelations and scorn them, for them the gates of heaven will not be opened nor they can enter the Paradise until the camel goes through the needle's eye (which is impossible). Thus do We punish the guilty.

41. For them there shall be a bed of Hell and over them covering of Fire. And so do We reward the wrong-doers

42. As for those who believe and do good deeds – We burden not any soul beyond its capacity – such are the dwellers of Paradise. They shall abide therein.

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
بِآيَاتِهِ أُولَئِكَ يَتْلَوْنَ نَصِيبَهُمْ مِنَ الْكِتَابِ حَتَّى
إِذَا جَاءَهُمْ رَسُولُنَا يُخَوِّفُهُمْ قَالُوا إِنَّا مَأْكُتُمْ
تَدْعُونَنَا مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا
عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٧﴾

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ
الْجِنِّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ
أُخْتَهَا حَتَّى إِذَا ارْتَوْا فِيهَا جَمِيعًا قَالَتْ أُخْرُجْ
رَأُولُهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا
ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا
تَعْلَمُونَ ﴿٣٨﴾

وَقَالَتْ أُولَهُمْ لِأُخْرِهِمْ فَمَا كَانَ لَكُمْ عَلَيْهَا مِنْ
عُضْدٍ فَضِلْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٣٩﴾

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا
تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ
حَتَّى يَلْبِغَ الْجَمَلُ فِي سَمِّ الْخَيْلِ طَوْفًا لِكَيْ
تَجْزَى الْمُجْرِمِينَ ﴿٤٠﴾

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ تَوْتِهِمْ عَوَاشٍ وَ
كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا
إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا
خَالِدُونَ ﴿٤٢﴾

43. And We shall remove whatever hatred is in their hearts (against each other). Rivers will be flowing beneath them, and they will say: Praise (and our thanks) be to Allah who guided us to this. We could not have found the right way if Allah had not guided us. Verily, the messengers of our Lord did bring the truth. And it will be proclaimed to them: This is the Paradise, of which you have been made owners for what you used to do (in the world).

44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): we have indeed found true what our Lord had promised with us. Have you also found true what your Lord had promised with you? They will say: Yes. Then a proclaimer would proclaim among them: The curse of Allah is upon the wrong-doers.

45. Who hindered (others) from the way of Allah and sought to make it crooked, and who are disbelievers in the Last Day.

46. And between them there will be a screen, and on Al-Araf (the Heights) there will be men who will recognize them (the dwellers of Paradise and dwellers of Hell) by their marks. They will call out to the dwellers of Paradise: "Peace be upon you". They (the men on Heights) would not have by that time entered into it (the Paradise), although they hope to enter it.

47. And when their eyes will be turned towards the dwellers of the Hell, they will say: Our Lord! Do not cast us with the wrong-doing people.

48. And the dwellers on the Heights will call to men whom they know by their marks and will say: Neither your numerical strength nor your arrogance have been of any avail to you (today).

49. Are these (the dwellers of Paradise) not they of whom you used to swear that Allah would not show them mercy? (To them it has been said) : "Enter the Paradise. No fear shall come upon you, nor shall you grieve."

50. And the dwellers of the Fire shall cry out to the dwellers of the Paradise: Pour out on us some water or something of that which Allah has provided you. They will reply: Allah has indeed forbidden both (the water and provision) to the disbelievers:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ
الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا
كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ
رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تَتْلُوا الْجَنَّةَ أَوْ رْتُمُوهَا
لَقَدْ يَمَكُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا
مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا
نَعَمْ فَإِنَّهُمْ مُؤَذَّنُونَ لَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا
وَهُمْ بِالْآخِرَةِ كَفُورُونَ ﴿٤٥﴾

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونُ
كُلًّا بِسِيمَاهُمْ وَنَادَا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ
لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾

وَاذْأَصْرَفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا
لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ
قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾
أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ادْخُلُوا
الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنَا
مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهَا
عَلَى الْكَافِرِينَ ﴿٥٠﴾

51. Who took their religion as merely a pastime and sport, and life of the world beguiled them. So this day We have forgotten them as they forgot the meeting of this their day, and as they used to deny Our revelations.

52. And indeed We have brought to them a Book which We expound with knowledge, (and which is) a guidance and a mercy for a people who believe.

53. Do they now wait for anything else than the fulfillment thereof. On the Day when the fulfillment of it comes, those who were forgetful of it before will say: The messengers of our Lord did bring the truth (but we denied it). Are there now any intercessors for us, that they could intercede for us? Or could we be sent back (to the world), so that we might do (good) deeds other than those we used to do. Verily, they did loss to themselves and that which they used to fabricate has failed them.

Lesson-97 : Noah and his people

54. Surely, your lord is Allah Who created the heavens and the earth in six Days or periods and then He mounted the Throne. He covers the night with the day which is in haste to follow it. And he has made the sun and the moon and the stars and made them subservient by His command. Beware! His is all creation and His is the command. Blessed be Allah, the Lord of the worlds.

55. Call upon your Lord (O people) humbly and secretly. He certainly does not love the transgressors.

56. And do not create mischief in the earth after it has been set in order and call on Him with fear and hope. There is no doubt that the Mercy of Allah is ever close to good-doers.

57. And it is He who sends the winds as glad tidings before his mercy (rain). So when they bear a cloud heavy (with rain), We drive it to a land that is dead, and then cause water to descend on it, and thereby We bring forth fruits of every kind. Similarly We will bring forth the dead (to life) so that you may remember.

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٥١﴾

وَلَقَدْ جَاءَهُمْ بَكْتِبٍ فَصَلَّنَاهُ عَلَىٰ عَلَيْهِ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شَفْعَاءَ فَيشْفَعُوا لَنَا أَوْ نُرَدُّ فَعْمَلٌ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنْفُسَهُمْ وَهُمْ فِي ضَلَالٍ عَمَّا كَانُوا يَفْتَرُونَ ﴿٥٣﴾

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ اللَّهَ الْخَلْقُ وَالْأَمْرُ تَبَرَّكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

أُدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ ﴿٥٦﴾ وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا لِيَدَّىٰ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

58. As for the good land, its vegetation comes forth (in abundance) by permission of its Lord; but that land which is bad, only defective produce comes forth from it. Thus do We explain revelations repeatedly for people who give thanks.

59. Indeed, We sent Noah to his people and he said: O my people! Worship Allah, you have no God save Him. I fear for you the torment of a Great Day.

60. The chiefs of his nation said: Surely, we see you in manifest error.

61. He said: O my people! There is no error in me, but I am a messenger from the Lord of the worlds.

62. I convey to you the messages of my Lord and give you good advice, and I know from Allah what you do not know.

63. Do you wonder that there has come to you a Reminder from your Lord by means of a man from among you, that he may warn you, and that you may fear God, so that you may be blessed with mercy.

64. But they denied him, so We saved him and those who were with him in the ship, and We drowned those who rejected Our revelations. They were certainly a blind people.

Lesson-98 : Hud, Salih and Lot

65. And to (the tribe of) Aad, (We sent) their brother Hud. He said (to them): O my people! Worship Allah. You have no other God save Him. Will you not fear (Allah)?

66. The chiefs of those who disbelieved from his people said: We surely see you in foolishness, and verily we think that you are a liar.

67. He said: O my people! There is no foolishness in me, rather I am messenger from the Lord of the Worlds.

68. I convey unto you the message of my Lord and I am an honest adviser for you.

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبَثَ لَا يَخْرِجُ إِلَّا بُعْثًا ۚ وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ۝١٢

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَّبِعُوا عِبَادُوا اللَّهَ مَا لَكُمْ مِن إِلَهِ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ۝١٣

قَالَ الْمَلَأُمِنْ قَوْمِهِ إِنَّا لَنَرِكَ فِي صُلًى مُّبِينٍ ۝١٤ قَالَ يَتَّبِعُوا لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ۝١٥

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ۝١٦

أَوْحَيْتُنَا أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ۝١٧

فَكَذَّبُوهُ فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَابِدِينَ ۝١٨

وَالِإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَتَّبِعُوا عِبَادُوا اللَّهَ مَا لَكُمْ مِن إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ۝١٩

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ إِنَّا لَنَرِكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ ۝٢٠

قَالَ يَتَّبِعُوا لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ۝٢١

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ۝٢٢

69. Do you wonder that there has come to you a Reminder from your Lord through a man from among you that he may warn you? Remember how He made you viceroys after Noah's people and gave you vast stature. So remember the favours of Allah so that you may be successful.

70. They said: Have you come to us (for this purpose) that we should worship Allah alone and give up what our fathers used to worship. Then bring us that wherewith you threaten us if you are of the truthful.

71. He said: Torment and wrath from your Lord have already fallen on you. Would you dispute with me over the names which you have named, you and your fathers, for which Allah has revealed no sanction? Then wait, I too am waiting with you (for the decision of Allah).

72. And We saved him and those who were with him by mercy from us, and We cut the root of those who rejected Our revelations and who were not believers.

73. And to (the tribe of) Thamud (We sent) their brother Saleh. He said: O my people! Worship Allah. There is no God for you except Him. Indeed there has come to you a clear proof from your Lord. This is the she camel of Allah, a sign for you. So leave her free to graze in Allah's land, and touch her not with bad intentions lest a painful torment seize you.

74. And remember how He made you viceroy after Aad and established you in the land. You build palaces in the plains and carve out homes in the mountains. So remember the favours of Allah and do not spread mischief in the earth.

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَضْطَةً ۖ فَادْكُرُوا الْآيَةَ اللَّهُ لَعَلَّكُمْ تَفْلَحُونَ ﴿٦٩﴾

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذْرَ مَا كَانُوا يَعْبُدُ آبَاءَهُمْ وَقُلْنَا بَلْ نَتَّبِعُ مَا نَكُنَّ كُنْتَ مِنَ الصَّادِقِينَ ﴿٧٠﴾

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي أَسْمَاءِ مَا سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاءُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۖ فَاانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٧١﴾

فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾
فِي ٧٢
وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾
قَالَ يَوْمَئِذٍ لِلَّهِ الْمُلْكُ كُلُّ شَيْءٍ خَالٍ مِنْ مَالِكِهِمْ مِنَ الْإِلَهِ غَيْرُهُ ۚ قَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ الْبَاسِ ﴿٧٣﴾

وَادْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا ۖ فَادْكُرُوا الْآيَةَ اللَّهُ لَا تَعْتَمِدُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾

75. The chiefs of those who were arrogant among his people asked the weak among them who had believed: Do you really understand that Salih is one sent from his Lord? They replied: We indeed believe in that wherewith he has been sent.

76. Those who were arrogant said: Verily, we are disbelievers in that in which you believe.

77. So they hamstrung the she-camel and they defied the commandment of their Lord and said: O Salih! Bring upon us that wherewith you threaten us if you are indeed one of the Messengers.

78. So the earthquake overtook them and they lay dead in their homes with their faces down.

79. Then he (Salih) turned from them and said: O my people! I delivered my Lord's message to you and have given you good advice, but you like not good advisers.

80. And (remember) Lot when he said to his people: Do you commit such an abomination as no one else in the worlds has ever committed before you.

81. Verily, you come with lust to men instead of women. Nay, but you are a nation of those who transgress.

82. And the answer of his people was only that they said: Turn them out of your town. They are the people who are pure.

83. Then We saved him and his family, except his wife who was of those who stayed behind.

84. And We rained a rain on them. See now what was the end of the culprits.

Lesson-99 : Shuaib and his people

85. And to Madyan (We sent) their brother Shuaib. He said: O my people! Worship Allah. You have no other God except Him. Verily, a clear proof from your Lord has come to you. Therefore, give full measure and full weight and do not wrong the people in their goods, and do not make mischief in the land after it has been set in order. This is better for you if you are true believers.

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضِعُوا لِمَنْ أَمَنَ مِنْهُمْ اتَّبِعُوا أَوْ لَا تَتَّبِعُوا فَاتَّعَلَمُوا أَنَّ صَلَاحًا مَرْسَلٌ مِنْ رَبِّهِمْ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٥٥﴾
قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ ﴿٥٦﴾
فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصْلِحُ ائْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ ﴿٥٧﴾
فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جُثَيِّينَ ﴿٥٨﴾
فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّصِيحِينَ ﴿٥٩﴾
وَلَوْ طَآذِرًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٦٠﴾
إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ ﴿٦١﴾
بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٦٢﴾
وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَنْتَظِرُونَ ﴿٦٣﴾
فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ ۖ كَانَتْ مِنَ الْغَابِرِينَ ﴿٦٤﴾
وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظِرْ كَيْفَ كَانَ عَذَابُ الْمُجْرِمِينَ ﴿٦٥﴾

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ ۖ قَدْ جَاءَ نَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَادْفَعُوا الْكَيْلَ وَالْيَمِينَزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُنْفِسُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٨٥﴾

86. And do not sit on every road to threaten (the wayfarers) and hinder those from Allah's path who believe in Him, seeking to make it crooked. And remember when you were but few, how He multiplied you. And see what was the end of the mischief makers.

87. And if there is a party of you who believes in that wherewith I have been sent and there is a party who does not believe, then be patient until Allah judges between us, and He is the best of all who judge.

88. The chiefs of those who were arrogant from his nation said: O Shuaib! We will certainly drive you out alongwith those who have believed with you from our town or you will have to return to our religion. He said: Even if we hate it.

89. We should have indeed invented a lie against Allah if we returned to your religion after Allah has rescued us from it. It is not for us to return to it unless Allah, our Lord, should so wish. Our Lord comprehends all things in His knowledge. In Allah do we put our trust. Our Lord! Judge with truth between us and our nation, for You are the best of those who judge.

90. The chiefs of those who disbelieved from his people said: If you follow Shuaib, then you will be surely losers.

91. So the earthquake seized them and they lay dead in their homes with their faces down.

92. Those who denied Shuaib became as if they had never lived therein. Those who denied Shuaib, they were the losers.

93. So he turned from them and said: O my people! I have indeed delivered to you my Lord's message and I have given to you good advice: Then how can I feel sorry for a people who disbelieved.

94. And whenever We sent a Prophet to a town (and its people denied him), We did afflict its people with adversity and misfortune so that they may humble themselves.

وَلَا تَقْعُدُوا عَلَى كُلِّ مَسْجِدٍ وَتَأْذَنُوا وَتُعْصِيبُ أَلْسِنَكُمْ قَوْلًا فِئْكُنْمَ فَلْيُلَاحِظُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾

وَلَوْ كَانَ طَائِفَةٌ مِّنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعِيبَ وَالَّذِينَ آمَنُوا مَعَكَ مِن قَرْيَتِنَا أَوْ لَنَعُودَنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَاهِنِينَ ﴿٨٨﴾

فَدَا فَرَيْنَا عَلَى اللَّهِ كَذِبًا إِن عُدْنَا فِي مِلَّتِكُم بَعْدَ إِذْ جَاءَنَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ﴿٨٩﴾

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ لَئِنْ أَتَيْتُمُ شُعَيْبًا أَنِ كَرِهَ الْخِسْرُونَ ﴿٩٠﴾

فَاخَذَتْهُمْ الرِّجْفَةُ فَاصْبَحُوا فِي دَارِهِمْ جَثِيمِينَ ﴿٩١﴾
مَعَ الَّذِينَ كَذَبُوا شُعَيْبًا كَأَن لَّمْ يَعْنُوا فِيهَا الَّذِينَ كَذَبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٩٢﴾

فَتَوَلَّى عَنْهُمْ وَقَالَ يَ قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَىٰ عَلَى قَوْمٍ كَافِرِينَ ﴿٩٣﴾

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَاسِ أَوِ الْفِتْنَةِ أَوْ الْعَذَابِ لَعَلَّهُمْ يَضَعُونَ ﴿٩٤﴾

95. Then We changed (their) bad condition into good fortune until they grew prosperous and said: "Misery and prosperity had touched our fathers". Then We seized them all of a sudden when they were unaware.

96. And if the people of the towns had believed and abstained from evil, We would have certainly opened for them blessings from the heaven and earth, but they rejected and so We seized them because of what they used to do.

97. Do the people of the towns feel secure from Our punishment coming upon them by night while they are fast asleep?

98. Or do the people of the towns feel secure from Our punishment coming upon them in the broad day light while they play?

99. Do they then feel secure from Allah's scheme? None feels himself secure from scheme of Allah except the people who are lost.

Lesson-100 : Moses and Pharaoh

100. Is it not an indication to those who inherit the land from its (previous) owners that if We wish We can smite them for their sins, and seal their hearts so that they do not hear?

101. Those were the towns whose stories We are relating to you (O Muhammad). Their messengers indeed came to them with clear proofs but they did not believe because they had denied it before. Thus does Allah seal the hearts of disbelievers.

102. And We did not find most of them true to their covenant, but We found most of them evildoers.

103. Then, after them, We sent Moses with Our Signs to Pharaoh and his chiefs but they wronged them. So see what was the end of the mischief-makers.

104. And Moses said: O Pharaoh! I am certainly a messenger from the Lord of the Worlds.

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوا وَاَلَوْا
فَدَمَسَ اٰبَاءَنَا الصَّرَافُ وَالسَّرَّاءُ فَاَخَذْنَاهُمْ بِغَتَّةٍ وَّ
هُمْ لَا يَشْعُرُوْنَ ٩٥

وَلَوْ اَنَّ اَهْلَ الْقُرَىٰ اٰمَنُوْا وَاتَّقَوْا فَفَتَحْنَا عَلَيْهِمْ
بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْاَرْضِ وَلٰكِنْ كَذَّبُوْا فَاَخَذْنَاهُمْ
بِمَا كَانُوْا يَكْسِبُوْنَ ٩٦

اَفَاَمِنَ اَهْلُ الْقُرَىٰ اَنْ يَّاتِيَهُمْ بَاسُنَابِئَاتٍ وَّهُمْ لَا يَشْعُرُوْنَ
اَوْ اَمِنَ اَهْلُ الْقُرَىٰ اَنْ يَّاتِيَهُمْ بَاسُنَابِئَاتٍ وَّ
هُمْ يَلْعَبُوْنَ ٩٧

بَلْ اَفَاَمِنُوْا مَكْرَ اللّٰهِ فَلَا يَأْمَنُ مَكْرَ اللّٰهِ اِلَّا الْقَوْمُ الْخٰسِرُوْنَ ٩٨

اَوَلَمْ يَهْدِ لِلَّذِيْنَ يَرِثُوْنَ الْاَرْضَ مِنْۢ بَعْدِ اَهْلِهَا
اَنْ يَّوَسَّوْا اَصْحٰبَهُمْ يَوْمَ يُنْفَخُ عَنْ قُلُوْبِهِمْ
فَهُمْ لَا يَشْعُرُوْنَ ٩٩

تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْۢ نَّبَاِهَا وَاَلْقَدَّارَتِمْ
رُسُلَهُمْ بِالْبَيِّنٰتِ فَمَا كَانُوا لِيُؤْمِنُوْا بِمَا كَذَّبُوْا مِنْۢ
قَبْلُ كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلَىٰ قُلُوْبِ الْكَافِرِيْنَ ١٠٠
وَمَا وَجَدْنَا لِاَكْثَرِهِمْ مِنْ عَهْدٍ وَّاَنْ وَجَدْنَا اَكْثَرَهُمْ
لَفٰسِقِيْنَ ١٠١

ثُمَّ بَعَثْنَا مِنْۢ بَعْدِهِمْ مُّوْسٰى بِآيٰتِنَا اِلٰى فِرْعَوْنَ وَرَاِئِهٖ
فَظَلَمُوْا بِهَا فَاَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِيْنَ ١٠٢
وَقَالَ مُّوْسٰى يٰفِرْعَوْنُ اِنِّىْ رَسُوْلٌ مِّنْ رَّبِّ
الْعٰلَمِيْنَ ١٠٣

105. It is obligatory on me that I should say concerning Allah nothing but the truth. I have indeed come to you with clear signs from your Lord, so let the children of Israel go with me.

106. He (Pharaoh) said: If you have come with a token, then present it, if you are of the truthful.

107. Then he (Moses) threw his staff and all of a sudden it was a real serpent.

108. And he drew out his hand, and lo! It was white for the beholders.

109. The chiefs of the people of Pharaoh said: This indeed is an expert wizard.

110. He intends to drive you out from your land. Now what do you advise?

111. They said: Put him and his brother off for a while; and send the summoners to the cities.

112. To bring each and every expert wizard to you.

113. And the wizards came to Pharaoh and they said (to him): Surely there will be a reward for us if we are victors.

114. He said: Yes, and you shall certainly be very near to me.

115. Then they said (to Moses): O Moses! Would you cast or should we be the first to cast.

116. Moses said: You cast. So when they cast, they bewitched the eyes of the people and overawed them, and displayed a great magic.

117. And We inspired Moses: Cast your staff! And behold! It swallowed all the falsehood which they had showed.

118. So the truth prevailed and all that they had done was made vain.

119. Thus were they defeated there and brought low.

120. And the wizards fell down in prostration.

121. Saying: We believe in the Lord of the worlds.

حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقُّ قَدْ جِئْتُكُمْ
بِبَيِّنَاتٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ۖ
قَالَ إِن كُنتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِن كُنتَ مِنَ

الضَّادِّ قِيْنٌ ۝١٠٦

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ۝١٠٧

۝١٠٨ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ۝١٠٩

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا السَّحَرُ عَلِيمٌ ۝١١٠

يُرِيدُ أَنْ يُخْرِجَكُمْ مِّنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ۝١١١

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ خُشْرَيْنِ ۝١١٢

يَأْتُونَكَ بِكُلِّ سِحْرٍ عَلِيمٍ ۝١١٣

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا الْكِبْرَ إِن كُنَّا

نَحْنُ الْغَالِبِينَ ۝١١٤

قَالَ نَعَمْ وَإِنِّي أَكُونُ الْمُقَرَّبِينَ ۝١١٥

قَالُوا يَمُوسَى إِنَّمَا أَنْتَ مُتْلَقٍ وَوَلَّيْنَاكَ تَكُونَ نَحْنُ

الْمُتْلَقِينَ ۝١١٦

قَالَ الْقَوَاهُ قَلْبًا الْقَوَاهُ سَحَرُوا أَعْيُنَ النَّاسِ وَ

اسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ ۝١١٧

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ

تَلْقَفُ مَا يَأْفِكُونَ ۝١١٨

فَوَقَّحَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ۝١١٩

فَعَلَبُوا هَذَاكَ وَأَتَقَبَضُوا بِهِ خَيْرِينَ ۝١٢٠

وَأَلْقَى السَّحَرَةُ سُجُودًا ۝١٢١

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ۝١٢٢

122. The Lord of Moses and Aaron.

123. Pharaoh said: You believe in Him before I give you permission. Certainly this is a plot that you have plotted in the city in order to drive out its people from it. But you will soon (be made to) know (the consequence thereof).

124. Surely, I will cut off your hands and your feet on opposite sides, then I will crucify all of you.

125. They said: We are certainly to return to our Lord.

126. And you want to take revenge from us simply because we believed in the tokens of our Lord when they came to us. Our Lord! Bestow on us steadfastness and make us die as Muslims (those who surrender).

Lesson-101 : Doom on Pharaoh

127. The chiefs of Pharaoh's people said (to Pharaoh): Will you leave Moses and his people to make mischief in the land, and forsake you and your gods? He said: We will kill their sons and let their women live, for surely we have power over them.

128. And Moses said unto his people: Seek help from Allah and be patient. Verily, the earth is Allah's. He gives as a heritage to whom He pleases of His slaves. The best end is for the God-fearing.

129. They said: We were persecuted before you came to us and (are also being oppressed) since you have come to us. He said: It may be that your Lord may destroy your enemy and make you viceroys in the earth, so that He may see how you behave.

130. And (then) We afflicted Pharaoh's people with years of famine and shortages of fruit, so that they might heed.

لَيْبِ مُوسَىٰ وَهَارُونَ ﴿١٢٢﴾

قَالَ فِرْعَوْنُ اٰمَنْتُمْ بِهِ قَبْلَ اَنْ اُذِنَ لَكُمْ اِنْ هٰذَا لَكُم مَّكَرٌ مَّكْرُوهُ فِى الْمَدِيْنَةِ لِيُخْرِجُوْا مِنْهَا اَهْلَهَا ۚ

فَسَوْفَ تَعْلَمُوْنَ ﴿١٢٣﴾

لَا قُطْعَنَ اَيْدِيكُمْ وَاَرْجُلُكُمْ مِّنْ خِلَافٍ ثُمَّ

لَا صَلْبٌ لَّكُمْ اَجْمَعِيْنَ ﴿١٢٤﴾

قَالُوْا اِنَّا اِلَىٰ رَبِّنَا مُنْقَلِبُوْنَ ﴿١٢٥﴾

وَمَا تَنْفَعُ مِنَّا اِلَّا اَنْ اَمْتًا بِاَيِّ رَبِّنَا لَمَّا جَاءَنَا ۖ

ۙ رَبَّنَا اَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّنَا مُسْلِمِيْنَ ﴿١٢٦﴾

وَقَالَ الْمَلَأِىْمُ قَوْمِ فِرْعَوْنَ اَتَدْرُسُوْا وَقَوْمَهُ

لِيُفْسِدُوْا فِى الْاَرْضِ وَيَذَرُكَ وَالِهَتَكَ قَالَ

سَنَقْتُلُ اَبْنَاءَهُمْ وَنَسْجُدُ لِنِسَاءِهِمْ ۚ وَاِنَّا

لَفَوْقَهُمْ قَاهِرُوْنَ ﴿١٢٧﴾

قَالَ مُوسٰى لِقَوْمِيْهِ اسْتَعِيْنُوْا بِاللّٰهِ وَاصْبِرُوْا ۚ اِنَّ

الْاَرْضَ لِلّٰهِ يُدْبِرُ لَهَا مَن يَّشَآءُ مِنْ عِبَادِهِ ۚ وَ

الْعَاقِبَةُ لِلْمُتَّقِيْنَ ﴿١٢٨﴾

قَالُوْا اُوْذِيْنَا مِنْ قَبْلِ اَنْ تَاْتِيْنَا وَمِنْۢ بَعْدِ مَا

جِئْتَنَا ۚ قَالَ عَسٰى رَّجُّكُمْ اَنْ يُهْلِكَ عَدُوْكُمْ وَ

ۙ يَسْتَخْلِفُكُمْ فِى الْاَرْضِ فَيَنْظُرْ كَيْفَ تَعْمَلُوْنَ ﴿١٢٩﴾

وَلَقَدْ اَخَذْنَا آلَ فِرْعَوْنَ بِالْسَيِّئِىْنَ وَفَقَّصْنَا مِّنَ

الشَّرِّ لَعَلَّهُمْ يَدْكَرُوْنَ ﴿١٣٠﴾

131. But whenever good came to them, they said: "It is our due". And whenever evil befell them, they ascribed it to bad omens of Moses and those with him. Behold! Their bad omens were certainly with Allah but most of them knew not.

132. And they said (to Moses): No matter whatever sign you bring to us wherewith to bewitch us, we are not going to believe in you.

133. So We sent on them the storms and the locusts and the vermin and the frogs and the blood, i.e. clear signs (in succession). However, they remained arrogant and became a nation of criminals.

134. And every time the punishment fell on them, they said: O Moses! Pray for us to your Lord because He has a covenant with you. If you will remove the punishment from us, we will verily trust you and will let the Children of Israel go with you.

135. But when We removed punishment from them till a term they had to reach, behold! They broke their promise.

136. Therefore, We took revenge from them, and so We drowned them in the sea because they rejected Our revelations and became heedless of them.

137. And We caused the people who were considered weak to inherit the eastern parts of the land and western parts thereof which We had blessed. And thus the fair promise of your Lord was fulfilled for the Children of Israel because of their patience. And We destroyed completely all (the great works and buildings) which Pharaoh and his people had erected.

Lesson-102 : Moses and Israelites

138. And We brought the Children of Israel across the sea, and they came to a people who were devoted to their idols. They said: O Moses! Make for us a god as they have gods. Moses said: You are indeed a people who are completely ignorant.

فَإِذَا جَاءَتْهُمْ حَسَنَةٌ قَالُوا لَهَذَا هُوَ الَّذِي كُنَّا نَعْبُدُ وَمَا كُنَّا لَمُؤْمِنِينَ ۝١٣١
سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَى وَمَنْ مَعَهُ أَلَّا يَكُونَ لَهُمُ
عِندَ اللَّهِ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝١٣٢

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لَتَسْحَرَنَا بِهَا كَمَا
نَحْنُ لَكَ بِمُؤْمِنِينَ ۝١٣٣

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَاءَ لِيُغْلِبَ الْمُفْسِدِينَ ۝١٣٤
كَانُوا قَوْمًا مُجْرِمِينَ ۝١٣٥

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا لِمُوسَى ادْعُ لَنَا رَبَّكَ
بِمَا عَاهَدَ عِنْدَكَ لَئِنْ كَشَفْتَ عَنْآ الرِّجْزَ لَنُؤْمِنَنَّ
لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَءِيلَ ۝١٣٦

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ بِلِغْوِهِ
إِذَا هُمْ يَنْتَكِبُونَ ۝١٣٧

فَانْتَقَسْنَا مِنْهُمْ فَاغْرَقْنَاهُمْ فِي الْيَمِّ بِآيَةٍ لَّمْ يَكُنْ
بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ۝١٣٨

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ
الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَرَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ
رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَءِيلَ لَهُمَّا صَبَرُوا وَ
دَمَرْنَا مَا كَانُوا يَصْنَعُونَ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا
يَعْرِشُونَ ۝١٣٩

وَجِئْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ
يَعْبُدُونَ عَلَى آصْنَامٍ لَهُمْ قَالُوا لِمُوسَى اجْعَلْ لَنَا
إِلَهًا كَمَا لَهُمُ آلِهَةٌ قَالُوا إِنَّا قَوْمٌ تَجْهَلُونَ ۝١٤٠

139. Verily, as for these people, what they are following is doomed to destruction and what they do is in vain.

140. He (further) said: Should I seek for you a god other than Allah when He is the one Who has given you superiority over all the peoples.

141. And (remember) when We delivered you from Pharaoh's people who were afflicting you with the dreadful torment, slaughtering your sons and letting your women live. And in that there was a great trial (for you) from your Lord.

142. And We appointed for Moses thirty nights (of worship in solitude), and added to them ten, and he (thus) completed the whole term of forty nights fixed by his Lord. And (before leaving) Moses said to his brother Aaron: Take my place among my people, and do right and do not follow the way of mischief makers.

143. And when Moses came to Our appointed tryst and his Lord had spoken to him, he said: Show me Yourself that I may look upon You. He answered: You cannot see me. However gaze upon the mountain! If it remains firm in its place, then you may be able to see Me. And when his Lord manifested His glory to the mountain, He sent it crashing down into pieces, and Moses fell down unconscious. Then when He recovered, he said: Glory be to You. I turn to you in repentance and I am the first of the believers.

144. Allah said: O Moses! I have chosen you above mankind by (bestowing on you) My messengership, and by My speaking to you. So hold that which I have given to you and be of the thankful.

145. And We wrote for him on the tablets all kinds of instructions and detailed explanations of all things, and said: Hold it fast, and enjoin your people to follow them properly. Soon I will show you the abode of evil-doers.

إِنَّ هَؤُلَاءِ مَتَّبِعُوا مَا هُمْ فِيهِ وَبِطِلَ مَا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾

وَإِذْ أَبْعَدْنَا كَوْمًا مِّنَ آلِ فِرْعَوْنَ يَسُومُونَ كُسُوفَهُ الْعَذَابِ يَقْتُلُونَ أَبْنَاءَهُمْ وَيَسْتَحْيُونَ نِسَاءَهُمْ ۚ إِنَّ فِي ذَٰلِكُمْ لَآيَةً لِّمَنِ رَزَقْنَاهُ عَظِيمٌ ﴿١٤١﴾

وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَنشَأْنَا بَعْثًا فَرَقْنَاهُ بِمِيقَاتٍ رَبِّي أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هُودُونَ اخْلُقْنِي فِي تَوْحِيٍّ وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرَ إِلَيْكَ قَالَ لَنَ تَرَانِي وَلَكِنِ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَوَحَّشَ رَبُّهُ لِّلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَنَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾

قَالَ يَمُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلَامِي فَخُذْ مَا آتَيْنَاكَ وَكُن مِّنَ الشَّاكِرِينَ ﴿١٤٤﴾

وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٥﴾

146. I shall turn away from My revelations those who behave arrogantly in a wrongful way, and if they see all the tokens, they do not believe in them. And if they see the way of righteousness, they do not adopt it as the way; but if they see the way of error, they choose it for their way. That is because they reject Our revelations and they are heedless of them.

147. And those who deny Our revelations and meeting of the Hereafter, all their deeds are in vain. Would they be rewarded for anything except what they used to do?

Lesson-103: Israelites worship calf

148. And the people of Moses chose, in his absence, a calf (for worship) made out of their ornaments which gave a lowing sound. Did they not see that it could neither speak to them nor guide them to any way? Yet, they took it (for god) and became wrong-doers.

149. And when they regretted and realized that they had gone astray, they said: If our Lord does not have mercy on us and does not forgive us, we verily are of the lost.

150. And when Moses returned to his people, angry and grieved, he said: What an evil thing you have done as my successors in my absence? Would you hasten the judgment of your Lord. And he threw down the tablets, and he seized his brother (Aaron) by the head, dragging him towards him. He cried: O son of my mother! People considered me weak and were about to kill me, so make not my enemies happy over me and count me not among the wrong-doers.

151. Moses said: O my Lord! Forgive me and my brother, and admit us into Your mercy, for You are the Most Merciful of all who show mercy.

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ
بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا آيَةً لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا
سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ
الْعَنِي يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا
وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَسَبَتْ أَعْمَالُهُمْ
﴿١٤٧﴾ هَلْ يُجْزَوْنَ الْإِمَّا كَانُوا يَعْمَلُونَ ﴿١٤٨﴾

وَاخْتَرْتُمْ قَوْمَ مُوسَى مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا
جَسَدًا آلِهَةً خُورًا أَلْمَزُوا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ
سَبِيلًا فَاتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٩﴾

وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا
لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ
الْخَاسِرِينَ ﴿١٥٠﴾

وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضَبًا أَنْ سَئَأَ قَالُوا
يَسْمًا أَخْلَقْتَنِي مِنْ بَعْدِي أَفَعِلْتُمْ أَمْرًا رَبِّكُمْ
وَأَلْقَى الْأَلْوَحَ وَآخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ
قَالَ ابْنُ أُمِّ لَئِنْ الْقَوْمُ اسْتَضَعَفُونِي وَكَأَدُوا
يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي
مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥١﴾

قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي
رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥٢﴾

152. As for those who took the calf (for worship), wrath from their Lord and disgrace will come upon them in this life of the world. Thus do We punish those who invent lies.

153. But those who do ill deeds and afterward repent and truly believe, verily, your Lord after this is surely Forgiving, Merciful.

154. And when the anger of Moses calmed down, he took up the tablets, in whose inscription there was guidance and mercy for those who fear their Lord.

155. And Moses chose of his people seventy men for Our appointed tryst (meeting) and, when they were seized by a violent earthquake, he said: My Lord! If You had wished, You could have destroyed them and me long before. Would You destroy us for that which has been done by the fools among us. It is only Your trial by which You lead astray whom You wish and You guide aright whom You wish. You are our patron, so forgive us and have mercy on us, for You are the Best of those who forgive.

156. And ordain for us what is good in this world and in the Hereafter. Certainly we have turned to you. Allah said: As to My punishment, I smite therewith whom I wish and My mercy embraces all things. So I will ordain it (i.e. My mercy) for those who ward off evil and pay the obligatory charity and those who believe in Our revelations.

157. Those who follow the messenger (Muhammad), the unlettered Prophet, whom they will find described in the Torah and the Gospel which are with them. He will enjoin on them what is good and forbid them what is evil; and he will make lawful for them all good things and prohibit for them the impure things; and he will relieve them of their burden and from the fetters that were

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ
مِّن رَّبِّهِمْ وَذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ
نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن
بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِن بَعْدِهَا غَفُورٌ
رَّحِيمٌ ﴿١٥٣﴾

وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبُ أَخَذَ الْأَلْوَاحَ
وَفِي سُحُفِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ
لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا يُثِيقَانَا فَلَمَّا
أَخَذَ نُرُّهُمُ الرَّجْفَةَ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن
قَبْلُ وَإِيَّايَ أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِنَّ
هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن
تَشَاءُ إِنَّكَ عَلِيمٌ خَبِيرٌ ﴿١٥٥﴾

وَكَتَبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
إِنَّا هُمُنَا إِلَيْنَا قَالِ عَذَابِي أَصِيبُ بِهِ مَن أَشَاءُ
وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَاكُبْهَا لِّلَّذِينَ
يَشْتَمُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا
يُؤْمِنُونَ ﴿١٥٦﴾

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ
مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَا مَرْهُمْ
بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُخْلِصُهُمُ الظُّلُمَاتِ

upon them. Then those who believe in him, and honour him, and help him, and follow the light (the Quran) which has been sent down with him, it is they who will be successful.

وَيُحَرِّمُ عَلَيْهِمُ الْخَبَالَاتِ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٨﴾

Lesson-104: Israelites and Sabbath

158. Say (O Muhammad): O mankind! I am messenger of Allah to all of you (the messenger of) Him to Whom belongs the sovereignty of the heavens and the earth. There is no God save Him. He gives life and He causes death. So believe in Allah and His messenger, the unlettered Prophet, who believes in Allah and His words. And follow him so that you may be guided.

159. And of the people of Moses there is a community who guide (others) with truth and establish justice therewith.

160. And We divided them into twelve tribes as nations. And We inspired Moses, when his people asked him for water, saying: Strike the rock with your staff. And there gushed forth out of it twelve springs, so that each tribe knew their drinking place. And We caused the clouds to cast shadow on them and sent down for them the 'Manna' (a kind of sweet gum) and "Salva" (quails meat), saying: Eat of the good things which We have provided for you. They did not wrong Us (by disobeying Us) but they (actually) wronged themselves.

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُبِينًا ۚ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۚ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ الْكَاسِي الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٩﴾
وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٦٠﴾

وَقَطَعْنَا لَهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا ۚ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَمَ قَوْمُهُ أَنِ اضْرِبْ بِعَصَاكَ الْحَجَرَ ۖ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۚ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ وَظَلَّلْنَا عَلَيْهُمُ الْغَمَامَ ۚ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلْوَىٰ ۖ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۚ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٦١﴾

161. And when it was said to them: Dwell in this town and eat therefrom whatever you please and say "Hittatun" i.e. forgive us our sins' and enter the gate prostrate; We shall 'forgive you your sins' and We shall soon increase (the reward) for the good-doers.

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا ۚ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦٢﴾

162. But the wrong-doers among them changed the word which was said to them for another word, so We sent down a torment on them from heaven for their wrongdoing.

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ جُرَّادًا مِنَ السَّمَاءِ يَمَآءَ كَانُوا يَظْلِمُونَ ﴿١٦٣﴾

163. Ask them (O Muhammad) of the town which was on the seashore when they transgressed

وَسَأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً

in the matter of Sabbath (i.e. Saturday which was prescribed as the day of worship for Jews). When their fish came to them openly on the day of Sabbath, and they did not come to them on the day other than Sabbath; thus did We test them because they were rebellious.

164. And when a community among them said: Why do you admonish a people whom Allah is going to destroy or punish with an awful doom? They (the preachers) replied: In order to be free from guilt (of not preaching) before your Lord, and (also with the hope) that they may fear Allah.

165. And when they forgot that whereof they had been reminded, We rescued those who forbade evil, and seized those who did wrong with dreadful punishment because they were evil-doers.

166. So when they exceeded the bounds of what they were forbidden, We said unto them: Be you despised apes.

167. And (remember) when your Lord declared that He would certainly keep on raising against them till the Day of Resurrection those who would afflict them with grievous torment. Verily, your Lord is swift in retribution, and certainly He is Forgiving, Merciful.

168. And We have broken (and dispersed) them (i.e. the Jews) in the earth in various communities. Some of them are righteous and some of them are opposite. And We tried them with good things and with evil things (misfortunes), that they might return (to the right way).

169. Then, after them, succeeded an (evil) generation who inherited the Scripture. They amassed the goods of this low life and say: We will be forgiven this. Yet, if there comes to them a similar offer again, they would seize it. Was not the covenant of the Scripture taken from them that they should not say anything concerning Allah except the truth? And they have studied what is therein. And the abode of the Hereafter is better for the God-fearing. Why do you not understand (this thing)?

فَلَمَّا أَتَتْهُمْ آيَاتُنَا لَمَّا كَانُوا فِي السَّيْرِ
فَكَذَّبُوا بِآيَاتِنَا وَلَكِنَّهُمْ فِي شَكٍّ
مِمَّا كَانُوا بِآيَاتِنَا لَمَّا كَانُوا فِي السَّيْرِ
فَلَمَّا أَتَتْهُمْ آيَاتُنَا لَمَّا كَانُوا فِي السَّيْرِ
فَكَذَّبُوا بِآيَاتِنَا وَلَكِنَّهُمْ فِي شَكٍّ
مِمَّا كَانُوا بِآيَاتِنَا لَمَّا كَانُوا فِي السَّيْرِ

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا لَّهِ
مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا
مُعَذِّبُهُ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ
فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ
السُّوءِ وَآخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَينِ
بَينِ مَا كَانُوا يَفْسُقُونَ

فَلَمَّا تَعَوَّا عَنْ مَّا نُهَوُّ عَنْهُ قُلْنَا لَهُمْ كُونُوا
قِرَدَةً خَاسِئِينَ

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ الْقِيَامَةِ
مَنْ يَسُوؤُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ
الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ
وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَمًا مِّنْهُمْ الظَّالِمُونَ
وَوَنَّهُمْ دُونَ ذَلِكَ وَبَكُونُكُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ
لَعَلَّهُمْ يَرْجِعُونَ

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ
عَرَضَ هَذَا الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ
يَأْتِنَا بِهِ عَرَضٌ مِّثْلُ الَّذِي أَخَذُوا لَيُؤْخَذَ عَلَيْهِمْ مِّمَّا تَفَاقَ
الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَ
الَّذِينَ آخَرُوا خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ

170. And as for those who hold fast to the Scripture and establish prayer – surely We waste not the reward of such righteous people.

171. And (remember) when We raised the mountain above them as if it were a canopy and they thought that it was going to fall on them, (We said): Hold fast that (Book) which We have given you and remember that which is therein, so that you may become God-fearing.

Lesson-105 : Covenant with Adam's Children

172. And (remember) when your Lord brought forth the offspring from the loins of Adam's children, and made them bear witness about themselves (asking them): Am I not your lord? They said: Yes, we bear witness. This was done, lest you should say on the Day of Resurrection: Verily, we were unaware of this fact.

173. Or lest you should say: It is only that our fathers joined partners with Allah aforetime, and we were merely their descendants after them (who followed this evil). Will you then destroy us on account of that which the wrong-doers did?

174. And thus do We explain Our revelations in detail so that they might return (to the right way).

175. Recite unto them (O Muhammad) the story of a person to whom We gave Our revelations, but he drew away from them, so Satan followed him up and he became of those who are led astray.

176. And had We willed We could have elevated him by their means, but he clung to the earth and followed his own lust. So his likeness is as the likeness of a dog; if you drive him away, he lolls his tongue out, and if you leave him, he still lolls his tongue out. Such is the likeness of the people who reject Our revelations. Tell them these parables, that they may reflect.

177. Bad is the example of those who rejected Our revelations, and who wronged themselves.

178. He whom Allah guides, he indeed is the guided one; while he whom He sends astray, such people are (in fact) the losers.

وَالَّذِينَ يُسَبِّحُونَ بِالْكَتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾
وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَافِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٣﴾

وَكَذَلِكَ نَقُصِّلُ الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾

وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَاسْلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٥﴾

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحِيلَ عَلَيْهِ يَلْهَثْ أَوْ تَتْرَكْهُ يَلْهَثْ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾

سَاءَ مَثَلًا لِلْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَانْفُسُهم كَانُوا يَظْلِمُونَ ﴿١٧٧﴾

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِىٌّ وَمَنْ يُضِلِلْ فَلَا وَلِيكَ هُوَ الْخَسِرُونَ ﴿١٧٨﴾

179. And surely, We have created many of the jinn and humankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not. They are like cattle, nay, even more astray. They are the ones who are neglectful.

180. Allah's are the most beautiful names, so invoke Him by them. And leave those who blaspheme His names. They will soon be requited for what they do.

181. And of those whom We have created there is a community who guide others with the truth and establish justice therewith.

182. And those who reject Our revelations, We shall gradually seize them from whence they know not.

183. And I give them respite, for My scheme is surely strong.

184. Do they not reflect that there is no madness in their companion (Muhammad)? He is but a plain warner.

185. Do they not see the dominion of the heavens and the earth and the things that Allah has created, and that it may be that their own term of life is near? In what saying after this will they believe then?

186. He whom Allah sends astray, there is no guide for him, and He leaves them (i.e. such people) wandering blindly in their rebellion.

187. They ask you (O Muhammad) about the Hour (of Doom) as to when will it occur. Say: Knowledge thereof is with My Lord only. He alone will manifest it at its fixed time. It would be heavy in the heavens and the earth. It shall not come upon you except all of a sudden. They ask you as if you could be well-informed of it. Say: The knowledge thereof is with Allah only. But most of mankind do not know.

وَلَقَدْ ذَرَأْنَا الْجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أُذُنٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾
وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذُرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾
وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾
وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾
أَوَلَيْسَ فَتَكَّرُوا سَتْمًا بِصَاحِبِهِمْ مِّنْ جَنْدٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾
أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَىٰ أَنْ يَكُونَ قَرِيبٌ مِّنْ أَجْلِهِمْ فَمَا يَأْتِي حَدِيثٌ بَعْدَ يُؤْمِنُونَ ﴿١٨٥﴾
مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُهَا إِلَّا هُوَ تَنفُكْتُ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ الْبَغْثَةُ يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَٰكِنَّ أَكْثَر النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

188. Say (O Muhammad). I, for myself, have no power to benefit or to hurt except as Allah wills. And had I knowledge of the unseen, I should have acquired for myself abundance of wealth, and no harm would have touched me. I am but a warner and a bringer of glad tidings unto people who believe.

Lesson-106 : Polytheists and their gods

189. He it is Who created you from a single soul and therefrom He did create his mate so that he might find comfort in her. When he covers her (has sex with her) she bears a light burden (i.e. conception) and she walks around with it (unnoticed). But when it becomes heavy, they both invoke Allah, their Lord, saying : "If you give us a good child, we shall indeed be of the thankful.

190. However, when He gives unto them a good child, they ascribe to Him partners in that which He has given them. But High is Allah, exalted above all that they associate with Him.

191. Do they associate as partners with Him who created nothing but are themselves created?

192. No ability they have to help them, nor can they help themselves.

193. And if you invite them to guidance, they follow you not. It will be all the same for you whether you call them or you keep silent.

194. Verily, those on whom you call beside Allah are (in fact) slaves like you. So call on them (as a test) and let them answer you, if you are truthful.

195. Have they feet to walk with, or have they hands to hold with, or have they eyes to see with, or have they ears to hear with? (Answer is no). Say (O Muhammad to them): Call on those whom you associate as partners with Allah, and then plot against me, and give me no respite.

196. Verily, my protector is Allah Who has revealed the Book (the Quran), and He befriends the righteous.

197. And those on whom you call besides Him (Allah) have no power to help you, nor can they help themselves.

قُلْ لَا أَتَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ
وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبُ لَا اسْتَكْبَرْتُ مِنَ الْخَيْرِ
فِي وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَقَبَلُومٌ
يُؤْمِنُونَ ٢٣

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا
زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا
خَفِيًّا فَأَمَرَتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوُا اللَّهَ رَبَّهُمَا
لَئِنْ آتَيْنَا صَالِحًا لَنُكَونَنَّ مِنَ الشَّاكِرِينَ ٢٤

فَلَمَّا أَنَّهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا أَنَّهُمَا
فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ٢٥

أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ٢٦
وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرٌ وَلَا أَنفُسُهُمْ يَنْصُرُونَ ٢٧
وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى لَا يُهْتَدُوا سِوَاكُمْ عَلَيْهِمْ
أَدْعَاؤُهُمْ أَمْ أَنْتُمْ صَامِتُونَ ٢٨

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ
فَادْعُوهُمْ فَلْيَسْتَجِيبُوا الْكُفْرَ إِنْ كُنْتُمْ
صَادِقِينَ ٢٩

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ آيْدٌ يَبْطِشُونَ بِهَا
أَمْ لَهُمْ آعِينٌ يَبْصُرُونَ بِهَا أَمْ لَهُمْ أَذَانٌ يَسْمَعُونَ
بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنْظَرُونَ ٣٠
إِنَّ وَلِيَ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ٣١

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ
وَلَا أَنفُسُهُمْ يَنْصُرُونَ ٣٢

198. And if you call them to the guidance, they hear not; and you see them looking toward you, but they look not.

199. Keep to forgiveness, enjoin what is good, and avoid the ignorant.

200. And if an evil whisper from Satan comes to you, then seek refuge with Allah. Surely, He is the One Who is Hearer, Knower.

201. Verily, those who are pious, when an evil thought from Satan troubles them, they remember (Allah), and then they see (the right way).

202. And (though) their brothers (the devils) drag them deeper into error and never cease (their efforts).

203. And when you (O Muhammad) do not bring them a verse, they say : "Why have you not made it (on your own)"?. Say (to them): I follow only that which is revealed to me from my Lord. This (Quran) is an insight (and book of wisdom) from your Lord, and a guidance and a mercy for the people who believe.

204. And when the Quran is recited, give ear to it and keep silent, that you may receive mercy.

205. And remember your Lord (O Muhammad) within your heart humbly and with fear, without loudness in words, both in the mornings and in the evenings; and be you not of those who are neglectful.

206. Surely, those who are close to your Lord are not too proud to serve Him; but they glorify His praise and prostrate themselves before Him.

وَلَنْ تَنصُرَهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُونَ وَتَرَاهُمْ
يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾
وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ
إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ
تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾

وَإِخْوَانُهُمْ يَمُدُّوهُم فِي الْغِيٍّ تَمَّ لَا يُفْعِرُونَ ﴿٢٠٢﴾

وَإِذَا مَكَاتَهُمْ بِآيَةٍ قَالُوا لَوْلَا جُئِنَّا قُلٌّ لِّرَبِّنَا
أَتَسْمِعُ مَائُونَتِي إِلَىٰ مِن رَّبِّي هَذَا بَصَائِرُ مِّن رَّبِّكَ
وَهُدًى وَرَحْمَةً لِّلْقَوْمِ الْيُؤْمِنُونَ ﴿٢٠٣﴾

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾
وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ
مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ ﴿٢٠٥﴾

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ
وَسُجَّدُونَ وَلَهُ يُسْجَدُونَ ﴿٢٠٦﴾

SURAH-8**AL-ANFAL**

This Madni Surah derives its title from its verse No 1 wherein the word 'Anfal' has been used. The most of the Surah was revealed during or just after the Battle of Badr in 2 A.H., but a few verses of the last two sections are of later period. The Surah consists of 75 verses.

Al-Anfal literally means voluntary gifts but here in the verse of this Surah it has been applied to spoils of war. The chief topic of this Surah is the Battle of Badr which was fought at Badr in the second year of Hijrah between the pagan Quraish army of Makkah consisting of one thousand fully equipped and properly armed soldiers on the one side and 313 ill-equipped and semi armed Muslims emigrants and Ansar of Madinah under the leadership of the Prophet on the other side. It was the first armed conflict between the forces of disbelief and the forces of belief in the history of Islam and Allah granted the Muslims a decisive victory. Hence the Day of Badr has rightly been called the Furqan (verse 41) as it discriminated between the Truth and the Evil. This verse 41 also deals with the division of spoils.

The Surah starts with the declaration that the spoils of war are for Allah and His messenger in order to establish that no one should consider them as his right. After giving definition of true believers, the details of the Battle of Badr have been described. It is stated that despite their weaknesses, the Muslims have been helped by Allah and granted victory. The Muslims should therefore note that victory comes from Allah's help and not by their efforts, so they should trust in Allah and then prepare for war and fight diligently. The critical evaluation of the war has been made and the consequences have been discussed and moral lessons drawn and analysed.

Sanctity of treaties has been stressed and the believers have been enjoined to honour them as long as the other party does not break them (see verses 55 to 59). The believers should keep themselves prepared for war. However, if the enemy is inclined to peace, they should also be ready to accept their offer for peace and have trust in Allah (verses 60-64). In verses 65 and 66, one true believer has been declared equal to ten disbelievers in fight, and if the believers are weak then one is equal to two. Instructions about the prisoners of war have been given in verses 67 to 71. Basic principle of citizenship of Islamic state has been laid down in verse 72. Those who live in or who migrate to the territory of Islamic state are its citizens, while those who live in a non-Muslim state and continue living there are not its citizens and the Islami state has no responsibility to protect them.

Now let us describe briefly the events of the Battle of Badr.

Battle of Badr

In the second year of Hijrah, a trade caravan of the Quraish under the leadership of Abu-Sufyan-bin-Harb was returning from Syria carrying merchandise worth \$50,000 or so by a road which passed not far from Al-Madinah. Fearing an attack from the Muslims, Abu Sufyan quickly dispatched a camel-rider to Makkah with a frantic appeal for help. The Makkans immediately raised a force of 1000 armed men which set out towards Al-Madinah. Hearing of this force, Prophet Muhammad (PBUH) held a conference with his companions. There were two options-either to attack the trade caravan from the north or to face the army of the Quraish marching from the south. A good number of companions suggested that trade caravan should be attacked being an easy and paying target. However, Allah had a different design. He wanted to test the Muslims and to discriminate the truth from the falsehood. Therefore, the Prophet did not accept the suggestion of attacking the trade caravan. Ultimately it was decided that Makkan army should be confronted. So a little Muslim army of three hundred and thirteen men, ill-armed and roughly equipped, advanced from Madinah towards Badr to confront the well-armed Quraish army three times superior in numbers. When they halted near the water of Badr, they received the news that the army of Quraish was approaching on the other side of the valley. Prophet Muhammad (PBUH) prayed to God to help him against the heavy odds in these words: "O Allah! Here are Quraish with all their chivalry and pomp, who oppose Thee and deny Thy messenger. O Allah! Give me Thy help which Thou hast promised me! O Allah! Make them bow this day!" Allah heard the prayer of His messenger and promised to help him with a thousand angels. Another favour which Allah bestowed on Muhammad was in the form of rain which fell heavily on Quraish and made the ground muddy to check their advance, but lightly on Muslims who were able to advance to the water and secure it.

The Muslims were successful in the single combat but the open battle at first went hard against them. So the Prophet stood and prayed under the shelter crying: O Allah! If this little force is destroyed today, there would be none left in the land to worship Thee." God's help came and then he went out to encourage his men. Taking a handful of gravel he threw it at Quraish and said: "The faces are confounded," on which the tide of battle turned in favour of his followers. Seventy men of Quraish including their leaders like Abu Jahl, Utbah, Shaibah and Walid were killed and seventy others were taken prisoners. Their baggage and camels fell into the hands of the Muslims.

Lesson-107 : The Battle of Badr

In the name of Allah, the Most Beneficent, the Most Merciful.

1. They ask you (O Muhammad) about the spoils of war. Tell them: The spoils of war belong to Allah and the Messenger. So fear Allah and resolve your differences, and obey Allah and His messenger, if you are true believers.

2. The true believers are those whose hearts feel fear when Allah is mentioned; and when the revelations of Allah are recited to them, their faith grows stronger, and they put their trust in their Lord.

3. Who establish prayer and spend out of that which We have provided them.

4. It is they who are in truth believers. They have grades of honour with their Lord, and (also have) forgiveness (for their sins) and honourable sustenance.

5. As your Lord caused you (O Muhammad) to go out of your home (for Jihad) with the truth (similarly all the believers should have come out of their homes). But a party of the believers disliked it.

6. They disputed with you concerning the truth after it had been made clear, as if they were being driven to death while they were looking on it.

7. And (remember) when Allah promised you (victory over) one of the two parties (army of the enemy or their trade caravan). And you wished for the one which was unarmed but Allah wished (otherwise) that He should cause the truth to win by His words and cut off the roots of the disbelievers.

8. That He might cause the Truth to prevail as Truth and cause the Falsehood to prove as Falsehood, even though the guilty people disliked it (to happen).

يَا أَيُّهَا ٨) سُورَةُ الْأَنْفَالِ مَكِّيَّةٌ رُكُوعَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ
فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرَاتِ بَيْنَكُمْ وَأَطِيعُوا اللَّهَ وَ

رَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ١

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَحِلَّتْ لَهُمْ
وَأُتِلَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى
رَبِّهِمْ يَتَوَكَّلُونَ ٢

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ٣
أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ
وَمَغْفِرَةٌ وَزِينٌ ٤

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَلَئِنْ فَرِيقًا
مِنَ الْمُؤْمِنِينَ لَكَرِهُوا ٥

بُجَادُ لَوْ أَنَّكَ فِي الْحَقِّ بَعْدَ مَا بَيَّنَّ كَأَنَّمَا
يُسَافِرُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ٦

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا
لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ
لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ
دَابِرَ الْكَافِرِينَ ٧

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ
الْمُجْرِمُونَ ٨

9. (Remember) when you prayed to your Lord for help and He answered you (saying): I will help you with a thousand of the angles, one after another.

10. Allah made it only as good tidings, and that your hearts should be at ease thereby. There is no victory except by the help of Allah. Verily, Allah is Mighty, Wise.

11. Remember when (before the Battle of Badr) He made the slumber to cover you as a reassurance from Him, and sent down water (i.e. rain) from the sky to purify you thereby, and to remove from you the un-cleanliness caused by Satan, and to strengthen your hearts, and make your feet firm therewith.

12. When your Lord inspired the angels saying: I am with you. So make the believers firm. I will cast fear into the hearts of those who disbelieve. Then smite (their) necks and break every joint of their body.

13. This is because they opposed Allah and His messenger. Whoso opposes Allah and His messenger, then Allah is surely severe in punishment (for him).

14. This is the punishment (in this world), so taste it; and (know that in the Hereafter) for disbelievers, there is the torment of the Hell-Fire.

15. O believers! When you meet the disbelievers in a battle-field, never turn your backs to them.

16. And whoso on the day of war turns his back to them, unless it be a war-tactic or to join a company, he indeed shall incur the wrath of Allah and his abode will be Hell and that is the worst destination.

17. You (O Muslims) killed them not but Allah killed them. And you (O Muhammad) threw not (the handful of sand) when you did throw, but Allah threw it, that He may test the believers by a fair trial from Him. Certainly, Allah is Hearer, Knower.

18. This (is His favour to you); and Allah, surely, weakens the evil plans of the disbelievers.

إِذْ تَسْتَعِينُونَ رَبَّكُمْ فَأَسْتَجِبَ لَكُمْ أَنِّي مُضِدُّكُمْ
بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ ٩

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا
بِالتَّصَدُّقِ الْأَمِينِ عِنْدَ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ١٠
إِذْ يُخَشِّصُ لَكُمْ النَّعَاسَ أَمْنَةً مِنْهُ وَيُنْزِلُ عَلَيْكُمْ مِنَ
السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رَجْسَ الشَّيْطَانِ
وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ١١

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ
آمَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا
فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ١٢
ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ
اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ١٣
ذَٰلِكُمْ فَذُوقُوا وَآَنَ لِلْكَافِرِينَ عَذَابُ النَّارِ ١٤

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحًّا
فَلَا تُولُوهُمُ الْأُدْبَارَ ١٥
وَمَنْ يُولُوهُمْ يَوْمَئِذٍ دُبرُهُ إِلَّا مَنْ خَرَّ يَلْقَا أَوْ
مُتَحَرِّجًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ
جَهَنَّمُ وَرَبُّسَ الْمَصِيرِ ١٦

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتُمْ إِذْ رَمَيْتُمْ
وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا
إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ١٧

ذَٰلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ ١٨

19. If you (O disbelievers!) sought a judgment, surely the judgment has come to you. And if you cease (doing wrong), it will be better for you; but if you repeat (your wrong-doing), We will also repeat (Our punishment). And your forces, how much large in numbers they may be, shall be of no avail to you; and (keep in mind) that Allah is with the believers.

Lesson-108 : Instructions to believers

20. O you who believe! Obey Allah and His messenger and do not turn away from him when you hear.

21. And be not as those who say: "We hear", but they (in fact) do not hear.

22. Verily, the worst of the living creatures in Allah's sight are those deaf and dumb people who have no sense.

23. If Allah had known of any good in them, He would have surely made them hear; and even if He had made them hear, they would have turned away, averse.

24. O you who believe! Respond to Allah and the messenger (by obeying) when he (the messenger) calls you to that which gives you life, and know that Allah is He Who comes in between a man and his heart and He it is unto Whom you shall be gathered.

25. And guard yourself against a calamity which would not fall exclusively on those of you who did wrong. And keep in mind that Allah is very strict in punishment.

26. And remember when you were few in numbers and were considered weak in the land and were in fear lest the men (i.e. the enemy) would capture you, how He gave you shelter and strengthened you with His help and provided you pure things (for sustenance), so that you might be thankful.

27. O you who believe! Betray not Allah and the Messenger, nor betray your trust when you know (that all this is bad).

28. And you should know that your wealth and your children are a test (and a trial), and that with Allah is great reward.

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْقِتْحُ وَإِنْ تُتَّهَمُوا فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَكِنْ تُغْنِي عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَإِنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ١٩

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ٢٠

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ٢١
إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ٢٢

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ٢٣

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ٢٤

وَاتَّقُوا فِتْنَةً لَا تُصِيبُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ٢٥

وَادْكُرُوا لَإِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخْطِفَكُمُ النَّاسُ فَأُولَئِكَ وَابْتَدَأَكُمْ بِتَصْرِيفِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ٢٦

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَخَوْنُوا أَمْنَكُمْ وَأَنْتُمْ تَعْلَمُونَ ٢٧

وَاعْلَمُوا أَنَّ أَمْوَالَكُمُ وَأَوْلَادَكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ٢٨

29. O believers! If you fear Allah, He will grant you a criterion (to judge between right and wrong) and will remove from you your sins, and will forgive you. And Allah is the Owner of infinite bounty.

30. And (remember) when the disbelievers made a plot against you (O Muhammad) to imprison you or to kill you or to exile you. They plotted while Allah also plotted, and Allah is (indeed) the best of all plotters.

31. And when Our verses are recited unto them, they say: We have heard. If we wish we can say the like of this. This is nothing but the tales of ancient people.

32. And (remember) when they said: O Allah! If this is indeed the truth from you, then rain down stones on us or bring on us some awful torment.

33. And Allah is not that He would punish them when you are present amongst them, nor will He punish them when they are seeking forgiveness.

34. But now what (excuse) is for them that Allah should not punish them when they debar (the people) from the Sacred Mosque whereas they are not its (lawful) guardians. Its (lawful and genuine) guardians are only those people who are God-fearing. But most of them know not.

35. And their prayer at the House (of Allah) is nothing but whistling and clapping of hands. Therefore (it will be said to them): Taste of the torment because you used to disbelieve.

36. Verily, those who disbelieve, they spend their wealth to hinder (other people) from the path of Allah; and so will they go on spending it, then it will become (cause of regret and) anguish for them. They will be overcome. And those who disbelieve will be gathered unto Hell.

37. So that Allah may distinguish (and separate) the wicked from the good. And He will place the wicked one upon another, and keep them together, and cast them into Hell. They are the ones who are the losers.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَبِيرٌ الْمُنِيرِ ﴿٣٠﴾

وَإِذْ أُتِيَ عَلَيْهِمْ آيَاتُنَا فَأَلْوَافِدٌ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٣١﴾ وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَابًا مِنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

وَمَا لَهُمْ آلَا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَائِهِ إِلَّا الَّذِينَ اتَّقَوْا وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا امْتِكَاءٌ وَتَصْدِيَةٌ فَذُقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾

لِيُمَيِّزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾

Lesson-109 : Division of spoils

38. Tell those who disbelieve that if they desist (from disbelief), they will be forgiven that which is past. But if they return (to disbelief), then the example of those (who were punished before them) has already gone.

39. And fight them until there is no more mischief and religion is all for Allah Alone. But if they cease (from making mischief in the land), then surely Allah is Seer of what they do.

40. And if they turn away, then you should know that Allah is your Patron – what an excellent Patron and what an excellent Helper (is He)!

41. And know that whatever of spoils of war you get, one fifth thereof is for Allah, and for the Messenger, and for (his) near relatives and the orphans and the needy and the wayfarer, if you indeed believe in Allah and that which We revealed to Our slave (Muhammad) on the Day of Discrimination, the day when the two armies met (i.e. the day of Battle of Badr). And Allah has power over all things.

42. Remember when you were on the near side of the valley and they (the enemy forces) on the farther side, and the caravan (of Quresh) was on lower ground than you. And even if you had made a mutual agreement to meet you would have failed to meet, but (it happened as it did) that Allah might accomplish a thing already ordained (in His scheme) in order that he who perished (on that day) might perish by clear proof and he who survived might live after clear proof. Verily, Allah is in truth Hearer, Knower.

43. When Allah showed them to you as few in number in your dream (O Muhammad), (because) if He had shown them to you as many in number you would surely have been discouraged and would surely have disputed over the affair. But Allah saved you. Surely, He knows what is in the hearts (of men).

44. And (remember) when you met them (the enemy), He made you see them as few, and He made you appear as few in their eyes, so that Allah might accomplish a thing already ordained. To Allah return all matters (for decision).

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَتُوبُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ
وَإِنْ يَئُودُوا فإِنَّهُمْ أَصْحَابُ الْأُولَى ۝

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ
لِلَّهِ فَإِنْ أَنْتَهُمْ وَإِنْ اللَّهُ بِمَا يَعْمَلُونَ بَصِيرٌ ۝

وَإِنْ تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ نِعْمَ الْمَوْلَى وَ
نِعْمَ النَّصِيرُ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّخِذُوا مِنْ شَيْءِ قَاتٍ لِلَّهِ خُمُسَهُ
وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَ
ابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أُنْزِلْنَا عَلَىٰ
عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ الْجَمْعِ وَاللَّهُ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَىٰ
وَالرُّكْبُ الْأَسْفَلُ مِنْكُمْ وَكُنْتُمْ لَوِثَّةً تَارَةً فِي
الْبَيْعِ وَلَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا
لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ
بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ۝

إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَاكُمْ كَثِيرًا
لَفَسَدْتُمْ وَلَكِنَّا رَعَيْنَاهُ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ
عَلِيمُ بَيِّنَاتِ الضُّوَرِ ۝

وَإِذْ يُرِيكُمُ اللَّهُ إِذِ اتَّقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيَهْلِكُ
فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَلِلَّهِ
عَلَىٰ كُلِّ شَيْءٍ حُكْمٌ ۝

45. O you who believe! When you meet an army, hold firm and remember Allah much, so that you may attain success.

46. And obey Allah and His messenger and do not dispute with one another, lest you lose courage and your (reputation of) strength disappears. But be steadfast. Surely, Allah is with the steadfast.

47. And be not like those who come out of their homes boastfully and to be seen of men and debar others from the way of Allah. And Allah encompasses all that they do.

48. And (remember) when the Satan made their deeds seem fair to them and said: No one of mankind can overcome you this day, for I am your neighbour (and protector). But when the armies came in sight of each other, he turned upon his heels and said: I have definitely no concern with you. Verily, I see what you see not. Verily, I am afraid of Allah. And Allah is very strict in retribution.

49. When the hypocrites and those in whose hearts there is a disease said: Their religion has deceived them. And whoso puts his trust in Allah, then surely, Allah is Mighty, Wise.

Lesson-110 : Believers instructed about disbelievers

50. If you could see how the angels take the souls of the disbelievers (at the time of their death), smiting their faces and their backs and saying: Taste the punishment of the burning fire.

51. This is because of that which your own hands had sent before. And surely, Allah is not unjust to His servants.

52. (Their conduct is) like the conduct of Pharaoh's people and of those who lived before them. They had also rejected the revelations of Allah, so Allah seized them (in punishment) for their sins. Surely, Allah is Strong and severe in punishment.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا
اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ٥٤

وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَمَا تَحْفَظُوا
تَدْهَبَ رِجَالُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ٥٥
وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ
النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا
يَعْمَلُونَ خَبِيرٌ ٥٦

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لِّلْغَالِبِ
الْيَوْمَ مِنَ النَّاسِ وَأَنَا جَارِكُمْ فَلَمَّا تَرَأَتِ الْفِئَتَانِ
نَكَصَ عَلَى عَقِبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَى
مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ
الْعِقَابِ ٥٧

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ
عَرَاهُؤُلَاءُ دِينُهُمْ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ ٥٨

وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ
وُجُوهَهُمْ وَأَذْ بَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ٥٩
ذَٰلِكَ بِمَا قَدَّمْتِ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ
لِّلْعَبِيدِ ٦٠

كَذَٰبِ الْفِرْعَوْنَ وَآلِ هَارُونَ الَّذِينَ كَفَرُوا
بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ
قَوِيٌّ شَدِيدُ الْعِقَابِ ٦١

53. This is because Allah never changes a grace which He has bestowed on a people until they change that which is in their hearts. And verily, Allah is Hearer, Knower.

54. (Their way is) just like the way of Pharaoh's people and of those who lived before them. They disbelieved the verses of their Lord, so We destroyed them for their sins, and We drowned the people of Pharaoh; for they were all wrong-doers.

55. Verily, the worst of the living creatures in Allah's sight are those who rejected the faith and so they do not believe.

56. Those of them with whom you made a treaty, but they break their treaty at every opportunity and they have no fear of Allah.

57. If you find them in the war, punish them severely so as to strike fear in those who are behind them, that they all may learn a lesson.

58. And if you fear treachery from any people, then throw back to them (their treaty) to be on equal position. Surely, Allah does not love the treacherous.

59. And let not the disbelievers think that they can escape (from Allah's punishment). Surely, they cannot frustrate (Allah's Scheme).

60. And make ready against them all you can of armed force and of horses tied (cavalry), that thereby you may strike terror in the (hearts of) enemy of Allah and your enemy, and others beside them whom you do not know but whom Allah knows. And whatsoever you spend in the way of Allah, it will be repaid in full unto you, and you will not be wronged (in that).

61. If they (i.e. enemy) incline to make peace, incline you also to it and put your trust in Allah. Verily, He is the Hearer, the Knower.

62. And if they intend to deceive you, then surely Allah is sufficient for you. He it is Who has supported you (on many occasions) with His help and with the believers.

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا لِّنِعْمَةٍ أَنْعَمَهَا عَلَىٰ قَوْمٍ
حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾
كَذَٰلِكَ أَلِيَّا فِرْعَوْنُ ۚ وَالَّذِينَ مِن قَبْلِهِمْ كَذَّبُوا
بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ
فِرْعَوْنَ وَكُلٌّ كَانُوا ظَالِمِينَ ﴿٥٤﴾

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا وَفَهُمْ لَا
يُؤْمِنُونَ ﴿٥٥﴾

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ
فِي كُلِّ مَرْجَةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾

فَأَمَّا تَثَقُّفُهُمْ فِي الْحَرْبِ فَشَرِّذْ بِهِمْ مَنْ خَلْفَهُمْ
لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٧﴾

وَأَمَّا تَخَافُكَ مِنْ قَوْمٍ خِيَانَةٍ فَأَلْبِسْهُمُ عَلَىٰ
سَوَاءٍ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِبِينَ ﴿٥٨﴾

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا ۖ إِنَّهُمْ لَا يُحْزِرُونَ ﴿٥٩﴾

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ
الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ
مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا
تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَ
أَنْتُمْ لَا تظْلَمُونَ ﴿٦٠﴾

وَأِنْ جَاءَ السَّلَامُ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّهُ
هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾

وَأِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۚ هُوَ
الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾

63. And He united their (i.e. the believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah united their hearts. Verily, Allah is Mighty, Wise.

64. O Prophet! Allah is sufficient for you and for those who follow you of the believers.

Lesson-111 : Prisoners of war

65. O Prophet! Exhort (or urge) the believers to fight. If there are of you twenty steadfast, they will overcome two hundred, and if there are of you a hundred steadfast, they will overcome a thousand of the disbelievers, because they (the disbelievers) are a people who have no sense.

66. Now Allah has lightened your burden for He knows that there is weakness in you. So if there are of you hundred steadfast, they will overcome two hundred; and if there are of you a thousand, they will overcome two thousand by permission of Allah. Allah is with the steadfast.

67. It is not fit for a Prophet that he should take prisoners of war until he has made slaughter (and thoroughly subdued his enemies) in the land. You desire the goods of this world (i.e. the money received on freeing the prisoners), but Allah desires (for you) the Hereafter. And Allah is Mighty, Wise.

68. Had there not been a previous ordinance from Allah (giving permission to free the prisoners on ransom), an awful doom would have come upon you for what you have taken (as ransom).

69. So enjoy what you have taken, as lawful and pure and have fear of Allah. Certainly, Allah is Forgiving, Merciful.

70. O Prophet! Tell those captives who are in your hands: If Allah knows any good in your hearts, He will give even better than that which has been taken from you, and will forgive you. And verily Allah is Forgiving, Merciful.

وَأَلْفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا
مَا أَلَفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ
عَزِيزٌ حَكِيمٌ ﴿٦٣﴾

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ
مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا أَمَّا ثَمَانِينَ فَإِنْ يَكُنْ
مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ
قَوْمٌ لَا يَفْقَهُونَ ﴿٦٥﴾

الَّذِينَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ
مِنْكُمْ ثَمَانَةٌ صَابِرَةٌ يَغْلِبُوا أَمَّا ثَمَانِينَ فَإِنْ يَكُنْ مِنْكُمْ
أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٦٦﴾
مَا كَانَ لِنَبِيِّ أَنْ يُكُونَ لَهُ أَسْرَى حَتَّى يُمِثَّ فِي
الْأَرْضِ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ
الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾

لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ
عَذَابٌ عَظِيمٌ ﴿٦٨﴾

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ
اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦٩﴾

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى
إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا أُخِذَ
مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٠﴾

71. But if they intend to betray you (O Muhammad), they have betrayed Allah before. So He gave (you) control over them, And Allah is Knower, Wise.

72. Verily, those who believed and migrated and waged jihad (fought) in the way of Allah with their wealth and their lives, and those who gave them shelter and help; all these are protecting friends of one another. But those who believed and did not migrate, you have no obligation to protect them till they migrate (to your land). However, if they seek help from you in the matter of religion, then you are under obligation to help them except against a people between whom and you there is a treaty. And Allah is Seer of what you do.

73. And those who disbelieve are protecting friends of one and another. If you (O Muslims!) fail to do it (i.e. to help each other as do the disbelievers), there will be mischief in the land and a great disorder.

74. Those who believed and migrated and waged jihad in the way of Allah and those who provided them shelter and help – these are the believers in truth. For them there is forgiveness and a generous provision.

75. And those who believed afterwards and migrated and joined you in jihad, they are (also) of you. But the kindred by blood are nearer to one another according to the ordinance of Allah (in the matter of inheritance, etc). Surely, Allah is Knower of all things.

وَأِنْ يُرِيدُوا إِخِيَاةَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ
فَإَمْكَنْ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ
أَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ أَوْادُوا وَنَصَرُوا
وَالَّذِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ
يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا
وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَى
قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿٧٢﴾

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوا
تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
وَالَّذِينَ أَوْادُوا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا
لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾

وَالَّذِينَ آمَنُوا مِنْ بَعْدِ وَهَجَرُوا وَجَاهَدُوا مَعَكُمْ
فَأُولَئِكَ مِنْكُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى
بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾

SURAH-9

AT-TAUBAH

This Surah derives its name from verse 104 where the word Taubah (Repentance) has been used. Another popular name of this Surah is Al-Bara'at (The Immunity) from its very first word. It is the only Surah of the Holy Quran which begins without Bismillah (in the name of Allah). Different reasons have been given for the absence of this prefix. According to some scholars, it is due to the stern commandments against idolaters which it contains (verses 1-12). However, the reason given by Imam Razi is generally accepted and that is that the Prophet (PBUH) himself did not dictate Bismillah at the beginning of this Surah. The view of some commentators that this Surah is a part of the preceding Surah as it is not preceded by Bismillah has found no currency as both the Surahs have different subjects and chronologically both are separated by an interval of seven years. It consists of 129 verses.

This Madinan Surah was revealed in the year 9 A.H. Its verses 1 to 28 contain very severe commandments against the idolaters or the polytheists (the Mushrikin). These verses were revealed in Ziq'a'd 9 A.H. after the pilgrims from Madinah had started for Makkah and so these were sent by special messenger to Abu Bakr, the leader of the pilgrimage, to be read by Ali to the multitude at Makkah. The verses begin with the proclamation of immunity from obligations toward the idolaters who were guilty of breaking the treaties repeatedly except those who were abiding with the terms of the treaty. They end with the direction to the believers that the polytheists were unclean and so they should not be allowed to come within the presincts of the Sacred Mosque at Makkah after the year 9 A.H.

The Christian Byzantine Empire was becoming apprehensive of the growing power of the Islamic state under the Prophet at Madinah and so the rumour was that the Byzantinians might attack Madinah. The Prophet, therefore, ordered preparations for Jihad and left for Tabuk in Rajab 9 A.H. Verses 38 to the end relate to Prophet's expedition to Tabuk and were revealed on this occasion. These verses discuss the preparations of the Muslims and give instructions with regard to the campaign. The believers are urged to take part in the Jihad physically as well as with financial contributions. Those who failed to join the Prophet and preferred to sit in their homes such as the hypocrites and the desert Arabs (the Beduins) living around Madinah have been severely condemned. The lessons of the campaign have been highlighted, and the Prophet and the Muslims have been advised not to pray for the forgiveness of the hypocrites and avoid their participation in future campaigns. Verses 25-27 relate to the Battle of Huneyn.

Verses 29 to 35 criticise the attitude of the people of the Book and impose Jizyah on those who fight but are defeated and then opt to live as subjects in Muslim state. Verse 60 prescribes eight heads or items on which an Islamic state can spend its Zakat revenues. Verse 107 and 108 relate to a Mosque built by the hypocrites to harm Islam and the Muslims.

Now let us mention the events of Battle of Huneyn and the Tabuk Expedition.

Battle of Huneyn

After the conquest of Makkah and purging of Ka'abah of the filth of idols in the 8th year of Hijrah, Prophet Muhammad (PBUH) received the news that many pagan tribes including the tribes of Hawazin and Thaqif were gathering to march on Makkah to regain Ka'abah. The Prophet immediately set out to Huneyn, a place between Makkah and Taif about six kilometers from the plain of Arafat, with 12, 000 men. The tribesmen of Hawazin were very skilled in archery and had already occupied very suitable places on the hills on both sides of a narrow valley. When the Muslims reached the deep ravine, they were ambushed by the enemy and sudden and unexpected showers of arrows put them to flight. However, in all this situation of confusion and panic, the Prophet remained calm and steadfast. He courageously called out his companions who immediately rallied to him. Gradually many of the fleeing soldiers came back and fought with true spirit. Thus the tide of war turned in favour of the Muslims and God blessed them with a complete victory and enormous booty.

It was a lesson for the Muslims that victory does not depend on the numerical strength of an army alone. Rather it depends on trust in God, nobility of cause, and courage to fight and obedience to the commander. For the first time the Muslims had a large army which outnumbered the enemy in material and men. But they were put to flight as the new converts from Makkah had placed too much confidence on their material strength and had not placed that much trust in God which is required of a true believer.

The Tabuk Expedition

In the 9th year of the Hijrah, Prophet Muhammad heard that the Romans were gathering an army and were planning to attack Madinah with the assistance of certain tribes like Ghassan, Lakhm and Jazam. As a precautionary measure, the Prophet decided to march towards the Syrian border and called upon his followers to support him in this great campaign. The response of the faithful believers was very heartening as expected. They made large contributions to war fund while some of the faithful women sold their jewellerys to give financial assistance in the cause. Abu Bakr gave all his belongings, Umar brought half of his wealth, Usman, Abdul Rahman bin Auf

and Zubair made big donations for the cause of Jihad. However, the lukewarm Muslims called hypocrites as usual showed cold response to the Prophet's call. Many of them asked the Prophet to excuse them on one pretext or the other such as hot season, long distance, harvest time, etc. And some of them stayed behind without excuse and even without getting Prophet's leave. These defaulters have been denounced in the Qur'an. However, the Prophet marched with an army of 30,000 men although they were ill-equipped materially. The army advanced to Tabuk, a place about 500 kilometers to the north of Madinah on the confines of Syria, and there it learnt that the enemy had not yet arrived. The Prophet stayed there for about 20 days and concluded treaties with many tribes of that region. Then he returned to Madinah with his army, safe and sound.

Lesson-112 : Declaration of Immunity

1. A declaration of immunity (from obligation) is made by Allah and His messenger to those of the idolaters with whom you made a treaty.

2. Travel freely in the land (O idolaters) for four months and know that you cannot escape (from the punishment of) Allah and that Allah will humiliate the disbelievers.

3. And a proclamation from Allah and His messenger (is made) to mankind on the day of the greater Pilgrimage that Allah is free from (treaty) obligations to the idolaters and (so is) His messenger. So if you (O idolaters) repent, it will be better for you; but if you turn away, then know that you cannot escape from (punishment of) Allah. Give news (O Muhammad) of a painful doom to those who disbelieve.

4. Except those of the idolaters with whom you had made a treaty, and who have not violated anything from your rights (in the treaty) nor have supported anyone against you. So fulfill their treaty to them to the end of their term. Verily, Allah loves those who are Godfearing.

5. Then, when the sacred months have passed, slay the idolaters wherever you find them (in the battle-field) and capture them, and besiege them, and prepare for them each ambush. But if they repent and establish prayer and pay the compulsory charity, then leave their way free. Surely Allah is Forgiving, Merciful.

6. And if any of the polytheists seeks your asylum, then grant him asylum, so that He may hear the word of Allah (the Quran), and then escort him to his place of safety. This (should be done) because they are the people who do not know (the truth).

7. How can there be treaty for the polytheists with Allah and from His messenger except those with whom you made a treaty near the Sacred Mosque? So long as they are true to you, be true to them (in honouring it). Verily, Allah loves those who are Godfearing.

يَا أَيُّهَا الَّذِينَ آمَنُوا (٩) سُوْرَةُ التَّوْبَةِ مَكِّيَّةٌ مِّنْ ثَمَانِيَةِ ثَمَانِيَةِ ثَمَانِيَةِ آيَاتٍ
بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ
مِنَ الْمُشْرِكِينَ ①

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ
غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ②

وَأَذِّنْ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ
الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ
فَإِنْ تَبُوءْتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا
أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا
بِعَذَابٍ أَلِيمٍ ③

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ
يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتُوا
إِلَيْكُمْ عَاهِدُهُمْ إِلَىٰ مَدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ
الْمُتَّقِينَ ④

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ
حَيْثُ وَجَدْتُمُوهُمْ وَخُذُواهُمْ وَاحْصِرُواهُمْ وَهُمُ
أَعْدَاؤُكُمْ كُلٌّ مَّرْصُودٌ فَاِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَ
آتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ⑤
وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ
يَسْمَعَ كَلِمَةَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَٰلِكَ بِأَنَّهُمْ
قَوْمٌ لَا يَعْلَمُونَ ⑥

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ
إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا
لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ⑦

أَعْلَمُوا أَنَّ اللَّهَ وَرَسُولَهُ لَمْ يَكُنَا فِي عَهْدٍ مَّعَكُمْ وَأَنَّ اللَّهَ وَرَسُولَهُ يَكُونُ فِي عَهْدٍ مَّعَكُمْ إِذَا أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَنُوا بِأُسْمَائِهِمْ وَاتَّقَوْا يُكُنْ لَهُمْ عَهْدٌ غَيْرُ الْغَيْبِ مِنَ الشَّرِّ أَفَزَتْ لَهُمْ أَرْبَابُهُمْ وَكُفَرُوا بِالْحَقِّ قُلْ اللَّهُ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ لَهُ يُزَكِّي مَن يَشَاءُ لَيْسَ عَلَيْهِ جُنَاحٌ مِّنْ شَيْءٍ قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ قُلْ إِنِّي خَشِيتُ اللَّهَ وَرَسُولَهُ لَمْ يَكُنَا فِي عَهْدٍ مَّعَكُمْ وَبَشِّرِ الْكَافِرِينَ ١٠

8. How (can there be any treaty with them) when, if they overpower you, they have no regard for the ties of kinship or for the treaty. They satisfy you with (the words from) their mouths, but their hearts are averse; and most of them are evil-doers.

9. They have purchased with the revelations of Allah a little gain and they debarred others from His way. Evil indeed is that which they do.

10. And with regard to a believer they neither honour the ties of kinship nor of treaty. It is they who are the transgressors.

11. But if they repent and establish prayer and pay the obligatory charity, they are your brethren in religion. We explain Our revelations in detail for a people who understand.

Lesson-113 : Fight against polytheists

12. And if they break their oaths after making their treaty and assail your religion, then fight the chiefs of disbelief as they have no binding oaths, so that they may desist.

13. Will you not fight a people (O believers!) who broke their solemn pledges and intended to drive out the messenger and attacked you first? Are you afraid of them? Then, Allah has more right that you should fear Him if you are believers.

14. Fight them! Allah will punish them by your hands and humiliate them and give you victory over them, and He will heal the breasts of the people who believe.

15. And He will remove the anger of their hearts. Allah relents toward whom He wishes. And Allah is Knower, Wise.

16. Do you think that you would be left alone (without trial) while Allah has not yet tested those of you who have strived (or waged jihad) and have not taken for their intimate friends other than Allah and His messenger and the believers? Allah is Informed of what you do.

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا
ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَ
أَكْثَرُهُمْ فَسِقُونَ ٥

اِشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدَّوْا عَنْ سَبِيلِهِ
إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ٦

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا ذِمَّةً وَأُولَٰئِكَ هُمُ
الْمُعْتَدُونَ ٧

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ
فِي الدِّينِ وَنَفَصُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ٨

وَإِنْ تَنَكَّرُوا لِيَمَانِهِمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعْنُوا فِي
دِينِكُمْ فَقَاتِلُوا أَتَمَنَاءُ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ
لَعَلَّهُمْ يَنْتَهُونَ ٩

أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ
الرَّسُولِ وَهُمْ بَدَءُوكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَ اللَّهَ
أَحَقَّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ١٠

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيَضْرِبُكُمْ
عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ ١١

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ
يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ١٢

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا
مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا

بَعْضَ الْمُؤْمِنِينَ وَلِجَنَّةٍ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ١٣

17. It is not befitting for the polytheists to maintain the mosques of Allah while they bear witness against themselves of disbelief. It is they whose deeds have gone waste and in the Fire they will abide forever.

18. Only he is eligible to maintain mosques of Allah who believes in Allah and the Last Day and establishes prayer and pays the obligatory charity and fears none save Allah. It is they who can be expected to be of those who are rightly guided.

19. Have you made the providing of water to the pilgrims and maintaining of the Sacred Mosque as equal to (the deeds of) him who believes in Allah and the Last Day and wages Jihad in the way of Allah. They are not equal in the sight of Allah. And Allah does not guide the wrongdoing people.

20. Those who believe and have left their homes and fight in the way of Allah with their wealth and their lives, they have higher ranks in the sight of Allah. And they are the ones who are successful.

21. Their Lord gives them glad tidings of mercy from Him, and of His good pleasure (for them), and Paradise wherein for them are everlasting delights.

22. Therein they will abide for ever. Verily, it is Allah with Whom there is immense reward.

Lesson-114 : Battle of Hunain

23. O you who believe! Do not take your fathers and your brothers as your friends if they prefer disbelief over belief. And whoever of you takes them for friends, such are wrong-doers.

24. Tell them (O Muhammad): If your fathers and your sons and your brothers and your wives and your relatives and the wealth you have acquired and the trade in which you fear a decline and the dwellings you love are dearer to you than Allah and His messenger and Jihad in His way; then wait till Allah brings about His decision. And Allah guides not the people who are evil-doers.

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْبُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكَفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾

إِنَّمَا يَعْبُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهِدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَدَتْ أُنُفُسُهُمْ فِيهَا نَجْوَاهُمْ مُقِيمَةٌ ﴿٢١﴾ خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَلَا إِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ فَوَاقِلُهُمْ هُمُ الظَّالِمُونَ ﴿٢٣﴾

قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ يُقَاتَرُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكَنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ

25. Allah has indeed helped you on many occasions and (He also helped you) on the day of (the battle of) Hunain when you rejoiced at your great numbers but it availed you nothing, and the earth, despite its all vastness, was straitened for you; then you turned back in flight.

26. Then Allah sent down His tranquility upon His messenger and upon the believers, and sent down hosts (of angels) which you could not see, and punished the disbelievers. And such is the reward of the disbelievers!

27. Then afterward Allah accepted the repentance of whom He wished; for Allah is Forgiving, Merciful.

28. O you who believe! Verily, the polytheists are surely unclean. So let them not come near the Sacred Mosque after this their year. If you fear poverty (from the loss of trade with them), Allah will enrich you of His bounty if He will. Surely, Allah is Knower, Wise.

Lesson-115 : Jizyah

29. Fight against such of those who were given the Scripture as do not believe in Allah nor believe in the Last Day nor forbid that which Allah and His messenger have forbidden and do not follow the religion of Truth (Islam) until they pay the Jizyah with their own hands and feel themselves subdued.

30. The Jews say: "Ezra is the son of Allah". And the Christians say: "Messiah is the son of Allah". That is their saying with their mouths. They imitate the saying of the disbelievers of old times (like Romans, Greeks, and others). May Allah destroy them. How are they deluded away from the truth?

وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ
بِأَمْرٍ مِّنَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٥﴾
لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ
إِذْ أَجْبَحْتُمْ كَثْرَتَكُمْ قَالُوا تَغْنَمُ عَنْكُمْ شَيْئًا وَضَاقَتْ
عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ تَوَلَّوْا وَكُنْتُمْ
مُذْبِرِينَ ﴿٢٦﴾

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ
وَأَنْزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَ
ذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٧﴾

ثُمَّ يُتُوبُ اللَّهُ مَنِ بَعْدَ ذَلِكَ عَلَى مَنْ يَشَاءُ وَ
اللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٨﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْفِثْنُ كُونُ نَجَسٍ فَلَا يَقْرُبُوا
الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ
عَيْلَةً فَسَوْفَ يُعِينِكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ
إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٩﴾

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا
يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ
الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ
عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٣٠﴾

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ
ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهَوْنَ قَوْلَ
الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ ﴿٣١﴾

31. They have taken their rabbis and their monks as Lords beside Allah, and the Messiah son of Mary (has also been taken as Lord) while they were commanded to worship only One God, save Whom there is no god. Be He glorified, (far above is He) from all that they ascribe as partners to Him.

32. They want to put out the light of Allah with their mouths, but Allah will not permit save that He shall perfect His light though the disbelievers dislike it very much.

33. He it is Who has sent His messenger (Muhammad) with the guidance (the Quran) and the Religion of Truth (Islam), so that He may cause it to prevail over all religions though the polytheists dislike it very much.

34. O you who believe! Indeed many of the rabbis and the monks devour the wealth of the people wrongfully and hinder (them) from the way of Allah. And those who hoard up gold and silver and spend it not in the way of Allah, give to them (O Muhammad) the tidings of a painful doom.

35. On the Day (of judgment) when it (the hoarded up gold and silver) will be heated in the Fire of Hell and with it will be branded their foreheads, and their sides and their backs, (then it will be said to them): This is the treasure you hoarded up for yourselves. Now taste of what you used to hoard.

36. Verily, the number of months with Allah is twelve months (in a year) in the Book of Allah since the day He created the heavens and the earth. Four of them (the 1st, the 7th, the 11th and the 12th of the Lunar year) are sacred: that is the right religion. Therefore, wrong not yourselves in them. And fight against the polytheists collectively as they fight collectively against you. And know that Allah is surely with the pious.

37. The postponement of a sacred month is only an addition to disbelief whereby the disbelievers are misled. They make a certain month lawful one year and forbid it another year, so that they may make up the number of months which Allah has forbidden, thus making lawful what Allah has forbidden. The evil of their deeds has been made fair-seeming to them. And Allah guides not the

اَتَّخَذُوا اَوْلِيَاءَهُمْ وَرُءَسَاءَهُمْ اَرْبَابًا مِنْ دُونِ اللّٰهِ
وَالسَّيِّحِ ابْنِ مَرْيَمَ وَمَا امْرُؤٌ اِلَّا لِيَعْبُدُ الْاِلٰهَ
وَاحِدًا ۚ لَا اِلٰهَ اِلَّا هُوَ سُبْحٰنَهُ عَمَّا يُشْرِكُوْنَ ۝٣١

يُرِيدُوْنَ اَنْ يُطْفِئُوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَيَاْبَى اللّٰهُ
اِلَّا اَنْ يُتِمَّ نُورُهٗ وَلَوْ كَرِهَ الْكَافِرُوْنَ ۝٣٢
هُوَ الَّذِى اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ
لِيُظْهِرَهٗ عَلٰى الدِّيْنِ كُلِّهٖ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ۝٣٣

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اِنَّ كَثِيْرًا مِّنَ الْكٰفِرِ وَالزُّهْمَانِ
لَيَاْكُوْنُ اَمْوَالُ النَّاسِ بِالْبَاطِلِ وَيَصُدُّوْنَ عَنْ
سَبِيْلِ اللّٰهِ وَالَّذِيْنَ يَكْذِبُوْنَ الدَّهَبَ وَالْفِضَّةَ وَ
لَا يُنْفِقُوْنَهَا فِى سَبِيْلِ اللّٰهِ فَنَشَرُكُمْ بِعَذَابٍ اَلِيْمٍ ۝٣٤
يَوْمَ يُخَصِّىْ عَلَيْهِمْ فِى نَارِ جَهَنَّمَ فَنَكْوِىْ بِهَا جِبَاهَهُمْ
وَجُؤِبَهُمْ وَظُهُرَهُمْ هٰذَا مَا كَنْزْتُمْ لَآنْفُسِكُمْ
فَذُوْقُوْا مَا كَنْتُمْ تَكْنِزُوْنَ ۝٣٥

اِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللّٰهِ اثنَا عَشَرَ شَهْرًا فِى كِتٰبِ
اللّٰهِ يَوْمَ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ مِنْهَا اَرْبَعَةٌ حُرُمٌ
ذٰلِكَ الدِّيْنُ الْقَيِّمُ ۚ فَلَا تَظْلِمُوْا فِيْهِنَّ اَنْفُسَكُمْ
وَقَاتِلُوا الْمُشْرِكِيْنَ كَمَا بَقَاَتُوا نَكُمْ كَافَّةً وَ
اعْلَمُوْا اِنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ۝٣٦

اِنَّمَا النَّسِيْءُ زِيَادَةٌ فِى الْكُفْرِ يُضِلُّ بِهٖ الَّذِيْنَ كَفَرُوْا
يُجَلِّوْنَهُ عَامًا وَيُخَرِّمُوْنَهُ عَامًا لِّيُؤْطُوْا عِدَّةَ مَا حَرَّمَ
اللّٰهُ فَيُجَلِّوْا مَا حَرَّمَ اللّٰهُ زِيْنًا لَّهُمْ سُوْءٌ اَعْمٰلُهُمْ

people who disbelieve.

Lesson-116 : Believers urged to fight

38. O you who believe! What has happened to you that when you are asked to go forth in the way of Allah, you cling heavily to the ground. Are you pleased with the life of this world instead of the life in the Hereafter? Then (keep in mind that) the comfort of the life of the world is but little as compared with the Hereafter.

39. If you do not go forth, Allah will punish you with a painful torment and will replace you by another people and you can do no harm to Him. And Allah has power over everything.

40. If you do not help him (i.e. Muhammad), indeed Allah helped him when the disbelievers drove him out. He was second of the two when they were in the cave, and he said to his companion (Abu Bakr): Grieve not, surely Allah is with us. Then Allah sent down His tranquility (peace) upon him and supported him with hosts you could not see, and made the word of the disbelievers lowermost, while it was the word of Allah which became the uppermost. Allah is Mighty, Wise.

41. March forward, light equipped or heavy equipped, and make jihad with your wealth and your lives in the way of Allah. That is better for you if you understand.

42. Had the gain (of spoils) been immediate and journey easy, they (the hypocrites) would have followed you, but the long distance (in Tabuk expedition) was too hard for them. Yet they would swear by Allah saying: If we only could, we would certainly have set out with you. They destroy their own selves and Allah knows that they are definitely liars.

43. Allah may forgive you (O Muhammad). Why did you grant them leave (to stay behind) until those who were truthful would have become clear to you and you had also known the liars?

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ٨

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْتِلْتُمْ إِلَى الْأَرْضِ أَذْهَبْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ٩

إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَنْصُرُوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ١٠
إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذَا خَرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا أَتَيْنَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ١١

إِنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ١٢
لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ السُّفَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا الْخُرُوجَ مَعَكُمْ يَهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ١٣

عَفَا اللَّهُ عَنْكَ لِمَ أَذْنَتْ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ ١٤

44. Those who believe in Allah and the Last Day would not ask your leave to get exemption from fighting with their wealth and their lives. And Allah is the Knower of those who are the pious.

45. They alone ask leave of you who do not believe in Allah and the Last Day and whose hearts are in doubt. So in their doubts they waver.

46. If they had intended to march out, they would certainly have made ready some equipment. But Allah did not like their standing forth, so He held them back and it was said (to them): Sit you with those who sit (behind in home).

47. Had they marched out with you, they would have added to you nothing but mischief and they would have hurried to and fro in your midst seeking to cause dissension among you; and there are some among you who would have listened to them. Allah is aware of the wrong-doers.

48. Indeed they had sought to cause sedition before and had upset matters for you till the truth came and the decree of Allah was made manifest, although they disliked it.

Lesson-117 : Attitude of hypocrites

49. And of them there is he who says: Grant me leave (to stay at home) and put me not in trial. Surely, they have already fallen into trial. And verily, the Hell has encircled the disbelievers.

50. If good befalls you, it grieves them: but if a calamity befalls you, they say: "We had taken our precaution before hand", and they turn away rejoicing.

51. Say (O Muhammad): "Nothing befalls us except what Allah has decreed for us. He is our Protector". And in Allah let the believers put their trust.

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلَيْهِمْ
بِالْمُتَّقِينَ ٤٤

لَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَأَتَتْهُمُ قُلُوبُهُمْ فَهُمْ فِي رَيْبٍ مِنْكُمْ يَرْتَدُّونَ ٤٥
وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ
اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ
الْقَاعِدِينَ ٤٦

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضْعِفُوا
خِلَافَكُمْ يَبْغُونَكُمْ الْفِتْنَةَ وَفِيكُمْ سَعْعُونٌ لَهُمْ
وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ٤٧

لَقَدْ ابْتَغُوا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَبُوا الْأُمُورَ
حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَرِهُونَ ٤٨

وَمِنْهُمْ مَنْ يَقُولُ ائْذِنْ لِي وَلَا تَفْتِنِّي أَلَا فِي الْفِتْنَةِ
سَقَطُوا وَإِنْ جَهَنَّمَ لَمْ حِيطَ بِهَا يَا كَافِرِينَ ٤٩
إِنْ تُصِيبْكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبْكَ مُصِيبَةٌ
يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ
كَرْهُونَ ٥٠

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ٥١

52. Say: Do you wait for us anything except one of the two excellent things (martyrdom or victory in Allah's way)? And we await for you that Allah will afflict you with punishment either from Himself or by our hands. So wait, we too are waiting with you.

53. Say: Whether you spend (in Allah's way) willingly or unwillingly, it will not be accepted from you; for you are the people who are rebellious (or disobedient to Allah).

54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allah and His messenger and that they come to offer prayer but reluctantly and that they pay their contributions but unwillingly.

55. So let not their riches nor their children dazzle you (O Muhammad). In fact Allah intends thereby to punish them in the life of the world and that their souls may pass away while they are disbelievers.

56. And they swear by Allah that they are indeed of you, when they are not of you, but in fact they are the people who are afraid (that their reality should not be disclosed to you).

57. If they could find a refuge or cave or a hiding-place, they would certainly turn to it swiftly as runaways.

58. And of them there are some who accuse you (O Muhammad) in the matter of the alms. If they are given thereof they are pleased, and if they are not given thereof, then they are full of rage.

59. Would that they had been pleased with what Allah and His messenger had given them, and had said: Allah is sufficient for us. Allah will soon give us of His bounty, and so will His messenger. To Allah do we turn our hopes.

قُلْ هَلْ تَرْتَبِصُونَ بِنَا إِلَّا أَحَدَى الْحُسَيْنَيْنِ
وَنَحْنُ نَتَرْتَبِصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ
مِّنْ عِندِهِ أَوْ يَأْتِيَنَا تَقَرُّبُصُوا إِلَيْنَا مَعَكُمْ
مُتَرَبِّصُونَ ﴿٥٢﴾

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَّنْ يَتَقَبَّلَ مِنْكُمْ إِكْرَامُ
كُنْتُمْ قَوْمًا فَاسِقِينَ ﴿٥٣﴾

وَمَا مَنَعَهُمْ أَنْ تُقَبَّلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ
كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَ
هُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ ﴿٥٤﴾

فَلَا تُحِبُّكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ
اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ
أَنفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَ
لَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ ﴿٥٦﴾

لَوْ يَجِدُونَ مَلْجَأً أَوْ مَخْرَجًا أَوْ مَدَدًا خَلَّالُوا
إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾

وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا
مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ
يَسْخَطُونَ ﴿٥٨﴾

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا
حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ
إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

60. The alms are only for the poor, and for the needy, and for those who collect them, and for those whose hearts are to be reconciled, and to free the captives, and to free the debtors, and for the cause of Allah, and for the wayfarers. That is the duty imposed by Allah; and Allah is Knower, Wise.

Lesson-118 : Excuse of hypocrites

61. And of them are those who hurt the Prophet and say: He is all ears (i.e. he listens to everyone). Say: He is a hearer of good for you. He believes in Allah and has faith in the believers and is a mercy for those of you who truly believe. And those who vex the messenger of Allah, they will have a painful torment.

62. They swear by Allah to you (O Muslims) that they may please you. But Allah and His messenger have more right that they should please Him if they are really believers.

63. Do they not know that whoso opposes Allah and His messenger, for him verily is the Fire of Hell and he will abide therein. That surely is the greatest humiliation.

64. The hypocrites fear lest a Surah (Chapter) should be revealed about them informing them (the Muslims) what is in their hearts. Say: Mock (if you like)! Allah will surely disclose what you fear.

65. And if you ask them, they will say: We were only talking and having fun. Say: Was it at Allah and His revelations and His messenger that you were mocking.

66. Make no excuse now, you have disbelieved after you had believed. Even if We pardon some of you, We will punish others amongst you because they were guilty.

67. The hypocrites, men and women, are from one another. They enjoin what is evil, and forbid what is good, and withhold their hands (from spending in the cause of Allah). They have forgotten Allah, so He has forgotten them. Verily the hypocrites, they are the evil-doers.

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا
وَالْمَوْلَاةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي
سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ
قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ بِالْمُؤْمِنِينَ
وَرَحْمَةً لِّلَّذِينَ آمَنُوا مِّنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ
اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾

يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ
بِأَن يُرْضَوْهُ إِن كَانُوا مُؤْمِنِينَ ﴿٦٢﴾

أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُجَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ
جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦٣﴾

يَحْذَرُ الْمُنَافِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ
بِمَا فِي قُلُوبِهِمْ قُلْ اسْتَهْزِءُوا إِنَّا اللَّهُ مُخْرِجُ
مَا تَحْذَرُونَ ﴿٦٤﴾

وَلَكِن سَأَلْتَهُمْ لِيَقُولُوا إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ
قُلْ يَا آلَ اللَّهِ وَآلِيَاءِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِن نَّعَفُ عَنْ
طَائِفَةٍ مِّنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٦﴾

قَالِ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ
بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ
سَأَلَ اللَّهُ فَسَبَّحَهُمُ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٧﴾

68. Allah has promised the hypocrites, men and women, and the disbelievers fire of Hell wherein they will abide. It will suffice them. Allah has cursed them, and they will have a lasting torment.

وَعَذَابُ اللَّهِ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَةُ اللَّهِ عَلَيْهِمْ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٥٨﴾

69. Like those who were before you. They were mightier than you in strength and more affluent than you in wealth and children. They enjoyed their portion (of the blessings of this worldly life), so you enjoy your portion as those before you enjoyed their portion. And you indulge in vain discourses as they indulged in vain discourses. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُصْتُمْ كَالَّذِينَ خَافُوا أُولَئِكَ حَظَّتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٥٩﴾

70. Has not the news of those before them reached them? The people of Noah, Aad, Thamud, the people of Abraham, and the dwellers of Madyan, and the towns which were overthrown. Their messengers (from Allah) came to them with clear proofs. So it was not Allah Who wronged them but they did wrong themselves.

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودَ وَقَوْمُ إِبْرَاهِيمَ وَأَصْحَابُ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٦٠﴾

71. And the believers, men and women, are friends of one another. They enjoin what is right and forbid what is wrong, and they establish prayer and they pay the obligatory charity, and they obey Allah and His messenger. It is they on whom Allah will have His mercy. Verily, Allah is Mighty, Wise.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٦١﴾

72. Allah has promised the believing men and the believing women Gardens (of Paradise) underneath which rivers flow, wherein they will abide forever. And they will have mansions in these Gardens of Eden. And the greatest thing (of all this) is the good pleasure of Allah. That is the supreme success!

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٍ طَيِّبٍ فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٍ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٢﴾

Lesson-119 : No forgiveness for hypocrites

73. O Prophet! Fight against the disbelievers and the hypocrites and be harsh with them. Their ultimate abode is Hell, and that is the worst destination.

74. They swear by Allah that they did not say anything (bad), whereas they had really said the word of disbelief, and (so) they disbelieved after accepting Islam. And they resolved to do (Muhammad's assassination) which they could not carry out, and they sought revenge only because Allah with His messenger had enriched them by His Bounty. So if they repent, it will be better for them. But if they turn away, Allah will punish them with a painful torment in this world and in the Hereafter, and they will have no protector or helper in the earth.

75. And of them there are some who made a covenant with Allah (saying): If He bestowed on us His Bounty, we will give alms and will be certainly among the righteous.

76. But when He gave them of His Bounty, they became miserly, and turned back (from their covenant) and became averse.

77. So He punished them by putting hypocrisy in their hearts until the Day when they shall meet Him because they broke their word to Allah that they promised Him, and because they used to tell lies.

78. Do they not know that Allah knows their secret thoughts and their secret counsels and that Allah is Knower of the things unseen.

79. Those who taunt the believers as give charity willingly, and ridicule those who find nothing to give except the (little) fruit of their labour – Allah (Himself) ridicules them, and they shall have painful doom.

80. Whether you (O Muhammad) ask forgiveness for them or ask not forgiveness for them (i.e. for the hypocrites); even if you ask forgiveness for them seventy times, Allah will not forgive them. That is because they disbelieved in Allah and His messenger, and Allah guides not the wrongdoing people.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ
وَمَا لَهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ٧٣
يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ
وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ وَابِلَاءُ يُبَالِغُونَ
فَعَسَىٰ أَلَّا أَنْ أَعْتَمِدَهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ
يَتُوبُوا إِلَيْكَ خَيْرٌ أَلَيْسَ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي
الْأَرْضِ مِنْ دَلِيلٍ وَلَا نَصِيرٍ ٧٤
وَمِنْهُمْ مَن عَاهَدَ لِلَّهِ لَئِنْ أَتَاهُمْ مِنْ فَضْلِهِ
لَنَنْتَقِبَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ٧٥
فَلَمَّا أَتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ
مُعْرِضُونَ ٧٦
فَأَعْقَبَهُمْ نِفَاقًا فِي فُجُورِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا
أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ٧٧
أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ
عَلَّامُ الْغُيُوبِ ٧٨
الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي
الْصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ
مِنْهُمْ وَسَخَّرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ٧٩
اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ
سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا
بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ٨٠

81. Those who stayed behind (and did not join the Tabuk expedition) rejoiced in staying behind the messenger of Allah, and they hated to fight with their wealth and their lives in Allah's way. And they said: Do not go forth in the heat. Say: The fire of Hell is more intense in heat, if only they could understand.

82. Then let them laugh a little; they will weep much as (a result of) punishment of that which they used to earn (of the sins).

83. If Allah brings you back (from the campaign) to a party of them and they ask your permission for going out (to fight), then tell them: You shall never go out with me nor fight an enemy with me. You chose to sit still (in your homes) on the first occasion. So sit still with those who stay back.

Lesson-120 : Tabuk expedition

84. And never pray (on the funeral) for one of them who dies, nor stand by his grave (at the time of burial). Certainly they (the hypocrites) disbelieved in Allah and His messenger, and they died while they were evil-doers.

85. And let not their wealth nor their children dazzle you. Allah intends only to punish them thereby in the world and that their souls should pass away while they are disbelievers.

86. And when a Surah is revealed (saying): "Believe in Allah and wage jihad along with His messenger", the men of wealth among them ask your permission (for exemption from jihad) and say: Leave us, we would be with those who sit (at home).

87. They are pleased to be with those (women) who stay (at homes), and their hearts are sealed, so they understand not.

فَرِحَ الْخَلْفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ اللَّهِ
وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ
قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا
يَفْقَهُونَ ۝٨١

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا
كَانُوا يَكْسِبُونَ ۝٨٢
فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذِنُوكَ
لِلخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ
تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ
مَرَّةٍ فَأَقْعُدُوا مَعَ الْخَالِفِينَ ۝٨٣

وَلَا تَصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ
عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَا تَوَّأ
هُمُ فَسِقُونَ ۝٨٤

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ
اللَّهُ أَنْ يُعَذِّبَ بِهِم بِهَاتِي الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ
وَهُمْ كَافِرُونَ ۝٨٥

وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ
رَسُولِهِ اسْتَأْذَنُوكَ أُولُوا الطَّلُوفِ مِنْهُمْ وَقَالُوا ادْرَأْنَا
نَكُنْ مَعَ الْقَاعِدِينَ ۝٨٦
رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ
فَهُمْ لَا يَفْقَهُونَ ۝٨٧

88. But the Messenger and those who believe with him make jihad with their wealth and their lives. They are the ones for whom are good things and they are the ones who are successful.

لَكِنَّ الرُّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهِدُوا بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ
الْمُقْلِحُونَ ﴿٨٨﴾

89. Allah has prepared for them Gardens (Paradise) underneath which rivers flow, wherein they will abide forever. That is the greatest achievement.

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾

90. And those among the desert Arabs (Bedouins) came with their excuses (to you) in order that permission might be granted to them (to stay behind). And those who lied to Allah and His messenger sat at home. Soon a painful doom will fall on those of them who disbelieve.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ
الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ
كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾

91. There is no blame on those who are weak or sick or who find no means to spend (in jihad), if they stay behind, provided they are sincere to Allah and His messenger. There is no ground (of blame) against the good-doers. And Allah is Forgiving, Merciful.

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى
الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا انْصَحُوا
لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ
غَفُورٌ رَحِيمٌ ﴿٩١﴾

92. And nor (is there any blame) unto those who came to you (asking) that you should provide them conveyance and you said: "I cannot find anything whereon to mount you". They (then) turned back with eyes overflowing with tears, feeling grief that they could not find the means to spend (for jihad).

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ
مِمَّا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ
الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يَنْفِقُونَ ﴿٩٢﴾

93. The ground of blame is only against those who ask for your permission (to stay at home) when they are rich (and can easily spend for jihad). They are pleased to be with those (women) who stay behind. Allah has sealed their hearts so they know not.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنَاءُ
رِضْوَانًا يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى
قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

Lesson-121 : Desert Arabs

94. They (the hypocrites) will make excuses to you when you return to them. Say: Make no excuses. We will not believe you. Allah has already informed us about you. And now Allah and His messenger will see your conduct, then you will be brought back to Him Who is the Knower of the invisible and the visible, and He will tell you what you used to do.

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا
تَعْتَنِ زُورًا لَنْ تُؤْمِنَ لَكُمْ قَدْ نَبَأَ اللَّهُ مِنْ أَنْبَارِكُمْ
وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَى عِلْمِ
الْغَيْبِ وَاللَّهِ هُوَ فَاعِلُهُمْ ﴿٩٤﴾

95. They will swear by Allah to you when you return to them that you may leave them (unpunished for what they did). So leave them alone, for verily they are filthy people and their abode is Hell as the retribution of what they used to earn.

96. They swear to you that you may be pleased with them. Even if you are pleased with them, certainly Allah will never be pleased with the people who are disobedient.

97. The desert Arabs (the Bedouins) are more hard in disbelief and hypocrisy, and are more likely to be ignorant of the limits (commandments) which Allah has revealed to His messenger. And Allah is Knower, Wise.

98. And of the desert Arabs there are some who take that which they spend (for the cause of Allah) as a fine and await bad turns of fortune for you. Bad turns of fortune may befall them. And Allah is Hearer, Knower.

99. But of the desert Arabs there are some who believe in Allah and the Last Day and consider what they spend (in the way of Allah) as a means of getting near Allah and receiving the prayers of the Messenger. Surely these are the means of bringing them near (Allah). Allah will soon admit them to His mercy. Certainly, Allah is Forgiving, Merciful.

100. And the first ones who accepted Islam from the Muhajirin (emigrants i.e. those Muslims who migrated to Madinah) and the Ansar (the helpers i.e. the native Muslims of Madinah), and those who followed them in goodness (i.e. in accepting Islam) properly, Allah is pleased with them and they are pleased with Him. And He has prepared for them Gardens (of Paradise) under which rivers flow, wherein they will abide forever. This is indeed the greatest achievement.

101. And among the desert Arabs around you, there are some hypocrites, and so are some of the residents of Madinah who persist in hypocrisy. You do not know them, but We certainly know them. We will soon punish them twice; then they will be returned to a painful doom.

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَتُغَرِّضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجِسٌ وَمَا وَهُمْ بِجَهَنَّمَ جَزَاءً لِّمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾

يَحْلِفُونَ لَكُمْ لَتَرْضُوا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاءً وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبًا عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سِيقَ إِلَهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٩﴾

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾

مَعَكُمْ وَمِنْكُمْ مِنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا عَلَىٰ النَّفَقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

102. And there are others who have confessed their sins. They have mixed the good and the bad deeds. Perhaps Allah may turn to them in mercy. Surely, Allah is Forgiving, Merciful.

وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا
وَآخَرًا سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ ﴿١٢﴾

103. Take alms from their wealth, wherewith you may clean them and purify them, and pray for them. Surely, your prayer is a source of comfort (and security) for them. Allah is Hearer, Knower.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَ
صَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٣﴾

104. Do they not know that Allah is He Who accepts repentance from His servants and takes alms (for the poor of them), and that Allah is He Who is the Relenting, the Merciful.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَ
يَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٤﴾

105. And say (O Muhammad, to them): Do (what you like)! Allah will see your deeds and (so will) His messenger and the believers. And soon you will be brought back to the Knower of the invisible and the visible, then He will inform you of what you used to do.

وَقُلْ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ
وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلِّيِّ الْعَالَمِ وَالشَّهَادَةُ

106. And others who are awaiting Allah's decision whether He will punish them or He will forgive them. And Allah is Knower, Wise.

فِي بُيُوتِكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾
وَآخَرُونَ مُرْجُونَ لَأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ
عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٦﴾

Lesson-122 : Mosque built to harm Muslims

107. And those who built a mosque for the purpose of harming and (spreading) disbelief and to cause dissent among the believers and as an outpost for those who had made war against Allah and His messenger before-they will indeed swear that their intention is nothing but good; but Allah bears witness that they are surely liars.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا
بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ
مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ
يَشْهَدُ أَنَّهُمْ كَاذِبُونَ ﴿١٧﴾

108. Don't stand (to pray) therein (O Muhammad). Certainly the mosque whose foundation was laid on piety from the very first day is more deserving that you should stand (to offer prayer) therein. In it are men who love to (clean and) purify themselves. And Allah loves those who purify themselves.

لَا تَقُمْ فِيهِ أَبَدًا لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ
أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ
أَن يَتَّطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٨﴾

109. Is he who laid the foundation of his building on fear of Allah and His good pleasure better, or he who laid the foundation of his building on the brink of a crumbling precipice that tumbled down with him into the fire of Hell? And Allah does not guide the wrongdoing people.

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ
خَيْرٌ أَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرْفٍ هَارٍ فَأَنهَارُ
بِهِ فِي نَارٍ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

110. The building which they built will never cease to be cause of suspicion in their hearts until their hearts are cut to pieces. And Allah is Knower, Wise.

111. Verily, Allah has bought from the believers their lives and their wealth in return for the Paradise which will be for them; they shall fight in the way of Allah and shall kill (others) or be killed. It is a promise which is binding on Him in the Torah and the Gospel and the Quran. And who is better in fulfilling the promise than Allah? Then rejoice in the bargain which you have made with Him. And this is indeed the greatest achievement.

112. (The believers who have made bargain with Allah are) those who turn in repentance to Allah, who worship Him (alone), who praise Him, who fast, who bow down, who fall prostrate, who enjoin good and forbid wrong and who keep the limits of Allah. And give glad tidings to the believers.

113. It is not proper for the Prophet and the believers that they should pray for the forgiveness of the polytheists even though they may be their near relatives after it has become clear to them that they are companions of Hell-fire.

114. The prayer of Abraham for his father's forgiveness was only because of a promise he had made to him. But when it became clear to him that he (his father) was an enemy of Allah, he (Abraham) disowned him. Verily, Abraham was soft of heart, forbearing.

115. It is not the way of Allah that He should lead a people astray after He has guided them (to the right path) until He has made clear to them what they should avoid. Certainly Allah is Knower of everything.

116. Verily, Allah is He to whom belongs the sovereignty of the heavens and earth. He gives life and He gives death. And there is no protecting friend or helper for you besides Allah.

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا
بِأَن تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ١١٠

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ
بِأَن لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ
وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَ
الْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا
بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ١١١
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَالسَّامِعُونَ لِلْكَلِمَاتِ
الْحُسْنَىٰ وَالَّذِينَ لَمْ يَلْمِزُوا أَحَدًا وَلَا كُنُوا هُمْ
الْمُرْسَلِينَ ١١٢

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا بَيَّنَّ
لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ١١٣

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ
وَعَدَهَا آيَاتُهُ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ
مِنَهُ إِنَّ إِبْرَاهِيمَ لَكَاوًا حَلِيمٌ ١١٤

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ
يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ١١٥

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي
وَيُمِيتُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَ
لَا نَصِيرٍ ١١٦

117. Allah has indeed turned in mercy to the Prophet and to the Muhajirin (the Emigrants) and to the Ansar (the helpers) who followed him in the time of hardship after the hearts of a party of them had almost deviated; then turned He to them in mercy. Surely, He is Full of Kindness and Merciful for them.

118. And (He turned in mercy and forgave also) the three (who did not join the Tabuk expedition), the decision of whose case was held in abeyance till the earth, with all its vastness, was straitened for them, and their own souls seemed to close in upon them. And they thought that there is no refuge from Allah except toward Him. Then turned He to them in mercy so that they could repent. Certainly Allah is the One Who is the Relenting, the Merciful.

Lesson-123 : Hypocrites and Jihad

119. O you who believe! Fear Allah and be with the truthful.

120. It is not proper for the people of Al-Madinah and for those around them of the desert Arabs to stay behind the messenger of Allah and prefer their lives to his life. That is because they suffer neither thirst nor fatigue nor hunger in the way of Allah, nor they take any step that angers the disbelievers nor receive any injury from the enemy; but a good deed is recorded for them therefor. Verily Allah does not waste the wages of good-doers.

121. Nor do they spend anything, small or great (for the cause of Allah), nor do they cross a valley (for jihad), but it is recorded for them (as a good-deed), so that Allah may reward them the best of what they used to do.

122. And it is not proper that all of the believers should totally go out (to fight). Then why not a party from every section of them should go forth, that they who are left behind may gain sound understanding in the religion and may warn their people when they return to them so that they may abstain (from evil).

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ
الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ
يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ
بِهِمْ رَوْءُوفٌ رَّحِيمٌ ﴿١١٧﴾

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ
الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا
أَنَّهُ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا
إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾
مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ
أَن يَخْتَلِفُوا عَنِ رَسُولِ اللَّهِ وَلَا يَتَّبِعُوا أَبْأَنْفُسِهِمْ عَنْ
نَفْسِهِ ذَٰلِك بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا
مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ
الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَّيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ
عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضَيِّعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾
وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا
يَقْطَعُونَ أَوْدِيًا إِلَّا كُتِبَ لَهُمْ لِحَاجَةٍ لِّمَن لَّهُ الْإِحْسَنُ
مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِنْ
كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ
وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ
يَحْذَرُونَ ﴿١٢٢﴾

123. O you who believe! Fight those of the disbelievers who are near to you and let them find harshness in you, and know that Allah is with those who are pious.

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ
الْكَفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَاعْلَمُوا أَنَّ اللَّهَ
مَعَ الْمُتَّقِينَ ﴿١٢٣﴾

124. And wherever a Surah (Chapter) is revealed, there are some of them who say: Whose faith from among you has increased by this? As for those who believe, it has increased their faith and they are rejoicing.

وَإِذَا مَا أُنْزِلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ أَيْ
زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فزَادَتْهُمْ
إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

125. But as for those in whose hearts there is disease, it will add wickedness to their wickedness and they will die while they are still disbelievers.

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا
إِلَى رِجْسِهِمْ وَبَانُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾

126. Do they not see that they are put to trial every year once or twice? Yet they neither repent nor do they learn lesson (from it).

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ
مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ﴿١٢٦﴾

127. And whenever a Surah is revealed, they look at each other (as if to say): Is anybody watching you? Then they turn away. Allah has turned away their hearts (from guidance) because they are the people who do not understand.

وَإِذَا مَا أُنْزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ
مِّنْهُمْ ثُمَّ انْصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ
بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

128. Indeed there has come to you a messenger from among yourselves. It grieves him that you should suffer any hardship. He is very anxious for your welfare, and for the believers he is full of kindness and merciful.

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا
عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ ﴿١٢٨﴾

129. Now if they turn away, then say (to them O Muhammad): Allah is sufficient for me. There is no God but Him. In Him I have put my trust, and He is the Lord of the Mighty Throne.

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ
تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

SURAH-10**YUNUS**

This Surah derives its title from verse 98 wherein the name of Prophet Yunus (Jonah) appears. The entire Surah was revealed at Makkah during the last two or three years of Prophet's stay there. Some scholars are of the view that its three verses (No 40, 94 and 95) were revealed at Madinah but there is no authentic evidence for this view. The Surah contains 109 verses.

The gist of the teachings of this Surah is given below:

- The Qur'an is the wise Scripture-a book of wisdom- which has been revealed by Allah. None can invent it. No human being or even a Prophet can invent it. Those who allege that Muhammad (PBUH) has invented it are challenged to bring a Surah like it.
- There is no wonder or magic if Allah inspires a man from among the people and sends him as a warner to them. Allah has sent His messengers to every nation.
- Allah is He who has created the heavens and the earth, sun, moon and every thing. False deities do not create anything.
- Those who believe in Allah would be rewarded with Paradise.
- Prophet Noah was sent to his nation. He invited them to accept the Truth and believe. But they rejected and so were drowned. The opponents of Muhammad (PBUH), the pagan of Makkah, should learn lesson from it.
- Moses was sent to Pharaoh. But he refused to believe in God and chased Moses and Israelites with his hosts. When Pharaoh saw that he was going to drown, he declared that he believed in Allah. However, his belief was not accepted and he was drowned, though his body was saved so that he may be a portent (sign of deterrence) for the posterity.
- Belief after seeing the torment of Allah did not benefit any people except the nation of Prophet Jonah.
- None can be forced to accept Islam.

Lesson-124 : Allah's wonders

In the name of Allah, the Most Beneficent, the Most Merciful

1. Alif-Lam-Ra. These are the verses of the Book of Wisdom.

2. Is it wonder for mankind that We have inspired a man from among them, (saying): Warn mankind and give good news to those who believe that they have a position of honour with their Lord. The disbelievers say: Surely, this (man) is a plain magician.

3. Verily, your Lord is Allah Who created the heavens and the earth in six days, then He established Himself on the throne directing all the affairs (of the universe). None can intercede (with Him) except after getting His permission. This is Allah, your Lord, so worship Him. Then, will you not remember?

4. To Him is the return of all of you; it is indeed a true promise of Allah. He is the One Who originates creation, then reproduces it, so that He may reward those who believe and do good deeds with justice. And as for those who disbelieved, there will be boiling drink and painful doom for them because they used to disbelieve.

5. He is the One Who gave the sun brightness and the moon its light, and measured her stages that you might know the number of years and have other account (of months and days). Allah did not create all this but in truth. He explains the revelations in detail for the people who (want to) know.

6. Verily, in the alternation of the day and the night and in all that Allah has created in the heavens and the earth, there are signs for those who are God-fearing.

7. Certainly, those who do not hope to meet Us and who desire the life of the world and feel satisfied with it, and those who are heedless of Our revelations:

أَيُّهَا (١٠) مِيرُورُؤُوسُكَ سُبْحِي وَنُوحَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسَجْدٌ مِيمٌ ②

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدَبِّرُ الْأُمُورَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكَ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ③

إِلَهُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ لِمَا كَانُوا يَكْفُرُونَ ④
هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ⑤

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ⑥

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ⑦

8. Those are such whose abode is the Fire because of what they used to earn.

9. Verily, those who believe and do good deeds, their Lord would guide them by their faith. Rivers will flow beneath them in the Garden of Delight (Paradise of Bliss).

10. Their prayer in it will be: Glory be to You, O Allah, and their greetings therein will be: Peace. And the end of their prayer will be: All praise be to Allah, the Lord of the Worlds!

11. Had Allah hastened for mankind the evil (that they have earned) as they hasten in (asking) the good (of this world), then the respite given to them would already have expired. But We leave those who do not hope to meet Us to wander blindly in distraction.

12. And if misfortune touches a man, he prays to Us while reclining on his sides or sitting or standing. But When We have removed from him his misfortune he goes his way as if he had never cried to Us for removing the misfortune which had touched him. Thus the evil deeds which the transgressors do are made fair-seeming to them.

Lesson-125 : Polytheists and Muhammad

13. We have indeed destroyed the communities before you when they did wrong. Their messengers came to them with clear proofs, but they did not believe. Thus do We requite the people who are guilty.

14. Then We made you viceroys in the earth after them, so that We might see how do you do.

15. And when Our clear verses are recited to them, those who did not hope to meet Us say: Bring us a Quran other than this or change it. Say (O Muhammad to them): It is not possible for me to change it myself. I only follow that which is revealed to me. Verily, I fear the doom of a great Day if I disobey my Lord.

16. Say, if Allah had so wished I should not have recited it to you nor He would have made it known to you. Indeed I have lived among you a lifetime before it (was revealed to me). Have you then no sense?

أُولَٰئِكَ مَا لَهُمْ النَّارُ إِلَّا مَا كَانُوا يَكْسِبُونَ ﴿٨﴾
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ
بِأَيِّمَارِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾
دَعْوُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ فِيهَا سَلَامٌ
﴿١٠﴾ وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١١﴾
وَكُلُّ يَدْعِلُ إِلَهًا لِلنَّاسِ الشِّرْكَاءَ لَهُمْ بِالْخَيْرِ
لَقَدْ خَلَقْنَا إِلَهُهُمْ أَجْلَهُمْ فَتَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا
فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٢﴾

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبَةٍ أَوْقَاعًا أَوْ
قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّكَانَ كَأَن لَّمْ يَدْعُنَا
إِلَىٰ ضُرِّهِ قَسَةً كَذَلِكَ لِيَسْرِفَ الَّذِينَ كَانُوا يُعْمَلُونَ ﴿١٣﴾

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَ
جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَكَانُوا لِيُؤْمِنُوا
كَذَلِكَ تَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٤﴾

ثُمَّ جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ
كَيْفَ تَعْمَلُونَ ﴿١٥﴾

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ
لِقَاءَنَا نَأْتِي بِفُرَانٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي
أَنْ أُبَدِّلَهُ مِنْ تِلْقَائِي نَفْسِي إِنْ أَتَيْتُ إِلَّا مَا يُوحَىٰ إِلَيَّ
إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٦﴾

قُلْ تَوَسَّاءُ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ قَدْ
كُنْتُ فِيكُمْ عُمَرَاءَ مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٧﴾

17. Who then is a greater wrongdoer than he who invents a lie against Allah or rejects His revelations. Surely, the guilty will never be successful.

18. And they worship beside Allah that which can neither harm them nor benefit them, and they say: These are our intercessors with Allah. Say (O Muhammad): Would you inform Allah of that which He knows not in the heavens and the earth? Glorified and Exalted be He above all that they associate as partners with Him.

19. And the mankind were but one community, then they differed (and became different communities). And had it not been for a word that has already gone forth from your Lord, the matters in which they differ would already have been decided between them.

20. And they say: Why has not a sign been sent down on him (Muhammad) from his Lord? Tell them (O Muhammad): The unseen belongs to Allah only. So wait! I am also with you of those who wait.

21. And when We let mankind taste of (Our) mercy after a calamity has afflicted them, they then begin to plot against Our revelations. Say: Allah is more swift in plotting. Verily, Our messengers (the angels) write down that which you plot.

22. He it is Who enables you to travel on the land and the sea till, when you are in the ships and they sail with them with a favourable wind and they are happy therein, a storm wind reaches them and the wave comes to them from every side and they deem that they are being overwhelmed, then they cry unto Allah making their religion pure for Him alone (saying): If you deliver us from this, we will be truly thankful.

23. But when He delivers them, behold! They become rebellious (to Allah) in the earth wrongfully. O Mankind! Your rebellion is only against yourselves. Enjoyment of the life of the world (is short); then unto Us is your return and We will inform you of what you used to do.

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

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَيَقُولُونَ هُوَ اللَّهُ شُفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَتُتَّبِعُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١٨﴾

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

وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٢٠﴾

وَإِذْ أَنْزَلْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءٍ مَسْتَنَّهُمْ لَإِذَا هُمْ مُكْرِفُونَ آيَاتِنَا قُلْ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَكْفُرُونَ ﴿٢١﴾

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفُلِ وَجَرْتُمْ يَمًا مِنْ مَرْجٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهُمْ رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُم أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَهُ لَنْزِيلٌ أُنْجِيتَنَّا مِنْ هَذِهِ لَنُكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾

فَلَمَّا أَنْجَيْنَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَى أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾

Lesson-126 : Similitude of worldly life

24. Verily, the similitude of this worldly life is as water which We sent down from the sky, it mingles with (the soil and produces) vegetation of the earth of which men and animals eat. Then, when the earth is adorned with its plantation and seems decorated and its people think that they have control over (the produce of) it, Our commandment reaches it by night or by day and We make it as reaped corn as if nothing existed there yesterday. Thus do We explain the revelations in detail for the people who meditate.

25. And Allah calls to the home (or land) of Peace, and guides whom He will to the straight path.

26. For those who do good is the best reward (i.e. Paradise) and more thereto (i.e. honour of seeing Allah). And neither darkness nor disgrace shall cover their faces. They are the ones who are the inmates of the Paradise; they will abide therein.

27. And those who have earned evil deeds, the reward (for them) of an evil deed is like thereof, and disgrace will overtake them. They will have none to protect them from Allah. Their faces will be covered, as it were, with patches from the dense darkness of the night. They are the owners of the Fire (of Allah); they will abide therein.

28. On the Day when We shall gather them all together, We shall say to those who ascribed partners (to Us): Stay at your place! You and your ascribed partners. Then We shall cause dissension between them. And their ascribed partners would say: It was not us that you worshiped.

29. So Allah is sufficient as witness between us and you, that we were absolutely unaware of your worship.

30. Every soul shall know there and then what it had sent forth. And they (all) will be returned to Allah, their rightful Master, and that which they used to invent (of falsehood) will vanish from them.

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ
فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَ
الْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَ
ازْيَنْتَ وَطَنَ أَهْلِهَا أَنَّهُم قَائِمُونَ عَلَيْهَا أَتَاهَا
أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ
بِالْأَمْسِ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾
وَإِلَّا لَنَدْعُوهُ إِلَىٰ دَارِ السَّلَامِ وَنَهْدِي مَنْ نَّشَاءُ
إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥﴾

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ
وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ
هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَ
تَرْهَقُهُمْ ذِلَّةٌ ۖ مَا لَهُمْ مِنَ اللَّهِ مِن عَاصِمٍ كَأَنَّمَا
أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا ۚ أُولَٰئِكَ
أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا
مَكَانَكُمْ أَنْتُمْ وَشُرَكَاءُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ
شُرَكَاءُهُمْ مَا كُنْتُمْ إِلَّا نَا تَعْبُدُونَ ﴿٢٨﴾

فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ
عِبَادَتِكُمْ لَغْفِيلِينَ ﴿٢٩﴾

هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوهُ إِلَى اللَّهِ
لِيُعْطِيََهُمُ الْحَقَّ وَنُصْلَ عَنْهُمْ مَّا كَانُوا يُفْتَرُونَ ﴿٣٠﴾

31. Ask (them, O Muhammad): Who provides you sustenance from the sky and from the earth? Or, who owns the hearing and sight? And who brings forth the living from the dead and the dead from the living? And who directs the affairs (of the universe)? They will (at once) reply : Allah . then say: Why do you not then fear Allah?

32. Such is Allah, your real Lord. So after the Truth what else is there except error? How then are you turned away?

33. Thus has the word of your Lord proved true concerning those who are evil doers that they will not believe.

34. Say: Is there any of the partners ascribed by you who produces creation and then reproduces it? Tell them: Allah produces creation, then reproduces it. How, then, are you misled?

35. Ask (them again): Is there any of the partners ascribed by you who guides to the Truth? Tell (them): Allah guides to the Truth. Is then He who guides to the truth is more worthy to be followed or he who cannot guide unless he himself is guided. Then what is the matter with you? What type of judgment do you make?

36. And most of them (really) follow nothing but mere conjecture. Certainly, conjecture is of no avail against the truth. Verily, Allah is Knower of what you do.

Lesson-127 : Quran's challenge

37. And this Quran is not such as could ever be produced by anyone other than Allah, but it is a confirmation of that which was (revealed) before it (i.e. the Torah, the Gospel, etc) and an explanation of the Book; therein is no doubt that it is from the Lord of the worlds.

38. Do they say: He (Muhammad) has forged it? Tell them: Then bring a Surah (Chapter) like unto it and call (for help) whom you can besides Allah, if you are truthful.

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ
السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ
فَسَيَقُولُونَ اللَّهُ قُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾

فَذَلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا
الضَّلَالَةُ فَأَنَّى تُصْرَفُونَ ﴿٣٢﴾

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا
أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدُو الْخَلْقَ ثُمَّ
يُعِيدُهُ قُلِ اللَّهُ يَبْدُو الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنَّى
تُؤْفَكُونَ ﴿٣٤﴾

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ
قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ
أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى
فَمَا لَكُمْ تَكْفُرُونَ ﴿٣٥﴾

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

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ
وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلُ لِكِتَابٍ
لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾

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

39. Nay, but they denied that whose knowledge they could not compass and whose interpretation has not yet come to them. The same way those before them did deny. Then see what was the end of the wrongdoers.

40. And of them is he who believes in it and of them is he who does not believe in it. And your Lord is best Aware of the mischief makers.

41. And if they disbelieve you, then tell them: For me are my deeds and for you are your deeds. You are not accountable for what I do, and I am not accountable for what you do.

42. And of them are some who (apparently) listen to you. But can you make the deaf to hear, even though they understand not?

43. And of them are some who (apparently) look toward you. But can you guide the blind, even though they see not?

44. Truly, Allah does not do any injustice to mankind but mankind do injustice to themselves.

45. And on the Day (of Judgment) when He would gather them together, (it will appear to them) as if they had not stayed (in the world) but an hour of a day. They will recognize each other. Indeed the losers are those who denied the meeting with Allah and were not guided.

46. Whether We let you (O Muhammad) see something of that which We have promised them (of the torment) or cause you to die before that, still unto Us is their return. And Allah is witness over what they do.

47. And for every nation there is a messenger. When their messenger comes, it will be judged between them equitably, and they will not be wronged.

48. And they say: When will this promise (of Day of Judgment) be fulfilled, if you are truthful?

49. Say (O Muhammad): I have no power over any harm or benefit to myself except what Allah wills. For every nation there is an appointed time. When their time comes, they cannot delay it an hour nor can they advance it.

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ
تَأْوِيلُهُ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ
فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾

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

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلٌ وَلَكُمْ عَمَلُكُمْ أَنْتُمْ
بِرَبِّكُمْ مِمَّا أَعْمَلُ وَأَنَا بِرَبِّي مِمَّا تَعْمَلُونَ ﴿٤١﴾

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَ
لَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾

وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْى
وَلَوْ كَانُوا لَا يَبْصُرُونَ ﴿٤٣﴾

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

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

وَأَمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّا
مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾

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

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٨﴾

قُلْ لَا أَمْلِكُ لِنَفْسِي حَقًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ
لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ

سَاعَةً وَلَا يَسْتَأْخِرُونَ ﴿٤٩﴾

50. Say: Have you ever thought that if His torment comes to you by night or by day, what is there of it that the criminals desire to hasten?

51. Is it then, when it has actually befallen, that you will believe in it? What! Now you believe, when (until now) you have been hastening it on?

52. Then it will be said to those who did wrong: Taste the everlasting torment. Are you rewarded for something else than what you used to do?

53. They ask you (Muhammad) to inform them: Is it true (that the Day of Judgment is coming)? Tell them: Yes, by my Lord, it is surely true, and you cannot escape (from it).

Lesson-128 : Quran, a healing

54. And if every person who has done injustice possessed all that is in the earth, he would seek to ransom himself therewith (but it will not be accepted). And they (the such wrongdoers) will feel remorse in their hearts when they would see the doom, but it will be judged between them with justice and they will not be wronged.

55. Behold! Verily all that is in the heavens and the earth belongs to Allah. Behold! The promise of Allah is true, but most of them do not know.

56. He is the One Who gives life and gives death and to Him you will be returned.

57. O mankind! There has come to you an admonition (the Qur'an) from your Lord, a healing for that (disease) which is in your hearts, and a guidance and mercy for the believers.

58. Say: It is by the grace and mercy of Allah (that this Quran has been sent), so let them rejoice over it. It is better than that (wealth) which they hoard.

59. Say: Have you ever thought that out of the sustenance which Allah has sent down for you, how you have made some of it lawful and (some of it) unlawful? Say: Has Allah given you permission (for this) or do you invent a lie against Allah?

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَّاتًا أَوْ نَهَارًا مَآذَا
يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥٠﴾
أَتُورَ إِذَا مَا وَقَعَ أَمْنُكُمْ بِهِ الْكُنْ وَقَدْ كُنْتُمْ بِهِ
تَسْتَعْجِلُونَ ﴿٥١﴾
ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ
تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٢﴾
يَسْأَلُونَكَ أَحَقُّ هُوَ قَوْلِي وَرَبِّي إِنَّهُ لَحَقٌّ
بِقَوْلِي وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٥٣﴾

وَلَوْ أَنَّ لِلْكَافِرِينَ مَا فِي الْأَرْضِ لَافْتَدَتْ
بِهِ وَأَسْرُوا لِلدَّامَةِ لَتَأَرَوْا الْعَذَابَ وَقُضِيَ
بَيْنَهُمْ بِالنَّقْصِ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ الْآلَاتِ وَعَدَ
اللَّهُ حَقًّا وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾
هُوَ يَحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَ
شِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ
لِلْمُؤْمِنِينَ ﴿٥٧﴾

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا
هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٥٨﴾
قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ
مِنْهُ حَرَامًا وَحَلَالًا قُلْ أَلَّهُ أَخْرَنَ لَكُمْ أَمْ عَلَى
اللَّهِ تَفْتَرُونَ ﴿٥٩﴾

60. And those who invent lies against Allah, what do they think about (their plight on) the Day of Resurrection? Surely, Allah is Full of Grace to mankind, but most of them are not grateful.

61. And you (Muhammad) are not engaged in any affair and you are not reciting a portion from the Quran and you are not doing any deed, but We are witness of you when you are occupied therein. And not even an atom's weight of anything in the earth or in the sky is hidden from your Lord, nor anything smaller than that nor larger than that, but is written in clear Book.

62. Beware! Certainly the friends of Allah are (those) on whom no fear comes nor do they grieve.

63. Those (are they) who believe and fear Allah.

64. For them there is good news in the life of this world and in the Hereafter. No change can there be in the words of Allah. That is the greatest achievement.

Lesson-129 : Noah

65. And let not their talk grieve you (O Muhammad). Truly all honour (and power) belongs to Allah. He is the Hearer, the Knower.

66. Be aware! Whosoever is in the heavens and whosoever is in the earth certainly belongs to Allah. And those who invoke others besides Allah, in fact they follow not the associates (which they ascribe to Allah), they only follow conjectures and they do but guess.

67. He it is Who has made for you the night so that you may rest therein and the day so that you may see. Certainly, there are signs in this for a people who listen.

68. They say: Allah has taken (to Him) a son. Glorified be He. He is independent of such needs. All that is in the heavens and all that is in the earth belongs to Him. You have no forceful argument for this (false saying of yours). Do you say concerning Allah that which you do not know?

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا ذُنُوبَكُمْ فِيهِ وَمَا يُغِزِبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾

إِلَّا الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِشَيْءٍ مِنْ دُونِ اللَّهِ وَالَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٢﴾ لَهُمْ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٣﴾

فَلَا يَحْزِنُكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٤﴾

إِلَّا أَنْ يُلَاقِيَ اللَّهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَكْبُرُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُوَ إِلَّا يَخْرُصُونَ ﴿٦٥﴾ هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمِعُونَ ﴿٦٦﴾ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٧﴾

69. Say: Verily those who invent lies against Allah will never attain success.

70. A brief enjoyment in this world (they may have), then unto Us is their return. Then We will make them taste a dreadful torment because they used to disbelieve.

71. And recite unto them the story of Noah when he told his people: O my people! If my stay and my reminding you by Allah's verses is hard on you, then I put my trust in Allah. So devise your plan of action, you and your (ascribed) partners, and let not your plan of action be in doubt for you. Then execute it against me and give me no respite.

72. But if you turn away (from my teachings), I have not asked of you any reward (for this service). My reward is only with Allah, and I have been commanded to be of the Muslims.

73. But they denied him, so We saved him and those with him in the ship, and made them viceroys, while We drowned those who rejected Our revelations. See then what was the end of those who had been warned.

74. Then, after him, We sent messengers to their people, and they brought to them clear proofs, but they (the people) were not prepared to believe what they had rejected before. Thus do We put the seals upon the hearts of the transgressors.

Lesson-130 : Moses and Pharaoh

75. Then, after them, We sent Moses and Aaron to Pharaoh and his chiefs with Our signs (miracles, tokens, etc); but they showed arrogance as they were a nation of criminals.

76. So when the Truth from Us came to them, they said: This is mere magic.

77. Moses said: Do you say of the Truth when it has come to you that it is mere magic? But (the fact is that) the magicians are never successful.

قُلْ إِنَّ الْكَافِرِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾

مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُنْفِئُهُمْ مِنَ الْعَذَابِ الشَّدِيدِ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

وَإِذْ قَالَ نُوحٌ لِّقَوْمِهِ يَقَوْمُ إِنَّ كَانَ كُذُوبٌ عَلَيْكُمْ مَقَامِي وَتَذَكِّرِي بِآيَاتِ اللَّهِ فَاعْلَى اللَّهُ تَوَكَّلْتُ فَأَجِيعُوا أَمْرَكُمْ وَشُرَكَاءُكُمْ ثُمَّ لَا يَكُنْ أَمْرَكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٧١﴾

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَعْلَى اللَّهُ وَأَمَرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾ فَكَذَّبُوهُ فَتَبَايَعُوا مَعْهُ فِي الْقُلُوبِ وَجَعَلْنَاهُمْ خُلَفَاءَ وَأَعْرَفْنَاهُمُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُتَكَبِّرِينَ ﴿٧٣﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَى قَوْمِهِمْ فَبَاءُواهُمْ بِالْبَيْتِ فَمَا كَانُوا إِلَيْهِمْ مُؤْمِنِينَ كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْبَعُ عَلَى قُلُوبِ الْمُعْتَدِينَ ﴿٧٤﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿٧٥﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ﴿٧٦﴾

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ ﴿٧٧﴾

78. They said: Have you come to us to turn us away from the faith on which we found our forefathers, and that you two (Moses and Aaron) may have position of greatness in the land? And (so) we are not going to believe in you both.

79. And Pharaoh said: Bring to me every expert magician.

80. And when the magicians came, Moses said to them: Throw what you want to throw.

81. So when they threw, Moses said: That which you have brought is magic. Allah will surely make it vain. Verily, Allah does not uphold the work of mischief makers.

82. And Allah will establish the Truth by His words, though the criminals may dislike it.

83. But none believed in Moses except a few youth from his own people because of the fear of Pharaoh and his chiefs, lest they should persecute them. And Pharaoh was verily a tyrant in the land and he was verily of those who transgress (the limits).

84. And Moses said: O my people! If you have believed in Allah, then put your trust in Him, if you are really Muslims.

85. They said: In Allah do we put trust. O our Lord! Put us not in trial at the hand of a people who are oppressors.

86. And deliver us, by your Mercy, from the people who disbelieve.

87. And We inspired Moses and his brother (saying): Appoint some houses for your people in Egypt and make (these) your houses places of worship and establish (regular) prayers (therein). And give good news to the believers.

88. And Moses said: Our Lord! You have indeed given Pharaoh and his chiefs splendour and wealth in the life of the world. Our Lord! (Have You given them this) so that they may lead men astray from Your way. Our Lord! Destroy their wealth and harden their hearts so that they may not believe till they see the painful doom.

قَالُوا أَجِئْتَنَا لِنَعْبُدَكَ وَأَجِدْنَا آبَاءَنَا وَعَلَيْهِ إِبَاءُ نَاوُ
كُنْ لَكُمْ الْكَذِبُ بِآدَمِ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ ﴿٧٨﴾

وَقَالَ فِرْعَوْنُ اسْتَوْفُوا بِكُلِّ سَاحِرٍ عَلَيْهِ ﴿٧٩﴾
فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمُ مُوسَى الْقُوا مَا أَنْتُمْ
مُلْقُونَ ﴿٨٠﴾

فَلَمَّا الْقُوا قَالَ مُوسَى مَا جِئْتُمُ بِالْكَذِبِ إِنَّ اللَّهَ
سَيَبْطِلُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾
وَيُخَيِّطُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِنْ قَوْمِهِ عَلَى خَوْفٍ
مِنْ فِرْعَوْنَ وَمَلَئِهِمْ أَنْ يَفْتِنَهُمْ وَلَنْ فِرْعَوْنَ
لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُفْرِقِينَ ﴿٨٣﴾
وَقَالَ مُوسَى يَقَوْمِ إِن كُنْتُمْ مِمَّنْ بِاللَّهِ فَاعْلَمُوا
تَوَكَّلُوا إِن كُنْتُمْ مُسْلِمِينَ ﴿٨٤﴾

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

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾
وَأَوْحَيْنَا إِلَى مُوسَى وَأَخِيهِ أَنْ تَبْنُوا بُيُوتًا لِّقَوْمِكَ بَاصِرٍ
بُيُوتًا وَأَجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَ
بَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾

وَقَالَ مُوسَى رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَئَهُ زِينَةً
وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ
رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلَا
يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾

89. He (Allah) said: The prayer of you both is heard. So you both remain steadfast, and follow not the path of those who have no knowledge.

90. And We brought the children of Israel across the sea, and Pharaoh and his hosts pursued them in rebellion and transgression, till when drowning overtook Pharaoh, he cried: I believe that there is no God save Him in whom the Children of Israel believe and I am one of the Muslims.

91. (It was said to him): What! Now (you believe), when hitherto you were rebellious and one of the mischief makers (in the earth).

92. So this day We will save you in your body, so that you may be a sign (of deterrence) for succeeding generations. And surely, most of the men are heedless of Our signs.

93. And verily We provided to the Children of Israel a respectable dwelling place and (also) provided them good things (of life). And they differed not (among themselves) until knowledge came to them. Certainly, your Lord will judge between them on the Day of Resurrection concerning that in which they used to differ.

Lesson-131 : Instructions to the Prophet

94. And if you (O Muhammad) are in doubt concerning that which We have revealed to you, then ask those who read the Scripture before you. Verily, the truth from your Lord has come to you, so be not of those who doubt.

95. And be not you of those who reject the revelations of Allah, otherwise you will become one of the losers.

96. Surely, those against whom the word of your Lord has proved true will not believe.

97. Even if every sign should come to them, until they see the painful doom (with their own eyes).

قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعِنَّ
سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾

وَجَوَّزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَاتَّبَعَهُمْ فَرَعُونُ
وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَذْرَكَهُ الْغَرَقُ قَالَ
أَمِنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَءِيلَ
وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

أَلَمْ تَكُنْ أَقْدَرْتُمْ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً
۞ وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ ﴿٩٢﴾

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَبَازِئِدَ دَرَرَاتٍ
مِنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ
رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾

فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ
يَقْرَءُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ
رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُنْتَرِينَ ﴿٩٤﴾

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونُ
مِنَ الْخَاسِرِينَ ﴿٩٥﴾

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا
يُؤْمِنُونَ ﴿٩٦﴾

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ
الْأَلِيمَ ﴿٩٧﴾

98. Was there any community which believed (after seeing the torment) and its faith profited it (by saving it from the torment) as did the people of Jonah? When they (the people of Jonah) believed (after seeing the torment), We removed from them the torment of disgrace in the life of the world and gave them comfort for a while.

99. And had your Lord willed, all those who are in the earth would have believed together. Would you then (O Muhammad) compel all men until they become believers?

100. It is not (possible) for any person to believe except by the permission of Allah. And He has set uncleanness upon those who have no sense.

101. Say: Behold what is in the heavens and the earth! But signs and warnings avail not the people who do not believe.

102. Are they waiting then for (evil) days like ones of those who passed away before them? Say: Wait you then, I am also with you among those who wait.

103. Then shall We save Our messengers and the believers. Thus it is incumbent upon us to save the believers.

104. Say (O Muhammad): O mankind! If you are in doubt about my religion, then (keep in view that) I will never worship those whom you worship besides Allah, but I will worship Allah (alone) Who causes you to die. And I have been commanded to be one of the believers.

105. And (I am further commanded): Set your face exclusively for religion in all uprightness (as monotheist) and be not one of those who ascribe partners (to Allah).

106. And that call not, besides Allah, any one that cannot benefit you nor harm you, for if you do so, you would be certainly of the wrong-doers.

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمٌ
يُؤَسُّسُ لِمَا آمَنُوا كَشَفْنَا عَنْهُمْ غِظَابَ الْخِزْيِ
فِي الْحَيَاةِ الدُّنْيَا وَنَمَتُّهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمَّ جَمْعًا
أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾
وَمَا كَانَ لِنَفْسٍ أَنْ تُوْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ
الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾

قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي
الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِن قَبْلِهِمْ
قُلْ فَانْتَظِرُوا إِنِّي مَعَكُم مِّنَ الْمُنْتَظِرِينَ ﴿١٠٢﴾

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا كَذَلِكَ حَقًّا
عَلَيْنَا أَنْ نُنَجِّي الْمُؤْمِنِينَ ﴿١٠٣﴾

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِّن دِينِي
فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِن
أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُم وَأُمِرْتُ أَنْ أَكُونَ مِنَ
الْمُؤْمِنِينَ ﴿١٠٤﴾

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

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

107. If Allah afflicts you with some harm, none can remove it save Him; and if He intends good for you, none can withhold His bounty. He causes it to reach whomsoever of His servants He pleases. And He is the Forgiving, the Merciful.

108. Say: O mankind. Now has the Truth (the Quran) from your Lord come to you. So whosoever receives guidance, he is guided for the good of his own soul; and whosoever goes astray, he goes astray to his own loss. And I am not (appointed) a warder over you.

109. And follow that (O Muhammad) which is revealed to you and be patient till Allah delivers judgment. And He is the Best of all the Judges.

وَأِنْ يَسْأَلْكُمُ اللَّهُ بَئْرًا فَلَا تَكُنْ لَهُ الْآهُوتَ
 إِنَّ يُرِيدُ بِكُمُ الْبَيْرَ فَلَا تَكُنْ لَهُ الْفُتُورَ يُصِيبُ بِهِ مَنْ
 يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٧﴾
 قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ
 فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ
 فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٨﴾
 وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ۚ
 وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١٠٩﴾

SURAH-11**HUD**

This Makkan Surah derives its title from verse 50 which relates to the story of Prophet Hud, an Arab Prophet not mentioned in the Bible. This Surah was revealed almost in the same period in which Surah Yunus was revealed or shortly after that Surah, and it may be in the last one or two years of Prophet's stay at Makkah.

The Surah bears resemblance with the preceding Surah both in subject-matter and methodology adopted for preaching the Truth. The central theme is revelation of message by Allah to His messengers for guidance of mankind and ill consequences of rejection of Allah's messengers for the rejecters. Some of the stories touched upon in Surah 10 have been developed in detail in this Surah. Thus this Surah may be taken as supplementary to Surah 10.

The Surah opens with the declaration that the Quran is a book of wisdom whose teachings have been made plain by Allah, the Lord, the Sustainer, the Creator of the Universe and the Wise and Aware. Then a challenge has been thrown to those who say that the Qur'an has been invented by Muhammad (PBUH) to bring ten Surahs like it. Then stories of Prophets, Noah, Hud, Saleh, Abraham, Lot, Shuaib and Moses have been related in detail to show how these messengers of Allah did their best to convince their people to believe in Allah and follow them, how their people rejected them and how Allah's torment seized them. In these stories there are lessons for the wise men who fear Allah.

The Surah is so much full of warnings, admonitions and threats of torment in case of disbelief that Prophet Muhammad (PBUH) is reported to have told Abu Bakr: "Surah Hud and like Surahs have made me old." Prophet was afraid that his people were ridiculing him, rejecting him, torturing him and behaving with him in the same way as the nations of earlier Prophets had behaved, so the respite given by Allah might come to an end and his people might be seized with Allah's torment.

Lesson-132 : Teachings of the Qur'an

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Alif, Lam, Ra. This is a Book whose verses are perfected and then explained in detail, and is from One Who is Wise and Informed.

2. Worship none but Allah. Certainly I am a warner and a bearer of good news from Him to you.

3. And ask forgiveness of your Lord and turn to Him in repentance. He will grant you good provision for a term appointed and bestow His grace on every one who is bountiful. But if you turn away, then I certainly fear for you the punishment of an awful Day.

4. To Allah is your return, and He has power (and control) over everything.

5. Behold! They fold up their breasts that they may hide (themselves) from Him. Behold! Even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is Aware of what is in the breasts (of men).

6. And there is no living creature in the earth but its sustenance is provided by Allah, and He knows its living and its resting place. All is recorded in a clear Book.

7. And He it is Who created the heavens and the earth in six Days (periods), and His Throne was upon the water, so that He might try you as to which of you is best in conduct. Now if you (O Muhammad) tell them: "Verily, you will be raised after death", the disbelievers would certainly say: This is nothing but mere magic.

أَيُّهَا (۱۱) سُبْحَانَ هُوَ كَيْتُ رَبِّكَ عَلَّمْنَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْرَبِّ كَذَلِكَ أُحْكِمَتْ آيَتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ

حَكِيمٍ خَبِيرٍ ۝

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ۝

وَإِنْ اسْتَغْفِرُوا ذُنُوبَهُمْ ثُمَّ تُوبُوا إِلَيْهِ يُبْتَغِمْكُمْ

مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي

فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ

عَذَابَ يَوْمٍ كَبِيرٍ ۝

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

أَلَا إِنَّهُمْ هُمُ الْمُتَكِبُونَ صُدُورُهُمْ لَيَسْتَخْفُونَ مِنْهُ إِلَّا

حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُونَ مَا يُرْسُونَ وَمَا

يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ

مُبِينٍ ۝

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ

أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ

أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَرْجِعُونَ مِنْ

بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا

سِحْرٌ مُبِينٌ ۝

8. And if We delay the doom for them till a determined time, they will surely say: What is holding it back? Behold! The day when it comes to them, it cannot be averted from them and they will be completely surrounded by that which they used to mock.

9. And if We let man taste some favour from Us and afterward withdraw it from him, verily he becomes despairing, ungrateful.

10. And if We let him taste some grace after adversity has touched him, he says: The ills have gone from me. Verily, he is (then) jubilant, boastful.

11. Except those who are steadfast and do good deeds. They are the ones for whom there is forgiveness and great reward.

Lesson-133 : Qur'an's challenge

12. So perchance you (O Muhammad) may give up somewhat of that which has been revealed to you, and your heart may feel distressed for it, because they say: Why has not a treasure been sent down for him or why no angel has come with him? You are merely a warner, and Allah is in charge of these things.

13. Or they say: He has invented it (the Quran). Say (to them): Then bring ten Surahs (chapters) like thereof, invented, and call whomsoever you can (for your help) other than Allah, if you are truthful.

14. And if they (whom you call) answer not your call then you know that it is revealed only by the knowledge of Allah, and that there is no God save Him. Will you then become Muslims?

15. Whosoever desires the life of the world and its glamour, We will give them full reward of their deeds therein any they will not be wronged therein.

16. They are the ones for whom there is nothing in the Hereafter except the Fire. And all that they did here is in vain and all their actions are fruitless.

وَلَمَّا أَخْرَجْنَاهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ
لَيَقُولُنَّ مَا يَحْبِسُهُ إِلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَفْرُوقًا
بِهِ عَنْهُمْ وَهَاقُّ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝

وَلَمَّا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ
إِنَّهُ لَكَيْسٌ كَفُورٌ ۝

وَلَمَّا أَذَقْنَاهُ نَعْمَاءَ بَعْدَ ضَرَاءٍ مَّسْتَهُ لَيَقُولُنَّ
ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ۝

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ
مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝

فَلَمَّا تَرَكَ بَعْضَ مَا نُوحِيَ إِلَيْكَ وَضَلْتُمْ بِهِ
صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كُتُبٌ وَجَاءَ
مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
مُّكِيلٌ ۝

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ
مُفْتَرِيَةٍ وَادْعُوا مَنِ اسْتَعْظَمْتُمْ مِنْ دُونِ اللَّهِ
إِنْ كُنْتُمْ صَادِقِينَ ۝

فَالَّذِينَ يَسْتَجِيبُوا الْكُفْرَ فَأَعْلَمُوا إِنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ
وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ ۝

مَنْ كَانَ يُرِيدِ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِ
إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُخْسَرُونَ ۝

أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَ
حَبِطَ مَا صَنَعُوا فِيهَا وَبِطُلُ مَا كَانُوا يَعْمَلُونَ ۝

17. Is he, who relies on a clear proof from his Lord and a witness from Him recites it and before it was the Book of Moses an example and a mercy (would he not believe in the Quran). Such (people like him) believe in it. And whoso of the factions (of Jews & Christians) disbelieves therein, the Fire is his promised place. So be not you in doubt about it. Verily, it is the Truth from your Lord; but most of the mankind believe not.

18. And who does greater wrong than he who invents a lie against Allah? Such will be brought before their Lord, and the witnesses will say: These are they who lied against their Lord. Now the curse of Allah is upon the wrongdoers.

19. Who hinder others from the way of Allah and seek to make it crooked, and who are disbelievers in the Hereafter.

20. Such people will not escape (from Allah's torment) in the earth, nor have they any protecting friend besides Allah. For them the torment will be doubled, because they could not hear (the truth) and they did not see (it) themselves (due to their disbelief).

21. They are those who caused loss to themselves and all that they used to invent has vanished from them.

22. Certainly they will be the greatest losers in the Hereafter.

23. Verily, those who believe and do good deeds and humble themselves before their Lord, they are rightful owners of Paradise; they will abide therein for ever.

24. The similitude of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal in similitude? Will you not then learn lesson?

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ
وَمِن قَبْلِهِ كُتِبَ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَٰئِكَ
يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ
مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ
وَلَٰكِنَّ أَكْثَر النَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ
يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ
الَّذِينَ كَذَّبُوا عَلَىٰ رَبِّهِمْ آلَ لَعْنَةٍ اللَّهُ عَلَى
الظَّالِمِينَ ﴿١٨﴾

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا
وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾

أُولَٰئِكَ لَمْ يَكُنْ لَهُمْ مَعْجَزِينَ فِي الْأَرْضِ وَمَا كُنْ
قَدْ لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ يُضْعِفُ لَهُمْ
الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا
يُبْصِرُونَ ﴿٢٠﴾

أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَصَلَّ عَنْهُمْ مَا
كَانُوا يَفْتَرُونَ ﴿٢١﴾

لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ الْخَسِرُونَ ﴿٢٢﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَاجْتَنَبُوا إِلَىٰ
رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٣﴾
مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ
وَالسَّمِيعِ هَلْ يَسْتَوِينَ مَثَلًا أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾

Lesson-134 : Noah's Call

25. And We sent Noah to his people (and he said to them): I am a plain warner to you.

26. That you should worship none save Allah. Surely, I fear for you the retribution of a painful Day.

27. The chiefs of those who disbelieved among his people said: We see you but a man like us and we see that no one has followed you except the meanest among us without thinking. And we see in you no merit above us, rather we think that you are a liar.

28. He said: O my people, look! If I have a clear proof from my Lord and He has bestowed on me mercy (i.e. Prophethood) from His presence, but it has been made obscure to you, can we compel you to accept it when you are averse thereto.

29. And O my people! I ask of you no fee for this (service of conveying to you Allah's message). My reward is only with Allah. And I am not going to drive away those who have believed. Surely, they will meet their Lord. But I can see that you are a people who are ignorant.

30. And O my people! Who will save me from Allah if I drive them away? Don't you then understand?

31. And I do not say to you that I have the treasures of Allah, nor do I say to you that I have knowledge of the unseen, nor do I claim that I am an angel, nor do I say of those whom your eyes scorn that Allah will not give them any good. Allah knows well what is in their hearts. (If I do so) then I will surely be one of the wrongdoers.

32. They said: O Noah! You have had a lot of argumentation with us and have unnecessarily prolonged it; now bring upon us that (doom) with which you threaten us, if you are of the truthful.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ
مُّبِينٌ ٣٥

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمٍ الْبَاسِ ٣٦

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا تَرْكُ إِلَّا
بَشَرًا مِثْلَنَا وَمَا تَرْكُ إِلَّا الَّذِينَ هُمْ
أَرَادُوا أَنْ يَبَادُوا بِلَا آثَرٍ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِنْ
فَضْلٍ بَلْ نَحْنُكُمْ كَذِبِينَ ٣٧

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي
وَأَتَيْنِي رَحْمَةٌ مِنْ عِنْدِهِ فَتُعْثِثَ عَلَيْكُمْ
أَنْزِلُكُمْ مَكُوهًا وَأَنْتُمْ لَهَا كَاهُونَ ٣٨

وَيَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَا لَالِ الَّذِينَ آجَرُوا إِلَّا عَلَىٰ
اللَّهِ وَمَا أَنَا بِطَارِدٍ الَّذِينَ آمَنُوا لَأَتَّبِعُكُمْ مَلَفُوقًا رِجْمًا
وَلَا كَيْفَىٰ أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ ٣٩

وَيَقَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ
أَكْفَالًا تَنْكَرُونَ ٤٠

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ
الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ
تَرُدُّونَ أَعْيُنَكُمْ أَنْ يُوَفِّيَهُمْ اللَّهُ خَيْرًا اللَّهُ
أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذًا مِنَ الظَّالِمِينَ ٤١

قَالُوا ابْنُوحُ قَدْ جَدَّ لَنَا فَكَلِمَتُ جَدِّ النَّاسِ فَلْيُنَا
بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ٤٢

33. He said: Only Allah will bring it upon you if He wishes and then you will not be able to escape.

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

34. And my advice will not profit you, even though I wish to give you good advice, if Allah's will is to keep you astray. He is your Lord and to Him you will be brought back.

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

35. Or they (the disbelievers) say: He (Muhammad) has fabricated it (the Quran). Say: If I have fabricated it, then on me is (the responsibility of) my sin, and I am not responsible for the sins you commit.

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ لَعَلَّيْ أَجْرًا بَعْضًا وَأَنَا بَعْضٌ مِمَّنْ أَتَجْرِمُونَ ﴿٣٥﴾

Lesson-135 : The delude

36. And it was revealed to Noah: No one of your people will believe now except those who have believed already. So be not grieved because of what they do.

وَأُوحِيَ إِلَى نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَن قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَآكَأَ الْكَافِرِينَ ﴿٣٦﴾

37. And construct the ship under Our Eyes and With Our Inspiration and plead not with Me on behalf of those who do wrong. Surely, they are to be drowned.

وَاصْنَعِ الْفُلَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ ﴿٣٧﴾

38. And he started building the ship; and whenever the chiefs of his people passed by him, they mocked at him. He said: If you mock at us (today), we shall also mock at you (some day) in a similar way as you mock.

وَيَصْنَعِ الْفُلَ وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾

39. Then you will come to know on whom a torment comes that will disgrace him and on whom a lasting torment falls.

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَجْلَ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾

40. So when Our commandment came and oven gushed forth water, We said (to Noah): Load therein two of every kind (i.e. a pair of male and female of every specie), and your family except him against whom the word (the decision) has already been passed, and those who believe. But those who believed with him were only a few.

حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾

41. And he said: Embark on it, in the Name of Allah is its moving and its stopping. Verily, my Lord is Forgiving, Merciful.

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿٤١﴾

42. And it sailed with them amid waves like mountains, and Noah called out to his son, who stood apart: O my son! Embark with us, and be not with the disbelievers.

43. He replied: I will betake myself to a mountain, it will save me from the water. Noah said: Today, there is none who can save from the commandment of Allah (and none will be saved) except him on whom He has mercy. And a wave came in between them, so he was among the drowned.

44. And it was said: O earth! Swallow your water and O sky! Withhold (your rain). And the water was made to subside, and the commandment of Allah was fulfilled. And it (the ship) came to rest upon the mount Al-Judi, and it was said: Gone are the wrongdoing people.

45. And Noah cried to his Lord: My Lord! Verily, my son is of my family, and certainly your promise is true, and you are Most Just of the Judges.

46. Allah answered: O Noah! Surely, he is not of your family, for surely he is of evil conduct. So do not ask of Me that of which you have no knowledge. I admonish you, lest you become one of the ignorant.

47. Noah said: O my Lord! I seek refuge in You that I should ask You of that whereof I have no knowledge. And unless You forgive me and have mercy on me, I shall be amongst the losers.

48. It was said (to him): O Noah! Disembark (from the ship) with peace from Us, and blessings be upon you and on the people who are with you. But there will be other people to whom We shall give the provision of life for sometime and then a painful torment from Us will overtake them.

49. This is of the news of the unseen which We are now revealing to you (O Muhammad). Neither you knew it nor did your people (know it) before this. So keep patience. Surely, the good end is for the righteous.

Lesson-136 : Hud and Saleh

50. And to (the tribe of) Aad (We sent) their brother Hud. He said: O my people! Worship Allah. You have no other God save Him. Surely, you do nothing but invent lies (when you worship

وَهُى تَجْرِى بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَتَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يُبْنِى الزَّكْبَ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ٤٢

قَالَ سَأُوْتِى إِلَى جَبَلٍ يَعْصِمُنِى مِنَ الْمَاءِ قَالَ لَا عَاصِرَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمَغْرُقِينَ ٤٣

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَسْبَأْ أَقْلَبِى وَ غِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودَى ۖ وَقِيلَ بُعْدَ الْقَوْمِ الظَّالِمِينَ ٤٤

وَتَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِى مِنْ أَهْلِى وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ٤٥

قَالَ نُوحٌ إِنْهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِى مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّى أَعْظَمُ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ٤٦

قَالَ رَبِّ إِنِّى أَعُوْذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِى بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِى وَتَرْحَمْنِى أَكُنْ مِنَ الْخَاسِرِينَ ٤٧

قِيلَ يُنوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِمَّنْ مَعَكَ وَأُمْسِكْهُمْ لَعْنَهُمْ ثُمَّ يَشْمُهم مِّنَّا عَذَابٌ أَلِيمٌ ٤٨

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَاءُوكُم بِالْبَيِّنَاتِ لَعَلَّكُمْ تَتَّقُونَ ٤٩

وَالِى عَادِ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ ٥٠

الذين آمنوا من آل هود

others).

51. O my people! I ask of you no reward for this. Certainly, my reward is only from Him Who created me. Have you then no sense?

52. And, O my people! Ask forgiveness from your Lord, and turn to Him in repentance. He will send for you from the sky abundant rain and will add strength to your strength, so turn you not away as guilty ones.

53. They said: O Hud! You have not brought us clear proof, and (so) we are not going to forsake our gods just on your word, nor we are going to believe in you.

54. All that we can say is that some of our gods have afflicted you with evil (i.e. madness). He said: I call Allah to witness, and let you also bear witness, that I am free from that which you ascribe as partners (to Allah).

55. Besides Him. So, let all of you scheme against me; then give me no respite.

56. Verily, I have put my trust in Allah, my Lord and your Lord. There is not a living creature but He has grasp of its forelock. Surely, my Lord is on the Straight Path.

57. So if you turn away, even then I have conveyed the message with which I was sent to you. My Lord will make another people to succeed you (because you have disbelieved); you cannot harm Him in the least. Certainly, my Lord is Guardian over everything.

58. And when Our commandment came, We saved Hud and those who believed with him by a mercy from Us, and We saved them from a severe torment.

59. And such were Aad. They denied the revelations of their Lord and disobeyed His messengers and followed the command of every obstinate oppressor.

60. And they were chased by a curse in this world and (they will be cursed also) on the Day of Resurrection. Beware! Aad disbelieved in their Lord. So a far removal for Aad, the people of Hud.

يَقُولُ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي
قَطَرَنِي أَفَلَا تَعْقِلُونَ ﴿٥١﴾

وَيَقُولُ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ
السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ
وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾

قَالُوا يَهُودُ مَا جِئْنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا
عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾
إِنْ تَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا لِسُوِّ قَالَ
إِنِّي أَشْهَدُ بِاللَّهِ وَاشْهَدْ وَآتِنِي بَرِّئًا مِمَّا تُشْرِكُونَ ﴿٥٤﴾

مِنْ دُونِهِ لَكِيدٌ وَفِي جَيْمَاعٍ لُتُوفٌ يُنْظَرُونَ ﴿٥٥﴾
إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ
إِلَّا هُوَ آخِذٌ بِعَصَبَتِهَا إِنْ رَبِّي عَلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿٥٦﴾

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَ
يَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا
إِنْ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ ﴿٥٧﴾

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ
بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾
وَتِلْكَ عَادُ فَفَسَدُوا بِأَيِّتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ
وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾

وَاتَّبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ إِلَّا إِنْ
عُدَّ أَكْفَرُوا رَبَّهُمْ أَلَّا يَكْفُرُوا بَعْدَ الْإِثْمِ قَوْمٌ هُودٌ ﴿٦٠﴾

61. And to (the Tribe of) Thamud (We sent) their brother Salih. He said: O my people! Worship Allah. You have no other God save Allah. He brought you forth from the earth and has made you to live therein. So ask forgiveness of Him and turn to Him repentant. Surely, my Lord is Near (to you), Responsive.

62. They said: O Salih! You have been among us till now as a person in whom we had great expectations. Do you now forbid us to worship what our forefathers worshipped? And we verily are in grave doubt about that to which you call us.

63. He said: O my people! Look! If I am on a clear proof from my Lord and He has granted me mercy (Prophet-hood) from Himself, then who will save me from Allah if I disobey Him? You can increase me not except in loss.

64. O my people! This is the she-camel of Allah, a sign for you. Leave her to feed in Allah's earth and touch her not with harm lest a torment seize you soon.

65. But they hamstrung her. So he said (to them): Enjoy yourselves for three days in your homes. This is a promise which will not be belied.

66. So when Our commandment came, We saved Salih, and those who believed with him, by a mercy from Us (from the doom), and from the disgrace of that day. Certainly, your Lord, He is Strong, the Mighty.

67. And a terrible blast overtook the wrongdoers, so that they lay dead, prostrate in their homes.

68. As if they had never dwelt there. Beware! Thamud disbelieved in their Lord. So (there was) a far removal for Thamud!

وَالْإِلَهُ شَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنَ اللَّهِ غَيْرُهُ هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا لَهُمْ تَتَوَلَّوْا إِلَيْهِ إِنِّي قَرِيبٌ مُجِيبٌ ۝

قَالُوا بَلِّغْ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّ الْإِلَهَ لَشَكٌّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٌ ۝

قَالَ يَقَوْمِ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَآتَيْتُنِي مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ فَمَا تَزِيدُونَنِي غَيْرَ تَخْفِيرٍ ۝

وَيَقَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذُرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ۝

فَعَقَرُوهَا فَقَالَ تَنَزَّيْتُمْ فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَٰلِكَ وَعَذَابُكُمْ مُكْدُوبٌ ۝

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنَ الْخَوَافِ يَوْمَئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ۝

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جِثِيمِينَ ۝

كَأَن لَّمْ يَغْنَوْا فِيهَا إِلَّا أَن شَمُودَ كَفَرُوا رَبَّهُمْ ۚ أَلَا بُعْدَ لِشَمُودَ ۝

Lesson-137 : Abraham and Lot

69. And Our messengers (angels) came to Abraham with good news. They said: Peace (be on you). He replied: Peace (on you too). Then he delayed not to bring a roasted calf.

70. But when he saw that their hands did not advance towards it he felt uneasy with them and conceived a fear of them. They said: Fear not, we have been sent to the people of Lot (to punish them).

71. And his wife (Sara), who was standing there, laughed when We gave good news (of the birth) of (a son) Isaac, and after Isaac, of (a grandson) Jacob.

72. She said (in astonishment): Oh, woe to me! Shall I bear a child when I am an old woman and this my husband is an old man? This is indeed a strange thing!

73. They said: Do you wonder at the decree of Allah? The mercy of Allah and His blessings be upon you, O people of the house! Surely, He is Praiseworthy, Glorious.

74. And when the fear had gone from Abraham and good news had reached him, he began to plead with Us for the people of Lot.

75. Verily, Abraham was certainly forbearing, tender-hearted, penitent.

76. (It was said): O Abraham! Leave it! The commandment of your Lord has (already) been issued, and there would definitely come to them a doom which cannot be averted.

77. And when, Our messengers (angels) came to Lot (in the form of beautiful boys), he was distressed for them and felt himself helpless to protect them. And he said: This is indeed a distressful day.

78. And his people came rushing toward him, and before this they were used to the doing of evil practice (of sodomy), so he said: O my people! Here are my daughters; they are purer for you. So fear Allah and do not disgrace me in the matter of my guests. Is there not even one good man among you?

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا
سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ

حَنِينٍ ٥٩

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَرَ هُمْ وَ
أَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا
إِلَى قَوْمٍ لُوطٍ ٦٠

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَتَنَزَّلْنَا بِهَا اسْحَقَ وَ
مِنْ وَدَّاءِ اسْحَقَ يَعْقُوبَ ٦١

قَالَتْ يَوِيلَتِي أَلَيْدٌ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي
شَيْخًا لَئِنْ هَذَا الشَّيْءُ عَجِيبٌ ٦٢

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمْتُ اللَّهُ وَبَرَكَّتْهُ
عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَنِينٌ مُجِيبٌ ٦٣

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ
الْبُشْرَى يُجَاوِلُنَا فِي قَوْمِ لُوطٍ ٦٤

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ٦٥

يَا إِبْرَاهِيمُ أَغْرَضَ عَنْ هَذَا إِنَّكَ قَدْ جَاءَ
أَمْرُ رَبِّكَ وَالنَّهْمُ الَّتِي بِهِمْ عَذَابٌ عَظِيمٌ
مَرْدُودٍ ٦٦

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سَيِّئُ يَوْمٍ وَضَأَ يَوْمُ
ذُنُوبِهِمْ قَالَ هَذَا يَوْمُ عَصِيبٍ ٦٧

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا
يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَقَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ
أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ

79. They said: Well you know that we have no interest for your daughters and you surely know what we want.

80. He said: Would that I had strength to resist you or I had some powerful support!

81. The messengers said: O Lot! Verily, we are messenger of your Lord. They shall not reach you. So take your family in a part of the night (from this town) and let no one of you turn round, except your wife (who will remain behind). Verily, that (punishment) which befalls them, will befall her. Their fixed time is the morning (for meeting the doom). Is not the morning near?

82. So when Our commandment came, We turned it (i.e. the town of Sodom) upside down and rained upon it the stones of baked clay, layer upon layer.

83. Specially marked from your Lord (for the destruction of the wicked). And that (destroyed township) is not far from the wrongdoers.

Lesson-138 : Shuaib

84. And to Madyan (We sent) their brother Shuaib. He said: O my people! Worship Allah, you have no other god save Him. And give not short measure and short weight. Verily, I see you in prosperity (today). But I fear for you the torment of an encompassing Day.

85. O my people! Give full measure and full weight in justice, and cause not loss to the people in respect of their goods. And do not spread mischief in the earth.

86. That which Allah leaves for you is better for you if you are believers, and I am not set as a guardian over you.

87. They said: O Shuaib! Does your prayer command you that we should give up all that which our forefathers used to worship or that we leave off doing what we like with our property? Surely, you are the mild and right minded!

وَمِنْكُمْ رَجُلٌ زَنِيْدٌ ۝٨٠

قَالُوا لَقَدْ عَلِمْتُمْ مَالَنَا فِي بَنَاتِكُمْ مِنْ حَقٍّ وَرِثَةٍ ۝٨١

لَتَعْلَمُو مَا نُرِيدُ ۝٨٢

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ إِيَّائِي لَكُنْ شَدِيدًا ۝٨٣

قَالُوا لَئِنْ لَمْ يَنْزِلْ بِرُسُلِكَ رَبِّكَ لَنْ نَصِلُوا إِلَيْكَ فَأَسْرِ

بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ

إِلَّا أَمْرًا تَكُنْ لَهُ مُصِيبُهُمَا أَوْ سَابِقُ لَكُمْ لِمَا كُنْتُمْ مَوْعِدُهُمْ

الصُّبْحُ الْآتِيسُ الصُّبْحُ يَقْرِيْبٌ ۝٨٤

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَاهَا عَلَيْهِمْ سَاكِئَةً وَأَمْطَرْنَا

عَلَيْهَا حِجَابًا رَءً مِنْ سِجِّيلٍ لَمَنْضُودٍ ۝٨٥

مُسَوَّمَةٌ عِنْدَ رَبِّكَ وَمَاهِي مِنَ الظَّالِمِيْنَ

لَقَدْ يَسْعَى ۝٨٦

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَاقَوْمِ اعْبُدُوا

اللَّهَ مَا لَكُمْ مِنْ آلَهِ غَيْرُهُ وَلَا تَنْقُصُوا الْوِزْنَ

وَالْبِزْنَ إِنِّىْ أَرَاكُمْ بِخَيْرٍ فَلَرْنِىْ أَخَافُ عَلَيْكُمْ

عَذَابَ يَوْمٍ مُّحِيطٍ ۝٨٧

وَيَقُومِرْ أَوْفُوا الْوِزْنَ وَالْبِزْنَ بِالْقِسْطِ وَلَا

تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِى الْأَرْضِ

مُفْسِدِيْنَ ۝٨٨

بَقِيَتْ لِلَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِيْنَ ۚ وَمَا أَنَا

عَلَيْكُمْ بِحَفِيْظٍ ۝٨٩

قَالُوا لَشُعَيْبُ أَصْلُوكَ تَأْمُرُكَ أَنْ تَتْرُكَ مَا

يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفَعْلٌ فِىْ أَمْوَالِنَا مَا نَشَؤُا

إِنَّكَ لَأَنْتَ الْحَلِيْمُ الرَّشِيْدُ ۝٩٠

88. He said: O my people! Bethink you, if I am on clear proof from my Lord and He has given me fair sustenance from Himself (then, how can I join your evil practices?) I wish not to do a thing behind your backs which I forbid you to do. I desire nothing but reform so far as I can do. And I cannot do anything except with the help of Allah. In Him do I trust and to Him do I turn (for everything).

89. And O my people! Let not (your) enmity with me cause you to sin so that you meet the fate similar to that of the People of Noah or the People of Hud or the People of Salih; and the People of Lot are not far off from you.

90. And ask forgiveness of your Lord and turn to Him in repentance. Surely, my Lord is Merciful, Most Loving.

91. They said: O Shuaib! We do not understand much of that which you say, and certainly we see you a very weak person among us. Were it not for your (powerful) family, we should certainly have stoned you, for you are not strong against us.

92. He said: O my people! Is my family stronger for you than Allah, that you have cast Him away behind your backs? Surely, my Lord surrounds all that you do.

93. And O my people! Act according to your way, I (too) am acting. You will soon come to know on whom there befalls a doom which will humiliate him, and who it is that lies. And watch! I too am watching with you.

94. And when Our commandment came, We saved Shuaib and those who believed with him by a mercy from Us. And a mighty blast seized those who did wrong, and they lay dead with their faces down in their homes by the morning.

95. As if they had never lived there! A far removal for (the people of) Madyan as Thamud had been removed afar!

96. And verily We sent Moses with Our signs and clear authority.

قَالَ يَوْمَ أَرَىٰ لَكُمْ كُنُوتَ عَلَىٰ بَيْنِي مِّن رَّبِّي وَ
رَزَقْنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أَمْلِكُمْ إِلَىٰ
مَا أَنهَلَكُمْ عَنْهُ أَنْ أُرِيدُ إِلَّا الصَّالِحَ مَا اسْتَطَعْتُ وَمَا
تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

وَيَقَوْمِ لَا تَجْرِمُونِي أَن يَصِيبَكُمْ مِثْلُ مَا
أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا
قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ ﴿٨٩﴾

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ
وَدُّودٌ ﴿٩٠﴾

قَالُوا يَشْعِيبُ مَا نَفَقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا
لَنَرِيكَ فَيِّنًا أَصْغَفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ
وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾

قَالَ يَوْمَ أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ وَاللَّهُ تَتَوَكَّلُ
وَرَاءَكُمْ ظَهْرِي أَلَا إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٢﴾
وَيَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ سَوْفَ
تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ
كَاذِبٌ وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ ﴿٩٣﴾

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ
بِرَحْمَةٍ مِنَّا وَاتَّخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ
فَأَصْبَحُوا فِي دِيَارِهِمْ جِثِيَيْنَ ﴿٩٤﴾

كَأَن لَّمْ يَغْنَوْا فِيهَا إِلَّا الْأُبْعَدَ الْبَعْدَ كَمَا بَعَدَتْ
شُعُوبٌ ۚ ﴿٩٥﴾

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبينٍ ﴿٩٦﴾

97. To Pharaoh and his chiefs. But they followed the command of Pharaoh, and the command of Pharaoh was not a right guide.

98. He will lead his people on the Day of Resurrection and will bring them down into the Fire of Hell. How evil is the place to which they are led.

99. A curse followed them in this life and it will follow them on the Day of Resurrection. How evil is the reward that will be given (them)!

100. These are some of the stories of the townships (of the old) which We relate to you (O Muhammad); of them some have survived and some have already ceased to exist.

101. We wronged them not, but they did wrong themselves: and their gods whom they call beside Allah availed them not when your Lord's judgment came, nor did they add to them any thing except ruin.

102. Such is the grasp of your Lord when He seizes the townships while they are doing wrong. Verily His grasp is painful, severe.

Lesson-139 : The Doomsday

103. In fact there is a lesson in these (stories) for those who fear the torment of the Hereafter. That is a Day on which the mankind will be gathered together, and that is the Day which is to be witnessed.

104. And We defer it only for a term already fixed.

105. On the Day when it comes, no soul shall dare to speak except by His permission. Some among them will be wretched, and some blessed.

106. As for those who are wretched, they will be in the Fire; sighing and wailing is their lot therein.

107. They will abide in it as long as the heavens and the earth last except as your Lord wills. Verily, your Lord is the Doer of what He intends.

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ۝

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْدَحَهُمُ النَّارُ بَيْئَاتِ
الْوَرْدِ الْمَوْرُودِ ۝

وَاتَّبَعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَمَةِ بَيْئَاتِ الرَّفْدِ
الْمَرْفُودِ ۝

ذَلِكَ مِنْ أَنْبَاءِ الْغُرَىٰ نَقُصُّهُ عَلَيْكَ مِنْهَا قُلُوبٌ
وَحَصِيدٌ ۝

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ
الِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ
لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُهُمْ إِلَّا تَتَنِيْبٌ ۝

وَكُنْ لَكَ آخِذُ رَبِّكَ إِذْ أَخَذَ الْغُرَىٰ وَهِيَ ظَالِمَةٌ
إِنَّ أَخَذَهُ لَإِيْمٌ شَدِيدٌ ۝

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ
يَوْمٌ مُّجْمَعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ ۝

وَمَا نُوَخِّذُهُ إِلَّا لِأَجَلٍ مُّعَدُّودٍ ۝

يَوْمَ يَأْتِ لَا تَكَلُمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ سُقَىٰ
وَسَعِيدٌ ۝

فَأَمَّا الَّذِينَ شَفَعُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ
وَشَهيقٌ ۝

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمُوتُ وَالْأَرْضُ إِلَّا مَا
شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ۝

108. And those who are blessed, they will be in the Paradise, abiding there so long as the heavens and the earth exist, except as your Lord wills – that is a gift without end.

109. So be not in doubt (O Muhammad) concerning that which these people (pagans) worship. They worship nothing but what their forefathers worshipped before (them). And verily, We shall pay them in full their share (in punishment) without abatement.

110. And indeed, We gave Scripture to Moses, but differences arose therein. And had it not been for a word that had already gone forth from your Lord, the matter would have been decided between them. And certainly they are in grave doubt concerning it (the Quran).

111. And verily, your Lord will pay them in full the compensation for their deeds. Surely, He is well Informed of what they do.

112. So stand firm (on the Right Path) as you have been commanded, and those who turn (to Allah) with you, and do not transgress. Verily He is Seer of what you do.

113. And incline not toward those who do wrong, lest the Fire touch you, and you have no protecting friend other than Allah, and afterward you will not be helped.

114. And establish prayer at the two ends of the day and in some hours of the night. Verily, good deeds annul the evil deeds. This is a reminder for the mindful.

115. And have patience, for surely Allah does not waste the reward of the good-doers.

116. Why were there not among the generations before you men possessing wisdom who could have forbidden the people from making mischief in the land except a few of those whom We saved from them! The wrong doers pursued the worldly pleasures which were provided to them and (thus) became the criminals.

وَأَمَّا الَّذِينَ سُعِدُوا فإِنَّ الْجَنَّةَ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرُ مَجْذُوفٍ ۝

فَلَا تَكُ فِي مِرْيَةٍ مِمَّا يَعْبُدُ هَؤُلَاءِ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاءَهُمْ مِنْ قَبْلُ وَإِنَّا لَنُؤْتِيهِمْ بِهِمْ غَيْرَ مَنْقُوصٍ ۝

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ وَلَهُمْ لَعْنُ شَاكِ مَيْتَةٍ مُرِيبٍ ۝

وَلَا تَكُنْ لَكَ الْيُوفُ يُعْهِدُ رَبُّكَ أَغْمَا لَمْ يَأْتِ بِهَا يَعْمَلُونَ خَيْرٌ ۝

فَاسْتَوِعْ كَمَا أَمُرْتُ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

وَلَا تَتَّبِعُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ لَهُمْ لَا تُنصَرُونَ ۝

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرِي لِلذَّكْرَيْنِ ۝

وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ۝
فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ۝

117. In fact your Lord never destroyed the townships unjustly when their residents were right-doers.

118. And if your Lord had so willed, He would have surely made mankind one nation, but they cease not differing (because He did not so will).

119. Except him on whom your Lord has mercy; and for this did He create them. And the word of your Lord is fulfilled: Certainly, I will fill Hell with the jinn and mankind together.

120. And (the purpose of) all that We narrate to you (O Muhammad) of the stories of the Messengers is that thereby We may make firm your heart. And herein has come to you the Truth and an Admonition and a Reminder for the believers.

121. And say to those who do not believe: Act according to your way. We too are acting (in accordance with our way).

122. And wait! Verily we too are waiting.

123. And Allah alone has the knowledge of the unseen in the heavens and the earth, and unto Him all matters return (for decision). So worship Him and put your trust in Him. And your Lord is not unaware of what you do.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا
مُصْلِحُونَ ﴿١٧﴾

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا
يَرَا لَوْنٌ مُّخْتَلِفِينَ ﴿١٨﴾

إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَٰلِكَ خَلَقَهُمْ وَتَنَبَّأَهُمْ
لَا مَلَأَنَّ جَهَنَّمَ مِنَّ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٩﴾

وَكُلًّا نَقُصُّ عَلَيْكَ مِن أَنبَاء الرُّسُلِ مَا نُثَبِّتُ بِهِ
فُؤَادَكَ وَجَاءَكَ فِي هَٰذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ
لِلْمُؤْمِنِينَ ﴿٢٠﴾

وَقُلْ لِلدِّينِ لَا يُؤْمِنُونَ اْعْمَلُوا عَلَىٰ مَكَانَتِكُمْ
إِنَّا اَعْمِلُونَ ﴿٢١﴾

وَأَنْتَظِرُونَ ﴿٢٢﴾ إِنَّا مُنْتَظِرُونَ ﴿٢٣﴾

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأُمُورُ كُلُّهَا
فَاعْبُدُوهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِعَافِيٍّ عَمَّا تَعْمَلُونَ ﴿٢٤﴾

SURAH-12**YUSUF**

This Makkan Surah, revealed within the last two years of Prophet's life at Makkah before Hijrah takes its name from verse 4 wherein starts the story of Prophet Yusuf (Joseph). About the background of the revelation of this Surah, it is said that some disbelievers, at the instance of the Jews, asked Muhammad (PBUH): Why did the Israelites go to Egypt? They knew that the story of Israelites going to Egypt was not known to the Arabs and so Prophet would not be able to answer, and if he asks a Jew then he would be exposed. But to their astonishment, the Prophet related to them the whole story as it was revealed to him by Allah. According to another version, Prophet recited this Surah at Makkah to the converts from Yathrib (later on named Al-Madinah after Prophet's migration to this town) in the second year before Hijrah. The sole subject of this Surah is Prophet Joseph whose life history has been told in detail. It has been called the most beautiful of the stories. If we look at the events of the life of Prophet Muhammad (PBUH) in those days, we come to know that he was being ridiculed, persecuted and tortured by his own kith and kin. Even the chiefs of his own brethren the 'Quraish' were plotting to kill him or exile him. In this situation the revelation of this Surah appears to be very apt and proper. Muhammad (PBUH) is being consoled that he need not lose heart and feel depressed. As Prophet Joseph was ill-treated by his brothers who hatched a plot to get rid of him and threw him into a well, but ultimately Allah gave him honour and power and his brothers were humbled before him; similarly Prophet Muhammad (PBUH), who was being subjected to very harsh and disgraceful treatment by his brothers, would be given honour and power by the All-Mighty Allah and his brothers would submit to him being humbled and defeated. This revelation was fulfilled within a period of ten years when Prophet Muhammad (PBUH) entered Makkah in the eighth year of Hijrah at the head of ten thousand strong army as conqueror. And when he addressed those who had subjected him to the severest persecutions and asked them what treatment they expected from him, all of them cried: "You are a noble brother and son of our noble brother." At this he said: "I give you the same treatment which Joseph gave to his erring brothers. Today, there shall be no penalty inflicted on you. May Allah forgive you."

The story of Joseph is not merely a narrative, it is full of lessons and morals. Primarily it is an illustration of God's infinite power and control over man's affairs. There is much truth in the saying: Man proposes God disposes. Joseph's brothers made a plot against him out of jealousy and threw him into a deep well, but their plot of harming Joseph could not succeed. Rather it became a cause of his rise to power

as Allah willed so. Some ladies of Egypt plotted against him and got him thrown in a prison. This thing ultimately led to his interpretation of the king's dreams who installed him as a minister of stores and treasure and the ladies had to confess their crime. Joseph entered into Egypt as a lad of seventeen as a slave, Allah made him an important person and a ruler. If Allah intends to give some benefit to a man even all the world or all the mankind cannot deprive him of that.

Lesson-140 : Joseph's dream

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Alif, Lam, Ra. These are the verses of the Clear Scripture.
2. Verily, We have revealed it as an Arabic Quran so that you may understand.
3. We narrate to you (Muhammad) the best of stories through this Quran that has been revealed by Us to you, although before this you were of those who did not know.

4. When Joseph said to his father: O my father! Lo! I saw (in a dream) eleven stars and the sun and the moon. I saw them prostrating themselves before me.
5. He said: O my son! Do not mention your dream to your brothers lest they plan some evil scheme against you. No doubt, Satan is an open enemy to man.
6. Thus your Lord will choose you and will teach you the interpretation of events (such as dreams), and He will perfect His favour upon you and upon the family of Jacob, as He perfected it upon your forefathers, Abraham and Isaac aforetime. Surely, your Lord is Knower, Wise.

7. Verily, in (the story of) Joseph and his brothers, there are signs (or lessons) for those who ask.
8. When they said: Surely, Joseph and his brother are dearer to our father than we are, although we are a strong group. Really, our father is in plain error.
9. Someone said: Kill Joseph or throw him out to some (far-off) land so that the attention of your father turns exclusively towards you; and afterward you may be righteous people.

10. One among them said: Kill not Joseph, but if you must do something, you should throw him down into a deep well, so that he may be picked up by some (passing) caravan.

لَا إِلَهَ إِلَّا هُوَ (١٢) سُورَةُ يُوسُفَ نَكِيَّةٌ مَّا تَوَاتَرَتْهَا
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَتِ تِلْكَ آيَةُ الْكِتَابِ الْمُبِينِ ①
إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ②
نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا
إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ
الْغَافِلِينَ ③

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ
كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ④
قَالَ يَبْنَؤُا لَكَ نَقْصُصُ رُءْيَاكَ عَلَىٰ أَخَوَاتِكَ فَكَيدُ الْوَسْوَ
لِكَ كِيدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ⑤
وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ
الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ
كَمَا اتَّهَمَ عَلَىٰ آبَائِكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ
إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ⑥

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِلِّسَاءِ الَّذِينَ
إِذْ قَالَ الْيُوسُفُ وَأَخُوهُ أَحِبُّ إِلَيَّ أَيْدِيَنَا وَ
نَحْنُ عَصَبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ⑦
اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ
وَجْهٌ أَبْيَضٌ وَتُكُونُوا مِنْ بَعْدِهِ قَوْمًا
صَالِحِينَ ⑧

قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقَوَّةُ فِي
غَيْبَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ
فَاعِلِينَ ⑨

11. They said: O our father! Why do you not trust us about Joseph, when we are definitely his well-wishers.

12. Send him with us tomorrow that he may enjoy himself and play, and we shall take care of him.

13. He (the father) said: Really, it worries me that you should take him with you, and I fear lest a wolf should devour him while you are careless of him.

14. They said: If a wolf devours him when we are a (strong) group, then surely we are the losers.

15. So, when they took him away and they all agreed to throw him into the depth of a well, then We revealed this to Joseph: Surely, you will tell them (one day) this action of theirs, when they know not.

16. And they came weeping to their father at the nightfall.

17. They said: O our father! We went off to compete in racing with one another, and left Joseph by our belongings and a wolf devoured him. But you will not believe us even though we are telling the truth.

18. And they came with false blood on his shirt. He (Jacob) said: Nay, but your minds have made up this thing. Good patience (is what I should keep). And it is Allah Whose help is to be sought against that which you assert.

Lesson-141 : Joseph in Egypt

19. And there came a caravan, and they sent their water-drawer, and he let down his bucket into the well. He shouted (with joy, when he saw Joseph in it): Good news! Here is a boy. So they concealed him as a treasure, and Allah was Aware of what they did.

20. And they sold him for a low price i.e. for a few Dirhams (silver coins); and they were of those who had low estimation about his value.

21. And the Egyptian who bought him said to his wife: "Let him stay honourably. He may prove useful to us or we may adopt him as a son". Thus We established Joseph in the land (of Egypt) that We might teach him the interpretation of events. And Allah has full power over His affairs, but

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصْحُونَ ﴿١١﴾

أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبُ وَإِنَّا لَهُ لَنَحْفُظُونَ ﴿١٢﴾
قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا لَهُ لَنَخِيرُونُ ﴿١٤﴾
فَلَمَّا تَذَهَبُوا بِهِ وَاجْعَلُوا أَنْ يَجْعَلُوهُ فِي غِيَابِ الْجُبِّ
وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

وَجَاءَ آبَاؤُهُمْ عَشَاءً يَتُوبُونَ ﴿١٦﴾
قَالُوا يَا أَبَانَا نَاثِرًا تَدَّهَبُنَا نَسْتَنَبِئُكَ وَتَرَكْنَا يُوسُفَ
عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ
لَّهٖ لَنَا وَلَكَ كُنَّا صَادِقِينَ ﴿١٧﴾

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

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَةً
قَالَ يَبَشِّرْ هَذَا عُلُوهُكُمْ وَأَسْرُوهُ بَصَاعَةٌ وَاللَّهُ
عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾

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

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي
مَثْوَاهُ عَلَيَّ أَنْ يَبْتَغَىَ آوُنًا حَذْوَ وَلَدٍ أَفْكَارًا
مَكَتَ يُوسُفُ فِي الْأَرْضِ وَلَبَّيْكَ مِنْ تَأْوِيلِ

most of the people do not know.

22. And when he reached his full manhood, We gave him wisdom and knowledge. Thus do We reward the good-doers.

23. And she, in whose house he was, sought to seduce him. She bolted the doors and said: O you! Come on. He said: I seek refuge in Allah. Certainly, he (your husband) is my master! He has provided me good residence. It is fact that wrong-doers do not prosper.

24. And indeed she desired him and he would (also) have desired her if he had not seen a sign of his Lord. Thus it was that We might ward off from him evil and lewdness. Surely, he was one of Our chosen slaves.

25. And they (Joseph and the lady) raced to the door, and she tore his shirt from behind, and they found her husband at the door. She cried: What shall be the punishment for him who had an evil design about your wife except that he should be imprisoned or given a painful torment.

26. Joseph said: It was she who sought to seduce me. And a witness from her own family testified. If his shirt is torn from front then she speaks truth and he is a liar.

27. Ad if his shirt is torn from behind, then she has lied and he is of the truthful.

28. So when he (her husband) saw his shirt torn from behind, he said: Surely, it is one of the tricks of you women! No doubt, your trick is very great!

29. O Joseph! Forget it, and you (O woman) ask forgiveness for your sin. Truly, you are of the sinful.

الرَّاحِدِيْثُ وَاللّٰهُ غَالِبٌ عَلٰۤى اٰمِرِهٖ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ٢١

وَلَمَّا بَلَغَ اَشَدَّهٗ اٰتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ٢٢

وَرَاوَدَتْهُ الْاَيُّمٰنِيُّ هُوْنٰى بِنِيْهَا عَنْ نَّفْسِهٖ وَغَلَقَتِ الْاَبْوَابَ وَقَالَتْ هَيْتْ لَكَ ۚ قَالَ مَعَاذَ اللّٰهِ اِنَّهٗ رَبِّىْ اَحْسَنُ مِّنْ هٰۤىٕ ۚ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ٢٣

وَلَقَدْ هَمَّتْ بِهٖ وَهَرَبَہَا لَوْلَا اَنْ رَّاۤى اَنْ رَّبَّہَاۤى رَبَّہٗ كَذٰلِكَ لِنَصْرِفَ عَنْہُ السُّوْءَ وَالْفَحْشَآءَ اِنَّہٗ مِنْ عِبَادِنَا الْمُخْلَصِيْنَ ٢٤

وَاَسْتَبَقَا الْبَابَ وَقَدَّتْ قَبِيْصَہٗ مِنْ دُبُرٍ ۚ وَالْفٰتِيَا سَيِّدَا هٰذَا الْبَابِ ۚ قَالَتْ مَا جَزَاۤءُ مَنْ اَرَادَ بِاَهْلِيْكَ سُوْءًا اِلَّا اَنْ يُسْجَنَ اَوْ عَذَابٌ اَلِيْمٌ ٢٥

قَالَ هِىَ رَاوَدْتَنِى عَنْ نَفْسِىْ وَشَہِدَ شَہِدٌ مِّنْ اٰہْلِہَا اِنْ كَانَ قَبِيْصَہٗ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكٰذِبِيْنَ ٢٦

وَاِنْ كَانَ قَبِيْصَہٗ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصّٰدِقِيْنَ ٢٧

فَلَمَّا رَا قَبِيْصَہٗ قُدَّ مِنْ دُبُرٍ قَالَ اِنَّہٗ مِنْ كَيْدِكُنَّ ۚ اِنْ كُنْتُمْ كُنَّ عَظِيْمُوْنَ ٢٨

يٰۤوَسْفٰ اَعْرِضْ عَنْ هٰذَا ۚ وَاسْتَغْفِرِ لِذَنْبِكَ ۚ اِنَّكَ كُنْتَ مِنَ الْخٰطِئِيْنَ ٢٩

30. And the women of the city said: The wife of Aziz (the Chief Official of Egypt) has tried to seduce her slave-boy. Indeed he has struck her to the heart with love. Certainly we see her in plain error.

31. So when she heard of their silly talk, she sent for them, and arranged for them a banquet (or feast), and gave each of them a knife (to cut fruit). And (when the women were busy in cutting the fruit) she asked Joseph: Come out before them. When they saw him, they deemed him great and (in their amazement) they cut their hands, exclaiming: Good God. He is not a human being. He is no other than a noble angel.

32. She said: This is he about whom you were blaming me. No doubt, I sought to seduce him but he saved himself. And now if he does not do what I bid him, he shall certainly be imprisoned and he shall be of those who are disgraced.

Lesson-142 : Joseph in prison

33. Joseph prayed: O my Lord! Prison is more acceptable to me than that to which they (the women) invite me, and if you do not turn away their wicked schemes from me, I will incline towards them and become one of the ignorant.

34. So his Lord heard (and accepted) his prayer and turned away their wicked schemes from him. Surely, He is the Hearer, the Knower.

35. Then it appeared proper to them (the Egyptians), although they had seen the signs (of Joseph's innocence), to imprison him for a time.

36. And there entered with him two young men in the prison. One of them said: I saw myself (in a dream) that I was pressing wine. The other said: I saw myself (in dream) that I was carrying bread upon my head and the birds were eating thereof. Tell us the interpretation of these (dreams), for we see you as one of the good-doers.

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا

فِي ضَلَالٍ مُّبِينٍ ﴿٣٠﴾

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مَنَّاءً وَأَتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّارَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

قَالَتْ قَدْ لَبِئْتَ لِكُنِّ الدِّينِ لَبْتَنِي فِينَهُ وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا أَمَرْتُ لَيَسْجَنَنَّ وَلَيَكُونًا مِنَ الضَّالِّينَ ﴿٣٢﴾

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

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

ثُمَّ بَدَأَ لَهُمْ مِّنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيَسْجُنَهُٗٓ عَٰلِي حِينَ ۖ ﴿٣٥﴾

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيْنِ قَالَ أَحَدُهُمَا إِنِّي أَرِيتُ فِي رَأْسِي عَصَافًا وَقَالَ الْآخَرُ إِنِّي أَرِيتُ فِي رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾

37. He said: The food which you are given will not come to you but I shall tell you the interpretation of these (dreams) before it comes to you. This is of that (knowledge) which my Lord has taught me. Certainly I have abandoned the religion of those people who believe not in Allah and who are disbelievers in the Hereafter.

38. And I follow the religion of my forefathers, Abraham and Isaac and Jacob. It is never proper for us that we should attribute anything as partner to Allah. This is of the grace of Allah on us and on mankind; but most of the mankind give not thanks.

39. O my two fellow prisoners! Are many different Lords better, or Allah the One, the Almighty?

40. Those whom you worship besides Him are nothing but mere names which you have invented, you and your forefathers, for which Allah has reveled no sanction. The command is for none but Allah. He has commanded that you worship none save Him. This is the right religion, but most of the people know not.

41. O my two fellow prisoners! As for one of you, he will serve wine to his lord; and as for the other one, he will be crucified and the birds will eat from his head. Thus is the decision of the matter (already) taken concerning which you have inquired.

42. And he said to the one of the two whom he knew would be released: Mention me to your lord. But Satan made him forget to mention it to his lord, so he (Joseph) stayed in the prison for a few more years.

Lesson-143 : Joseph in power

43. The king (of Egypt) said (one day): Lo! I saw in a dream seven fat cows whom seven lean cows were eating, and (I also saw) seven green ears of corn and seven others which were dry. O chiefs! Tell me the meaning of my dream if you can interpret dreams.

قَالَ لَا يَأْتِيَكُمُ طَعَامٌ تُرْزَقُونَ إِلَّا نَبَأُكُمَا بِتِلْكَ أَوَّلَ
قَبْلِ أَنْ يَأْتِيَكُمَا ذَلِكُمَا مِمَّا عَلَيْكَ رَيْبٌ إِنِّي تَرَكْتُ
مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ كُفُورُونَ ﴿٣٧﴾

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ
مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ
فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يَشْكُرُونَ ﴿٣٨﴾

يُصَاحِبِي السِّجْنِ أَرَأَيْتَ مُتَّفِقُونَ خَيْرٌ أَمِ
اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَتَيِّتُوهُمَا أَنْ تُمْ
وَأَبَاؤُهُمْ مَا أَنْزَلَ اللَّهُ بِهِمْ مِنْ سُلْطَانٍ إِنْ الْحُكْمُ
إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

يُصَاحِبِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا
وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطُّيُورُ مِنْ رَأْسِهِ فَفِي
الْأَمْرِ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا ادْكُرْنِي عِنْدَ
رَبِّكَ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ
بَعْضَ سِنِينَ ﴿٤٢﴾

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ
سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا
الْمَلَا أَقْتُونِي فِي رُءْيَايَ إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾

44. They answered: confused dreams (they are), and we have no knowledge of the interpretation of dreams.

45. And he of the two who had been released (from the prison) and had now remembered after a pretty long time, said: I will tell you its interpretation, so send me forth (to the prison).

46. (He came to Joseph and said): O Joseph! O you truthful one! Explain to us (the meaning of the dream) of seven fat cows whom seven lean ones were eating and the seven green ears of corn and the other seven dry, that I may return to the people, and that they may know.

47. He (Joseph) said: You shall sow as usual for seven consecutive years, but that which you reap, you should leave it in the ear except a little which you eat.

48. Then, after that period, there would come seven hard years which will eat up all that you had stored in advance for them save a little which you reap.

49. Then, after that, will come a year in which people will have abundant rainfall (and hence plenteous crops) and in which they will squeeze juice (of fruits).

50. And the king said: Bring him (i.e. Joseph) to me. But when the messenger (of the king) came to him, he said: Return to your lord and ask him what is the case of the women who cut their hands. Surely, my God knows their guile.

51. He (the king) said (to those women): What happened when you tried to seduce Joseph? They replied: God forbid! We did not know any evil of him. The wife of the Aziz said: Now that the truth has come to light, it was I who tried to seduce him, and he is surely of the truthful.

52. (Then Joseph) said: I asked this, that he (the Aziz) may know that I betrayed him not in his absence, and that surely, Allah guides not plot of the traitors.

53. And I do not exculpate myself. Verily the human soul is prone to sin except the one on whom my Lord (Allah) has mercy. Certainly my Lord is Forgiving, Merciful.

قَالُوا أَضْغَاتٌ أَحْلَامٌ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعِلْمَيْنِ ۝٤٤

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ۝٤٥

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعُ عِجَافٍ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَبْسُطُ لَعَلَّ أَرْجِعَ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ۝٤٦

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرَوْهُ فِي سُنبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ۝٤٧

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ ۝٤٨

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْرِضُونَ ۝٤٩

وَقَالَ الْمَلِكُ انْتَبِذِي بِيَّ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعِي إِلَىٰ رَبِّكِ فَسَلْهُ مَا بَالُ الْمَسْوَةِ الَّتِي تَطْعَمْنَ أَيْدِيَهُنَّ إِن رَّبِّي يُكِيدُ هُنَّ عَلَيْكُمْ ۝٥٠

قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ النَّاسُ حَصَصَ الْحَقَّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصِّدِّيقِينَ ۝٥١

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ۝٥٢

وَمَا أَبرئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ۝٥٣

54. And the king said: Bring him (Joseph) to me that I may attach him to myself (as my special assistant). Then, when he had talked to him, he said: From today, you are with us high in rank, fully trusted.

55. He (Joseph) said: Appoint me over the treasures of the land, as I am a good custodian as well as knowledgeable.

56. Thus did We establish Joseph with full power in the land (of Egypt). He could live and go wherever he wished. We bestow Our mercy on whom We please and We let not the reward of the good-doers go waste.

57. And the reward of the Hereafter is better for those who believe and who fear God.

Lesson-144 : His brothers come to Egypt

58. And Joseph's brothers came (to Egypt to seek corn) and they entered his office; he recognized them but they did not recognize him.

59. And when he furnished them with their provision, he said: Bring to me a brother of yours from your father. Do you not see that I give full measure and I am the best of the hosts?

60. But if you do not bring him to me, then there shall be no measure for you with me, nor shall you come near me.

61. They said: We will certainly try our best to get him from his father and we will surely do it.

62. And he said to his young servants: Put their money into their saddlebags so that they may know it when they go back to their family, and that they might come again.

63. So when they returned to their father, they said: O our father! The measure (i.e. the corn) has been denied to us, so send with us our brother that we may get the measure, and we will surely take care of him.

64. He said: Should I trust you in respect of him as I once trusted you in respect of his brother (Joseph)? Allah is the best Protector and He is the Most Merciful of those who show mercy.

وَقَالَ الْمَلِكُ ائْتُونِي بِهٖ اَسْتَخْلِصْهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ اِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ اٰمِيْنٌ ۝٥٤

قَالَ اجْعَلْنِي عَلَىٰ خَزَايِنِ الْاَرْضِ اِنِّىۤ اَحْضِيْطُ عَلَيْهِمْ ۝٥٥

وَكَذٰلِكَ مَكَّنَّا يُوْسُفَ فِى الْاَرْضِ يَتَّبِعُوْهُ مِنْهَا حَيْثُ يَّشَاءُ نُّصِيبُ بِرَحْمَتِنَا مَنۢ نَّشَاءُ وَلَا نُضِيعُ اَجْرَ الْمُحْسِنِيْنَ ۝٥٦

۝٥٧ وَلَا اَجْرَ الْاٰخِرَةِ خَيْرٌ لِّلَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ ۝٥٨

وَجَاءَ اَخُوْهُ يُوْسُفَ فَدَخَلُوْا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُوْنَ ۝٥٩

وَلَمَّا جَهَّزَهُمْ بِجَهٰزِهِمْ قَالَ اِئْتُونِىۤ بِاَخٍ لَّكُمْ مِّنۢ اٰبَائِكُمْ اَلَا تَرَوْنَ اَنِّىۤ اُتٰى اِلٰى الْكَيْلِ وَاَنَا خَيْرُ الْمُنْزِلِيْنَ ۝٦٠

فَاِنْ لَّمْ تَاْتُوْنِىۤ بِهٖ فَلَا كَيْلَ لَّكُمْ عِنْدِى وَلَا تَقْرَبُوْنِ ۝٦١

قَالُوْا سَرٰوْدُعْنَهٗ اٰبَاہٗ وَاِنَّا لَفٰعِلُوْنَ ۝٦٢ وَقَالَ لِفَتٰىئِنِهٖ اجْعَلُوْا بِضَاعَهُمْ فِىۤ رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُوْنَہَا اِذَا رَاقَبُوْا اِلٰى اٰهْلِہِمۡ لَعَلَّهُمْ یَرْجِعُوْنَ ۝٦٣

فَلَمَّا رَجَعُوْا اِلٰى اٰبِیْہِمۡ قَالُوْا يَا اٰبَا نَا مَنَعَ مِنَّا الْکَيْلُ فَاَرْسِلْ مَعَنَا اَخَانَا نَتَّکِلَ وَاِنَّا لَہٗ لَحٰفِظُوْنَ ۝٦٤

قَالَ هَلْ اٰمَنْتُكُمْ عَلٰیہٗ اِلَّا کَمَا اٰمَنْتُكُمْ عَلٰی اَخِیْہٖ مِنْ قَبْلُ فَاِنَّہٗ خَیْرٌ حٰفِظًا وَّہُوَ اَرْحَمُ الرَّحِیْمِیْنَ ۝٦٥

65. And when they opened their baggage, they found that their money had been returned to them. They cried (with joy): O our father! What (more) can we desire? Here is our money which has been returned to us. We will get more corn for our family and we shall take care of our brother and we shall have the extra measure of a camel-load. This (that we have brought now) is a light measure.

66. He said: I will not send him with you until you give me an undertaking in the name of Allah that you will bring him back to me unless you are surrounded (by the enemy). And when they gave him their undertaking, he said: Allah is Guardian over what we have said.

67. And he said: O my sons! Do not enter (the city) by one gate, rather enter it by different gates. And I cannot avail you against Allah at all. The decision rests only with Allah. In Him do I put my trust and in Him let all those who trust put their trust.

68. And when they entered (the city) as their father had advised them, it did not avail them in the least against (the will of) Allah, it was just a need of Jacob's soul which he satisfied. And indeed he was endowed with knowledge as We had taught him, but most of the people do not know.

Lesson-145 : Benjamin in Egypt

69. And when they went to Joseph, he got his brother (Benjamin) seated with himself and said: Verily, I am your brother, now you grieve not at what they used to do.

70. So when he prepared for them their baggage, he put the (royal) drinking cup in his brother's saddle-bag, and then a crier cried: O camel riders! You are surely thieves.

71. They asked while turning back towards them: What is that you have lost?

72. They (king's servants) said: We have lost the king's cup, and he who brings it will be awarded a camel-load of corn, and I stand guarantee for it.

73. They (Joseph's brothers) said. By Allah, you know well that we did not come to do mischief in the land, and we are not thieves.

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ
إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَاعَتُنَا رُدَّتْ
إِلَيْنَا وَكَيْسِيرُ أَهْلِنَا وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلَ
بَعِيرٍ ذَٰلِكَ كَيْلُ كَيْسِيرٍ ﴿٦٥﴾

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِنْ
اللَّهِ لَتَأْتُنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ
مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾

وَقَالَ يَبْنَئِي لَأَتَدْخُلُو مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا
مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ
إِنَّ الْحُكْمَ لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾
وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي
عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسِ
يَعْقُوبَ قَضَاهَا وَإِنَّهُ لُدُو عَلَيْهِمْ لَمَاعِلُنَّهُ وَ
لَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَى إِلَيْهِ أَخَاهُ قَالَ إِنِّي
أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٦٩﴾
فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ
أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَتَيْتُهَا الْعِزُّورَ انْتُمْ
لَسِرُّوْنَ ﴿٧٠﴾

قَالُوا وَاقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ ﴿٧١﴾
قَالُوا تَفْقِدُ صَوْاعَ الْمَلِكِ وَلَيْسَ جَاءَ بِهِ حِمْلُ
بَعِيرٍ وَأَنَا بِهِ زَعِيمُونَ ﴿٧٢﴾
قَالُوا وَاللَّهِ لَفَدَّتْ عَنْكُمْ تَاجِدُنَا لِنُفْسِدَ فِي الْأَرْضِ وَ
مَا كُنَّا سَارِقِينَ ﴿٧٣﴾

74. They said: What then should be the penalty of him (the thief) if you prove liars?

75. They replied: The penalty for him in whose bag it is found is that he himself is the penalty for it. That is how we punish the wrongdoers.

76. So he (Joseph) began the search with their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Joseph. He could not have taken his brother according to the law of the king except that Allah willed. We exalt in ranks whom We please. And over all those who possess knowledge there is the All-Knowing.

77. They said: If he has committed a theft (this day), his brother had also committed theft before (him). (At this accusation) Joseph concealed (his feelings) in his heart and revealed it not to them. He said (within himself): What a bad people you are? And Allah knows (the truth of) that which you allege.

78. They said: O Aziz (Chief Official of Egypt)! Verily, he has a very old father, so take one of us in his place. Indeed we see that you are of those who do good (to others).

79. He (Joseph) said: God forbid, that we should take anyone except him with whom we found our property. Then (if we did so) we will be truly of the unjust.

80. So when they were disappointed with him, they went aside to confer in private. The eldest among them said: Do you not know that your father took an undertaking from you in Allah's name, and before this you failed (to fulfill your pledge) in the case of Joseph? Therefore, I will not leave the land until my father gives me permission or Allah decides for me, and He is the Best of the Judges.

81. Return to your father and say: O our father! Verily, your son has committed theft. And we testify only to that which we know; and we are not guardians of the unseen.

82. You may ask (the people of) the city where we stayed and the caravan with which we travelled. Indeed we are telling the truth.

قَالُوا قِمَاجًا أَوْ كَذِبًا إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٤﴾

قَالُوا قِمَاجًا أَوْ كَذِبًا مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ حَبْرٌ أَوْ كَذِبٌ

كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٥﴾

فَبَدَأَ بِأَوْعْدَتِهِمْ قَبْلَ وُعَاةِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا

مِنْ وُعَاةِ أَخِيهِ كَذَلِكَ كَذَبْنَا يَوْسُفَ مَا كَانَ

لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ

دَرَجَاتٍ مَن نَّشَاءُ لَوْ فَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَفُوا

يُوسُفَ فِي نَفْسِهِ وَلَوْ يُبْدِيهَا لَهُمْ قَالِ أَنْتُمْ مُشْرِكُونَ

مَكَانَهُ وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٧﴾

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ

أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٧٨﴾

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا

عِنْدَهُ إِلَّا إِيَّاهُ الظَّالِمُونَ ﴿٧٩﴾

فَلَمَّا اسْتِيسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ

تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ

قَبْلُ مَا قَوَّطَلْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى

يَأْذَنَ لِي إِنْ أَرَادَ اللَّهُ إِلَيَّ وَهُوَ خَيْرُ الْخَاكِمِينَ ﴿٨٠﴾

ارْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا

شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾

وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا

فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾

83. He (Jacob) said (when he heard their story): Nay, but your minds have contrived this story for you. So, good patience is my course of action. It may be that Allah will bring them altogether unto me. Verily, He is the Knower, the Wise.

84. And he turned away from them and said: Alas, I am grieved for Joseph! And his eyes had become white (i.e. he had lost eyesight) with the sorrow that he was suppressing.

85. They said: By Allah, you will never cease remembering Joseph till your health is ruined or you become of the dead.

86. He said: I only complain to Allah about my distress and grief, and I know from Allah that which you know not.

Lesson-146 : Israel migrates to Egypt

87. (Jacob said): O my sons! Go and search for Joseph and his brother, and do not give up hope of Allah's mercy. Certainly no one loses hope of Allah's mercy except the people who disbelieve.

88. So when they again came to him, they said: O Aziz! Misfortune has hit us and our family, and we have brought but little money, so fill for us the measure and be charitable to us. Surely, Allah rewards the charitable.

89. He (Joseph) said: Do you know what you did to Joseph and his brother in your ignorance?

90. They said: Is it indeed you who are Joseph? He said: I am Joseph and this is my brother. Allah has indeed been gracious to us. Verily he who is pious and is patient, Allah makes not the reward of the good-doers to be lost.

91. They said: By Allah! Indeed Allah has preferred you above us, and we were certainly sinful.

قَالَ بَلْ سَوَّيْتُ لَكُمُ الْفُسُوقَ آمَرًا فَصَبِرْ حَتَّىٰ
عَسَىٰ اللَّهُ أَن يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ
الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾

وَوَلَّىٰ عَنْهُمْ وَقَالَ يَا سَعْدِي عَلَىٰ يُوسُفَ وَإِنِّي
عَيْنُهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾

قَالُوا تَاللَّهِ تَفْتُنَا تَذَكِّرُ يُوسُفَ حَتَّىٰ تَكُونَ
حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٥﴾

قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ
مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا
تَأْسُوا مِنْ دَرْجِ اللَّهِ إِنَّهُ لَا يُؤْسُ مِنْ دَرْجِ
اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا
الْفُتْرُ وَجِئْنَا بِضَآئِعَةٍ مُزَجَّجَةٍ قَآوِفٍ لَنَا الْكَفِيلِ
وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾

قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ
أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾

قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا
أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ
فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾

قَالُوا تَاللَّهِ لَقَدْ أَشْرَكْنَا بِاللَّهِ عَلَيْنَا وَإِنْ كُنَّا
لَخَاطِبِينَ ﴿٩١﴾

92. He said: There is no reproach on you this day! May Allah forgive you, and He is the Most Merciful of those who show mercy.

93. Go with this shirt of mine and cast it over the face of my father, he will recover his eye-sight, and come to me with all your family.

94. And when the caravan departed (from Egypt), their father said: Certainly I feel the fragrance of Joseph, though you call me weak of mind.

95. They said: By Allah, you are certainly in your old error.

96. And, when the bearer of good news came and he cast it (the shirt) over his face, then he (Jacob) recovered his eye-sight. He said: Had I not told you that I know from Allah what you do not know?

97. They said: O our father! Ask forgiveness of our sins for us, for we were certainly sinners.

98. He said: I shall ask forgiveness from my Lord for you. Verily, He is the Forgiving, Merciful.

99. Then, when they (the whole family) came to Joseph he took his parents to him and said: Enter Egypt with peace and security, if Allah wishes.

100. And he raised his parents to the throne, and they all fell down before him prostrate, and he said: O my father! This is the interpretation of my dream of old. My Lord has made it come true. And He indeed showed me kindness, when He took me out of the prison and brought you (all) here from the desert after Satan had stirred up strife between me and my brothers. Surely my Lord is kind to whom He wills. Truly He, only He, is the Knower, the Wise.

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾

إِذْ هَبُوا بَعْضُهُمْ لِبَعْضٍ هَذَا فَأَلْفُوهُ عَلَى وَجْهِهِ إِنِّي أَخَافُ بَصِيرًا وَأَتُوبُنِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾
وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تَفْتَدُونِ ﴿٩٤﴾

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩٥﴾
فَلَمَّا أَن جَاءَ الْبَشِيرُ لِقَاءَهُ عَلَى وَجْهِهِ فَأَرْتَدَّ
بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ
الرَّحِيمُ ﴿٩٨﴾

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَى إِلَيْهِ أَبَوَاهُ وَقَالَ
ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ آمِنِينَ ﴿٩٩﴾

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ
يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ
جَعَلَنِي رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي
مِنَ السِّجْنِ وَجَاءَ بِكُم مِّنَ الْبَدَاوِينِ
بَعْدَ أَنْ تَرَفَّغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي
إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ
الْحَكِيمُ ﴿١٠٠﴾

101. O my Lord! You have indeed given me of sovereignty (power) and have taught me the interpretation of events. O the Creator of the heavens and the earth! You are my Patron in the world and the Hereafter. Make me die as Muslim (submissive unto you) and admit me among the righteous.

Lesson-147 : News of the unseen

102. This story is from the news of the unseen which We reveal to you (O Muhammad). You were not present with them when they agreed on their plan (of getting rid of Joseph) and they were scheming.

103. And even if you desperately desire, most of the people are not going to believe.

104. You ask of them no reward for (reciting) it. This (Quran) is nothing else than a reminder to mankind.

105. And how many a sign is there in the heavens and the earth which they pass by, while they are heedless thereof.

106. And most of them do not believe in Allah except that they hold partners to Him.

107. Do they consider themselves secure that a covering torment of Allah will not come on them or that the Hour (the Doomsday) will not come on them all of a sudden while they are unaware.

108. Say (O Muhammad): This is my way. I invite to Allah with sure knowledge, I and whosoever follows me. And glory be to Allah, and I am not of those who attribute partners (to Him).

109. And We sent not before you any one as messenger except men, whom We inspired from among the people of the towns. Have they not travelled in the land and seen what was the end of those who were before them? And the abode of the Hereafter is the best for those who fear God. Have you then no sense?

110. (The evil-doers were given respite) till, when the messengers gave up hope and thought that they had been denied (finally by their people), then Our help came to them, and We saved those whom We willed. And Our torment was not averted from the guilty people.

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ
الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ
وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا
وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠١﴾

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ
لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَنْكُرُونَ ﴿١٠٢﴾

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾
يَسْأَلُونَكَ عَنِ الرِّهَانِ قُلِ الرِّهَانُ أَكْثَرُ
عِنْدَ اللَّهِ أَمْ أَكْثَرُ عِنْدَ الْبَشَرِ ﴿١٠٤﴾

وَكَايِنِ مِنَ آيَةِ فِي السَّمَوَاتِ وَالْأَرْضِ يَسُرُّونَ
عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾
أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ
أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ
أَنَا وَمَنْ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾
وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ
أَهْلَ الْقُرَى أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَكِنْ أَزَا
خِرَةً خَيْرٌ لِلَّذِينَ آمَنُوا أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

حَتَّى إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُوا أَنَّهُمْ قَدْ كُنُوا
جَاءَهُمْ نَصْرُنَا فَنُجِّى مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا
عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾

وَقَدْ آتَيْنَاكَ الْكِتَابَ بِالْحِكْمَةِ

111. Indeed in their stories, there is a lesson for the men of understanding. This (Quran) is not an invented statement but a confirmation of Scriptures before it, and a detailed explanation of everything, and a guidance and a mercy for people who believe.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا
كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ
يَدَيْهِ وَتَفْصِيلُ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً
لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

SURAH-13**AR-RA'AD**

Surah Ar-Ra'ad "the thunder" takes its name from word Ar-Ra'ad used in verse 13. There is a considerable difference of opinion among the scholars and the commentators about its period of revelation. However, according to majority, it is a late Makkan Surah which was revealed in almost the same period in which Surah Yunus and Hud were revealed.

The main theme of this Surah is enunciated in its very first verse and that is that the Qur'an which has been revealed to Muhammad (PBUH) is the Truth. It has been revealed by Allah, the God and the Creator of the heavens and the earth, the sun and the moon, the hills, the flowing streams, fruits, orchards, date plams, etc. Those who wonder how they would be raised to life after death when they had become dust, in fact disbelieve in Allah Who has knowledge of every thing and Who is All-Powerful God. It is not difficult for Him to raise the dead to life. Thus Tauhid (oneness of God), revelation to the messengers, and resurrection of the dead for Judgement are the subjects around which the whole Surah revolves. The main teachings of this Surah can be summarized as under:

- The Qur'an is the Truth revealed from All-Powerful God.
- All creations of Allah including the Thunder and angels praise God.
- Allah does not change the condition of a people until and unless they change themselves.
- Those who do not respond to the call of Allah and reject the belief would face the consequences and would not be able to escape from Hell.
- The disbeliever's demand of miracles from Muhammad (PBUH) is absolutely unjustified. A messenger shows miracles only if Allah gives him miracles and permits him to do so. The disbelievers would not believe even if they are shown apparently impossible things to happen.
- It is the remembrance of Allah in which the hearts find rest (v.28)

Lesson-148 : Who is Allah

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Alif, Lam, Mim, Ra. These are verses of the Book (the Quran). And that which has been revealed to you from your Lord is the Truth but most of the people do not believe.

2. Allah is He Who raised the heavens without pillars that you can see, then He mounted the Throne, and subjected the sun and the moon (to His law), each one is running in its course for an appointed term. He regulates all affairs; He explains the revelations in detail so that you may be certain of the meeting with your Lord.

3. And it is He Who has spread out the earth and placed therein firm hills and the rivers; and of all fruits He made therein two spouses (male and female), and He made the night cover the day. Verily, in these things there are signs for the people who reflect.

4. And in the earth there are tracts side by side, and gardens of grapes and cornfields, and date-palms with single or double trunks, watered with the same water, yet We have made some of them to excel others in taste. Verily, in these things there are signs for the people who have sense.

5. And if you wonder, then wondrous is their saying: When we are dust, shall we then be raised in a new creation? They are the people who disbelieve in their Lord; and they are those who will have chains on their necks, and they are the ones who are the owners of the Fire wherein they will abide.

6. They ask you to hasten on the evil rather than the good, when instances of exemplary punishments have indeed occurred before them. And verily, your Lord is Full of Forgiveness for mankind despite their wrong-doing. And verily, your Lord is (also) very strict in punishment.

7. Those who disbelieve say: Why some sign has not been sent down upon him (Muhammad) from his Lord? You are only a warner and to every people there has been (sent) a guide.

إِنَّا أَنشَأْنَاهُ (١٣) سُوْرَةُ الرَّعْدِ تَنْزِيْلًا مِّن رَّبِّكَ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْمَثَرَاتِ تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ
مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ
اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا شَرًّا
اسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ
يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ
لَعَلَّكُمْ بَلِقَاءَ رَبِّكُمْ تُوقِنُونَ
وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا
وَمِنْ كُلِّ الشَّجَرِ جَعَلَ فِيهَا زَوْجَيْنِ اشْتَرَيْنِ يُخْشِعُ
الْأَيْلَ الْتَهَارَاتٍ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ
وَفِي الْأَرْضِ قَطْعٌ مُّتَجَوِّرٌ وَجُعِلَتْ مِنْ أَعْنَابٍ
وَزَرْعٌ وَنَخِيلٌ صِنَوَانٌ وَغَيْرُ صِنَوَانٍ يُسْقَى بِمَاءٍ
وَاحِدَةٍ وَتَفْصِلُ بَعْضُهَا عَلَى بَعْضٍ فِي الْأَكْلِ إِنَّ
فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ
وَلَنْ تَجْعَلَ فِتْنَةً قَوْلَهُمْ إِذَا كُنْتُمْ بَاءً تُنَادَوْنَ
خَلْقَ جَدِيدٍ أُولَئِكَ الَّذِينَ كَفَرُوا يُرِيدُونَ وَأُولَئِكَ
الْأَغْلَى فِي أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ
فِيهَا خَالِدُونَ
وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ
مِنْ قَبْلِهِمُ الْمَثَلَتُ وَإِنَّ رَبَّكَ لَذُوْ مَغْفِرَةٍ لِّلنَّاسِ
عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ
وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن
رَّبِّهِ إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

8. Allah knows that which every female bears and He knows how the wombs contract and expand. And everything with Him has a due measure.

9. He is the Knower of the Invisible and Visible, (He is) the Great, the Most High.

10. It is the same (to Him) whether any of you speaks in secret or speaks aloud, whether he hides in the night or walks freely in daytime.

11. For him are angels ranged before him and behind him who guard him by the command of Allah. Verily, Allah does not change the condition of a people until they change that which is in their hearts. And when Allah intends misfortune for a people, there is none that can repel it, nor have they a defender besides Him.

Lesson-149 : All glorify Allah

12. It is He who shows you the lightening as a fear and a hope and raises heavy clouds.

13. The thunder hymns His praise and so do the angels for fear of Him. And He sends the thunder bolts and strikes with them whom He wills, while they dispute about Allah. And He is Mighty in strength.

14. To Him is the real prayer. And those whom they pray besides Him cannot answer them at all except as is the answer to one who stretches forth his hands towards water that it may reach his mouth but it is never going to reach him. And the prayer of the disbelievers (likewise) is nothing but an error.

15. And to Allah fall in prostration whosoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the evenings.

16. Ask them (O Muhammad): Who is the Lord of the heavens and the earth? Tell them (if they do not answer): Allah. Say: Why have you then taken for protector others than Him who have no power of benefit or harm even for themselves? Say: Is the blind one equal to the seer, or is darkness equal to light? Or do they ascribe to Allah partners who created the like of His creation so that

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ
وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِقَدَارٍ ①

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ②
سَوَاءٌ مِنْكُمْ مَنْ أَسْرَأَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ
مُسْتَخْفٍ بِآيَاتِنَا وَسَارٍ بِإِتِّهَارٍ ③

لَهُ مُعَقَّدَاتٌ مِنْ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ
مَنْ أَمَرَ اللَّهُ إِنَّ اللَّهَ لَا يَغْيِرُ مَا يُقُومُ حَتَّىٰ يَغْيِرُوا
مَا بِأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ
وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ④

هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْشِئُ
السَّحَابَ الثِّقَالَ ⑤

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ
وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ
يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْبَحَالِ ⑥

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا
يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسُ طَيْفَةٍ إِلَى الْمَاءِ
لِيَبْلُغَ فَلَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دَعَاءُ الْكَافِرِينَ إِلَّا
فِي ضَلَالٍ ⑦

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا
وَبُخْرًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ ⑧

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلْ اللَّهُ قُلْ
أَفَاتُخَذَ مِنْ دُونِهِ أَوْلِيَاءُ لَا يَمْلِكُونَ لِأَنفُسِهِمْ
نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ⑨

creation (by Allah and by them) seemed alike to them? Say: Allah is the Creator of all things, and He is the One, the Almighty.

17. He sends down water from the sky, so the valleys flow (taking it) according to their measure; and the flood bears on its surface the swelling foam like the scum which rises from that (ore) which they heat in the fire in order to make ornaments and articles of use. Thus does Allah depict the Truth and the Falsehood (by such parables). Then, as for the foam, it passes away as scum upon the banks, while as for that which is of benefit to mankind, it remains in the earth. In this way Allah sets forth parables (to clarify His verses).

18. For those who respond to their Lord's call is excellent reward (i.e. Paradise). But for those who do not answer His call, even if they had all that is in the earth, with as much like it, they will offer it as ransom (but it would not be accepted). They are the ones who will have a terrible reckoning and their abode would be Hell, and that is the worst resting-place.

19. Is he who knows that what is revealed to you (O Muhammad) from your Lord is the Truth like him who is blind? But it is only the men of understanding who pay heed.

20. Those who keep the pact of Allah and do not break the covenant.

21. Those who join that (relationship) which Allah has commanded to be joined and fear their Lord, and fear the terrible reckoning.

22. And those who keep patience in seeking their Lord's pleasure, and establish prayer, and spend secretly and openly out of that which We have given them and repel evil with good. For such there is the home of the Hereafter.

أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ
شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ
قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ
أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَهُ لِقَدَرِهَا
فَاتَّحَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ
فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ كَذَلِكَ
يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ فَأَمَّا الزَّبَدُ فَيَذْهَبُ
جُفَاءً ۖ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ
كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾
لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْخَيْرُ ۚ وَالَّذِينَ كَفَرُوا
يَسْتَجِيبُوا لَهُمْ مَّا فِي الْأَرْضِ جَمِيعًا ۚ
وَلَهُمْ عَذَابٌ أَلِيمٌ ۚ ﴿١٨﴾
أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ
كَمَنْ هُوَ أَعْمَىٰ ۖ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿١٩﴾
الَّذِينَ يُؤْتُونَ بِعَهْدِ اللَّهِ ۖ وَلَا يَنْقُضُونَ
الْعَهْدَ ۚ ﴿٢٠﴾
وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ ۖ
وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾
وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ ۖ وَأَقَامُوا
الصَّلَاةَ ۖ وَانْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً ۖ وَ
يَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ ۚ أُولَٰئِكَ لَهُمْ عُقْبَى
الدَّارِ ﴿٢٢﴾

23. Everlasting Paradise which they will enter, along with those who do good deeds, from their forefathers and their spouses and their offspring. And the angels shall enter to them from every gate.

24. (Saying): Peace be on you because you persevered. So how excellent is the home of the Hereafter?

Lesson-150 : Hearts find rest in remembrance of Allah

25. As for those who break the covenant of Allah after confirming it and cut asunder what Allah has commanded to be joined and create mischief in the land, they are such for whom there is curse and for them is the evil home.

26. Allah enlarges sustenance for whom He wants and straightens it (for whom He wants). And they rejoice in the life of the world; whereas the life of the world is but brief comfort as compared with the Hereafter.

27. And those who disbelieve say: Why has no sign been sent down to him from his Lord? Say: Verily, Allah sends astray whom He wants and guides to Himself those who turn (to Him).

28. Those who believe and whose hearts find consolation in the remembrance of Allah. Verily, it is in the remembrance of Allah that do the hearts find consolation.

29. Those who believe and do good deeds, for them is joy and beautiful place of return.

30. Thus have We sent you (O Muhammad) to a nation, before which other nations have passed away, that you may recite to them what We have revealed to you, while they disbelieve in the Beneficent. Say: He is my Lord; there is no God save Him. In Him do I place my trust and to Him is my return.

جَزَتْ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ
وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ

مِنْ كُلِّ بَابٍ ١٦

سَلَامٌ عَلَيْهِمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ١٧

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ
يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ
فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ

الدَّارِ ١٨

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرِحُوا
بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ

إِلَّا لَمَتَاعٌ ١٩

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ
رَبِّهِ قُلْ إِنْ اللَّهُ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي

إِلَيْهِ مَنْ أُنَابَ ٢٠

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا
بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ٢١

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَ
حُسْنُ مَا لَ ٢٢

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ
لَتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ

بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ

وَالِيهِ مَتَابِ ٢٣

31. Even if there could be a Quran with which mountains could be moved or the earth could be torn asunder or the dead could be made to speak, (still the disbelievers would not have believed). But the command of all things is with Allah. Are the believers not then satisfied that if Allah willed, He would have certainly guided the whole of mankind. And as for those who disbelieve, the disaster will not cease to afflict them or it will settle near their homes because of what they do, until the promise of Allah comes to pass. Verily, Allah does not fail His promise.

32. And indeed the Messengers of Allah were ridiculed before you, but I gave respite to those who disbelieved. Then I seized them and how awful was My punishment.

33. Is He Who watches over every soul as to what it has done (is equal to one who is aware of nothing)? Yet they attribute partners to Allah. Say: Tell their names (to me). Is it that you would inform Him of something which He does not know in the earth or is it just an expression of mere words? Nay, but their evil schemes are made fair-seeming to those who disbelieve and they are debarred from the right path. And he whom Allah sends astray, for him there is no guide.

34. For them there is torment in the life of the world and the torment of the Hereafter is surely more painful, and for them there is none to protect (them) from Allah.

Lesson-151 : Description of Paradise

35. The description of the Paradise which has been promised to the pious is this: Rivers flow underneath it; its fruit as well as its shade are everlasting; such is the reward of those who fear God, while the reward of the disbelievers is Fire.

36. Those to whom We gave the Scripture rejoice at that which is revealed to you, while there are some of the factions who deny a part of it. Say: I am commanded to worship Allah only and not to join partners with Him: To Him I call and to Him is my return.

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ
الْأَرْضُ أَوْ خُلِجَ بِهِ الْهُوْتُ بَلَّ اللَّهُ الْأَمْرَ جَمِيعًا
أَفَلَمْ يَأْنَسِ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهَدَى
النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا نُصِيبُهُمْ
بِمَا صَنَعُوا قَارِعَةً أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّى
يَأْتِيَ وَعْدَ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْوَعْدَ ۝٣١

وَلَقَدْ اسْتَهْزَيْتُمْ بِرُسُلٍ مِنْ قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ
كَفَرُوا بِأَسْمَاءٍ أَخَذْتُمْ مِنْ قَبْلِكَ كَانَ عِقَابِ ۝٣٢
أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا
لِلَّهِ شُرَكَاءَ قُلْ سَبُّهُمْ أَمْرٌ تَنْبِئُونَهُ بِمَا لَا يَخْلُ
فِي الْأَرْضِ أَمْ بظَاهِرٍ مِنَ الْقَوْلِ بَلْ زَيْنٌ لِلَّذِينَ
كَفَرُوا لَكُمْ وَمُصَدِّقٌ لِمَا عَنِ السَّبِيلِ وَمَنْ يُضِلِلِ اللَّهُ
فَمَا لَهُ مِنْ هَادٍ ۝٣٣

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ
أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ۝٣٤

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ أُكْلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ
اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ۝٣٥

وَالَّذِينَ آمَنُوا مِنْكُمْ يُفْرِخُونَ بِمَا أُنْزِلَ إِلَيْكَ
وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ
أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ
مَابٍ ۝٣٦

37. And thus have We revealed it (the Quran), a commandment in Arabic. And now if you follow their desires after the knowledge which has come to you, then you will have no protector or defender against Allah.

38. Indeed We have sent messengers before you and made for them wives and offspring. And it was not possible for a messenger that he should bring a miracle except by Allah's permission. For every period there is a book.

39. Allah effaces what He wills and establishes (what He wills), and with Him is the Mother (master copy) of the Book.

40. Whether We show you (O Muhammad) something of that which We have promised them or make you die (before that), your duty is to convey the message and on Us is to take account.

41. Do they not see how We are gradually reducing the land (of the disbelievers) from its sides? And when Allah commands, there is none who can reverse His command, and He is swift in taking account.

42. And verily those who were before them had devised plans, but all planning belongs to Allah. He knows that which each soul earns. And the disbelievers will soon come to know for whom will be the good home (in the Hereafter).

43. And those who disbelieve say: You are not a messenger. Say: Allah is sufficient witness (of my messenger-ship) between me and you, and so are those who have true knowledge of the Scripture.

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ لَمَأَلَك مِنَ اللَّهِ مِنْ دُونِي وَلَا وَاقٍ ۝٣٧

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لِكُلِّ أُمَّةٍ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ۝٣٨

يَحْكُمُ اللَّهُ مَا يَشَاءُ وَيُنْشِئُ ۚ وَعِنْدَهُ أُمُّ الْكِتَابِ ۝٣٩

وَإِنْ تَأْنِيَتْكَ بَعْضُ الَّذِي نَعِدُهُمْ أَوْ تَوَقَّيْتُكَ فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ ۝٤٠

أَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۚ وَاللَّهُ يَحْكُمُ لِمَنْ يَشَاءُ مِنْكُمْ ۚ وَهُوَ سَرِيعُ الْحِسَابِ ۝٤١

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلَئِنْ لَمْ يَكُنْ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفْرُ لِمَنْ عُقْبَى الدَّارِ ۝٤٢

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ۝٤٣

SURAH-14**IBRAHIM**

This Surah belongs to the last group of Makkan revelation. It draws its name from verse 35 wherein the name of Prophet Abraham has appeared. His prayer has been mentioned in verses 35-41 which he made to God when he was settling his eldest son Ismael in the uncultivable valley of Makkah. In his prayer he expresses disapproval of polytheism and prays to God to provide his posterity with fruits for food in the wilderness of the vally of Faran. Makkah became a place of pilgrimage and with the advent of Prophet Muhammad (PBUH), it also became a centre of Islam, world's second biggest religion, so not only the fruits but also the best of everything from all over the world started coming to this city for use of the children of Abraham. This is how the great Prophet's prayer was fulfilled.

The opening verse of the Surah declares the purpose of the revelation of the Quran by Allah to Muhammad (PBUH) and that is that the mankind may be brought from darkness into light. The last verse concludes with declaration that the Quran is message for the whole of mankind and that God is One. Otherwise the theme of this Surah is almost the same as that of other Makkan Surahs of this group i.e. the truth of revelation to the Prophets who were sent to warn their people and the consequences for the wrong doers who rejected the truth. Parables of good and bad tree have been cited to show the fate of the good and bad words (and of good and bad deeds). The former get rewards while the latter get punishment. Allah's torment on the disbelievers of the earlier messengers has been quoted to warn the pagans of Makkah who were disbelieving the Prophet Muhammad (PBUH) despite severe warnings and admonitions which had already been administered on them.

Lesson-152 : Moses and other messengers

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Alif Lam Ra. This is a Book which We have revealed to you (O Muhammad) so that you may bring mankind out of darkness to light by their Lord's permission to the path of the Almighty, the Owner of Praise.

2. Allah, to Whom belongs whatsoever is in the heavens and whatsoever is in the earth. And woe to the disbelievers from a terrible doom.

3. Those who love the life of the world more than the Hereafter, and hinder others from the way of Allah and seek to make it crooked; they have gone far astray.

4. And We have not sent any messenger except with the language of his own people so that he might make (the message) clear to them. Then Allah leads astray whom He wills and guides whom He wills. And He is Almighty, the Wise.

5. And indeed We sent Moses with Our revelations, saying: Bring out your people from darkness to light, and remind them of the days of Allah. Verily, therein are signs for every steadfast, grateful person.

6. And (remember) when Moses said to his people: Recall Allah's favours to you when He delivered you from Pharaoh's people who subjected you to dreadful torment, slaughtered your sons and spared your women. And in this there was a great trial for you from your Lord.

اَيُّهَا (١٤) سُورَةُ اِبْرَاهِيمَ مَكِّيَّةٌ ۝ كُتِبَتْ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝

اَلرَّحْمٰنُ كَتَبَ اَنْزَلْنَاهُ اِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۚ بِاِذْنِ رَبِّهِمْ اِلَى صِرَاطٍ الْعَزِیْزِ الْحَنِیْدِ ۝

اللّٰهُ الَّذِیْ لَهُ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ وَوِیْلٌ لِّلْكَافِرِیْنَ مِنْ عَذَابٍ شَدِیْدٍ ۝

وَالَّذِیْنَ یَسْتَحِبُّوْنَ الْحَیْوةَ الدُّنْیَا عَلٰی الْاٰخِرَةِ وَ یَصُدُّوْنَ عَنْ سَبِیْلِ اللّٰهِ وَ یَبْغُوْنَهَا عِوَجًا ۚ اُولٰٓئِكَ فِی ضَلٰلٍ یَعِیْدٍ ۝

وَمَا اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا بِلِسَانٍ قَوْمِهٖ لِیُبَیِّنَ لَهُمْ فِیضًا ۚ اللّٰهُ مِنْ یَشَآءُ وَ یَهْدِیْ مَنْ یَشَآءُ ۚ وَهُوَ الْعَزِیْزُ الْحَكِیْمُ ۝

وَلَقَدْ اَرْسَلْنَا مُوْسٰی بِاٰیٰتِنَا اَنْ اَخْرِجَ قَوْمَكَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۚ وَذَكَرْنٰهُمْ بِاٰیٰتِ اللّٰهِ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ۝

وَ اِذْ قَالَ مُوْسٰی لِقَوْمِهٖ اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَیْكُمْ اِذْ اَنْجَاكُمْ مِنْ اِلٍ فِرْعَوْنَ یَسُوْمُوْنَكُمْ ۚ سُوْءَ الْعَذَابِ وَ یَذَّبَحُوْنَ اَبْنَآءَكُمْ وَ یَسْتَحِیْضُوْنَ نِسَآءَكُمْ وَ فِیْ ذٰلِكُمْ بَلَآءٌ مِّنْ رَبِّكُمْ عَظِیْمٌ ۝

7. And when your Lord announced: If you give thanks, I will give you more; but if you are ungrateful, then My punishment is indeed severe.

8. And Moses said: If you disbelieve, you and all who are in the earth together, then (you should know that) Allah verily is Self-Sufficient, Owner of Praise.

9. Has not the news of those reached you who were before you; the nation of Noah, Aad and Thamud, and those after them? None knows them except Allah. Their messengers came to them with clear proofs, but they thrust their hands in their mouths, and said: Verily, we reject that (message) wherewith you have been sent and we are really in serious doubt regarding that to which you call us.

10. Their messengers said: Are you in doubt about Allah Who is the Creator of the heavens and the earth? He calls you (to His true religion) that He may forgive you your sins and reprieve you to appointed term. They said: You are nothing but men like us, you intend to turn us away from what our forefathers used to worship. Then bring us some clear warrant.

11. Their messengers said to them: We are only men like you, but Allah gives grace (messenger-ship) whom He pleases of His slaves. And it is not possible for us to bring you a warrant except by Allah's permission. And in Allah let the believers put their trust.

12. And why should we not put our trust in Allah, when He has indeed guided us to our (right) ways (of life). And we shall certainly bear with patience all the harm you may do to us. And in Allah let them, who want to trust, put their trust.

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾
وَقَالَ مُوسَى إِنَّ تَكْفُرًا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا
فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾
أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ
مَعَ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ
جَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي
أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ
وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ
لَفِي مَرِيبٍ ﴿٩﴾

قَالَتْ رُسُلُهُمْ أَلِى اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ
يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ
إِلَى أَجَلٍ مُسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا
فَرِيدُونَ أَنْ تَصَدُّوا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا
فَأْتُونَا بِسُلْطَانٍ مُبِينٍ ﴿١٠﴾
قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ
اللَّهَ يَخْتَارُ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ
لَنَا أَنْ نَأْتِيَكُم بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾
وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا
وَلَنَصْبِرَنَّ عَلَى مَا آذَيْنُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُتَوَكِّلُونَ ﴿١٢﴾

22. And the Satan will say when the matter stands decided: Verily, Allah promised you a promise of truth; and I promised you but I betrayed you. And I had no power over you except that I invited you (to evil) and you obeyed me. So blame me not, rather blame yourselves. I cannot help you nor you can help me. I deny that you had associated me (with God) before. Verily, for wrong-doers, there is a painful doom.

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنَا بِمُصْرِخِي وَإِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

23. And those who believed and did good deeds they will be admitted to Paradise, beneath which rivers flow; therein they will abide forever by the permission of their Lord. Their greeting in it will be: Peace.

وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّةٌ لَهُمْ فِيهَا سَلَامٌ ﴿٢٣﴾

24. Do you not see how Allah gives example of a good word: that it is like a good tree whose roots are firmly fixed (in the ground) and its branches reach in the sky.

أَلَمْ تَرَ كَيْفَ خَرَّبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَجَوْزَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾

25. It gives its fruit in every season by the permission of its Lord. Allah sets examples for mankind in order that they may reflect.

تُؤْتِي أَكْثَرَهَا ثَمَرًا كُلَّ يَوْمٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

26. And the example of a bad word is as a bad tree uprooted from the surface of the earth having no stability.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ أُجْتَذَتْ مِنْ فَوْقِ الْأَرْضِ مَالَهَا مِنْ قَرَارٍ ﴿٢٦﴾

27. Allah makes the believers firm by a firm word in the life of the world and in the Hereafter and Allah sends the wrong-doers astray. Allah does what He pleases.

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾

28. Have you not seen those who exchanged the blessings of Allah for disbelief and led their people down into the House of Destruction?

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَآحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٨﴾

29. That is to Hell, wherein they will enter. And it is an evil place to live.

جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ ﴿٢٩﴾

30. And they set up rivals to Allah in order to mislead the people from His way. Say: You may enjoy yourselves (for a while), but your destination is surely the Fire.

Lesson-154 : Abraham's prayer

31. Say (O Muhammad) to My slaves who have believed, to establish prayer and spend of that which We have given them, secretly and publicly, before the Day comes on which there will be no bargaining nor friendship.

32. Allah is He Who created the heavens and the earth and sends down water from the sky, and thereby produces fruits as provision for you. And He has made the ships subservient to you that they may run upon the sea by His command, and He has made the rivers to be of service to you.

33. And He has (also) made the sun and the moon to be of service to you, both are constantly pursuing their courses, and has made of service unto you the night and the day.

34. And He has given you of all that you asked of Him. And if you want to count the favours of Allah, you would not be able to count them. Verily, man is certainly unjust and ungrateful.

35. And (remember) when Abraham said: My Lord! Make this city a place of peace and keep me and my sons away from the worship of the idols.

36. O my Lord! They have indeed led many of the mankind astray. So he who follows me, he verily is of me. And he who disobeys me, then surely, You are Forgiving, Merciful.

37. Our Lord! I have settled some of my offspring in an uncultivable valley near Your Sacred House, our Lord, that they may establish prayer properly; therefore, make the hearts of some people incline toward them and provide them with fruits so that they may give thanks (to You).

وَجَعَلُوا لِلَّهِ أَنْدَادًا لِّيُضِلُّوا عَنْ سَبِيلِهِ قُلْ تَمَتَّعُوا فَإِن مَّصِيرُكُمْ إِلَى النَّارِ ①

قُلْ لِّعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا يَبِيعُ فِيهِ وَلَا يَخْتَلَىٰ ②

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ③

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ④

وَأَنشَأْكُمْ مِنْ كُلِّ مَآسَاءٍ لَّتُبَوِّهُ وَإِنْ تَعَدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنْ الْإِنْسَانُ لَظَلُومٌ كَفَّارٌ ⑤

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ⑥

رَبِّ إِنَّهُنَّ أَضَلُّنَّ كَثِيرًا مِّنَ النَّاسِ فَمَنْ يَتَّبِعُنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ⑦

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ⑧

38. Our Lord! Surely, You know what we hide and what we proclaim. In fact, nothing in the earth or in the heaven is hidden from Allah.

39. All (praises and) thanks be to Allah Who has blessed me (sons like) Ismael and Isaac in my old age. Verily, my Lord is indeed the Hearer of prayer.

40. My Lord! Make me and my offspring regular in establishing prayer; our Lord, and accept my supplications.

41. Our Lord! Forgive me and my parents and the believers on the Day when the account (of deeds) is cast.

Lesson-155 : The Doomsday

42. Do not think that Allah is unaware of what the wicked people are doing. He is only giving them a respite till a Day when eyes will stare in terror.

43. And they will come hurrying (on that Day) with their heads raised, their gaze returning not to them, and their hearts flying as air (because of fear).

44. And warn (O Muhammad) mankind of the Day when the torment will come upon them, and the wrongdoers will say: Our Lord! Grant us reprieve for a little while, we will obey your call and follow the messengers. (It will be said to them): Had you not sworn before that you will have no end?

45. And you had lived in the dwellings of those who wronged themselves, and it was explained to you how We had dealt with them, and We had quoted examples for you (to make you understand the consequences of evil deeds).

46. Indeed they have plotted their schemes and their all schemes are with Allah, even though their schemes were such which could move the mountains.

47. Therefore, do not think that Allah will break His promise which He made with His messengers. Surely, Allah is All-Mighty and Capable of Retribution.

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى
اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٨﴾
الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ
وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾
رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۖ رَبَّنَا
وَقَبِّلْ دُعَاءِ ﴿٤٠﴾
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ
الْحِسَابُ ﴿٤١﴾

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا
يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾
مُهْطِعِينَ مُقْنِعِينَ رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ
طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٣﴾
وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ
الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرِجْنَا إِلَى أَجَلٍ قَرِيبٍ لَّيُجِبَ
دَعْوَتَكَ وَنَتَّبِعَ الرَّسُولَ لَوْ كُنَّا أَقْسَمُ
مِنْ قَبْلُ مَا كُنَّا مِنْ دَوَالٍ ﴿٤٤﴾
وَسَكَنُوا فِي مَسْكِنٍ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَبَيَّنَّ
لَهُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَهُمُ الْآمَثَالَ ﴿٤٥﴾
وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ
كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ﴿٤٦﴾
فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ
عَزِيزٌ ذُو انتِقَامٍ ﴿٤٧﴾

48. On the Day when the earth will be changed into a different earth and the heavens (also will be changed), and all would come forth to Allah, the One, the Irresistible.

49. And you will see the guilty on that Day bound together in chains.

50. Their garments will be of tar and their faces will be covered with Fire.

51. That Allah may repay each soul according to that which it has earned. Verily, Allah is swift in settling accounts.

52. This (the Quran) is a clear message for mankind so that they may be warned thereby and they may know that He only is the One God, and that men of understanding may take lesson.

يَوْمَ تَبْدَلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا
لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ فِي الْأَصْفَادِ ﴿٤٩﴾
سَرَابِيلُهُمْ مِنْ قَطَرٍ وَتَغْشَى وُجُوهَهُمُ النَّارُ ﴿٥٠﴾
لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ
الْحِسَابِ ﴿٥١﴾

هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذِرُوهُ وَلِيَعْلَمُوا أَنَّمَا
هُوَ اللَّهُ وَاحِدٌ وَلِيَذَّكَّرُوا أُولُوا الْأَلْبَابِ ﴿٥٢﴾

SURAH-15**AL-HIJR**

This Surah belongs to the middle group of the Makkan revelations. It derives its name from verse 80 in which the word "Al-Hijr" has been used in connection with the fate of the dwellers of Al-Hijr. Their rejection of Allah's messenger and Allah's punishment on them is described in the verses 80 to 84. The pagans of Makkah are warned by what happened with the disbelievers of Al-Hijr, a place in the Arabian region not very far from Makkah. These people were, according to some scholars, Thamud who dwelt in rocks and who disbelieved and rejected Prophet Saleh.

The main theme of the Surah is Tauhid (Oneness of God) and guidance given to man through revelation. Since the Divine books revealed to previous Prophets lost their original teachings on account of tempering, modifications, alterations and omissions and commissions made willfully or accidentally by the followers of those Prophets, so Allah has expressed His resolve to save the Qur'an given to Muhammad (PBUH) against all corruptions for ever. "Surely, We have revealed the Reminder and certainly We are its guardian", says verse 9 of the Surah. The verse 87 of the Surah tells the Prophet of Allah's great favour on him, saying: "We have given you the Seven oft-repeated verses (of Surah Al-Fatihah) and the Great Qur'an." The opening verse of the Surah says that one day (on the Day of Resurrection) the disbelievers would wish that they were Muslims. Admonitions and warnings are served on the disbelievers of the Prophet Muhammad (PBUH) by quoting the stories of Adam and Iblis, Lot and his people, people of Aikah (nation of Shuaib) and people of Al-Hijr (nation of Salih). Prophet Muhammad (PBUH) has been consoled not to get depressed, but to proclaim God's message as God would defend him from the disbelievers.

Lesson-156 : Allah protector of Quran

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Alif Lam Ra. These are the verses of the Book and a plain Quran.
2. The time will come when the disbelievers would wish ardently that they were Muslims.
3. Leave them to eat and enjoy life, and let them be deluded by false hope, for soon they will come to know.
4. And never did We destroy a township but its term was ordained in a book.
5. No nation can outstrip its term nor can they delay it.
6. And they say: O you (Muhammad) to whom the Reminder (the Quran) has been revealed, you are indeed a mad man.
7. Why do you not bring angels to us if you are of the truthful?
8. (Tell them): We do not send down the angels except with truth, and in that case they (the disbelievers) would not be given respite.
9. Verily, We, even We, have revealed the Reminder (the Quran), and surely We are its Guardians.
10. And We had indeed sent the messengers before you in the communities of old.
11. And never came a messenger to them but they did mock him.
12. Thus do We let it (i.e. disbelief) creep into the hearts of the guilty.
13. That they do not believe in it (the Quran), though the example of the people of old times has gone before (them).
14. Even if We had opened to them a gate of heaven and they were to keep on ascending through it.
15. They would say: Our eyes have been dazzled. Nay, we are a people bewitched.
16. And verily We have set mansions of the stars in the heaven, and We have beautified it for the beholders.
17. And We have guarded it from every outcast devil.

إِنَّا هَآءِهِ (١٥) سُورَةُ الْحَجَرِ الْمَكِينِ ۝
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
 الرَّسْمُ يَكُ آيَاتِ الْكِتَابِ وَقُرْآنٍ مُبِينٍ ①
 رَبِّمَا يُودُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ②
 ذَرُهُمْ يَأْكُلُوا وَيَسْتَعْمُوا يُلْهِيهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ③
 وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ ④
 مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ⑤
 وَقَالُوا أَيَّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ⑥
 لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ⑦
 مَا نُنْزِلُ الْمَلَكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذْ تُنْظَرُونَ ⑧
 إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَفِظُونَ ⑨
 وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ ⑩
 وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ⑪
 كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ⑫
 لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ⑬
 وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ
 يَعْرُجُونَ ⑭
 لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ
 مَسْحُورُونَ ⑮
 وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّظِيرِينَ ⑯
 وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيزٍ ⑰

18. Except him (i.e. a devil) who steals hearing, he is chased by a clear flame.

19. And the earth We spread out, and We placed therein firm hills, and caused to grow therein every suitable thing.

20. And We have provided therein means of livelihood for you and for those whom you provide not.

21. And with Us are treasures of every thing, and We do not send it down except in appointed measure.

22. And We send the fertilizing winds and send down water from the sky and give it to you to drink, and you are not the holders of its stores.

23. And certainly it is We Who give life and cause death, and We are the inheritors of all.

24. And verily We know those of you who have passed away, and verily We know those who will come afterwards.

25. And certainly, your Lord will gather them together. Truly, He is Wise, Knowledgeable.

Lesson-157 : Man and Satan

26. And indeed We created man from sounding clay of altered black mud.

27. And the jinn did We create aforetime from the smokeless fire.

28. And (remember) when your Lord said to the angels: I am certainly going to create man from sounding clay of altered black mud.

29. So, when I have made him and have breathed into him of My spirit, then you fall down prostrating yourselves before him.

30. So the angels prostrated themselves, all of them together.

31. Except Iblis. He refused to join those who prostrated.

32. He (Allah) said: O Iblis! What happened to you that you did not join the prostrators?

إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شَهَابٌ مُبِينٌ ١٨

وَالْأَرْضَ مَدَدْنَاهَا وَالْعِزَّةَ فِيهَا وَآسَى وَابْتَنَيْنَا

فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ١٩

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ

بِرْزَاقٍ ٢٠

وَأَنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ

إِلَّا بِقَدَرٍ مَعْلُومٍ ٢١

وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً

فَأَسْقَيْنَاكُمْ وَلَا وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ٢٢

وَأَنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ٢٣

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا

الْمُسْتَأْخِرِينَ ٢٤

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ٢٥

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ

مَسْنُونٍ ٢٦

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السُّمُومِ ٢٧

وَإِذْ قَالَ رَبُّكَ لِلْمَلِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ

صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ ٢٨

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ

سُجَّدِينَ ٢٩

فَسَجَدَ الْمَلِكَةُ كُلُّهُمْ أَجْمَعُونَ ٣٠

إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ ٣١

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ ٣٢

33. He (Iblis) said: I am not the one to prostrate myself before a man whom you have created from sounding clay of altered black mud.

34. Allah said: You get out from here, for verily you are outcast.

35. And surely, upon you is the curse till the Day of Judgment.

36. Iblis said: My Lord! Give me respite till the Day when they are raised.

37. Allah said: Surely, you are of those reprieved.

38. Till the Day of appointed time.

39. Iblis said: My Lord! Because You have led me astray, I will certainly adorn the path of error for them in the earth, and I shall mislead them all.

40. Except such of them who are Your chosen slaves.

41. Allah said: This is the right way leading straight to Me.

42. Verily, as for My slaves, you will have no authority over them except those of the beguiled as follow you.

43. And certainly, Hell is the promised place for all such.

44. It has seven gates, for each of them there is an assigned portion.

45. Surely, the pious will be amidst gardens and water-springs.

46. (It will be said to them): Enter therein with peace and security.

47. And We shall remove whatever hatred there may be in their breasts, and they will sit on thrones facing each other like brothers.

48. Fatigue will not touch them therein, nor will they be expelled from there.

49. Inform My slaves (O Muhammad) that I am indeed Forgiving, Merciful.

50. And that My torment is indeed a painful torment.

51. And tell them about the guests of Abraham.

قَالَ لَمْ أَكُنْ لَأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ
مِنْ حَمِئَاتٍ تُسْنُونُ ٣٣

قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ٣٤

وَأِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ٣٥

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ٣٦

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ٣٧

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ٣٨

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ

وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ٣٩

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلَصِينَ ٤٠

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ٤١

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ

ابْتَعَكَ مِنَ الْغُيُوتِ ٤٢

وَأَنَّ جَهَنَّمَ لَوَعْدُهُمْ أَجْمَعِينَ ٤٣

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ ٤٤

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ٤٥

أَدْخُلُوهَا بِسَلَامٍ أَمِينٍ ٤٦

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى

سُرُرٍ مُتَقَابِلِينَ ٤٧

لَا يَسْتَمِعُونَ فِيهَا نَجَبٌ وَهُمْ مِنْهَا يُسْرِعُونَ ٤٨

نَبِيُّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ٤٩

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ٥٠

وَنَبِّئُهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ٥١

52. When they entered unto him and said: Peace! He said : We are really afraid of you.
 53. They said: Do not be afraid. We bring you good news of a son endowed with knowledge.
 54. He said: Do you give me this good news when old age has overtaken me? What kind of good news do you give?
 55. They said: We bring you good news in truth, so you should not be of those who despair (Allah's mercy).
 56. He said: Who despairs mercy of his Lord except those who are astray.
 57. He, then, asked: O you messengers (i.e. angels of Allah)! For what purpose you have been sent?
 58. They answered: Certainly we have been sent to a guilty people.
 59. With exception of the family of Lot; them we shall surely rescue.
 60. Save his wife, of whom (Allah says) We have decreed that she would be of those who stay behind.

Lesson-158 : Lot and his people

61. And when the messengers (the angels of Allah) came to the Family of Lot.
 62. He said: Verily, you appear to be strangers.
 63. They said: Nay, but we have come to you with that (torment) concerning which they (i.e. your people) were doubting.
 64. And we have brought to you the Truth, and certainly we are truthful.
 65. So, you should depart with your family during the last hours of night and you should go behind them in the rear, and let none of you look back, but go whither you are commanded.
 66. And We intimated him about this decree that the root of these (guilty) people was to be cut off in the early morning.
 67. And the people of the city came (to the house of Lot) rejoicing.
 68. Lot said: They are my guests, so disgrace me not.
 69. And fear Allah and do not put me to shame (by assaulting my guests).
 70. They (the people of the city) said: Have we not forbidden you from (protecting) the people of the world.
 71. He (Lot) said: Here are my daughters if you are bent upon doing (this unlawful act).

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجُونَ
 قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلَيْكَ
 قَالَ أَسْبَغْتُ فَمَنْ عَلَى أَنْ مَسْنَى الْكِبَرِ فَمَنْ يَبَشِّرُونَ
 قَالُوا بَشْرُكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَاطِئِينَ
 قَالَ وَمَنْ يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ
 قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ
 قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ
 إِلَّا آلَ لُوطٍ إِنَّا لَنَجِّيهِمْ أَجْمَعِينَ
 إِلَّا امْرَأَتَهُ قَدَّرْنَا لِإِنَّهَا لَمِنَ الْغَابِرِينَ
 فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ
 قَالَ إِنَّكُمْ قَوْمٌ مُّتَكَبِّرُونَ
 قَالُوا بَلْ جُنَّتْ بِسَاءَ مَا كَانُوا فِيهِ يَسْتَبِرُونَ
 وَآتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ
 فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أذْبَارَهُمْ وَلَا يَلْقَئُكَ مِنْهُمْ أَحَدٌ وَامْضُ حَيْثُ تُؤْمَرُونَ
 وَقَضَيْنَا إِلَيْهِ ذَٰلِكَ الْأَمْرَ أَنَّ دَابِرَهُمْ لَئِيمٌ مُّقْطَعٌ
 مُّصْبِحِينَ
 وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ
 قَالَ إِنَّ هَٰؤُلَاءِ صِغْفُورٌ فَلَا تُفْضَحُونَّ
 وَاتَّقُوا اللَّهَ وَلَا تُخْزُونَّ
 قَالُوا أَوَلَمْ تَنْهَ عَنْ الْعِلْمَيْنِ
 قَالَ هَٰؤُلَاءِ بَنَاتِي إِن كُنتُمْ فَاعِلِينَ

72. By your life (O Muhammad), they were wandering blindly in their intoxication of lust.

73. So the awful blast overtook them at the sunrise.

74. And We turned the city (of Sodom) upside down and rained upon them stones of baked clay.

75. Certainly, therein verily are signs for those who learn the lesson.

76. And this (ruined city) is right on the highway still existing.

77. Surely, therein is indeed a sign for believers.

78. And the people of Al-Aikah (the nation of Prophet Shuaib) were also wrong-doers.

79. So, We took vengeance on them. Both these (ruined towns) are on an open highway.

80. And the people of Al-Hijr also denied the messengers.

81. And We gave them Our revelations, but they ignored them.

82. And they used to hew out houses from the mountains, feeling safe.

83. But the awful blast seized them in the early morning.

84. And that which they used to earn was of no avail to them.

85. We have not created the heavens and the earth and all that is between them except with truth. And the Hour (of Doomsday) is surely coming, so overlook (O Muhammad) their mischief with a gracious forgiveness.

86. Verily, your Lord! He is the All-knowing Creator.

87. We have indeed given you seven repeatedly recited verses (of Surah Al-Fatihah) and the Great Quran.

88. Strain not your eyes toward that which We have given to some pairs among them (the disbelievers) to enjoy, nor be grieved at them, and lower your wing (in kindness) for the believers.

89. And say: I am indeed a plain warner.

90. Like as We sent down for those who make division.

لَعَبْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٦﴾

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ ﴿٧٧﴾

فَجَعَلْنَاهَا لَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً

مِّن سِجِّيلٍ ﴿٧٨﴾

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمُتَوَسِّسِينَ ﴿٧٩﴾

وَأَنَّهَا لَبِئْسَ بِلِقَائِهِمْ مُقِيبٌ ﴿٨٠﴾

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٨١﴾

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ الظَّالِمِينَ ﴿٨٢﴾

لَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسِلِينَ ﴿٨٣﴾

وَآتَيْنَاهُمُ الْبُيُوتَافَكَ تَوَاقُفُهَا مَعْرِضِينَ ﴿٨٤﴾

وَكَأَنِّي أَخْلِفُونَ مِنَ الْجِبَالِ لُيُوتًا أَمِينِينَ ﴿٨٥﴾

فَأَخَذَتْهُمُ الصَّيْحَةُ مُضِيحِينَ ﴿٨٦﴾

فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٧﴾

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا

بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحِ الصَّفْحَ

الْجَبِيلِ ﴿٨٨﴾

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٩﴾

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِ وَالْقُرْآنَ

الْعَظِيمَ ﴿٩٠﴾

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْتَهُ أَزْوَاجًا مِّنْهُمْ

وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفَضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٩١﴾

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٩٢﴾

كَمَا أَنزَلْنَاهُ عَلَى الْمُتَفَتِّسِينَ ﴿٩٣﴾

91. Those who break the Quran into parts.

92. So, by your Lord (O Muhammad), We shall question them all.

93. About what they used to do.

94. So proclaim that which you are commanded, and turn away from the polytheists.

95. Surely, We shall suffice you (as protector) against the scoffers.

96. Who set up some other god along with Allah, they will soon come to know (the reality).

97. We indeed know very well that your breast is distressed by what they say.

98. So hymn the praise of your Lord, and be of those who make prostration (to Him).

99. And worship your Lord until there comes to you that which is certain (i.e. death).

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ۝

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ۝

بِمَا كَانُوا يَعْمَلُونَ ۝

فَاذْهَبْ بِمَا تُؤْمَرُ وَاعْزِضْ عَنِ الشِّرْكِينَ ۝

إِنَّا كَافٍ بِكَ الْمُسْتَهْزِئِينَ ۝

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ

يَعْلَمُونَ ۝

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ۝

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ۝

وَعِبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ۝

SURAH-16**AN-NAHL**

An-Nahl, "the Bee" belongs to the last group of the Makkan Surahs and it derives its name from v. 68 where a very useful activity of the "Bee" is mentioned that it is inspired by Allah and it gathers sweet honey from all kinds of flowers which is healing for the mankind. The similitude of the bee can be likened with the message of Allah revealed to Prophet Muhammad (PBUH) that has been collected in the Quran which is healing for the moral and spiritual diseases of the mankind.

The central theme of the Surah is to prove Tauhid (Oneness of God) with convincing arguments and to reject Shirk (polytheism) as a wrong doctrine. The idea of two gods (verse 51) which is central to the Zoroastrianism has been outrightly rejected in this Surah as the Christian Doctrine of three Gods (the Divine Trinity) has been rejected in Surahs 4 and 5. Allah's favours to man have been counted and the cattle have been presented as very useful creatures for mankind. They provide meat and milk for food of mankind and their wool is used for making dress and tents. They also bear the loads of men and the men ride some of them like horses and donkeys. The conduct of the disbelievers, idolaters and the believers has been highlighted and their fate at the time of death and on the Day of Judgement has been pointed out. Warnings and threats of doom have been given to the disbelievers while glad tidings and beneficial instructions have been given to the believers. The crux of guidance is given in verse 90 and 91 which command: Do justice, be kind to each other, give financial help to the kinsmen, restrain yourself from lewdness and abomination and wickedness, fulfil the covenant of Allah, and break not the Oaths after making Allah surety over them. The issue of apostasy has also been discussed in verse 106 because the Makkans were severely oppressing the Muslims and were forcing them to revert to their former faith of ignorance. The reference to migration in verses 41 and 110 shows that the believers are not only being appreciated for their migration to Abyssinia but also being enjoined to prepare for a greater migration, i.e. to Madinah which took place in 622 A.D.

Lesson-159 : Favours of Allah

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Allah's commandment has come to pass, so seek not to hasten it. Glorified and Exalted is He above all that they associate as partners with Him.
2. He sends down the angels with the spirit of His command unto whom of His slaves He wants (saying): Warn the people that there is no God except Me, therefore, fear Me.
3. He has created the heavens and the earth with truth. High be He above all that they associate as partners with Him.
4. He has created man from drop of semen, yet, behold! He is an open opponent.
5. And the cattle He has created, in which there is for you warm clothing and other benefits, and whereof you eat.
6. And wherein is beauty for you when you bring them home in the evening, and when you take them out to pasture in the morning.
7. And they carry your load to a land that you cannot reach except with great trouble to yourselves. Certainly your Lord is Full of Kindness, Merciful.
8. And (He has created) horses and mules and asses so that you may ride them and as an adornment. And He creates (many other) things of which you have no knowledge.
9. And upon Allah is the responsibility of showing right way when there are some crooked ways. And had He willed, He would have guided you all (to the right way).
10. He it is Who sends down water from the sky; from it you drink and from it are irrigated the plants on which your cattle pasture.

أَيُّهَا (١٦) سُورَةُ النَّحْلِ مَكِّيَّةٌ ثَمَانِيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَنَّى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ①

يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ②

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ ③

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ④
وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ مِنْهَا تَأْكُلُونَ ⑤

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَعُونَ وَحِينَ تُنْزَعُونَ ⑥

وَتَحْمِلُ أَوْثَقَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرؤُوفٌ رَحِيمٌ ⑦

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً يُخْلِقُ مَا لَا تَعْلَمُونَ ⑧

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَآئِزٌ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ⑨

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسَيِّوُونَ ⑩

11. With it He causes to grow for you the crops, and the olive, and the date-palms, and grapes and all kind of fruit. Certainly, in this is indeed a sign for the people who reflect.

12. And He has subjected the night and the day and the sun and the moon to be of service to you, and stars are made subservient by His command. In this indeed are tokens for people who have sense.

13. And whatsoever He has created for you in the earth of various colours, surely, there is a sign in this for the people who understand.

14. And He it is Who has made the sea subservient, that you eat thereof fresh meat and that you bring forth from it ornaments which you wear. And you see the ships sailing through it, that you may seek of His bounty, and that you might give thanks.

15. And He has cast firm hills into the earth, lest it should quake with you, and (has also made) rivers and roads, that you may find the way.

16. And made landmarks, and by the star they find way.

17. Is then He Who creates (all this) like one who does not create (anything)? Will you not then understand?

18. And if you want to count the favours of Allah, you cannot count them. Verily Allah is indeed Forgiving, Merciful.

19. And Allah knows what you hide and what you proclaim.

20. Those unto whom they call besides Allah have created nothing, but are themselves created.

21. They are dead, not living; and they do not know when they will be raised.

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ
وَمِنْ كُلِّ الشَّجَرِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ
يَتَفَكَّرُونَ ﴿١١﴾

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ
وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي
ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ ﴿١٣﴾

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لَكُمْ كُلَّامِنَةً تَحْمِلُ طَرِيقًا
وَتَسْتَخْرِجُ جَوَامِنَهُ حُلِيَةً تَلْبَسُونَهَا وَتَرَى الْفُلَ كَ
مَوَاجِرِفِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿١٤﴾

وَالْقُلُوبُ فِي الْأَرْضِ رَوَايَ أَنْ تَبِيدَ بِكُمْ وَنَهَرًا
وَسَبِيلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾

وَعَلَّمَتْهُمُ الْجَبَلُ هُمْ يَهْتَدُونَ ﴿١٦﴾
أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾

وَأَنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ
لَغَفُورٌ رَحِيمٌ ﴿١٨﴾

وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ ﴿١٩﴾
وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ
شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾

بَعْ أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾

Lesson-160 : Death of evil doers and good doers

22. Your God is one God (Allah). But those who do not believe in the Hereafter, their hearts deny (this fact) for they are proud.

23. Definitely Allah knows that which they hide and that which they proclaim. He certainly does not love the arrogant.

24. And when they are asked: What has your Lord revealed? They say: Only tales of the ancient people.

25. (Let them say this) so that they may bear their own burdens on the Day of Resurrection, as well as some of the burdens of those whom they mislead without knowledge. Evil indeed is that which they will bear.

26. Those before them had devised plots, but Allah struck at the foundations of their building, and then the roof fell down on them from above them, and the doom came on them from where they did not perceive.

27. Then on the Day of Resurrection, He will humiliate them and will say: Where are My (so-called) partners concerning whom you used to dispute? Those who have been given knowledge will say: Surely, disgrace and evil this Day are upon the disbelievers.

28. Those whom the angels cause to die while they are doing wrong to themselves, they offer submission then (saying): We used not to do any evil. Nay, surely Allah is Knower of that which you used to do.

29. So enter the gates of Hell, to dwell therein for ever. Indeed what an evil abode will be for the arrogant.

30. And it is said to those who ward off evil: What has your Lord revealed? They say: That which is good. For those who do good in this world there is good reward and the home of the Hereafter is better. And excellent indeed will be the home of the pious.

إِلَهُكُمْ إِلَهٌ وَاحِدٌ ۖ ذَٰلَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
فُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٣٦﴾

لَا حِزْمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرَدُونَ وَمَا يَعْلَمُونَ
إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٣٧﴾

وَإِذَا قِيلَ لَهُمْ مَاذَا أُنْزِلَ رَبُّكُمْ قَالَُوا أَسَاطِيرُ
الْأَوَّلِينَ ﴿٣٨﴾

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ
الَّذِينَ يَضِلُّونَهُمْ بِغَيْرِ عِلْمٍ ۚ أَلَسَاءَ مَا يَرْوُونَ ﴿٣٩﴾

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَآلَىٰ اللَّهُ بُنْيَانَهُمْ مِنَ
الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٠﴾

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَاءِي
الَّذِينَ كُنْتُمْ تَشَاقِقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا
الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٤١﴾
الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا
السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٢﴾

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ فَلَيْسَ
مَثْوًى الْمُسْتَكْبِرِينَ ﴿٤٣﴾

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرٌ
لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ
الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٤٤﴾

31. Gardens of Eden, wherein they will enter (are such that) underneath them rivers flow, they will have therein all that they desire. Thus Allah rewards the pious.

32. Those whom the angels cause to die while they are pure, (saying): Peace be on you. Enter the Paradise because of what you used to do.

33. Do they wait that the angels should come to them (to take their souls) or your Lord's command should come to pass? Thus did those who were before them. Allah wronged them not but they used to wrong themselves.

34. So the evil of that which they did smote them, and that at which they used to mock surrounded them.

Lesson-161 : Polytheists

35. And those who associate partners (with Allah) say: Had Allah willed, we would not have worshipped anything beside Him, neither we nor our fathers, and we would not have forbidden anything without command from Him. So did those who were before them. Are the messengers then charged with more responsibility than the plain conveyance of the message?

36. And indeed We have raised in every nation a messenger (to proclaim): Worship Allah and keep away from false deities. Then there were some of them whom Allah guided and there were some of them upon whom error was justified. So travel in the land and see what was the end of the deniers.

37. If you (O Muhammad) desire their guidance, then (you should know that) Allah verily guides not those whom He has made to go astray. And such persons have no helpers.

38. And they swear by Allah their strongest oaths that Allah will never raise up him who dies. Nay, but it is a promise binding upon Him in truth, though most of mankind know not.

جَنَّتٍ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يُخْرِى اللَّهُ الشَّاكِرِينَ ﴿٣١﴾
الَّذِينَ تَتَوَفَّيْهُمْ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ
عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾
هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ
رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَاطْلُمُوهُمْ
اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾
فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا
يُكْفَرُونَ ﴿٣٤﴾

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ
دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا اخْرَمْنَا مِنْ
دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ
فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾
وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ
وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَ
مِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فسيروا فِي الْأَرْضِ
فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿٣٦﴾
إِنْ تَحْرِصْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي
مَنْ يُفْسِدْ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٣٧﴾
وَأَقْسُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ
يَمُوتُ بَلَى وَعْدًا عَلَيْهِ حَقًّا وَلَكِنْ أَكْثَرُ النَّاسِ
لَا يَعْلَمُونَ ﴿٣٨﴾

39. That He may manifest to them the reality of that wherein they differ, and that those who disbelieved may know that they were liars.

40. Verily, Our word unto a thing, when We intend it is only that We say to it: "Be"! And it is.

41. And as for those who migrated for the cause of Allah after they were persecuted, We will certainly provide them a good abode in this world, and the reward of the Hereafter will be much better, if they but knew!

42. They are those who keep patience and put their trust in their Lord.

43. We have not sent before you (as Our messengers) other than men, whom We inspired. Ask, then, the followers of the Remembrance if you do not know.

44. With clear proofs and books (We had sent them). And now We have revealed to you the Reminder (the Quran) that you may explain to mankind what has been sent down for them and that they may reflect.

45. Do they who devise evil plans feel secure that Allah will not sink them into the earth, or that the doom will not come on them from where they do not perceive?

46. Or that He may not seize them during their going here and there so that they are not able to escape?

47. O that He may not seize them when they are in fear (of torment)? Truly your Lord is Full of Kindness, Merciful.

48. Have they not seen the things that Allah has created, how their shadows incline to the right and to the left, making prostration to Allah in all humility?

49. And to Allah makes prostration whatsoever is in the heavens and whatsoever is in the earth of the living creatures and the angels, and they are not arrogant.

50. They fear their Lord Who is above them, and they do whatever they are commanded (to do).

لِيَبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ ﴿٣٩﴾
إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ثُمَّ لَنَأْجُرَنَّ الْأَخْرَةَ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾
وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِيَ إِلَيْهِمْ فَهُمْ أَعْلَمُ الْأَهْلِ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾
بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ الْكَبِيرَ ﴿٤٤﴾
قُلْ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٥﴾

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِرَمِّهِمُ الْأَرْضَ أَوْ يَاتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٦﴾
أَوْ يَأْخُذَهُمْ فِي تَقْلِيدِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٤٧﴾

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمُ الرَّؤُوفُ الرَّحِيمُ ﴿٤٨﴾

أَوْ لَوِيزُوا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يُتَفَقَرُونَ أُولَئِكَ عَنْ الْأَيْمَنِ وَالْشَّيْءِ الْمُبِينِ سُبْحَانَ اللَّهِ وَهُوَ ذَا جُودٍ ﴿٤٩﴾

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يُسْتَكْبَرُونَ ﴿٥٠﴾

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥١﴾

Lesson-162 : Concept of two gods rejected

51. Allah has said: Take not two gods. Truly, He (Allah) is the only One God. So you should fear Me only.

52. And to Him belongs whatever is in the heavens and the earth, and religion is His (which prevails in the universe) for ever. Would you then fear anyone other than Allah?

53. And whatever of blessing you enjoy, it is from Allah. Then, when some distress touches you, unto Him you cry for help.

54. And afterward, when He has removed the distress from you, a group of you begins to associate partners unto their Lord.

55. So that they should deny that which We have given them. Then enjoy yourselves (for a while), for you will soon come to know (the consequences).

56. And they assign a portion of that which We have given them to those (false deities) about whom they know nothing. By Allah, you shall surely be questioned about all that you used to fabricate.

57. And they assign daughters unto Allah – be He glorified (He is above all that they assign to Him) – and unto themselves what they desire! (i.e. sons).

58. And when the news of the birth of a female child is brought to any of them, his face becomes dark and he is filled with gloom inwardly.

59. He keeps hiding himself from the people because of the evil of that whereof he has been informed (thinking as to what he should do). Should he retain her in disgrace or bury her beneath the dust? Beware! Evil is the judgment they make.

60. For those who do not believe in the Hereafter is an evil similitude, and for Allah is the highest similitude. And He is the Mighty, the Wise.

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ إِلَّا هِيَ شَهِيدَةَ النَّاسِ يَوْمَ الْآزِمِ
وَاحِدًا فَإِنِّي فَارُهَبُونَ ﴿٥١﴾

وَلَهُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَلَهُ الدِّيْنُ وَاصْبًا
اَفْغِيْرَ اللّٰهَ تَتَّقُوْنَ ﴿٥٢﴾

وَمَا بِكُمْ مِّنْ نِّعْمَةٍ مِّنْ اللّٰهِ ثُمَّ اِذَا مَسَّكُمْ
الضَّرُّ فَالْيِهْ تَجَرُّوْنَ ﴿٥٣﴾

ثُمَّ اِذَا كُشِفَ الضَّرُّ عَنْكُمْ اِذَا فَرِيقٌ مِّنْكُمْ
يُرِيْهِمْ يُشْرِكُوْنَ ﴿٥٤﴾

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُوْنَ ﴿٥٥﴾

وَيَجْعَلُوْنَ لِمَا لَا يَمْلِكُوْنَ نَصِيْبًا مِّمَّا رَزَقْنَاهُمْ
ثُمَّ اِلَٰهًا لِّتَسْتَلْنٰ عَنْهُمْ تَفَتَرُوْنَ ﴿٥٦﴾

وَيَجْعَلُوْنَ لِلّٰهِ الْبَنٰتِ سُبْحٰنَهُ ۚ وَلَهُمْ مَا يَشْتَهُوْنَ ﴿٥٧﴾

وَاِذَا بُشِّرَ اَحَدُهُمْ بِالْاُنْثٰى ظَلَّ وَجْهُهُ مُسْوَدًّا
وَهُوَ كَاطِمٌ لِّهٖ سُوْرًا ﴿٥٨﴾

يَتَوَارٰى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَبَا ۚ اِنَّهٗ
عَلٰى هٰؤُلَاءِ اَمْرٌ يَدُسُّ فِيْ التُّرَابِ ۚ اِلَّا سَاءَ مَا
يَحْكُمُوْنَ ﴿٥٩﴾

لِّلَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ مَثَلُ السُّوْءِ ۚ وَلِلّٰهِ
مَثَلُ الْاَعْلٰى ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٦٠﴾

61. And if Allah were to take mankind to task because of their wrong-doing, He would not leave on earth even a single living creature, but He gives them respite for an appointed term. So when their term comes to end, they cannot delay it even for a moment nor they can advance it.

62. They assign to Allah that which they do not like (for themselves), and their tongues assert the lie that good reward will be for them. There is no doubt that for them will be the Fire and they will be sent to it ahead of the others.

63. By Allah! We verily sent messengers to the nations before you, but the Satan made their deeds fair-seeming to them. So he is their patron this day, and they will have painful punishment.

64. And We have not revealed the Book to you (Muhammad) except that you may explain to them those things in which they differ, and as a guidance and a mercy for a people who believe.

Lesson-163 : Allah's favours

65. Allah sends down water from the sky, then He revives the earth therewith after its death. There is indeed a sign in this for a people who listen.

66. And surely there is a lesson for you in the cattle. We give you to drink of that which is in their bellies, from between the excretions and blood, pure milk pleasant for the drinkers.

67. And from the fruits of date-palm and grapes, you derive strong drink and a wholesome food; and certainly in this there is a sign for the people who have sense.

68. And your Lord inspired the Bee, saying: Make your hives in the mountains and in the trees and in that which they erect.

69. Then, eat of all fruits and follow the smooth ways of your Lord. From its belly there comes forth a drink of different colours, wherein is healing for mankind. Surely herein is indeed a sign for the people who reflect.

وَلَوْ يَخَذُّهُ اللَّهُ النَّاسُ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَوَصَّفُ الْسِنَّتُهُمْ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لِلْجِزْمِ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٢﴾

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُمْ وَليَهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا التَّبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٥﴾

وَرَأَى الْكُفْرَ فِي الْأَنْعَامِ لَعِبْرَةً لِّتُنْقِذُوا بِطُونَهُ مِنْ بَيْنِ قَرْنٍ وَدُمٍ لِّبَنَاءِ خِلَاصًا بِخَالِ الشَّرِيبِينَ ﴿٦٦﴾

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

70. And Allah is the One Who has created you, then He causes you to die, and among you there are some who are brought back to an abject old age so that they know nothing after having known much. Certainly Allah is Knower, All-Powerful.

71. And Allah has preferred some of you above others in provisions (or sustenance). Now those who are preferred will by no means hand over their provisions to their slaves so that they may be equal with them in respect of it. Is it then the favour of Allah that they deny?

72. And Allah made for you wives from your own species and has given you, from your wives, sons and grandsons, and has provided for you good things. Do they then believe in falsehood and deny the favours of Allah?

73. And they worship those beside Allah who do not provide them any sustenance from the heaven or the earth, nor they have any power to do so.

74. So, do not coin similitudes for Allah. Verily, Allah knows but you do not know.

75. Allah gives an example: There is a slave who is property of others and has no power over anything; and there is another person on whom We have bestowed good provision from Us and he spends out of it secretly and openly. Are they equal? Praise be to Allah (they are obviously not equal). But most of them do not know.

76. And Allah gives another example of two men: One of them is dumb, has no power over anything and is burden on his master; wherever he sends him, he brings no good. Is he equal to one who enjoins justice and follows a straight path?

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَكَّمُ عَلَيْكُمْ فَمَنْ يُضِلُّ إِلَى
أَرْدَى الْعُمْرِ لَيْسَ لَكُمْ بَعْدَ عِلْمِ شَيْئًا إِنَّ اللَّهَ
عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا
الَّذِينَ فُضِّلُوا بِرِزْقِي رَزَقْنَاهُمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ
فَهُمْ فِيهِ سَوَاءٌ أَفَبِعِصَاةِ اللَّهِ يَجْحَدُونَ ﴿٧١﴾

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ
مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ
الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِالْغَيْبِ اللَّهُ
هُوَ يَكْفُرُونَ ﴿٧٢﴾

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ رَبُّنَا
مِنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾
فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ
لَا تَعْلَمُونَ ﴿٧٤﴾

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى
شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنْهُ مَنَازِرًا فَاحْسَنًا فَهُوَ يَنْفِقُ
مِنْهُ يَخْفَوْنَهَا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ
عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ
بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ
عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾

Lesson-164 : Allah's favours

77. And only Allah has the knowledge of the Unseen of the heavens and the earth. And the matter of (the happening of) the Hour is but as a twinkling of the eye or even nearer. Certainly, Allah has power over every thing.

78. And Allah has brought you forth from the wombs of your mothers when you knew nothing, and He gave you hearing and sight and hearts that you perhaps might give thanks (unto Him).

79. Have they not seen the birds subjected to flying in the mid-air of the sky? None holds them except Allah. Verily, herein are clear signs for the people who believe.

80. And Allah has made in your houses an abode for you and has also made for you from the hides of cattle the houses (of tents) which you find light on the day you travel and on the day of pitching camp (i.e. transit during travel); while from their wool, fur and hair (He has given you) household items and articles of comfort for a while.

81. And Allah made for you shades out of the things He has created, and has made for you places of refuge in the mountains, and has given you garments to protect you from heat and coats (of armour) to protect you from your wars. Thus does He perfect His favours unto you so that you may submit yourselves to His will (as Muslims).

82. Then if they are still averse, (do not worry because) your duty is only to convey the message clearly.

83. They recognize the favour of Allah, yet they deny it and so most of them are ungrateful.

84. And (remember) the Day when We will raise up from every nation a witness, then the disbelievers will neither be allowed (to put forward their excuses) nor will they be allowed to repent and ask forgiveness.

85. And when the wrong-doers behold the torment, then it will not be made light for them, nor will they be granted respite.

وَاللَّهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أُمِرَ السَّاعَةِ
إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿٧٧﴾

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ
شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

أَمْ يَرَوْنَ إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يَسْكُنْنَ
إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾
وَاللَّهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّنْ
جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَ
يَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارُهَا
أَفَانَا وَمَتَاعًا إِلَى حِينٍ ﴿٨٠﴾

وَاللَّهُ جَعَلَ لَكُم مِّنَّا خَلْقَ ظِلَالٍ وَجَعَلَ لَكُم مِّنَ
الْجِبَالِ الْكُنَاثَ وَجَعَلَ لَكُم سُرَابِيلَ تَقِيكُمْ
الْحَرَّ وَسُرَابِيلَ تَقِيكُمْ بَأْسَكُمْ كَذَلِكَ يُتِمُّ
نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾
فَإِنْ تَوَلَّوْا فَمَا نَسْأَلُكَ الْبَلْعُ الْبُيُوتِ ﴿٨٢﴾

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٣﴾
وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ
لِلَّذِينَ كَفَرُوا وَلَا لَهُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾

وَأَذَارُ الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ
وَلَهُمْ يُنْظَرُونَ ﴿٨٥﴾

86. And when those who ascribed associates to Allah see those associates, they will say: Our Lord! These are our associate-gods whom we used to invoke instead of You. But they will throw back their statement on them (saying): Verily, you are definitely liars.

87. And they will tender their full submission unto Allah on that Day and all that they used to fabricate (i.e. false deities) will vanish from them.

88. For those who disbelieved and debarred others from the right path of Allah, We will add torment to their torment because they used to spread mischief.

89. And (you think of) the Day when We shall raise up from each nation a witness of their own against them, and We shall bring you (O Muhammad) as a witness against these people. And We have revealed the Book (al-Quran) to you as an exposition of everything, and a guidance, and a mercy, and a good news for those who have surrendered (i.e. who are Muslims).

Lesson-165 : Commandments to believers

90. Allah commands (you to do) justice and kindness and to give (your wealth in charity) to your near relatives. And He forbids lewdness and evil and rebellion (against Divine Law). He admonishes you in order that you may remember.

91. And fulfill the covenant of Allah when you have covenanted, and do not break your oaths after you have solemnly sworn them, for you have indeed made Allah surety over you. Allah certainly knows what you do.

92. And do not be like a woman who herself breaks into pieces her yarn after she has spun it strongly. You make your oaths a means of deception among yourselves so that a group may become stronger than another group. Allah only tries you thereby. And on the Day of Resurrection, He will surely make clear to you all that wherein you differed.

وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُو مِنْ دُونِكَ فَأَنقُذِ الْيَهُودَ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٦﴾
وَالْقَوْلَ إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامُ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٧﴾
الَّذِينَ كَفَرُوا وَاصْذُوعُوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾
وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَاضًا لَكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٨٩﴾

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾
وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾
وَلَا تَكُونُوا كَالَّذِي نَقَضَتْ غَزَاهُمْ مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَالًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمْ اللَّهُ بِهِ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾

93. Had Allah willed, He could have made you all one nation, but He sends astray whom He wants and guides whom He wants, and you will be definitely questioned about what you used to do.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٩٣﴾

94. Do not make your oaths a means of deception between you, lest a foot should slip after being firmly planted (on guidance), and you may have to taste evil consequences of having hindered others from the path of Allah and you may have an awful doom.

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا الشَّوْءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾

95. And do not purchase a small gain at the cost of the covenant of Allah. Verily, what Allah has is better for you, if you did but know.

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لِّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٩٥﴾

96. Whatever is with you that is temporary, and whatever is with Allah that is everlasting. And verily, to those who are patient We shall pay them a reward in proportion to the best of that which they used to do.

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾

97. Whoever does righteous deed, whether male or female, and is a true believer, to him We will give good life (in this world) and (in the Hereafter) We will pay such people a reward in proportion to the best of that which they used to do.

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ وَأُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُجْزِيَنَّهُ حَيَوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

98. And when you recite the Quran, seek Allah's refuge from Satan the outcast.

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

99. Verily, he has no power over those who believe and who put their trust in their Lord.

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾

100. His power is only over those who make him a friend and those who ascribe partners to Him (i.e. to Allah).

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٠﴾

Lesson-166 : Muhammad not author of Quran

101. And when We substitute a verse in place of another and Allah knows best what He reveals, they (the disbelievers) say: You (O Muhammad) are but a forger. Nay, but most of them do not know.

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنْزِلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

102. Say (O Muhammad to them): The Holy Spirit (Gabriel) has brought it (the Holy Quran) down from your Lord with truth that it may strengthen (the faith of) those who believe, and it is a guidance and glad tidings for the Muslims (who have submitted to Allah).

103. And We know very well that they (the disbelievers) say: "Only a man teaches him". But the language of the man at whom they hint is foreign whereas this (Quran) is in clear Arabic language.

104. Verily, those who do not believe in the revelations of Allah, Allah will not guide them and for them will be a painful doom.

105. Only they fabricate falsehood who do not believe in the revelations of Allah, and they are the ones who are liars.

106. Anyone who disbelieves in Allah after his belief-not he who is forced thereto and whose heart is still content with faith, rather he who opens his breast to disbelief-on such persons there is wrath from Allah and for them there is painful doom.

107. That is because they love the life of this world rather than the Hereafter, and because Allah guides not the disbelieving people.

108. Such are they on whose hearts and ears and eyes Allah has set a seal, and they are the ones who are heedless.

109. There is no doubt that in the Hereafter they will be the losers.

110. Then, verily! Your Lord is for those who had to leave their homes after they had been persecuted, and then fought and were steadfast, surely your Lord afterward is for them indeed Forgiving, Merciful.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ
الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴿١٠٢﴾

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ
لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَبِي هَذَا
لِّسَانُ عَرَبٍ مُمِينٍ ﴿١٠٣﴾

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ
اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ
اللَّهِ وَأُولَٰئِكَ هُمُ الْكَذِبُونَ ﴿١٠٥﴾

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَ
قَلْبُهُ مُطْمَئِنٌّ بِالإِيمَانِ وَلَكِنْ مَنْ شَرَحَ
بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَ
لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا
عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ ﴿١٠٧﴾

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ
وَأَبْصَارِهِمْ وَأُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٠٨﴾

لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٠٩﴾

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا
ثُمَّ جَهِدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا

لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾

111. (Remember) the Day on which every soul will come pleading for itself and every soul will be repaid in full for what it did (in the life of the world) and they will not be wronged.

112. Allah gives (you) an example of a town that lived in peace and contentment, receiving its provision in abundance from every place, but it denied the favours of Allah (with utter ungratefulness). So Allah made it taste the garb of extreme hunger and fear because of what they were doing.

113. And verily, there came to them a messenger from among them, but they rejected him; so the torment seized them, for they were wrong-doers.

Lesson-167 : Food laws

114. So eat of the lawful and good food which Allah has given you, and be grateful for the bounty of Allah, if it is He Whom you worship.

115. He has only forbidden you to eat carrion (the meat of a dead animal), and blood and the swine-flesh (pork) and that which has been slaughtered in the name of any other than Allah. But if one is forced thereto by necessity, without intending to disobey Allah's law or to transgress limits, then surely, Allah is Forgiving, Merciful.

116. And say not concerning that which your own tongues put forth falsely: "This is lawful and this is forbidden," in order to invent a lie against Allah. Surely, those who invent a lie against Allah will never succeed.

117. It is a brief enjoyment (in the life of this world), and for them is painful doom (in the Hereafter).

118. And unto those who are Jews, We prohibited those things which We have already mentioned to you. And (in doing so) We wronged them not, but (in fact) they used to wrong themselves.

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّى
كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا
رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا
اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾
وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ
الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ
اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾
إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا
أُهِلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٥﴾

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ
وَهَذَا حَرَامٌ لِيَتَفَتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ
يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾
مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ
مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ
يَظْلِمُونَ ﴿١١٨﴾

119. Then verily, your Lord – for those who do some bad deed in ignorance, but afterward repent and mend their conduct (and do righteous deeds) – verily, thereafter your Lord is for them indeed Forgiving, Merciful.

120. Verily, Abraham was a nation in himself, an upright man obedient to Allah, and he was not of the polytheists.

121. (He was) thankful to Allah for His bounties. Allah chose him and He guided him to straight path.

122. And We gave him good in the world, and in the Hereafter he will be among the righteous.

123. And now We have inspired you (O Muhammad) commanding: Follow the religion of Abraham, the upright, and he was not of the polytheists.

124. As for the Sabbath, it was prescribed only for those who differed concerning it. And surely, your Lord would judge between them on the Day of Resurrection about that wherein they differed.

125. Invite (the people) to the way of your Lord (O Muhammad) with wisdom and fair preaching and argue with them in a manner which is polite. Surely, your Lord very well knows who has gone astray from His way, and He knows them very well who are rightly guided.

126. If you (intend to) punish (your enemy), then punish with the like of that wherewith you were wronged. But if you endure with patience, verily it is better for the patient.

127. And be patient (O Muhammad), for your patience is only by the help of Allah. And grieve not over them and be not in distress because of that which they devise.

128. Truly, Allah is with those who are pious and who are doers of good (to others).

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشُّوْءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٩﴾

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾

شَاكِرًا لِلنِّعَمِ إِجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾

وَاتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَآتَاهُ فِي الْآخِرَةِ لَيِّنَ الصَّالِحِينَ ﴿١٢٢﴾

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٦﴾

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ ﴿١٢٧﴾

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ يُحْسِنُونَ ﴿١٢٨﴾

SURAH-17**AL-ISRA**

Al-Isra takes its name from verse 1 which refers to the night journey of Muhammad (PBUH) from the Sacred Mosque of Makkah to a Distant Mosque of Jerusalem. Its other name Bani' Israel "the Children of Israel" is derived from verse 2 which points out that the book given to Moses was a guide for them. The Surah is considered as one of the middle group of Makkan Surahs by some commentators. However the reference to Prophet's night journey in verse 1 suggests that it was revealed in the last year of Prophet's stay at Makkah before Hijrah.

The purpose of the night journey (and the ascension of the Prophet to heaven) has been disclosed in the first verse of the Surah and that is that Allah wanted to show His signs to the Prophet. We also know from the Traditions relating to Prophet's Mairaj that it was the first occasion on which five daily prayers at fixed times were prescribed. The Surah opens and closes with the history of Israelites who were given power and eminence but were punished twice for their transgression: On the first occasion the Jews were punished by King Nebuchadnezzar of Babylon in 587 B.C. and on the second occasion they were punished by Roman Emperor Titus in 70 A.D. They were captured, killed, made prisoners and their homes and city alongwith their temples were destroyed on both the occasions. The purpose of describing the history of the Israelites (in verses 2-8 and 101-104), although not explicitly given in the Qur'an appears to be threefold. Firstly, to tell the disbelievers of Makkah that they should believe in and follow Prophet Muhammad (PBUH) who has been sent to them with Truth. Otherwise the respite given to them would come to an end and they would be punished as the Israelites were punished for their transgression and disobedience to Allah and His Prophets. Secondly, the Israelites are being told that they should not miss the last opportunity given to them and follow Prophet Muhammad (PBUH) and mend their behaviour. Otherwise they would always remain under the wrath of Allah. Thirdly, the Muslims are being made to understand that they should obey Allah and His Messenger Muhammad (PBUH) and act upon the religious teachings and moral precepts of Islam, and if they are given power and eminence they should not behave like the Israelites. Otherwise they would be punished like Israelites and would become a degraded, miserable and helpless nation.

The subjects of this Surah, like other Makkan Surahs of its group are: Oneness of God (Tauhid), Hereafter (Akhirah) and God's guidance through messengers (Rasalah) to mankind.

However, the climax of the Surah lies in the enunciation of certain fundamental moral principles (verses 22-39) which form a code of conduct and behaviour for the mankind in general and for the Muslims in particular. These principles must be regarded as universal human truths and the manner in which they have been laid down and enjoined upon is unparalleled in any other Surah of the Quran or any other religious Scripture of the world. These principles as briefly stated are: 1) Do not set up with Allah another god; 2) Worship none save Allah; 3) Show kindness to your parents and accord them good treatment; 4) Give your wealth (in charity) to your kinsmen and the needy and the wayfarer; 5) Do not squander your wealth in wantonness; 6) Speak politely to those who beg of you when you are not in a position to help them; 7) Neither be miser nor be extravagant; 8) Do not kill your children on account of fear of poverty; 9) Do not come near adultery as it is an abomination and an evil way; 10) Do not slay the life save in the course of justice; 11) Do not usurp the wealth of orphans; 12) Weigh and measure with right balance; 13) Follow not that matter of which you have no knowledge; 14) Do not walk in the earth with pride.

Lesson-168 : Muhammad's Ascension

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Glorified be He (Allah) Who carried His servant (Muhammad) by night from Masjid-al-Haram (Kaabah at Makkah) to Masjid-al-Aqsa (Place of worship at Jerusalem), the surroundings of which We have blessed, so that We may show him of Our signs. Surely, He is the One Who is the Hearer, the Seer.
2. We gave the Scripture to Moses, and We made it a guidance for the Children of Israel, saying: Do not take other than Me as your protector.
3. You are the offspring of those whom We carried (in the ship) with Noah. Verily, he was a grateful slave (of Us).
4. And We decreed for the children of Israel in the Scripture: You will definitely do mischief in the earth twice and you will make a great transgression and revolt.
5. So when the promise of the first of the two came, We raised against you Our slaves who were warriors of great might and they ravaged your homes and thus it was a promise fulfilled.
6. Then We gave you once again your turn against them, and We helped you with wealth and sons and made you more in numbers.
7. (And We said): If you do good, you do good for your own selves, and if you do evil it is against yourselves. So, when the time for the second promise came (We raised against you others of Our slaves) so that they may disfigure your faces and that they may enter the temple as the former had entered it and that they may destroy all that they conquered with an utter destruction.
8. It may be that your Lord would show mercy to you, but if you repeat (your evil deeds) We shall repeat (the punishment), and We have made Hell a prison for the disbelievers.

سُبْحَانَ الَّذِي أَسْرَى بِرَبِّهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ①

وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ أَلَّا تَتَّخِذُوا مِنْ دُونِي وَكِيلاً ② ذُرِّيَّةً مِّنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ③

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوقَكُم بَعْضًا أَجَاءَ وَعْدًا ④ وَلَهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ⑤

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ⑥ إِنَّ أَحْسَنُكُمْ أَحْسَنُوهَا وَأَنْفُسُكُمْ وَأَنْ أَسَاسُكُمْ فَلَهَا ⑦

وَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءَ وُجُوهَهُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ⑧

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدتُمْ عَلَيْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ⑨

سُبْحَانَ الَّذِي أَسْرَى بِرَبِّهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ①

9. Verily, this Quran guides unto that (way) which is straightest, and it gives glad tidings to the believers who do good deeds that they will have a great reward.

10. And that those who do not believe in the Hereafter, for them We have prepared a painful torment.

11. And yet man prays (to Allah) for evil as fervently as he prays for good; for man is ever hasty.

12. We have appointed the night and the day as two signs. Then We make the sign of the night dark and We make the sign of the day sight-giving, that you may seek bounty from your Lord, and that you may know the number of years and count the time. And We have explained everything in detail.

13. And We have fastened the fate of every man to his neck, and on the Day of Resurrection We shall bring forth for him a book which he will find wide open.

14. (It will be said to him): Read your book. This day you yourself are sufficient to take your own account.

15. He who gets guidance, he gets guidance only for the benefit of his ownself; and he who goes astray, he goes astray to his own loss. And no bearer of burden will bear another's burden. And We do not punish (a nation) until We have sent a messenger (to warn them).

16. And when We intend to destroy a town, We send commandment to its wealthy people, then they commit evils therein; and thus the word of doom is justified against it, so We destroy it with complete destruction.

17. And how many generation have We destroyed after Noah. And sufficient is your Lord as Knower and Seer of the sins of His slaves.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَيِّنُ
لِلْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ
أَجْرًا كَبِيرًا ۝٩

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ
عَذَابًا أَلِيمًا ۝١٠

وَيَذُرُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ
الْإِنْسَانُ عَجُولًا ۝١١

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَنْ آتَيْنَا
الْبَيْلَ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّنْ
رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلَّ
شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا ۝١٢

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ
لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَتْلُقُهُ مَشْهُورًا ۝١٣

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ۝١٤

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ
فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ
وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ۝١٥

وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا
فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَرْنَاهَا
تَدْمِيرًا ۝١٦

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ وَ
كَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ۝١٧

18. Whoever desires the transitory enjoyment of this life, We hasten for him therein what We wish for whom We please. Then We appoint for him Hell; there he will burn, condemned and rejected.

19. And whoever desires the Hereafter and strives for it with the due effort, being a believer; the striving of such persons shall be accepted with thanks.

20. To each – these people and those people – We provide from the bounty of your Lord, and the bounty of your Lord can never be confined.

21. See how We prefer one above another; and verily the Hereafter will be greater in degrees and greater in grace.

Lesson-169 : Code of conduct

22. Do not set up with Allah any other god, lest you sit down condemned, forsaken.

23. And your Lord has decreed that you worship none save Him, and that you be kind to your parents. If one of them or both of them attain to old age with you, say not 'uff' (a word of disrespect) to them nor repel them, but speak to them a gracious word.

24. And lower unto them the wing of humility in mercy and say: My Lord! Have mercy on them both as they brought me up when I was a little child.

25. Your Lord knows well what is in your hearts. If you become righteous, then surely, He is ever Forgiving to those who turn to Him in repentance.

26. Give to your kinsman his due and (also to) the needy and the wayfarer, and waste not your wealth in extravagance.

27. Verily, the extravagants are brothers of Satan, and the Satan is ever ungrateful to his Lord.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ
لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلُهُ مِنْهُمَا
مَدْحُورًا ٥٨

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ
فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ٥٩
كُلًّا نُمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَ
مَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ٦٠
أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ
الْكِبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ٦١

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَفْضُوحًا ٦٢
وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا يَاقَةً وَبِالْوَالِدَيْنِ
إِحْسَانًا إِذَا بَلَغَنَّ مِنْكَ الْكِبَرُ أَحَدُهُمَا أَوْ
كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرُهَا وَقُلْ لَهُمَا
قَوْلًا كَرِيمًا ٦٣

وَاخْفُضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ
رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ٦٤
رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ
فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غُفُورًا ٦٥
وَالْتِ ذَا الْفَرْبِ حَقَّهُ وَالْيَسِيرَ وَالسَّبِيلَ
وَلَا تُبْذِرْ رِبًّا تَبَذَّرَ ٦٦
إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ وَكَانَ
الشَّيْطَانُ لِرَبِّهِ كَفُورًا ٦٧

28. And if you turn away from them, as you are awaiting bounty from your Lord for which you hope, then speak to them a soft word.

29. And let not your hand be tied to your neck (like a miser), nor open it with complete opening (like an extravagant), that you sit down blameworthy and destitute.

30. Certainly, your Lord enlarges the sustenance for whom He wants and straitens it (for whom He wants). Verily, He is ever Knower, Seer of His slaves.

31. And kill not your children for fear of poverty. It is We Who provide sustenance for them as well as for you. Surely, the killing of them is a great sin.

32. And come not near adultery for it is surely a shameful act and an evil way.

33. And slay not anyone which Allah has forbidden except for a just case. Whoever is killed wrongfully, We have given authority to his heir (to take revenge), but let him not commit excess in killing. Surely, he will be helped.

34. And come not near the wealth of the orphan except in the way which is better till he reaches the age of maturity, and fulfil the covenant. Surely, about the covenant you will be questioned.

35. And fill the measure when you measure, and weigh with a right balance. This is a good thing, and is better in the end.

36. And follow not that of which you have no knowledge. Surely, the ears and the eyes and the hearts – about each of these you will be questioned (on the Day of Judgment).

37. And walk not arrogantly in the earth, for surely you cannot rend the earth asunder, nor can you reach the mountains in height.

38. The evil of all this is hateful in the sight of your Lord.

39. This is but a part of the wisdom which your Lord has revealed to you (O Muhammad). And do not set up with Allah any other god lest you should be cast into Hell, reproved, rejected.

وَأِمَّا تَعْرِضْ عَنْهُمْ فَلْيَعْرِضْ عَنْهُمْ رَحْمَةً مِّن رَّبِّكَ
تَرْجُوهُمْ فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾
وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا
كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْضُورًا ﴿٢٩﴾
إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ
بِمَا كَانَ يَعْمَلُونَ خَبِيرٌ ﴿٣٠﴾
وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَّحْنُ نَرْزُقُهُمْ
وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطًا كَبِيرًا ﴿٣١﴾
وَلَا تَقْرُبُوا الزَّوْجَ إِنَّمَا كَانَ نَاجِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾
وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَ
مَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوَلِيِّهِ سُلْطَانًا فَلَا
يُضْرِبُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾
وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ
حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ
كَانَ مَسْئُولًا ﴿٣٤﴾
وَآفُوا الْكَيْلَ إِذَا كِلْتُمُوزَنُوا بِالْقِسْطِ أَلِ شَيْعَتِكُمْ
ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾
وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ
وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾
وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ
الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾
كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ عِندَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾
ذَٰلِكَ نَمَّا آوَحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ
اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾

Lesson-170 : God will raise the dead

40. Has then your Lord (O idolaters) preferred to give you sons and has taken for Himself daughters from among the angels? Verily, you are uttering a big word (of nonsense).

41. And indeed We have displayed (examples, warnings) in this Quran in various ways that they may take heed, but it only increases them in aversion.

42. Say (O Muhammad): If there had been other gods along with Him, as they (the polytheists) say, then they would have certainly sought a way (to rebel) against the Lord of the Throne (Allah).

43. Glorified is He, and is Exalted far above what they say (about Him).

44. The seven heavens and the earth and all that is in them glorify Him. And there is not a thing but glorifies Him with His praise, but you do not understand their praise. Surely, He is ever Forbearing, Forgiving.

45. And when you (O Muhammad) recite the Quran, We put between you and those who do not believe in the Hereafter a hidden barrier.

46. And We cast veils upon their hearts lest they understand it, and in their ears (We place) a deafness (lest they hear it), and when you make mention of your Lord alone in the Quran, they turn on their backs, fleeing in disgust.

47. We know very well what they really wish to hear when they give ear to you and when they take secret counsel, when the wrong-doers say: You follow none but a man bewitched.

48. See what type of examples they coin for you. And thus have they gone astray and hardly can they find the way.

49. And they say: When we are reduced to bones and pieces, shall we really be raised up again into a new creation?

50. Say (O Muhammad, to them): Even if you be stones or iron;

أَفَأَصْفَكُمْ رَبُّكُمُ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا إِنَّكُمْ تَقُولُونَ قَوْلًا عَظِيمًا ٤٠

وَلَقَدْ مَرَرْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ٤١

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذْ الْأَبَتَغَا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ٤٢

مُسَبِّحِيهِ وَتَعْلَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ٤٣

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

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ٤٥

وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذُكِّرْتُمْ بَكَتُمْ فِي الْقُرْآنِ وَهُمْ وَلَوِ عَلَىٰ آذَانِهِمْ نُفُورًا ٤٦

نَحْنُ أَعْلَمُ بِمَا يَسْتَعْجِلُونَ بِهِ إِذْ يَسْتَعْجِلُونَ إِلَيْكَ وَإِذْ هُمْ يُخَوِّىٰ إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ٤٧

أَنْظِرْ كَيْفَ مَرَبُّوَالِكَ الْأَمْثَالُ فَصَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ٤٨

وَقَالُوا إِذْ أَكُنَّا عِظَامًا وَرَفَاءًا إِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ٤٩

قُلْ لَوْ كُنَّا جَارِدَةً أَوْ حَدِيدًا ٥٠

51. Or even some other thing which is harder in your imagination! Then they will say: Who will bring us back to life? Tell them: He Who created you the first time. Then they will shake their heads at you and say: When it will happen? Say: Perhaps it will be near.

52. (It will be on a) Day when He will call you and you will answer with His praise and you will think that you have stayed (in the world) but a little while.

Lesson-171 : Satan, enemy of man

53. Tell my slaves that they should speak what is the best. Surely, the Satan sows discord among them. In fact the Satan is an open foe to mankind.

54. Your Lord is best aware of you. If He wants, He may have mercy on you; or if He pleases, He may punish you. And We have not sent you (O Muhammad) as a warden over them.

55. And your Lord fully knows all who are in the heavens and the earth. And We have indeed exalted some of the Prophets above the others, and to David We gave the Psalms.

56. Say: Call unto those whom you assume to be gods beside Him, yet they have neither the power to remove the hardship from you nor even to change it.

57. Those unto whom they call, they themselves seek the means of access to their Lord, as to which of them should be the nearest; and they hope for His mercy and they fear His torment. Surely, the torment of your Lord is a thing to be feared.

58. And there is not a town but We shall destroy it before the Day of Resurrection or punish it with a terrible torment. That is written in the Book (of decrees).

أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَن يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۖ فَسَيَذْهَبُونَ أَلَيْكَ رُءُوسُهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ۝
يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِنَّمَا لَبِثْتُمْ إِلَّا قَلِيلًا ۝

وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ۝
رَبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ يَشَاءُ يَرْحَمَكُمُ أَوْ إِن يَشَأْ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ۝
وَرَبُّكَ أَعْلَمُ بِمَن فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَاوُدَ زَبُورًا ۝

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ۝
أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ عَذَابًا وَرًا ۝

وَإِنْ مِنْ قَرْيَةٍ إِلَّا لَأَنحُنُّ مَهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۚ إِنَّكَ فِي الْكِتَابِ مَسْطُورًا ۝

59. And nothing stops Us from sending miracles save that the people of old denied them. And We gave Thamud the she-camel as a clear miracle, but they did wrong to her. And We send not sign but to warn.

60. And (remember) when We told you: "Verily, your Lord encompasses mankind." And We made the vision which We showed you (O Muhammad) a trial for mankind and likewise the Accursed tree in the Quran. We warn them to fear but it does not increase them except in their transgression.

61. And (remember) when We said to the angels: Fall down prostrate before Adam, and they all fell prostrate except Iblis. He said: Shall I fall prostrate to one whom You have created from clay?

62. He (Iblis) further said: See You this one whom You have honoured above me, if You grant me respite till the Day of Resurrection I will verily uproot his seed except a few.

63. Allah said: Go! Then whosoever of them follows you, surely, Hell will be the reward for you all, and it is an ample reward!

64. And you allure any of them whom you can with your voice and attack upon them with your cavalry and your infantry and be their partner in their wealth and children and make promises to them. And Satan promises them nothing but deception.

65. Verily! As for My slaves, you shall have no authority over them. And your Lord is Sufficient as (their) Guardian.

Lesson-172 : Allah honoured Adam's children

66. Your Lord is He who drives for you the ships upon the sea, so that you may seek His bounty. Truly, He is ever Merciful toward you.

67. And when calamity touches you upon the sea, all to whom you cry for help forsake you save Him; but when He brings you safe to the land, you turn away (from Him). Indeed man is ever ungrateful.

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَإِنَّا نَكُونُ لِلنَّاسِ مَبْصُورَةً فَلَقْنَا بَيْنَهُمَا وَنُرْسِلُ بِالْآيَاتِ إِلَّا تَخَوْفُكُمَا ۝

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي آتَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُحَذِّرُكُمْ مَا يَزِيدُهُمْ إِلَّا طَغْيًا ثَالِثًا ۝

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتُ طِينًا ۝

قَالَ أَرَأَيْتَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أُخِّرْتُ إِلَى يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ۝ قَالَ أَذْهَبُ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُ مَنْ تَبِعَكَ ۝

وَأَسْتَفْزِزُ مَنِ اسْتَطَاعَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبُ عَلَيْهِمْ بِخِيَلِكَ وَرَحِيلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدُهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ۝ إِنَّ عِبَادِي لَكُنْ يَسْتَحْسِبُونَ أَنَّكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى بِرَبِّكَ وَكِيلًا ۝

رَبُّكُمُ الَّذِي يُرْسِلُ لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ۝

وَإِذَا امْسَكُوكُمُ الصَّخْرَ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا آيَاهُ فَلَمَّا نَجَّيْكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ۝

68. Do you then feel secure that He will not cause a side of the land to engulf you, or send a violent sand-storm upon you, and then you will not find for you a protector?

69. Or do you feel secure that He will not take you back for the second time to the sea and send against you a violent wind-storm and drown you for your ungratefulness? Then you will not find for you therein any avenger against Us.

70. And indeed We have honoured the children of Adam, and We carry them on the land and the sea, and have provided them good things for sustenance, and have preferred them over many of those whom We have created with a marked distinction.

71. And (remember) the Day when We shall summon all human beings with their leaders (or records), then whoever is given his book (of deeds) in his right hand, such will read their book and they will not be wronged a shred (i.e. in the least).

72. And he who is blind in this world (i.e. who does not see the right way), he will be blind in the Hereafter, and more astray from the way.

73. And verily they were about to beguile you away (O Muhammad) from that which We have revealed to you, that you should fabricate something other than it against Us; and then they would have certainly taken you as a friend.

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

75. In that case, We would have made you taste a double of the punishment in this life and double of punishment on death, then you would have found no helper against Us.

76. And indeed, they were about to scare you from the land that they might expel you from it, and in that case they would have stayed there after you but a little.

77. Such was Our way (or practice) in case of those messengers whom We sent before you and you will not find any change in Our way.

أَفَأَمِنْتُمْ أَن يُغْشِيَكُمُ جَانِبُ الْبَرِّ أَوْ يُرْسِلَ
عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ۝
أَمْ أَمِنْتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ
عَلَيْكُمْ فِاصِقًا مِنَ الرِّيحِ فَيَغْرِقَكُم بِمَا كَفَرْتُمْ
ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ۝
وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ
وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ
مِّمَّنْ خَلَقْنَا تَفْضِيلًا ۝

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْفِيَ
كِتَابُهُ بِيَمِينِهِ فَلَا أَلِيكَ يَقْرَأُ وَكَتَبَ لَهُمْ وَكَ
يُظْلَمُونَ فَتِيلًا ۝

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ
أَعْمَىٰ وَأَضَلُّ سَبِيلًا ۝

وَأَن كَادُوا يَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ
لِتَقْرَأَهُ عَلَىٰ عَائِلَةٍ عَابِرَةٍ ۖ ذَرْوَا أَلَا تَخَذُوا خَلِيلًا ۝

وَلَوْلَا أَن تَبَتُّنَا لَقَدْ كُنْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا
قَلِيلًا ۝

إِذَا كَادُوا نُنَافِثُوكَ بِحَيَاةٍ وَضَعْفِ الْمَوَاتِ
ثُمَّ لَا تَجِدُكَ عَلَيْنَا وَصِيرًا ۝

وَأَن كَادُوا يَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ
مِنْهَا وَإِذَا لَا إِلَهَ إِلَّا خَلْقُكَ إِلَّا قَلِيلًا ۝

سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَلَا تَجِدُ
أَلَّا لِسُنَّتِنَا تَحْوِيلًا ۝

78. Establish prayer from the decline of the sun till the darkness of the night (i.e. Zuhr, Asr, Maghrib and Isha prayers) and recite the Quran at dawn (i.e. Fajr prayer). Surely the recital of the Quran at dawn is ever witnessed (or attended by the angels).

79. And in (the last) part of the night, awake with the recitation of it (i.e. offer Tahajjud prayer) an additional prayer for you (O Muhammad). It may be that your Lord may raise you to a place of praise (the highest degree in Paradise).

80. And say: My Lord! Make my entry (to the city of Madinah) a good entry and let my exit be good exit. And grant me from your presence a powerful helper.

81. And say: The Truth has come and falsehood has vanished. Surely, falsehood is ever bound to vanish.

Lesson-173 : Demand of miracles

82. We reveal from the Quran that which is a healing and a mercy for believers, while to the wrong-doers it adds nothing but loss.

83. And when We bestow Our favours on man, he is averse and he turns his back; and when evil touches him he is depressed.

84. Say: Everyone acts according to his way. So your Lord knows well who is on the right way.

85. And they ask you about the Spirit. Tell them: The spirit is of my Lord's command, and of knowledge you have been given but a little.

86. And if We willed We could surely withdraw that which We have revealed to you, then you would find no pleader (or protector) for you against Us in that respect.

87. It is but a mercy from your Lord (that He does not withdraw it). Surely, His grace to you is ever great.

أَقِمِ الصَّلَاةَ لَدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَ
قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ تُسَمَّى أَرْبَعِينَ
رَبُّكَ مَقَامًا مَحْمُودًا ﴿٧٩﴾

وَقُلْ رَبِّ ادْخُلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ
صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا ﴿٨٠﴾
وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ
كَانَ زَهُوقًا ﴿٨١﴾

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾
وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأْجِبْجِبَةً
وَإِذَا مَسَّهُ الشَّرُّ كَانَ يُوَسَّسًا ﴿٨٣﴾
قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكْلِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ
هُوَ أَهْدَى سَبِيلًا ﴿٨٤﴾

وَكَيْفَ تُلَوِّنُكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي
وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾
وَلَكِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ
لَآتِجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ﴿٨٦﴾
إِلَّا رَحْمَةً مِنَّا إِنَّ فَضْلَهُ كَانَ عَلَيْكَ
كَبِيرًا ﴿٨٧﴾

88. Say: Even if all the mankind and the Jinns join together to produce the like of this Quran, they cannot produce the like of it though they are helpers of one another.

89. And verily We have displayed for mankind in this Quran every kind of examples again and again, but most of mankind refuse to accept anything but disbelief.

90. And they say: We will not believe in you till you cause a spring to gush forth from the earth for us.

91. Or there is for you a garden of date-palms and grapes, and you cause rivers to flow therein abundantly.

92. Or you cause the sky to fall upon us in pieces as you claim or you bring Allah and the angels before us face to face.

93. Or you have a house of gold or you ascend up into the sky. And even then we will not believe in your ascension till you bring down for us a book that we can read. Say: Glory be to my Lord! Am I anything more than a human messenger?

94. Nothing prevented men from believing when the guidance came to them except that they said: Has Allah sent a man (like us) as messenger?

95. Say (O Muhammad, to them): If there were in the earth angels walking safely, We had sent down for them from heaven an angel as messenger.

96. Say: Allah is sufficient as witness between me and you. Surely, He is the Knower, Seer of His slaves.

Lesson-174 : Moses given nine tokens

97. And he whom Allah guides, he is the rightly guided; but he whom He sends astray, for such persons you will find no protectors besides Him. And We shall gather them together on the Day of Resurrection on their faces, blind and dumb and deaf. Their abode will be Hell; whenever it abates, We will increase for them its flame.

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا
بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ
بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾
وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ
مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾
وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ
الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾
أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفَجِّرَ
الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٩١﴾
أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ
بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ﴿٩٢﴾
أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرٍ أَوْ تَرْقَى فِي السَّمَاءِ
وَلَنْ نُؤْمِنَ لِوَعْدِكَ حَتَّى تُنْزِلَ عَلَيْنَا كِتَابًا تُفَرِّقُوهُ
بِهِ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾
وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ الْهُدَى
إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾
قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ
لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٥﴾
قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ
بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ
تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَلَنَحْشُرُهُمْ يَوْمَ

الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عُمَيَّا وَكَبَمَا وَصَمَّا مَا وَنُهُمْ
جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾

98. This is their reward because they disbelieved Our revelations and said: When we are reduced to bones and decayed fragments, shall we actually be raised up as a new creation?

99. Do they not see that Allah, Who has created the heavens and the earth, is Able to create the like of them? And He has appointed for them a fixed term whereof there is no doubt. But the wrong-doers refuse to accept anything except disbelief.

100. Say: If you own the treasures of bounty of my Lord, you would surely hold them back for the fear of (being exhausted through) spending, because man is ever miserly.

101. Verily We gave to Moses nine clear signs. So ask the children of Israel when he came to them, then Pharaoh said to him: O Moses! I deem you one bewitched.

102. Moses said: Indeed you know that none has sent down these signs except the Lord of the heavens and the earth as proofs (or eye-openers), and verily! I deem you lost, O Pharaoh.

103. So he (Pharaoh) wished to scare them away from the land, but We drowned him and all those who were with him.

104. And after (destroying) him We said to the Children of Israel: Dwell in the land (wherever you should); but when the promise of the Hereafter comes to pass, We shall bring you as mixed crowd gathered out of various nations.

105. We have revealed it (i.e. Quran) with truth, and with the truth it has come down. And We have sent you (O Muhammad) as none else than bearer of glad news and warner.

106. And We have divided the Quran into parts, that you may recite it to mankind at intervals; and We have revealed it by gradual revelations.

ذَٰلِكَ جَزَاءُ هُمُ يَآتِيهِمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا لَآ إِذَا
كُنَّا عِظَامًا وَرَفَاءًا إِنَّا نَبْعُثُوكُمْ خَلْقًا جَدِيدًا ﴿٩٨﴾
أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّا
رَيْبَ فِيهِ قَالِى الظَّالِمُونَ إِنَّا كُفُورًا ﴿٩٩﴾
قُلْ لَّوْنَأَنَّمْ تَتَّكِبُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذْ لَّا مَسْكُكُمْ
خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَفُورًا ﴿١٠٠﴾

وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ فَمَسَّ عَلَىٰ بَنِي
إِسْرَآءِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ
يَمُوسَىٰ مَسْحُورًا ﴿١٠١﴾

قَالَ لَقَدْ عَلِمْتَ مَا أَنزَلَ هَٰؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَ
الْأَرْضِ بِصَآئِرٍ وَارِنٍ لَّا تَخَافُ غُرُوبًا يُفِرُّعُونَ مُتَبَوِّرًا ﴿١٠٢﴾
فَآرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ
مَعَهُ جَمِيعًا ﴿١٠٣﴾

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَآءِيلَ اسْكُنُوا الْأَرْضَ
فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾

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

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مَكَّةٍ وَ
نَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾

107. Say: Believe in it or believe not. Verily, those who were given knowledge before it (i.e. the Jews and the Christians), when it is recited to them, they fall down prostrate on their faces.

قُلْ اٰمَنُوْا بِهٖ اَوْ لَا تُؤْمِنُوْا اِنَّ الَّذِيْنَ اُوْتُوا الْعِلْمَ
مِّنْ قَبْلِهٖ اِذَا بُشِّرَ عَلَيْهِمْ يُخْرَوْنَ لِّلْاَذْقَانِ
سُجَّدًا ۝١٧

108. And they say: Glory be to our Lord! Verily the promise of our Lord has been fulfilled.

وَيَقُوْلُوْنَ سُبْحٰنَ رَبِّنَا اِنْ كَانَ وَعْدُ رَبِّنَا
لَمَفْعُوْلًا ۝١٨

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

وَيَخْرُوْنَ لِّلْاَذْقَانِ يَبْكُوْنَ وَيَزِيْدُهُمْ خُشُوْعًا ۝١٩

110. Say to them (O Muhammad): Call Him by the name of Allah or by the name of Ar-Rahman (the Most Beneficent), by whatever name you call Him, for Him are the most beautiful names. And be not loud voiced in your prayer nor yet silent therein, but seek a way between these (extremes).

قُلْ اَدْعُوا اللّٰهَ اَوْ اَدْعُوا الرَّحْمٰنَ اَيًّا مَّا تَدْعُوْا فَلَهُ
الْاَسْمَاءُ الْحُسْنٰى وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافُ
بِهَا وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا ۝٢٠

111. And say: Praise be to Allah Who has not taken unto Himself a son, and Who has no partner in the Sovereignty, nor has He any protector because of weakness. And magnify His greatness with all magnificence.

وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِىْ لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ
لَهٗ شَرِيْكٌ فِى الْمُلْكِ وَلَمْ يَكُنْ لَهٗ وِلىٌّ مِّنَ الدُّنْيَا
وَكَبِّرُوْهُ تَكْبِيْرًا ۝٢١

SURAH-18

AL-KAHF

Surah Al-Kahf, "The Cave" derives its title from word Al-Kahf used in verse 9 and 10 from where starts the story of the companions or people of the cave. The Surah belongs to the middle group of the Makkan revelations.

This Surah is reported to have been revealed to the Prophet to provide answers to the questions which the Jewish rabbis of Al-Yathrib had instructed the Makkan idolaters to ask him as a test of his Prophethood. These questions were three: 1) Ask him of some youth who were of old, what was their fate, for they have a strange story; 2) Ask him of a much-traveled man who reached the sunrise regions and also the sunset regions of the earth, what was his history. 3) About the third question there is difference of opinion among the scholars. According to some, it was about spirit, what it is. But the others reject this view as answer to the question about spirit was provided in verse 85 of Surah 17 and this question has no relevance to this Surah. According to them, the third question was about the story of Moses and the learned man (generally known as Khidr in Muslim literature).

Since these three questions pertained to the history of the Christians and the Jews and the answers to them were unknown in Arabia, the questioners thought that the Prophet would not be able to answer them and thus he would be exposed. However, Allah revealed the answers to the questions to His Messenger.

Now let us discuss the stories which were revealed in answer to the questions asked from the Prophet.

The story of the companions of the cave

This story is identified by the Western writers (particularly by Gibbon) with legend of the Seven Sleepers of Ephesus.

Emperor Decius, who ruled the Roman Empire from 249 to 251 A.D., was mercilessly persecuting the Christians. So during his reign seven young Christians left the city and hid themselves in a cave where they fell into sleep. After about 200 years or so, they woke up in 445 or 446 A.D. when Emperor Theodosius was ruling the Roman Empire and the whole of nation had embraced Christianity.

However, the story of the companions of the cave as told by the Qur'an in the Surah Al-Kahf (verses 9-26) is a little different. According to the Qur'an, a few youngmen, who believed in Allah, rose up and declared: "Our Lord is One who is the Lord of the heavens and the earth. We will not invoke any other god beside Him. Our

people have adopted other deities. Since we have forsaken their deities, (in order to escape their oppression and persecution) let us take refuge in a cave.” So they left their people and took refuge in the cave. There Allah lulled them to a deep sleep for a number of years. If an outsider had seen them, it would appear to him as if they were awake, whereas in fact they were asleep. Allah turned them to the right and to the left sides. And their dog was sitting at the entrance of the cave with outstretched forelegs. After a period, Allah raised them up. They asked one another for how long they had remained in that condition. Some of them said that they might have stayed for a day or a part of a day. But the others said that only Allah knew for how long they stayed. Then they sent a man of them with a silver coin to purchase some food for them warning him to be careful lest their cruel people discover them and put them to death or force them back into their faith. Thus All-Mighty Allah revealed their secret to the people so that they should know that Allah’s promise of raising them after their death and the coming of the Day of Resurrection is true.

The Qur’an has neither disclosed the exact number of the persons who took refuge in the cave nor it has told the exact number of years they stayed in the cave. It merely quotes the people about the number of the persons and the number of the years and at the end says that Allah knows best.

The purpose of the story has been disclosed by the Qur’an itself and that is that the people (obviously disbelievers) should know that Allah’s promise about the coming of the Day of Judgement and about raising them to life after death for their reckoning is true. Moreover, the persecutors of Muhammad (PBUH) and his followers are being told that they should not behave like those who persecuted the Christians of old as the Truth is bound to overcome the falsehood. The believers of the Prophet are being consoled that they should not lose heart and compromise with the disbelievers. Rather they should follow the example of the Sleepers of the Cave and emigrate to a place of safety if forced.

The story of Moses and Khidhar

This story has been related in verses 60 to 82 of this Surah of the Qur’an to Prophet Muhammad (PBUH) in order to enable him to answer the third question mentioned above. According to the Qur’an, Prophet Moses, accompanied by his young servant, set upon a long journey to meet a learned man at a place where two rivers meet. First they crossed the place and when told by his servant how the fish they had with them for meal had miraculously slipped and made its way into the river, Moses remembered that the place where that miracle had happened was the place which they were looking for. So they went back to the place and found there a servant of God whom God had blessed with a special knowledge from His Presence. Moses says to him: “May I accompany you so that you may teach me the wisdom which Allah has

taught to you?" He says: "you cannot bear with me as you cannot have patience regarding a matter of which you have no knowledge." However, when Moses promises that he would be patient and he would not bother him by asking him any question, he agrees to take Moses in his company. So they proceed. During the journey three events happen, namely: The learned man makes a hole in the boat which they board to cross the river, then he meets a boy and slays him, and lastly he repairs a wall in a village, the people of which refuse them food. Each time Moses raises objection against his action. At this the man parts company with Moses and tells him the reality behind the mystery of all the three events. The Qur'an, however, neither tells the name of the learned man whom Moses met, nor tells when and where he met him.

Besides providing answer to the questioners, this story contains many lessons for the people. It appears that this story took place when the Israelites were being severely oppressed by Pharaoh and his chiefs, and being unaware of the reality they were making complaints to Moses why Allah was not helping His people. To disclose the wisdom behind the apparent things, God slightly lifted the curtain from the reality which is governing the affairs of this world, so that Moses could see the wisdom behind the events which are happening every day. The revelation of the story teaches the believers that they should trust in God and should not lose patience by the cruelties and the insults inflicted upon them by the pagans of Makkah as they did not know the wisdom of God behind this.

The Story of Zulqarnain

The Quran tells the story of Zulqarnain in verses 83 to 98 of this Surah Al-Kahf. Allah established power of Zulqarnain on earth and blessed him very vast resources. His expeditions to far off places in the West and the East have been briefly mentioned. In the West he found a people on whom Allah gave him power and told him that he was authorized to either punish them or show them kindness. He said that he would punish the wrongdoers only but to those who believed and performed good deeds, he would give kind treatment. This shows that Zulqarnain was not merely a great king and conquerer but also he believed in God and was a righteous person.

Then the Qur'an tells us about his expeditions in the East. In the East he comes to a place between the two mountains where he meets a people who complain to him about Gog and Magog who spoil their land and bring havoc upon them. So they request him to set a barrier between them and their enemies. Their offer of kharaj (aid in money) is rejected by Zulqarnain. However, he asks them to give him labour and material and thus he builds a strong wall or barrier levelling the gap between the two mountains. The wall was strong enough to check the onslaught of the Gog and

Magog as they were unable to surmount it or pierce into it. After building it, Zulqarnain declares: "This (the construction of a strong wall) is a mercy from my Lord; but when the promise of my Lord comes to pass, He will level it to the ground." His this statement also shows that he believed in God and had full trust in Him.

The Qur'an, however, does not tell us as to who was Zulqarnain, where and when he lived, which wall he built and who were Gog and Magog. About these questions there is a lot of difference of opinion among the scholars and the commentators. Some scholars say that Zulqarnain was Alexander the Great of Greece who conquered a substantial part of the world. But majority of the scholars identify him with Cyrus the Great. He was an ancient ruler of Persia in the sixth century B.C. described in the Bible as a noble king, who conquered Babylone and liberated the Jews and settled them again in Jerusalem when Jerusalem had been completely destroyed by Nebuchadnezzar in 587 B.C. and about six hundred thousand Jews had been taken in captivity to Babylone. About the wall he built there is also a difference of opinion. To identify the wall built by Zulqarnain, Maulana Hifz-Ur-Rahman Sevharvi, in his book Qasas-UI-Qur'an, has discussed the following four walls in the region where Gog and Magog used to attack: 1) The Great Wall of China; 2) The wall of Derbend near Bukhara; 3) Wall near Daghistan called Babul Abwab or Al-Bab; 4) Wall near Daryal Pass called Caucasus Wall. And he identifies the fourth one as the wall built by Zulqarnain. The view of the Maulana is supported by many. This wall has been built with iron and molten copper and was erected by Cyrus to protect the people from the brutal invasions of Scythian tribes.

The question that who are the Gog and Magog has also irritated many a mind throughout ages. Very interesting legends have been woven by the historians around them. However, according to most of the Muslim historians and commentators, Gog and Magog are just like other human beings having no extra ordinary or superhuman physique or features or qualities. They are the two tribes from the Children of Japeth, son of Prophet Noah. Hafiz Ibn Kathir in his book Al-Bidaya-wal-Nihaya writes: "And Japeth is the ancestor of the Tartars. Therefore, Gog and Magog are a branch of the Tartarians and are the Mongolian tribes, and are much more strong, savage and brute than the (other) Tartars." These are the wild tribes of North Eastern Asia and their Chain starts from the Northern Asia and spreads through Tibet and China and towards the west it expands up to Turkistan.

Lesson-175 : Purpose of the Qur'an

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Praise be to Allah Who has revealed the Book to His slave and has not placed in it any crookedness.
2. A straight (Book) so that it may give warning of a terrible punishment from Him (to the disbelievers), and may give glad tidings to the believers who do good deeds that they shall have good reward.
3. Wherein they will live for ever.
4. And it may (also) warn those who say: Allah has taken to Himself, a son.
5. They have no knowledge about it, nor had their fathers. Dreadful is the word which comes from their mouths. They speak nothing but a lie.
6. Perhaps you would kill yourself (O Muhammad) with grief feeling sorrow after them if they do not believe in this message (i.e. the Quran).
7. Verily, We have placed all that is in the earth as an ornament of it, so that We may test them – as to which of them do best deeds.
8. And surely (in the end), We shall reduce all that is on it (i.e. the earth) to a barren mound.
9. Do you think that the companions of the Cave and the Inscription were a wonder among Our signs?
10. (Remember) when those young men took refuge in the cave (after fleeing from their disbelieving people), they said: Our Lord! Give us mercy from Yourself, and facilitate for us our work in the right direction.
11. So We placed upon their ears a covering (to put them into deep sleep) in the cave for a number of years.

أَيُّهَا (١٨) سُورَةُ الْكَافِيَّةِ مَكِّيَّةٌ ذُكِّرَتْ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ
 يَجْعَلْ لَهُ عِوَجًا ۝
 قِيمًا لِّبَيِّنَاتٍ رَاسًا شَدِيدًا ۖ آمِنْ لَدُنْهُ وَيُبَشِّرِ
 الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ
 أَجْرًا حَسَنًا ۝
 مَا كُنْزِينَ فِيهِ أَبَدًا ۝
 وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۝
 مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ
 كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِن يَقُولُونَ إِلَّا
 كَذِبًا ۝
 فَتَعَلَّكَ بَاخِعٌ نَفْسًا عَلَىٰ إثَارِهِمْ إِن لَّمْ يُؤْمِنُوا
 بِهَذَا الْحَدِيثِ أَسَفًا ۝
 إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ
 أَيُّهُمْ أَحْسَنُ عَمَلًا ۝
 وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرًّا ۝
 أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيِّو كَانُوا
 مِنْ آيَاتِنَا حِجَابًا ۝
 إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ
 لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ۝
 فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ۝

12. Then We raised them up (from deep sleep) so that We might know which of the two parties (the believers and the non-believers) would best calculate the time that they had stayed (in the cave).

Lesson-176 : People of the Cave

13. We narrate unto you (now) their story with truth. Verily, they were some young men who believed in their Lord, and so We increased them in guidance.

14. And We made their hearts firm when they stood up and said: Our Lord is (the same Who is) the Lord of the heavens and the earth. We shall never call upon any god other than Him, for if we do this, we would then utter something abnormal.

15. These our people have taken for gods others than Him. Why do they not bring for them a clear authority? And who does greater wrong than the one who invents a lie about Allah?

16. And when you have withdrawn from them and from that which they worship beside Allah, then you should seek refuge in the cave; your Lord will extend for you His mercy and will provide for you facilities in your affairs.

17. And you might have seen how the sun looked, when it rose, as if moving away from their cave to the right, and when it set, it looked like turning away from them to the left, while they lay in the midst of the cave. This is from the signs of Allah. He whom Allah guides, he is indeed rightly guided; and he whom He sends astray, for him you will not find a guiding friend.

18. And you would have deemed them awake though they were asleep, and We turned them on their right and on their left sides, and their dog lay stretching out his paws on the threshold. If you had looked at them you would have certainly turned away from them in flight and you would have surely been filled with awe of them.

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا ۚ

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ
أُمُوتَارِبِيهِمْ وَزِدْنَاهُمْ هُدًى ۝٣٣

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ
السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا
لَقَدْ قُلْنَا إِذْ أَشْطَطْنَا ۝٣٤

هُوَ لَا تَقُومُنَا أَتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْ كَانُوا يَتَوَكَّلُونَ
عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى
عَلَى اللَّهِ كَذِبًا ۝٣٥

وَإِذْ أَعْرَضْتُمْ عَنْهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْأَى
إِلَى الْكَهْفِ يَنْشُرُ لَكُمْ كُورَكُمْ مِنْ رَبِّكُمْ مِنْ رَحْمَتِهِ وَيُخَوِّفُ
لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا ۝٣٦

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزْوُرُ عَنْ كَهْفِهِمْ
ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ
الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ
اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ
فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ۝٣٧

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ
الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ
بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَ
لَلَّيْتُ مِنْهُمْ رُعْبًا ۝٣٨

19. And thus did We raise them up (from the long sleep) that they might question one another. One from among them asked: How long have you stayed here? Some said: We have stayed a day or part of a day. Others said: Your Lord (alone) knows best how long you have stayed. Now send one of you with this silver coin of yours to the city, and let him see which food is purest there and so he should bring some of that to you. And let him be careful and let no man know of you.

20. Surely, if they prevail on you, they will stone you to death or turn you back into their religion, and in that case you will never attain success.

21. And thus did We make the people to know them so that they might know that the promise of Allah is true, and that there is no doubt about the Hour (i.e. the Doomsday). When the people (of the city) disputed among themselves about their case, they said: Construct over them a building. Their Lord knows best concerning them. Those who prevailed upon their affairs said: We will definitely build a place of worship over them.

22. Now some will say: They were three and their dog being the fourth of them. The others will say: They were five and their dog was the sixth of them, making conjectures about the unseen. And some others will say: They were seven and their dog the eighth. Say (O Prophet): My Lord is best aware of their number. None knows them but a few. So dispute not about them except in a cursory way. And ask not any of them to pronounce about them.

23. And say not of anything: I will certainly do it tomorrow.

24. Except if Allah will. And remember your Lord when you forget, and say: Perhaps my Lord may guide me to a nearer way of truth than this.

25. And (it is said) they stayed in their cave three hundred years plus nine.

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ
كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضُ يَوْمٍ قَالُوا
رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ
هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا
فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ
بِكُمْ أَحَدًا ①

لَا تَهْجُرْهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجِعُوكُمْ أَوْ يُعَذِّبُوكُمْ
فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا ②

وَكَذَلِكَ أَتَيْنَاهُم لِيُعْلَمُوا أَنَّ وَعْدَ اللَّهِ
حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَازَعُونَ
بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ بُيُوتًا رَبُّهُمْ
أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَى أَمْرِهِمْ لَنَتَّخِذَنَّ
عَلَيْهِمْ مَسْجِدًا ③

سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ
سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ
سَبْعَةٌ وَنَا مِنْهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ
بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارَ فِيهِمْ
فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ
عَنْ مَنِ هُمْ أَحَدًا ④

وَلَا تَقُولُوا لَنْ يَشَاءَ إِيَّايَ فاعِلُ ذَلِكَ عَدَا ⑤
إِلَّا أَنْ يَشَاءَ اللَّهُ وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ
عَسَى أَنْ يَهْدِيَنَّ رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا ⑥
وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا
تِسْعًا ⑦

تصاعد القرآن بأخبار عدد المرحومين بأن الله أعلم بهم من النصف الأول والآخر الثاني من النصف الأخير ١٥

26. Say: Allah knows best how long they stayed. With Him is the knowledge of the unseen of the heavens and the earth. How clear of sight is He and Keen of hearing. There is no protector for them beside Him. And He makes none to share in His command.

Lesson-177 : Parable of two men

27. And recite that (O Muhammad) which has been revealed to you of the Book (the Quran) of your Lord. None can change His words and you will find no refuge except with Him.

28. And keep yourself steadfastly with those who call on their Lord at morning and evening, seeking His pleasure; and let not your eyes turn away from them desiring the glamour of the life of the world; and do not obey him whose heart We have made heedless of Our remembrance and who follows his lust and who transgresses in the conduct of his affairs.

29. And say: It is the truth from your Lord. So whoever wants, let him believe, and whoever wants, let him disbelieve. Verily, We have prepared for the wrong-doers a Fire whose walls will surround them. And if they cry for water, they will be showered with water like molten brass which will burn their faces. What a terrible drink and what bad resting- place!

30. Verily, as for those who believe and do good deeds – We surely do not let the reward of one whose deeds are good to go waste.

31. They are the ones for whom there will be the Everlasting Gardens (Eden Paradise), underneath which rivers flow; therein they will be adorned with bracelets of gold, and they will wear green robes of fine silk and rich brocade, and they will recline on raised thrones. How excellent is the reward and how beautiful is the resting-place!

32. Give them example of two men. Unto one of them We had given two gardens of grapes, and We had surrounded both with date palms and had put between them cultivated fields.

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشِيرُكَ فِي حُكْمِهِ أَحَدًا ۝

وَأْتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ۝
وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُتُورًا ۝

وَقُلِ الْحَقُّ مِنْ رَبِّكَ مَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ۝

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نَضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ۝
أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُجَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِينَ فِيهَا عَلَى الْأَرَائِكِ نِعَمٌ ۝
كَثِيرٌ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ۝

وَأَضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ۝

33. Each of those two gardens gave its fruit and did not withhold anything thereof, and We caused a river to gush forth in the midst of them.

34. And he had abundant produce. So (one day) he said to his companion while conversing with him: I am more than you in respect of wealth and stronger in respect of men.

35. And he entered in his garden while he had wronged his soul (by arrogance). He said: I do not think that this will ever perish.

36. And I do not think that the Hour (i.e. the Day of Judgment) will ever come, and even if I am brought back to my Lord I will certainly find a better place than this.

37. And his companion answered while conversing with him: Do you disbelieve in Him Who created you of dust, then from a drop of semen, then fashioned you into a full man.

38. But He is Allah, my Lord and I ascribe none as partner to my Lord.

39. And why did you not say when you entered your garden: That which Allah wills (would happen). There is no power except with Allah. Though you see me less than you in wealth and children.

40. Yet it may happen that my Lord will grant me better than your garden and will send on it a bolt from heaven, and it will become a plain land.

41. Or its water becomes deep-sunken in the earth so that you will never be able to seek it.

42. So his fruit was all encircled (destroyed). Then he wrung his hands with grief for all that he had spent on it while it lay waste on its roofs fallen down. And he could only say: Would that I had not ascribed any partner to my Lord!

كَلَّمَا الْجَنَّتَيْنِ اَتَتْ اُكْلَهُمَا وَلَمْ تُطْمَئِنَّهُ شَيْئًا
وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا ﴿٣٣﴾

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ اَنَا
اَكْثَرُ مِنْكَ مَالًا وَاَعَزُّ نَفَرًا ﴿٣٤﴾

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا اُظُنُّ
اَنْ يَنْبَغَ هَذِهِ اَبَدًا ﴿٣٥﴾

وَمَا اُظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُودْتُ اِلَى
رَبِّي لَاجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٦﴾

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ اَكْفَرْتَ بِالَّذِي
خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ
رَجُلًا ﴿٣٧﴾

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا اُشْرِكُ بِرَبِّي
اَحَدًا ﴿٣٨﴾

وَلَوْلَا اِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ
لَا قُوَّةَ اِلَّا بِاللَّهِ اِنْ تَرَى اَنَا اَقَلَّ مِنْكَ مَالًا
وَوَلَدًا ﴿٣٩﴾

فَعَسَى رَبِّي اَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَ
يُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَيُصْبِحَ صَعِيدًا
زَلَقًا ﴿٤٠﴾

اَوْ يُصْبِحَ مَاءً غَورًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾

وَاُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنْفَقَ
فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ لِيَلَيْتَنِي
لَمْ اُشْرِكْ بِرَبِّي اَحَدًا ﴿٤٢﴾

43. And for him there was no troop of men to help him against Allah, nor could he take revenge.

44. (So he came to know) that real protection only comes from Allah, the True One. He is the Best to reward and the Best in requiting.

Lesson-178 : The Day of Resurrection

45. And give unto them the example of the life of this world. It is like water which We send down from the sky and the vegetation of the earth mingles (and flourishes) with it, but afterwards the vegetation turns into dry broken pieces that the winds scatter. And Allah is Powerful over everything.

46. The wealth and children are an ornament of the life of the world. But the good deeds which last forever are better in the sight of your Lord for reward and better in respect of hope.

47. And (you should think of) the Day when We shall set the mountains in motion and you will see the earth as a levelled plain, and We shall assemble them all together leaving not even one of them behind.

48. And they will be brought before your Lord in rows, and Allah will say to them: Now you have come back to Us as We created you at the first time. But you had thought that We had not fixed any time of meeting for you.

49. And then the Book (or record of Deeds) will be set up and you will see the guilty fearful of that which is recorded in it. They will say: Woe to us! What kind of a book is this that leaves not a small thing nor a big thing but has recorded it. And they find all that they had done placed before them, and your Lord will not wrong anyone.

50. And (remember) when We commanded the angels: "Fall prostrate before Adam". So they all prostrated except Iblis. He was of the Jinn, so he disobeyed the command of his Lord. Will you then (O mankind) take him (Iblis) and his offspring as your protecting friends instead of Me, when they are enemy to you? What a bad substitute the wrong-doers have chosen?

وَلَوْ تَتَوَكَّلْ لَكَ فِئَةٌ يَنْصُرُوكَ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٣﴾

هَٰذَا لَكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾

وَاصْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾

الْأَمْوَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرًا أَمَلًا ﴿٤٦﴾
وَيَوْمَ نَسِفُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَنَحْشُرُهُمْ فَامْرَأَتُهُمْ أَحَدًا ﴿٤٧﴾

وَعَرَّضُوا عَلَىٰ رَبِّكَ صَفًا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ رَعِمْتُمْ أَلَّنْ نَجْعَلَ لَكُم مَّوْعِدًا ﴿٤٨﴾

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُوَيْلِنَا مَا لَ هَٰذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا فِي حَاضِرًا وَلَا يَظُنُّ رَبُّكَ أَحَدًا ﴿٤٩﴾

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

51. I did not call them to witness the creation of the heavens and the earth, nor their own creation; nor did I take the beguilers as My helpers.

52. And (think of) the Day when Allah will say: "Call those whom you thought to be My partners". They will call them, but they will not answer them, and We shall make a gulf of doom between them.

53. And the criminals will see the Fire of Hell and they will apprehend that they are going to fall in it; but they will find no way of escape from it.

54. And verily We have displayed for mankind repeatedly in this Quran all types of similitudes, but man is more quarrelsome than anything.

55. And nothing prevents mankind from believing when the guidance comes to them and from asking forgiveness of their Lord except that (they wait) for the way of the former people to overtake them or that they should be confronted with the doom.

56. We do not send the messengers except as bearers of glad tidings and warners, but those who disbelieve contend with falsehood in order to defeat the truth thereby. And they treat My revelations and that wherewith they are warned as a jest.

57. And who does more wrong than he who has been reminded of the revelations of his Lord, but he turns away from them and forgets what his hands have sent forth. Verily, We have placed veils on their hearts lest they understand this (Quran) and in their ears a deafness (lest they hear it). And even if you call them to guidance, they will never be guided.

58. And your Lord is Most Forgiving, Full of Mercy (O Prophet). Were He to take them to task for what they have earned, He would have hastened on the doom for them. But there is an appointed time for them from which they will find no refuge.

مَا أَشْهَدُ لَهُمُ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَأَلْخَقَ
أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَصَدًا ۝

وَيَوْمَ يَقُولُ نَادُوا شُرَكَاءِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ
فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ۝

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَكُنْهَمُ مَوَاقِعُهَا وَلَمْ
يَجِدُوا عَنْهَا مَصْرِفًا ۝

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ
مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ۝

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى
وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ
أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ۝

وَمَا أَرْسَلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ
وَيَجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ
الْحَقَّ وَيَتَّخِذُوا الْآيَاتِي وَمَا نَذَرُوا لَهُمْ ۝

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا
وَلَيْسَ مَا قَدَّمَتْ يَدَاكَ إِلَّا تَأْجِلَ بَعْلًا عَلَى قُلُوبِهِمْ أَفَتُؤَمِّتُهُمْ
أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرٌ وَإِنْ تَدْعُهُمْ إِلَى
الْهُدَى فَلَنْ يَهْتَدُوا إِلَّا ذَا الْأَبَدِ ۝

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهم بِمَا
كَسَبُوا الْعَجَلُ لَهُمُ الْعَذَابُ بَلْ لَهُمْ مَوْعِدٌ
لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا ۝

59. And all those townships (which were destroyed)! We destroyed them when they did wrong. And We had appointed a fixed time for their destruction.

Lesson-179 : Moses and Khidhar

60. And (remember) when Moses said to his young servant: I will not give up (travelling) until I reach the junction of the two rivers, although I have to march on for ages.

61. So when they reached the junction of the two rivers, they forgot their fish and it took its way into the river as in a tunnel.

62. And when they had gone further, Moses said to his servant: Bring us our breakfast. Indeed we have suffered much fatigue in this, our journey.

63. He said: Did you see when we were taking rest beside the rock, I forgot the fish and it made its way into the river in a strange manner; and none but Satan caused me to forget to mention it (to you).

64. Moses said: That is the place we were looking for. So they went back retracing their footsteps.

65. There they found one of Our slaves (Khidhar) on whom We had bestowed mercy from Ourselves and had taught him knowledge from Our presence.

66. Moses said to him: May I follow you so that you teach me from that Knowledge (or Guidance) which you have been taught?

67. He (Khidhar) said: Verily! You will not be able to keep patience with me.

68. And how can you have patience about that of which you have no knowledge.

69. Moses said: If Allah wills, you will certainly find me patient and I shall not disobey you in any way.

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا
لِغُلَامِكُمْ مَّوْعِدًا ۝

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ
مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ۝
فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ
سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ۝

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ إِنِّي نَافِلْتُ لَكُمَا
مِنْ سَفَرِنَا هَٰذَا أَنْصَبًا ۝

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ
الْحُوتَ وَمَا أَنَسِيهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ
وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ۝

قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّ عَلَىٰ آثَارِهِمَا
قَصَصًا ۝

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ
عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا ۝

قَالَ لَهُ مُوسَىٰ هَلْ أَتَبِعَكَ عَلَىٰ أَنْ تُعَلِّمَ
مِمَّا عُلِّمْتَ رُشْدًا ۝

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ۝

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُخِط بِهِ خُبْرًا ۝

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي
لَكَ أَمْرًا ۝

70. He said: Well, if you want to follow me, then do not ask me about anything till I myself mention it to you.

71. So they both set out till, when they embarked in a ship, he made a hole therein. Moses said: Have you made a hole in it to drown its people? Surely, you have done a dreadful thing.

72. He said: Did I not tell you that you will not be able to have patience with me?

73. Moses said: Do not take me to task for what I forgot and be not hard upon me for my fault.

74. Then they both set forth till they met a boy and he killed him. Moses said: Have you killed an innocent person though he had not killed anybody? You have indeed done a horrible thing.

75. He said: Did I not tell you that you will not be able to have patience with me?

76. Moses said: If I question you about anything after this, you may not keep me in your company. Then you have indeed an excuse in my case.

77. So both of them journeyed on till when they came to the people of town, they asked them for food, but they refused to entertain them. Then they found therein a wall which was about to collapse, and he repaired it. Moses said: If you had wished, you could have certainly taken some wages for it.

78. He said: This is the parting between me and you! Now I will tell you the interpretation of those things over which you could not keep your patience.

79. As for the ship, it belonged to some poor people who were working in the river (to earn their livelihood). I intended to damage it because there was a king behind them who was seizing every ship by force.

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى
أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا ۝

فَانْطَلَقَا فَتَحَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا
قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا
إِمْرًا ۝

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ۝
قَالَ لَا تُؤْخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ
أَمْرِي عُسْرًا ۝

فَانْطَلَقَا فَتَحَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتِ
نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا
ثُكْرًا ۝

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ۝
قَالَ إِن سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَ هَٰذَا فَلَا تُصْرِحْ بِي
قَدْ بَلَغْتَ مِن لَدُنِّي عُذْرًا ۝

فَانْطَلَقَا فَتَحَّى إِذَا آتَىٰ أَهْلَ قَرْيَةٍ اسْتَطْعَمَا
أَهْلُهَا فَأَبَوْا أَنْ يُصَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا
يُرِيدُ أَنْ يُنْقَضَ فَاَقَامَهُ قَالَ لَوْ شِئْتُ
لَتَخَذْتُ عَلَيْهِ أَجْرًا ۝

قَالَ هَٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ
مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ۝

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ
فَارْتَدَّتْ أَنْ أَعْيَبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ
كُلَّ سَفِينَةٍ غَصْبًا ۝

80. And as for the boy, his parents were believers and we feared lest he should grieve them by his rebellion and disbelief.

81. So we intended that their Lord should give them in his place one better in purity and nearer in affection.

82. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them; their father was a righteous man, so your Lord desired that they should attain age of full strength and take out their treasure. All this was done as mercy from your Lord; I did it not on my own accord. This is the interpretation of those things over which you could not keep patience.

Lesson-180 : Zulqarnain

83. They ask you of Zul-Qarnain. Say: I recite to you some of his story.

84. Verily! We made him strong in the land and gave him all kinds of resources.

85. So he undertook an expedition.

86. Till, when he reached the place of setting of the sun, he found it setting in a muddy spring and he found near it a people. We said (to him): O Zul-Qarnain! You may punish them or treat them with kindness (as you like).

87. He said: Whoever does wrong, we shall punish him, and then he will be brought back to his Lord who will punish him with a terrible punishment.

88. But he who believes and does good deeds, for him is the excellent reward, and we shall speak to him soft words from our command.

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا
أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ۝

فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً
وَأَقْرَبَ رُحْمًا ۝

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

وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوهُ
عَلَيْكُمْ مِنْهُ ذِكْرًا ۝

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَاتَّبَعْنَاهُ مِنْ كُلِّ
شَيْءٍ سَبَبًا ۝

فَاتَّبَعَ سَبَبًا ۝

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ
فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا
الْقَرْنَيْنِ إِنَّمَا أَنْتَ تُعَذِّبُ وَإِنَّمَا أَنْتَ تُتَخَذُ فِيهِمْ
حُسْنًا ۝

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ
رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا ۝

وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ الْحُسْنَىٰ
وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ۝

89. Then he set on another expedition.

90. Till, when he reached the place of rising of the sun, he found it rising on a people for whom We had not made any shelter from it.

91. So it was. And We were fully aware of what he had.

92. Then he set on another expedition.

93. Till, when he reached between two mountains, he found near them a people who could hardly understand a word.

94. They said: O Zul-Qarnain! Verily, (the barbarian people of) Gog and Magog are doing great mischief in the land. Should we pay you tribute on condition that you may erect a barrier between us and them?

95. He said: That with which my Lord has established me is better (than what you can offer). Do but help me with manpower (workers), I will build a strong barrier between you and them.

96. Give me pieces of iron. Till, when he had levelled up the gap between the two mountains, he said: Blow. Till, when he had made it red hot. He said: Bring me molten copper to pour on it.

97. So they (Gog and Magog) were made unable to surmount it or to dig through it.

98. He said: This is a mercy from my Lord; but when the promise of my Lord comes to be fulfilled, He will level it to the ground. And the promise of my Lord is ever true.

99. And on that Day (The Gog and Magog come out), We shall let them surge like waves on one another, and the Trumpet will be blown, and We shall gather them all together.

Lesson-181 : Disbelievers

100. On that Day (the Day of Judgment), We shall present Hell to the disbelievers, plain to see.

ثُمَّ اتَّبَعَ سَبِيلًا ۝٩٠

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ يَجْعَلْ لَهُم مِّنْ دُونِهَا سِتْرًا ۝٩١

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ۝٩٢

ثُمَّ اتَّبَعَ سَبِيلًا ۝٩٣

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ۝٩٤

قَالُوا يٰذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ قَهْلُ يُجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ۝٩٥

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ۝٩٦

أَتُونِي زُرًّا الْحَدِيدَ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ أَتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ۝٩٧

فَمَا اسْطَاعُوا أَن يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ۝٩٨

قَالَ هَٰذَا رَحْمَةٌ مِنِّي فَآذِ إِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ۝٩٩

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جُمُعًا ۝١٠٠

وَعَرَّضْنَاهُمْ يَوْمَئِذٍ لِلْكَفْرِ عَرَضًا ۝١٠١

101. Those whose eyes were under a covering from My remembrance and who were unable to hear.

102. Do the disbelievers think that they can take My bondmen as patron beside Me. Verily, We have prepared Hell for the entertainment of disbelievers.

103. Say: Should we inform you who will be the greatest losers in respect of their deeds?

104. Those whose efforts were wasted in this life of the world while they thought they were doing good deeds.

105. Those are they who disbelieved in the revelations of their Lord and in the meeting with Him. So their deeds will go waste, and on the Day of Resurrection, We shall not give them any weight.

106. That is their reward; the Hell, because they disbelieved and made mockery of My revelations and My messengers.

107. Verily, those who believe and do good deeds, for them are the Gardens of Paradise for entertainment.

108. Wherein they will abide forever. They will have no desire for removal therefrom.

109. Say (O Muhammad): If the sea were ink for (writing down) the words of my Lord, surely, the sea would be exhausted before the words of my Lord are exhausted even if We brought the like of it for its help.

110. Say: I am but a man like you. It is revealed to me that your God is only One God. Therefore, whoever hopes to meet his Lord, let him do good deeds and join none in the worship of his Lord.

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا
لَا يَسْمَعُونَ سَعَاءًا ۝

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ
دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ
نَزْلًا ۝

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ۝
الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ
يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ۝

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ
فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ
وِزْنًا ۝

ذَٰلِكَ جَزَاءُ هُجْرَتِهِمْ بِمَا كَفَرُوا وَاتَّخَذُوا
آيَاتِي وَرُسُلِي هُزُوًا ۝

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ
جَنَّاتُ الْفِرْدَوْسِ نُزْلًا ۝

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ۝
قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ
مَبْلً أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ
مَدَدًا ۝

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ
إِلَهُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ
فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ
رَبِّهِ أَحَدًا ۝

SURAH-19**MARYAM**

This Makkan Surah takes its name from its verse 16 where the name of Mary, mother of Jesus, has appeared. It is historically established that the Surah was revealed by the fifth year of Prophet's mission as its verses 1-40 were recited by Prophet's cousin Jaafar-bin-Abi Talib before Negus, the Christian ruler of Abyssinia (now called Ethiopia), when a batch of Muslims had sought refuge in that country. Since the Quraish had resorted to the worst type of persecution, torture, oppression and coercion of the Muslims and the victims were mostly the poor people and the slaves, so the Prophet allowed a number of the poorer converts to emigrate to Abyssinia, a Christian country, whose king, the Prophet told, was a just ruler and so they would not be subjected to persecution there. Encouraged by Prophet's permission, a group of eleven men and four women left for Abyssinia in the fifth year of Prophet's mission. The Quraish of Makkah sent a deputation under Amr-bin-Al'as with precious gifts to urge the Negus to extradite the Muslim refugees from his country. The Negus, however, did not agree to the request of the deputation, without hearing the Muslim refugees. So he called the immigrants to his court and questioned them of their religion. At this, Jaafar bin Abi Talib, the head of the Muslim immigrants, made a very impressive speech in which he explained: "O King! We were a people immersed in ignorance, worshipping idols, eating carrion, given to lewdness, severing the ties of kinship, the strong among us preying on the weak: then God sent us a messenger of our own whose lineage, honesty, trustworthiness and chastity we knew. He called us to worship Allah, the One God, give up the worship of the idols and become righteous people. So we trusted in him and believed in him. At this our people became hostile to us and started torturing, ridiculing and humiliating us. So we came to your land seeking your protection". After hearing him the king declared his resolve that he would not expel the refugees.

However, the delegation of the Quraish was not prepared to let the Muslims live in peace in Abyssinia. So they again approached the king through the courtiers and requested him to ask the Muslims to state their position about Jesus whom they did not believe to be God and son of God. At this the king asked Jaafar: Have you got anything of that which your Prophet has brought from Allah (concerning Jesus)? Thereupon Jaafar recited before the king the first forty verses of this Surah. The king was moved by the recitation and, according to some reports, he declared: "By God, the position of Jesus was not more nor less (even by a straw) than what you have stated." Therefore the Surah must have been revealed and known before the departure of the immigrants to Abyssinia.

The subjects of the Surah, briefly speaking, are:

- The story of Zachariah and birth of John the Baptist is told in verses 2-15
- The story of Mary and of birth of Jesus is told. Jesus declares that he is the slave and messenger of Allah. (verses 16-34)
- The fundamental teaching is that it befits not the Majesty of Allah that He should take unto Himself a son. Thus the Christian doctrine of sonship of Jesus is rejected.
- Story of Abraham is told in verses 41-50.
- Mention of Moses, Aaron, Ismael, Idrees has been made in verses 51-57
- The fate of good-doers and wrong-doers and Paradise and Hell are described.
- Those who say Allah has a son, they utter a disastrous thing.

Mary, mother of Jesus, has been addressed as sister of Aaron in verse 28 of this Surah and daughter of Imran in verse 12 of Surah 66, while Mary's mother has been called as wife of Imran in verse 35 of its chapter 3 by the Qur'an. This has led some of the Western scholars to level a charge of anachronism against the Qur'an and the Prophet of Islam. Since the name of the father of Prophet Moses was Imran and the name of his brother was Aaron, they say that Prophet Muhammad (PBUH) has confused Mary, the mother of Jesus, with Miriam, the sister of Moses. However, this charge is absolutely absurd. According to Marmaduke Pickthall: "Most Muslims believe, on the authority of the Qur'an, that the grandfather of Jesus Christ was named Imran which may also have been the name of the father of Moses. In verse 19:28 where Mary is addressed as sister of Aaron, they hold the ancestral sense to be more probable, while denying that there is any reason to suppose that the virgin Mary had not a brother named Aaron." Following Tradition shows how the Prophet himself has turned down this objection of the Christians.

Mughira bin Shu'ba reported: When I came to Najran, they (the Christians of Najran) asked me: You read "O sister of Aaron" (regarding Hadrat Maryam) in the Qur'an, whereas Moses was born much before Jesus. When I came back to Allah's messenger, I asked him about that, whereupon he said: The people (of the old times) used to give names to their persons after the names of Apostles and pious persons who had gone before them. (Muslim: Kitab Al-Adab).

Lesson-182 : Zachariah

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Kaf. Ha. Ya. Ain. Sad.
2. This is a mention of the mercy of your Lord to His slave, Zachariah.
3. When he invoked his Lord secretly in a prayer.
4. Saying: My Lord! Verily my bones have weakened and my head is shining with grey hair, and I have never been unblessed in my prayer to you, O my Lord!
5. And verily, I fear my kinsmen after me, since my wife is barren. So bless me with an heir from Your grace.
6. Who shall inherit of me and inherit of the house of Jacob. And make him, my Lord, an acceptable.
7. Allah said: O Zachariah! We give you the good news of a son whose name will be John. We have not given that name to anyone before him.
8. He said: O my Lord! How can there be a son for me when my wife is barren and I have reached an extreme old age.
9. It was said to him: So shall it be. Your Lord says: It is easy for Me, just as I created you before when you were nothing.
10. He (Zachariah) said: My Lord! Appoint for me a sign. Allah said: Your sign is that for three nights you will not be able to speak to the people despite being sound in health.
11. Then he came out to his people from the chamber, and told them through gestures: Glorify Allah in the morning and in the evening.
12. (And it was said to his son when he came of age): O John! Hold firmly to the Scripture. And We had granted him wisdom when he was yet a child.
13. And (also granted him) compassion from Our grace and purity (from sins), and he was a pious

اِيَّاكُمْ (١٩) سُورَةُ مَرْيَمَ هَكَذَا رُكُونُهَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
كَهَيْصَ قَفٍّ

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ ذَكَرِيَّا ٥

إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا ٦

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ

شَيْبًا أَوْ لَوْ أَنَّكَ بَدَّلْتَ رَبِّي شَيْئًا ٧

وَأِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي

عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ٨

يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ

رَضِيًّا ٩

يُذَكِّرُنَا تِلْكَ الْبُيُوتُ بِغُلَامِهِ يَحْيَى لَمْ يَجْعَلْ

لَهُ مِنْ قَبْلُ سَمِيًّا ١٠

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا

وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ١١

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَدًى وَقَدْ

خَلَقْنَاكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ١٢

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ

النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ١٣

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ

أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ١٤

يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ

صَبِيًّا ١٥

وَحَنَانًا مِنْ لَدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ١٦

man.

14. And made him dutiful to his parents, and he was not arrogant nor disobedient.

15. Peace be on him the day he was born and the day he dies and the day he will be raised to life.

Lesson-183 : Birth of Jesus

16. And make mention (O Muhammad) of Mary in the Scripture (the Quran) when she withdrew from her family to a place in the East.

17. She chose seclusion from them. Then We sent to her Our spirit (i.e. angel) and it appeared before her in the form of a complete man.

18. She said: Surely, I seek refuge with the Most Beneficent from you if you are God-fearing.

19. He said: I am only a messenger of your Lord that I may give you (the good news of) a faultless son.

20. She said: How can I have a son when no man has ever touched me nor have I been unchaste.

21. He (the angel) said: So it will be. Your Lord says: It is easy for Me. And We may make him a sign for mankind and a mercy from Us. And this thing has already been decreed.

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

23. Then the pains of childbirth drove her to the trunk of a palm tree. She cried (in grief): Would that I had died before this and had become a thing forgotten.

24. An angel spoke to her from below her: Grieve not! Your Lord has provided a stream beneath you.

25. And shake the trunk of palm-tree toward you, it will drop fresh ripe dates upon you.

وَرَبُّكَ الْكَرِيمُ ۝۱۵
وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ۝۱۶

وَإِذْ كَرَّمْنَا مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ۝۱۷

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ۝۱۸

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ۝۱۹
قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ۝۲۰

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ يَكُنْ لِي بَعْضٌ ۝۲۱

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيْدٍ وَلَبَعْلَهُ آيَةٌ ۝۲۲
لِلنَّاسِ وَرَحْمَةٌ مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا ۝۲۳

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ۝۲۴
فَأَجَاءَهَا الْمَخَاضُ إِلَى جَنْعِ النَّخْلَةِ ۝۲۵
قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ۝۲۶
فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ۝۲۷

وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا ۝۲۸

26. So eat and drink and cool (your) eye. And if you see any human being, say: Verily, I have vowed a fast to the Most Beneficent and will not speak to any human being today.

فَكُلْ وَاشْرَبْ وَتَرَيَّ عَيْنًا قَا مَاتَرَيَّ مِّنَ الْبَشَرِ
أَحَدًا أَفَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ
أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ٥٦

27. Then she brought the baby to her people, carrying him. They said: O Mary! You have come with an amazing thing.

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَسْرِيمُ لَقَدْ جِئْتِ
شَيْئًا فَرِيًّا ٥٧

28. O sister of Aaron! Neither your father was a bad man nor your mother was an unchaste woman.

يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا
كَانَتْ أُمُّكَ بَغِيًّا ٥٨

29. At this she pointed to the baby: They said: How can we talk to one who is a babe in the cradle?

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي
الْمَهْدِ صَبِيًّا ٥٩

30. He (the babe Jesus) spoke out: Verily, I am the slave of Allah. He has given me the Scripture (Gospel) and has made me a prophet.

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي
نَبِيًّا ٦٠

31. And He has made me blessed wheresoever I may be, and has enjoined upon me prayers and Zakat (obligatory charity) as long as I live.

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ
وَالزَّكَاةِ مَا دُمْتُ حَيًّا ٦١

32. And dutiful to my mother and has not made me arrogant and rebellious.

وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ٦٢

33. Peace on me the day I was born, and the day I die, and the day I will be again raised to life.

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ
أُبْعَثُ حَيًّا ٦٣

34. Such was Jesus, son of Mary. It is a true description of him about which they are in doubt.

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ
يَسْتَكُونُونَ ٦٤

35. It befits not the Majesty of Allah that He should take to Himself a son. Glory be to Him. When He decrees a thing, He says to it only: Be! And it is.

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَنَهُ إِذَا
قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ٦٥

36. Jesus declared: And verily, Allah is my Lord and your Lord. Therefore, worship Him alone. This is the right way.

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَٰذَا صِرَاطٌ
مُّسْتَقِيمٌ ٦٦

37. But the sects among them differ (concerning Jesus). Then woe unto the disbelievers from the meeting of a great Day.

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ
كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ٦٧

38. They will see and hear very clearly on the Day they will come to Us. But the evil-doers are today in manifest error.

39. And warn them (O Muhammad) of the Day of Regret when the case will be decided. But at present they are paying no heed and they do not believe.

40. And (ultimately) it is We Who will inherit the earth and all that is on it, and unto Us they will be returned.

Lesson-184 : Abraham and other prophets

41. And make mention (O Muhammad) of Abraham in the Scripture. Verily, he was a truthful Prophet.

42. (Remember) when he said to his father! O my father! Why do you worship that which can neither hear nor see nor can it profit you in anything?

43. O my father! There has come to me knowledge of that which did not come to you. So follow me, I will lead you to the straight way.

44. O my father! Worship not the Satan. Certainly, the Satan is disobedient to the Beneficent.

45. O my father! Verily, I fear lest a torment from the Beneficent afflict you and you may become a companion of the Satan.

46. He (Abraham's father) said: Do you reject my gods, O Abraham? If you do not refrain (from doing this), I shall surely stone you (to death). So get away from me forever.

47. He (Abraham) said: Peace be on you. I will ask forgiveness of my Lord for you. Verily, He is ever kind to me.

48. And I will leave you and those whom you invoke beside Allah and I will pray to my Lord, and I hope that I will not be disappointed in my prayer to my Lord.

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُوتَنَّاكَ لِكِنِ الظَّالِمُونَ
الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٨﴾
وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ
فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾
إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا
يُرْجَعُونَ ﴿٤٠﴾

وَاذْكُرْنِي الْكَذِّبِ إِبْرَاهِيمَ إِذْ كَانَ صِدِّيقًا
نَبِيًّا ﴿٤١﴾
إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا
يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾
يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ
فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾
يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ
لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾
يَا أَبَتِ إِنِّي أَخَافُ أَنْ يُسَكَّنَكَ عَذَابٌ مِنَ الرَّحْمَنِ
فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾
قَالَ أَرَأَيْتَ أَنْتَ عَنْ الْهَيْئِ يَا إِبْرَاهِيمُ لِمَ لَمْ
تَذَرِ لَأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا ﴿٤٦﴾
قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُكَ رَبِّي إِنَّهُ كَانَ
بِي حَفِيًّا ﴿٤٧﴾
وَأَعِزَّنِي لَكُمْ وَمَاتَ دُعُونَ مَنْ دُونَ اللَّهِ
وَأَدْعَاؤِي تَعَسَى أَلَّا أَكُونَ بِدُعَاءِ رَبِّي
شَقِيًّا ﴿٤٨﴾

49. So, when he had left them and the things which they worshipped beside Allah, We gave him Isaac and Jacob, and We made each of them a Prophet.

50. And We gave them of Our mercy and We made for them the tongues (of posterity) to mention them with great honour.

51. And make mention of Moses in the Book. Surely, he was a chosen person, and he was a messenger (of Allah), a Prophet.

52. And We called him from the right side of Mount Toor, and brought him near to Us for conversation.

53. And We gave him out of Our mercy his brother Aaron, a Prophet (as his assistant).

54. And make mention of Ismael in the Book. Surely, he was true of his promise and he was a messenger (of Allah), a Prophet.

55. And he used to enjoin upon his family prayer and obligatory charity (zakat) and he was an amiable person in the sight of his Lord.

56. And make mention of Enoch (Idrees) in the Book. Verily, he was a truthful Prophet.

57. And We raised him to a high place.

58. They are the ones on whom Allah bestowed favours from among the Prophets, of the offspring of Adam and of those whom We carried (in the ship) with Noah, and of the offspring of Abraham and Israel, and from among those whom We guided and chose. When the revelations of the Beneficent were recited unto them, they fell down prostrating and weeping.

59. But they were succeeded by a generation who gave up prayers (Salat) and followed lusts; so they will be soon thrown into Hell.

فَلَمَّا اخْتَارَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ
اللَّهِ وَهَبْنَا لَهُمُ اسْحَاقَ وَيَعْقُوبَ وَكُلًّا
جَعَلْنَا نَبِيِّنًا ۝

وَوَهَبْنَا لَهُمُ مِنْ رَحْمَتِنَا وَجَعَلْنَا لِكُلِّ لِسَانٍ
حَقًّا صَدَقَ عَلَيْهِ ۝

وَإِذْ كُنَّا فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ
رَسُولًا نَبِيًّا ۝

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ
نَجِيًّا ۝

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ۝
وَإِذْ كُنَّا فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ
وَكَانَ رَسُولًا نَبِيًّا ۝

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ
رَبِّهِ مَرْضِيًّا ۝

وَإِذْ كُنَّا فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا
نَبِيًّا ۝

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ۝
أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ
ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ
إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا
تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَسَبَّحُوا
فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا
الشَّهْوَةَ فَسَوْفَ يُلْقَوْنَ غَيًّا ۝

60. Except him who repents and believes and does good deeds. Such will enter Paradise and they will not be wronged in the least.

61. Gardens Everlasting (i.e. the Paradise of Eden), which the Beneficent has promised to His slaves in the Unseen. Verily, His promise is to be always fulfilled.

62. They will hear therein no nonsense, but only 'Peace'. And they will have therein their sustenance in the morning and the evening.

63. Such is the Paradise which We shall make the pious among Our slaves to inherit.

64. And we (the angels) do not come down except by commandment of your Lord. To Him belongs all that is before us and that is behind us and that is between these two, and your Lord never forgets.

65. (He is the) Lord of the heavens and the earth and all that is between them. So worship Him only and be you steadfast in His worship. Do you know anyone who is his name-sake (or equal)?

Lesson-185 : Allah has no partner no son

66. And a man (who is disbeliever) says: When I am dead, shall I then be raised up alive?

67. Does not man remember that We created him before when he was nothing?

68. So by your Lord, verily We shall gather them together and also the devils, then We shall bring them around Hell on their knees.

69. Then We shall definitely drag out from every group all those who were most stubborn in rebellion to the Beneficent.

70. And surely We are best aware of those who are most worthy of entering in it (i.e. the Hell).

71. There is not even one of you who shall not pass over it (the Hell). That is fixed decree of your Lord which must be accomplished.

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا قُلُوبُهُمْ
يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ۝

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ
إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا ۝

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا سُلْهًا وَلَا جُمُوحًا
بُكْرَةً وَعَشِيًّا ۝

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ
تَقِيًّا ۝

وَمَا نُنَزِّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا
خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ۝

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ
وَأَصْطِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ۝

وَيَقُولُ الْإِنْسَانُ إِذَا مَا مِئْتُ لَسَوْفَ أُخْرَجُ
حَيًّا ۝

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَوْ
يَكُنْ شَيْئًا ۝

فَوَرَبِّكَ لَنَحْضُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ
حَوْلَ جَهَنَّمَ جِثِيًّا ۝

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى
الرَّحْمَنِ عِدِيًّا ۝

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيلًا ۝

وَأَن مِّنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا
مَّقْضِيًّا ۝

72. Then We shall deliver those who were pious and leave the evil-doers on their knees therein.

73. And when Our clear verses are recited to them, those who disbelieve say unto those who believe: Which of (our) two parties is better in position and has better assemblies?

74. (Do they not see) how many a generation have We destroyed before them, who were better in respect of wealth and splendour?

75. Say: As for him who is in error, the Beneficent prolongs his respite; until they see what they were promised-whether it be punishment (in this world) or Hour of Doom – then they will come to know who is worse in position and who is weaker in army.

76. And Allah increases in guidance those who walk aright. And the good deeds that last, are better in the sight of your Lord for reward, and better for consequence.

77. Have you seen him who disbelieves in Our revelations and says: I shall surely be given wealth and children (if I will be raised up after death)?

78. Has he been informed of the unseen or has he taken a promise from the Beneficent.

79. Nay, but We shall write that which he says and We shall prolong for him punishment.

80. And We shall inherit all that he says (i.e. his wealth and children) and he will come to Us alone.

81. And they have taken others for gods beside Allah that they might be a source of power (and honour) for them.

82. Nay, but they will deny their worship of them and become opponents to them (on the Day of Judgment).

83. Do you not see that We have set the devils on the disbelievers to instigate them to do evil.

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِّيًّا ۝٧٢

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا ۝٧٣

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَا ۝٧٤ وَرِئِيًّا ۝٧٥

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدَّةً حَتَّىٰ إِذَا أَرَادَ أَمَّا يُوعَدُونَ إِنَّا الْعَذَابُ وَإِنَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرُّ مَكَانًا ۝٧٦ أَوْ ضَعُفُ جُنْدًا ۝٧٧

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَتِ الطَّالِحَاتِ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا ۝٧٨ أَقْرَبَيْتَ الذِّمَىٰ كَفَرًا بَيْنَنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا ۝٧٩

أَطْلَعَ الْغَيْبِ أَمَّا أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ۝٨٠ كَلَّا سَتَكُنُّ مَأْيُقُولُ وَنَمْلُهُ مِنَ الْعَذَابِ مَلًّا ۝٨١ وَتَرِيَّهُ مَا يَفْقُولُ وَيَأْتِينَا فَرْدًا ۝٨٢

وَإِخْذُوا مِنْ دُونِ اللَّهِ إِلَهَةً لِّيَكُونُوا لَهُمْ عِزًّا ۝٨٣

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ۝٨٤

أَلَمْ نَرَاكَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا ۝٨٥

84. So make no haste against them (O Muhammad), We are counting for them only a limited number of days.

85. On the Day when We shall gather the pious like guests of honour before the Beneficent.

86. And We will drive the criminals to Hell like a thirsty herd.

87. They will have no power of intercession, save him who has taken a covenant from the Beneficent.

88. And they say: The Beneficent has taken unto Himself a son.

89. (Say): Indeed you utter a disastrous thing.

90. Whereby almost the heavens are torn, and the earth is split asunder, and the mountains crumble to pieces.

91. That you ascribe to the Beneficent a son.

92. When it is not befitting for (the Majesty of) the Beneficent that He should take a son.

93. There is none in the heavens and the earth but comes to the Beneficent as a slave.

94. Verily He has encompassed them in His knowledge and has kept a full count of them.

95. And each one of them will alone come unto Him on the Day of Resurrection.

96. Verily, those who believe and do good deeds, the Beneficent will create love for them (in the hearts of the people).

97. And We have made (the Quran) easy in your tongue only that you (O Muhammad) may give good tidings with it to the pious and warn therewith the most quarrelsome people.

98. And how many a generation have We destroyed before them. Can you see any of them or hear even a whisper of them?

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ۝٨٤

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدْ ۝٨٥

نَفَرًا وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرُذًى ۝٨٦

لَا يَنْبَغِيكَ الْشَّفَاعَةُ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ۝٨٧

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۝٨٨

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۝٨٩

تَكَادُ السَّمُوتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ۝٩٠

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ۝٩١

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۝٩٢

إِنْ كُلُّ مَنْ فِي السَّمُوتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ۝٩٣

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ۝٩٤

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا ۝٩٥

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ۝٩٦

وَإِنَّمَا يُبَشِّرُهُ بِلسَانِكَ لِلْمُتَّقِينَ وَتُنذِرُهُ كَقَوْلِكَ ۝٩٧

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ يُخَشُّ مِنْهُمْ قَوْمٌ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ۝٩٨

SURAH-20**TAHA**

Ta Ha takes its name from the Arabic letters which form the first verse of this Surah. Early date of revelation of this Surah is established from the fact that both Ibn Hisham and Ibn Saad connect this Surah with conversion of Umar-bin-Al-Khattab which took place in the fifth year of the Prophet's mission. This means that this Surah had already been revealed and was in circulation before this event.

According to a tradition, Umar, who was among the bitterest opponents of Islam in early days, set out one day, sword in hand, with intention to kill Prophet Muhammad (PBUH). On his way he met a person who told him that instead of killing Muhammad (PBUH) and incurring the vengeance of a powerful clan of the Prophet, he should take care of the folk of his own house as his sister Fatimah and her husband Saeed-bin-Zaid had become Muslims. Hearing this, Umar turned towards the house of his sister. There he found his sister and brother-in-law having with them a leaf on which was written Ta Ha which Khabab Ibn Arit was reading to them. When Fatimah saw Umar, she hid the leaf under her thigh. Since Umar had heard the recitation, he at once fell upon his brother-in-law saying: What were you reading? Have you become Muslims? Umar's sister tried to protect her husband and was wounded in the process. Seeing blood upon his sister Umar was sorry for what he had done and asked his sister to show him what Muhammad had brought and what they were reading. Umar's sister told him to wash himself as he was unclean because of his idol worship and no unclean person could touch it. When Umar had washed himself, she gave him the leaf. Umar was moved to read the verses and he at once exclaimed: How excellent are these words? At this Khabab who had hidden himself came out and said: O Umar I hope that Allah has brought you here in answer to the prayer of the Prophet who was saying yesterday: "O Allah! Strengthen Islam with Umar bin Hisham or Umar bin Khattab." Thus Umar was led to the Prophet and he embraced Islam.

The central theme of the Surah is the same as is in the other Surahs revealed at Makkah in that period, namely: The propagation of Tauhid, the rejection of polytheism, guidance to mankind through Prophets and the reward and punishment in the Hereafter for deeds done in the world. The main subject of this Surah is the story of Moses, his birth, his childhood, his flight to Madyan and blessing of Prophethood to him, his meeting with Pharaoh, his contest with magicians, etc. The purpose of relating the story of Moses is to tell Muhammad (PBUH) and his followers that as Moses succeeded despite hardships and trials against the greatest king of the world,

Pharaoh of Egypt, similarly they would succeed against the Quraish despite having no material resources.

Lesson-186 : Moses meets God

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Ta. Ha.
2. We have not revealed this Qur'an to you (O Muhammad) that you should be in hardship.
3. But as a reminder to him who fears (Allah).
4. It is a revelation from Him Who created the earth and the high heavens.
5. The Beneficent Who is established on the Throne.
6. To Him belongs whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them, and whatsoever is under the soil.
7. And if you speak aloud (it is not needed), for He knows what is said secretly and what is yet more hidden.
8. (He is) Allah! There is no God save Him. His are the most beautiful names.
9. Has there come to you the story of Moses?
10. When he saw a fire, he said to his family: You stay here! I have surely seen a fire, (and I would go there); perhaps I may bring you a burning brand therefrom or find someone near the fire to guide us (to the right direction).
11. And when he came to it, he was called: O Moses!
12. Verily, I am your Lord. So take off your shoes. Surely, you are in the holy valley of Tuwa.
13. And I have chosen you (as My messenger). So listen to that which is revealed to you.
14. Verily, I am Allah. There is no God save Me. So worship Me and establish prayer for My remembrance.

أَيُّهَا (٢٠) سُورَةُ طه مَكِّيَّةٌ رُكُوعَانِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 طه ١
 مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ٢
 إِلَّا تَذَكُّرٌ لِّمَن يَخْشَى ٣
 تَنزِيلًا مِّنْ حَقِّكَ الْأَرْضِ وَالسَّمَوَاتِ الْعُلَى ٤
 الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ٥
 لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَ
 مَا تَحْتَ الثَّرَى ٦
 وَإِنْ تَجْهَر بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ
 وَأَخْفَى ٧
 اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ٨
 هَلْ جَاءَكَ حَدِيثُ مُوسَى ٩
 إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا
 تَعْلَىٰ أُنْبِئُكُمْ مِنْهَا يَقْبِضُ أَوْ يُدْهِمُ عَلَى النَّارِ هُدًى ١٠
 فَلَمَّا أَتَاهَا نُودِيَ يٰمُوسَى ١١
 إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِأَوْدٍ مُّقَدَّسٍ
 طَوًى ١٢
 وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ١٣
 إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ
 الصَّلَاةَ لِذِكْرِي ١٤

15. Surely, the Hour (i.e. the Doomsday) is coming. But My will is to keep it hidden, so that every soul may be rewarded for that which it strives to achieve.

16. Therefore, let not a person, who believes not in it and who follows his own lusts, divert you therefrom, lest you perish.

17. And what is that in your right hand, O Moses?

18. He said: It is my staff. I lean on it and I beat down leaves of trees with it for my sheep and in it I also find some other uses.

19. Allah said: Cast it down, O Moses!

20. So he cast it down and behold! It became suddenly a snake moving quickly.

21. Allah said: Catch it and fear not. We shall return it to its former state.

22. And put your hand under your armpit, it will come forth shining white without any disease. (This is) another token.

23. That We may show you some of Our greater signs.

24. Go to Pharaoh. Verily, he is becoming a transgressor.

25. Moses said: My Lord! Open for me my heart.

26. And ease for me my task.

27. And loose a knot from my tongue (i.e. remove impediment from my speech).

28. So that they may understand what I say.

29. And appoint for me an assistant from my family.

30. Aaron, my brother.

31. Increase my strength with him.

32. And let him share my task.

33. That we may glorify You much.

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أَخْفِيهَا لِتُجْزَىٰ كُلُّ
نَفْسٍ بِمَا تَسْعَىٰ ١٥

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ
هُوَ فَتَذَرُهَا ١٦

وَمَا تِلْكَ يَمِينُكَ يُوسَىٰ ١٧

قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَاهْتَمُّ بِهَا
عَلَىٰ غَيْرِهَا وَلِي فِيهَا مَا رُبَّ أُخْرَىٰ ١٨

قَالَ أَلْقِهَا يَمُوسَىٰ ١٩

فَالْقَهِمَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ٢٠

قَالَ خُذْهَا وَلَا تَخَفْ نَسْعِيدهَا سِيرَتَهَا
الْأُولَىٰ ٢١

وَاضْمُرْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجَ بَيْضًا مِنْ
غَيْرِ سَوِّءٍ آيَةً أُخْرَىٰ ٢٢

لِنُورِكَ مِنْ آيَاتِنَا الْكُبْرَىٰ ٢٣

يَا إِذْ هَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ٢٤

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ٢٥

وَيَسِّرْ لِي أَمْرِي ٢٦

وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ٢٧

يَفْقَهُوا قَوْلِي ٢٨

وَاجْعَلْ لِّي وَزِيرًا مِنْ أَهْلِي ٢٩

هَارُونَ أَخِي ٣٠

اشْدُدْ يَدِي وَأَزِمْ لِي ٣١

وَاشْرِكْهُ فِي أَمْرِي ٣٢

كَيْ نُسَبِّحَكَ كَثِيرًا ٣٣

34. And we may remember You much.

وَنَذْكُرَكَ كَثِيرًا ۝٣٤

35. Verily, You are ever watching over us.

إِنَّكَ كُنْتَ بِنَاظِرِينَ ۝٣٥

36. Allah said: Your request is granted, O Moses!

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى ۝٣٦

Lesson-187 : Childhood of Moses

37. And indeed, We bestowed on you a favour at another time.

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَى ۝٣٧

38. When We inspired your mother with that which is inspired.

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ۝٣٨

39. Saying: Put him (baby Moses) into the box and place the box in the river, then the river shall throw it on to the bank, and there he will be picked up by an enemy to Me and enemy to him. And I bestowed on you love from Me that you may be brought up before My Eye.

أَنِ اقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهُ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي ۝٣٩

40. When your sister went and said: Should I tell you about one who will nurse him? Thus did We restore you to your mother that she may cool her eyes and she may not grieve. And you killed a man, then We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years among the people of Madyan. Then you came here by (My) providence, O Moses.

إِذْ تَبَثَّىٰ أَخْتُكَ فَقَوْلْ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَكُنْتَ نَفْسًا فَجَعَلْنَاكَ مِنَ الْغُورِ فَتَمَنَّاهُ فَانْفَتَحَتَّ سِنِينَ فِي أَهْلِ مَدْيَنَ ۚ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ ۝٤٠

41. And I have made you for Myself (i.e. for My messengership).

وَاصْطَنَعْتُكَ لِنَفْسِي ۝٤١

42. Go you and your brother with My tokens, and do not be slack in My remembrance.

إِذْ هَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ۝٤٢

43. Go both of you to Pharaoh. Verily, he has become transgressor.

إِذْ هَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۝٤٣

44. And speak to him in polite words, perhaps he may take heed or fear (Allah).

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ۝٤٤

45. They said: Our Lord! Verily, we fear that he may wrong us or he may transgress (all limits).

قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ۝٤٥

46. Allah said: Do not be afraid. Surely, I am with both of you. I hear and I see.

قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَىٰ ۝٤٦

47. So go you to him and say: Certainly we are messengers of your Lord. So let the children of Israel go with us, and torment them not. Indeed we have come to you with a token from your Lord. And peace to him who follows guidance.

فَأْتِيَهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تَعْذِِبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِّنْ رَبِّكَ وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ ۝٤٧

48. Verily, it has indeed been revealed to us that the torment will be on him who denies and turns away.

49. Pharaoh said: Who then is the Lord of you both, O Moses?

50. Moses said: Our Lord is He Who gave to everything its creation, then guided it aright.

51. Pharaoh said: Then what is the state of the former generations?

52. Moses said: The knowledge thereof is with My Lord in a Book. My Lord neither errs nor forgets.

53. He is the One Who has made the earth as a bed for you and has traced the roads for you therein and has sent down water from the sky. Then We have brought forth with it various kinds of vegetation.

54. Eat you and pasture your cattle. Verily, there are in this sure signs for the men who have wisdom.

55. Thereof (i.e. from the earth) We have created you, and into it We shall return you, and from it We shall bring you out a second time.

Lesson-188 : Moses and Pharaoh

56. And indeed We showed to Pharaoh all Our tokens, but he denied them and refused.

57. He said: Have you come to drive us out of our land by your magic, O Moses?

58. We can also bring against you magic the like thereof. So appoint a tryst between us and you, which neither we nor you will fail to keep; and this should be in an open place where both have even chances.

59. Moses said: Your tryst (meeting) shall be the Day of Festival and let the people assemble when the sun has arisen (i.e. before noon).

60. So Pharaoh turned back and gathered his strength, and then came back.

61. Moses said to them: Woe to you. Do not forge a lie against Allah lest He should destroy you by a torment; for he who forges a lie will fail miserably.

62. Then they debated their matter among themselves and they held secret consultation.

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ كَذَّبَ
وَقَتُولِي ٥٨

قَالَ قَمَنْ رَبُّكُمْ يَا مُوسَى ٥٩
قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ٦٠
قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى ٦١

قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَ
لَا يَنْسَى ٦٢

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَاسْلَكَ لَكُمْ
فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا
بِهِ أَزْوَاجًا مِنْ ثَبَاتٍ شَقَى ٦٣

كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي
الْبَصَرِ ٦٤

وَمِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ
تَارَةً أُخْرَى ٥٥

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى ٥٦
قَالَ أَجئتُكُمْ بِالْحَقِّ خَرَجْتُ مِنْ أَرْضِي بِحُجْرٍ كَيْسُوسَى ٥٧

فَلَنَأْتِيَنَّكَ بِمِثْلِهِ فَأَجْعَلْ بَيْنَنَا وَبَيْنَكَ
مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى ٥٨

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُخَشِرَ النَّاسُ ضُحًى ٥٩

فَقَتُولِي فِرْعَوْنَ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ٦٠

قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَيَّ اللَّهُ كَذِبًا
فَيُسْحِتَكُم بِعَذَابٍ وَقَدْ خَابَ مَنْ افْتَرَى ٦١

فَتَنَادَوْا آمُرْهُمْ بَيْنَهُمْ وَآسَرُوا النَّجْوَى ٦٢

63. They said: These two are magicians who intend to drive you out of your country by their magic, and do away with your best traditions (or civilization).

64. So devise your plan and then come in battle-line. And whoever prevails this day will be indeed successful.

65. They said: O Moses! Either you throw first or we should be the first to throw.

66. He said: Nay, you throw first. Then behold, their ropes and their staffs, by their magic, appeared to Moses as if they were moving fast.

67. And Moses conceived a fear in himself.

68. We (i.e. Allah) said: Fear not! Surely, you will have the upper hand.

69. And throw that which is in your right hand. It will swallow up all which they have produced. What they have produced is only a magician's trick, and the magician shall never be successful, no matter how skillful he may be.

70. So the magicians (failed and they) fell down prostrate. They said: We believe in the Lord of Aaron and Moses.

71. Pharaoh said: You have believed in him before I give you permission. Surely, he must be your chief who taught you magic. So I will certainly cut off your hands and your feet on opposite sides, and I will definitely crucify you on the trunks of palm-trees, and you shall know for certain which of us (i.e. Pharaoh or Lord of Moses) can give more severe and more lasting punishment.

72. They said: We will never prefer you over the clear signs that have come to us and to Him (Allah) who created us. So do (against us) whatever you want to do. You can only punish us in this life of the world.

73. Verily! We have believed in our Lord, that He may forgive us our sins and the magic to which you have forced us. And Allah is the Best and Ever-Abiding.

قَالُوا لَئِنْ هَٰذِهِنَّ لَسِحْرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكَ مِنْ
أَرْضِكَ بِسِحْرِهِنَّ وَإِنَّا لَنَرُنَّكَ مِنَ الْكَاذِبِينَ ١٣

فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ اتُوا صَفًّا وَقَدْ أَفْلَحَ
الْيَوْمَ مَنْ اسْتَعْلَى ١٤

قَالُوا يَهُوسَى إِنَّمَا أَنْتَ تُفْقِي وَإِنَّا أَنْ تَكُونَ أَوَّلَ
مَنْ أَلْفَى ١٥

قَالَ بَلْ أَلْقُوا فَإِذَا جِئَالُكُمْ وَجْهَهُمْ يُجْهَلُونَ
إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهُمْ اتَّسَعَى ١٦

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ١٧
قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ١٨

وَالَّذِي مَعَ يَدَيْكَ تُلْقَى مَا صَنَعُوا إِنَّمَا صَنَعُوا
كَيْدُ سُحِرٍ وَلَا يَفْلَحُ السَّاحِرُ حَيْثُ أَتَى ١٩

فَأَلْقَى السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ
وَمُوسَى ٢٠

قَالَ أَمَنْتُمْ لَهُ قَبْلَ أَنْ أَدْنِ لَكُمْ إِنَّهُ لَكَبِيرُكُمْ
الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَا تَقْطَعْنَ أَيْدِيكُمْ وَ
أَرْجُلَكُمْ مِنْ خَلْفٍ وَلَا وَصَلْ بَنِيكُمْ فِي جُدُوعِ
النَّخْلِ وَلَتَعْلَمُنَّ إِنَّمَا أَشَدُّ عَذَابًا وَأَبْقَى ٢١

قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي
قَطَرْنَا فَاقْصُ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هُنَا
الْحَيَاةَ الدُّنْيَا ٢٢

إِنَّمَا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِئَنَا وَمَا أَكْرَهْتَنَا
لَكَ عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى ٢٣

74. Verily! Whoever comes to his Lord as a criminal, surely for him is Hell. Therein he will neither die nor live.

75. But whoever comes to Him as a believer having done good deeds, for such persons are the highest ranks.

76. Everlasting Gardens (i.e. the Paradise of Adn) underneath which rivers flow, wherein they will live forever. And this is the reward of him who purifies himself.

77. And indeed We revealed to Moses: Take away My slaves by night and strike for them a dry path in the sea, fearing not to be overtaken (by Pharaoh's army) nor being afraid of (drowning in the sea).

78. Then Pharaoh pursued them with his armies, but the water of the sea overwhelmed them and completely covered them.

79. And thus Pharaoh led his people astray, and he did not guide them aright.

Lesson-189 : Moses and Israelites

80. O children of Israel! Indeed We delivered you from your enemy and We made a covenant with you on the right side of Mount Toor, and We sent down for you the Manna (a sweet dish) and Salva (quail meat).

81. Saying: Eat of the good things which We have provided to you and do not transgress therein lest My Anger should descend on you, and he on whom My Anger descends, he is surely bound to perish.

82. And certainly, I am indeed Forgiving toward him who repents and believes and does good deeds, and afterward follows right way.

83. And what has made you hasten from your people, O Moses?

84. He said: They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased (with me).

85. Allah said: Verily, We tried your people after you and Al-Samiri has led them astray.

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ٧٤

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ٧٥

جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّىٰ ٧٦

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنِ اسْرِ بِعِبَادِي فَاصْرِ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفُ دَرَكًا وَلَا انْقِسَاءً ٧٧

فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ ٧٨

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَهْدَىٰ ٧٩

يَا بَنِي إِسْرَءِيلَ قَدْ أَنجَيْنَاكُمْ مِنْ عَدُوِّكُمْ وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَٰى ٨٠

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ۖ وَمَنْ يَحِلِّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ٨١

وَإِنِّي لَغَفَّارٌ لِّمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ٨٢

وَمَا أَجْعَلُكَ عَنْ قَوْمِكَ يَمُوسَىٰ ٨٣

قَالَ هُمْ أُولَاءُ عَلَىٰ أَثَرِي وَيَحِلُّ لِيكَ رَبِّ لِتَرْضَىٰ ٨٤

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ٨٥

86. So Moses returned to his people, angry and grieved. He said: O my people! Had not your Lord made a fair promise with you? Did the promise seem to you long for fulfillment? Or did you wish that wrath from your Lord should come upon you, so you broke your promise with me?

87. They said: We did not break the promise with you, of our own accord. But we were made to bear the burden of ornaments of (Pharaoh's) people, so we cast them (in the fire), and that was what Al-Samiri suggested.

88. Then he produced for them (from the fire) a calf which gave forth the mooing sound. They said: This is your god and the god of Moses, but he (Moses) has forgotten it.

89. Did they not see that it returned no reply to them and that it had no power either to harm them or to benefit them?

90. And Aaron had already told them: O my people! You are only being tried therewith, for surely, your Lord is the Beneficent, so follow me and obey my order.

91. They said: We will not stop worshipping it till Moses returns to us.

92. (Moses) said: O Aaron! What prevented you when you saw them going astray?

93. That you did not follow me. Have you then disobeyed my order?

94. He (Aaron) replied: O son of my mother! Catch me not by my beard nor by my head. I feared lest you should say (to me): You have caused division among the children of Israel, and you have not waited for my word.

95. (Then Moses turned to Samiri and) said: And what have you to say, O Samiri?

96. He said: I saw what they did not see, so I took a handful of dust from the footprint of the messenger (angel Gabriel) and threw it (in the casting of a calf). Thus did my soul prompt me.

فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَوْمَ
الرَّيْعِدْ كُمْ رَبِّكُمْ وَعَدَّ احْسَنًا أَفَطَالَ عَلَيْكُمْ
الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ
رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي ۝٨٦
قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا
أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ
أَلْقَى السَّامِرِيُّ ۝٨٧
فَخَرَجَ لَهُمْ جِثَاءُ الْجَسَدِ آلِهٌ حَوَارِيفًا لُؤْلُؤًا
إِلَهُكُمْ وَإِلَهُ مُوسَى هَ نَسِيَ ۝٨٨
أَفَلَا يَرَوْنَ أَنَّ لَا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ
شَيْءٌ صَرًا وَلَا نَفْعًا ۝٨٩
وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقَوْمِ اسْمَعُوا
فَتَنصَرَفُوا وَإِنْ رَبِّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَ
أَطِيعُوا أَمْرِي ۝٩٠
قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ
إِلَيْنَا مُوسَى ۝٩١
قَالَ يَهُرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ۝٩٢
أَلَمْ تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي ۝٩٣
قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي
خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ
وَلَمْ تَرْقُبْ قَوْلِي ۝٩٤
قَالَ فَمَا خَطْبُكَ يُسَا مِرِيُّ ۝٩٥
قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ
قَبْضَةً مِنَ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ
سَوَّلَتْ لِي نَفْسِي ۝٩٦

97. Moses said: Then go away! And verily, in this life it is (punishment) for you to say (to the people): Touch me not, and verily, there is for you a promise (of torment) from which you cannot escape. Now look upon your god to whom you had become a devoted worshipper. Verily, we will burn it and scatter its dust in the sea.

98. Your God is only Allah, beside whom there is no other God. He embraces everything in His knowledge.

Lesson-190 : Doomsday

99. Thus do We relate to you (O Muhammad) some tidings of that which happened of old, and indeed We have given you Reminder (the Quran) from Ourselves.

100. Whoso turns away from it, he will surely bear a heavy burden (of sins) on the Day of Resurrection.

101. Such person will remain under it for ever. And evil is that burden for them on the Day of Resurrection.

102. The Day when the Trumpet will be blown, We will assemble the guilty on that Day with their eyes turning blue because of terror.

103. They will murmur among themselves: You stayed (in the world) for not more than ten days.

104. We know very well what they will say when the best among them in knowledge will say: You have stayed but a day.

105. And they ask you about the mountains, tell them: My Lord will blast them into scattered dust.

106. Then He will leave it (i.e. the earth) as a levelled plain.

107. Wherein you will see neither any curve nor ruggedness.

108. On that Day they (i.e. the mankind) will follow the caller showing him no crookedness (i.e. disobedience). And all voices will be hushed before the Beneficent and nothing shall you hear except faint murmur (or sound of footsteps).

قَالَ قاذِبٌ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا
مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا أَنْ تُخْلَفَهُ وَانْظُرْ إِلَى
إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ
لَنَنْسِفَنَّهُ فِي الْبَحْرِ نَسْفًا ﴿٩٧﴾
إِنَّ إِلَٰهَكُمْ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ وَسِعَ كُلُّ
شَيْءٍ عِلْمًا ﴿٩٨﴾

كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ
وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ﴿٩٩﴾
مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا
خَلِيدًا ﴿١٠٠﴾ وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا ﴿١٠١﴾
يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ
رُجُومًا ﴿١٠٢﴾

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾
نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً
إِن لَبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾
وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿١٠٥﴾

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾
لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾
يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ أَعْوَجَ لَهُ وَخِشَعَتِ
الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾

109. On that Day no intercession will avail except that of him whom the Beneficent has granted permission and whose word is acceptable to Him.

110. He knows all that is before them and all that is behind them, while they cannot encompass anything of His knowledge.

111. And all faces will humble themselves before the Living, the Eternal (Allah). And he who carried a burden of wrongdoing, he indeed failed miserably.

112. And he who has done some good deeds and he is believer, he will have no fear of injustice nor of any reduction in reward.

113. And thus We have revealed it as a Quran in Arabic, and have displayed in it some of the warnings, that they might fear Allah or that it may serve them as reminder.

114. Then High and Exalted be Allah, the True King. And hasten not (O Muhammad) to recite the Quran before its revelation to you is completed, and say: O my Lord! Increase me in knowledge.

Lesson-191 : Adam and Satan

115. Indeed We made a covenant with Adam before, but he forgot, and We did not find in him any determination.

116. And (remember) when We said to the angels: Fall prostrate before Adam. And they fell prostrate except Iblis, who refused.

117. Then We said: O Adam! This (Iblis) is an enemy to you and to your wife, so let him not get both of you out of the Paradise, that you come to trouble.

118. Verily, it is vouchsafed to you herein that you will be neither hungry nor naked.

119. And that you will not suffer from thirst herein, nor you will be exposed to the sun's heat.

120. But Satan seduced him, saying: O Adam: Should I show you the tree of Eternity and the kingdom that will never vanish.

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴿١١٠﴾

وَعَدَّتِ الْجُودَةُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَفُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

فَتَعَلَّى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

وَلَقَدْ عَهِدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسَى وَلَهُ نُجَّةٌ نَحْنُ دُلُّهُ لَهُ عَزْمًا ﴿١١٥﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ﴿١١٦﴾

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوُّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى ﴿١١٧﴾

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى ﴿١١٨﴾ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى ﴿١١٩﴾

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةٍ الْخُلْدِ وَمَلِكٍ لَا يَبُلُ ﴿١٢٠﴾

121. Then they both ate of it, so their private parts became apparent to them and they began to hide by heaping on them the leaves of the Garden. And thus did Adam disobey his Lord and go astray.

122. Then his Lord chose him, and accepted his repentance and gave him guidance.

123. Allah said: Get down from here all of you, some of you enemy to the others. And if there comes to you guidance from Me, then whoever follows My guidance, he will neither go astray nor get into trouble.

124. But he who turns away from My reminder, verily for him is life of hardship and We shall raise him up as a blind person on the Day of Resurrection.

125. He will say: O my Lord! Why have You raised me blind here when I was a seer (in the world)?

126. Allah will say: Just as Our Verses came to you and you forgot them, in the like manner you are forgotten today.

127. Thus do We punish him who transgresses and believes not in the revelations of his Lord. And verily, the doom of the Hereafter will be far more severe and more lasting.

128. Does this thing not provide guidance to them that how many a generation We destroyed before them, in whose dwellings they walk. Verily, in this are definite signs for people who have wisdom.

129. And had it not been already decreed from your Lord and term fixed, their doom must have become inevitable (in this world).

130. So bear patiently (O Muhammad) what they say, and glorify the praises of your Lord before the rising of the sun and before its setting, and glorify Him during some of the hours of the night as well as at both ends of the day, so that you may be pleased (with the reward which Allah gives you).

فَاَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفَفَا خِصْفَيْنِ
عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَىٰ آدَمُ رَبَّهُ
فَغَوَىٰ ۝

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ ۝
قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِنَّا
يَأْتِيَنَّكُمْ مِنِّي هُدًى لِّمَنِ اتَّبَعَ هُدَايَ فَلَا
يُضِلُّ وَلَا يَشْغَىٰ ۝

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا
وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ ۝
قَالَ لَيْتَ لَمْ كُنْتُ رَبِّيَ أَغْلَىٰ وَقَدْ كُنْتُ بِهِ زَيِّرًا ۝

قَالَ كَذَلِكَ إِنَّكَ آتَيْنَا فِي سِتْرِهَا وَلَكِنَّكَ الْيَوْمَ
تُسْمَىٰ ۝

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَهُ يَوْمٌ يَأْتِي
رَبَّهُ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْلَىٰ ۝

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ الْغُرُوبِ
يَمْشُونَ فِي مَسْجِدِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي
الْبَصَرِ ۝

وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِنِزَامِ مَا
أَجَلٌ مُّسَمًّى ۝

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ
طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ أَنَاءِ الْبَيْتِ
مُسَبِّحًا وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ۝

131. And do not strain your eyes toward the things which We have provided to some pairs among them for enjoyment in the life of the world, that We may test them. But the sustenance of your Lord is better and more lasting.

132. And enjoin prayer on your family and be steadfast thereon. We do not ask of any provision from you, rather We grant you provision. And the good end is for the pious.

133. And they say: Why does he not bring us a miracle from his Lord? Has there not come to them the proof of what is in the former Scriptures?

134. And if We had destroyed them with a torment before it, they would have surely said: Our Lord! If only You had sent a messenger to us, we would certainly have followed Your revelations before we were humiliated and disgraced.

135. Say: All are waiting, so you too wait. You will soon come to know who are on the straight path and who are rightly guided.

وَلَا تَسْتَدِنَنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَاهُ أَزْوَاجًا مِنْهُمْ
زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ
خَيْرٌ وَأَبْقَىٰ ﴿٣١﴾

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا تَسْأَلُكَ
رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ﴿٣٢﴾

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ أَوَلَمْ تَأْتِهِمْ
بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَىٰ ﴿٣٣﴾

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا
لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ
أَنْ نَذِلَّ وَنَخْزَىٰ ﴿٣٤﴾

قُلْ كُلٌّ مُتَرَبِّصٌ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ
الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ ﴿٣٥﴾

SURAH-21**AL-ANBIYA**

Al-Anbiya, "The Prophets" takes its name from its subject, the history of the Prophets which has been told in this Surah. It belongs to the middle groups of the Makkan Surahs, though its exact period of revelation is not known.

The main theme of this Surah is the stress on Oneness of God and uniqueness of His attributes, rejection of polytheism and helplessness of false deities, and that truth has always been the core of all Prophets' teachings.

The major subjects of discussion of this Surah are:

- The objection of the disbelievers that a human being cannot be a messenger of Allah and therefore they cannot accept Muhammad (PBUH) as Allah's Prophet has been outrightly rejected at the outset.
- The objection of the disbelievers as to why Muhammad (PBUH) has not been given miracles as were given to the earlier Prophets has also been rejected by saying: Had the earlier nations believed their Prophets who were given miracles? Would they believe if Muhammad (PBUH) is given miracles?
- The teachings of all the Prophets were the same, i.e. God is One, worship Him only. If there were more than One God, the heavens and earth would have been in disorder.
- Allah has created everything. He is All-Powerful. He has knowledge of everything-visible or invisible-which is in the universe.
- The false gods whom the idolaters worship are just helpless. They cannot do benefit or harm to their worshipers, neither can they help themselves.
- Story of Abrahams' fight against idolatry, his breaking of idols, Abraham's argument against the helplessness of the idols, and his nation's attempt to burn Abraham in fire has been described in verses 51-71.
- Story of Lot and his struggle against sodomists has been mentioned in verses 74-75.
- Mention of Noah in verses 76-77 has been made.
- Mention of David and Solomon and their dispensation of justice in verses 78-82 has been made or described.

- Job's patience has been described in verses 83-84.
- Jonah or Zun-Nun's anger and then repentance has been described in verses 87-88.
- Zachariah in verses 89-90 and Mary in verse 91 have been mentioned with emphasis on the prayer of the first and chastity of the latter.
- Allah blessed Mary and made her and her son a sign for the world (v.91)
- Two very important scientific facts have been highlighted in this Surah i.e. that Allah has created every living thing from water, and that the heavens and the earth were one mass and Allah split them ascender (which supports the big bang theory).
- Message of all the Prophets is the same and all the believers are but a single community (brotherhood).
- Allah has not begot a son.
- Muhammad (PBUH) is mercy for all the peoples (V.107)

Lesson-192 : Reckoning is near

In the name of Allah, the Most Beneficent, the Most Merciful.

1. For mankind the time of their accountability has come very near, but they turn away in heedlessness.
2. No new reminder comes to them from their Lord but they listen to it while playing.
3. Their hearts are preoccupied. And the wrongdoers confer in secret, saying to each other: Is this (Muhammad) other than a man like you? Will you then submit to magic while you see it?
4. He (Muhammad) said: My Lord knows every word which is spoken in the heaven and earth, and He is the Hearer, Knower.
5. They (the disbelievers) say: Nay, these (revelations to Muhammad) are muddled dreams; Nay, he has fabricated it (the Quran); Nay, he is a poet. Let him then bring to us a miracle like those with which the former messengers were sent.
6. Not a single town before them, which We destroyed, did believe (though We sent them miracles), would they then believe?
7. And We sent not (as Our messengers) before you (O Muhammad) other than men whom We inspired. Ask them who remember if you do not know.
8. And We did not give them such bodies that would not eat food, nor were they immortal.
9. Then We fulfilled the promise with them. So We saved them and those whom We wanted, and We destroyed the transgressors.
10. Now, We have revealed for you (O mankind) a Book (the Quran) which contains matters concerning you. Would you not then understand?

أَيُّهَا النَّاسُ (٢١) سِوَرَةُ الْاَنْبِيَاءِ مَكِّيَّةٌ مِنْ مَكِّيَّاتِهَا
 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ
 مُّعْرِضُونَ ۝
 مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُّحَدِّثٍ اِلَّا اسْتَمَعُوْهُ
 وَهُمْ يَلْعَبُوْنَ ۝
 لَا اِلهَآءَ قُلُوْبُهُمْ وَاَسْرَوْا التَّجْوِیَّ الَّذِیْنَ ظَلَمُوْا
 هَلْ هٰذَا اِلَّا بَشَرٌ مِّثْلُكُمْ اَفَتَأْتُوْنَ السَّحَرٰوْا اَنْتُمْ
 تُبْصِرُوْنَ ۝
 قُلْ رَبِّیْ یَعْلَمُ الْقَوْلَ فِی السَّمَآءِ وَالْاَرْضِ وَهُوَ
 السَّمِیْعُ الْعَلِیْمُ ۝
 بَلْ قَالُوْا اَصْحٰفٌ اَحْلٰمٌ بَلْ اَفْتَرٰهُ بَلْ هُوَ شَاعِرٌ
 فَلْيَاْتِنَا بِآیَةٍ كَمَا اُرْسِلَ الْاَوَّلُوْنَ ۝
 مَا اَمْنَتْ قَبْلَهُمْ مِنْ قَرْیَةٍ اَهْلَكْنٰهَا اَوْ هُمْ یُؤْمِنُوْنَ
 وَمَا اَرْسَلْنَا قَبْلَكَ الْاَرْجَالَ اِلَّا نُوحِیْ اِلَیْهِمْ فَمَسَلُوْا
 اَهْلَ الدِّیَارِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ۝
 وَمَا جَعَلْنٰهُمْ جَسَدًا اَلَا یَاْكُلُوْنَ الطَّعَامَ وَمَا
 كَانُوْا خٰلِدِیْنَ ۝
 ثُمَّ صَدَقْنٰهُمُ الْوَعْدَ فَاَنْجَبْنٰهُمْ وَمَنْ نَّشَآءُ
 اَهْلَكْنٰا السُّرْفِیْنَ ۝
 اَلَمْ نَقْرَأْ لَیْلَکُمْ کِتٰبًا فِیْهِ ذِکْرُکُمْ اَفَلَا تَعْقِلُوْنَ ۝

11. And how many a township, which were wrong-doers, have We shattered, and raised up after them another nation.

12. Then, when they felt that Our torment was coming, they tried to flee from it.

13. (It was said to them): Do not flee away. Rather return to that wherein you lived a life of luxuries, and to your homes, so that you may be questioned (about it).

14. They cried: Woe to us! Indeed we were wrong-doers.

15. And that cry of them ceased not till We made them as reaped crop, extinct.

Lesson-193 : Allah has no son no associate

16. We have not created the heaven and the earth and all that is between them for a sport.

17. If We had intended to make it a sport, We would have made it only in Our presence, had We to do it ever.

18. Nay, We hurl the truth against the falsehood, and it breaks its head, and behold it vanishes away. And for you is woe for that (falsehood) which you ascribe (to Allah).

19. To Him belongs whatsoever is in the heavens and the earth. And those who are in His very presence (the angels), are not too proud to worship Him, nor are they tired (of His worship).

20. They glorify Him night and day, and they cease not (to do so).

21. Or have they chosen gods from the earth who raise the dead?

22. If there were other gods therein besides Allah, then verily both (the heavens and the earth) had been in great disorder. Glorified be Allah, the Lord of the Throne, above all that they attribute to Him.

23. He (Allah) will not be questioned as to what He does, but they will be questioned (about what they do).

24. Have they taken others as gods beside Him? Say (to them): Bring your proof. This (Quran) is the reminder for those who are with me and reminder for those before me. But most of them do not know the truth and so they turn away (from it).

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا

بَعْدَهَا قَوْمًا آخَرِينَ ①

فَلَمَّا أَحْسَبُوا أَنَّ بَأْسَنَا آذَاهُمْ مِنْهُمْ يَرْكُضُونَ ②

لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أَنْتُمْ فِيهِ وَمَسْكِنِكُمْ

لَعَلَّكُمْ تَسْأَلُونَ ③

قَالُوا لَوْلَا رَبُّنَا كُنَّا أَظْلَمِينَ ④

فَمَازَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ ⑤

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَإِيجِينَ ⑥

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ آلًا تَتَّخِذْنَاهُ مِنْ لَدُنَّا قَدْ إِنْ

كُنَّا فَاعِلِينَ ⑦

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا

هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ ⑧

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَ لَا

يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحِيرُونَ ⑨

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ⑩

أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنْشِرُونَ ⑪

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ

رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ⑫

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ⑬

أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ

هَذَا إِذْ كُنْتُمْ مَعِيَ وَذِكْرٌ مِنْ قَبْلِ ذُنُوبِكُمْ لَا

يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ ⑭

25. And We did not send any messenger before you but We revealed to him (the same message): There is no God save Me, so worship Me.

26. And they say: The Beneficent has taken unto Himself a son. Be He glorified. Nay, but they (whom they call sons) are His honoured slaves.

27. They do not precede Him in speaking and they act on His command.

28. He knows what is before them and what is behind them, and they cannot intercede except for him with whom He is pleased, and they stand in awe for fear of Him.

29. And if any of them were to say, "Verily I am God beside Him", We would repay that one with Hell. Thus We repay wrong-doers.

30. Have not the disbelievers seen that the heavens and the earth were one piece, then We parted them. And We have created every living thing from water. Will they not still believe?

31. And We have placed in the earth firm mountains, lest it should quake with them, and We made therein broad passages so that they may find their way.

32. And We have made the sky a safe canopy, yet they are heedless to its signs.

33. And He is the One Who created the night and the day and the sun and the moon. All float in orbits of their own.

Lesson-194 : Man is mortal

34. We have not given immortality to any human being before you (O Muhammad). So if you die, will they live forever?

35. Every soul will have the taste of death. And We test you with evil and with good, and to Us you will return.

36. And when those who disbelieve see you, they take you only for mockery, saying: Is this the one who makes mention of your gods? But they themselves deny the mention of the Beneficent.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ
لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ٢٥

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ بَلْ عِبَادٌ
مُكْرَمُونَ ٢٦

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ٢٧
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا
لِمنِ ارْتَضَىٰ وَهُوَ مِنَ خَشْيَتِهِ مُشْفِقُونَ ٢٨

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَلْيَاكُفِّرْهُ
بِمَا كَفَرَ ٢٩ وَكَذَّبُوا بِآيَاتِنَا فَاحْكُمْ ٣٠

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا
رَبْقًا فَفَقَعْنَاهُمَا وَجَعَلْنَاهَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ
فَلْيَايُذُنُوا ٣١

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا
فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ ٣٢
وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ
آيَاتِهَا مُعْرِضُونَ ٣٣

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ
كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ٣٤

وَمَا جَعَلْنَا لِلشَّرِيعِ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِنْكُمْ
فَهْمُ الْخُلْدِ ٣٥

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ
فِتْنَةً وَلَكُمْ أَمْرٌ جَعْلُونَ ٣٦

وَإِذَا رَأَوْا الَّذِينَ كَفَرُوا مِنْكُمْ لَآتِيَنَّهُمْ نَارٌ
أَهْذَأَ النَّارُ يَذْكُرُ الْهَيْكَلُ وَهُمْ يَذْكُرُ الرَّحْمَنَ
هُمُ الْكَافِرُونَ ٣٧

37. Man is created of haste (and so he happens to be hasty). Soon I shall show you My signs, but ask Me not to hasten (them).

38. And they say: When will this promise be fulfilled, if you are truthful?

39. If only the disbelievers knew the time when they will not be able to ward off the fire from their faces and from their backs, and they will not be helped.

40. Nay, but it will come upon them suddenly and it will perplex them, so they will neither be able to avert it nor will they get respite.

41. And messengers before you (O Muhammad) were mocked, but those who mocked were surrounded by that at which they used to mock.

42. Say: Who can guard you from (the punishment of) the Beneficent in the night or in the day? Nay, but they are averse to the remembrance of their Lord.

43. Do they have other gods who can shield them from Us? They (the false gods) cannot help even themselves nor can they be defended from (wroth of) Us.

44. Nay, but the fact is that We provided these people and their fathers with luxuries, till life grew long for them. Do they not see how We visit the land reducing it from its outlying sides. Will they then have the upper hand?

45. Say (O Muhammad): I warn you only by the revelation. But the deaf do not hear the call when they are warned.

46. And if a blast of your Lord's punishment were to touch them, they will surely say: Woe unto us! Verily, we were wrong doers.

47. And We shall set up a just balance on the Day of Resurrection so that no soul is wronged in the least. And if it be the weight of a grain of mustard seed, We will bring it. And sufficient are We as reckoners.

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُرِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ ٣٧

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ٣٨
لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونُ عَنْ
وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ
يُنصَرُونَ ٣٩

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا
وَلَا هُمْ يُنصَرُونَ ٤٠

وَلَقَدْ اسْتَهْزَى بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ
سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ٤١

قُلْ مَنْ يَكْفِيكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ
هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ٤٢

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ
نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ ٤٣

بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ
الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ
أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ٤٤

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ
الدُّعَاءَ إِذَا مَا يُنذَرُونَ ٤٥

وَلَكِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَعُولُنَّ
يَوْمَئِذٍ إِنَّا كُنَّا ظَالِمِينَ ٤٦

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ
نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ
أَتَيْنَاهَا وَكَفَى بِنَا حَسِيبِينَ ٤٧

48. And indeed We gave to Moses and Aaron the Criterion of right and wrong, and a light and a reminder for those who ward off evil.

49. Those who fear their Lord without seeing Him. And are afraid of the Hour (of Judgment).

50. And this (the Quran) is a blessed Reminder which We have revealed now. Will you then reject it?

Lesson-195 : Abraham breaks idols

51. And indeed We gave Abraham his guidance aforetime, and We knew him very well.

52. When he said to his father and his people: What are these images to which you are so much devoted?

53. They said: We found our forefathers worshippers of them.

54. He said: Indeed you and your forefathers have been in open error.

55. They said: Have you brought us the truth, or are you of the jesters?

56. He said: Nay, but your Lord is the Lord of the heavens and the earth, Who created them. And I am of those who bear witness to this.

57. And, by Allah. I shall certainly execute a plan against your idols when you have gone away turning your backs.

58. So he broke all of them to pieces except the biggest of them, so that they might turn to it.

59. They said: Who has done this to our gods? Surely, he must be some wrong-doer.

60. They said: We heard a youngman, called Abraham, who was talking of them.

61. They said: Then bring him here before the eyes of the people, so that they may witness (his punishment).

62. They said (when Abraham came): It is you who has done this to our gods, O Abraham?

وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءً
وَرُوحَ كُرِّي الْمُنْتَقِينَ ﴿٤٨﴾

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ
السَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾

وَهَذَا ذِكْرُ مَنَّا لَكَ أَنزَلْنَاهُ أَفَلَا تَعْلَمُ
لَهُ مُتَكِرُونَ ﴿٥٠﴾

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا
بِهِ عَلِيمِينَ ﴿٥١﴾

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي
أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٣﴾

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥٤﴾

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ ﴿٥٥﴾

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي
قَطَرَهُنَّ دُرًّا وَأَنَا عَلَىٰ ذِكْرٍ مِّنَ الشَّاهِدِينَ ﴿٥٦﴾

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا
مُدْبِرِينَ ﴿٥٧﴾

فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ
يَرْجِعُونَ ﴿٥٨﴾

قَالُوا مَنْ فَعَلَ هَذَا بِإِلَهِنَا إِنَّهُ لَشَيْءٌ ظَالِمٌ ﴿٥٩﴾

قَالُوا سُبْحَانَ قَدِّسَ ذِكْرُهُ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾

قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَرْءَوْنَهُ ﴿٦١﴾

قَالُوا أَنْتَ فَعَلْتَ هَذَا بِإِلَهِنَا يَا إِبْرَاهِيمُ ﴿٦٢﴾

63. He said: But this, their biggest one, has done.
So ask them, if they can speak!

64. So they turned to themselves (introspecting) and said: No doubt, you yourselves are the wrong-doers.

65. Then lowering their heads (because of shame), they said (to Abraham): Well you know these cannot speak.

66. He (Abraham) said: Do you then worship besides Allah such things that can neither benefit you in the least nor can harm you.

67. Shame on you and on all that you worship instead of Allah. Have you then no sense?

68. They cried: Burn him and avenge your gods if you are going to take some action.

69. We said: O fire! Be you cool and safety for Abraham!

70. And they wished to plot against him, but We made them the losers.

71. And We rescued him and Lot to the land (Palestine) which We have blessed for all the peoples.

72. And We gave him Isaac (son) and Jacob as a grand son. And each of them We made righteous.

73. And We made them leaders who guided others by Our command and We inspired them to do good deeds and to establish prayer and to pay obligatory charity (Zakat), and they were worshippers of Us alone.

74. And unto Lot, We gave wisdom and knowledge, and We delivered him from (the people of) a township that did abominations. Verily, they were wicked and disobedient people.

75. And We admitted him (Lot) into Our mercy. Truly he was one of the righteous.

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا أَفَنُتَلَوْنَهُمْ إِنْ
كَانُوا يَنْطِقُونَ ﴿٦٣﴾

فَوَجَّهُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾

ثُمَّ نَكَّسُوا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ
يَنْطِقُونَ ﴿٦٥﴾

قَالَ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَيْفَعُكُمْ شَيْئًا
وَلَا يَضُرُّكُمْ ﴿٦٦﴾

أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا
تَعْقِلُونَ ﴿٦٧﴾

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فاعِلِينَ ﴿٦٨﴾
قُلْنَا إِنَّا لَنُكُونُ بِرَدٍّ أَوْ سَلَامًا عَلَى إِبْرَاهِيمَ ﴿٦٩﴾

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْخَاسِرِينَ ﴿٧٠﴾
وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا
لِلْعَالَمِينَ ﴿٧١﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا
جَعَلْنَا صَالِحِينَ ﴿٧٢﴾

وَجَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا
إِلَيْهِمْ فَعَلِ الْخَيْرَاتِ وَأَقَامِ الصَّلَاةَ وَآتِ الزَّكَاةَ
وَكَانُوا لَنَا عَابِدِينَ ﴿٧٣﴾

وَلُوطًا إِنَّا جَعَلْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ
الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَاتِ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ
فَاقِينَ ﴿٧٤﴾

فَبَدَّلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ ﴿٧٥﴾

Lesson-196 : Noah and other Prophets

76. And (remember) Noah when he prayed (to Us) aforetime. We accepted his prayer and saved him and his family from a great distress.

77. And We helped him against the people who denied Our revelations. Surely, they were bad people, so We drowned them all.

78. And (also remember) David and Solomon, when they gave judgment in the case of a field in which the sheep of a people had strayed during night, and We were witnessing their judgment.

79. And We made Solomon to understand the case; and unto each of them We gave judgment and knowledge. And We subdued the mountains and the birds to hymn Our praises along with David. And it was We who did it.

80. And We taught him the art of making armour to protect you in your fighting. Are you then grateful?

81. And unto Solomon We subdued the raging wind. It set by his command toward the land which We had blessed. And of everything We are the Knower.

82. And of the devils there were some who dived for him, and did other works besides it, and We were warders to them.

83. And (also remember) Job when he cried to his Lord saying: Verily, I have been badly afflicted with adversity and You are Most Merciful of all who show mercy.

84. Then We accepted his prayer and removed the adversity from which he suffered, and We restored his family to him and gave the like thereof along with them, as a mercy from Us and a reminder to the worshippers (of Us).

85. And (remember) Ismael, Enoch and Zul-Kifl. All were of the steadfast ones.

86. And We admitted them into Our mercy. Verily, they were of the righteous.

وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾

وَنَصْرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٧٧﴾

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَخَتْ فِيهِمْ غَمَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٧٨﴾

فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَاهُمْ حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٧٩﴾

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِيُخَصِّنْكُمْ مِنَ الْأَشْجَارِ إِذْ تَخِفُّونَ ﴿٨٠﴾

وَالسَّيْلَانَ الْتَزِيجَ لَمَّا صَفَا بَازِغُهُ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٨١﴾

وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ ﴿٨٢﴾

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسْنِي الصُّرُوفَ أَنَّتَ أَرْحَمُ الرَّحِيمِينَ ﴿٨٣﴾

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضِرٍّ وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَنَاوَدُّهُمْ

ذِكْرَىٰ لِلْعَبِيدِ ﴿٨٤﴾

وَأِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِّنَ الصَّابِرِينَ ﴿٨٥﴾

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِّنَ الصَّالِحِينَ ﴿٨٦﴾

87. And (remember) Jonah when he departed in anger thinking that We had no power over him, but later on (when fish engulfed him) he cried in the darkness, saying: There is no God save You. Be You glorified. Truly I have been a wrong-doer.

88. Then We accepted his prayer and saved him from the grief. And thus We save the believers.

89. And (remember) Zachariah when he prayed to his Lord: My Lord! Leave me not alone (without heir) although You are the best of inheritors.

90. Then We accepted his prayer, and We gave him John and cured his wife (to bear a child) for him. Verily, they used to hasten on doing good deeds and they used to call unto Us with hope and fear, and they were submissive to Us.

91. And (remember) she (Mary, mother of Jesus) who guarded her chastity, so We breathed into her from Our spirit and made her and her son a token for all the world.

Lesson-197 : The Day of Judgment

92. Verily, this, your religion (Islam) is one religion, and I am your Lord, so worship Me.

93. But they have broken their religion into sects among them. And they all will return to Us.

94. So whoever does good deeds and is a believer, there will be no disregard to his effort, and We are recording it all for him.

95. And it has been made unlawful for every township, which We have destroyed, that they (its inhabitants) will never return (to this world).

96. Until, when Gog and Magog, are let loose, and they swiftly storm from every height.

وَذَا النُّونِ إِذْ ذُهِبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ
عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

فَأَسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ
نُخْرِجُ الْمُؤْمِنِينَ ﴿٨٨﴾

وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا
وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾

فَأَسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ الْيَحْيَى وَاصْلَحْنَا لَهُ
زَوْجَهُ إِنَّهُمْ كَانُوا يُسِرُّونَ فِي الْخَيْرَاتِ وَ
يَدْعُونََنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾

وَالَّتِي أَحْصَدَتْ فَرجَهَا فَفَقَحْنَا فِيهَا مِنْ رُوحِنَا
وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ﴿٩١﴾

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ
فَاعْبُدُونِ ﴿٩٢﴾

وَنَقُطِعُ أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَهَةٍ تُرْجَوْنَ ﴿٩٣﴾

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا
كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ ﴿٩٤﴾

وَحَرَّمَ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾

حَتَّى إِذَا افْتِتَحَتْ يَابُجُوجُ وَمَاجُوجُ وَهُمْ مِنْ كُلِّ
حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾

97. And (the time of fulfillment of) the True Promise (i.e. the Day of the Judgment) draws near; then all of a sudden, the eyes of the disbelievers will stare in horror. They will say: Woe to us! We were indeed heedless of this, rather we were the wrong-doers.

98. (It will be said to them): Verily you and that which you worship beside Allah are fuel of Hell. Surely, you will enter it.

99. If these things had been true gods, they would not have come to it (Hell). But all will abide in it.

100. Therein wailing will be their lot and therein they will not hear anything.

101. Verily, those for whom good has already been prescribed from Us, they will be kept far away from it.

102. They will not hear even the slightest sound of it (Hell), while they will abide in that (place) which their souls desire.

103. The Great Horror (on the Day of Resurrection) will not grieve them, and the angels will receive them (with the greetings): This is your Day which you were promised.

104. The Day when We shall roll up the heavens like scroll rolled up for writing. As We began the first creation, We shall repeat it. That is the promise binding upon Us. Surely, We are going to fulfill it.

105. And verily We have written in Psalms after the Reminder that My righteous slaves will inherit the earth.

106. Verily, in this is a plain message for a people who are devout.

107. And We have sent you not (O Muhammad) but as a mercy (or blessing) for all the worlds.

108. Say (O Muhammad to them): It is revealed to me that your God is One God. Will you then surrender to Him (become Muslims)?

109. But if they (the non-believers) turn away, then tell them: I have warned you all alike. And I know not whether that which you are promised is near or far.

وَأَقْتَرَبَ الْوَعْدُ الْحَقِّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ
الَّذِينَ كَفَرُوا وَيَوْمَئِذٍ قَدْ كُنَّا فِي غَفْلَةٍ مِنْ هَذَا
بَلْ كُنَّا ظَالِمِينَ ﴿٩٧﴾

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ
أَنْتُمْ لَهَا وَرَدُونَ ﴿٩٨﴾

لَوْ كَانَ هَؤُلَاءِ إِلَهَةً مَا وَرَدُوهَا وَكُلٌّ فِيهَا
خَالِدُونَ ﴿٩٩﴾

لَهُمْ فِيهَا زُفِيرٌ وَهُمْ فِيهَا لَا يُسْمَعُونَ ﴿١٠٠﴾
إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ
عَنَّا مُبْعَدُونَ ﴿١٠١﴾

لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ
أَنْفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ
هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٠٣﴾

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ كَمَا بَدَأْنَا
أَوَّلَ خَلْقٍ نَعْبُدُهُ وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٤﴾

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ
الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾

إِنَّ فِي هَذَا بَلَاغًا لِقَوْمٍ غَابِرِينَ ﴿١٠٦﴾
وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ قَهْلٌ
أَنْتُمْ مُسْلِمُونَ ﴿١٠٨﴾

فَإِنْ تَوَلَّوْا فَقُلْ آذَنْتُكُمْ عَلَىٰ سَوَاءٍ وَإِنْ أَدْرَى
أَقْرَبُ أَمْ بَعِيدٍ مَا تُوعَدُونَ ﴿١٠٩﴾

110. Verily, He (Allah) knows that which is said loudly and that which you conceal.

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾

111. And I know not, perhaps this (delay) may be a trial for you or an enjoyment for a while.

وَأِنْ أَدْرَىٰ لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿١١١﴾

112. He (the Prophet) says: My Lord! Judge you with truth. Our Lord is the Beneficent, Whose help is sought against what you attribute (to Him).

قُلْ رَبِّ احْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

SURAH-22**AL-HAJJ**

Surah Al-Hajj, "The Pilgrimage" derives its name from its verse 27 which relates to the Proclamation of Pilgrimage (to Allah's House at Makkah) made to mankind by Prophet Abraham. Opinion is divided about the period of its revelation. According to some authorities it was revealed during the last years of Prophet's life at Makkah, while others ascribe it to Prophet's Madinan period. Since the Surah contains characteristics of the revelations of both the Makkan and Madinan period, it seems that its some parts were revealed at Makkah and some were revealed at Madinah. According to Syed Abul Aly Maududi, verses 1-24 were revealed at Makkah during the last stage of Prophet's life there, while verses 25-78 were revealed at Madinah after his migration to that city during first stage of his life there. As the major part of the Surah was revealed at Madinah, it may be called a Madni Surah.

The Surah opens with presentation of a terrible scene of the Doomsday and then it warns those who doubt their resurrection after their death by reminding them how they have been created and how their life cycle goes. God Who revives the dead earth, He would definitely revive the dead men. Verses 26-38 deal with call to Pilgrimage, rites of Pilgrimage and the ritual of animal sacrifice. The verses 39-40 provide permission to Muslims to fight those who were oppressing and persecuting them. This permission was given to the Prophet and his followers either during migration or soon after the migration to Madinah. Taking advantage of this permission, the Muslims defended themselves against the attacks of the Makkan pagans in the wars of Badr and Uhud and against the invasion of the confederates. The verse 41 highlights the obligation of the believers to establish worship, pay Zakat, enjoin good and forbid wrong if Allah gives them power in the land. In a way this verse lays down the fundamental principles of the policy of an Islamic state.

The closing verses of this Surah give formally the followers of Muhammad the name of "Muslim" and prescribe for them the religion of Abraham (Al-Islam) as their religion. And then motivate them to wage Jihad, offer prayer and give Zakat.

Lesson-198 : The Hour is sure

In the name of Allah, the Most Beneficent, the Most Merciful.

1. O mankind! Fear your Lord. Surely, the shock of the Hour (i.e the Doomsday) would be a terrible thing.

2. The Day you shall see it, every nursing mother will forget her nursling and every pregnant woman will lay down her burden and you will see mankind as if drunken though they will not be drunk, but in fact the torment of Allah will be horrible.

3. Yet among mankind is he who argues about Allah without knowledge and he follows every rebellious devil.

4. For him (i.e. devil) it is decreed that whosoever takes him as his friend, he verily will mislead him and drive him to the torment of the burning Fire.

5. O mankind! If you are in doubt about your resurrection (after your death), then (remember that) We verily created you (at the first time) from dust, then from a drop (of semen), then from a clot, then from a little lump of flesh, partly formed and partly unformed, that We may manifest to you (Our power). And We cause whom We wish to remain in the wombs for a fixed time, then We bring you forth as infants, then (We nourish you) that you reach your age of full strength (youth). And among you there is one who dies young and among you there is one who is brought back to the miserable old age so that he knows nothing after having lot of knowledge (in his prime age). And you see the earth barren, but when We send down water on it, it stirs (to life) and swells and puts forth every type of lovely growth (i.e. vegetation).

يَا أَيُّهَا النَّاسُ ۚ اتَّقُوا رَبَّ ۚ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ۝

يَوْمَ تَرَوْهُنَّ ذَاتِ حَبْلٍ مُّوَصَّاتٍ ۚ وَتَرْوُنَّهُنَّ كَمَا رُضِعْنَ مِنْ أُمَّهَاتٍ ۚ وَتَنْصَعُ كُلُّ فِئَةٍ حَبِلًا ۚ وَتَرَى النَّاسَ سُكَارَىٰ ۚ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ۝

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَ يَتَّبِعُ كُلَّ شَيْطَانٍ مُّرِيدٍ ۝ كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَتَهُ بِضُلَالٍ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ۝

يَا أَيُّهَا النَّاسُ ۚ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّبَيِّنَنَّ لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ آجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِنَبْلُوَكُمْ أَشَدَّكُمْ وَمِمَّنْكُمْ مَنْ يُّتَوَلَّىٰ وَمِمَّنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا ۚ وَتَرَى الْأَرْضَ هَامِدَةً فَلَمَّا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَتْ وَرَبَّتْ وَابْتُثَّتْ ۖ مِنْ كُلِّ نَوْجٍ زَوْجٌ بَهِيَجٌ ۝

6. This is because Allah, He is the Truth, and verily it is He Who gives life to the dead and it is He Who has power over everything.

7. And because the Hour (of Doom) is sure to come, there is no doubt about it; and certainly Allah will resurrect those who are in the graves.

8. Among mankind is he who disputes about Allah without having knowledge or guidance or a scripture giving light.

9. Turning his neck in pride to beguile men from the way of Allah. For him there is disgrace in the life of this world, and on the Day of Resurrection We shall make him taste the torment of burning Fire.

10. Saying: This is because of that which your own hands have sent forth, and surely Allah is not unjust to His slaves.

11. And among mankind is he who worships Allah standing on the verge (of faith and doubt). If good befalls him, he is content with it; but if a trial befalls him, he turns back on his face (to disbelief). He loses both this world and the Hereafter. That is the clear loss indeed.

12. He calls besides Allah to that which can neither harm him nor benefit him. That is straying far away (from the right path).

13. He calls unto him whose harm is nearer than his benefit. What an evil patron and what an evil friend (he chooses)!

14. Verily, Allah will admit those who believe and do good deeds to Gardens (of Paradise) beneath which rivers flow. Surely, Allah does what He intends.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَ
أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ
مَنْ فِي الْقُبُورِ ۝

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا
هُدًى وَلَا كِتَابٍ مُّنِيرٍ ۝

ثَانِيَ عِطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي
الدُّنْيَا خِزْيٌ وَنَذِيرُهُ يَوْمَ الْقِيَمَةِ عَذَابُ
الْحَرِيقِ ۝

ذَٰلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَالِمٍ
لِّعَالَمٍ ۝

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ
أَصَابَهُ خَيْرٌ لَّا طَمَآنَ بِهِ وَلِنْ أَصَابَتْهُ فِتْنَةٌ
لَّنْقَلِبَ عَلَىٰ وَجْهِهِ نَشْخَرُ الدُّنْيَا وَالْآخِرَةَ ذَٰلِكَ
هُوَ الْخُسْرَانُ الْمُبِينُ ۝

يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا نَفْعَ لَهُ
ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ۝

يَدْعُوا لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَيْسَ
الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ ۝

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ
يَفْعَلُ مَا يُرِيدُ ۝

Lesson-199 : Unto Allah prostrates

15. Whosoever thinks that Allah will not help him (Muhammad) in the world and the Hereafter, let him stretch out a rope to the sky, then cut it (i.e. hang himself). Then let him see whether his device removes that at which he was enraged.

16. And thus have We revealed it (the Quran) as clear revelations, and verily Allah gives guidance to whom He wants.

17. Verily, as for those who believe and those who are Jews and the Sabeans and the Christians and the Magians and those who associate partners (to Allah); surely, Allah will judge between them on the day of Resurrection. Certainly Allah is witness over every thing.

18. Do you not see that unto Allah prostrates whoever is in the heavens and whoever is in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals, and many of mankind. But there are many on whom punishment has become justified. And he whom Allah disgraces, there is none to give him honour. Allah does what He wants.

19. These (the disbelievers and the believers) are two opponents who dispute about their Lord. Then as for those who disbelieve, garments of fire will be cut out for them. Boiling water will be poured down on their heads.

20. With it will be melted every thing which is in their bellies as well as their skins.

21. And for them there are whips of iron (to punish them).

22. Whenever, in anguish, they try to get out from it, they will be driven back to it, and it will be said: Taste the torment of burning.

مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا
وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ
ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُدْهِبَنَّ كَيْدُهُ
مَا يَعْيَظُ ⑤

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي
مَنْ يُرِيدُ ⑥

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَ
النَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ
يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَى كُلِّ
شَيْءٍ شَهِيدٌ ⑦

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ
فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ
وَالشَّجَرُ وَالنَّاسُ وَكَثِيرٌ مِمَّنْ خَلَقَ
حَقٌّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ
مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ⑧

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ
كَفَرُوا قُطِعَتْ لَهُمْ شِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ
فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ⑨

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ⑩
وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ ⑪

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا
فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ⑫

23. Surely, Allah will admit those who believe and do good deeds to Gardens (Paradise) underneath which rivers flow, wherein they will be made to wear bracelets of gold and pearls, and their garment therein will be silk.

24. And they were guided (in the world) to adopt gentle speech, and they were guided unto the path of Him Who is Praiseworthy.

25. Verily, those who disbelieve and hinder others from the way of Allah and from the Sacred Mosque (of Makkah) which We have made for mankind an equal place (of worship) whether they are dwellers therein or visitors. And whosoever seeks disbelief wrongfully, him We shall make to taste a painful torment.

Lesson-200 : Pilgrimage and sacrifice

26. And (remember) when We showed to Abraham the site of the Sacred House (Kaabah at Makkah), saying: Ascribe you nothing as partner to Me and purify My House for those who make circumambulation around it and those who stand up (for prayer) and those who bow and make prostration.

27. And make a proclamation of Pilgrimage (Hajj) to mankind; they will come to you on foot and on every lean (or smart) camel, coming from remote hill-paths.

28. That they may witness things here that are of benefit to them and mention the name of Allah on appointed days (10th to 13th day of Dhul Hajja) over the cattle which He has provided to them. Then eat their meat themselves and feed therewith the poor having hard time.

29. Then let them complete prescribed acts (of cleanliness), and perform their vows, and go around the Ancient House (Kaabah).

30. This (is the prescribed duty of Hajj). And whoever honours the sacred things of Allah, it will be better for him in the sight of his Lord. And the cattle are lawful for you (to eat) except that which has been mentioned to you. So shun the filth of idols and shun false speech.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُجْرُونَ فِيهَا مِنْ
أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾
وَهُدًى وَآلِ الطَّيِّبِينَ مِنَ الْقَوْلِ وَهُمْ ذَا إِلَى
صِرَاطٍ الْحَمِيدِ ﴿٢٤﴾

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ
وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً
إِلْعَاقِكُمْ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ بِالْحَادِمِ
بِطُلُوعِ النَّهَارِ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٥﴾

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ
بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ
وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ
ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾
لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي
أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ
فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾
ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا
بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾

ذَلِكَ وَمَنْ يُعِظْمِ خُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ
عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمُ الْأَنْعَامُ إِلَّا مَا يُنَالِي عَلَيْكُمْ
فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾

31. Be devoted to Allah alone, not associating partners to Him. And whoever associates partners to Allah, it is as if he had fallen from the sky, then the birds had snatched him or the wind had thrown him to a far-off place.

32. That is the commandment. And whosoever honours the symbols of Allah, then this (action) is truly from the piety of the hearts.

33. In them (the cattle dedicated for sacrifice) are benefits for you till an appointed time, then they are brought for sacrifice to the Ancient House.

34. And for every nation We have prescribed a way for sacrifice so that they may mention the name of Allah over the cattle that He has given them for food. And (remember that) your God is one God, so you must submit to Him alone. And give glad tidings (O Muhammad) to the humble ones.

35. Those whose hearts fear when Allah is mentioned, and who endure with patience whatever may befall them and who establish prayer and who spend out of that which We have given them.

36. And the camels, We have appointed them for you among the symbols of Allah, therein is much good for you. So mention the name of Allah over them when they are drawn up in lines. Then, when they fall down on their sides, eat thereof and feed the contented (who does not beg) and the beggar. Thus We have subjected these animals to you that you may give thanks (to Us).

37. Their meat and their blood does not reach Allah, but it is the piety from you which reaches Him. Thus has He made them subject to you, that you may magnify Allah for the guidance He has given you. And give glad tidings (O Muhammad) to those who do good.

38. Surely, Allah defends those who believe (against their enemies). Certainly Allah does not love anyone who is treacherous, ungrateful.

خَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ
فَكَأَنَّمَا خُرِجَ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي
بِهِ الرِّيحُ فِي مَكَانٍ سَحِينٍ ﴿٣١﴾

ذَلِكَ وَمَنْ يُعِظِرْ شَعْبًا لِلَّهِ فَإِنَّهُ مِنْ تَقْوَى
الْقُلُوبِ ﴿٣٢﴾

لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحْمِلُهَا
إِلَىٰ الْبَيْتِ الْعَتِيقِ ﴿٣٣﴾

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا لِّذِكْرِ اسمِ اللَّهِ عَلَىٰ
مَا رَزَقْتَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ قَالَهُمْ لَا إِلَهَ إِلَّا
وَاحِدٌ فَلَهُ أَسْلَبُوا وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّادِقِينَ
عَلَىٰ مَا آصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٥﴾

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا
خَيْرٌ قَدْ ذُكِرَ اسْمُ اللَّهِ عَلَيْهَا صَوَافٍ قَدْ أَجَبَتْ
جُنُوبَهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ
كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾

لَنْ يَنَالِ اللَّهُ لُحُومَهَا وَلَدِمَ أَوْهَافُهَا وَلَكِنْ يَنَالُ
التَّقْوَىٰ مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ
عَلَىٰ مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ
الْفَاسِقِينَ ﴿٣٨﴾

Lesson-201 : Sanction for war

39. Permission to fight is given to those (i.e. the believers) against whom war is being fought because they have been wronged; and surely Allah is Able to grant them victory.

40. Those (are the ones) who have been unjustly expelled from their homes only because they said: "Our Lord is Allah". And if Allah had not expelled some (group of) people by means of others, monasteries and churches and synagogues and mosques, wherein the name of Allah is often mentioned, would have been certainly demolished. And Allah surely helps him who helps Allah (in His cause). Verily, Allah is Strong, All-Mighty.

41. Those who, if We give them power in the land, establish prayer (Salat) and pay obligatory charity (Zakat) and enjoin good and forbid evil. And with Allah is the end of all matters.

42. If they deny you (O Muhammad), so were denied (Our messengers) before them by the people of Noah and Aad and Thamud;

43. And people of Abraham and people of Lot.

44. And dwellers of Madyan. And Moses was also denied. But I gave respite to all those disbelievers for a while, then I seized them; and how terrible was My punishment.

45. How many a township have We destroyed while it was wrong-doers, so that it lies in ruins with its fallen roofs, and abundant wells and deserted palaces.

46. Have they not traveled in the land, and have they hearts wherewith to understand and ears wherewith to hear? Certainly it is not the eyes that grow blind, but it is the hearts, which are in the breasts that become blind.

أَذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْجَمَتِ صَوَامِعُ وَبِيْعٌ وَصَلَوَاتُ وَمَسْجِدٌ يُذَكِّرُ فِيهَا أَسْمَاءُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَاللَّهُ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَشُعُوبٌ ﴿٤٢﴾

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾

وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَىٰ فَأَمَلَيْتُ الْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٤﴾

فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئْرٌ مُعْتَظَلَةٌ وَقَصْرٌ مَشِيدٌ ﴿٤٥﴾

أَفَلَوْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾

47. And they ask you to hasten the (promised) torment; and Allah fails not His promise. And verily, a day with your Lord is equal to a thousand years of what you calculate.

48. And there are many a township whom did I give respite though it was wrong-doer. Then (ultimately) I seized it, and unto Me is the return.

49. Say (O Muhammad): O mankind! I am only a plain warner (who has been sent) to you.

50. So those who believe and do good deeds, for them is forgiveness and a rich provision.

51. But those who strive against Our revelations to frustrate them, such are the dwellers of the flaming Fire.

Lesson-202 : Prophets and Satan

52. Never have We sent a messenger or a prophet before you (O Muhammad) but when he desired, Satan threw some doubt in his desires. However, Allah abrogates that which Satan throws, then Allah confirms His revelations. And Allah is Knower, Wise.

53. That He may make what is thrown by Satan a trial for those in whose hearts there is a disease and whose hearts are hardened. And verily, the wrong-doers are in extreme opposition (to Allah and His messenger).

54. And that those who have been given knowledge may know that it is the truth from your Lord, so that they may believe therein and their hearts may humbly submit to it. And verily, Allah is the guide of those who believe unto a straight path.

55. And those who disbelieve will not cease to be in doubt about it until the Hour (of Doom) comes upon them suddenly or there comes to them the torment of the Disastrous Day.

56. The sovereignty on that Day will be that of Allah. He will judge between them. So those who believed and did good deeds will be in the Gardens of Delight (i.e. Paradise).

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ
هَٰذَا يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٧﴾
وَكَايُنَ مِنْ قَرْيَةٍ أَهْلَكْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ
أَخَذْتُهَا ۖ وَإِلَى الْمَصِيرِ ﴿٤٨﴾

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٤٩﴾
فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾
وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ
أَصْحَابُ الْجَحِيمِ ﴿٥١﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا
إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ
مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكُمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٥٢﴾

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي
قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ
لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

وَلِيَعْلَمَ الَّذِينَ أَوْفُوا الْعُقُوتَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ
فَيُؤْمِنُوا بِهِ فَتُخَدَّ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادٍ
الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّى
تَأْتِيَهُمُ السَّاعَةُ بَغْثَةً أَوْ يَأْتِيَهُمْ عَذَابُ يَوْمٍ
عَقِيمٍ ﴿٥٥﴾

أَلَمْ يَكُنْ يَوْمَئِذٍ يَحْكُمُ بَيْنَهُمْ قَالَتِ الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّتِ النَّعِيمِ ﴿٥٦﴾

57. And those who disbelieved and denied Our revelations, they are such who will have a humiliating torment.

58. Those who migrated in the cause of Allah and afterwards they were killed or they died, Allah will certainly provide for them a good sustenance. And verily, it is Allah Who is the Best of all who provide sustenance.

59. Surely, He will make them enter a place (Paradise) with which they will be well pleased. And verily, Allah is Knower, Forbearing.

60. That is so. And he who retaliates with the like of that which he was made to suffer and then has again been wronged, Allah will certainly help him. Verily, Allah is Indulgent, Forgiving.

61. That is because Allah makes the night to pass into the day and He makes the day to pass into the night, and because Allah is Hearer, Seer.

62. That is because Allah is He Who is the Truth, and that which they invoke besides Him, it is the falsehood; and because Allah, He is the High, the Great.

63. Do you not see that Allah sends down water from the sky, so the earth becomes green? Verily, Allah is Subtile, Aware.

64. To Him belongs all that is in the heavens and all that is in the earth. And verily Allah, He is Self-sufficient, Praise worthy.

65. Do you not see that Allah has subjected to you all that is in the earth, and the ships that sail through the sea by His command? And He withholds the heavens that it may not fall down on the earth except by His permission. Verily, Allah is for mankind, Full of Pity, Merciful.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَاُولَٰئِكَ لَهُمْ
عَذَابٌ مُّهِينٌ ٥٧

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا
لَيَنْزِلَنَّهُمْ اللَّهُ رِزْقًا حَسَنًا لَّوَّانَ اللَّهُ لَهُمْ
خَيْرُ الرِّزْقِينَ ٥٨

لَيَدْخُلَنَّهُمْ مِنْ دُونِ مَا يَرْضُونَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ
بِحَيْلِهِمْ ٥٩

ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ
بَغَىٰ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوفٌ
غَفُورٌ ٦٠

ذَٰلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ
النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ٦١
ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ
مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيمُ
الْكَبِيرُ ٦٢

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَتَصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَغَفُوفٌ
خَبِيرٌ ٦٣

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ
لَهُوَ الْعَزِيزُ الْحَمِيدُ ٦٤

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مِمَّا فِي الْأَرْضِ وَالْفُلْكَ
تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ
تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ
لَرَءُوفٌ رَحِيمٌ ٦٥

66. And He it is Who gave you life, then He will cause you to die, and then He will give you life again. Verily, man is indeed ungrateful.

Lesson-203 : False gods and a fly

67. For every nation We have prescribed the rites of worship which they are to perform, so let them not dispute with you in the matter but you keep inviting them to your Lord. Verily, you indeed are on the right guidance.

68. And if they argue with you, say: Allah knows best what you do.

69. Allah will judge between you on the Day of Resurrection concerning the matter in which you differ.

70. Do you not know that Allah has knowledge of all that is in the heavens and the earth? Certainly all of this is written in the Book. Verily, it is easy for Allah.

71. And they worship besides Allah that for which He has revealed no sanction and of which they have no knowledge. And for wrongdoers there is no helper.

72. And when Our clear revelations are recited to them, you will notice a denial in the faces of those who disbelieve. They are nearly ready to assault those who recite Our revelations unto them. Say: Should I tell you of some thing worse than that? The fire! Allah has promised it to those who disbelieve. What an evil destination it will be?

73. O mankind! A similitude is coined, so listen to it attentively. Verily, those on whom you call besides Allah, can never create a fly though they combine together for it. And if a fly snatches away something from them, they cannot even get it back from her. How weak are (both) the seeker and the sought.

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ
الْإِنْسَانَ لَكَفُورٌ ﴿٦٦﴾

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعُكَ
فِي الْأَمْرِ وَاذْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى
مُّسْتَقِيمٍ ﴿٦٧﴾

وَلَنْ جَدُّ لُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾
اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ
تَخْتَلِفُونَ ﴿٦٩﴾

أَلَمْ تَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ
إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾
وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ
سُلْطَانٌ وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ
مِنْ نَصِيرٍ ﴿٧١﴾

وَإِذْ أَتَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ
الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ
يَتْلُونَ عَلَيْهِمْ آيَاتُنَا قُلْ أَفَأَنْتُمْ بِشِرْكِي
ذَلِكُمْ الْتَاوَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَمَنْ
بِالنَّصِيرِ ﴿٧٢﴾

يَا أَيُّهَا النَّاسُ ضَرْبٌ مَثَلٌ فَاسْتَعْمَلُوا لَهُ إِنَّ
الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا
ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَلَنْ يُسْلِبَهُمُ الدُّبَابُ
شَيْئًا لَا يَنْتَفِعِدُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَ
الْمَطْلُوبُ ﴿٧٣﴾

74. They do not pay Allah that respect which is due to Him. Truly Allah is Strong. All Mighty.

75. Allah chooses messengers from angels and from the human beings. Verily, Allah is Hearer, Seer.

76. He knows all that is before them and all that is behind them, and to Allah all matters return (for decision).

77. O you who believe! Bow down and make prostration and worship your Lord and do good so that you may attain success.

78. And strive in the way of Allah as you ought to strive. He has chosen you and has not laid upon you any hardship in the (matters of) religion. It is the religion of your father Abraham. He has named you Muslims before (i.e. in the previous Scriptures) and in this (Quran), that the messenger (Muhammad) may be a witness over you and you may be witnesses over mankind. So establish prayer (Salat) and give obligatory charity (Zakat) and hold fast to Allah. He is your Patron. What an excellent Patron and what an excellent Helper is He?

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٤﴾

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ

إِنَّ اللَّهَ سَبِيْعٌ بَصِيرٌ ﴿٧٥﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ

تُرْجَعُ الْأُمُورُ ﴿٧٦﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا

رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ

وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ

آبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ

قَبْلُ وَفِي هَذَا يَكُونُ الشَّهَادَةُ عَلَيْكُمْ

وَكُنْتُمْ أَشْهَادًا عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ

وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ

مَوْلَاكُمْ وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

SURAH-23

AL-MUMINUN

Al-Muminun, "the Believers," takes its name from its verse 1 in which the believers have been declared successful. It is considered to be the last Surah or one of the last Surahs revealed in Makkah just before the migration of the Prophet to Madinah in 622 A.D.

This Surah begins with the verses (from 1-11) wherein certain virtues and attributes have been described which are required to make a true believer, and then the believers are given good news of Paradise to which they would be the heirs. It is reported that when the Surah was revealed, the Prophet declared: "I have been given some verses. If anyone acts upon them, he will most surely go to Paradise." Then he recited first eleven verses of this Surah. (Tirmizi, Nisai).

After announcing the virtues of the believers, the Surah (in verses 12-14) discloses such scientific information about the birth of man which was then absolutely unknown and which has come to the knowledge of a medical professional of present age only recently. In next few verses, the Surah describes Allah's creative powers and then counts the favours of Him to man.

The central theme of the Surah is, however, the same as of other Makkan Surahs of its period, and that is the stress on Tauhid (Oneness of God), rejection of false gods, the sameness of the message of all Prophets, the resurrection of the dead, the reward and punishment in the Hereafter, and the fact that the messengers (and also their believers) are one community and their religion is one religion. A very strong argument in favour of oneness of God has been given in verse 91. Stories of the earlier Prophets such as Noah, Hud, Moses and Aaron have been described to indicate the fate of the rejecters of faith and in order to persuade the disbelievers to accept Islam.

Lesson-204 : Attributes of the believers

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Successful indeed are the believers.
2. Who are humble in their prayer (Salat).
3. And who avoid vain talk.
4. And who actively pay obligatory charity (Zakat).
5. And who guard their private parts (i.e. chastity).
6. Except from their wives or those (bondwomen) whom their right hands possess, for in that case they are not blameworthy.
7. But whoever seeks beyond that, such are transgressors.
8. And who keep their trusts and covenants faithfully.
9. And who guard their prayers strictly.
10. These are indeed the heirs.
11. Who will inherit Paradise; therein they will live forever.
12. Indeed, We created man from an essence of clay.
13. Then placed him as a drop in a safe lodging.
14. Then We made the drop into a clot, then We made the clot a little lump, then We made the little lump into bones, then clothed the bones with flesh, and then We brought it forth another creation. So blessed be Allah, the Best of all creators!
15. Then after that, you will certainly die.
16. Then on the Day of Resurrection, you will surely be raised to life again.
17. And We have indeed created seven paths (or heavens) above you, and We are never unaware of creation.

أَيُّهَا (٢٣) سُورَةُ الْمُؤْمِنُونَ كَبِيرَةٌ كُنَّا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قَدْ أَفْلَحَ الْمُؤْمِنُونَ ١
 الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ٢
 وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ٣
 وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ٤
 وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ٥
 إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ٦
 فَمَنِ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ٧
 وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رِعَازُونَ ٨
 وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يَحْفَظُونَ ٩
 أُولَٰئِكَ هُمُ الْوَارِثُونَ ١٠
 الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ١١
 وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ١٢
 ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ١٣
 ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً ١٤
 فَخَلَقْنَا الْمُضْغَةَ عِظًا فَكَسَوْنَا الْعِظَ لَحْمًا ثُمَّ ١٥
 أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ١٦
 ثُمَّ إِنَّا نَكَّرْنَا بَعْثَ ذَلِكَ لِيَتَذَكَّرَ ١٧
 ثُمَّ إِنَّا نَكَّرْنَا بَوْمَ الْقِيَمَةِ تَبَعُونَ ١٨
 وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ ١٩ وَ مَا كُنَّا غَافِلِينَ ٢٠

18. And We send down water from the sky in measure and We give it a lodging in the earth, and verily, We have power to withdraw it.

19. Then We produce for you with it gardens of date-palms and grapes, wherein is much fruit for you and from it you eat.

20. And a tree (olive) which comes forth from Mount Sinai that grows oil and is a relish for the eaters.

21. And verily, there is a lesson for you in the cattle. We give you to drink (milk) from that which is in their bellies, and in them there are many other benefits for you, and some of them you eat.

22. And on them and on the ships you ride.

Lesson-205 : Noah

23. And verily, We sent Noah to his nation, and he said: O my nation! Worship Allah. You have no other God save Him. Will you not then fear Him?

24. But the chiefs of those who disbelieved among his nation said: He is no more than a man like you. He only seeks to make himself superior to you (by claiming prophet-hood). Had Allah wished (to send messengers), He could have sent down angels? We have never heard such a thing among our fathers of old.

25. He is only a man in whom there is some madness. So wait with him for a while.

26. He said: My Lord! Help me because they have denied me.

27. So We inspired him saying: Build the ship under Our Eyes and under Our guidance. Then, when Our command comes and the oven gushes forth water, take on board a pair (of a male and female) from every species, and take your family, except those of them on whom the order of punishment has already gone forth. And do not plead with Me on behalf of those who have done wrong. Verily, they are doomed to be drowned.

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ
وَرَأَيْنَا عَلَى دَهَابٍ بِهِ لَقْدِيرُونَ ﴿١٨﴾

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ نَجِيلٍ وَأَعْنَابٍ لَكُمْ فِيهَا فَوَاكِهٌ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾
وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالدُّهْنِ وَصِبْغٍ لِلْكَالِبِينَ ﴿٢٠﴾

وَأَنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِنْهَا مِنْ بَطْنِهَا
وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾
وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَقُونَ اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٢٣﴾
فَقَالَ الْكَافِرُونَ الَّذِي نَذَرْنَا مِنْ قَوْمِهِ هَذَا لَا إِلَهَ إِلَّا هُوَ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنزَلَ مَلَائِكَةً مِّنَّا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٤﴾

إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جَنَّةٌ مَثَرُوا بِهٖ حَتَّىٰ تَرَوْهُ بِكُمْ حَتَّىٰ جِئَ
قَالَ رَبِّ انصُرْنِي بِمَا كُنْتُ بَاقِدًا ﴿٢٥﴾

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلَ بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا
جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجٍ
اثنَيْنِ وَاهْلِكِ الْإِلَاحَ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا
تُخَاطَبُنِ فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّعَذَّبُونَ ﴿٢٧﴾

28. And when you have embarked on the ship, you and those who are with you, then say: All praise be to Allah who has saved us from the nation of wrong-doers.

29. And pray: O my Lord! Make me to land at a blessed landing place, for You are Best of all who bring to land.

30. And verily, in this there are lessons, and We surely put (mankind) to test.

31. Then, We raised after them a new generation.

32. And We sent to them a messenger from among them saying: Worship Allah. You have no other God but Him. Will you not then fear Him?

33. But the chiefs of his nation who disbelieved and denied the meeting of the Hereafter and whom We had given prosperity in the life of the world, said: This is only a man like you, he eats of what you eat and drinks of what you drink.

34. If you obey a man like yourselves, you surely, would be losers.

35. Does he promise you that when you are dead and have become dust and bones, you shall again be brought to life?

36. Far off, very far off is that which you are promised.

37. There is nothing (i.e. no other life) but our life of the world; we die here and we live here, and we are not going to be raised again.

38. He is only a man who has fabricated a lie about Allah, and we are not going to believe him.

39. He said: My Lord! Help me as they have denied me.

40. Allah said: In a little while they surely will be regretful.

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ فَقُلْ

الْحَمْدُ لِلَّهِ الَّذِي نَجَّيْنَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾

وَقُلْ رَبِّ ارْزُقْنِي مَزْلاً مَبْرُكاً وَأَنْتَ خَيْرُ

الْمُزْرِئِينَ ﴿٢٩﴾

إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٣١﴾

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا

بَعْدَ لَكُمْ مِنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٣٢﴾

وَقَالَ السُّلَامُونَ قَوْمُهُ الَّذِينَ كَفَرُوا وَكَذَّبُوا

بِرُسُلِ الْآخِرَةِ وَاتَّخَفُوا فِي الْحَيَاةِ الدُّنْيَا مَا

هَذَا إِلَّا ابْتِغَاءٌ لَكُمْ يَأْكُلُ مِمَّا نَأْكُلُونَ مِنْهُ وَ

يَشْرَبُ مِمَّا نَشْرَبُونَ ﴿٣٣﴾

وَلَكِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ وَإِنَّكُمْ إِذْ الْخِيرُونَ ﴿٣٤﴾

أَيَعِدْكُمْ أَنْتُمْ إِذْ أَمْتُمْ وَكُنْتُمْ تَرَابًا وَعِظَامًا أَنْتُمْ

مُخْرَجُونَ ﴿٣٥﴾

هِيَ هَاتِ هِيَ هَاتِ لِمَا تُوعَدُونَ ﴿٣٦﴾

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ

بِمَبْعُوثِينَ ﴿٣٧﴾

إِنْ هُوَ إِلَّا رَجُلٌ يُفْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ

لَهُ بِمُؤْمِنِينَ ﴿٣٨﴾

قَالَ رَبِّ انصُرْنِي بِمَا كُذِّبْتُ ﴿٣٩﴾

قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَدِيمِينَ ﴿٤٠﴾

41. So the Awful cry (or Blast) rightly seized them and We made them as rubbish (or wreckage). So gone is the nation of wrong-doers.

42. Then We raised after them other generations.

43. No nation can prepone their term, nor can they postpone it.

44. Then We sent Our messengers one after another. Whenever there came to a nation its messenger, they denied him; so We caused them to follow one another (to destruction) and We made them history (or stories). So gone are the people who believe not.

Lesson-206 : Moses sent to Pharaoh

45. Then We sent Moses and his brother Aaron with our tokens and a clear authority.

46. Unto Pharaoh and his chiefs, but they behaved arrogantly for they were a self-exalting people.

47. And they said: Should we believe in two men like ourselves, while their people are our slaves?

48. So they denied both of them and became of those who were destroyed.

49. And We verily gave to Moses the Scripture so that they might be rightly guided.

50. And We made the son of Mary and his mother a sign (for mankind), and We gave them refuge on a high place, a place of security (or rest) and water.

51. O Messengers! Eat of pure (and good) things and do good deeds. Surely, I am Aware of what you do.

52. And verily, this your religion is one religion and I am your Lord, so fear Me.

53. But they have broken their religion among them into sects, and each sect is rejoicing with what they have (of the belief).

54. So leave them in their heedlessness for a while.

فَاَخَذَهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُثَاءً ۚ
فَبَعْدَ الْقَوْمِ الظَّالِمِينَ ﴿٤١﴾

ثُمَّ اَنْشَاْنَا مِنْۢ بَعْدِهِمْ قُرُونًاۙ اٰخَرِينَ ﴿٤٢﴾
مَا تَسْبِقُ مِنْۢ اُمَّةٍۭ اَجَلَهَا وَمَا يَسْتَاخِرُونَ ﴿٤٣﴾
ثُمَّ اَرْسَلْنَا رُسُلَنَا تَتْرًاۙ كُلَّمَا جَاءَ اُمَّةً رَّسُولُهَا
كَذَّبُوهُ فَاَتَّبَعْنَاۙ بَعْضَهُمْۙ بَعْضًاۙ وَجَعَلْنَاهُمْۙ اَحَادِيثًا
فَبَعْدَ الْقَوْمِ لَا يُؤْمِنُونَ ﴿٤٤﴾

ثُمَّ اَرْسَلْنَا مُوسٰى وَاَخَاهُ هٰرُونَۙ بِآيٰتِنَا وَسُلْطٰنٍ
مُّبِيْنٍ ﴿٤٥﴾
اِلٰى فِرْعَوْنَ وَمَلَٓئِهِۦ فَاسْتَكْبَرُوْاۙ وَكَانُوْا قَوْمًا عَلٰٓيْنَ ﴿٤٦﴾
فَقَالُوْۤا اَنۡتُمۡ اَبۡشَرُنَاۙ مِّثْلِنَا وَقَوْمُهُمَا لَنَا
غِيۡدُوۡنَ ﴿٤٧﴾

فَكَذَّبُوهُمَا فَكَانُوْا مِنَ الْمُهْلَكِيْنَ ﴿٤٨﴾
وَلَقَدْ اٰتَيْنَا مُوسٰى الْكِتٰبَ لَعَلَّهُمْ يَهْتَدُوْنَ ﴿٤٩﴾
وَجَعَلْنَا ابۡنَ مَرْيَمَ وَاُمَّةًۭ اٰیَةًۭ وَاَوَيْنَاهُمَاۙ اِلٰى رَبْوَةٍ
ذَاتِ قَرَارٍۭ وَمَعِيْنٍ ﴿٥٠﴾
يٰۤاَيُّهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبٰتِ وَاَعْمَلُوْاۙ صٰلِحًاۙ
اِنِّیۡ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ﴿٥١﴾
وَاِنَّ هٰذِهِۦۙ اُمَّتُكُمْۙ اُمَّةًۭ وَّاحِدَةً وَاَنَا رَبُّكُمْ
فَاتَّقُوْۤا ﴿٥٢﴾

فَتَقَطَّعُوْۤا اَمْرَهُمْۙ بَيْنَهُمْۙ زُبُرًاۙ كُلُّ حِزْبٍ بِمَا
لَدٰیهِمْۙ فِرۡخُوۡنَ ﴿٥٣﴾
فَذَرُهُمْۙ فِیۡ غَمَرٍۭ تَبٰیۡنٍ حَتّٰی حِیۡنٍ ﴿٥٤﴾

55. Do they think that in the wealth and sons which We provide them.

56. We hasten unto them with good things. Nay, but they do not perceive.

57. Verily, those who live in awe for fear of their Lord;

58. And those who believe in the revelations of their Lord,

59. And those who do not attribute partners to their Lord.

60. And those who give (in charity) what they give and their hearts are full of fear because they are sure to return to their Lord.

61. It is they who hasten for the good deeds and they are foremost in doing them.

62. And We task not any soul beyond its capacity, and with Us is a Record (of deeds) which speaks the truth, and they will not be wronged.

63. Nay, but their hearts are in ignorance of this (Quran). And they have other deeds besides that which they are doing.

64. Till when We seize their well-to-do with punishment, behold! Then they start crying in supplication.

65. Do not supplicate this day! Surely, you will not be helped by Us.

66. Indeed My revelations were recited to you, but you used to turn back on your heels.

67. In pride, you passed night in talking nonsense about it (the Quran).

Lesson-207 : The disbelievers

68. Have they not pondered over the word of Allah or has there come to them what had not come to their forefathers?

69. Or is it because they do not recognize their messenger, so they deny him.

70. Or they say that there is madness in him? Nay, but he has come to them with the Truth; and most of them dislike the Truth.

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ ۝

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ ۝

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ۝

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ۝

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ۝

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ

رَبِّهِمْ رَاجِعُونَ ۝

أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا

سَابِقُونَ ۝

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَكِنَّا كَتَبْتُ بِتَطْنٍ

بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ۝

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِنْ هَٰذَا وَلَهُمْ أَعْمَالٌ

مِنْ دُونِ ذَٰلِكَ هُمْ لَهَا عَمِلُونَ ۝

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا هُمْ

يَجْعَرُونَ ۝

لَا تَجْعَرُوا الْيَوْمَ إِنَّكُمْ مِّنَّا لَا تَصُرُونَ ۝

قَدْ كَانَتْ آيَاتِي تُثَلَّىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ آعْقَابِكُمْ

تَنكِصُونَ ۝

مُتَكِبِّرِينَ ۝ بِهِ سِيرًا تَهْجُرُونَ ۝

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ

أَبَاءَهُمْ الْأَوَّلِينَ ۝

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ ۝

أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُم بِالْحَقِّ وَ

أَكْثَرُهُمْ لِلْحَقِّ كِرْهُونَ ۝

71. And if the Truth had followed their desires, verily the heavens and the earth and whosoever is therein would have been disordered. Nay, We have brought to them their Reminder, but from their Reminder they turn away.

72. Or is it that you (O Muhammad) are asking of them any fee (for your services as a messenger)? But the bounty of your Lord is better, and He is the Best of those who provide sustenance.

73. In fact you call them indeed to a straight path.

74. And verily, those who believe not in the Hereafter are indeed deviating from the path.

75. And even if We have mercy on them and relieve them of the harm afflicting them, they would still persist in their rebellion, wandering blindly.

76. And indeed We have seized them with punishment but they do not humble themselves before their Lord nor do they submit.

77. Until when We open for them the gate of extreme punishment, behold! They are plunged in despair.

78. It is He Who has created for you ears and eyes and hearts, yet you give little thanks (to Him).

79. And it is He Who has created you in the earth and to Him you shall all be gathered.

80. And it is He Who gives life and causes death and in His control is the alternation of the night and day. Will you not then understand?

81. Nay, but they say the like of that which the former people had said.

82. They say: When we are dead and have become mere dust and bones, shall we then be raised to life again?

83. Indeed, we were promised this, we and our forefathers before, but this is no more than the stories of the former people.

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ﴿٧١﴾

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَجَ رِبِّكَ خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٧٢﴾

بَلْ وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٣﴾ وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ غِرَ الصِّرَاطِ لَنُكَيِّبُونَ ﴿٧٤﴾

وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلْجُوفَى طُعْيَانِهِمْ يَعْمَهُونَ ﴿٧٥﴾

وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴿٧٦﴾

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا فِيهِ هُمْ مُبْلِسُونَ ﴿٧٧﴾

وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾ وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨١﴾ قَالُوا إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ ﴿٨٢﴾

لَقَدْ وُعِدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٨٣﴾

84. Say: To whom belongs the earth and everything which is in it? (Tell me) if you know!

85. They will promptly say: To Allah. Say: Will you not then remember?

86. Say: Who is Lord of the seven heavens, and Lord of the Great Throne?

87. They will at once say: To Allah (belong all these). Say: Will you not then fear Him?

88. Say: In Whose hand is the dominion over all things and He protects while against Whom there is no protector? (Tell me) if you know!

89. They will immediately say: To Allah (all these belong). Say: How then are you bewitched?

90. Nay, but We have brought them the Truth, and verily, they are the liars.

91. Allah has not taken any son, nor is there any god along with Him. Had it been so, then each god would have taken away what he had created, and some of them would have tried to overcome others. Glorified be Allah above all that they attribute to Him.

92. He is the Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him.

Lesson-208 : Scene of the Judgment Day

93. Say (O Muhammad): My Lord! If you show me that (torment) with which they are threatened (in my lifetime).

94. My Lord! Then do not include me among the wrong-doing people.

95. And indeed We have the power to show you that with which We have threatened them.

96. Repel evil with that which is better. We are fully Aware of that which they utter.

97. And say: O my Lord! I seek refuge with You from the evil suggestions (or promptings) of the devils.

98. And I seek refuge with You, my Lord, lest they come near me.

99. Until, when death comes to one of them (i.e. the disbelievers), he says: My Lord! Send me back.

قُلْ لِّمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِزُّوهُ يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾

بَلْ أَتَيْنَهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾

مَا اخْتَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ﴿٩١﴾

يَعْلَمُ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّى عَمَّا يُشْرِكُونَ ﴿٩٢﴾

قُلْ رَبِّ إِمَّا تُرِيدُنِي مَا يُوعَدُونَ ﴿٩٣﴾

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾

وَأَنَا عَلَى أَنْ تُرِيدَكَ مَا نُوعِدُهُمْ لَقَدْ رَوْنُ ﴿٩٥﴾

لَا ذِفَعُ يَا أَيُّهَا أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿٩٧﴾

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾

حَتَّى إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾

100. So that I may do good deeds in that (world) which I have left behind! Not at all! It is but a word that he speaks. And behind them is a barrier until the Day when they will be resurrected.

101. And when the Trumpet is blown there will be no kinship among them that Day, nor will they ask about each other.

102. Then those whose scales (of good deeds) are heavy, they are such who indeed will attain success (salvation).

103. And those whose scales (of good deeds) are light, they are such who cause loss to themselves, and in Hell they will abide.

104. The Fire (of Hell) will burn their faces and they will be in much hardship therein.

105. (It will be said to them): Were not My revelations recited to you, and then you used to deny them?

106. They will say: Our Lord! Our misfortune overcame us, and we were an erring people.

107. Our Lord! Bring us out of it (i.e. the Hell)! If we ever return to evil, then indeed we shall be wrongdoers.

108. Allah will say: You remain herein with disgrace, and speak you not to Me.

109. Verily, there was a party of My slaves who used to say: O our Lord! We believe in You, so forgive us, and have mercy on us for You are the Best of all who show mercy.

110. But you took them for a laughing stock, till they made you forget My remembrance, while you went on ridiculing them.

111. Verily, I have rewarded them this Day because of their patience; they are indeed such who are successful.

112. He will (then) ask: How long you stayed in the earth in terms of years?

113. They will say: We stayed a day or part of a day, but ask those who keep account.

لَعَلَّيْ أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ
هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ
يُبْعَثُونَ ﴿١٠٠﴾

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ
وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾

تَلْفَحُ وُجُوهُهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٤﴾

أَلَمْ تَكُنْ أَيْتِي تَتْلَىٰ عَلَيْهِمْ كُنُوزَهُمْ هَٰذَا
تُكَذِّبُونَ ﴿١٠٥﴾

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا
ضَالِّينَ ﴿١٠٦﴾

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾

قَالَ اخْسَوْا فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾

إِنَّهُ كَانَ فَرِيقٌ مِنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا
فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّحِيمِينَ ﴿١٠٩﴾

فَاتَّخَذَتْهُمْ سَخِرًا حَتَّىٰ أَنْسَوْا ذِكْرِي وَكُنْتُمْ
مِنْهُمْ تَضْحَكُونَ ﴿١١٠﴾

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا إِنَّهُمْ هُمُ
الْفَائِزُونَ ﴿١١١﴾

قُلْ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْئَلُ الْعَادِينَ ﴿١١٣﴾

114. He will say: You stayed but a little if you only knew.

115. Did you think that We had created you without any purpose and that you will not be returned to Us?

116. Therefore, exalted be Allah, the True King! There is no God save Him, the Lord of the Graceful Throne.

117. Whoever invokes another god besides Allah, of whom he has no proof, then his reckoning is only with his Lord. Surely, such disbelievers will never attain success.

118. And say (O Muhammad): My Lord! Forgive and have mercy, for You are the Best of all who show mercy.

قُلْ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَّوْ أَنتُمْ كُنْتُمْ تَعْلَمُونَ ﴿١١٤﴾

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ لَا فَاتِمًا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾

قُلْ رَبِّ اعْفُوْا رَحْمَةً وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٨﴾

SURAH-24**AN-NUR**

An-Nur, "The light," derives its name from the mystic parable of the light of God in verse 35. It was revealed after the campaign against Bani Al-Mustaliq which took place in the year 6 A.H., on the occasion of the false slander against Prophet's wife Hadrat Ayesha who was accompanying the Prophet in this campaign.

Surah An-Nur is one of those few Surahs of the Qur'an which make detailed legislation for the followers of Islam regarding family life, crime and punishment, Justice and evidence, socio-economic system, constitutional issues, Jihad and defence etc. This Surah, in particular, lays down the laws and rules regarding punishment of adultery, false allegation, "lian", purdah, privacy and marriage. It would be most appropriate if some of the subjects of this Surah and the laws and rules legislated by it are briefly discussed below.

- Fornication which had already been condemned was now declared a criminal offence punishable with hundred lashes (verse 2).
- Punishment for the offence of Qazf was prescribed at eighty lashes (verse 4). (Qazf is to accuse an innocent woman of fornication without producing four witnesses.)
- To prove the offence of fornication, evidence of four witnesses is prescribed (verse 4) as against other offences where only two witnesses are required.
- If a husband accuses his wife of adultery but has no witnesses to establish the offence, for him law of Lian has been laid down (verses 6-9).
- Verses 11-20 relate to the incident of slander against Hadrat Ayesha, wife of the Prophet, which occurred in the sixth year of Hijrah when the Prophet was returning from the campaign against the tribe Bani-Al-Mustaliq. In these verses, Allah declares innocence of the wife of the Prophet. The slanderers have been severely condemned and those Muslims have been admonished who kept quiet and did not reject the slander openly and immediately.
- Those who make false allegations against the believing innocent women have been cursed in the world and the Hereafter (verse 23).
- Well-to-do among the Muslim community have been enjoined to continue helping the poor of their kin and forgive faults (verse 22). This shows the humane nature of the Islamic law.

- The believers have been enjoined to enter the houses of others after getting permission and after invoking peace (Salam or greeting) upon the people of those houses (v. 27). Some other rules have also been prescribed regarding this subject in verses (28-29).
- The believing men and the women have been instructed to lower their gaze and guard their modesty. Some additional commandments have also been issued regarding observance of veil (purdah) by the women (Verses 30-31).
- Marriage has been enjoined for unmarried men and women as well as for those who have been left single either on account of divorce or on account of death of the spouse (verse 32).
- Marriage of the slaves and slave girls also enjoined (verse 32)
- Emancipation of slaves by writing a deed of manumission is prescribed (verse 33).
- Prostitution is banned and use of slave women for this purpose is prohibited (verse 33).
- Allah is the light of the heavenness and the earth (verse 35).
- Sanctity of privacy is ensured and even the servants and the minor children are not permitted to enter in the bed room of the married couples without permission (verse 58) at certain times of privacy.
- Some concessions regarding observance of Purdah have been given to the old women (verse 60)
- The Muslims have been encouraged to take meals together in each other's houses or in the houses of their kith and kin (verse 61)
- True believers have been defined (verse 62)

Incident of Ifk: The incident of Ifk (slander or false accusation) against Hadrat Aishah, the wife of the Prophet (PBUH) took place in 5 A.H. when the Prophet, accompanied by his wife, was returning from his expeditin against the tribe of Bani Mustaliq. Syed Abul Ala Maududi, a great scholar and an eminent commentator of the Qur'an, has taken a lot of pains to collect the pieces of traditions relating to this incident from Hadith literature, in the words of Hadrat Aishah herself and has related it as follows:

"Whenever the Holy Prophet went out on a journey, he decided by lots as to which of his wives should accompany him. Accordingly, it was decided that I should accompany him during the expedition to Bani-Mustaliq. On the return journey, the

Holy Prophet halted for the night at a place which was the last stage on the way back to Al-Madinah. It was still night, when they began to make preparations for the march. So I went outside the camp to ease myself. When I returned and came near my halting place, I noticed that my necklace had fallen down somewhere. I went back in search of it but in the meantime the caravan moved off and I was left behind all alone. The four carriers of the litter had placed it on my camel without noticing that it was empty. This happened because of my light weight due to lack of food in those days. I wrapped myself in my sheet and lay down in the hope that when it would be found that I had been left behind, a search party would come back to pick me up. In the meantime I fell asleep. In the morning, when Safwan bin Mu'attal Sulami passed that way, he saw me and recognised me for he had seen me several times before the Commandment about purdah had been sent down. No sooner did he see me than he stopped his camel and cried out spontaneously: "How sad! the wife of the Holy Prophet has been left here!" At this I woke up all of a sudden and covered my face with my sheet. Without uttering another word, he made his camel kneel by me and stood aside, while I climbed on to the camel back. He led the camel by the nose-string and we overtook the caravan at about noon, when it had just halted and nobody had yet noticed that I had been left behind. I learnt afterwards that this incident had been used to slander me and 'Abdullah bin Ubayy was foremost among the slanderers.

"When I reached Al-Madinah, I fell ill and stayed in bed for more than a month. Though I was quite unaware of it, the news of the Slander" was spreading like a scandal in the city, and had also reached the Holy Prophet. Anyhow, I noticed that he did not seem as concerned about my illness as he used to be. He would come but without addressing me directly, would inquire from others how I was and leave the house. Therefore it troubled my mind that something had gone wrong somewhere. So I took leave of him and went to my mother's house for better nursing.

"While I was there, one night I went out of the city to ease myself in the company of Mistah's mother, who was a first cousin of my father. As she was walking along she stumbled over something and cried out spontaneously, 'May Mistah perish!' To this I retorted, 'What a good mother you are that you curse your own son-the son who took part in the Battle of Badr.' She replied, 'My dear daughter, are you not aware of his scandal-mongering?' Then she told me everything about the campaign of the "Slander". (Besides the hypocrites, some true Muslims also had been involved in this campaign, and among them who took leading part in it, were Mistah, Hassan bin Thabit, the famous poet of Islam, and Hamnah, daughter of Jahsh and sister of Hadrat Zainab). Hearing this horrible story, my blood curdled, and I immediately returned home, and passed the rest of the night in crying over it.

"Rumours about this slander went on spreading in the city for about a month, which caused great distress and anguish to the Holy Prophet, I cried due to helplessness and my parents were sick with mental agony. At last one day the Holy Prophet visited us and he sat near me, which he had not done since the slander had started. Feeling that something decisive was going to happen that day, Hadrat Abu Bakr and Umm Ruman (Hadrat Aishah's mother) also sat near us. The Holy Prophet started the conversation, saying: Aishah, I have heard this and this about you: if you are innocent, I expect that Allah will declare your innocence. But if you have committed a sin, you should offer repentance and ask for Allah's forgiveness; when a servant (of Allah) confesses his guilt and repents, Allah forgives him.' Hearing these words, tears dried in my eyes. I looked up to my father expecting that he would reply to the Holy Prophet, but he said, 'Daughter, I do not know what I should say.' Then I turned to my mother, but she also did not know what to say. At last I said, 'You have all heard something about me and believed it. Now if I say that I am innocent—and Allah is my witness that I am innocent—you will not believe me; and if I confess something which I never did—and Allah knows that I never did it—you will believe me.' At that time I tried to call to memory the name of Prophet Jacob but could not recall it. Therefore in view of the predicament that I was placed in, I said, 'I cannot but repeat the words which the father of Prophet Joseph had spoken: fa-sabrun jamil: I will bear this patiently with good grace.' (XII: 83). Saying this I lay down and turned to the other side. I was thinking that Allah was aware of my innocence, and He would certainly reveal the truth, but I could never imagine that Divine Revelation would come down in my defence, which the people will read and recite till the Last Day. What I thought probable was that the Holy Prophet would see a dream in which Allah would indicate my innocence. But in the meantime suddenly, the state of receiving Revelation appeared on the Holy Prophet, when pearl-like drops of perspiration used to gather on his face even in severe winter. We all held our breath and sat silent. As for me I was fearless, but my parents seemed to be struck with fear; they did not know what the Divine Revelation would be. When the Revelation was over, the Holy Prophet seemed to be very pleased. Overjoyed with happiness the first words he spoke were: 'Congratulations, 'Aishah, Allah has sent down proof of your innocence' and then he recited these ten verses (11-21). At this my mother said to me, 'Get up and thank the Holy Prophet.' I said, 'I shall neither thank him nor you two, but thank Allah Who has sent down my absolution. You did not even so much as contradict the charge against me.'

Lesson-209 : Punishment for fornication

In the name of Allah, the Most Beneficent, the Most Merciful.

1. This is a Surah (Chapter) which We have revealed and made (the commandments of) it obligatory, and We have revealed in it clear verses, so that you may take heed.

2. The fornicatoress and the fornicator, flog each one of them with a hundred lashes. And let not pity for them withhold you from enforcing the law of Allah if you believe in Allah and the Last Day. And let a party of believers witness their punishment.

3. The fornicator marries not but a fornicatoress or an idolatress, and the fornicatoress none marries except a fornicator or an idolater. Such a thing is forbidden to believers.

4. And those who accuse chaste women (of fornication) but do not produce four witnesses (to establish their allegation), flog them with eighty lashes and never afterward accept their testimony, they indeed are evil-doers.

5. Except those who repent thereafter and mend their conduct, for Allah is certainly Forgiving, Merciful.

6. As for those who accuse their wives but have no witnesses except themselves, then the testimony of each of them would be that he (the husband) will swear four times by Allah (attesting) that he is one of those who speak the truth.

7. And the fifth time he would be invoking the curse of Allah upon himself if he be of those who tell a lie.

أَيُّهَا الْمَثَلُونَ (٢٤) سُورَةُ النُّورِ الْمَكِّيَّةُ دُرُودُنَا
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ
بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ ①

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةً
جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ
كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ
عَذَابُهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ ②

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ
لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرْمٌ ذَلِكَ عَلَى
الْمُؤْمِنِينَ ③

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَا يَأْتُوا بِأَرْبَعَةِ
شُهَدَاءَ فَاجْلِدُوهُمْ مِائَةً جَلْدَةٍ وَلَا
تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ
الْفَاسِقُونَ ④

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ
اللَّهَ غَفُورٌ رَحِيمٌ ⑤

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ
لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ
أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ
الصَّادِقِينَ ⑥

وَالْخَامِسَةَ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ
الْكَاذِبِينَ ⑦

8. And it shall avert the punishment from her (the wife) if she swears four times by Allah that he (her husband) is telling a lie.

9. And the fifth time she says that the wrath of Allah be upon her if he speaks truth.

10. If Allah's grace and His mercy would not have been on you, (He would not have told you the solution of such embarrassing situations), and that Allah is Acceptor of Repentance, Wise.

Lesson-210 : Incident of Slander

11. Verily! Those who invented the slander are a group from among you. Do not deem it only a bad thing for you; nay, it is good for you. For each man of them is that which he has earned of the sin; and as for him who had the greater share of it among them, for him will be great punishment.

12. Why did not the believing men and the believing women, when you heard it, think good of their own people and say: This is clearly a false allegation.

13. Why did they (the slanderers) not produce four witnesses (if they were truthful in their allegation)? So when they have not produced witnesses, they verily are liars in the sight of Allah.

14. Had it not been for the grace of Allah and His mercy on you in the world and the Hereafter, a terrible punishment had overtaken you because of that in which you were involved.

15. When you were taking it on your tongues (from one to another) and you were uttering with your mouths that (thing) of which you had no knowledge, you considered it a light thing, while it was a serious matter in the Sight of Allah.

16. And why did you not say, when you heard it: It is not proper for us to utter such a thing. Glory be to you (O Allah)! This is a big slander.

وَيَدْرُؤُا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ
بِاللَّهِ إِنَّهُ لَمِنَ الْكَذِبِينَ ٨

وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ
الضَّالِّينَ ٩

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ
يُعْزِزُ تَوَابُكُمْ حَكِيمٌ ١٠

إِنَّ الَّذِينَ جَاءُوا بِالِإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا
تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُم لِكُلِّ امْرِئٍ
مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ
مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ١١

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ
بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ١٢

لَوْلَا جَاءَهُ وَعَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا
بِالشُّهَدَاءِ قَالُوا لَيْكَ عِنْدَ اللَّهِ هُوَ الْكَذِبُ ١٣

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي
الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ
عَذَابٌ عَظِيمٌ ١٤

إِذْ تَلْقَوْنَهُ بِالسَّتِيكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا
لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ
عِنْدَ اللَّهِ عَظِيمٌ ١٥

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَشْكُرَ
بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ١٦

17. Allah admonishes you that you should never repeat the like of it, if you are (really) believers.

18. And Allah makes clear to you His verses, and Allah is Knower, Wise.

19. Verily, as for those who love to spread such slanders among the believers, for them there is a painful punishment in the world and the Hereafter. And Allah knows and you know not.

20. Had it not been for the grace of Allah and His mercy to you (He would have surely punished you), and Allah is Kind, Merciful.

21. O you who believe! Do not follow the footsteps of Satan. And whosoever follows the footsteps of Satan, he (Satan) commands him to do acts of indecency and evil. And had it not been for the grace of Allah and His mercy on you, not one of you would ever have been pure from sins. But Allah purifies whom He wishes. And Allah is Hearer, Knower.

22. And let not those among you who are blessed with grace and vast means swear that they will not give (in charity) to their relatives and to the needy and to those who migrated for the cause of Allah. Let them forgive and show indulgence. Do you not love that Allah should forgive you? And Allah is Forgiving, Merciful.

23. Verily, as for those who accuse chaste but unaware believing women, they are cursed in the world and the Hereafter, and for them there will be a great torment.

24. (Forget not) the Day when their tongues and their hands and their feet will testify against them as to what they used to do.

25. On that Day Allah will pay them their just due, and they will know that Allah, He is the One Who manifests the Truth.

بِعِظْمِ اللَّهِ أَنْ تَعُودُوا لِلذَّلِيلِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾
إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ ﴿٢٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

وَلَا يَأْتِلْ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَى وَالسَّكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا يُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَآيِدُهُمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

يَوْمَ يَنْفَعُ يَوْمَئِذٍ اللَّهُ ذِي الْعَرْشِ الْحَقُّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾

26. Bad women are for bad men, and bad men are for bad women. Good women are for good men, and good men for good women; such are innocent of what they (the slanderers) say. For them is forgiveness and honourable provision.

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ
وَالْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ
أُولَئِكَ
مُتَبَرِّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ
كَرِيمٌ ﴿٢٦﴾

Lesson-211 : Commandments regarding veil

27. O you who believe! Enter not houses other than your own, until you have sought permission and offered greetings of peace to the dwellers thereof. That is better for you so that you may remember.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا
غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا
عَلَى أَهْلِهَا ذَلِكَ خَيْرٌ لَّكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٢٧﴾

28. And if you find no one therein, still you do not enter until permission has been given. And if you are asked to go back, then go back; that is more proper for you. And Allah knows what you do.

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا
حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا
فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ
عَلِيمٌ ﴿٢٨﴾

29. There is no blame on you if you enter uninhabited houses wherein is some thing of interest for you. And Allah knows what you show and what you hide.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ
مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا
تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾

30. Tell the believing men to lower their gaze and guard their private parts. That is purer for them. Verily, Allah is Aware of what they do.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا
أَرْوَاحَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا
يَصْنَعُونَ ﴿٣٠﴾

31. And tell the believing women to lower their gaze and guard their private parts, and not to display their adornment except what normally appears thereof, and draw their veils over their bosoms, and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ
أَرْوَاجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا
وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ

زَيْنَتُهُنَّ إِلَّا الْبُعُولَتِهِنَّ أَوِ آبَائِهِنَّ أَوْ آبَاءُ بُعُولَتِهِنَّ
أَوْ أَبْنَاءُ هُنَّ أَوْ أَبْنَاءُ بُعُولَتِهِنَّ أَوِ إِخْوَانِهِنَّ أَوْ
إِخْوَانُ بُعُولَتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ
أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرَ أُولِي الإِثْبَاتِ مِنَ الرِّجَالِ
أَوِ الْوَلَدَ الَّذِي لَمْ يَظْهَرْ وَأَعْلَى عَوْرَتِ النِّسَاءِ وَلَا
يُضَرُّنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَ
تُؤْبَى إِلَى اللَّهِ جَمِيعُ أَيَّامِ الْمُؤْمِنِينَ لَعَلَّكُمْ تَتَّقُونَ ﴿٣١﴾
وَأَنْتُمْ كَوَالِيَا أَعْمَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ
وَأَمَّا أَنْتُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾

وَلَيْسَتْ غُفِيرَ الَّذِينَ لَا يُؤْمِنُونَ زَكَاحًا حَتَّىٰ يُعْذِرَ
اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ يَكْفُلُكُمْ
أَيْمَانُكُمْ فَكَابُؤُهُمْ إِنَّ عِلْمَ تَمِيمٍ فِيهِمْ خَيْرٌ
أَتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تُكْرَهُوا
فَتَيْدُكُمْ عَلَىٰ الْبِعَاءِ إِنْ أَرَدْتُمْ تَحَصُّنًا لِّمَا تَتَوَاعَصُونَ
الْحَيَاةَ الدُّنْيَا وَمَنْ يُكْرِهْهُمْ قَانَ اللَّهُ مِنْ بَعْدِ
إِكْرَاهِهِمْ غُفُورٌ رَحِيمٌ ﴿٣٦﴾
وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا لِّلَّذِينَ
خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٧﴾

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كِشْفُوهُ فِيهَا
 مِصْبَاحٌ أَنْصَبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ
 دُرِّيُّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ
 وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيئُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ
 نُورُ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ لَوْ يَشَاءُ

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380

sets forth parables for mankind (to make His message clear). And Allah is Knower of all things.

36. His light is found in houses (of worship) which Allah has ordered to be raised and His name to be remembered therein, and His praise to be sung in the morning and in the evening therein.

37. By such men whom neither trade nor sale distracts from remembrance of Allah and from offering of prayer (Salat) and giving of obligatory charity (Zakat) for they fear the Day when hearts and eyes will be overturned.

38. That Allah may reward them according to the best of what they did and add even more for them out of His grace. And Allah provides sustenance without measure to whom He pleases.

39. As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty person considers it to be water till he comes to it and finds it nothing, instead he finds Allah near him Who settles his account. And Allah is swift in settling account.

40. Or (their deeds are) like the darkness in a vast deep sea. There covers him a wave, above which is a wave, above which is a cloud. Layers of darkness, one upon another. When he holds out his hand, he can hardly see it. And he for whom Allah has not appointed light, for him there is no light.

41. Do you not see that Allah is He Whom glorify all who are in the heavens and the earth and the birds with wings outspread in their flight? Each one indeed knows his prayer and his glorification; and Allah knows what they do.

42. And unto Allah belongs the sovereignty of the heavens and the earth, and unto Allah is the return (of all).

43. Do you not see that Allah drives the clouds gently, then joins them together, then makes them layers, then you see the rain coming forth from between them. And He sends down from the sky (clouds like) mountains wherein is hail, and He

اللَّهُ الْأَمْتَالُ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

فِي بُيُوتِ الَّذِينَ أُذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ۝

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ۝

لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِنْ فَضْلِهِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ۝

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِفِئَةٍ يُحْسِبُ الظَّمْثَانُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَ وَجَدَ اللَّهَ عِنْدَهُ فَوْقَهُ حِسَابَهُ وَاللَّهُ سَرِيعُ

الْحِسَابِ ۝

أَوْ ظُلْمَةٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْدِرْهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ

لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ ۝

لَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفَاتٍ كُلِّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ ۝

وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ۝

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ ۝

لَمْ تَرَ أَنَّ اللَّهَ يَرْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُمْ سَحَابًا يَجْعَلُهُ رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنْزِلُ

strikes therewith whom He wills and averts it from whom He wills. The flash of His lightning nearly takes away sight.

44. Allah alternates the night and the day. Verily, herein is indeed a lesson for those who have insight.

45. And Allah has created every living creature from water, of them there are some that creep upon their bellies, and of them there are some that walk on two legs, and of them there are some that walk on four. Allah creates what He pleases. Verily, Allah has power over everything.

Lesson-213 : Obedience to Allah and messenger

46. Verily We have sent down very clear verses, and Allah guides whom He pleases unto a straight path.

47. And they (the hypocrites) say: We believe in Allah and the Messenger and we obey; but after that a faction of them turn away. And they are (in fact) not believers.

48. And when they are called to Allah and His messenger to judge between them, behold! a party of them turn away.

49. But if the right (or truth) is on their side, they come to him willingly.

50. Is there a disease in their hearts, or have they doubt, or do they fear lest Allah and His messenger wrong them in judgment? Nay, it is they who themselves are the wrongdoers.

51. The only saying (or response) of the true believers, when they are called to Allah and His messenger to judge between them, is that they say: "We hear and we obey." And such are the successful.

52. And he who obeys Allah and His messenger, and fears Allah and keeps duty to Him, such indeed are the victorious.

مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ يَكَادُ سَنَابِرُهُمْ يَنْزِلُ بِالْأَبْصَارِ ٤٣

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ٤٤

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنٍ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٤٥

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبِينَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ٤٦

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فِرْقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ٤٧
وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ ٤٨

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذِيعِينَ ٤٩
إِنِّي قُلُوبُهُمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحْجِفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ ٥٠

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ٥١

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ ٥٢

53. They (the hypocrites), swear by Allah their strongest oaths that if you order them they would come out (of their homes). Say: Swear not, known (or true) obedience is required. Surely, Allah is Informed of what you do.

54. Say: Obey Allah and obey the messenger. But if you turn away, he (Muhammad) is only responsible for the duty placed on him and you are responsible for that placed on you. And if you obey him, you will have right guidance. And there is no responsibility on the messenger except to convey (Allah's message) plainly.

55. Allah has promised those of you who believe and do good deeds that He will surely make them caliphs (vicegerents) in the earth as He made those who were before them caliphs, and that He will surely establish for them their religion which He has chosen for them, and He will give them peace in exchange for their fear. They will worship Me and will ascribe nothing as partner to Me. But whoever disbelieves after this, they are the evildoers.

56. Establish prayer and pay Zakat and obey the messenger, that you might receive mercy.

57. Do not think that the disbelievers can escape in the land. Fire (of Hell) will be their home; and that is indeed an evil abode.

Lesson-214 : Manners

58. O you Who believe! Let your slaves and those of you who have not yet attained the age of puberty ask your permission (for coming into your presence) on three occasions; before dawn prayer (Fajr), at noon when you put off your clothes, and after the night prayer (Isha). These three times are of privacy for you. It is no sin for you or for them at other times to go around visiting one another. Thus Allah makes clear the revelations for you. And Allah is Knower, Wise.

وَأَقْسُوا بِاللهِ جَهْدَ أَيْمَانِكُمْ لَئِنْ أُمِرْتُمْ لَتَخْرُجُنَّ
قُلْ لَا تَفْسُوا طَاعَةً مَعْرُوفَةً إِنَّ اللَّهَ خَيْرٌ بِمَا
تَعْمَلُونَ ﴿٥٣﴾

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا
عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوا
تَهْتَدُوا وَمَعَ عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٤﴾

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ
فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ
لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ
خَوْفِهِمْ أَمْنًا لَئِنْ عِبَدُوا مِنِّي لَا يَشْرِكُونَ فِي شَيْءٍ وَمَنْ
كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ
لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ
ۚ وَمَا لَهُمُ النَّارُ وَلَيْسَ الْمَصِيرُ ﴿٥٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنُوا الَّذِينَ مَلَكَتْ
أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ
مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ
الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ
لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ
مَنْعُكُمْ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ
اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

59. And when your children reach the age of puberty, let them ask permission as those before them used to ask it. Thus Allah makes clear His revelations to you. And Allah is Knower, Wise.

60. As for the women past the age of child-bearing who have no hope of getting married, it is no sin for them if they lay aside their outer garments (cloaks) in such a way as not to show adornment. But to refrain from it is better for them. And Allah is Hearer, Knower.

61. There is no blame on the blind, nor any blame on the lame, nor any blame on the sick nor on yourselves if you eat from your house or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your father's brothers or the houses of your father's sisters or the houses of your mother's brothers or the houses of your mother's sisters or from that (house) whereof you hold the keys, or the houses of your friends. There is no sin for you whether you eat together or apart. But when you enter houses, greet one another with a greeting from Allah, blessed and pure. Thus Allah makes clear the revelations for you so that you might understand.

62. The true believers are only those who believe in Allah and His messenger and, when they are with him on some common errand, they do not go away until they have obtained permission from him. Verily, those who ask your permission, they are the ones who truly believe in Allah and His messenger. So if they ask your permission for some affair of theirs, you may give permission to those of them whom you please, and ask for them forgiveness of Allah. Surely, Allah is Forgiving, Merciful.

63. Do not consider the calling of the messenger among you as your calling of one another. Allah knows those of you who slip away, hiding themselves behind others. And let those who

وَلَا يَبْغِ الْاَطْفَالُ مِنْكُمْ الْاِحْلَامَ فَلْيَسْتَاذِنُوا كَمَا
اسْتَاذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ
عَلَيْهِنَّ جُنَاحٌ اَنْ تَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ
وَاَنْ يَسْتَغْفْنَ خِيَرَتُهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

لَيْسَ عَلَى الْاَعْمَى حَرَجٌ وَلَا عَلَى الْاَنْعَرَجِ حَرَجٌ وَلَا
عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى اَنْفُسِكُمْ اَنْ تَاْكُلُوْا مِنْ بُيُوتِكُمْ
اَوْ بُيُوتِ اَبَائِكُمْ اَوْ بُيُوتِ اُمَّهَاتِكُمْ اَوْ بُيُوتِ اِخْوَانِكُمْ
اَوْ بُيُوتِ اَخَوَاتِكُمْ اَوْ بُيُوتِ اَعْمَامِكُمْ اَوْ بُيُوتِ عَمَّاتِكُمْ
اَوْ بُيُوتِ اَخَوَالِكُمْ اَوْ بُيُوتِ خَالَاتِكُمْ اَوْ مَا مَلَكَتُمْ مِنْ مَفَاتِحِهَا
اَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَاْكُلُوْا اِمْبِيْعًا اَوْ
اَشْنَاءًا فَاَزَادْ خَلْتُمْ بُيُوتَنَا فَسَلُّوا عَلٰى اَنْفُسِكُمْ
حَيَّةً مِّنْ عِنْدِ اللَّهِ مُبَرَكََةً طَيِّبَةً كَذَلِكَ يُبَيِّنُ
لَكُمْ اللَّهُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿٦١﴾

اِنَّمَا الْمُؤْمِنُونَ الَّذِينَ اٰمَنُوا بِاللَّهِ وَرَسُولِهِ وَاَدَّوْا
مَعَهُ عَلَىٰ اَمْرٍ جَامِعٍ كَمَنْ هُوَ اَحَدٌ يَسْتَاذِنُوْهُ اِنَّ
الَّذِيْنَ يَسْتَاذِنُوْكَ اُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ
وَرَسُولِهِ فَاِذَا اسْتَاذَنُوكَ لِبَعْضِ شَاْئِهِمْ قَاذَنَ
لَيْسَ سِتْنٌ مِنْهُمْ وَاَسْتَغْفِرْ لَهُمْ اِنَّ اللَّهَ
غَفُوْرٌ رَّحِيْمٌ ﴿٦٢﴾

لَا تَجْعَلُوْا دُعَاءَ الرَّسُوْلِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ
بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُوْنَ مِنْكُمْ لُوْاذًا

disobey his orders beware, lest some trial befall them or a painful torment overtake them.

64. Verily, unto Allah belongs whatsoever is in the heavens and the earth. He indeed knows what is your condition. And the Day when they are returned to Him, then He will inform them of what they did. And Allah is Knower of everything.

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ
فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٤﴾
أَلَا إِنَّ لِلَّهِ مَا فِي السَّمُوتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا
أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا
كُنْتُمْ عَلَيْهِمْ ۚ وَكُلُّ شَيْءٍ عِلْمُهُ ۚ ﴿٦٥﴾

SURAH-25

AL-FURQAN

This Surah takes its name from verse 1 wherein the purpose of revelation of the Quran (called Al-Furqan "the criterion" in this verse) has been shown. It belongs to the middle group of the Makkan Surahs.

The name of this Surah, to a large extent, justifies its main theme. The Qur'an, the book revealed to Muhammad (PBUH) is the criterion or the standard to discriminate between the right and wrong, the truth and falsehood, and good and evil. It has been revealed in order that the Prophet may warn all the peoples of the world. The main subjects of the Surah are:

- Allah is One. He has not begotten a son nor He has any partner in His Kingdom.
- Those who deny the truth say that the Qur'an has been forged by Muhammad (PBUH). Tell them, O Prophet, it has been revealed by God Who knows the Secrets of the heavens and the earth.
- Muhammad (PBUH) is a human messenger who shares the physical needs of all other mortals and takes part in all normal human activities.
- Disbelievers deny the messenger, deny the Day of Judgement and deny life after death.
- The deities of the polytheists would deny any claim of divinity and would hold the polytheists responsible for polytheism on the Day of Judgement.
- On the Day of Judgement the disbelievers shall regret for not adopting the way of messengers.
- On the Day of Judgement, Prophet Muhammad (PBUH) would complain: O my Lord, my own people ignored this Qur'an (verse 30).
- The wisdom of sending the Qur'an piecemeal explained (verses 32-33).
- The behaviour of the polytheists and their punishment on the Day of Resurrection is described.
- Virtues of the faithful and believing slaves of Allah have been described (verses 63-76).

Lesson-215 : The Quran

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Blessed is He (Allah) Who has revealed the Criterion (of right and wrong i.e. the Quran) to His slave (Muhammad) so that he may be a warner to all the nations (of the world).

2. He for Whom is the sovereignty of the heavens and the earth, and He has begotten no son nor has He any partner in the sovereignty. He has created every thing and then has ordained for it a measure.

3. Yet they have taken besides Him other gods who can create nothing but are themselves created, and have no power for themselves regarding harm or profit, nor do they have any power over death or life or raising the dead to life.

4. Those who disbelieve say: This (Quran) is nothing but a lie that he (Muhammad) has invented, and other people have helped him at it. They indeed do wrong and utter falsehood (by alleging this).

5. And they say: These are the stories of the ancients which he has written down and they are recited to him morning and evening.

6. Tell them: It (the Quran) has been revealed by Him Who knows the secrets of the heavens and the earth. Verily, He is Forgiving, Merciful.

7. And they say: What a messenger is he who eats food and walks in the markets? Why has no angel been sent down to him to be a warner with him?

أَيُّهَا (٢٥) سُورَةُ الْفُرْقَانِ مَكِّيَّةٌ رُكُوعَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ١

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ٢

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ أَنْفُسَهُمْ ضَرًّا وَلَا نَفْعًا وَلَا يَسْلِكُونَ مَوْتًا وَلَا حَيَوَةً وَلَا نُشُورًا ٣

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا فَنَاءُ مَا فَتَرْنَا وَ أَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَ تُورًا ٤

وَقَالُوا أَأَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا ٥

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا ٦

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أُنْزِلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ٧

8. Or a treasure sent down to him or a garden given to him from which he could eat. And the wrong doers say: You are only following a man bewitched!

9. See how they coin similitudes for you, so they have gone astray, and they cannot find a way.

10. Blessed is He Who, if He wills, could give you much better than all this –gardens underneath which rivers flow – and make for you mansions.

11. Nay, but they deny the Hour (i.e. the Day of Resurrection); and for those who deny the coming of the Hour, We have prepared flaming Fire (of Hell).

12. When it sees them from a far place, they will hear its raging and roaring.

13. And when they will be thrown into a narrow place of it, chained together, they will pray for death there.

14. Do not pray for one death today, but pray for many deaths!

15. Say: Is this (Hell) better or the Eternal Paradise which is promised to those who fear Allah. It will be for them as a reward and destination.

16. Therein they will live forever and have all that they desire. It is a promise binding on your Lord that must be fulfilled.

17. And the Day when He will gather them together and all those whom they worship besides Allah, then He will ask (the latter): Was it you who misled these My slaves or did they themselves go astray from the path?

أَوْ يُنْفَىٰ إِلَيْهِ كَنْزٌ أَوْ فُجْوَةٌ لَّهُ جَنَّاتٌ يَّأْكُلُ
مِنْهَا وَقَالَ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا

مَسْحُورًا ٨

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ
عِيسِيًّا ٩

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ
جَدَّتْ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ
قُصُورًا ١٠

بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ
بِالسَّاعَةِ سَعِيرًا ١١

إِذَا رَأَتْهُمْ مِنْ مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا
وَزَفِيرًا ١٢

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّبِينَ دَعَوْا هُنَا لَكَ
شُرَكَاءُ ١٣

لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ١٤
قُلْ أَدُلُّكُمْ خَيْرًا مِنْ جَنَّةِ الْخُلْدِ الَّتِي وُعدَ الْمُتَّقُونَ
كَانَتْ لَهُمْ جَزَاءً وَاصِيًّا ١٥

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَ عَلَىٰ رَبِّكَ وَعْدًا
مَسْئُورًا ١٦

وَيَوْمَ يُحْشَرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ يَقُولُوا
ءَاَنْتُمْ اضْلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا
السَّيِيلَ ١٧

18. They will reply: Be You glorified! It was not proper for us to take any protector besides You, but You did give them and their fathers comforts (of worldly life) till they forgot the reminder and became doomed people.

19. Thus they (your deities) will give you lie regarding what you (O polytheists) say, then you will neither be able to avert the punishment nor obtain help. And whoever among you does wrong, We shall make him taste great torment.

20. We never sent before you (O Muhammad) any messengers but surely they ate food and walked in the markets. And We have appointed some of you a trial for others. Will you show patience, for your Lord is Ever Seer?

Lesson-216 : The Doomsday

21. Those who do not hope for a meeting with Us say: Why have not the angels sent down to us or why do we not see our Lord. Indeed they are too proud of themselves and are scornful with great pride.

22. The Day when they see the angels, there will be no glad tidings for the guilty that Day, and they will cry: May there be a barrier (between us and the angels).

23. Then We shall turn to the deeds they did and make them (worthless) like scattered particles of dust.

24. The dwellers of Paradise will, on that Day, have the best residence and finest place of rest.

25. And the Day when the heaven with the clouds will be burst asunder and the angels will be sent down a great descending.

26. The sovereignty on that Day will be the Real Sovereignty belonging to the Beneficent, and it will be a hard day for the disbelievers.

قَالُوا مُبِخَضَك مَا كَانَ يُبْنِي لَنَا أَنْ نَتَّخِذَ مِنْ
دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتُمْ أَبَاءَهُمْ حَتَّى
نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾

فَقَدْ كَذَّبُوا بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا
وَلَا نَصْرًا وَمَنْ يَظْلِمْ مِثْقَلُ ذَرَّةٍ عَدَا بَابًا كَبِيرًا ﴿١٩﴾

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا أَنْهَهُمْ
لَبِئْسَ كُفُولًا الطَّعَامَ وَيَشْهَوْنَ فِي الْأَسْوَاقِ وَجَعَلْنَا
بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ
بَصِيرًا ﴿٢٠﴾

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا
الْمَلَكُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ
وَعَتَوْعَتَا كَبِيرًا ﴿٢١﴾

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ
وَيَقُولُونَ حِجْرًا مَحْجُورًا ﴿٢٢﴾

وَقَدْ مَنَّ اللَّهُ عَلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً
مَّنْثُورًا ﴿٢٣﴾

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ
مَقِيلًا ﴿٢٤﴾

وَيَوْمَ تَشْقَى السَّمَاءُ بِالْغَمَامِ وَنُزِلَ الْمَلَائِكَةُ
تَنْزِيلًا ﴿٢٥﴾

الْمَلِكُ يَوْمَئِذٍ لِلَّهِ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى
الْكَافِرِينَ عَسِيرًا ﴿٢٦﴾

27. On that Day the wrong-doer will bite his hands and he will say: Ah, would that I had taken a way with the messenger (of Allah)!

28. Ah! Woe to me! Would that I had never taken such a one as a friend.

29. He indeed led me astray from the Reminder after it had reached me. And Satan is ever traitor to man at the time of need.

30. And the messenger (Muhammad) will say: O my Lord! Verily, my own people made this Quran a thing forsaken.

31. Thus have We appointed for every Prophet an enemy from among the guilty, but your Lord is sufficient for you as a Guide and Helper.

32. And those who disbelieve say: Why is the Quran not revealed to him all in a single revelation? It is revealed thus that We may strengthen your heart therewith, and so We revealed it gradually in stages.

33. And (another reason is that) they bring to you no similitude (or question) but We bring you the Truth and better explanation thereof.

34. Those who will be gathered to Hell on their faces; such will be worse in plight and astray from the right path.

35. Indeed We gave to Moses the Scripture (the Torah) and appointed with him his brother Aaron as minister.

36. And We said to them: Go both of you to the people who have denied Our revelations. Then (they rejected them and) We destroyed them, a complete destruction.

37. And Noah's people, when they denied the messengers, We drowned them, and made them an example for mankind; and We prepared for (such) wrongdoers a painful doom.

وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ لِيَلَيْتَنِي أَخَذْتُ
مَعَ الرَّسُولِ سَبِيلًا ٢٧

لِيُولَيْتَنِي لَأَتَّخِذَنَّ لَوْ أَنَا خَلِيلًا ٢٨

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ
الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ٢٩

وَقَالَ الرَّسُولُ يَرْبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا
الْقُرْآنَ مَهْجُورًا ٣٠

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ
وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ٣١

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً
وَاحِدَةً ؕ كَذَلِكَ ؕ إِنَّمَا نُنَزِّلُ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ
تَرْتِيلًا ٣٢

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ
تَفْسِيرًا ٣٣

الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ
سَنُزَوِّجُهُمْ ذُرِّيَّاتَهُنَّ وَأَصْلَهُنَّ سَبِيلًا ٣٤

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ
هَارُونَ وَزِيرًا ٣٥

فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ
تَدْمِيرًا ٣٦

وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ
لِلنَّاسِ آيَةً ؕ وَاتَّخَذْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ٣٧

38. And Aad and Thamud and the dwellers of Ar-Rass, and many generations in between.

39. And each of them We warned by examples, and each of them We brought to utter ruin.

40. And they (the disbelievers) must have passed by the town (of Lot) on which was rained the evil rain. Can it be that they have not seen it? Nay, in fact they do not expect resurrection (after their death).

Lesson-217 : Instructions to the Prophet

41. And when they see you (O Muhammad), they treat you only as a laughing stock (saying): Is this the one whom Allah has sent as a messenger?

42. He would have led us astray from our gods if we had not stood committed to them. And soon they will know, when they see the torment, as to who is more astray from the path.

43. Have you seen him who has taken his own lust as his god. Would you then be a guardian over him?

44. Or do you think that most of them hear or understand? They are nothing but like animals – nay, they are even farther astray from the path.

45. Have you not seen how your Lord has spread the shade? And if He willed He could have made it still. Then We have made the sun its indication.

46. Then We withdraw it to Us by a gradual withdrawal.

47. And it is He (Allah) Who has made the night a covering for you and the sleep a rest, and made the day to rise up again.

48. And it is He Who sends the winds as heralds of good news before His mercy (rain), and We send down purifying water from the sky.

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّيْسِ وَقُرُونًا بَيْنَ ذَلِكَ

كَثِيرًا ﴿٣٨﴾

وَكُلًّا صَبَّأْنَاهُ الْأَمْثَالَ وَكُلَّاتِ بَرْنَا تَشْيِيرًا ﴿٣٩﴾

وَلَقَدْ آتَوْنَا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرًا السَّوْدَ

أَفَلَمْ يَكُونُوا يَرَوْنَهَا بَلْ كَانُوا لَا يَتَرَجَّوْنَ

نُشُورًا ﴿٤٠﴾

وَلَا ذَا ذَاكَ إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي

بَعَثَ اللَّهُ رَسُولًا ﴿٤١﴾

إِنْ كَادَ لَيُضِلَّنَا عَنْ الْهَدْيِ لَوْلَا أَنْ صَبَّرْنَا عَلَيْهِنَا

وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ

سَبِيلًا ﴿٤٢﴾

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوًى أَفَأَنْتَ تَكُونُ

عَلَيْهِ وَكِيلًا ﴿٤٣﴾

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ

بِإِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ

سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسُ عَلَيْهِ دَلِيلًا ﴿٤٥﴾

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا

وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٧﴾

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾

49. So that with it We may give life to a dead land, and We give many animals and men whom We have created to drink thereof.

50. And indeed We distribute it (the water) among them that they may remember (Us), but most of mankind refuse to do anything except to show ingratitude.

51. And had We willed We would have raised a warner in every town.

52. So do not obey the disbelievers, but strive (or wage Jihad) against them a mighty endeavour (or Jihad) with it (i.e. the Quran).

53. And it is He Who has let free the two seas (to flow side by side); the one sweet and fresh, the other saltish and bitter; and He has set a barrier and a forbidding ban between them (to keep them apart).

54. And it is He Who has created man from water and has made for him relationships by blood and relationships by marriage. And your Lord is ever Powerful.

55. And yet they worship besides Allah that which can neither benefit them nor harm them. And a disbeliever is ever a helper (of Satan) against his own Lord.

56. And We have sent you (O Muhammad) only as a bearer of good news and a warner.

57. Say: I ask of you no reward for this (conveying you Allah's message) except that whosoever wishes, he may take the way to his Lord.

58. And put your trust (O Muhammad) in the Ever-Living (Allah) Who dies not, and glorify His praise. And sufficient is He as the Knower of the sins of His slaves.

59. Who created the heavens and the earth and all that is between them in six Days (or periods), then He mounted the throne. The Beneficent! Ask anyone who is well informed about Him!

60. And when it is said to them: "Prostrate to the Beneficent", they say: "Who is that Beneficent? Are we to prostrate before whatever you order us?" And it increases in them only aversion.

لَنُحْيِيَنَّهُ بِمِدَّةٍ مَّيْنًا وَنُصْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا
وَإِنَّا لَمُبِقُونَ ١٩

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ
إِلَّا كُفُورًا ٢٠

وَلَوْ شِئْنَا لَآتَيْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ٢١
فَلَا تُطِيعُ الْكُفْرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ٢٢

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَ
هَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَجُجْرًا
مَحْجُورًا ٢٣

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا
وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ٢٤

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا
يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا ٢٥

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ٢٦
قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ شَاءَ أَنْ
يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ٢٧

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ
شَغَرَ وَكَفَىٰ بِهِ يَذْنُوبٍ عَبَادُهُ خَيْرًا ٢٨

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَسَلِّ بِهِ خَيْرًا ٢٩

وَلَا إِلِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ
فَمَاذَا نَسْجُدُ لِمَا نَأْمُرُكَ أَنْ تَأْمُرَ بِهِمْ نَبِّئِهِمْ ٣٠

Lesson-218 : The true slaves of Allah

61. Blessed is He Who has placed in the heaven constellations and has placed therein a great lamp (sun) and a moon shining (with light from the lamp).

62. And it is He Who has made the night and the day to succeed each other, for him who desires to learn a lesson or desires to give thanks (to Him).

63. The true slaves of the Beneficent are those who walk on the earth humbly, and when the foolish persons address them, they say: Peace.

64. And who pass the night prostrating and standing (in prayer) before their Lord.

65. And who say: Our Lord! Avert from us the torment of Hell. Verily, the torment thereof is a matter of great anguish.

66. No doubt, it is an evil abode and an evil place to live.

67. And those who, when they spend, are neither extravagant nor stingy, but keep the balance between these two (extremes).

68. And those who do not call to any other god along with Allah, nor kill a soul which Allah has forbidden except for a just cause, nor commit fornication – and whosoever does this shall be punished for the sin.

69. The punishment will be doubled for him on the Day of Resurrection, and he will abide therein for ever with disgrace.

70. Except him who repents and believes and does good deeds; as for such, Allah will change their evil deeds into good ones. And Allah is ever Forgiving, Merciful.

71. And whosoever repents and does good deeds, he verily turns towards Allah with true repentance.

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿١﴾

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَن أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٢﴾

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٣﴾

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٤﴾

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٥﴾

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦﴾

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٧﴾

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٨﴾

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخَلَّدُ فِيهِ مُهَنًا ﴿٩﴾

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٠﴾

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿١١﴾

72. And those who do not bear witness to falsehood, and when they are to pass by some nonsense, they pass by it with dignity.

73. And those who, when they are reminded of the revelations of their Lord, do not fall thereat deaf and blind.

74. And who pray: O our Lord! Make our wives and our children source of comfort for eyes, and make us leaders of the pious.

75. They are the ones who will be rewarded with high place (in Paradise) because of their patience, and they will be welcomed with greetings and salutations.

76. They will live therein forever. How excellent it is as an abode and as a resting place!

77. Say (O Muhammad, to the disbelievers): My Lord would not care for you if you do not invoke Him. Indeed you have denied (the Truth), soon you will be given the inevitable punishment.

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ
مَرُّوا كِرَامًا ﴿٧٢﴾

وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا
صُمًّا وَعُمْيَا تَا ﴿٧٣﴾

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا
وَدُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْ لَنَا لِمَتَّقِينَ إِمَامًا ﴿٧٤﴾

أُولَئِكَ يُجْزَوْنَ الْغُرُفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا
تَحِيَّةً وَسَلَامًا ﴿٧٥﴾

خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾

قُلْ مَا يَعْجُبُكُمْ رَّبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ
فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾

SURAH-26**ASH-SHU'ARA**

Surah Ash - Shu'ara takes its title from its verse 224 in which the word Ash – Shu'ara, "the poets," occurs. This Surah belongs to the middle group of the Makkan revelations.

The central theme of the Surah is that the Qur'an is the revelation of the Lord of the worlds and has been sent down through Trustworthy Spirit (Angel Gabreil). It is not the work of a sorcerer or a poet, nor it resembles to the poetry. It is a continuation and fulfillment of Allah's previous revelations as the message and mission of Muhammad is in continuation and fulfillment of the message and mission of former Prophets.

The stories of the former Prophets such as Moses (verses 10-68), Abraham (verses 69-87), Noah (verses 106-122), Hud (verses 123-140), Saleh (verses 141-159), Lot (verses 160-175) and Shuaib (Verses 176-191) have been described in detail. The purpose is to console Prophet Muhammad (PBUH) and his followers, who were getting despaired with the reaction of the pagans of Makkah against the Truth. They have been told that their persecution at the hand of the disbelievers is no new thing, the former Prophets and their followers were also ridiculed, persecuted and insulted. Those Prophets did not lose heart, rather they continued preaching the message of God to the disbelievers and ultimately the disbelievers were destroyed and the Truth triumphed. As Prophet Muhammad (PBUH) is messenger of Allah and he is preaching Truth and is passing through the similar phase of hardship and oppression which the former Prophets faced, he is surely going to succeed.

Lesson-219 : Moses sent to Pharaoh

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Ta. Sin. Mim.
2. These are verses of the Book (the Quran) which makes (the things) clear.
3. It may be that you (O Muhammad) are going to kill yourself with grief because they do not believe.
4. If We wish, We could send down on them from the heaven a sign, to which their necks would bend in submission.
5. And never comes there to them a fresh reminder from the Beneficent, but they turn away from it.
6. But now they have rejected (the Truth), so there will soon come to them the news of that at which they used to mock.
7. Do they not see the earth how We have caused all kinds of vegetation to grow therein?
8. Verily, herein is indeed a sign; yet most of them do not believe.
9. And surely, your Lord! He is indeed the Mighty, the Merciful.
10. And (remember) when your Lord called Moses (and said): Go to the nation of wrong-doers.
11. The nation of Pharaoh. Will they not fear Allah?
12. He said: My Lord! Verily, I fear that they will deny me.
13. And my breast straitens and my tongue does not speak plainly, so send for Aaron (to assist me).
14. And they have a charge of a crime (i.e. murder) against me, so I fear they will kill me.
15. He (Allah) said: Nay, then go both of you with Our tokens. Verily, We shall be with you, hearing.
16. And when you both come to Pharaoh, then tell him: We are messengers of the Lord of the worlds.

أَيُّهَا (٢٦) سُورَةُ الشُّعَرَاءِ مُكَتَبَةٌ لِّقَوْمَانَا
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
طَسَّ ①

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ②
لَعَلَّكَ بَاحِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ③
إِنْ نَشَأْ نُزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ
أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ④
وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا
كَانُوا عَنْهُ مُعْرِضِينَ ⑤
فَعَذَابُكُمْ أَفْئَاتٍ لِّمَا كَانُوا يَمْشُونَ ⑥
أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمَا أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ
كَرِيمٍ ⑦
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ مُّؤْمِنِينَ ⑧
وَإِلَّا رُبَّمَا لَهَوَ الْعَزِيزُ الرَّحِيمُ ⑨
وَلَا تَأْدِي رَبُّكَ مُوسَىٰ أَنْ أَتَى الْقَوْمَ الْظَّالِمِينَ ⑩
قَوْمٌ فَرَعَوْنَ الْآيَاتِ قَوْنٌ ⑪
قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ⑫
وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَى
هَارُونَ ⑬

وَلَهُمْ عَلَىٰ ذُنُوبٍ فَأَخَافُ أَنْ يَقْتُلُونِ ⑭
قَالَ كَلَّا فَادْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُّسْتَمِعُونَ ⑮
فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ⑯

17. Send with us the children of Israel.

18. He (Pharaoh) said (to Moses): Did we not rear you among us as a child? And you did live many years of your life among us.

19. And you did that your deed which you did (i.e. you killed a man of us); you are certainly an ungrateful person.

20. (Moses) said: I did it then, when I was of those who are ignorant.

21. Then I fled from you as I feared you. But now my Lord has granted me wisdom and has appointed me as one of (His) messengers.

22. And is it a favour with which you reproach me, that you have enslaved the children of Israel (my people)?

23. Pharaoh said: And what is the Lord of the worlds?

24. Moses said: Lord of the heavens and the earth and all that is between them, if you had but sure belief.

25. (Pharaoh) said to those around him: Do you not hear?

26. (Moses continued and said): Your Lord and Lord of your forefathers.

27. (Pharaoh) said: Surely, your messenger who has been sent to you is indeed a madman.

28. (Moses further) said: Lord of the East and the West and all that is between them, if you did but understand.

29. (Pharaoh) said: If you choose a god other than me, I would certainly place you among the prisoners.

30. (At this, Moses) said: Even though I bring to you something manifest (i.e. some clear token)!

31. (Pharaoh) said: Bring it then if you are of the truthful.

32. So he (Moses) threw his staff and it became, at once, a clear serpent.

33. And he drew forth his hand, and verily, it was shinning bright for the beholders.

أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَءِيلَ ۖ

قَالَ أَلَمْ نَرْبِكُ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ

سِنِينَ ۙ

وَفَعَلْتَ فَعَلْتَكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ۙ

قَالَ فَعَلْتُهَا إِذَا أَنَا مِنَ الصَّالِينَ ۖ

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَ

جَعَلَنِي مِنَ الْمُرْسَلِينَ ۖ

وَتِلْكَ نِعْمَةٌ تَنْهَاهَا عَلَى أَنْ عَبَّدْتُ بَنِي إِسْرَءِيلَ ۚ

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ۚ

قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ

كُنْتُمْ مُتَقِينِينَ ۚ

قَالَ لِمَنْ حَوْلَهُ آلَا تَسْتَمِعُونَ ۙ

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ۙ

قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَكَاذِبٌ ۙ

قَالَ رَبُّ الشَّرْقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنَّ

كُنْتُمْ تَعْقِلُونَ ۙ

قَالَ لِمَنِ اتَّخَذَتْ إِبْرَاهِيمَ الْجَعَلْتُكَ مِنَ

السَّجُونِ ۙ

قَالَ أَوْ لَوْ جِئْتُكَ بِشَيْءٍ مُبِينٍ ۚ

قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۙ

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ۚ

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ۚ

Lesson-220 : Moses and Magicians

34. (Pharaoh) said to the chiefs around him: Verily, this (Moses) is indeed a skilled magician.

35. He wants to drive you out of your land by his magic. Now what is your opinion?

36. They said: Put him and his brother off for a while, and send heralds (or summoners) to the cities.

37. That they bring to you every skilled magician.

38. So the magicians were gathered together at the fixed time on appointed day.

39. And it was said to the people: Are you coming to the gathering?

40. That we may follow the magicians if they are the winners.

41. And when the magicians came, they said to Pharaoh: Will there be a reward for us if we are the winners?

42. He said: Yes of course! And you will then surely be of those who are nearest to me.

43. Moses said to them: Throw what you are going to throw.

44. Thereupon they threw down their ropes and their sticks and said: By the might of Pharaoh, we verily will be the winners.

45. Then Moses threw his staff, and all of a sudden it swallowed up all that which they had falsely produced.

46. At this, all the magicians were thrown down prostrate.

47. Exclaiming: We believe in the Lord of the worlds.

48. The Lord of Moses and Aaron.

49. Pharaoh said: You have believed in him before I give you permission. Surely, he is your chief who has taught you magic. But soon you shall come to know (what happens to you). I will certainly cut off your hands and your feet on opposite sides and I will certainly crucify you all.

50. They said: It is matter of no harm. Surely, to our Lord we shall return.

قَالَ لِلْمَلَاحِقَةِ إِنَّ هَذَا السَّحَرُ عَلَيْهِ
يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا
تَأْمُرُونَ ﴿٣٥﴾

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ خَيْرِينَ
يَأْتُونَكَ بِكُلِّ سَحَّارٍ عَلَيْهِ

فَجُمِعَ السَّحَرَةُ لَيْلِيَّاتٍ يَوْمَ مَعْلُومٍ ﴿٣٦﴾
وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٣٧﴾

لَعَلَّكُمْ تَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمُ الْغَالِبِينَ ﴿٣٨﴾
فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ إِنْ لَنَا لَأَجْرٌ
إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿٣٩﴾

قَالَ نَعَمْ وَإِنَّكُمْ إِذًا الْيَنَابِقِيُّونَ ﴿٤٠﴾
قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٤١﴾
فَأَلْقَوْا حِبَالَهُمْ وَعِصَمَهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ
إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٤٢﴾

فَأَلْفَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٣﴾
فَأَلْقَى السَّحَرَةُ سِحْرَهُمْ
قَالُوا امْشَا بَرَبِّ الْعَالَمِينَ ﴿٤٤﴾
رَبِّ مُوسَى وَهَارُونَ ﴿٤٥﴾

قَالَ امْنُتُو لَهُ قَبْلَ أَنْ أَدْنَى لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي
عَلَّمَ السَّحَرَ فَلَسَوْفَ تَعْلَمُونَ ﴿٤٦﴾ لَأَقْطَعَنَّ أَيْدِيَكُمْ
وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿٤٧﴾
قَالُوا الْاَصْبِرْ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ ﴿٤٨﴾

51. Verily, we ardently hope that our Lord will forgive us our sins, because we are the first of the believers.

52. And We inspired Moses, saying: Take out My slaves by night and beware that you will be pursued.

53. Then Pharaoh sent summoners to the cities.

54. Saying: These (Israelites) are but a small band.

55. And verily they have enraged us.

56. And verily, we are a big host.

57. Thus did We take them out of gardens and water-springs.

58. And treasures and fine places (of residence).

59. Thus (they were deprived of) and We caused the Children of Israel to inherit (those things).

60. And they (the Pharaoh and his hosts) overtook them at sunrise.

61. And when the two hosts saw each other, the companions of Moses said: We are surely caught.

62. He said: No! Not at all! Verily, with me is my Lord. He will guide me.

63. Then We inspired Moses, saying: Strike the sea with your staff. And it parted, and each part became like a big mountain.

64. Then We brought the others (i.e. Pharaoh's party) near to that place.

65. And We saved Moses and all those with him.

66. Then We drowned the others.

67. Surely, there is indeed a sign in it, yet most of them are not believers.

68. And surely, your Lord! He is indeed the Mighty, the Merciful.

Lesson-221 : Abraham and his people

69. Recite to them (O Muhammad) the story of Abraham.

70. When he said to his father and his people: What is that which you worship?

إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا أَنْ كُنَّا أَوَّلَ
الْمُؤْمِنِينَ ١٩

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي الَّيْلَ لَمْ يَتَّبِعُونَ ٢٠

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ خَشِيرِينَ ٢١

إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ٢٢

وَأَنَّهُمْ لَنَا غَائِبُونَ ٢٣

وَأِنَّا لَجَمِيعٌ حَذِرُونَ ٢٤

فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ٢٥

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ٢٦

كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ ٢٧

فَاتَّبَعُوهُمْ مُشْرِقِينَ ٢٨

فَلَمَّا تَرَأَىٰ الْأَجْمَعِينَ قَالِ أَصْحَابُ مُوسَىٰ إِنَّا

لَمُدْرَكُونَ ٢٩

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ٣٠

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَجَ

فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ٣١

وَأَذَلْنَا نَجْمَ الْآخِرِينَ ٣٢

وَأَنجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ ٣٣

ثُمَّ أَغْرَقْنَا الْآخَرِينَ ٣٤

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ٣٥

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ٣٦

وَأَتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ٣٧

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ٣٨

71. They said: We worship idols and we are always devoted to their worship.

72. He said: Do they hear you when you cry (to them)?

73. Or do they benefit you or harm you?

74. They said: No, but we found our forefathers doing so.

75. He said: Have you ever seen that which you worship.

76. You and your forefathers.

77. Verily, they are all enemy to me save the Lord of the worlds.

78. Who created me, then He gives me guidance.

79. And Who gives me food and drink.

80. And when I get sick, it is He Who heals me.

81. And Who will cause me to die and then He will bring me to life again.

82. And Who, I hope, will forgive me my sins on the Day of Judgment.

83. O my Lord! Bestow wisdom upon me and join me with the righteous persons.

84. And ordain for me a mention of truthfulness in later generations.

85. And make me among the inheritors of the Paradise of Delight.

86. And forgive my father, verily he is of those who have gone astray.

87. And disgrace me not on the Day when the people will be raised to life again.

88. The Day when the wealth and sons will not avail.

89. Except him who comes to Allah with pure heart.

90. And Paradise will be brought near to those who are God-fearing.

91. And Hell-fire will be brought in the sight of the erring.

92. And it will be said to them: Where is all that you used to worship.

93. Besides Allah? Can they help you or even help themselves?

94. Then they will be thrown into it (the Hell) on their faces, they (the false deities) and those who were in error.

قَالُوا نَعْبُدُ أَصْنَامًا مَّا نَنْظُرُ لَهَا وَكَيْفَ ۖ ۝١٩

قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُهُمْ ۖ ۝٢٠

أَوْ يَنْفَعُونَكَ أَوْ يَضُرُّونَ ۖ ۝٢١

قَالُوا بَلَىٰ وَجَدْنَا آبَاءَنَا كَذًا لِّكَ يَفْعَلُونَ ۖ ۝٢٢

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ۖ ۝٢٣

أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ ۖ ۝٢٤

فَالْتَهُمُ عَذَابِي الْآلَاءِ رَبِّ الْعَالَمِينَ ۖ ۝٢٥

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ۖ ۝٢٦

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ۖ ۝٢٧

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ۖ ۝٢٨

وَالَّذِي يُبَيِّتُنِي ثُمَّ يُنَحِّينِ ۖ ۝٢٩

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ۖ ۝٣٠

رَبِّ هَبْ لِي حُكْمًا وَارْحَمْنِي بِالصَّالِحِينَ ۖ ۝٣١

وَاجْعَلْ لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ۖ ۝٣٢

وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ۖ ۝٣٣

وَاعْفُ عَنِّي إِنَّكَ كَانَ مِنَ الصَّالِحِينَ ۖ ۝٣٤

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ۖ ۝٣٥

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۖ ۝٣٦

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ۖ ۝٣٧

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ۖ ۝٣٨

وَبُرِزَتِ الْجَحِيمُ لِلْغَاوِينَ ۖ ۝٣٩

وَقِيلَ لَهُمْ آيَمًا كُنْتُمْ تَعْبُدُونَ ۖ ۝٤٠

مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكَ أَوْ يَنْتَصِرُونَ ۖ ۝٤١

فَكَبِكُوا فِيهَا هُمْ وَالْغَاوُونَ ۖ ۝٤٢

95. And the hosts of Iblis, together.

96. And they will say while contending in it (with each other).

97. By Allah, we were surely in error manifest.

98. When we made you equal with the Lord of the worlds.

99. And none had led us astray except the guilty.

100. Now there is no intercessor for us.

101. Nor any loving friend.

102. Oh, if we only had a chance to return (to the world), we will be of the true believers.

103. Verily, there is indeed a sign in it, yet most of them are not believers.

104. And verily, your Lord! He is indeed the Mighty, the Merciful.

Lesson-222 : Noah, Hud

105. The people of Noah rejected the messengers.

106. When their brother Noah said to them: Do you not fear Allah?

107. Verily, I am a trustworthy messenger (of Allah) to you.

108. So fear Allah and obey me.

109. And I do not ask of you any reward for it; my reward is the concern only of the Lord of the worlds.

110. So fear Allah and obey me.

111. They said: Should we believe in you, when the meanest of the people follow you?

112. He said: What knowledge do I have of what they did (in the past)?

113. Their account is only with my Lord if you could know.

114. And I am not going to drive away the believers.

115. I am only a plain warner.

116. They said: If you do not stop, O Noah, you will surely be among those who are stoned (to death).

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾

تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾

إِذْ نَسَوْنَكُمْ رَبِّ الْعَالَمِينَ ﴿٩٨﴾

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾

فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾

وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾

فَلَوْ أَنَّ لَنَا كَرَّةٌ فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾

إِنْ فِي ذَلِكَ لَآيَةٌ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٠٣﴾

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٤﴾

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا عَمَلًا ﴿١٠٨﴾

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى

رَبِّ الْعَالَمِينَ ﴿١٠٩﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا عَمَلًا ﴿١١٠﴾

قَالُوا أَنْتُمْ لَكُمْ وَالْبَعَثَ الْإِذَاذُ لَوْ نَزَّلْنَاهُ

قَالَ وَمَا عَلَيَّ بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾

إِنْ حَسَابُهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ ﴿١١٣﴾

وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾

إِن أَنَا إِلَّا نَذِيرٌ مُبِينٌ ﴿١١٥﴾

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾

117. He said: My Lord! Verily, my own people have rejected me.

118. Therefore decide between me and them, a final decision, and save me and those of the believers who are with me.

119. So We saved him and those who were with him in the laden ship.

120. Then We drowned the remaining people.

121. Verily, there is indeed a sign in it, yet most of them are not believers.

122. And surely, your Lord, He is indeed the Mighty, the Merciful.

123. (The people of) Aad also denied the messengers.

124. When their brother Hud said to them: Do you not fear?

125. Verily, I am a trustworthy messenger (of Allah) to you.

126. So fear Allah and obey me.

127. And I do not ask of you any reward for it; my reward is the concern only of the Lord of the Worlds.

128. Do you build a monument on every high place for just fun?

129. And you make strong fortresses as if you will live therein for ever.

130. And when you lay your hands on anyone, you seize him as tyrants.

131. Rather you fear Allah and obey me.

132. And keep your duty to Him Who has helped you with (the things) that you know.

133. He has helped you with cattle and sons.

134. And gardens and springs.

135. Verily, I fear for you the torment of a mighty Day.

136. They said: It is the same to us whether you admonish us or you be not of those who admonish.

137. This is nothing but a fabrication of the ancient people.

قَالَ رَبِّ إِنِّي قَوْمِي كَذَّبُونِ ١١٧

فَاتَّخِمْ بَيْنِي وَبَيْنَهُمْ فَتَحَاوَنَجِّنِي وَمَنْ مَعِيَ

مِنَ الْمُؤْمِنِينَ ١١٨

فَأَنجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّكَ الشَّاحُونَ ١١٩

ثُمَّ أَغْرَقْنَا بَعْدَ الْبَاقِينَ ١٢٠

إِن فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ١٢١

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ١٢٢

كَذَّبَتْ عَادُ الْمُرْسَلِينَ ١٢٣

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ١٢٤

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ١٢٥

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ١٢٦

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى

رَبِّ الْعَالَمِينَ ١٢٧

أَتَبْنُونَ بِكُلِّ رِجْعٍ آيَةً تَعْبَثُونَ ١٢٨

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ١٢٩

وَإِذَا ابْطَشْتُمْ بِطَشْتُمْ جَبَّارِينَ ١٣٠

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ١٣١

وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ١٣٢

أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ١٣٣

وَجَدَّتْ وَعُيُونٌ ١٣٤

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ١٣٥

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَصْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ١٣٦

إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ١٣٧

138. And we are not going to be punished.

وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾

139. So they denied him; therefore We destroyed them. Verily, there is indeed a sign in it, yet most of them are not believers.

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٣٩﴾

140. And Verily, your Lord, He is indeed the Mighty, the Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾

Lesson-223 : Saleh, Lot

141. The people of Thamud denied the messengers.

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾

142. When their brother Salih said to them: Do you not fear (Allah)?

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾

143. Verily, I am a trustworthy messenger (of Allah) to you.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾

144. So fear Allah and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا

145. And I ask of you no reward for it; my reward is the concern only of the Lord of the Worlds.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى

رَبِّ الْعَالَمِينَ ﴿١٤٥﴾

146. Will you be left secure in that which you have here (for enjoyment).

أَتَتْرَكُونَ فِي مَا ههنا آمِنِينَ ﴿١٤٦﴾

147. In (respect of) gardens and springs.

فِي جَنَّاتٍ وَعُيُونٍ ﴿١٤٧﴾

148. And corn fields and palm trees laden with juicy fruits.

وَزُرُوحٍ غُلَّغُلًا هَاضِمِينَ ﴿١٤٨﴾

149. And houses that you carve out of mountains with great skill.

وَتَنْجُونَ مِنَ الْجِبَالِ الَّتِي ههنا فَرِيقِينَ ﴿١٤٩﴾

150. So fear Allah and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا

151. And obey not the command of the transgressors.

وَلَا تُطِيعُوا أَمْرَ السَّافِرِينَ ﴿١٥٠﴾

152. Those who make mischief in the land and reform nothing.

الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥١﴾

153. They said: You are but one of the bewitched.

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٥٢﴾

154. You are but a man like us. So bring some token (or miracle) if you are of the truthful.

مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بَآيَةٍ إِنْ كُنْتَ مِنَ

الصَّادِقِينَ ﴿١٥٣﴾

155. He said: Here is the she-camel. She has the right to drink and you have the right to drink, each on an appointed day.

قَالَ ههنا نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبٌ يَوْمَ

مَعْلُومٍ ﴿١٥٤﴾

156. And touch her not with harm, lest the torment of the Great Day seize you.

وَلَا تَسْخَرُوا بِسُوءِهَا فَجَاحِدْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥٥﴾

157. But they hamstrung her, and then became regretful.

158. So the torment overtook them. Verily, there is indeed a sign herein, yet most of them are not believers.

159. And verily, your Lord, He is the Mighty, the Merciful.

160. And the people of Lot denied the messengers.

161. When their brother Lot said to them: Do you not fear?

162. Verily, I am a trustworthy messenger to you.

163. So fear Allah and obey me.

164. And I ask of you no reward for it; my reward is only with Lord of the Worlds.

165. Of all the creatures do you come unto the males (for sex)?

166. And leave that which your Lord has created for you of your wives. Nay, you are a nation of transgressors.

167. They said: If you do not stop, O Lot, you will soon be one of the expelled.

168. He said: I am indeed of those who abhor your actions.

169. My Lord! Save me and my household from what they are doing.

170. So We saved him and his household, all

171. Except an old woman (his wife) who was of those who stayed behind.

172. Then afterward We destroyed the others.

173. And We rained on them a rain (of brimstones). And how evil was the rain that fell on those who had been warned.

174. Verily, there is indeed a sign in it, yet most of them are not believers.

175. And verily! Your Lord, He is indeed the Mighty, the Merciful.

فَعَقَرُوهَا فَاصْبَحُوا نَدِيمِينَ ﴿١٥٧﴾
فَاَخَذَهُمُ الْعَذَابُ اِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ
اَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٥٨﴾
وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٩﴾
كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦٠﴾
اِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ﴿١٦١﴾
إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾
فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا ﴿١٦٣﴾
وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى
رَبِّ الْعَالَمِينَ ﴿١٦٤﴾
أَتَأْتُونَ الذَّكَرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾
وَتَذَرُونَ مَا خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا مُّكْرَبًا
أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾
قَالُوا لَئِنْ لَمْ تَنْتَهِ يَلُوطُ لَتَكُونَ مِنَ الْمُخْرَجِينَ ﴿١٦٧﴾
قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٨﴾
رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾
فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾
إِلَّا الْعَجُوزَ اِذَا فِي الْغَيْرِينَ ﴿١٧١﴾
لَعَدَدْنَاهَا لَآخِرِينَ ﴿١٧٢﴾
وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ النَّذِيرِينَ ﴿١٧٣﴾
إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٧٤﴾
وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٥﴾

Lesson-224 : Shuaib, Muhammad

176. The people of Al-Aiyka rejected the messengers.

177. When Shuaib said to them: Do you not fear?

178. Verily, I am a trustworthy messenger to you.

179. So fear Allah and obey me.

180. And I ask of you no reward for it; my reward is only with the Lord of the worlds.

181. Give full measure and be not of those who cause loss (to others).

182. And weigh with the right balance.

183. And cheat not people by reducing their goods, and do not spread mischief in the earth.

184. And fear Him Who has created you and the generations of the men of old.

185. They said: You are only one of those who are bewitched.

186. You are but a man like us and we consider you as one of liars.

187. Then cause a fragment of the sky fall upon us if you are of truthful.

188. He said: My Lord knows best what you do.

189. But they denied him, so the torment of the day of shadow seized them. Indeed it was the torment of a great day.

190. Verily, there is indeed a sign in it, yet most of them are not believers.

191. And verily, your Lord! He is indeed the Mighty, the Merciful.

192. And verily, this (Quran) is a revelation from the Lord of the worlds.

193. Which the Trustworthy Spirit (Angel Gabriel) has brought down.

194. Upon your heart, that you may be one of the warners.

195. In a plain Arabic language.

كَذَّبَ أَصْحَابُ الْمَيْمَةِ الْمُرْسَلِينَ ﴿١٧٦﴾

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿١٧٩﴾

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى

رَبِّ الْعَالَمِينَ ﴿١٨٠﴾

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾

وَزِنُوا بِالْقِسْطِ أَلْسِنَتِكُمْ يُسْمَعُ ﴿١٨٢﴾

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ

مُفْسِدِينَ ﴿١٨٣﴾

وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِلَّةَ الْأُولَى ﴿١٨٤﴾

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٥﴾

وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَطَّلُكَ لَئِنْ الْكَذِبِينَ ﴿١٨٦﴾

فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ

الصَّادِقِينَ ﴿١٨٧﴾

قَالَ رَبِّيَ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٨﴾

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ

عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٩٠﴾

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩١﴾

وَأَنَّهُ لَنَزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾

بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٩٥﴾

196. And verily it is (foretold) in the Scriptures of the former people.

197. Is it not a sufficient proof for them that the learned men of the children of Israel know it?

198. And if We had revealed it to any of the non-Arabs.

199. And he had read it to them, they would not have believed in it.

200. Thus have We caused it (the disbelief) to enter the hearts of the guilty.

201. They will not believe in it until they see the painful doom.

202. That will come to them suddenly, when they are totally unaware.

203. Then they will say: Can we be given respite?

204. Do they seek for Our torment to be hastened?

205. Have you ever thought, if we let them enjoy for years.

206. And then comes to them that (torment), which they had been promised.

207. Of what avail will be all that wherewith they used to enjoy.

208. And never did We destroy a town, but it had its warners.,

209. For reminder (to them), as We have never been unjust.

210. The devils have not brought it (this Quran) down.

211. Neither it is befitting for them, nor they can produce it.

212. Verily, they have been even banished from hearing it.

213. So call not with Allah any other god, lest you be one of those who are punished.

214. And warn your tribe (O Muhammad) of near kindred.

215. And lower your wing in kindness to those of the believers who follow you.

216. But if they disobey you, tell them: I am not responsible for what you do.

217. And put your trust in the Mighty, the Merciful.

وَلَا تَنسَ لَعْنَى ذُرِّيِّ الْأَوَّلِينَ ﴿١٩﴾

أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَءِيلَ ﴿٢٠﴾

وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ﴿٢١﴾

فَفَرَّاهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ﴿٢٢﴾

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٣﴾

لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرُوا الْعَذَابَ الْأَلِيمَ ﴿٢٤﴾

فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٥﴾

فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ﴿٢٦﴾

أَفِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٧﴾

أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿٢٨﴾

ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٩﴾

مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَسْتَكْبِرُونَ ﴿٣٠﴾

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ ﴿٣١﴾

مَعَ ذِكْرِي ثُمَّ وَمَا كُنَّا ظَالِمِينَ ﴿٣٢﴾

وَمَا تَنْزِيلُ بِهِ الشَّيْطَانِ ﴿٣٣﴾

وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٣٤﴾

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ ﴿٣٥﴾

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ ﴿٣٦﴾

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٣٧﴾

وَاخْفِضْ جَنَاحَكَ لِِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٣٨﴾

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيٌّ مِمَّا تَعْمَلُونَ ﴿٣٩﴾

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٤٠﴾

218. Who sees you (O Muhammad) when you stand up (to pray).
 219. And when you move among those who fall prostrate.
 220. Truly! He, only He , is the Hearer, the Knower.
 221. Should I inform you upon whom the devils descend.
 222. They descend on every liar, sinner.
 223. Who listen to hearsay, and most of them are liars.
 224. As for the poets, the misguided persons follow them.
 225. Have you not seen how they stray (aimlessly) in every valley.
 226. And they say what they do not do.
 227. Except those who believe and do good deeds, and remember Allah much, and vindicate themselves after they have been wronged. And those who do wrong, will soon come to know to what place of turning they will be turned!

الَّذِي يَرِيكَ حِينَ تَقُومُ ۖ
 وَتَقْلُبُكَ فِي السَّجْدِ ۖ
 إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۖ
 هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ تَنَزَّلُ الشَّيَاطِينُ ۖ
 تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ۖ
 يُلْقُونَ السَّعَةَ وَكُتْرَهُمْ كَذِبُونَ ۖ
 وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ۖ
 أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ۖ
 وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ۖ
 إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ
 كَثِيرًا وَانْتَصَرُوا ۚ مِنْ بَعْدِ مَا ظَلَمُوا ۚ وَسَيَعْلَمُ
 الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ۚ

SURAH-27**AN-NAML**

An-Naml, "The Ant" takes its name from a word in verse 18 of this Surah. It belongs to the middle group of the Makkan Surahs.

The central theme of the Surah is worship of One God, rejection of polytheism, acceptance of the Qur'an as book of guidance, lessons in the stories of the former nations, Doomsday and resurrection. The Qur'an guides those who believe in it, establish prayer, pay Zakat and also believe in the Hereafter. Those who do not believe in the Hereafter, their deeds are in vain.

The story of Moses has been related (in verses 7-14), that of Solomon in verses 16-44 with special stress on his relations with Sheba and its queen, that of Saleh in verses 45-53 and that of Lot in verses 54-58. The purpose of relating these stories in this Surah is to ask the pagans of Makkah and the other disbelievers of Muhammad (PBUH) as to what way they intended to adopt. Would they adopt the way of disobedience to Allah and His messenger which was followed by Pharaoh, tribe of Thamud and people of Lot, and face the same consequences which they faced? Or would they follow the way of the Queen of Sheba who had more power and wealth than the rejecters of Muhammad (PBUH) have, but she shunned her disbelief and readily embraced belief in Allah and Prophet Solomon when she saw the Truth?

This Surah also highlights importance of knowledge by proving the superiority of learned man endowed with knowledge of revealed book over a jinn endowed with physical power.

Those who do not believe in miracles in the story of Solomon, seek to explain ants as an old Arab tribe, the birds as cavalry, and Hudhud as a man's name. But those who believe in the miracles given by God to His Prophets, take these things in the same context in which they have been described in this Surah.

Lesson-225 : Moses, David

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Ta. Sin. These are the verses of the Quran and a Clear Book.
2. A guidance (to the right path) and good news for the believers.
3. Who establish Salat (prayer) and pay Zakat (obligatory charity) and who firmly believe in the Hereafter.
4. Verily, as for those who do not believe in the Hereafter, We have made their deeds seem fair to them, so they wander about blindly.
5. They are the ones for whom there is the worst torment and in the Hereafter they will be the greatest losers.
6. And verily, you (O Muhammad) are given the Quran from the One Wise, Knower.
7. (Remember) when Moses said to his household: Surely, I see a fire. I will soon bring to you some information from there or bring you a flame that you may warm yourselves.
8. So when he reached it, a voice called him: Blessed is He Who is in the fire and he who is round about it! And glory be to Allah, the Lord of the Worlds.
9. O Moses! Surely, it is I, Allah, the Mighty, the Wise.
10. And throw down your staff. But when he (Moses) saw it moving as if it were a snake, he turned back and fled and did not look back. It was said to him: O Moses! Fear not. In My presence the messengers do not fear.
11. Except him who has done wrong; even then if he replaces evil by good, I am indeed Forgiving, Merciful (to him).

يَا أَيُّهَا (٢٧) سُورَةُ النَّمْلِ الْمَكِّيَّةُ رُكُوعَاتُهَا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 طس تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ
 هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ
 الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ
 بِالْآخِرَةِ هُمْ يُوقِنُونَ
 إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّاتُ لَهُمْ أَعْمَالُهُمْ
 فَهُمْ يَحْسَبُونَ
 أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي
 الْآخِرَةِ هُمُ الْخَاسِرُونَ
 وَكَذَلِكَ نُلْقِيَ الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ
 إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُمْ مِنْهَا
 خَبَرٌ أَوْ بَشِيرٌ يَنْبَغِي قَبْسٍ لَعَلَّكُمْ تَصْطَلُونَ
 فَلَمَّا جَاءَ مَا نُؤَدِّي أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ
 حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ
 يُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ
 وَأَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى
 مُدْبِرًا وَلَمْ يُعَقِّبْ يَٰمُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ
 لَدَى الْمُرْسَلِينَ
 إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلْ حَسَنًا بَدَسُوءٍ فَيَأْتِي
 غُفُورًا رَّحِيمًا

12. And put your hand into your bosom, it will come out shining white without any disease. (these are) among the nine signs to Pharaoh and his people. Verily, they are a rebellious people.

13. But when Our signs, which were plain to see, came to them, they said: This is nothing but mere magic.

14. And they denied them, unjustly and arrogantly, although they were convinced in their hearts. So you see what was the end of the evil-doers.

15. And We verily gave knowledge to David and Solomon, and they said: Praise be to Allah Who has preferred us above many of His believing slaves.

16. And Solomon succeeded David. And He said: O people! We have been taught the language of birds and we have been given every thing. This is indeed a clear favour (of Allah to us).

17. And there were gathered for Solomon his hosts of the Jinn and of the men and of the birds, and they were set in battle order.

18. Till, when they (Solomon and his hosts) reached the valley of the ants, an ant cried: O ants! Get into your dwellings, lest Solomon and his hosts crush you un-knowingly.

19. So he (Solomon) smiled, amused at her words and said: O my Lord! Grant me power that I may give thanks for Your favours wherewith You have favoured me and my parents, and that I may do good deeds that will please You and admit me by Your Mercy among Your righteous slaves.

وَادْخُلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضًا مِنْ غَيْرِ
سُوءٍ قَدْ فِي تَسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ
كَانُوا قَوْمًا فَاسِقِينَ ﴿١٢﴾

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ
مُبِينٌ ﴿١٣﴾

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ
لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِنْ عِبَادِهِ
الْمُؤْمِنِينَ ﴿١٥﴾

وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا
مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ
الْفَضْلُ الْمُبِينُ ﴿١٦﴾

وَخُيِّرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَ
الطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا
النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ
وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

فَتَبَسَّ بِمُصَاحِبٍ مِنْ قَوْمِهَا وَقَالَ رَبِّ أَوْزِعْنِي
أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ
وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ
فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾

Lesson-226 : Solomon and the Queen of Sheba

20. And he (Solomon) inspected the birds and said: How is it that I do not see the hoopoe (Hudhud), or is he absent?

21. I surely will punish him severely or even slaughter him if he does not bring to me a plain excuse (for his absence).

22. But he (hoopoe) did not take long in coming, and said: I have found out a thing which you do not know, and I have come to you from Saba (Sheba) with a reliable news.

23. Verily, I found a woman who rules over them and she has been given every thing and she has a magnificent throne.

24. And I found her and her people prostrating to sun besides Allah, and Satan has made their deeds fair-seeming to them and has barred them from the right path, so they have no guidance.

25. That they should prostrate before Allah Who brings forth what is hidden in the heavens and the earth, and knows what they hide and what they proclaim.

26. Allah! There is no God save Him, the Lord of the Supreme Throne.

27. He (Solomon) said: We shall soon see whether you speak the truth or whether you are a liar.

28. Go with this letter of mine and throw it down to them; then turn away from them and see what answer do they give.

29. She (the Queen of Sheba) said: O chiefs! Verily, a noble letter has been thrown (or delivered) to me.

30. Verily, it is from Solomon, and verily it reads as: "In the name of Allah, the Beneficent, the Merciful".

31. Do not be rebellious against me, but come to me as those who surrender.

32. She said: O chiefs! Give me your advice in my case; for I decide no case till you are present with me (for consultation).

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدُودَ هَٰذَا مَآ

كَانَ مِنَ الْغَائِبِينَ ﴿٢٠﴾

لَا عِذَّةَ لَهُ عَذَابًا شَدِيدًا أَوَلَا اذْبَحْتَهُ أَوَلَيْتَنِي

يُسْلُطُنِ مُبِينٍ ﴿٢١﴾

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ نَحْطُ بِهِ وَ

جِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ ﴿٢٢﴾

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ

شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ

اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ

عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾

أَلَا يَسْجُدُونَ لِلَّهِ الَّذِي يُخْرِجُ الْغَبَّ فِي السَّحَابِ

وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾

أَلَمْ يَأْتِ اللَّهُ بِالْهَادِثِينَ الَّذِينَ آمَنُوا بِالْحَقِّ الْعَظِيمِ الْحَقِ

قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ﴿٢٦﴾

إِذْ هَبَّ بِكُنْيَتِي هَٰذَا فَأَنقَضَهُ إِلَيْهِمْ ثُمَّ تَوَلَّى عَنْهُمْ

فَانْظُرْ مَاذَا يَرْجِعُونَ ﴿٢٧﴾

قَالَتْ يَا أَيُّهَا الْمَلَأَإِئِنَّ الْغَىٰ إِلَىٰ كِتَابٍ كَرِيمٍ ﴿٢٨﴾

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٢٩﴾

يَا أَيُّهَا الْمَلَأُ اعْلَمُوا أَنِّي وَأَنَا مِنْ مُسْلِمِينَ ﴿٣٠﴾

قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ

فَاطِلَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ ﴿٣١﴾

33. They said: We are mighty people and are seasoned warriors, but it is for you to command; so think over (before) what you command.

34. She said: Verily, the kings, when they enter a town (while invading), they despoil it and make its honourable people low. And thus will they do.

35. And verily, I send some present to them and see with what answer the envoys return.

36. So when the envoys came to Solomon, he said: Will you help me with wealth? But that (wealth) with which Allah has blessed me is much better than that which He has given you! Nay, it is you (and not I) who rejoice in your gift.

37. Return to them. We shall certainly come to them with hosts which they will not be able to resist and we shall drive them out from there in disgrace and they will be humbled.

38. He (Solomon) said: O chiefs! Which of you will bring to me her throne before they come to me, surrendering?

39. A strong one from the Jinn said: I will bring it to you before you rise from your place, and surely I am powerful and trustworthy for such work.

40. One who had the knowledge of the Scripture said: I will bring it to you before your gaze returns to you. And when he (Solomon) saw it set in his presence, he said: This is the Bounty of my Lord, that He may try me whether I give thanks or am ungrateful. And he who gives thanks, he only gives thanks for (the betterment of) his own-self; and he who is ungrateful (he is ungrateful for his own loss). Certainly my Lord is Rich, Bountiful.

41. He said: Disguise her throne for her; let us see whether she goes aright (in recognizing it) or she is of those who are not rightly guided.

42. So when she came, it was asked: Is your throne like this? She said: It looks as if it is the same. And knowledge (about Solomon's Prophethood) had been given to us before and (therefore) we have surrendered.

قَالُوا نَحْنُ أَوْلَىٰ الْقُوَّةِ وَأَوْلُوا بِأَسْوَاطِ سِدِّيَّةٍ
الْأَمْرِ إِلَيْكَ فَانْظُرْ مَاذَا تَأْمُرِينَ ﴿٣٣﴾

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَ
جَعَلُوا أَعْرَاجَ أَهْلِهَا آذِلَّةً وَكَذَلِكَ يَفْعَلُونَ ﴿٣٤﴾
وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنْظُرَ بِسَوَإِ
الرِّسَالَةِ ﴿٣٥﴾

فَلَمَّا جَاءَ سُلَيْمَنَ قَالَ أَسِدُّونَنِي بِمَالٍ فَمَا
أَتَيْنِيَ اللَّهُ خَيْرَ مِمَّا أَسْكُوبُ أَنْتُمْ بِهِ يَتَكَبَّرُ
تَفَرُّحُونَ ﴿٣٦﴾

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَّا قِبَلَ لَهُمْ بِهَا
وَلَنَخْرِجَنَّهُمْ مِنْهَا آذِلَّةً وَهُمْ صَاغِرُونَ ﴿٣٧﴾
قَالَ يَا أَيُّهَا الْمَلَأَ أَيْتِيَنِي بِعَرْشِهَا قَبْلَ أَنْ
يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾

قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ
تَقُومَ مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾
قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ
قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا
عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ
أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ
فَأِنِّي لَرَبِّي غَنِِيٌّ كَرِيمٌ ﴿٤٠﴾

قَالَ تَكْبَرُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِي أَمْ تَكُونُ
مِنَ الْذَّالِينَ لَّا يَهْتَدُونَ ﴿٤١﴾

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكِ قَالَتْ كَأَنَّهُ هُوَ
وَأَوْفَيْنَا آلِهَةً مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾

43. And that which she worshiped besides Allah had prevented her (from accepting Islam) for she belonged to a disbelieving people.

44. It was said to her: Enter the palace. But when she saw it she thought it was a pool of water and so she (tucked up her lower garments and) bared her legs. Solomon said: This is a hall paved smooth with glass. She said: My Lord! I have wronged myself, and I submit with Solomon to Allah the Lord of the worlds.

Lesson-227 : Saleh, Lot

45. To Thamud We sent their brother Saleh, telling them: Worship Allah. But they became two factions quarrelling with each other.

46. He said: O my people! Why do you hasten for the evil before good. Why do you not ask forgiveness of Allah, that you may be shown mercy?

47. They said: We consider you and those with you a sign of bad luck. He said: Your bad luck is with Allah. Nay, but you are a people that are under trial.

48. And there were in the city nine persons who made mischief in the land and they did not act aright.

49. They said (to each other): Swear by Allah that we will attack him and his family by night, then we will say to his guardian: We did not witness the killing of his family, and we are telling the truth.

50. So they devised a scheme, and We too devised a scheme, while they did not perceive.

51. Then see what was the consequence of their scheming! Verily, We destroyed them and their nation, all together.

52. These are their houses in utter ruins because they did wrong. Verily! In it there is indeed a sign for a people who know.

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿٤٣﴾

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً
وَكَشَفَتْ عَنْ سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُتْرَدٍّ مِنْ
قَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ
سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٤﴾

وَلَقَدْ أَرْسَلْنَا إِلَى شُعُودٍ آخَاهُمْ صَالِحًا أَنْ اعْبُدُوا
اللَّهَ فَإِذَا هُمْ فَرِيقَيْنِ يَخْتَصِمُونَ ﴿٤٥﴾

قَالَ يَقَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ
لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾

قَالُوا أَظُنُّنَا بِكَ وَبِمَنْ مَعَكَ قَالَ ظَنُّكُمْ عِنْدَ
اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي
الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾

قَالُوا اتَّفَقْنَا سَمُومًا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ
لِرَبِّهِمْ مَا شَهِدْنَا مَهْلِكًا أَهْلِهِ وَإِنَّا
لَصَادِقُونَ ﴿٤٩﴾

وَمَكْرُؤًا مَكْرًا وَمَكْرًا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾
فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مُكْرِهِمْ أَنَّا دَمَرْنَاهُمْ وَ
قَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا إِنَّا فِي ذَلِكَ
لَآيَةٌ لِقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾

53. And We saved those who believed and restrained from evil.

54. And (remember) Lot when he said to his people: Do you commit abomination (i.e. sodomy) when you see (its evil)?

55. Do you come to the men for lust (or sex) rather than to the women? Nay, but you are a people involved in complete ignorance.

56. But his people had no other answer except that they said: Drive out the family of Lot from your township; Verily, they are a people who claim to be pure.

57. Then We saved him and his household except his wife; We had destined her to be one of those who stayed behind.

58. And We rained upon them a rain (of brimstones). How an evil was the rain for those who had been warned.

Lesson-228 : Allah better than false gods

59. Say (O Muhammad): All praise be to Allah and peace be on His slaves whom He has chosen! Is Allah better or those whom they ascribe as partners to Him?

60. Is He (not better) Who has created the heavens and the earth and sent down for you water from the sky? Then We grow thereby lush green gardens of delight, whose trees it is not possible for you to grow. Is there any god with Allah? Nay, but they are the people who ascribe equals (to Him).

61. Is He (not better) Who made the earth a dwelling place, and made rivers in its midst, and placed firm mountains in it and set a barrier between the two seas? Is there any other god with Allah? Nay, but most of them do not know.

وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٣﴾

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ

تُبْصِرُونَ ﴿٥٤﴾

أَيُتِيكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ

بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُو آلَ

لُوطٍ مِنْ قَرْيَتِكُمْ أَنْهُمْ أَنْاسٌ يَتَطَهَّرُونَ ﴿٥٦﴾

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ

الْعَذِيبِينَ ﴿٥٧﴾

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿٥٨﴾

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى

إِنَّ اللَّهَ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾

أَلَمْ يَخْلُقِ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ

السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا

كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ؕ إِنَّ اللَّهَ مَعَ الَّذِينَ

هُمْ قَوْمٌ يَعِدُونَ ﴿٦٠﴾

أَلَمْ يَجْعَلِ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا

وَجَعَلَ لَهَا رَوَاسِي وَجَعَلَ بَيْنَ الْبَحْرَيْنِ

حَاجِزًا ؕ إِنَّ اللَّهَ مَعَ الَّذِينَ أَكْثَرُوا

يَعْلَمُونَ ﴿٦١﴾

62. Is He (not better) Who responds to the wronged one when he cries to Him and removes the evil, and made you viceroys of the earth? Is there any other god with Him? But little is that you reflect.

63. Is He (not better) Who guides you in the darkness of the land and the sea, and who sends the winds as heralds of good news of His mercy? Is there any other god with Allah? Exalted be Allah above all that they associate with Him.

64. Is He (not better) Who originates creation then reproduces it, and Who provides you sustenance from the heaven and the earth? Is there any other god with Allah? Say: Bring your proof, if you are truthful.

65. Say (O Muhammad): None in the heavens and the earth has the knowledge of the Unseen except Allah. And they have no knowledge when they will be raised to life again.

66. Nay, their knowledge does not grasp the Hereafter. Nay, they are in doubt about it. Nay, they are blind about it.

67. And those who disbelieve say: When we and our forefathers have become dust, shall we be really brought forth (from graves)?

68. Indeed we were promised this, we and our forefathers. These are nothing but the tales of the ancient people.

69. Say (to them): Travel in the land and see what was the end of the guilty.

70. And grieve not for them, nor feel distressed because of what they plot.

71. And they say: When will this promise come to fulfillment, if you are truthful?

72. Say (to them, O Muhammad): It may be that a part of that which you wish to hasten on has drawn just near to you.

73. Verily, your Lord is Full of Grace for mankind, but most of them are not thankful.

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ
وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ءَالَهُ مَعَ اللَّهِ قَلِيلًا
مَا تَذَكَّرُونَ ﴿٦٢﴾

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ
الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ءَالَهُ مَعَ اللَّهِ ط
تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ
السَّمَاءِ وَالْأَرْضِ ءَالَهُ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٤﴾

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ
إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾
بَلِ ادْرُكْ عِلْمُهُمْ فِي الْآخِرَةِ قَبْلُ هُمْ فِي شَكٍّ
مِنْهَا أَتَقْبَلُ هُوَ وَنَهَا عَمُونَ ﴿٦٦﴾

وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَآبَاءُنَا آيَاتًا
لَمُخْرَجُونَ ﴿٦٧﴾

لَقَدْ وَعَدْنَا هَٰذَا نَحْنُ وَآبَاءُنَا مِنْ قَبْلُ إِنْ
هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٦٨﴾

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الْمُجْرِمِينَ ﴿٦٩﴾

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ ﴿٧٠﴾
وَيَقُولُونَ مَتَى هَٰذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٧١﴾

قُلْ عَسَى أَنْ يَكُونَ رَدْفُكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾

وَلَنْ رَبِّكَ لَنْ نُقْضَىٰ عَلَى النَّاسِ وَلَكِنْ أَكْثَرُهُمْ
لَا يَشْكُرُونَ ﴿٧٣﴾

74. And surely, your Lord knows what their breasts hide and what they proclaim.

75. And there is nothing hidden in the heaven or the earth but it is (written) in a clear Book.

Lesson-229 : A beast will speak

76. Verily, this Quran describes to the children of Israel most of the matters about which they differ.

77. And certainly it is a guidance and mercy for believers.

78. Verily, your Lord will judge between them by His wisdom. And He is the All Mighty, the All-Knowing.

79. So put your trust (O Muhammad) in Allah, for you are on plain Truth.

80. Verily, you cannot make the dead to hear, nor you can make the deaf to hear the call especially when they turn their backs to flee.

81. Nor you can guide the blind out of their straying. You can make none to hear except those who believe in Our verses, so they submit.

82. And when the word (or promise of torment) is fulfilled concerning them, We shall bring out for them a beast from the earth that will speak to them, because the mankind did not use to believe in Our revelations.

83. And (remind them of) the Day when We will gather out of every (religious) community a troop of those who rejected Our revelations and they will be classified.

84. Till when they come (before Allah), He will say: Did you deny My revelations when you had not even comprehended them in knowledge? What was it that you used to do?

85. And the word will come to pass against them because of their wrong-doing and they will not be able to speak (in their defence).

وَأَنَّ رَبَّكَ لَيَعْلَمُ مَا تُكْتُمُ صُدُّوهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾
وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ
مُبِينٍ ﴿٧٥﴾

إِنَّ هَذَا الْقُرْآنَ يَفُصِّلُ عَلَى بَنِي إِسْرَءِيلَ أَكْثَرَ
الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾
وَأِنَّهُ لَهْدَىٰ وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿٧٧﴾
إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ الْعَزِيزُ
الْعَلِيمُ ﴿٧٨﴾

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴿٧٩﴾
إِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا
وَلَّوْا مُدْبِرِينَ ﴿٨٠﴾

وَمَا أَنْتَ بِهَادِي الْعُمْيَ عَنْ ضَلَالَتِهِمْ إِنْ تَسْمِعُ
إِلَّا الْأَمَنُ يُوْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٨١﴾
وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً
مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا
لَا يُوقِنُونَ ﴿٨٢﴾

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ يُكَذِّبُ
بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾
حَتَّىٰ إِذَا جَاءُوكَ قَالُوا كَذَّبْتُمُوَّايَاتِنَا وَلَمْ تَحْطُوا
بِهَا عِلْمًا أَمَّا ذَٰلِكُمْ فَتَعْمَلُونَ ﴿٨٤﴾
وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فهُمْ لَا يَنْطِقُونَ ﴿٨٥﴾

86. Do they not see that We have made the night for them to rest therein, and the day sight-giving (to work therein)? Surely in it there are signs for a people who believe.

87. And (remember) the Day when the Trumpet will be blown, and all who are in the heavens and who are in the earth will feel great fear except him whom Allah wills. And all will come to Him, humbled.

88. And you see the mountains and think them solidly fixed, but they will be flying (on that Day) as the clouds fly. It is the handiwork of Allah Who has perfected every thing. Certainly He is Well-Informed of what you do.

89. Whoso brings a good deed will be rewarded with what is better; and such persons will be safe from terror that Day.

90. And whoso brings an evil deed; such persons will be flung down on their faces in the Fire (of Hell). Should you be rewarded for save what you did?

91. (Say, O Muhammad!): I have been commanded only to worship the Lord of this city (Makkah) Who has sanctified it and to Whom all things belong. And I am commanded to be one of those who are Muslims.

92. And to recite the Quran. And whoso gets guidance, he gets guidance only for his own good; and to him who goes astray say: I am only one of the warners.

93. And Say: Praise be to Allah Who shall show you His signs and you shall recognize them. And your Lord is not unaware of what you do.

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنْؤِ فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّا فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَرَعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دُخِيرِينَ ﴿٨٧﴾

وَتَرَى الْجِبَالَ تَحْسِبُهَا جَمْدَةً وَهُمْ يَتَمَرَّمُونَ السَّحَابَ صُنْعَ اللَّهِ الَّذِي أَتَقَنَ كُلُّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨٨﴾

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِّنْ فَتْرَةٍ يَوْمَئِذٍ يُؤْمِنُونَ ﴿٨٩﴾

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدِ الَّذِي فِي حَرَمِهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾

وَأَنْ أَتْلُو الْقُرْآنَ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنْذِرِينَ ﴿٩٢﴾

وَقُلِ الْحَمْدُ لِلَّهِ سِيرَ يَكْمُ آيَتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾

SURAH-28**AL-QASAS**

This Surah takes its name from word Al-Qasas used in its verse No 25. The name is also justified by the nature of this Surah as at least one half of it is devoted to the story of Prophet Moses alone. It is one of the last Makkan Surahs. Its verse 85 is, however, stated to have been revealed during Prophet's migration from Makkah to Madinah at a place called Jahfah. This verse predicts Prophet's victorious return to his home town (Makkah) one day, and the prediction was fulfilled when the town was conquered by him in 8 A.H.

Verses 3-46 describe life-story of Prophet Moses from his birth to the time when he successfully led his people, the Israelites, out of Egypt, the house of bondage. We find in this Surah some of the details relating to Moses' early life which are not found elsewhere in the Qur'an. Verse 56 tells that guidance is not in the hands of the Prophet, it is Allah who guides whom He wants.

Verses 76-82 describe the story of Korah whom Allah had given so much treasure that a group of strong men could hardly lift the load of its keys. He was of the Israelites and his people enjoined him to use his wealth for welfare in this world and for welfare of the Hereafter and do good to others as God had done good to him. But he said that whatever wealth he had, it was on account of his knowledge (and skill and not God's bounty). Instead of doing good with his wealth, he desired mischief and corruption in the land. So God caused the earth to swallow him and his house. Thus his wealth brought him to ruin.

Verses 85-88 are addressed to the Prophet. Counting Allah's favours on him, he is exhorted to beware of the disbelievers and not to call any false god along with Allah.

Lesson-230 : Moses' Childhood

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Ta. Sin. Mim.
2. These are the verses of the Book that enlightens.
3. We narrate to you something from the story of Moses and Pharaoh with truth for a people who believe.
4. Verily! Pharaoh exalted himself in the land and made its people castes; he oppressed one group of them, slaughtering their sons and sparing their women. Surely, he was one of the mischief-makers.
5. And We wished to show grace to those who were oppressed in the land, and to make them the leaders, and to make them heirs.
6. And to establish them in the land, and to show Pharaoh and Haman and their hosts what they feared from them.
7. And We inspired the mother of Moses, saying: Suckle him, and when you fear for him then cast him into the river without any fear or grief. We will surely bring him back to you and make him one of Our messengers.
8. Then the family of Pharaoh took him up, that he might become for them an enemy and a cause of grief. Verily, Pharaoh and Haman and their hosts committed blunder.
9. And the wife of Pharaoh said: (This child will be) a comfort of the eye for me and for you. Kill him not, perhaps he may prove useful to us or we may adopt him as a son. And they perceived not.
10. The heart of mother of Moses (on the other hand) became impatient. So she would have disclosed it, had We not strengthened her heart, that she might be of the believers.

اٰیٰتُهَا (٢٨) سُورَةُ الْقَصَصِ مَكِّيَّةٌ ۝ وَكَوْنُهَا
 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝
 طَسَّو ۝
 تِلْكَ اٰیٰتُ الْكِتٰبِ الْمُبِیْنِ ۝
 نَسْتُلُوْا عَلَیْكَ مِنْ نَّبِیِّ مُوْسٰی وَفِرْعَوْنَ بِالْحَقِّ
 لِقَوْمٍ یُّؤْمِنُوْنَ ۝
 اِنَّ فِرْعَوْنَ عَلٰی الْاَرْضِ وَجَلَّ اَهْلَآءُ شِیْعًا
 یَسْتَضِیْعُ طَآءِفَةً مِنْهُمْ یُدْخِجُ اِبْنَآءَهُمْ
 یَسْتَحْیِ نِسَآءَهُمْ اِنَّهٗ كَانَ مِنَ الْمُسْرِیْنَ ۝
 وَنُرِیْدُ اَنْ تَمُنَّ عَلَی الَّذِیْنَ اسْتَضَعُوْا فِی الْاَرْضِ
 وَنَجْعَلَهُمْ اٰیَةً وَنَجْعَلَهُمُ الْوٰرِثِیْنَ ۝
 وَنُكِّنْ لِّهٖمُ الْاَرْضَ وَنُرِیْ فِرْعَوْنَ وَهَآمَانَ
 وَجُنُودَهُمَا مِنْهُمَا مَا كَانُوْا یَحْذَرُوْنَ ۝
 وَاَوْحِیْنَا اِلٰی اُمِّ مُوْسٰی اَنْ اَرْضِعِیْهِ ۚ فَاِذَا خِفَتْ
 عَلَیْهِ فَالْقِیْهِ فِی الْبَیْرِ وَلَا تَخَافِیْ وَلَا تَحْزَنِیْ ۚ اِنَّا
 رَآدُوْهُ اِلَیْكَ وَجَاعِلُوْهُ مِنَ الْمُرْسَلِیْنَ ۝
 فَالْتَقَطَهُ الْفِرْعَوْنُ لَیْکُوْنَ لَیْهٖمُ عَدُوٌّ وَآخِزًا ۚ اِنَّ
 فِرْعَوْنَ وَهَآمَانَ وَجُنُودَهُمَا کَانُوْا خٰطِیْیْنَ ۝
 وَقَالَتِ امْرَاَتُ فِرْعَوْنَ قُرَّتْ عَیْنِیْ بِكَ ۚ لَوْلَا
 تَقْتُلُوْهُ ۚ عَسٰی اَنْ یَنْفَعَنَا اَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ
 لَا یَشْعُرُوْنَ ۝
 وَاَصْبَحَ قُوَادُ اُمِّ مُوْسٰی فَرِحًا اِنَّ کَادَتْ لَتُبْدِیْ بِهٖ
 لَوْلَا اَنْ رَّبَّنَا عَلٰی قَلْبِهَا لَتُكُوْنَ مِنَ الْمُؤْمِنِیْنَ ۝

11. And she said to his (Moses) sister: Follow him. So she watched him from a distance that they (the people of Pharaoh) could not notice it.

12. And We had already forbidden for him the suck of foster mothers, so she said: Should I tell you about a household who will bring him up for you and they will be surely his well-wishers.

13. Thus did We restore him to his mother that her eyes may be comforted and that she may not grieve and that she might know that the promise of Allah is true. But most of them do not know.

Lesson-231 : Moses in Midian

14. And when he (Moses) reached his full youth and grew strong, We gave him wisdom and knowledge. And thus do We reward the good-doers.

15. And he entered the city at a time when its people were unaware (as they were taking rest), and he found therein two men fighting; one was from his own people and the other was from his enemies. And he who was of his own people asked him for help against him who was of his enemies. So Moses gave him a strong blow and killed him. He said: This is of Satan's doing; verily, he is an enemy who misleads openly.

16. He (then) prayed: "My Lord! I have certainly wronged myself, so forgive me". So He (Allah) forgave him. Truly He is the Forgiving, Merciful.

17. He said: My Lord! Because of the favour which you have bestowed on me, I will never be a helper of the guilty.

18. Then morning found him in the city in the state of fear and caution, when, behold! The man who had asked him for help yesterday, was crying out to him again for help. Moses said to him: Verily, you are indeed a misguided person.

19. And when Moses intended to take on the man who was an enemy to both of them, he (the Israelite) cried out: O Moses! Do you intend to kill me as you killed a person yesterday? Your

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ قَبَصْتُ بِهِ عَنْ جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾
فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَىٰ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلَنَعْلَمَ أَنَّ بَرَكَةً وَعَدَ اللَّهُ حَقًّا وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَتِهِ وَهَٰذَا مِنْ عَدُوِّهِ فَاسْتَنَافَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَزَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ ﴿١٥﴾

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٧﴾

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَىٰ إِنَّكَ لَغَوِيٌّ مُبِينٌ ﴿١٨﴾

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا ۖ قَالَ يُمُوسَىٰ أَتَرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ۖ إِنَّ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا

intention is nothing but to become a tyrant in the land and not to be one of the reformers.

20. And there came a man running from the farthest end of the city, who said: O Moses! The chiefs are taking counsel about you that they should kill you; so run away from here. Surely, I am one of well-wishers of you.

21. So he escaped from there, afraid, vigilant. He prayed: O my Lord! Save me from the nation of wrong-doers.

22. And when he set his face towards Midian, he said: It may be that my Lord will guide me to the right way.

23. And when he arrived at the water (or well) of Midian, he found there a big group of men watering (their animals). And besides them he found two women who were holding back (their animals). He asked what is the matter with you? They both replied: We cannot water (our animals) until the shepherds take away (their animals); and our father is a very old man.

24. So he watered their animals for them, and then he turned aside to the shade and said: O my Lord! I am surely in need of whatever good you send down for me.

25. Then there came to him one of the two women, walking shyly. She said: Verily, my father calls you so that he may pay you reward as you have watered (our animals) for us. So when he came to him and narrated to him the whole story, he (the old man) said: Fear not. You have escaped from the wrong-doing people.

26. One of the two women said: O my father! Hire him. Verily, the best man you can hire is the one who is strong and trustworthy.

27. He (the old man) said: I intend to give you in marriage one of these two daughters of mine on the condition that you serve me for eight years. But if you complete ten years, then it is (a favour)

فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونِ مِنَ
الْمُصْلِحِينَ ﴿١٩﴾

وَجَاءَ رَجُلٌ مِنْ أَقْصَا الْمَدِينَةِ يَسْعَى قَالَ
يُوسَى إِنَّ الْمَلَأَى يَتَرَوْنَ بِكَ لَاقِتًا لَكَ فَخُذْ
إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿٢٠﴾

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ
الْقَوْمِ الظَّالِمِينَ ﴿٢١﴾

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَلَىٰ سَرَّيٍّ أَنْ
يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٢﴾

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ
يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ
قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ يُصَدِّقَ الْوَعَاءَ
وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا
أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَىٰ اسْتِحْيَاءٍ قَالَتْ إِنَّ
أَبِي يُدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا
جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ نَفَيْتُ
نَجْوَتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ
اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ
عَلَىٰ أَنْ تَأْجُرَنِي ثَمَنِي حَجَّاجٌ فَإِنْ أَتَيْتَ عَشْرًا

from you. I do not wish to put hardship on you. If Allah wills, you would find me one of the righteous.

28. He (Moses) said: This is agreed between me and you. Whichever of the two terms I fulfill, let there be no injustice to me. And Allah is surety over what we say.

Lesson-232 : Moses meets God

29. When Moses fulfilled his term (of service) and set out on journey with his family, he saw a fire in the direction of Toor. He said to his family: Stay here. I have seen a fire and I may perhaps bring you some information from there or a brand from the fire that you may warm yourselves.

30. So when he reached it, he was called from the right side of the valley in the blessed place from the tree: O Moses! Surely I am Allah, the Lord of the worlds.

31. Throw down your staff. So when he saw it moving as if it were a snake, he turned his back to flee and did not look back. (it was said): O Moses! Draw near and do not fear. You are surely of those who are safe.

32. Now put your hand in your bosom, it will come forth shining white without any disease, and draw your arm close to your side to ward off fear. So these are two signs (or miracles) from your Lord to Pharaoh and his chiefs. Verily, they are a wicked people.

33. He said: My Lord! I have killed a man of them and I fear that they will kill me.

34. And my brother Aaron is more eloquent than me in speech, so send him with me as a helper to confirm me. Verily, I fear that they will deny me.

فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَمْلِكَ عَلَيْكَ سَجْدَةً
إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٩﴾
قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّتَا الرَّكَّابِينَ فَمَبِيتُ فَلَا
يُحْدِثُونَ عَلَى اللَّهِ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٣٠﴾

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ
الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا الْغَايَةِ
أَيُّكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ
تَصْطَلُونَ ﴿٣١﴾

فَلَمَّا نَسَتْ فَأَتَاهُ وَدَىٰ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي
الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يُمُوسَى إِنِّي أَنَا
اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٢﴾

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تُهَلِكُ كَانَتْ هَاجَانًا
وَلَّى مُدْبِرًا وَلَّهُ يُحَقِّقُ يُمُوسَى أَقْبِلْ وَلَا تَخَفْ
إِنَّكَ مِنَ الْآمِنِينَ ﴿٣٣﴾

أَسْلَكَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ
وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَرْكُ
بُرْهَانٍ مِنْ رَبِّكَ إِلَىٰ قُرْعُونَ وَمَلَائِكَةٍ أَنْتُمْ كَانُوا
قَوْمًا فَاسِقِينَ ﴿٣٤﴾

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ﴿٣٥﴾
وَإِخِي هَارُونَ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ
رِدًّا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٣٦﴾

35. Allah said: We will certainly strengthen your arm with your brother and We will surely give to both of you such power that they shall not be able to reach you. With Our signs, you both and those who follow you, will be victorious.

36. But when Moses came to them with Our clear tokens, they said: This is nothing but fabricated magic, and we have never heard of this among our forefathers.

37. And Moses said: My Lord knows best as to who brings guidance from His Presence and whose will be the home of Hereafter (i.e. Paradise). Verily, the wrong-doers are never successful.

38. And Pharaoh said: O chiefs! I do not know that you have a god other than me. O Haman! Kindle for me a fire to bake bricks of mud, and set up for me a lofty tower so that I may look at the God of Moses. Verily, I consider him to be one of the liars.

39. And he and his hosts were arrogant in the land without any right (or justification), and they thought that they would never be brought back to Us.

40. So We seized him and his hosts, then We threw them into the sea. Behold what was the end of the wrongdoers.

41. And We made them the leaders who invite to the Fire, and on the Day of Resurrection they will not be helped.

42. And We made a curse to follow them in this world, and on the Day of Resurrection they will be of the despised (or destroyed).

Lesson-233 : Muhammad and the pagans

43. We verily gave to Moses the Scripture, after We had destroyed the generations of old, as an eye-opener for mankind, and a guidance and mercy that they may remember.

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكَ سُلْطٰنًا
ثُمَّ لَنَقْبِلَنَّكَ بَآيٰتِنَا أَن تَمُوتَ وَمِنۡ أَتٰبِكُمَا
الْغٰلِبُونَ ﴿٣٥﴾

فَلَمَّا جَاءَهُمُ مُوسٰى بِآيٰتِنَا بَيِّنٰتٍ قَالُوا مَا هٰذَا
إِلَّا سِحْرٌ مُّفْتَرٰى وَمَا سَمِعْنَا بِهٰذَا فِيۡ آبَآئِنَا
الْأَوَّلِينَ ﴿٣٦﴾

وَقَالَ مُوسٰى رَبِّیۡٓ اَعْلَمُ بِمَنِ جَاءَ بِالْهُدٰى مِنْ
عِندِ رَبِّهِۦ وَمَنِ تَّبَعُوۡنَ لَهُ عَاقِبَةُ الدَّارِ اِنَّهٗ لَافْتَحُ
الظُّلُمٰتِ ﴿٣٧﴾

وَقَالَ فِرْعَوْنُ یٰٓاَیُّهَا الْمَلٰٓئِکَةُ عَلِمْتُ لَکُمْ مِّنْ
اِلٰهِ غَیْرِیۡ قَاوِدْ لِیۡ یٰهَامٰنُ عَلَی الطِّیْنِ فَاجْعَلْ
لِیۡ صَرْحًا لَّعَلَّیۡ اَظْلَعُ اِلَیۡ اِلٰهِ مُوسٰى وَارِیۡ
لَا ظُلْمَ لِّهٖ مِنَ الْکَذِبِیۡنَ ﴿٣٨﴾

وَاَسْتَکْبَرُوۡهُ وَجُوۡدُهُ فِیۡ الْاَرْضِ بِغَیْرِ الْحَقِّ وَ
ظَنُّوۡا اَنَّهُمۡ اِلَیۡنَا لَا یَرْجِعُوۡنَ ﴿٣٩﴾

فَاَخَذْنٰهُ وَجُوۡدَهُ فَنَبَذْنٰهُ فِی السَّیْۡرِ فَانْظُرْ
کَیۡفَ کَانَ عَاقِبَةُ الظَّالِمِیۡنَ ﴿٤٠﴾

وَجَعَلْنٰهُمۡ اٰیٰتٍ یَّتَذَنُّوۡنَ اِلَی السَّآرِ وَیَوْمَ الْقِیٰمَةِ
لَا یُنصَرُوۡنَ ﴿٤١﴾

وَاَتَّبَعْنٰهُمْ فِیۡ هٰذِهِ الدُّنْیَا لَعْنَةً وَیَوْمَ الْقِیٰمَةِ هُمْ
فِیۡهَا مِنَ الْمَقْبُوۡحِیۡنَ ﴿٤٢﴾

وَلَقَدْ اٰتٰیْنَا مُوسٰى الْکِتٰبَ مِنْۢ بَعْدِ مَا اَهْلَكْنَا
الْقُرُوۡنَ الْاُولٰٓئِ بِصَآئِرٍ لِّلنَّاسِ وَهَدٰى ذُرِّیَّةً
لَّعَلَّهُمۡ یَتَذَكَّرُوۡنَ ﴿٤٣﴾

44. And you (O Muhammad) were not present on the western side (of the Mountain) when We expounded to Moses the commandments, nor you were among the witnesses.

45. But We raised many generations (after Moses) and a long time has passed over them. And you (O Muhammad) were not living among the people of Midian, reciting to them Our revelations. However, We kept sending messengers.

46. And you (O Muhammad) were not at the side of Toor when We called (Moses), but it is mercy from your Lord (that you have been sent) so that you may warn a people to whom no warner came before you. Perhaps they may remember.

47. And (the other reason for sending you is) that they should not say if a disaster befalls them on account of that which their own hands have sent before them: Our Lord! Why did you not send us a messenger that we might have followed your revelations and we would have been among the believers?

48. But when there has come to them the Truth (i.e. the messenger) from Us, they say: Why he has not been given like of that which was given to Moses aforetime? They say: Two (Torah and Quran) magics that support each other, and they say: Verily, in both we are disbelievers.

49. Say (O Muhammad): Then bring some (other) Book from Allah which is a better guide than these two, that I may follow it, if you are truthful.

50. But if they do not answer you, then know that they are only following their own lusts. And who is more astray than the one who follows his lust without guidance from Allah? Verily, Allah does not guide the nation of wrong-doers.

51. And indeed We have conveyed the word (this Quran) to them in order that they may give heed.

52. Those to whom We gave the Scripture before it, they believe in it.

وَمَا كُنْتَ بِجَانِبِ الْعَرَبِ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٤٤﴾

وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةٌ مِنْ رَبِّكَ لِتُنْذِرَ قَوْمًا مِمَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾

وَلَوْلَا أَنْ نُصِيبَهُمْ مُصِيبَةً بِمَا قَدَّمَتْ أَيْدِيهِمْ قِيلُوا لَوْلَا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٤٧﴾

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَى أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَى مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِحِلِّ كُفْرُونٍ ﴿٤٨﴾

قُلْ فَأْتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ هُوَ أَهْدَى مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٩﴾

فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّهُمَا يُضِلُّونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾

۞ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾

53. And when it is recited to them, they say: We believe in it. Surely, it is a Truth from our Lord. Even before this, we were submitters.

54. They are the ones who will be given their reward twice over, because they show patience and they repel evil with good, and they spend in charity out of that which We have provided them.

55. And when they hear vain talk, they withdraw from it and say: To us our deeds and unto you your deeds. Peace be to you. We do not seek the (way of) ignorant.

56. Verily! You (O Muhammad) cannot give guidance to whom you love but Allah gives guidance to whom He wants. And He knows them very well who receive guidance.

57. And they say: "If we were to follow the Guidance with you, we would be picked up from our land". Have We not established for them a sanctuary of peace (i.e. Makkah) to which is brought produce of every thing (fruits, vegetables, corn, etc) as sustenance from Us? But most of them know not.

58. And how many a township have We destroyed which were proud of their economy. And here are their dwellings which have not been inhabited after them except a little. And verily, We (alone) were their inheritors.

59. And never did your Lord destroy the townships till He had sent a messenger in their mother-town who recited to them Our revelations, and We do not destroy the townships except when the people thereof become wrong-doers.

60. And whatever you have been given is a comfort of the life of the world and its adornment, and that which Allah has is better and more lasting. Do you then not understand?

Lesson-234 : Day of Resurrection

61. Is the person to whom We have made an excellent promise (of Paradise) which he will find true, like him to whom We have only given the provisions of the life of the world, then on the Day of Resurrection he will be of those who are presented (for punishment)?

وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَا
إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾

أُولَٰئِكَ يُؤْتَوْنَ أَجْرُهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَآوَدُّوا
بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٥٤﴾

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا
وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ ﴿٥٥﴾

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ
يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾

وَقَالُوا لَإِن تَتَّبِعِ الْهُدَىٰ مَعَكَ نُخَاطِفُ مِنْ أََرْضِنَا
أَوْ لَوْ نُمِكنَ لَأَكْمَحَنَّ مَا آمَنَّا بِإِيجَابِ إِلَيْهِ شَرْتُ كُلِّ
شَيْءٍ رِّزْقًا مِن لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾

وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍ بَطَرَتْ مَعِشَتَهَا فِتْلِكَ
مَسْكَنَهُمْ لَمْ نُسْكِنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَ
كُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا
رَسُولًا يُتْلُوا عَلَيْهِمْ آيَاتُنَا وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا
وَأَهْلُهَا ظَالِمُونَ ﴿٥٩﴾

وَمَا أَوْفَيْتُم مِّن شَيْءٍ مِّمَّا تَتَّبَعُوا الْحَيٰوةَ الدُّنْيَا وَ
زِينَتَهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ أَفَلَا تَعْقِلُونَ ﴿٦٠﴾

أَفَمَن وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَن مَّتَّعْنَاهُ
مَتَاعَ الْحَيٰوةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيٰمَةِ مِنَ الْخٰصِرِينَ ﴿٦١﴾

62. And (remember) the Day when He will call to them and say: Where are those whom you claimed to be My partners?

63. Those about whom the Word (or order of punishment) will have come true, will say: Our Lord! These are the ones whom we led astray. We led them astray as we ourselves were astray. We declare our disgust (for them) before You. They did not worship us.

64. And it will be said: Cry to your (so called) partners. Then they will cry to them but they will give no answer to them. And they will see the torment and wish if only they had been guided.

65. And on that Day He will call to them and say: What answer did you give to the messengers?

66. On that Day all the news (i.e. excuses) will be dimmed for them and they will not be able even to ask each other.

67. However, the one who repented and believed and did good deeds, he may be one of those who are successful.

68. And your Lord creates whatsoever He wills and He chooses (whom He pleases). It is not for them to choose. Glorified be Allah and exalted above all that they ascribe as partners (to Him).

69. And your Lord knows what their breasts hide and what they proclaim.

70. And He is Allah; there is no God except Him. All praise is for Him in this world and in the Hereafter, and for Him is the command, and to Him you will be brought back.

71. Say (O Muhammad, to them): Have you ever thought, if Allah makes the night everlasting for you till the Day of Resurrection, who is god beside Allah who could bring you light? Will you not then listen?

72. Say: Have you ever thought, if Allah makes the day everlasting for you till the Day of Resurrection, who is god beside Allah who could bring you night wherein you could rest? Will you not then see?

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٦٢﴾

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا آلِيَنَا يَعْبُدُونَ ﴿٦٣﴾

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٦٤﴾

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾
فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٦﴾

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَحَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٦٧﴾

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾
وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحُكْمُ فِي الْأُولَىٰ وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ أَمْ لَا تَسْمَعُونَ ﴿٧١﴾

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بِاللَّيْلِ تَسْكُنُونَ فِيهِ أَمْ لَا تُبْصِرُونَ ﴿٧٢﴾

73. It is of His mercy that He has made for you night and the day, that you may rest in it (i.e. in the night), and that you may seek His bounty (in the day), so that you may give thanks.

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ
لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿٧٣﴾

74. And (remember) the Day when He will call to them and say: Where are those whom you deemed to be My partners?

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ
كُنْتُمْ تَزْعُمُونَ ﴿٧٤﴾

75. And We shall take out from every nation a witness, and ask: Bring your proof. Then they will know that Truth is with Allah and all that they had fabricated will vanish from them.

وَنَرْجِعُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ
فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَصَلَّ عَنْهُمْ مَا كَانُوا
يَعْتَرُونَ ﴿٧٥﴾

Lesson-235 : Korah

76. Verily, Korah was of Moses' people, but he oppressed them. And We had given him so much treasure that the very keys thereof would certainly have been a burden for a party of strong men. When his own people said to him: Exult not; verily, Allah loves not the exultant.

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَ
آتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ
أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ
لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾

77. Rather seek the abode of the Hereafter with that which Allah has given you, and forget not your share in (the comforts of) this world, and be kind to others as Allah has been kind to you, and do not seek mischief in the land. Verily, Allah loves not the mischief makers.

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ
نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ
إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ
الْمُفْسِدِينَ ﴿٧٧﴾

78. He replied: That (wealth) which has been given to me is only on account of the knowledge I possess. Did he not know that Allah had destroyed before him many generations who were mightier than him in strength and greater (than him) in count of (wealth or) men? And the guilty are not questioned about their sins.

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَم أَنَّ
اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ
مِنْهُ قُوَّةً وَأَكْثَرُ جَبَعًا وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ
الْبُغْرِ مُؤِنٌ ﴿٧٨﴾

79. He came out before his people (one day) with all his pomp and show. Those who were desirous of the life of the world said: Ah, would that we had the like of what has been given to Korah. He is indeed a man of great fortune.

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ
الْحَيَاةَ الدُّنْيَا لَوْلَا جِئْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ
إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾

80. But those who had been given knowledge said: Woe to you! The reward of Allah is better for him who believes and does righteous deeds, and this is not given to anyone except those who are steadfast.

81. Then We caused the earth to swallow him and his house, and there was no host for him who could help him against Allah nor was he of those who can defend themselves.

82. And those people who had coveted his position the day before, they began to cry in the morning: Woe to us! It is Allah Who enlarges the provision for whom He pleases of His slaves and straitens it (for whom He pleases). Had Allah not been gracious to us, He would have caused it to swallow us (too). Woe to us! The disbelievers never attain success.

83. As for the abode (i.e. the Paradise) of the Hereafter, We shall assign it to those who neither seek oppression nor mischief in the earth. And the good end is for those who fear God.

84. Whoso brings a good deed, he will have better than it; and whoso brings an evil deed, (he must know) then those who do evil deeds, they will be punished only for what they did.

85. Verily, He Who has given you (O Muhammad) the Quran will surely bring you back to the home (i.e. Makkah). Say: My Lord knows him very well who brings guidance and him who is in manifest error.

86. And you (O Muhammad) had never expected that the Book (i.e. the Quran) would be sent down to you; but it is a mercy from your Lord (that it has been sent to you). So never be a helper to the disbelievers.

87. And let them not hinder you from (preaching) the revelations of Allah after they have been sent down to you, and call (mankind) to your Lord and be not of those who ascribe partners (to Him).

88. And do not call any other god along with Allah. There is no god except Him. Everything will perish except His countenance. His is the command and to Him you will return.

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ
أَمَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقِمُهَا إِلَّا الصَّادِقُونَ ﴿٨٠﴾

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ
يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنْتَصِرِينَ ﴿٨١﴾
وَأَصْبَحَ الَّذِينَ تَمَتَّعُوا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَذِّبُ
اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ
لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيَكْفُرُونَ ﴿٨٢﴾

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا
فِي الْأَرْضِ وَلَا أَفْسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾
مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ
فَلَا يَحْزَنُ الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٤﴾
إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ
قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَى وَمَنْ هُوَ قَى
ضَلِيلٌ مُبِينٌ ﴿٨٥﴾

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَى إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً
مِّنْ رَبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ ﴿٨٦﴾
وَلَا يَصُدُّكَ عَنْ أَمْرِ اللَّهِ وَعْدٌ إِذْ أَنْزَلْتُ إِلَيْكَ
وَادِعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٧﴾
فَقُلْ لَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ
هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

SURAH-29

AL-ANKBUT

This Surah takes its name from its verse 41 where the polytheistic beliefs are likened to the spider's house for frailty. There is a difference of opinion about the period of its revelation. Some authorities hold that it was revealed in the last period of Prophet's stay at Makkah, while others hold that it was revealed at Madinah. However, the view of the most of the commentators is that this Surah belongs to the middle or last Makkan period of the Prophet while a few verses may have been revealed at Al-Madinah.

The Surah opens with the assertion that the believers would be tested by Allah with hardships in order to distinguish the true believers from the fake ones. Then it says that Allah will remit the evil deeds of the believers and give them best reward for their good deeds.

The Surah was revealed in an atmosphere highly charged with persecution and oppression of believers by the chiefs of the pagans. Even the young converts to Islam were being oppressed and pressurized by their parents to revert to polytheism and the question was what they should do as Islam enjoins obedience to parents. The answer to this question is provided in verse 8 that they should do good to their parents but if parents force them to ascribe partners to Allah, then they need not obey them. Believers have been warned against those pagans who persuade them to revert to paganism on the condition that they would bear the load of their sins.

The Surah briefly discusses the histories of Prophet Noah, Abraham and Lot and Shuaib and their preachings to their peoples who rejected them and incurred evil consequences. The purpose of this discussion is to warn the disbelievers of Makkah that if they failed to believe in Muhammad (PBUH), they would also face the same evil consequences of rejection. The Surah also contains discussion of Tauhid, polytheism and the reward and punishment in the Hereafter. In response to demand of the disbelievers regarding miracles from the Holy Prophet, it has been categorically stated that Qur'an given to the Prophet is a sufficient miracle. In the last verse of the Surah, Allah says that he would show His way to those who exert for Him. This verse is stated to provide sanction behind Ijtehad which is a great principle of Islamic Jurisprudence.

Lesson-236 : Trial

In the name of Allah, the Most Beneficent, the
Most Merciful.

1. Alif. Lam. Mim.
2. Do the people think that they would be left at ease if they say: "we believe", and they will not be tested?
3. And We indeed tested those who were before them. Thus Allah will certainly know those who are truthful and also those who are liars.
4. Or do those who do evil deeds think that they can outstrip (and escape from) Us? Evil is that which they judge.
5. He who looks forward to the meeting with Allah, (he must know that) the time appointed by Allah is sure to come, and He is the Hearer, the Knower.
6. And he who strives, strives only for (benefit of) his own-self. Verily, Allah is Independent of all His creatures.
7. And as for those who believe and do good deeds, We will certainly remit from them their sins and We will surely reward them according to the best of what they did.
8. And We have enjoined on man to accord good treatment to his parents. But if they force you to join partners with Me of which you have no knowledge, then obey them not. Unto Me is your return, and I will inform you of what you used to do.
9. And those who believe and do good deeds, We will surely make them enter among the righteous.
10. And among the mankind there are some who say: "We believe in Allah". But if they are persecuted for the sake of Allah, they consider the persecution of mankind as punishment of Allah.

آيَاتُهَا (٢٩) سُورَةُ الْعَنْكَبُوتِ مَكِّيَّةٌ دُوَاءُهَا
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْعَمَّ

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ①

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ②

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْفُتُوا سَاءَ مَا يَحْكُمُونَ ③

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنْ أَجَلَ اللَّهُ لَاحِقًا لَهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ④

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ⑤

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ⑥

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ⑦

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ⑧

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِنْ جَاءَ نَصْرٌ

And if victory comes from your Lord, they will say: verily, we have been always with you. Is not Allah fully aware of what is in the hearts of the people of the world?

11. Verily, Allah knows those who (sincerely) believe, and verily He knows the hypocrites.

12. And those who disbelieve say to those who believe: Follow our way and we shall surely bear your sins. But they will never bear anything of their sins. Verily, they are liars indeed.

13. However, they will certainly bear their own burdens (of sins) and other burdens along with their own. And they will be surely questioned on the Day of Resurrection about what they used to fabricate.

Lesson-237 : Noah and Abraham

14. And verily We sent Noah (as our messenger) to his nation and he lived among them for a thousand years less fifty. Then the flood overtook them, for they were wrongdoers.

15. And We rescued him and those who were with him in the ship, and We made it (the ship) a sign for the people of the worlds.

16. And (We also sent) Abraham when he said to his nation: Worship Allah and fear Him; that is better for you if you know.

17. Instead of Allah you worship only the idols and you only invent falsehood. Verily, those whom you worship instead of Allah have no power to provide you sustenance. So seek sustenance from Allah and worship Him and give thanks to Him. Unto Him you will be brought back.

18. But if you deny, then nations before you have also denied. And the duty of the messenger is none else but to convey the message clearly.

19. Do they not see how Allah originates creation, then repeats it? Verily, this is very easy for Allah.

مِّن رَّبِّكَ يَقُولُ إِنَّكَ مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ
بِمَا فِي صُدُورِ الْعَالَمِينَ ١٠

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ١١
وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا
وَلْنَحْمِلَ خَطِيئَتَكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطِيئَتِهِمْ
مِّنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ ١٢

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ وَلَيَسْأَلُنَّ
يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ ١٣

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ
سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَ
هُم ظَالِمُونَ ١٤

فَأَنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ١٥
وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ
ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ١٦

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا
إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ
رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا
لَهُ إِلَهِكُمْ تُرْجَعُونَ ١٧

وَإِنْ تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ وَمَا عَلَى
الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ١٨

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ
إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ١٩

20. Say (O Muhammad to them): Travel in the earth and see how He originated creation, and then Allah creates the second creation. Verily, Allah has power over every thing.

21. He punishes whom He wills and shows mercy to whom He wills, and unto Him you shall be returned.

22. And you cannot escape (from Him) in the earth or in the heaven and beside Allah there is no protector nor helper for you.

23. Those who disbelieve in the verses of Allah and in the meeting with Him, they are the ones who have no hope of My mercy and they are the ones for whom there is painful doom.

24. But the answer of his people was nothing except that they said: Kill him or burn him. Then Allah saved him from the fire. In this there are indeed signs for the people who believe.

25. He said: You have chosen idols (for worship) instead of Allah, and the love between you is only in the life of this world. Then on the Day of Resurrection you will disown each other and curse each other; and your abode will be the Fire, and you will have no helpers.

26. So Lot believed in him, and he (Abraham) said: I will verily migrate toward (the way of) My Lord. Verily, He, only He, is the Mighty, the Wise.

27. And We gave him Isaac (as son) and Jacob (as grandson) and ordained among his offspring the Prophethood and the Book, and We granted him his reward in the world, and in the Hereafter he will be certainly among the righteous.

Lesson-238 : Lot and other Prophets

28. And (remember) Lot when he said to his people: Verily! You commit abomination (sodomy) such as no one in the world has ever committed before you.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ
ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿٢٠﴾

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَ
﴿٢٢﴾ مَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٣﴾

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَئِكَ يَكْسُوا
مِنْ رَحْمَتِي وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٤﴾

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ
فَأَنجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ
يُؤْمِنُونَ ﴿٢٥﴾

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ
بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ
بَعْضُكُمْ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمْ بَعْضًا وَمَأْوَهُمُ
النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ ﴿٢٦﴾

﴿٢٧﴾ فَأَمِنْ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي إِنَّهُ هُوَ
الْعَزِيزُ الْحَكِيمُ ﴿٢٨﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ
النُّبُوَّةَ وَالْكِتَابَ وَآتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي
الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٢٩﴾

وَلُوطٌ إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأَنْتُمْ الْفَاحِشَةُ مَا
سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٣٠﴾

29. Do you come to the males for sex and cut the way (of the travellers to rob them) and do evil deeds in your assemblies? But his people had no answer except that they said: Bring the doom of Allah upon us if you are of the truthful.

أَيُّكُمْ لَمَّا تَوْنُ الرِّجَالِ وَتَقَطُّعُونَ السَّبِيلَ لَا وَ
تَأْتُونَ فِي تَادِيَكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ
إِلَّا أَنْ قَالُوا اسْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتُمْ مِنَ

الصَّادِقِينَ ﴿٢٩﴾

30. He said: My Lord! Give me help against the nation of mischief makers.

يَا قَالِ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٣٠﴾

31. And when Our envoys (angels) came to Abraham with good news, they said: Verily, we are going to destroy the people of this town (of Lot), for its people are wrong doers.

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا
مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا

ظَالِمِينَ ﴿٣١﴾

32. (Abraham) said: Surely, there is Lot in it! They said: We best know who is there. We will save him and his family except his wife, for she will be of those who stay behind.

قَالَ إِنْ فِيهَا لُوطٌ قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا اللَّهُ
لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ فَكَانَتْ مِنَ

الْغَابِرِينَ ﴿٣٢﴾

33. And when Our envoys came to Lot, he was troubled on account of them and felt strain in his heart about them, but they said: Do not fear nor feel aggrieved. Surely, we will save you and your family except your wife who is of those who stay behind.

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيقًا إِلَيْهِمْ وَضَاقَ بِهِمْ
دَرْعًا وَقَالُوا لَا تَحْزَنْ وَلَا تَحْزَنْ إِنَّا نُنَجِّيكَ وَآهْلَكَ
إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٣﴾

34. We are going to bring down upon the people of this town a torment from the sky because they are evil doers.

إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ
السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٣٤﴾

35. And verily We have left thereof a clear sign for people who have sense.

وَلَقَدْ تَرَكْنَاهُمْ آيَةً بَيِّنَةً لِقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾

36. And unto Madyan We sent Shuaib, their brother. He said: O my people! Worship Allah and look forward to the Last Day and do not make mischief in the land.

وَالِى مَدْيَنَ أَخَاهُ شُعَيْبًا فَقَالَ لِقَوْمِهِ اعْبُدُوا
اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَتَّبِعُوا فِي الْأَرْضِ

مُفْسِدِينَ ﴿٣٦﴾

37. But they denied him, so a dreadful earthquake seized them, and they lay dead by the morning, prostrate in their homes.

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ
جُثَمِينَ ﴿٣٧﴾

38. And' Aad and Thamud! Their destruction is indeed manifest to you from their (ruined) dwellings. And Satan made their deeds seem fair to them, and so prevented them from the right way, though they were keen observers (or intelligent people).

39. And (We destroyed) Korah and Pharaoh and Haman too! Moses indeed came to them with clear proofs, but they were boastful in the land. Yet they were not able to outstrip Us.

40. So We seized each one on account of his sin; of them was he on whom We sent a violent wind with shower of stones, and of them was he who was seized with a mighty blast, and of them was he who was swallowed by earth, and of them was he whom We drowned. And it was not for Allah to wrong them, but they wronged themselves.

41. The similitude of those who choose patrons other than Allah is as the similitude of the spider who builds a house, but certainly the frailest of all houses is the house of spider, if they but know.

42. Verily! Allah knows what things they invoke beside Him. And He is the Mighty, the Wise.

43. And these are the similitude that We cite for mankind but none will understand them except the learned.

44. Allah created the heavens and the earth with truth. Verily, therein is indeed a sign for the believers.

Lesson-239 : Muhammad and the people of the Book

45. Recite that (O Muhammad) which has been revealed to you of the Book and establish prayer (Salat). Surely, prayer prevents (or keeps one away) from lewdness and evil, and verily remembrance of Allah is more important. And Allah knows what you do.

46. And do not argue (or contend) with the people of the Scripture unless it be in a manner that is better (than theirs), except with such of them as do wrong, and say (to them): We believe in that which has been revealed to us and which has been

وَعَادَآءُ ثَمُودَ وَقَدْ بَيَّنَّا لَكُم مِّن مَّسْكِنِهِمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّتْهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٨﴾

وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَقَدْ جَاءَهُم مُّوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ ﴿٣٩﴾ فَكُلًّا أَخَذْنَا بِذُنُوبِهِ فَمِنْهُمْ مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّبْحَةُ وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

مَثَلُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِن دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤٢﴾

وَبَلَاكُ الْأَمْثَالِ نَصْرِي لَهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالَمُونَ ﴿٤٣﴾ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٤٤﴾

يَا أَيُّهَا مُحَمَّدُ أُنِذِرُكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنهُمْ قُولُوا أَمَنَّا بِالَّذِي أُنْزِلَ

revealed to you, and our God and your God is One, and to Him we submit.

47. And thus We have revealed the Book (the Quran) to you. So those whom We gave the Scripture (before you) believe in it (the Quran), and of these people (the Arabs) there are some who believe in it. And none deny Our revelations except the disbelievers.

48. And you (O Muhammad) were not a reader of any book before it, nor did you write it with your right hand, for in that case those who follow the falsehood would have certainly doubted it.

49. But these are clear revelations that are preserved in the hearts of those who have been endowed with knowledge. And none deny Our revelations except the wrong doers.

50. And they say: Why have the miracles (or signs) not been sent down to him from his Lord? Say (O Muhammad): Miracles are only with Allah, and I am but a clear warner.

51. Is it not enough (miracle) for them that We have sent down to you the Book (the Quran) which is recited to them? Verily in it is mercy and a reminder for people who believe.

52. Tell them (O Muhammad): Sufficient is Allah as a witness between me and you, He knows all that is in the heavens and the earth. And those who believe in falsehood and disbelieve in Allah, it is they who are the big losers.

53. And they ask you to hasten on the doom. Had the time not been fixed for it, the doom would surely have taken on them. And verily, it will come on them all of a sudden when they are unaware.

54. They ask you to hasten on the doom, And surely, Hell will certainly encircle the disbelievers.

55. On the Day when the doom will overwhelm them from above them and from underneath their feet, (Allah) will say: Taste what you used to do.

إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَالْهُتَاءُ وَالْهُكْمُ وَاحِدٌ وَ
نَحْنُ لَهُ مُسْلِمُونَ ﴿٤٧﴾

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ
يُؤْمِنُونَ بِهِ وَبِهِ هَؤُلَاءُ مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ
بِآيَاتِنَا إِلَّا الْكَافِرُونَ ﴿٤٨﴾

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ
بِإَمْرِكَ إِذْ أَلَّا تَابَ الْبُاطِلُونَ ﴿٤٩﴾

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ
وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿٥٠﴾

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا
الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٥١﴾

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ
﴿٥٢﴾ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ ﴿٥٣﴾

قُلْ كَفَى بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَ
كَفَرُوا بِاللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٥٤﴾

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُسَمًّى لَجَاءَهُمُ
الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٥﴾

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ
بِالْكَافِرِينَ ﴿٥٦﴾

يَوْمَ يُغْشَى الْمُؤْمِنُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ
أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٧﴾

Lesson-240 : O slaves of Allah

56. O My slaves who believe! Verily, My earth is spacious to migrate in case you are persecuted), so worship Me only.

57. Every soul shall taste death; then unto Us you shall be returned.

58. As for those who believe and do good deeds, We will verily lodge them in lofty dwellings of Paradise underneath which rivers flow, therein they will live for ever. How excellent is the reward for the doers of good deeds.

59. Who keep patience and put their trust in their Lord.

60. And how many creatures are there who do not keep on carrying their provision! Allah provides them sustenance and for you, and He is the Hearer, the Knower.

61. And if you ask them: Who has created the heavens and the earth, and subjected the sun and the moon (to His command)? They will surely answer: Allah. How then are they turned away (from truth)?

62. Allah enlarges the provision for whom He pleases of His slaves, and straitens it for whom (He wills). Verily, Allah is Knower of every thing.

63. And if you ask them: Who sends down water from the sky and therewith revives the earth after its death? They will definitely reply: Allah. Say: Praise be to Allah. But most of them do not use their sense.

64. The life of this world is but an amusement and a play. And verily, the home of the Hereafter – that is (real and eternal) life, if they but knew it.

65. And when they embark on a ship, they pray to Allah (for safety), making their faith pure for Him only. But when He brings them safe to land, there and then they start ascribing partners (to Him).

66. That they may become ungrateful for that which We have given them and that they may take therein enjoyment. But they will soon come to know.

يُعْبَادِي الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ
فَاعْبُدُونِ ﴿٥٦﴾

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ
الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا يُعْمَرُونَ أَجْرًا عَمِيلِينَ ﴿٥٨﴾

الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾
وَكَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا
إِنَّا كَوْنٌ وَهُوَ السَّيِّعُ الْعَلِيمُ ﴿٦٠﴾

وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَخَرَجَ
الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ قَالَى يُؤْفَكُونَ ﴿٦١﴾

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ
لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٢﴾

وَلَكِنْ سَأَلْتَهُمْ مَنْ تَزَلَّ مِنَ السَّمَاءِ مَاءً فَالْخَبَابُ
الْأَرْضِ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ
لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ
الْآخِرَةَ لَهِىَ الْحَيَاةِ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٤﴾

فَإِذَا نَزَكُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ
فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا فَتَسَوْفَ
يَعْلَمُونَ ﴿٦٦﴾

67. Do they not see that We have made (Makkah) a sanctuary secure (for them), while the people are picked up from all around them. Do they then believe in falsehood and deny the favours of Allah?

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا مَّا أُمِنَّا وَيَتَّخِطُّ النَّاسُ
مِنْ حَوْلِهِمْ فِي الْأَبْطَالِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ
يَكْفُرُونَ ﴿١٧﴾

68. And who is more unjust than he who fabricates a lie against Allah or denies the Truth when it comes to him? Is not there an abode in Hell for the disbelievers?

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿١٨﴾
وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَهُمْ لِمَنْ سُبُلَنَا وَإِنَّ اللَّهَ
لَكَمَّ الْمُحْسِنِينَ ﴿١٩﴾

69. As for those who strive hard for Us, We will surely guide them to Our paths. And verily, Allah is with the good-doers.

SURAH-30**AR-RUM**

This Makkan Surah takes its name from its verse 2. It was revealed at Makkah in the fifth or sixth year of the Prophet's mission. The period of the revelation of this Surah is clearly established by the historical event that has been mentioned in the first few verses. Let us briefly discuss this event.

The eastern Roman Empire (called the Byzantine Empire) had been completely humbled and had lost its very precious areas like Jerusalem, Damascus and Egypt to the Persian armies in the years 612 to 615 A.D. A Persian army was threatening Constantinople, the capital of the Roman Empire itself when, according to some of the authorities, this Surah was revealed in the year 615 or 616 A.D. At that time, the Muslims were being severely tortured and oppressed by the chiefs of Quraish and a batch of Muslims had already left for Abyssinia, a Christian country and an ally of the Roman Empire, for taking refuge in that country. Hearing the news of the victories of the pagan Persians over the Christian Romans, the pagan Quraish were delighted and they redoubled their persecution of the helpless Muslims. They were taunting the Muslims and the Prophet (PBUH) saying that power of Allah could not be supreme as the pagan Persian Empire had defeated the Christian believers of Allah and revelation. And hence, they, the idol worshippers, would also be able to exterminate the Prophet and his followers, the believers of One God. So these were the conditions when Surah Ar-Rum was sent down to the Prophet which opened with two prophecies: That the Romans would be victorious over the Persians; and that little persecuted helpless community of the Muslims will rejoice that day (in the victory which would be granted to the Muslims by Allah).

When the Surah containing verses predicting Roman victory over the Persians was revealed, the chiefs of Quraish made great fun of it. The Romans had been utterly crushed and they had completely lost their hope, so the Quraish were sure that the prediction about their victory could not be fulfilled. Ubbey bin Khalf, one of the chiefs of Makkah, set a bet with Hadrat Abu Bakr of ten camels if Romans defeated the Persians within three years, but the time was changed to ten years and number of camels to hundred at the suggestion of the Prophet (PBUH) as the word used by the Qur'an was "bide sinin" which applies to a number upto ten. However, both the predictions of the Quran made in the first six verses of this Surah were fulfilled in the eighth or ninth year of the revelation. By the year 624 A.D. the Romans not only recovered their lost provinces but also entered into the Persian territory itself and the Muslims were blessed by Allah a great victory over the pagan Quraish in the Battle of Badr.

The central theme of the Surah is Tauhid (Oneness of God), Hereafter, Resurrection, reward for the believers, punishment for the disbelievers, helplessness of the false deities. The other subjects briefly touched upon are: Wonders' of Allah's Creative Power; Signs of Allah in the nature around us and in the universe; favours of Allah; parables set in the Qur'an to convince the men regarding religion of nature; mischief in the land due to man's misdeeds; stress on charity to kinsmen and the needy; usury decreases wealth while charity increases it, sects in religion disliked, etc.

Lesson-241 : Romans

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Alif. Lam. Mim.
2. The Romans have been defeated (by the Persians).
3. In the nearer land, and they, after their defeat, will soon be victorious.
4. Within few years (i.e. not exceeding ten). The decision of the matter is with Allah in the former case (when they were defeated) as well as in the latter case (when they will defeat). And on that day the believers will rejoice.
5. In Allah's help. He helps whom He wants. And He is the Mighty, the Merciful.
6. It is a promise of Allah. Allah does not break His promise, but most of mankind do not know.
7. They only know the outside appearance of the life of the world, but they are heedless of the (life) Hereafter.
8. Have they not pondered in their hearts that Allah has not created the heavens and the earth and that which is between them except with truth and for a specified term? And verily, many of mankind do not believe in the meeting with their Lord.
9. Have they not travelled in the land and seen what was the end of those who were before them? They were stronger than these people in might, and they tilled the earth and populated it more than these have done, and their messengers came to them with clear proofs. So it was not Allah who wronged them, but they did wrong themselves.

إِنَّا أَنْشَأْنَا (٣٠) سُورَةَ الرُّومِ مَكِّيَّةً كَوْنَانَهَا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْقَافُ
 غُلِبَتِ الرُّومُ ۚ
 فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ ۚ
 فِي بَضْعِ سِنِينَ ۚ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ ۚ
 وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ۝٤
 بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ ۚ وَهُوَ الْعَزِيزُ الرَّحِيمُ ۝٥
 وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ
 لَا يَعْلَمُونَ ۝٦
 يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ
 الْآخِرَةِ هُمْ غَفْلُونَ ۝٧
 أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ تَمَّا خَلَقَ اللَّهُ
 السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِآلْحَقِّ وَ
 أَجَلٍ مُّسَمًّى ۚ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَائِ رَبِّهِمْ
 لَكُفْرُونَ ۝٨
 أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ
 الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا
 الْأَرْضَ وَعَمَرُوهَا أَكْثَر مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ
 رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ
 كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ۝٩

10. Then evil was the consequence for those who committed evil, because they rejected the revelations of Allah and ridiculed them.

11. Allah originally produces creation, then He reproduces it, then to Him you will be brought back.

12. And on the Day when the Hour (of Resurrection) is established, the guilty will be in despair.

13. And for them there will be no intercessor from those whom they made partners with Allah, and they will themselves reject their partners.

14. And the Day the Hour (of Resurrection) is established, on that Day they will be sorted out.

15. As for those who believed and did good deeds, they will be (honoured and) made happy in the garden (of Paradise).

16. But for those who disbelieved and denied Our revelations, and also denied the meeting of the Hereafter, such will be presented for torment.

Lesson-242 : Allah's signs

17. So glorify Allah when you enter the evening (i.e. offer Magrib and Isha prayers) and when you enter the morning (i.e. offer Fajr prayer).

18. And all praise is for Him in the heavens and the earth; and glorify Him in the afternoon (i.e. offer Asr prayer), and when the sun begins to decline (i.e. offer Zuhr prayer).

19. He brings out the living from the dead, and He brings out the dead from the living, and He revives the earth after its death. And likewise you shall be brought forth (after your death).

20. And of His signs is this: That He created you from dust, then behold you are human beings widely scattered (in the earth).

تَوَكَّنَ عَاقِبَةُ الَّذِينَ اسَاءُوا السَّوْأَىٰ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ ﴿١٠﴾

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾

وَيَوْمَ يَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٢﴾

وَلَوْ كُنْ تَقُمْ مِّنْ شُرَكَائِهِمْ شُفَعُوا وَكَانُوا إِشْرَكَائِهِمْ

كُفْرِينَ ﴿١٣﴾

وَيَوْمَ يَقُومُ السَّاعَةُ يُومِذُ يَتَفَرَّقُونَ ﴿١٤﴾

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَمُمْ فِي رَوْضَةٍ

يُحْبَرُونَ ﴿١٥﴾

وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ

فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿١٦﴾

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾

وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ

تُظْهِرُونَ ﴿١٨﴾

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَٰلِكَ

تُخْرَجُونَ ﴿١٩﴾

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ

بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾

21. And of His signs is this: That He created for you mates from yourselves so that you may find comfort with them, and He has ordained between you love and mercy. Verily, there are indeed signs in it for people who think.

22. And of His signs is the creation of the heavens and the earth, and the difference of your languages and your colours. Verily, there are indeed signs in this for those who have knowledge.

23. And of His signs is your sleep by night and by day and your seeking of His bounty. Verily, there are indeed signs in this for people who listen.

24. And of His signs is this: That He shows you the lightening by way of fear and hope, and sends down water from the sky, and thereby revives the earth after its death. Verily, herein indeed are signs for a people who have sense.

25. And of His signs is this that the heavens and the earth stand firmly by His command. Then afterwards when He will summon you by a call, behold, from the earth you will come out (at once).

26. To Him belongs all that is in the heavens and the earth. All are obedient to Him.

27. And He is the one who originally produces creation, then He will reproduce it, and it is very easy for Him. And His is the highest similitude in the heavens and the earth, and He is the Mighty, the Wise.

28. He coins for you an example from your own selves. Do you have from among those whom your right hands possess (i.e. your slaves), partners in the wealth which We have given you so that they become equal with you in respect thereof, and you fear them as you fear each other? Thus do We explain the revelations in detail for people who understand.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا
لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَخِلَافُ
الَّذِينَ كُنْتُمْ وَالْوَاكِنُ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِلْعَالَمِينَ ﴿٢٢﴾

وَمِنْ آيَاتِهِ مَنْ أَمُكُم بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ
مِنْ قَضِيئِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ
يَسْمَعُونَ ﴿٢٣﴾

وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْزِلُ
مِنَ السَّمَاءِ مَاءً فَيُخْرِجُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ
ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ
تَخْرُجُونَ ﴿٢٥﴾

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلٌّ لَهُ قَانِتُونَ ﴿٢٦﴾
وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ
عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ ۚ

وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾

خَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِّنْ مَا
مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ
فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ
نُقَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾

29. Nay, but those who do wrong follow their own lusts without having any knowledge. Then who can guide him whom Allah has sent astray? For such there are no helpers.

Lesson-243 : Instructions to the Prophet

30. So set your face (O Muhammad) towards the religion as a single-minded upright man, the nature made by Allah upon which He has created the man. There can be no change in (the laws of) Allah's creation. That is the right religion, but most of the men do not know.

31. Turning to Him in repentance; and be afraid of Him and establish prayer, and be not of those who attribute partners (to Him).

32. Of those who spilt up their religion and became sects, each sect rejoicing in that which it has.

33. And when harm touches men, they cry to their Lord turning in repentance to Him. But when He makes them taste of His mercy, then behold! a group of them ascribe partners to their Lord.

34. So that they may be ungrateful for that (favour) which We have bestowed on them. Then enjoy yourselves for a while, but very soon you will come to know.

35. Or have We revealed to them any authority which speaks of that which they associate with Him.

36. And when We make the men taste of mercy, they rejoice therein. But if an evil befalls them because of that their own hands have sent forth, then verily, they are in despair.

37. Do they not see that it is Allah Who enlarges the provision for whom He likes and straitens it (for whom He likes). Verily, herein indeed are signs for a people who believe.

38. So give to the kinsman his due, and to the needy, and to the wayfarer. That is best for those who seek Allah's pleasure, and they are the ones who will attain success.

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ نَاصِرِينَ ٢٩

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيُّومُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ٣٠

مُتَّبِعِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ٣١

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ٣٢

وَإِذَا مَسَّ النَّاسُ ضُرٌّ دَعَوْا رَبَّهُمْ مُتَّبِعِينَ إِلَيْهِ ثُمَّ إِذَا آتَاهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ٣٣

لِيَكْفُرُوا بِهِمَا وَإِنَّهُمْ فِتْنَةٌ غَوَاةٌ سَوَفَ تَعْلَمُونَ ٣٤

أَمْ أَنْزَلْنَاهُمْ سُلْطَانًا فَهُوَ يَسْكُرُ بِمَا كَانَ يَفْعَلُونَ ٣٥

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبْهُمْ سَيْئَةٌ لَمَّا قَدَّمْتُ أَيْدِيَّ لَهُمْ إِذَا هُمْ يَقْنَطُونَ ٣٦

أَوْ كَرِهُوا وَإِنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ٣٧

فَآتِ ذَا الْقُرْبَى حَقَّهُ وَالْيَسِيرَ وَالْبَنَ السَّبِيلَ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ٣٨

39. That which you give in usury so that it may increase on other peoples' wealth has no increase with Allah; but that which you give in Zakat (obligatory charity), seeking Allah's pleasure, (indeed causes blessing) and such people will have manifold increase.

40. Allah is He Who created you, then He sustained you, then He causes you to die, then He gives you life again. Is there any of the partners whom you attribute to Allah that does any of those things? Praised and exalted be He above that which they associate with Him.

41. Mischief (and disorder) has appeared on land and sea because of what the hands of men have earned, that He may make them taste a part of that which they have done, so that they may return.

42. Say (to them, O Muhammad): Travel in the land and see what was the end of those who were before you. Most of them were polytheists.

43. So set your face towards the right religion before there comes from Allah a Day which cannot be averted. On that Day men shall be divided.

44. Whoso disbelieves, on him will be the consequence of his disbelief; and whoso does right deeds, such will prepare a good place for themselves (in Paradise).

45. That He may reward those who believe and do good deeds out of His bounty. Surely He does not love the disbelievers.

Lesson-244 : Allah's powers

46. And of His signs is this: That He sends the winds as bearer of glad tidings that He may make you taste His mercy, and that the ships may sail by His command, and that you may seek His bounty, and that you might give thanks.

وَمَا آتَيْتُم مِّن رَّبٍّ إِلَهٍ مِّن دُونِ اللَّهِ بِمَالٍ فَثَمَّ
يَرْجِعُونَ ٣٩ وَمَا آتَيْتُم مِّن زَكَاةٍ تَرْجُونَ
وَجْهَ اللَّهِ لَعَلَّكُمْ تُرْجَوْنَ ٤٠

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ
يُحْيِيكُمْ هَلْ مِن شُرَكَائِكُمْ مَن يَفْعَلُ
مِثْلَ ذَٰلِكُمْ مِّن شَيْءٍ سُبْحٰنَهُ وَتَعَالٰى عَمَّا
يُشْرِكُونَ ٤١

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي
النَّاسِ لِيَذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ ٤٢

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الَّذِينَ مِن قَبْلُ كَانَ أَكْثَرُهُمْ مُّشْرِكِينَ ٤٣
فَاقْبِرْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِن قَبْلِ أَن
يَأْتِيَ يَوْمٌ لَا مَرَدَ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ
يَصَّدَّ عُثُونَ ٤٤

مَن كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَن عَمِلَ صَالِحًا
فَلَا نَفْسٍ مِّنْهُم يَبْهَدُونَ ٤٥
لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مَن
فَضَّلَهُ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ٤٦

وَمِنْ آيَاتِهِ أَن يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ لِّتَذِيقَكُمْ
مِّن رَّحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا
مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ٤٧

47. Verily, We indeed sent messengers before you to their nations. And they brought to them clear proofs; then We took vengeance on those who were guilty (of denying them). And to help the believers is incumbent upon Us.

48. Allah is He Who sends the winds, so they raise the clouds, and then He spreads them along the sky as He pleases, and breaks them into fragments, then you see the rain downpouring from within them. Then when He makes it to fall on whom He wills of His slaves, lo, they are filled with joy.

49. And though before that, just before it was sent down upon them, they were in despair.

50. Look, then, at the signs of Allah's mercy, how He revives the earth after its death. Verily, in the same way He is going to give life to the dead, for He has power over all things.

51. And if We send a wind and they see their tilth turned yellow, they verily would afterwards become ungrateful.

52. So, you (O Muhammad) surely cannot make the dead to hear, nor you can make the deaf to hear the call when they have turned on their backs to flee.

53. Nor can you guide the blind out of their straying. You can make none to hear except those who believe in Our revelations; so they are the Muslims.

54. Allah is He Who created you in (your state of) weakness, then gave you strength after weakness, then after strength gave you weakness and old age. He creates what He pleases. And He is the Knower, the Mighty.

55. And on the Day when the Hour (of Resurrection) will be established, the guilty will swear that they did not stay (in the world) but an hour. Thus they were ever deluded.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَانْتَقَمْنَا مِنَ الَّذِينَ أَجْرُمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٤٧﴾

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا يَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾

وَإِنْ كَانُوا مِنْ قَبْلُ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَكٰبِلِينَ ﴿٤٩﴾

فَانْظُرْ إِلَىٰ الْأَرْضِ رَحْمَةً لِلَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَكُنْجَىٰ الْمُؤْمِنِينَ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾

وَلَكِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا طَلُوعًا وَمِنْ بَعْدِهِ يَكْفُرُونَ ﴿٥١﴾

فَأِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدَّاعِيَ إِذَا دُاعُوا مَدْبِرِينَ ﴿٥٢﴾

وَمَا أَنْتَ بِهَادِ الْعَمَىٰ عَنْ ضَلَالَتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٥٣﴾

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٤﴾
وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِخُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ ﴿٥٥﴾

قوله طلع بهم الضم والفتحة في الظلال كذا في النسخة

56. But those who are given knowledge and faith will say: Indeed you have stayed, according to Book of Allah, till the Day of Resurrection. So this is the Day of Resurrection, but you had no knowledge of it.

57. However, this Day their excuses will not avail those who did wrong nor will they be allowed to seek forgiveness.

58. And verily, We have coined for the men in this Quran every kind of similitudes. And if you (O Muhammad) bring to them any sign (or miracle), those who disbelieve would surely say: You are but preacher of falsehood.

59. Thus does Allah put seal upon the hearts of those who know not.

60. So be patient (O Muhammad). Surely, the promise of Allah is the very truth, and let not those who have no certainty of faith, make you impatient.

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِئْتُمْ
فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ
وَلَكِن كُنْتُمْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾

فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ وَلَا هُمْ
يُسْتَعْتَبُونَ ﴿٥٧﴾

وَلَقَدْ خَرَقْنَا الْكَافِرِينَ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ
مَثَلٍ وَلَئِنْ جِئْتُم بِآيَةٍ يَقُولُ الَّذِينَ كَفَرُوا
إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾
فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ
لَا يُؤْمِنُونَ ﴿٦٠﴾

SURAH-31**LUQMAN**

This Surah takes its title from verse 12 which mentions the wisdom of Luqman, a legendary sage. He was a Negro slave well known to the Arabs but not mentioned in the Jewish Bible. The stories associated with his name have led some scholars to identify him with Aesop. This Surah belongs to the middle or last group of the Makkan revelations and it might have been revealed a little earlier than Surah Al-Ankabut.

The Surah opens with the mention of the Quran, called here a book of wisdom, a guidance and a mercy for the righteous. Then it defines and praises the good-doers and condemns the wrongdoers who misguide others. The verses 12-19 contain the counseling of Luqman to his son which includes very useful advices and admonitions. Briefly speaking, the main points of his advice are: Do not ascribe partners to Allah as doing so is a tremendous wrong; be thankful to Allah and also to your parents, but if the parents force you to associate partners to Allah then do not listen to them; Allah has the knowledge of everything – visible or invisible-and He will bring it forth; establish prayer, enjoin good, forbid wrong, and patiently bear whatever befalls you; do not be proud, do not turn your cheek in scorn toward the people, do not walk arrogantly as Allah does not like a boaster; and be modest in your bearing and subdue your voice.

In the remaining verses of this Surah, arguments in favour of Tauhid have been given, absurdity of shirk (polytheism) has been exposed, signs of Allah in the universe have been pointed out as evidence to the truth of teachings of Muhammad (PBUH), creative power of Allah has been highlighted, and it has been said that Allah's words and praises cannot be written down if all the trees were pens and sea with seven more seas were ink. The last verse of this Surah is a well known statement of the Qur'an regarding the five things the knowledge or power of doing of which is with Allah only.

Lesson-245 : Luqman's advice

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Alif. Lam. Mim.
2. These are verses of the Wise Book (the Quran).
3. A guidance and a mercy for the good-doers.
4. Those who establish prayer and give Zakat (obligatory charity) and who have sure faith in the Hereafter.
5. They are the ones who are on guidance from their Lord and they are the ones who are the successful.
6. And among the people there is he who purchases alluring tales in order to mislead others from the path of Allah without knowledge and to make it the butt of mockery. For such persons there is a humiliating torment.
7. And when Our verses are recited to him, he turns away in arrogance as if he heard them not or as if there was deafness in his ears. So give him good news of a painful torment.
8. Verily, those who believe and do good deeds, for them are Gardens of Delight (Paradise).
9. Wherein they will live for ever. It is a true promise of Allah. And He is the Mighty, the Wise.
10. He has created the heavens without pillars that you can see, and has cast into the earth firm mountains lest it should quake with you, and He has scattered therein animals of all kinds. And We send down water from the sky, and We grow (therewith) every kind of goodly plantation in it.
11. This is the creation of Allah. Now show me what those (whom you take as gods) besides Him have created. Nay, but the wrong-doers are in manifest error.

آيَاتُهَا (٣١) سُورَةُ لُقْمَانَ مَكِّيَّةٌ رُكُوعَاتُهَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ

بِالْآخِرَةِ هُمْ يُوقِنُونَ

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ

الْمُفْلِحُونَ

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ

عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا

أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَلَّى مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا

كَأَن فِي أذُنِهِ قُورَاءٌ بِغَيْرِ غَوَاةٍ

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ

جَنَّاتُ النَّعِيمِ

خَالِدِينَ فِيهَا وَعْدَ اللَّهِ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ

خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَآلَتْ فِي

الْأَرْضِ رَوَاسِيًا أَن يَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ

دَابَّةٍ وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنبَتْنَا فِيهَا مِن

كُلِّ رَوْحٍ كَرِيمٍ

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِن دُونِهِ

يٰۤأَيُّهَا الظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ

12. Verily, We gave wisdom to Luqman saying: Be thankful to Allah. He who gives thanks (to Allah), he gives thanks for the good of his own-self. And whosoever is ungrateful, verily, Allah is Rich, Worthy of all praise.

13. And (remember) when Luqman, while advising his son, said to him: O my son! Do not ascribe partners to Allah. Surely, ascribing partners to Him is indeed a great wrong.

14. And We have enjoined upon man concerning his parents – his mother bears him in weakness upon weakness and it takes two years to wean him – give thanks to Me and to your parents. To Me is (your) final destination.

15. And if they strive with you that you should associate with Me those things of which you have no knowledge, then obey them not. But live with them kindly in the world, and follow the path of him who turns to Me. Then to Me will be your return, and I shall inform you of what you used to do.

16. O my son! If it be (a small thing) equal to the weight of a grain of mustard seed, and though it be (hidden) in a rock or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle, Aware.

17. O my son! Establish prayer and enjoin good and forbid evil and endure patiently whatever may befall you. Lo! these are the matters of great determination.

18. And turn not your cheek in pride toward the people, nor walk arrogantly on earth. Certainly Allah loves not any arrogant, proud.

19. And be moderate in your walk, and lower your voice (in your speech). Verily, the harshest of all voices is the voice of a donkey.

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَفُورٌ حَمِيدٌ ﴿٥﴾

وَلَوْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يُعْطِيهِ يَدْعَى لَاشْرِكَ بِهِ فَقَالَ لَوْلَا إِلَهُي إِلَّا اللَّهُ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿٦﴾

وَوَعَيْنَا لِلْإِنْسَانِ بِوَالِدَيْهِ حِمْلَتَهُ أُمًّا وَهَنًا عَلًى وَهْنٌ وَفَصْلَهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَّاءَ إِلَهِ الْعَصِيرُ ﴿٧﴾

وَلَن جَاهِدَكَ عَلَى أَن تَشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهَا فِي الدُّنْيَا مَعْرُوفٌ وَأَتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَّاءَ شَعْرًا لِّي مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾

يَبْنِي إِلَهُانِ تَكَ يُثْقَلُ حَبَّةً تَرَى حُرُوقًا مَّا كُنْ فِي صَخْرَةٍ أَوْ فِي السَّمُوتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٩﴾

يُنَبِّئُ أَقْبِرِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٠﴾

وَلَا تُصَوِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١١﴾

وَاقْصِدْ فِي مَشْيِكَ وَاعْضَضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٢﴾

Lesson-246 : Allah's attributes

20. Do you not see (O mankind) that Allah has subjected for you all that is in the heavens and all that is in the earth, and has bestowed on you His visible and invisible favours. Yet of mankind is he who disputes about Allah without knowledge or guidance or Book giving light.

21. And when it is said to them: "Follow that which Allah has revealed", they say: Nay, but we shall follow that upon which we found our fathers. What! (will they follow that) even though the Satan were inviting them to the torment of the flame.

22. Whosoever submits his face before Allah (i.e. accepts Islam) and he is also a good-doer, he indeed has grasped firm hand-hold. And to Allah is the return of all the matters (for decision).

23. And whosoever disbelieves, let not his disbelief grieve you (O Muhammad). To Us is their return and then We shall tell them what they have done. Surely, Allah knows what is (hidden) in the breasts.

24. We let them enjoy themselves for a while, then (in the Hereafter) We shall drive them to a heavy punishment.

25. If you ask them (O Muhammad): Who created the heavens and the earth? They would reply: Allah! Say: Praise be to Allah. But most of them do not know.

26. To Allah belongs whatsoever is in the heavens and the earth. Lo! Allah, He is Rich (or All-Sufficient), Worthy of all Praise.

27. And if all the trees in the earth were pens, and the sea, with seven more seas to add to it, were ink, yet the words of Allah could not be exhausted (fully described). Verily, Allah is Mighty, Wise.

28. Your creation and your resurrection is only as the creation and resurrection of a single soul. Verily, Allah is Hearer, Knower.

الَّذِينَ تَرَوْنَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّذِينٍ ﴿٢٠﴾

وَلَا ذِيقِيلٍ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢١﴾

وَمَن يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٢٢﴾

وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٣﴾

نَتَّبِعُهُمْ لَئَلَّامَةٌ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾

يَلَهُ مَّا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْعَزِيزُ الْحَمِيدُ ﴿٢٦﴾

وَلَوْ أَنَّ مَّا فِي الْأَرْضِ مِن شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمْدُهِ مِن بَعْدِهَا سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾

مَا خَلَقَكُمْ وَلَا يَبْعَثُكُمْ إِلَّا كَنَفٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾

29. Do you not see that Allah causes the night to pass into the day and He causes the day to pass into the night, and He has subjected the sun and the moon, each running to an appointed term; and that Allah is Aware of all that you do.

30. That is so because Allah, He is the Truth, and that which they invoke beside Him is Falsehood; and because Allah, He is the most High, the Great.

31. Do you not see how the ships sail through the ocean by Allah's grace, that He may show you His wonders? Verily, herein are indeed signs for every patient, grateful person.

32. And when a wave covers them like canopies, they cry to Allah making their faith pure for Him only. But when He delivers them safe to land, then some of them falter in the middle (i.e. between belief and disbelief). And none denies Our signs except every traitor, ingrate.

33. O mankind! Keep your duty to your Lord and fear a Day when no father will be of any avail to his son nor the son will be of any avail to his father. Verily, Allah's promise is the very Truth, so do not let the life of the world deceive you nor the deceiver (i.e. Satan) beguile you about Allah.

34. Verily, Allah! With Him Alone is the knowledge of the Hour (i.e. Doomsday). And He sends down the rain and He knows what is in the wombs. No one knows what he will earn tomorrow, and no one knows in which land he will die. Verily, Allah is Knower, Aware.

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾
ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ بَاطِلٌ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾
أَلَمْ تَرَ أَنَّ الْفُلَّكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾
وَإِذَا غَشِيَهم مَّوْجٌ كَالظُّلُمِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ؕ فَلَمَّا خَفَّوهم إِلَى الْبَرْقِ قَالُوا هَٰؤُلَاءِ مَقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ غَفُورٍ ﴿٣٢﴾
يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَن وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارِعٌ عَن وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ﴿٣٣﴾
إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَ يَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَبْهُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

SURAH-32**AS-SAJDAH**

This Surah takes its name from verse 15 where the believers are spoken of falling down in prostration when Allah's revelations are reminded to them. It belongs to the middle or late group of Makkan Surahs.

The central theme of this Surah, as is the case of other Makkan Surahs of this group, is Tauhid (Unity of God), Resurrection and Prophethood. It removes doubts of the people regarding these elements of faith and invites the people to believe in Allah, accept the guidance of Prophet Muhammad (PBUH) who has been sent to warn them, accept that the Qur'an has been revealed by the Lord of the Worlds, and also accept resurrection of the dead as a fact. Then the rewards for the good doers who worship Allah whole-heartedly, believe in Allah's revelations and spend in charity have been highlighted. After this the evil doers and their punishment in Hell has been pointed out. The acceptance of faith by the disbelievers on the Day of Decision will not avail them.

Lesson-247 : Allah's creations

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Alif. Lam. Mim.
2. The revelation of the Book (the Quran), in which there is no doubt, is from the Lord of the Worlds.
3. Or do they say: He has invented it? Nay, but it is the Truth from your Lord, that you (O Muhammad) may warn a people to whom no warner came before you, so that they may be guided.
4. Allah is He Who created the heavens and the earth and all that is between them in six Days (or periods). Then He established Himself on the Throne. You have, beside Him, no protector and no intercessor. Will you not then remember?
5. He manages all affairs from the heavens to the earth. Then it ascends to Him in a Day (period) whose measure is one thousand years according to your calculation.
6. That is (Allah) the Knower of the invisible and the visible, the Mighty, the Merciful.
7. It is He Who has made all things good which He created, and He began the creation of man from clay.
8. Then He made his seed (or offspring) from an extract of a despised fluid.
9. Then He fashioned him (in due proportion) and breathed into him of His spirit, and made for you ears and eyes and hearts. Yet small thanks you give.
10. And they say: When we are lost in the earth, shall we really be created? Nay, but they are disbelievers in the meeting with their Lord.
11. Say: The angel of death (Izrael) who has charge of you will take your souls, then you will be returned to your Lord.

أَيُّهَا (٣٢) سُورَةُ السَّجْدَةِ فَكَيْسَتْ دُعَائُهَا
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْعَزَّ

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ٥

أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ
قَوْمًا مِمَّا آتَتْهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ
يَهْتَدُونَ ٦

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي
سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِنَ
دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ٧

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ
إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا
تَعُدُّونَ ٨

ذَٰلِكَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ٩
الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ
مِنْ طِينٍ ١٠

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ ١١
ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ١٢

وَقَالُوا لَوْ أَدَااَ صَلَّلْنَا فِي الْأَرْضِ إِنَّا لَبِقَىٰ خَلْقٍ جَدِيدٍ
بَلْ هُمْ بِلِقَآئِ رَبِّهِمْ كَافِرُونَ ١٣

قُلْ يَتَوَفَّكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ
إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ١٤

12. If you only could see the guilty hanging their heads before their Lord, saying: Our Lord! We have now seen and heard, so send us back (to the world), we will do righteous deeds. Now we firmly believe.

13. And if We had so willed, We would have given every person his guidance, but the word from Me (concerning the evil doers) is to be fulfilled: That I will fill Hell with the Jinn and mankind together.

14. So taste (the punishment of your deeds) because of your forgetting the meeting of this Day of yours. Verily We too have forgotten you, so taste you the everlasting punishment for that which you used to do.

Lesson-248 : Righteous people

15. Only those believe in Our Verses who, when they are reminded of them, fall down prostrate and hymn the praise of their Lord, and they are not proud.

16. Who forsake their beds and pray to their Lord in fear and hope, and they spend out of that which We have given them.

17. No soul knows what delights of the eye have been kept hidden for the people as a reward for that which they used to do.

18. Is then he who is a believer like him who is evil-doer? They are certainly not alike.

19. As for those who believe and do good deeds, for them are Gardens (i.e. Paradise) of Retreat – an entertainment for what they used to do.

20. And as for those who do evil, their retreat is the Fire. Whenever they wish to come out of it, they shall be put back into it, and it will be said to them: Taste the torment of Fire which you used to deny.

21. And surely, We will make them taste the lower (or nearer) torment (in this world) prior to the big torment (in the Hereafter) so that they may return (to the right path).

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٥﴾

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦﴾

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٧﴾

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٨﴾

تَتَجَافَىٰ جُوفُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٩﴾

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَّا يَسْتَوُونَ ﴿٢١﴾

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ الْمَأْثُورِ ﴿٢٢﴾

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُمْ تُكَذِّبُونَ ﴿٢٣﴾

وَلَنذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٤﴾

22. And who does greater wrong than he who is reminded of the verses of his Lord and he turns away from them. Verily, We shall take vengeance on the guilty.

23. And indeed We gave the Book to Moses, so you should not be in doubt of his receiving it, and We made it a guidance for the Children of Israel.

24. And when they showed patience and firmly believed in Our verses We appointed from among them leaders who guided by Our command.

25. Surely, your Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.

26. Is it not a guidance for them (to see) how many generations We have destroyed before them in whose places of residence they walk about? Surely, there are signs in it. Will they not then listen (to advice)?

27. Have they not seen how We drive the water to the barren land and with it We bring forth crops whereof their cattle and they themselves eat? Will they not then see?

28. And they ask: When will this Decision take place if you are truthful?

29. Tell them: On the Day of Decision the faith of the disbelievers will not benefit them, neither will they be granted respite.

30. So turn aside from them (O Muhammad) and wait. Verily, they are also waiting.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا
إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٢﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِّنْ
لِّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ ﴿٢٣﴾
وَجَعَلْنَا مِنْهُمْ آيَةً يُهَدُّونَ بِأَمْرِنَا لَتَا صَبْرًا ﴿٢٤﴾
وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٥﴾

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُم يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا
فِيهِ يَخْتَلِفُونَ ﴿٢٦﴾

أَوَلَمْ يَهْدِ لَهُمْ كَمَا هَلَكَنَا مِن قَبْلِهِم مِّنَ الْقُرُونِ
يَسْتَوُونَ فِي مَسْكِهِمْ أَن فِي ذَلِكَ لَا يَشْعُرُونَ أَفَلَا
يَسْمَعُونَ ﴿٢٧﴾

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ
فَنَخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ
فَلَا يُبْصِرُونَ ﴿٢٨﴾

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٩﴾
قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا
هُوَ يُنْظَرُونَ ﴿٣٠﴾

فَأَعْرِضْ عَنْهُمْ وَانْتَظِرِ إِنَّهُمْ مُنْتَظَرُونَ ﴿٣١﴾

SURAH-33**AL-AHZAB**

Al-Ahzab "The Clans" takes its title from verse 20 in which the word "Al-Ahzab" has been used twice. This Madni Surah was revealed between the end of the fifth and the end of the seventh years of the Hijrah.

This Surah is not a single discourse or lecture revealed in one piece, but it consists of several discourses which were sent down on different occasions in connection with the important events of the time. The subjects dealt in this Surah are briefly highlighted as under:

- Verses 1-8 appear to have been revealed together. In verses 1-3 Prophet is instructed to trust Allah, obey what is revealed to him and not to listen to what the disbelievers and the hypocrites say. In verses 4-5 'Zihar' (setting aside wife by calling her as mother) has been condemned and the custom of adoption has been abolished or modified. Verse 6 says that the Prophet is closer to the believers than their own selves and his wives are their mothers, while verses 7 and 8 remind Allah's covenant with the Prophets.
- Verses 9-25 make an appraisal of the War of the Trench or the War of the Clans. A terrible scene of the attack of the forces of disbelief against Madinah has been drawn, behaviour of the hypocrites towards the War has been condemned, while the attitude of the believers has been appreciated, and the lessons of the war have been brought in focus. Allah's help to the Prophet and his followers in the war has been pointed out.
- Action against the people of the Book (The Jewish tribe of Banu Qureyzah) who had helped the allied clans in their attack has been described in verses 26-27.
- Verses 28-34 are addressed to the wives of the Prophet and they have been exhorted to obey the Prophet. The purpose of the admonition is stated to be that Allah wishes to remove uncleanness and purify (from sin) the people of the household (i.e. the wives) of the Prophet.
- Verses 37 and 38 discuss the circumstances and purpose of Muhammad's marriage with Zainab (his cousin), a divorcee of Zaid-bin-Haritha. The verses explain the position of the Prophet and reject the criticism made by the disbelievers on account of this marriage.

- Verse 40 propounds the Doctrine of Finality of Prophethood with Muhammad (PBUH). According to it, Muhammad (PBUH) is the last Prophet of God to mankind and no messenger or Prophet would come after him.
- Verse 49 says that in case of divorce before consummation of marriage there is no Iddah.
- Verses 50-52 deal with Prophet's multiple marriages and provide restrictions and relaxations in his case. Special relaxation has been given to him from the law of having not more than four wives at a time.
- Manners of eating in Prophet's house (or for any other person's house) are prescribed in verse 53.
- Muslim women are enjoined to observe scarf or purdah if they go out of their houses (verses 59-60)
- Allah's offer of the Trust (Caliphate and freedom of action) which others refused but man assumed (verse 72).

Now let us briefly mention the events of the Battle of Trench and Prophet's action against Bani Qureyzah.

Battle of the Trench

This battle is also called the "battle of clans". or "the battle of the confederates" as in this battle the Quraish with all its clans and the great desert tribe of Ghatafan with all its clans, helped by the Jews of Banu Nadir, invaded Madinah to destroy Islam and the Muslims for ever. Some chiefs of Bani Nadir, a Jewish tribe who had been expelled by the Muslims from Mdinah on account of treason, went to Quraish and then to the chiefs of tribe of Ghatafan urging them to invade the Muslims and promising them support from the Jews of Bani Nadir and from the Jews of Madinah. As a result of their efforts, the Quraish with their allies and Ghatafan with their clans arranged an armed force of 10, 000 men and marched towards Madinah in the fifth year of Hijrah. Since the Prophet received the news of their design, he held a conference of the companions to decide how to defend Madinah. On the advice of Salman the Persian, he ordered a trench to be dug before the city and himself joined the work of digging it. The trench was completed when the allied forces of the enemy arrived and they were stopped by it as the trench was a novelty hitherto unheard of in Arab wars. It was impassable for the cavalry which formed their strength. The Prophet went out against them with an army of 3000, the trench being between the two armies. For nearly a month the Muslims were exposed to the showers of arrows and were in constant danger of enemy attack. To make the things worse, news came that the Jewish tribe of Banu Qureyzah in Madinah had broken their treaty and had

joined the enemy. This news was indeed worrying as the Muslims had put their women and children in strongholds near the Jewish settlements. Since these strongholds were practically unguarded, some of the Muslims sought permission of the Prophet to leave the battle front for guarding the houses, though they were not in immediate danger at the moment because the Jews of Banu Qureyzah were not likely to attack until the victory of the allies was not certain.

The case of the Muslims was desperate and hopeless, but God's help came in two forms. Firstly that one of the notables among an enemy tribe accepted Islam and this fact was not known to the enemy. He skillfully managed to sow distrust between the allies making all the clans uneasy with each other. The second form in which God's help came was a fierce, bitter wind from the sea which blew for three days and nights so terribly that the enemy could not keep a shelter up, or light a fire, or boil a pot. So in despair, Abu Sufyan the leader of the Quraish raised the siege and left for Makkah. When the forces of Ghatafan found next morning that the Quraish had gone, they also departed for their homes.

Action against Banu Qureyzah

On the very day of the return from the battle front of the trench, Muhammad (PBUH) ordered his army to proceed toward the treacherous Banu Qureyzah who had unilaterally broken the treaty with the Muslims for no fault of the latter and had joined the enemy in hour of need. The Jews of this tribe, being conscious of their guilt, had already taken to their forts. After a siege of nearly a month, they were made to surrender unconditionally. However, they begged that their fate be decided by Sa'ad bin Muadh, the chief of the tribe of Aus of which they were adherents. The Prophet granted their request. But the judge, on whose favour they had relied, condemned their men to death, their women and children to slavery, and their goods and belongings to confiscation.

Lesson-249 : Adoption

In the name of Allah, the Most Beneficent, the Most Merciful.

1. O Prophet! Fear Allah and do not obey the disbelievers and the hypocrites. Truly, Allah is Knower, Wise

2. And follow that which is revealed to you from your Lord. Verily, Allah is Informed of what you do.

3. And put your trust in Allah, for Allah is Sufficient as Protector.

4. Allah has not put two hearts for any man within his body, nor has He made your wives whom you divorce by declaring them to be like your mothers, as your real mothers, nor has He made your adopted sons as your real sons. That is but your saying with your mouths. But Allah says the truth and He guides to the right way.

5. Call them (i.e. your adopted sons) by the names of their fathers, that is more just in the sight of Allah. But if you do not know their fathers names, then they are your brothers-in-faith and friends (or clients). And there is no sin for you in mistakes which you make unintentionally, but (you will incur sin for) what you do with the intentions of your hearts. And Allah is Forgiving, Merciful.

6. The Prophet is closer to the believers than their own selves and his wives are their mothers. And the owners of kinship are closer to one another in the Law of Allah (regarding inheritance) than the other believers and the emigrants, except that you may do good (by leaving will or making gift) to your friends. This is written in the Book (of Allah).

إِنَّا نُنَزِّلُهَا (٣٣) سُورَةَ الْأَحْزَابِ مِنْ بَيْتٍ رُكُونُهَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِيعِ الْكَافِرِينَ وَالْمُنَافِقِينَ

إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا

تَعْمَلُونَ خَبِيرًا ۝

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ۝

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ

أَزْوَاجَكُمْ الَّتِي تُظَاهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ

أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ

يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ۝

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ

تَعْلَمُوا آبَاءَهُمْ فَاخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ

وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ

مَتَّسِدَاتٌ قُلُوبُكُمْ ذَٰلِكُمْ وَاللَّهُ غَفُورٌ

رَحِيمٌ ۝

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ

أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ

فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ

تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَٰلِكَ فِي الْكِتَابِ

مَسْطُورًا ۝

7. And (remember) when We took from the Prophets their Covenant and from you too (O Muhammad), and from Noah and Abraham and Moses and Jesus son of Mary; and We took from them a solemn Covenant.

8. That He may question the Truthful concerning their truth (that they faithfully conveyed the message). And He has prepared a painful doom for disbelievers.

Lesson-250 : Battle of the Trench

9. O you who believe! Remember Allah's favor to you when hosts (of pagan Quresh and other allied tribes) came against you (in the Battle of Trench), We sent against them a violent wind and hosts which you could not see. And Allah is ever Seer of what you do.

10. When they (the enemy forces) came upon you from above you and from below you, and when the eyes turned and hearts reached to the throats (due to fear), and you started entertaining doubts about (the help of) Allah.

11. There (and then) the believers were put to a strong trial, and they were shaken with a mighty shaking.

12. And when the hypocrites and those having in their hearts disease (of doubts) said: Allah and His messenger had promised us nothing but delusion.

13. And when a party of them said: O people of Yathrib (i.e. Al-Madinah)! You have no (possible) stand here, therefore turn back. And another group of them was asking permission of the Prophet saying: Our houses lie open (to enemy); whereas they lay not open. In fact they only wished to flee.

14. Had the enemy entered (in the city) from all sides and had they been incited to sedition, they would have certainly committed it and would have hesitated but little regarding it.

15. Although they had already made a covenant with Allah that they would not turn their backs. And a covenant with Allah must be answered for.

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ
نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ
وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ١

لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ
عَذَابًا أَلِيمًا ٢

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذْ كُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ
جَاءَكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ
تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ٣
إِذْ جَاءَ الْمُؤْمِنِينَ فَوْقُهُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ
زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ
بِاللَّهِ الظُّنُونَا ٤

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ٥

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ٦

وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ
لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ
مَنْ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ
يُرِيدُونَ إِلَّا فِرَارًا ٧

وَلَوْ دَخَلَتْ عَلَيْهِمْ مِنَ افْطَارِهَا شَعْرُ سِمْسَلٍ
الْفِئْتَةِ لَرَأَتُوهَا وَمَا تَلَبَّسُوا بِهَا إِلَّا يَسِيرًا ٨
وَلَقَدْ كَانُوا عَاهِدُوا لَ اللَّهِ مِنْ قَبْلُ لَا يُؤَلُّونَ الْأَدْبَارَ
وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ٩

16. Say (O Muhammad, to them): Flight will not benefit you if you flee from death or from being killed, and then (even if you succeed in fleeing) you will enjoy life only for a little while.

17. Say: Who is he who can protect you from Allah if He intends harm for you or (who can prevent Him if He) intends mercy for you? And they will not find for themselves beside Allah any protector or any helper.

18. Allah already knows those of you who forbid others (to participate in Jihad) and those who say to their brothers: Come to us here! And they come not to the battle except little.

19. Being miserly in their help to you. But when the fear comes, you will see them looking toward you with rolling eyes like one who faints from (fear of) death. Then, when the fear departs, they will scold you with sharp tongues in greed for gain (from spoils of war). Such persons, in fact, have not believed, and so Allah has made their deed void. And this is easy for Allah.

20. They think that the allied forces (which attacked Al-Madinah) have not withdrawn (for good). And if the allies should come again, they would wish they were living in the desert with wandering Arabs (beduins) inquiring the news of you (from a distant place). And if they were with you, they would not participate in battle save a little.

21. Verily, you have in the messenger of Allah a good example for him who hopes (to meet) Allah and the Last Day, and remembers Allah much.

22. And when the true believers saw the allied forces, they said: This is what Allah and His messenger had promised us, and Allah and His messenger had spoken the truth. And it did but increase them in their faith and submissiveness.

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذْ الْأَشْتَعُونَ إِلَّا قَلِيلًا ⑤

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ⑥

قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلْهُمْ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ⑦

أَشْخَعَتْ عَلَيْهِمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورًا عَيْنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِالنِّسَاءِ جَدِيدًا أَشْخَعَتْ عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ⑧

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوْا أَنْهُمْ بِأَدُومٍ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَاءِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَاتِلُوا إِلَّا قَلِيلًا ⑨

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ⑩
وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ⑪

23. Among the believers are men who have been true to their Covenant with Allah. Of them some have fulfilled their vow (by sacrificing their lives), and of them some are still waiting for it; and they have not changed (their commitment) in the least.

24. That Allah may reward the truthful for their truth, and punish the hypocrites if He wills or relent toward them (if He wills). Lo! Allah is Forgiving, Merciful.

25. And Allah turned back the disbelievers in their wrath, they gained no good. And Allah was sufficient for the believers in (their) fight. And Allah is Powerful, Mighty.

26. And He brought down those of the People of the Scripture (the Jews of Bani Quraizah) who had supported them (i.e. the invaders) from their fortresses and cast terror into their hearts, so a group of them you killed and a group of them you made captives.

27. And He made you heirs of their lands and their houses and their wealth and also of the land (of Khaiber) which you have not trodden. And Allah has power over all things.

Lesson-251 : Address to Prophet's wives

28. O Prophet! Say to your wives: If you desire the life of (this) world and its adornment, then come! I will provide you that and will release you (from marriage tie) with a fair release.

29. But if you desire Allah and His messenger and the home of the Hereafter, then verily, Allah has prepared for the good among you a great reward.

30. O wives of the Prophet! Whoever of you commits open lewdness, the punishment for her would be doubled, and this is easy for Allah.

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ
فِيهِمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا
بَدَّلُوا بَدِيلًا ۝

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ
الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ
غَفُورًا رَّحِيمًا ۝

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِعَيْثِهِمْ لَمْ يَنَالُوا خِيَرًا ۚ
وَكَفَىٰ اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا
عَزِيزًا ۝

وَأَنْزَلَ الَّذِينَ ظَاهَرُوا مِنْهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ
صَيَاصِيرٍ ۚ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا
تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ۝

وَأَوْثَقَكُمْ أَرْضَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا
لَمْ تَطُوهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ۝^{٢٧}

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُحِدْنَ الْحَيَاةَ
الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسْرِحْكُنَّ
سَرَاحًا جَمِيلًا ۝^{٢٨}

وَلِإِن كُنْتُنَّ تُحِدْنَ اللَّهَ وَرَسُولَهُ وَالْآخِرَةَ
فَإِنَّ اللَّهَ أَعَدَّ لِلْغَاسِقَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا ۝^{٢٩}
يُنْفِسُ إِلَهِنَّ مِنْ بَيْنِ أَيْدِي مَنكُنَّ بِمَقَاصِدٍ مُّبِينَةٍ
يُضَعَّفُ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى
اللَّهِ يَسِيرًا ۝^{٣٠}

31. And whoever of you is obedient to Allah and His messenger and does righteous deeds, We shall give her double reward, and We have prepared for her a noble provision.

32. O Wives of the Prophet! You are not like any other women. If you fear Allah, then be not soft of speech, lest he in whose heart is a disease should have evil desire, but speak in a customary manner.

33. And stay in your homes, and do not display your adornment as the women in the times of Ignorance used to do. Be regular in offering Salat (prayer) and give Zakat (obligatory charity), and obey Allah and His messenger. Allah only intends to remove un-cleanliness from you, the folk of the house (i.e. wives of the Prophet), and to purify you with a thorough purification.

34. And remember that which is recited in your homes of the revelations of Allah and wisdom. Verily, Allah is Subtile, Aware.

35. Verily, the Muslim men and the Muslim women, the believing men and the believing women, the obedient men and the obedient women, the truthful men and the truthful women, the steadfast men and the steadfast women, the humble men and the humble women, the charitable men and the charitable women, the fasting men and the fasting women, the men who guard their chastity and the women who guard their chastity, and the men who remember Allah much and the women who remember Allah much; for them Allah has prepared forgiveness and great reward.

36. And it is not proper for a believing man or for a believing woman when Allah and His messenger have decided a matter (for them), that they should have any say in their matter. And whoso is disobedient to Allah and His messenger, he has indeed gone far astray in manifest error.

وَمَنْ يَقْنُتْ مِنْكُمْ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا

رِزْقًا كَرِيمًا ﴿٣١﴾

يَا أَيُّهَا النِّسَاءُ اتَّقِيْنَ كَاحِدًا مِنَ النِّسَاءِ إِنْ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ﴿٣٢﴾

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

وَاذْكُرْنَ مَا يُبَيِّنُ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۚ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنَاتِينَ وَالْقَنَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّامِتِينَ وَالصَّامِتَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

وَمَا كَانَ لِلْمُؤْمِنِ وَلَا الْمُؤْمِنَةِ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٦﴾

37. And (remember) when you (O Muhammad) said to him (Zaid), on whom Allah had conferred favour and you had conferred favour: "Keep your wife to yourself and fear Allah". And you were hiding in your mind that which Allah was to bring to light, and you did fear mankind whereas Allah had better right that you should fear Him. So when Zaid had fulfilled his desire of her (and divorced her), We gave her to you in marriage, so that (in future) there may be no hindrance (or sin) for believers in respect of (marrying) the wives of their adopted sons when the latter have fulfilled their desire of them (i.e. have divorced them). And Allah's commandment must be fulfilled.

38. There is no reproach (or blame) for the Prophet in doing that which Allah has prescribed for him. Such has been the way of Allah with those who have passed away before. And the commandments of Allah are preordained.

39. Those who deliver the message of Allah and fear Him, and fear none save Allah. And Allah is Sufficient to keep (or settle) account.

40. Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal (i.e. the last) of the Prophets. And Allah is Knower of every thing.

Lesson-252 : Advice to the believers

41. O you who believe! Remember Allah with much remembrance.

42. And glorify Him morning and evening.

43. It is He (Allah) Who sends His blessings on you and so do His angels, that He may bring you out of darkness into light. And He is ever Merciful to the believers.

44. Their greeting on the Day when they shall meet Him will be: Salam (Peace)! And He has prepared for them an excellent reward.

45. O Prophet! Verily, We have sent you as a witness and a bearer of good news and a warner.

46. And as a summoner to Allah by His leave and as a lamp that gives light (i.e. guidance).

47. And announce to the believers the glad news that for them there is a great bounty from Allah.

وَلَا تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ ۖ فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ۝

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ۝
لِلَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكُفِيَ بِاللَّهِ حَسِيبًا ۝
مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ۝
وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝
هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ۝
تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۚ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ۝
يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۝
وَدَاعِيًا إِلَى اللَّهِ بِأَذْنِهِ وَسِرَاجًا مُبِينًا ۝
وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا ۝

48. And do not obey the disbelievers and the hypocrites, and disregard their persecution (or annoyance), and put your trust in Allah. And Allah is Sufficient as Trustee.

49. O you who believe! If you marry believing women and divorce them before you have touched them, then there is no Iddah on them which you count regarding them; so give them some provision and release them in a handsome manner.

50. O Prophet! Verily, We have made lawful to you your wives to whom you have paid their Mahr (dower), and those whom your right hand possesses out of the captives Allah has given you as spoils of war, and the daughters of your paternal uncles, and the daughters of your paternal aunts, and daughters of your maternal uncles, and daughters of your maternal aunts who emigrated with you, and a believing woman if she offers herself to the Prophet and the Prophet wishes to marry her. This is exclusively for you and not for the rest of the believers. Indeed We know what We have (already) enjoined upon them concerning their wives and those whom their right hands possess. We have granted you this privilege so that there should be no blame on you. And Allah is Forgiving Merciful.

51. You may defer (put aside) any of them you like and you may keep with you whom you like, and there is no blame on you if you call back any of those whom you had temporarily set aside. This is better, so that their eyes may be cooled and they may not grieve, and that they may all be pleased with what you give them. And Allah knows what is in your hearts; and Allah is All-Knowing, Forbearing.

52. It is not lawful for you (O Muhammad) to marry other women henceforth, nor to change them for other wives even though their beauty may please you, save those whom your right hand possesses. And Allah is Watcher over every thing.

وَلَا تَطِيعِ الْكُفْرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذُنَهُمْ وَتَوَكَّلْ
عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ④

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا انْكِحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ
مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ
تَعْتَدْنَ وَنَهًا فَمَتَّعُوهُنَّ وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا ⑤
يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي أَتَيْتَ
أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ وَمِمَّا أَفَاءَ اللَّهُ عَلَيْكَ
وَبَدَنَ عَمِكَ وَبَدَنَ عَمَّتِكَ وَبَدَنَ خَالَكَ وَبَدَنَ
خَلَاتِكَ الَّتِي هَا جَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ
وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنكِحَهَا
خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا
فَرَضْنَا عَلَيْكُمْ فِي أَزْوَاجِكُمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لَكُمْ لَعَلَّكُمْ
يَكُونُ عَلَيْكُمْ حَرْجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ⑥

تَرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤَيُّ إِلَيْكَ مَنْ تَشَاءُ وَمِنْ
ابْتِغَايَتِ مَنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَى
أَنْ تَقْرَأَ عَنْهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ
كُلَّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا
حَلِيمًا ⑦

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ
مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ
يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا ⑧

Lesson-253 : Manners

53. O you who believe! Do not enter the houses of the Prophet except when permission is given to you for a meal and you have not to wait for its cooking. But if you are invited, then enter, and when you have taken your meal, then disperse and do not sit for conversation. Verily, this (your overstaying) annoys the Prophet, but he is shy in asking you to go, however Allah is not shy of telling you the truth. And when you ask his wives for anything, ask it of them from behind a curtain. That is purer for your hearts and for their hearts. And it is not proper for you to annoy the messenger of Allah, nor that you should ever marry his wives after him. Verily that would be a great offence in the sight of Allah.

54. Whether you reveal a thing or conceal it, verily, Allah is Knower of all things.

55. It is no sin for them (i.e. the wives of the Prophet) if they appear (without veil) before their fathers, or their sons, or their brothers, or their brother's sons, or their sister's sons, or their own women or their slaves. And O women! Fear Allah. Verily, Allah is witness over all things.

56. Lo! Allah and His angels shower blessings on the Prophet. O you who believe! Ask (Allah's) blessings on him and salute him with a proper salutation.

57. Verily, those who annoy Allah and His messenger, Allah has cursed them in the world and the Hereafter, and has prepared for them a humiliating doom.

58. And those who annoy believing men and believing women for that (fault or evil) which they have not done, they bear the guilt of slander and an open sin.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَبِيطٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا اطْعِمْتُمْ فَأَنْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُتَكَبَّرُوا أَرْوَاحَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾

إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٤﴾

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ وَلَا نِسَاءِيهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَآلَقِيْنِ اللَّهُ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٥٥﴾

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيٍ مَا كُتِبَ عَلَيْهِنَّ أَنْ يَتَأْبَهُنَّ فَاعْتَمَلُوا بِهِنَّ كَمَا عَمَلُوا آمَنًا مِمَّا كُتِبَ عَلَيْهِنَّ ﴿٥٨﴾

59. O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks over their persons (when they come out of their homes). That will be better, so that they may be recognized (as noble women) and then they may not be annoyed. And Allah is ever Forgiving, Merciful.

60. If the hypocrites and those in whose hearts is a disease and those who spread scandals in the city of Madina do not cease (annoying the believing women), We shall surely let you take action against them and then they will not be able to stay in it as your neighbours but a little while.

61. They shall be cursed, and wherever they are found they shall be seized and killed with a fierce slaughter.

62. That was the way of Allah in case of those who have passed away before, and you will not find any change in the way of Allah.

Lesson-254 : The trust

63. The people ask you about the Hour (i.e. the Doomsday). Say: The knowledge of it is with Allah only. What do you know? It may be that the Hour is just near.

64. Verily, Allah has cursed the disbelievers, and He has prepared for them a blazing Fire.

65. They will abide therein for ever. They will find (there) no protector nor helper.

66. On the Day when their faces will be turned over in the fire, they will say: Woe to us! Would that we had obeyed Allah and we had obeyed the Messenger.

67. And they will further say: Our Lord! We obeyed our chiefs and our great men and they misled us from the way.

68. Our Lord! Give them double punishment and curse them with a big curse.

69. O you who believe! Be not like those who maligned Moses, but Allah proved him innocent of that which they said. And he was an honourable person in Allah's sight.

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَمَنْ آمَنَ مِنْ الْمَوْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيدِهِنَّ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ٥٩

لَٰكِن كَوَيْتَهُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ٦٠

مَلْعُونِينَ أَيْنَمَا ثَقُفُوا أَخَذُوا وَاقْتُلُوا نَفْسًا لَّا ٦١

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَٰكِنْ تَجِدَ فِي سُنَّةِ اللَّهِ لَشَيْئًا ٦٢

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ٦٣

لَٰنَ اللَّهِ لَعَنَ الْكَافِرِينَ وَوَعَدَ لَهُمْ سَعِيرًا ٦٤

خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ٦٥

يَوْمَ تُعَلَّقُ وَجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا ٦٦

أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ٦٧

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا ٦٨

السَّبِيلَ ٦٩

رَبَّنَا إِنَّهُمْ ضَعُفِينَ مِنَ الْعَذَابِ وَالْعَنْتُمْ لَعْنًا ٧٠

كَبِيرًا ٧١

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ ٧٢

فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ٧٣

70. O you who believe! Have fear of Allah, and speak always the straight words.

71. He will reform your deeds and will forgive you your sins. And whoever obeys Allah and His messenger, he verily has achieved a signal victory.

72. Lo! We offered the trust (of responsibilities of caliphate) to the heavens and the earth and the mountains but they declined to undertake it and were afraid of it. However man undertook it. Indeed he was unjust (to himself) and ignorant (of the consequences).

73. (It is the consequence of bearing this trust) that Allah will punish the hypocrites, men and women, and polytheists men and women, and that Allah will turn in mercy to the believing men and believing women. And Allah is ever Forgiving, Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾
يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾
إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾
لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٣﴾

SURAH-34**SABA**

This early Makkan Surah draws its title from verse 15 where Saba (Biblical Sheba), a place in Yemen, is mentioned.

The central theme of the Surah is to bring home this fact to the non-believers in God that the Hour of Doom would surely come and they would be raised to life after their death although they had become dust. On the Day of Judgement, Allah would reward the believers for their good deeds and punish the disbelievers for their sins. It warns of the effects of luxury and shows the impermanence of human power, wealth and glory. Ease and prosperity generally give birth to evil which brings decay and ruin.

Verses 10-14 tell about the favours Allah bestowed upon His servants and prophets David and Solomon. They were blessed with wealth, power and wisdom. Allah caused the hills and birds to echo David's psalms of Allah's praise and taught him the skill of making arms. Allah subdued the winds to Solomon and subjected to him a group of Jinn who performed various services for him. Both of them remained faithful and grateful to Allah and prospered. On the other hand, the dwellers of Saba (verses 15-20) were given gardens and other favours of Allah, but wealth corrupted them. They followed Satan, disobeyed God, did not believe in the Hereafter, did not give thanks to God, so their gardens were exchanged with bad ones and the famous Dam of Irim which they had built was destroyed causing a great flood.

Other subjects of the Surah are: Muhammad (PBUH) has been sent as a messenger to the whole of mankind, intercession will not avail before Allah, wealth and children are a test for man.

Lesson-255 : Allah's powers

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Praise be to Allah, to Whom belongs whatsoever is in the heavens and whatsoever is in the earth, and for Him is the praise in the Hereafter. And He is the Wise, the Aware.
2. He knows that which goes into the earth and that which comes out of it, and that which descends from the heaven and that which ascends into it. And He is the Merciful, the Forgiving.
3. Those who disbelieve say: The Hour will not come to us. Say: Nay, by my Lord, it will certainly come to you. He is the Knower of the Unseen. Nothing is hidden from Him in the heavens and the earth, be it equal to an atom's weight or less than that or greater than that, but is recorded in the clear Book.
4. (The Hour is to come) so that He may reward those who believe and do good deeds. It is they for whom there is forgiveness and honourable provision.
5. And as for those who strive against Our revelations to frustrate them, for them there will be punishment of very painful doom.
6. Those who have been given knowledge see that what is revealed to you from your Lord is the truth, and it leads to the Path of the Mighty, the Owner of Praise.
7. And those who disbelieve say: Shall we inform you of a man (Muhammad) who will tell you that when you have disintegrated into dust with complete disintegration, then you will be created anew?

إِنَّا هُمْ (٣٤) سُبْحَانَكَ سُبْحَانَكَ سُبْحَانَكَ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
 وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ①
 يَعْلَمُ مَا يَلْجِ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا
 يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ
 الْغَفُورُ ②
 وَقَالَ الَّذِينَ كَفَرُوا الْآتَيْنَا السَّاعَةَ قُلْ بَلَىٰ وَ
 رَبِّي لَأَتِيَنَّكُمْ عَلَيْهِ الْعَذَابُ لَآ يَعْزُبُ عَنْهُ مِثْقَالُ
 ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ
 ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ ③
 لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ
 مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ④
 وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ لَهُمْ
 عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ ⑤
 وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ
 رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ
 الْحَمِيدِ ⑥
 وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ
 يُنَبِّئُكُمْ إِذَا مُرِّقَتْكُمْ كُلُّ مِزْقٍ وَرَأَيْتُمْ كِبَىٰ خَلْقٍ
 جَدِيدٍ ⑦

8. Has he fabricated a lie against Allah or is there (some sort of) madness in him? Nay, the fact is that those who disbelieve in the Hereafter are in the torment and gross error.

9. Do they not see what is before them and what is behind them of the heaven and the earth? If We want, We can make the earth swallow them or We can cause a piece of heaven to fall upon them. Verily, there is a sign in this for every slave (i.e. faithful believer) who turns in repentance (to Allah).

Lesson-256 : People of Sheba

10. And verily We gave David grace from Us, (saying): O Mountains and birds! Join him in singing My praise. And We made the iron soft for him.

11. Saying: Make long coats of mail and measure the links thereof, and do righteous deeds. Surely I am Seer of what you do.

12. And to Solomon We subjected the wind, its morning stride was a month's journey and its evening stride was a months' journey. And We caused a fountain of molten copper to flow for him. And We subjected some of the Jinn who worked before him by the command of his Lord. And whoever of them deviated from Our command, We made him to taste the punishment of flaming fire.

13. They made for him what he wished: Arches (of forts), and statues, and basins like reservoirs, and cooking cauldrons fixed into ground. Give thanks (to Me), O family of David! But only a few of My slaves are truly grateful.

14. And when We decreed death for him, nothing told them (i.e. the Jinn) about his death except a little worm of the earth (i.e. termite) which slowly ate away his staff (upon which he was leaning). So when he fell down, the Jinn saw clearly that if they had known the unseen they would not have stayed in the humiliating torment (of continuous toil).

أَفْتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ مَبِيلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلِيلِ
الْبَعِيدِ ⑤

أَفَلَا يَرَوْنَ إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنْ السَّمَاءِ وَالْأَرْضِ إِنَّ نَاشِئَهَا خِيفٌ لِمَنْ فِي الْأَرْضِ أَوْ يُسَوِّطُ عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ إِنَّ فِي ذَلِكَ لَآيَةً لِّعَلَّ الْعَمَلِ عَمِيدٌ ⑥

وَلَقَدْ آتَيْنَا دَاوُدَ مَا أَفْضَلًا لِّجِبَالِ أَوْدٍ مَعَهُ وَالطَّيْرِ وَكَانَ لَهُ الْحَدِيدُ ⑦
إِنْ أَعْمَلَ سَبِيغًا وَقَدَّرَ فِي الشَّرِّ وَعَمَلُوا صَاحِبًا إِنْ يَمَّا تَعْمَلُونَ بَصِيرٌ ⑧

وَلَسْتُمْ مِنَ الرِّيحِ غَدُوًّا وَلَا شَهْرُورًا وَحُمَاهُمْ هَرَّةٌ أَسْلَمْنَا لَهُ عَيْنَ الْقَطْرِ وَمِنْ الْجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَنْ يَنْزِعُ مِنْهُمْ عَنْ أَمْرِنَا نَذَرُهُ مِنْ عَذَابِ السَّعِيرِ ⑨

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَتٍ لِعَمَلِهِمْ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ ⑩

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَاتِهِ فَلَمَّا خَسَفَ بِنَنَّا الْجِنُّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ⑪

15. Indeed there was a sign for (the people of) Sheba in their dwellings: Two gardens; one on the right and one on the left. It was said to them: Eat of the provision of your Lord and give thanks to Him. A good land and a forgiving Lord!

16. But they turned away (in ungratefulness), so We sent on them the flood of the Dam (Arim). And in exchange for their two gardens, We gave them two gardens bearing bitter fruit, tamarisks and a few lote trees.

17. This We awarded them because they were ungrateful. And never do We punish any except the ungrateful.

18. And between them and the towns which We had blessed, We set other towns easy to be seen, and We determined the stages of journey therein, saying: Travel in them safely by night and day.

19. But they said: Our Lord! Make the stages between our journeys longer. And they wronged their own souls (thereby), so We made them tales and scattered them with a complete scattering. Verily, herein there are signs for every steadfast, grateful person.

20. And indeed Satan found his assessment true about them, for they followed him all except a group of true believers.

21. And he (the Satan) had no authority over them, save that We willed to know him who believes in the Hereafter (and distinguish him) from him who is in doubt concerning it. And your Lord is guardian over everything.

Lesson-257 : False gods have no authority

22. Say (O Muhammad) to them: Call upon those whom you consider gods beside Allah! They do not own (or have authority over) an atom's weight (of anything) in the heavens or in the earth, nor have they any share in either, nor there is for Him any helper among them.

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ ۖ جَنَّتَيْنِ عَنْ يَمِينٍ
وَشِمَالٍ ۚ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۚ بَلَدٌ
طَيِّبٌ وَرَبُّ غَفُورٌ ﴿١٥﴾

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِم سِيلَ الْعَرَمِ ۚ وَأَوْبَدْنَا
بِحَبَّتَيْهِمْ جَبَّتَيْنِ ذَوَاتِ أَكْحَلٍ ۚ خَضِرًا أَوَّسًا وَنَثِيرًا
مِنْ سِدْرٍ قَلِيلٍ ﴿١٦﴾

ذَٰلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا ۖ وَهَلْ يُجْزَى إِلَّا
الْكَافِرُ ﴿١٧﴾

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَرَكْنَا فِيهَا
قُرًى ظَاهِرَةً وَقَدَّرْنَا فِيهَا السَّيْرَ سِيرًا ظَاهِرًا
لِيَالِي وَيَا مَأْمُومِينَ ﴿١٨﴾

فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ
فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَقْنَاهُمْ كُلَّ مَسْرَجٍ ۚ إِنَّ
فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٩﴾

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا
فَرِيقًا مِنَ الْمُؤْمِنِينَ ﴿٢٠﴾

وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لَنَعْلَمَ مَنْ
يُؤْمِنُ بِالْآخِرَةِ ۚ وَهُمْ هُومَهَا فِي شَاكٍ وَرَبُّكَ
عَلَى كُلِّ شَيْءٍ حَفِيفٌ ﴿٢١﴾

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ
مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ
فِيهَا مِنْ شَرْكٍ ۚ وَمَا لَهُ مِنْكُمْ مِنْ ظَهِيرٍ ﴿٢٢﴾

23. And intercession with Him avails not except for the one for whom He permits. Until when fear is removed from their hearts, they will say: what is it that your Lord has said? They say: The Truth. And He is the most High, the Great.

24. Say (O Muhammad to them): Who provides you sustenance from the heavens and the earth? Say: Allah. Verily, either we or you are rightly guided or in error manifest.

25. Say: You shall not be asked about the sins we have committed, nor will we be asked of what you do.

26. Say: Our Lord will gather us all together, then He will judge between us with truth. And He is the all-knowing Judge.

27. Say: Show me those whom you have associated as partners to Him. Nay (they are not). But He is Allah (alone) Who is the Mighty, the Wise.

28. And We have not sent you (O Muhammad) except as a bringer of good news and a warner to all mankind, but most of the men do not know.

29. And they say: When this promise (of Resurrection) is going to be fulfilled, if you are truthful?

30. Say (O Muhammad): For you is the fixed promise of a Day which you cannot postpone for a moment nor can you prepone it.

31. And those who disbelieve say: We do not believe in this Quran nor in that which was before it (the Torah, the Gospel). But oh, you could only see when these wrong-doers will be made to stand before their Lord, how they will put the blame on one another; how those who were deemed weak (in the earth) would say to those who were proud: But for you we would certainly have been believers.

32. And those who were proud will say to those who were deemed weak: Did we keep you back from guidance when it had come to you? Nay, but you yourselves were guilty.

وَلَا تَنْفَعُ الشَّفَاعَةُ عِندَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ
إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا
الْحَقُّ ۚ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٣﴾

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ قُلْ اللَّهُ ۚ
إِنَّا أَوْيَاكُمْ لَعَلَّكُمْ هُدًىٰ أَوْ فِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾

قُلْ لَا أَسْأَلُكُمْ عَمَّا أَجْرَمْنَا وَلَا نَسْأَلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾

قُلْ يَجْمَعُ بَيْنَنَا رَبَّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَ
هُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٦﴾

قُلْ أَرُونِي الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ ۚ كَلَّا بَلْ هُوَ
اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا ۚ
لِّكِن أَكْثَر النَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٩﴾

قُلْ لَّكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً
وَلَا تَسْتَقْدِرُونَ ﴿٣٠﴾

وَقَالَ الَّذِينَ كَفَرُوا لَنُؤْمِنَ بِهَٰذَا الْقُرْآنِ وَلَا
بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْتُونَ
عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ لِّلْقَوْلِ
يَقُولُ الَّذِينَ اسْتَضَعُّوا الَّذِينَ اسْتَكْبَرُوا الْوَلَا
أَنْتُمْ لَكُمْ مُّؤْمِنِينَ ﴿٣١﴾

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعُّوا أَعَنْ صَدَدْنَاكُمْ
عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ ۚ بَلْ كُنْتُمْ مُّجْرِمِينَ ﴿٣٢﴾

33. And those who were weak would say to those who were proud. Nay, but it was your scheming night and day when you ordered us we should disbelieve in Allah and that we should set up rivals to Him. And they will conceal their regrets when they behold the doom. And We shall put yokes on the necks of those who disbelieved. Will they be requited aught save what they did?

34. And We did not send a warner to a town, but its well-to-do people said: Verily, we disbelieve in that with which you have been sent.

35. And they say: We are more (than you) in respect of wealth and children, and (therefore) we are not going to be punished.

36. Say: Verily, my Lord enlarges the sustenance for whom He wills and straitens it (for whom He wants). But most of the people do not know.

37. And it is neither your wealth nor your children which bring you nearer to Us, but he who believes and does good deeds (is nearer to Us). As for such, they will have two fold reward for what they did, and they will reside in high dwellings in peace.

38. And as for those who strive against Our revelations to frustrate them, they will be brought for punishment.

39. Say: My Lord enlarges the sustenance for whom He wills of His slaves, and narrows it (for whom He wants). And whatever you spend of anything (in Allah's cause), He replaces it. And He is the Best of the Sustainers.

Lesson-258 : Instructions to Muhammad

40. On the Day when He will gather them all together, He will say to the angels: Was it you that these people used to worship?

وَقَالَ الَّذِينَ اسْتَضَعُوا الَّذِينَ اسْتَكْبَرُوا بَلْ مَكَرُوا
الْكَيْلَ وَالْهَيْرَارُذُ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ
أَنْدَادًا وَأَسْرُوا الْتِدَامَةَ لِنَارِ وَالْعَذَابُ ط
جَعَلْنَا الْأَعْلَى فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ
يُخْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُهَا
إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَاذِبُونَ ﴿٣٤﴾
وَقَالُوا لَنْ نَكُنْ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ
بِمُعَذَّبِينَ ﴿٣٥﴾

قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ
فَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالْأَيْمَنِ تُفَرِّجُكُمْ عِنْدَنَا
زُلْفَى إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ
لَهُمْ جَزَاءُ الْوَسْعَةِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفِ
أُمْنُونَ ﴿٣٧﴾

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعْجِزِينَ أُولَئِكَ
فِي الْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾

قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ
يَقْدِرُ لَهُ مَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ
وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾

وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ
إِنَّا كُنَّا نَعْبُدُكُمْ ﴿٤٠﴾

41. They will say: Glory be to You. You are our Protector instead of them. Nay, but they used to worship the Jinn; most of them believed in them.

42. So this Day you have no power to profit or harm one another. And We shall say to those who did wrong: Taste the doom of the Fire which you used to deny.

43. And when Our clear verses are recited to them, they say: This (Muhammad) is naught else than a man who intends to turn you away from what your fathers used to worship. And they further say: This (Quran) is nothing but an invented lie. And those who disbelieve say of the truth when it came to them: It is nothing but a clear magic.

44. And We did not give them any Book which they read, nor We sent to them before you any warner.

45. And those before them denied. And these people have not attained one tenth of that which We bestowed on them of old, yet they denied My messengers. Then how terrible was My punishment (for them).

46. Say (O Muhammad): I exhort you to one thing only; that you stand up for Allah's sake, by two or singly, and then think: There is no madness in your companion. He is nothing but a warner to you in the face of a severe torment.

47. Say: Whatever reward I might have asked of you is yours. My reward is due from Allah only. And He is Witness over every thing.

48. Say: My Lord sends down the Truth. He is the Knower of the hidden things.

49. Say: The Truth has come, and Falsehood does not show itself nor will it return.

50. Say: If I err, I err only to my own loss, and if I am on guidance, it is because of that which my Lord reveals to me. He is Hearer, Ever Near.

قَالُوا سُبْحَانَكَ أَنْتَ وَلِيُّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ شُومُونَ ﴿٤١﴾

فَالْيَوْمَ لَا يَنْفَعُكَ بَعْضُكُمْ لِبَعْضٍ تَفْعَالًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿٤٢﴾

وَلَا أَشْتَلِ عَلَيْهِمْ أَیُّنَا بَیِّنَاتٍ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَنْ مَا كَانَ يَعْبُدُ آبَاؤُكُمْ وَقَالُوا مَا هَذَا إِلَّا فُكٌّ مُفْتَرًى وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَ هُوَ إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٤٣﴾

وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿٤٤﴾

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا يَتْلَوْنَ عَشَارَ ﴿٤٥﴾ مَا آتَيْنَاهُمْ كَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ ﴿٤٦﴾

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مثنًى وَفَرَادًى ثُمَّ تَتَفَكَّرُونَ مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿٤٧﴾ قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٤٨﴾

قُلْ إِنْ رَبِّي يَعْزِيفُ بِالْحَقِّ عِلَامَ الْغُيُوبِ ﴿٤٩﴾ قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِي الْبَاطِلُ وَمَا يُعِيدُ ﴿٥٠﴾ قُلْ إِنْ صَلَّيْتُ وَاسْتَأْصَلْتُ عَلَى نَفْسِي وَإِنْ هَدَيْتُ فَمَا يُؤْتِي إِلَىٰ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٥١﴾

51. If you could only see when they (the disbelievers) will be in a state of fear (and confusion) having no escape and they will be seized from a near place.

52. And they will say: We now believe in it (i.e. the teachings of the messenger). But how can they reach (faith) from a far off place.

53. Indeed they had disbelieved in it before. And they conjecture about the unseen from a distant place.

54. And a barrier will be set between them and that which they desire, as was done before with the people of their kind. Verily, they were in a grave doubt.

وَلَوْ تَرَىٰ إِذْ فُرُغُوا فَلَا قُوَّةَ وَاحِدٌ مِنْ مَّكَانٍ
قَرِيبٍ ۝٥١

وَقَالُوا آمَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاقُشُ مِنْ مَّكَانٍ
بَعِيدٍ ۝٥٢

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْدِرُونَ بِالْغَيْبِ
مِنْ مَّكَانٍ بَعِيدٍ ۝٥٣

وَجِئِلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ
بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ ۝٥٤

SURAH-35**AL-FATIR**

Surah Al – Fatir, “The originator” takes its name from verse 1. The Surah has also been called Al-Malaikah and this name is also based on verse 1 where description of angels has been given as having two, three, four wings. The Surah belongs to early Makkan period as it may have been revealed in 5th or 6th year of Prophet’s mission.

Its main subject, as usual, is to preach Tauhid and warn against shirk (polytheism). It deals with Allah’s unique power to create, maintain, and resurrect everything in the universe. The Surah discusses many subjects of which are: None can award or withhold favours and blessings besides Allah; Satan is enemy of Allah; for the disbelievers there is punishment while for the believers there are good rewards; honour is in the hands of Allah; everything is written in a Book (of decrees); Allah can rid of mankind and bring a new creation in their place; mankind is in need of Allah while Allah is not in need of anyone; if Allah was to punish the people for their wrongs, He would not have left any living being; evil plot surrounds the men who make it.

Lesson-259 : O mankind !

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Praise be to Allah, the Creator of the heavens and the earth, Who appoints the angels having two and three and four wings as (His) messengers. He increases in creation what He wants. Surely, Allah has power over all things.

2. Whatever of mercy Allah bestows on the people, none can withhold it; and that which He withholds, none can release it thereafter. He is the Mighty, the Wise.

3. O mankind! Remember Allah's favour on you. Is there any creator other than Allah Who provides you sustenance from the heaven and the earth? There is no God but He. Whither then are you turned?

4. And if they deny you (O Muhammad), so were the messengers denied before you. And to Allah return all matters.

5. O mankind! Surely, Allah's promise is true. So let not the life of the world deceive you, and let not the great deceiver (the Satan) deceive you about Allah.

6. Truly, the Satan is an enemy for you, so take him as an enemy. He only invites his party (to his way) so that they may become companions of the flaming Fire.

7. Those who disbelieve, for them there will be an awe-full doom. And those who believe and do good deeds, for them there will be forgiveness and a great reward.

آيَاتُهَا (۳۵) سُورَةُ فَاطِرٍ مَّكِتَبَةٍ رُّوْمَاتُهَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةَ رُسُلًا أُولَى أَجْنَحَةٍ مَثْنَى وَثُلَاثَ وَرُبْعٍ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهَا وَهُوَ الْعَزِيزُ الْحَكِيمُ

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ قَالُوا تَوْفُكُونَ

وَأِنْ يَكْذِبُواكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا لَقَدْ تَلَوْتُمُ بِاللَّهِ الْعُرُورُ

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخَذْهُ عَدُوًّا لِنَفْسِكُمْ إِنَّهُ كَانَ لِمَنْ هُوَ حَزْبًا لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ

كَبِيرٌ

8. Is he, the evil of whose deeds is made fair-seeming to him so that he deems it good (equal to him who is rightly guided)? Verily, Allah sends astray whom He wants, and He guides whom he wants. So let not your soul expire in sorrow for them. Surely, Allah is Knower of what they do.

9. And Allah is He Who sends the winds, and they raise a cloud; then We drive it to a dead land, and revive with it the earth after its death. Such will be the resurrection (of the dead).

10. Whoso desires honour should know that all honour belongs to Allah. To Him good words ascend, and the pious deeds He exalts. And those who plot bad deeds, they will have a terrible doom, and their plotting will perish.

11. Allah created you from dust, then from a drop of semen, then He made you pairs. And no female conceives or delivers without His knowledge. And no aged-man is granted long life nor is any portion cut off from his life but it is recorded in a Book. Verily, this is easy for Allah.

12. And the two seas are not alike; one is fresh sweet and pleasant to drink, and the other is saltish and bitter. And from them both you eat fresh meat, and derive the ornaments which you wear. And you see the ships sailing through them, that you may seek of His bounty, and that you may give thanks.

13. He makes the night to pass into the day and He makes the day to pass into the night. He has subjected the sun and the moon, each runs its course for an appointed term. Such is Allah your Lord, His is the Sovereignty. And those to whom you pray besides Him do not even own a thread on a date-stone.

أَفَنُزِّنُ لَهُ سُوءَ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنِ اللَّهُ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبُ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ٨
وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فَنُقْتَلُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأُحْيَيْنَاهُ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ كَذَٰلِكَ النُّشُورُ ٩

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَإِلَهُ الْعِزَّةَ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۚ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَٰئِكَ هُوَ يُبْزَوْرُ ١٠

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمِّرُ مِنْ شَيْءٍ وَلَا يَمُوتُ إِلَّا فِي كِتَابٍ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ١١

وَمَا يَسْتَوِي الْبَحْرَانِ ۚ هَٰذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَٰذَا مِلْحٌ أُجَاجٌ وَمِنْ تَحْتِهَا نَافُثَاتٌ خَمَاطٌ رِيًّا وَنَسْتَخْرِجُونَ حُلِيَّةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَاجِرَ لِيَبْتَغُوا مِنْ فَضْلِهِ ۚ وَلَعَلَّكُمْ تَشْكُرُونَ ١٢

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ ۚ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْعَرُ لِيَجْلِيَ تُسَبِّحُ ذِكْرُ اللَّهِ رَبِّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ١٣

14. If you pray to them, they hear not your prayer, and even if they could hear, they cannot answer you. And on the Day of Resurrection, they will deny your associating them with Allah. None can inform you like Him Who is very well Informed.

إِنْ تَدْعُهُمْ لَا يَسْمَعُوا دَعَاءَكَ وَكَوْضِعُوا أَسْمَاعَهُمْ
لَكَوْضِعُوا يَوْمَ الْقِيَامَةِ يَكْفُرُونَ بَشْرِكَ ۖ وَلَا يَتَّبِعُكَ
لَا يَحِيطُ بِشَيْءٍ ۝

Lesson-260 : None will bear another's burden

15. O mankind! You are needy and dependent on Allah, but Allah is Independent, the Owner of Praise.

يَا أَيُّهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ
الْغَنِيُّ الْحَمِيدُ ۝

16. If He wants, He can destroy you and bring about some new creation (in place of you).

إِنْ يَشَاءْ يُدْهِمَكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ۝

17. And this is not at all difficult for Allah.

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ۝

18. No bearer of burden will bear another's burden, and if one heavily laden calls another to bear his load, he will not lift anything of it even though he be near of kin. You (O Prophet) can warn only those who fear their Lord unseen and establish prayer. And he who purifies himself, he purifies himself only for his own benefit. And to Allah is the return.

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ
إِلَىٰ خِفْلَاهَا لَا يَحْمِلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ
إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَ
أَقَامُوا الصَّلَاةَ ۖ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ
وَالِلَّهِ الْمَصِيرُ ۝

19. The blind man is not equal with the seer.

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۝

20. Nor is darkness equal with the light.

وَلَا الظُّلُمَاتُ وَلَا النُّورُ ۝

21. Nor is shade equal with sun's heat.

وَلَا الظِّلُّ وَلَا الْحَرُورُ ۝

22. Nor are the living equal with the dead. Verily, Allah can make him hear whom He wants, but you cannot make those hear who are in the graves.

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۚ إِنَّ اللَّهَ يُسْمِعُ
مَنْ يَشَاءُ ۚ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ ۝

23. You are naught but a warner.

إِنْ أَنْتَ إِلَّا نَذِيرٌ ۝

24. Verily, We have sent you with Truth as bearer of good news and a warner, and there is not a nation but a warner has passed among them.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِنْ مِنْ أُمَّةٍ إِلَّا
خَلَا فِيهَا نَذِيرٌ ۝

25. And if they deny you, those before them had also denied. Their messengers came to them with clear signs and with scriptures and with a Book giving light.

وَلَنْ يَكْذِبَ بُولُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ
جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَبِالزُّبُرِ وَبِالْكِتَابِ الْمُنِيرِ ۝

26. Then I seized those who disbelieved, and behold, how terrible was My punishment (for their disbelief).

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ ۝

27. Have you not seen that Allah sends down water from the sky. Then We produce therewith fruits of various colours. And among the mountains there are streaks white and red of various shades, and some are jet black.

28. And of men and beasts and cattle, in like manner, are various colours. Only those of His slaves fear Allah who possess knowledge. Verily, Allah is Mighty, Forgiving.

29. Surely, those who recite the Book of Allah, and establish prayer and spend (in charity) out of what We have given them secretly and openly, they hope for a gain that will never perish.

30. That He may pay them their wages in full and give them more out of His grace. Verily, He is Forgiving, Appreciative (of good deeds).

Lesson-261 : The believers and disbelievers

31. What We have revealed to you (O Muhammad) of the Book is the Truth confirming that which was revealed before it. Surely, Allah is Aware, Seer of His slaves.

32. Then We gave the Book as inheritance to those of Our slaves whom We have chosen. But of them are some who wrong themselves and of them are some who follow a middle way, and of them are some who excel in good deeds by Allah's leave. This is indeed a great favour (of Allah).

33. Gardens of Eden (i.e. Paradise) wherein they will enter wearing bracelets of gold and pearls, and their dress therein will be of silk.

34. And they will say: Praise be to Allah Who has removed all grief from us. Certainly, our Lord is Forgiving, Appreciative.

35. Who has lodged us in Home of Eternity (Paradise) out of His grace; no toil touches us in it nor any weariness affects us.

الْمُرْتَبَاتِ اللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ
شَرَابًا مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ
وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ۝
وَمِنَ النَّاسِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ
كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ
اللَّهَ عَزِيزٌ غَفُورٌ ۝

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَ
أَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً
لَّنْ تَبُورَ ۝
لِيُؤْتِيَهُمُ اللَّهُ أَجْرَهُم بَيْنَ يَدَيْهِمْ مِنْ فَضْلِهِ إِنَّهُ
غَفُورٌ شَكُورٌ ۝

وَالَّذِينَ آمَنَّا بِالَّذِينَ آمَنَّا بِالْحَقِّ مُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ۝
ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا
فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ
سَابِقٌ بِالْخَيْرَاتِ إِذِ ابْتَدَى اللَّهُ ذَلِكَ هُوَ الْفَضْلُ
الْكَبِيرُ ۝

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ
مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ۝
وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ
رَبَّنَا لَغَفُورٌ شَكُورٌ ۝

الَّذِي أَحَلَّنَا دَارَ الْمَقَامَةِ مِنْ فَضْلِهِ لَآ يَسْتُنَا
فِيهَا نَصَبٌ وَلَا يَسْتُنَا فِيهَا لُغُوبٌ ۝

36. But as for those who disbelieve, for them will be the Fire of Hell. It will not have complete effect on them so that they could die, nor its torment will be lightened for them. Thus do We punish every disbeliever.

37. And they will cry for help therein, saying: Our Lord! Take us out, we will do righteous deeds contrary to those (evil deeds) which we used to do! (Allah will say): Did We not give you a long life, so that he who would receive admonition could receive it therein? And the warner also came to you. Now taste (the consequence of your deeds). For the wrong-doers, there is no helper.

38. Verily, Allah is the Knower of the unseen of the heavens and the earth. Surely, He is Knower of what is in the breasts.

39. He it is Who has made you viceroys in the earth. So whosoever disbelieves, on him is his disbelief. And the disbelief of the disbelievers does not increase for them anything except abhorrence in the sight of their Lord; neither their disbelief increases for the disbelievers anything except loss.

40. Say (O Muhammad, to them): Have you seen your associate-gods to whom you pray beside Allah? Show me what they created of the earth or have they any share in (the creation of) the heavens? Or have We given them a scripture so that they act on clear authority from it. Nay, the wrong-doers promise one another nothing but deception.

41. Verily, Allah withholds the heavens and the earth lest they slip out of their places; and if they were to slip, none can hold them back except Him. Verily, He is ever Forbearing, Forgiving.

42. And they used to swear by Allah their most binding oaths that if a warner came to them they would be better guided than any of the nations. But when a warner has come to them, it has not added in them anything except aversion.

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فِيمَوْنُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَفُورٍ ﴿٣٦﴾
وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٣٧﴾

إِنَّ اللَّهَ عَلِيمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمُ بِذَاتِ الصُّدُورِ ﴿٣٨﴾
هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا رِبًّا وَلَا يَمُتُّهُمْ إِلَّا مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٩﴾

قُلْ أَرَأَيْتُمْ شُرَكَاءَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ لِيُنزِلَ فِيهِمْ مَاءً بَرْدًا فَتَمْتَلِكُنَّ إِلَى بَنَاتِ مَثَلٍ مِنْكُمْ وَإِنْ يُعِيدُوا الظِّلْمُونَ بِعَصْمٍ بَعْضًا إِلَّا غُرُورًا ﴿٤٠﴾
إِنَّ اللَّهَ يُبْسِكُ السَّمَوَاتِ وَالْأَرْضِ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ جَلِيمًا غَفُورًا ﴿٤١﴾

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ الْأَحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾

43. They are averse showing arrogance in the land and plotting evil. But the evil plot encompasses only him who makes it. Can they then expect anything else than the treatment of the peoples of old? You will not find any change in Allah's way (of dealing with such people) nor you will find any alteration in Allah's way.

44. Have they not traveled in the earth and seen what was the end of those before them who were mightier than these in power? Allah is not such that anything in the heavens or in the earth can defeat (or frustrate) Him. Verily, He is All-Knower, All-Powerful.

45. And if Allah were to take the mankind to task for that which they earn, He would not have left any living creature on the surface of the earth. But He gives them respite till an appointed term, and when their appointed term comes then (they will know that) verily Allah is ever Seer of His slaves.

اَسْتَكْبَرُوا فِي الْاَرْضِ وَمَكُرَ السَّيِّئِ وَلَا يَحِيقُ الْكُفْرُ
السَّيِّئِ اِلَّا بِاهْلِهِ فَهَلْ يَنْظُرُونَ اِلَّا سُنَّتَ الْاَوَّلِينَ
فَلَنْ تَجِدَ لِسُنَّتِ اللّٰهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّتِ
اللّٰهِ تَحْوِيلًا ﴿٤٣﴾

اَوَلَوْ يَسِيرُوا فِي الْاَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا اَشَدَّ مِنْهُمْ قُوَّةً وَّمَا
كَانَ اللّٰهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمٰوٰتِ وَلَا فِي
الْاَرْضِ اِنَّهٗ كَانَ عَلِيْمًا قَدِيْرًا ﴿٤٤﴾

وَلَوْ يَوَازِيهِ اللّٰهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى
ظَهْرِهِمْ مِنْ دَآبَّةٍ وَلٰكِنْ يُؤَخِّرُهُمْ اِلَىٰ اَجَلٍ
مُّسَمًّى فَاِذَا جَآءَ اَجَلُهُمْ اِنَّ اللّٰهَ كَانَ بِعِبَادِهِ
بَصِيْرًا ﴿٤٥﴾

SURAH-36**YASIN**

This Surah, which belongs to the middle group of the Makkan revelations, derives its name from two letters of Arabic alphabet Ya Sin and they make its first verse. About the significance of these two letters Ya and Sin, opinions differ. Some authorities like Ibn Abbas hold them to signify Ya Insan (O man!), while some others hold that they are the title of Prophet Muhammad (PBUH). However, most of the scholars view these letters as belonging to the category of the mysterious letters which introduce a number of the Quranic Surahs.

According to some Traditions, the Surah has been called "the heart of the Quran" owing to the importance of its subject matter. The Prophet is reported to have enjoined upon his followers to recite this Surah over the persons who are dying and also in prayer for the dead. That is why this Surah is regarded with special reverence, and is recited in times of adversity, illness, on approach of death, and in ceremonies after death.

The central theme of the Surah is resurrection and God's judgement. These concepts have been explained with arguments. The concept of Tauhid has been proved by pointing out the signs of nature. The Surah opens with the announcement that Muhammad (PBUH) is one of the messengers of Allah, set on a straight path, and sent to warn those whose forefathers had not been warned. Then an example of the people of a town has been quoted (verses 13-29) who did not heed to the warnings of the messengers of Allah and were consequently made extinct. A scene of the Day of Doom, Resurrection, Allah's Judgement, reward for the good-doers, punishment for the wrong doer has been presented in verses 48-66.

The following Tradition of Prophet Muhammad (PBUH) highlights rewards of reciting this Surah. Anas reported that the Messenger of Allah said: There is certainly a heart for everything and the heart of the Quran is 'Ya, Sin' and whoso reads 'Ya, Sin,' Allah writes for him in exchange of its reading (the rewards of) the reading of the (whole) Quran ten times. (Tirmizi, Rare, Darimi.)

Lesson-262 : Muhammad, a messenger

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Yasin.
2. By the Quran, full of wisdom.
3. Surely, You (O Muhammad) are one of the messengers.
4. On a right path.
5. This Quran is a revelation from the Mighty, the Merciful.
6. That you may warn a people whose fathers were not warned, so they are heedless.
7. Indeed the word (of punishment) has proved true against most of them, so they do not believe.
8. Verily, We have put collars on their necks right up to their chins, so their heads are raised up.
9. And We have placed a barrier before them and a barrier behind them, and then We have covered them so they do not see.
10. It is the same to them whether you warn them or you do not warn them, they will not believe.
11. You can only warn him who follows the Reminder (the Quran) and fears the Beneficent without seeing Him. So give him good news of forgiveness and a rich reward.
12. Verily, it is We Who bring the dead to life, and We record all that they send before them and that they leave behind them. And all things We have recorded in clear register.

Lesson-263 : Story of messengers sent to a city

13. Describe to them as example the story of the people of a city (Antioch) when messengers came to them.

اٰیٰتُهَا (٣٦) سُورَةُ يُسٰ مَكِّيَّةٌ ۝
 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝
 یٰسٓ ۝
 وَ الْقُرْاٰنِ الْحَكِیْمِ ۝
 اِنَّكَ لَمِنَ الْمُرْسَلِیْنَ ۝
 عَلٰی صِرَاطٍ مُّسْتَقِیْمٍ ۝
 تَنْزِیْلَ الْعَزِیْزِ الرَّحِیْمِ ۝
 لِنُنْذِرَ قَوْمًا مَّا اُنْذِرَ اٰبَاؤُهُمْ فَهُمْ
 غٰفِلُوْنَ ۝
 لَقَدْ حَقَّ الْقَوْلُ عَلٰی اَكْثَرِهِمْ فَهُمْ لَا
 یُؤْمِنُوْنَ ۝
 اِنَّا جَعَلْنَا فِیْ اَعْنَاقِهِمْ اَغْلَالًا فَرٰی اِلٰی الْاَذْقَانِ
 فَهُمْ مُّقْمَحُوْنَ ۝
 وَجَعَلْنَا مِنْ بَیْنِ اَیْدِیْهِمْ سَدًّا وَّ مِنْ خَلْفِهِمْ
 سَدًّا اَنْ اَنْصِبْنَاهُمْ فَهُمْ لَا یُبْصِرُوْنَ ۝
 وَ سَوَّآءٌ عَلَیْهِمْ اَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا
 یُؤْمِنُوْنَ ۝
 اِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمٰنَ الْغَیْبَ
 فَبَشِّرْهُ بِغَفْرَةٍ وَّاَجْرٍ كَرِیْمٍ ۝
 اِنَّا نَحْنُ نُحْیِ الْمَوْتٰی وَنَكْتُبُ مَا قَدَّمُوْا وَاَتَّخَذُوْهُمْ
 وَكُلَّ شَیْءٍ اَحْصَيْنَاهُ فِیْ اِمَامٍ مُّبِیْنٍ ۝
 وَ اضْرِبْ لَهُمْ مَّثَلًا اَصْحَابَ الْقَرْیَةِ اِذْ جَاءَهَا
 الْمُرْسَلُوْنَ ۝

14. When We sent to them two messengers, but they denied both of them, so We strengthened them with a third, and they said: Verily, we have been sent to you.

15. They (the people) said: You are but men like us, and the Beneficent has not revealed any thing. You are only telling lies.

16. The messengers said: Our Lord knows that we have been indeed sent to you.

17. And our duty is only to convey the message plainly.

18. The people said: We take you evil omen. If you do not stop, we will certainly stone you and a painful torment will befall you from us.

19. They (the messengers) said: Your evil omens be with you! Is it (i.e. your allegation) because you are being admonished? Nay, but you are a nation of transgressors.

20. And there came a man running from a farthest part of the town who said: O my people! Follow these messengers.

21. Follow those who do not ask any reward from you, and who are rightly guided.

22. And why should I not worship Him Who has created me and unto Whom you shall be returned.

23. Shall I take other gods beside Him, whose intercession will be of no use to me if the Beneficent intends to harm me nor can they save me?

24. Then surely, I should be in manifest error.

25. Verily, I have believed in your Lord, so listen to me.

26. It was said (to him when he was killed by the disbelievers): Enter Paradise. He said: Would that my people knew.

27. How my Lord has forgiven me (my sins) and made me of the honoured ones!

اِذْ اَرْسَلْنَا اِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ
فَقَالُوا لَا اِنَّا اِلَيْكُمْ مُّرْسَلُونَ ﴿١٤﴾

قَالُوا مَا اَنْتُمْ اِلَّا بَشَرٌ مِّثْلُنَا وَمَا اَنْزَلَ الرَّحْمٰنُ
مِنْ شَيْءٍ اِنْ اَنْتُمْ اِلَّا كَاذِبُونَ ﴿١٥﴾

قَالُوا رَبَّنَا عَلِّمْنَا اِنَّا اِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾
وَمَا عَلَيْنَا اِلَّا الْبَلٰغُ الْمُبِينُ ﴿١٧﴾

قَالُوا اِنَّا نَطَّلِعُ اَنْتُمْ لِنَظَرٍ لِّمَنْ تَنْتَهُوْنَ اَلْزَجْرُكُمْ
وَلَيْسَ لَكُمْ مِّنْ اَعْدَابٍ اِلَيْهِمْ ﴿١٨﴾

قَالُوا طَآئِفَةٌ مِّنْكُمْ مَّعَكُمْ اٰیْنَ ذِكْرُكُمْ بَلْ اَنْتُمْ قَوْمٌ
مُّسْرِفُونَ ﴿١٩﴾

وَجَاءَ مِنْ اَقْصَا الْمَدْيَنَةِ رَجُلٌ یَّسْعٰی قَالَ یٰقَوْمِ
اتَّبِعُوا الْمُرْسَلِیْنَ ﴿٢٠﴾

اتَّبِعُوا مَنْ لَا یَسْئَلُكُمْ اَجْرًا وَهُمْ مُّهْتَدُونَ ﴿٢١﴾
وَمَا لِیْ لَا اَعْبُدُ الَّذِیْ فَطَرَنِیْ وَرَآلِیْ

تَرْجِعُونِ ﴿٢٢﴾
اَتَاَتَّخِذُ مِنْ دُونِہٖ اِلَہًا اِنْ یُّرِیدِ الرَّحْمٰنُ

بِضُرٍّ لَا تَخِیْ عَنِّیْ شَفَاعَتُہُمْ شَیْئًا وَّلَا
یُنْقِذُونِ ﴿٢٣﴾

اِنِّیْ اِذْ الْغَیِّ ضَلِیْلٌ مُّبِیْنٌ ﴿٢٤﴾

اِنِّیْ اٰمَنْتُ بِرَبِّکُمْ فَاَسْمِعُونِیْ ﴿٢٥﴾

فِیْلٍ اَدْخَلَ الْجَنَّةَ قَالَ یٰلَیْتَ قَوْمِیْ یَعْلَمُوْنَ ﴿٢٦﴾

بِمَا عَفَرْتُ لِیْ رَبِّیْ وَجَعَلَنِیْ مِنَ الْمُکْرَمِیْنَ ﴿٢٧﴾

28. And We did not send down against his people after him a host from heaven, nor do We ever send.

29. It was nothing but one shout, and behold, they were extinct.

30. Anguish for the bondmen! Whenever a messenger came to them, they did mock him.

31. Have they not seen how many generations We have destroyed before them which will never return to them?

32. But all without exception will be brought before Us (on the Day of Judgment).

Lesson-264 : Allah's Signs

33. A sign for them is the dead land. We revive it, and We produce from it grain which they eat.

34. And We have made therein gardens of date-palm and grapes, and We have caused springs to gush forth from it.

35. So that they may eat the fruits thereof. Their hands have not made it. Would they not then give thanks?

36. Glory be to Him Who has created pairs of all things, of that which the earth produces and of themselves, and of that which they know not.

37. And a sign for them is the night. We derive from it the day and, behold, they are in darkness.

38. And the sun runs on its course to its destination. That is the measuring of the Mighty, the All-Knowing.

39. And for the moon We have measured stages (or phases) till it returns like an old dried branch of date-palm.

وَمَا أَرْسَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾

إِنْ كَانَتْ إِلَّا الصَّيْحَةُ وَاحِدَةً فَإِذَا هُمْ خِلْدُونَ ﴿٢٩﴾

فَيُحْصَرُونَ عَلَى الْوَيْلِ وَمَا يُتْلٰى عَلَيْهِمْ مِنْ رُّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾

بَلْ وَإِنْ كُلُّ لُتَّا جَمِيعٍ لَدَيْنَا مُحْضَرُونَ ﴿٣٢﴾

وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَيَسْتَعْمِلُونَهُ يَأْكُلُونَهُ ﴿٣٣﴾

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجْرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾

سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾

وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾

40. It is not possible for the sun to overtake the moon nor can the night outstrip the day. They all float in their own orbits.

41. And a sign for them is that We made their offspring ride a laden ship.

42. And We have created for them things like it whereon they ride.

43. And if We wish, We can drown them. Then there will be no helper for them (or none to hear their cry), nor will they be saved.

44. Unless it be a mercy from Us and as enjoyment for a while.

45. And when it is said to them: Fear that which is before you and that which is behind you, so that you may receive mercy.

46. Never came to them a sign from the signs of their Lord, but they did turn away from it.

47. And when it is said to them: Spend out of that which Allah has provided you, those who disbelieve say to those who believe: Should we feed those whom Allah Himself would have fed if He wished. You are only in error manifest.

48. And they say: When this promise (regarding coming of the Day of Resurrection) will be fulfilled, if you are truthful?

49. They await but one Shout which will seize them while they are disputing.

50. Then they will not be able to make bequest nor they will be able to return to their families.

51. And the Trumpet will be blown and, behold, they will come out from their graves and hasten to their Lord.

52. They will be crying: Woe upon us! Who has raised us from our place of sleep? (It will be said): This is that which the Beneficent had promised and the messengers had spoken the truth.

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا

الَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

وَأَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَعَلْنَا دُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْهُونِ ﴿٤١﴾

وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾

وَلَوْ نَشَاءُ لَنُغْرِقَهُمْ فَلَا صِرَاطَ لَهُمْ وَلَا هُمْ

يُنْقَذُونَ ﴿٤٣﴾

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا

خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا

عَنْهَا مُعْرِضِينَ ﴿٤٦﴾

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ ۖ قَالَ

الَّذِينَ كَفَرُوا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ ۖ قَالُوا

لَا يَنْفِقُونَ ۚ قَالُوا إِنَّمَا يَنْفِقُونَ عَلَىٰ أَنْفُسِهِمْ ۚ لَا يَنْفِقُونَ

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٧﴾

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ

يَخِصِّمُونَ ﴿٤٨﴾

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٤٩﴾

وَنُفِخَ فِي الصُّورِ فَأَذَاهُمْ مِنَ الْأَلْجَادِ إِثْرًا إِلَىٰ رَبِّهِمْ

يَسْأَلُونَ ﴿٥٠﴾

قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِنْ مَرْقَدِنَا ۚ هَذَا مَا

وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥١﴾

53. It will be but a single Shout, and then they will all be brought together before Us.

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ
لَدَيْنَا مَحْضَرُونَ ﴿٥٣﴾

54. This Day no soul will suffer any injustice, and you will not be requited any thing except what you used to do.

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٤﴾

55. Verily, the residents of Paradise that Day will be busy in enjoyment.

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ
فَكْهُونٍ ﴿٥٥﴾

56. They and their spouses will be in pleasant shade reclining on thrones.

هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرَارِكِ
مُسْتَكُونٍ ﴿٥٦﴾

57. They will have therein all kinds of fruit and they will have whatever they ask for.

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَّا يَدَّعُونَ ﴿٥٧﴾

58. They will be greeted with 'peace', a word from the Merciful Lord.

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾

Lesson-265 : Criminals and Hell

59. O you criminals! You get apart today (from the pious).

وَأَمَّا تَزُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٥٩﴾

60. Did I not order you, O children of Adam, that you should not worship the Satan. Verily, he is your open enemy.

أَلَمْ أَعْهَدَ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا
الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٠﴾

61. And that you worship Me. This is the right path.

وَإِنِ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾

62. Yet he has led a great multitude of you astray. Have you then no sense?

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبَالًا كَثِيرًا أَفَلَمْ تَكُونُوا
تَعْقِلُونَ ﴿٦٢﴾

63. This is Hell which you were promised.

هَذِهِ جَهَنَّمُ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٦٣﴾

64. Now enter in it this Day because you disbelieved.

ادْخُلُوهَا الْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٦٤﴾

65. That Day We shall seal their mouths, and their hands will speak to Us and their feet will bear witness as to what they used to earn.

الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ
وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾

66. And if We had wished, We could have surely wiped out their eyes. Then they would struggle for the way, but how would they see?

وَلَوْ نَشَاءُ لَمَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ
فَأَنَّى يُبْصِرُونَ ﴿٦٦﴾

67. And had We willed, We could have certainly fixed them in their places. Then they would have no power to go forward or turn back.

68. He whom We grant long life, We reverse him in creation. Do they not then have sense?

69. And We have not taught him (Muhammad) poetry, nor is it proper for him. This is nothing else than a Reminder and a plain Quran.

70. That it may warn him who is alive and that the word (of punishment) may be justified against the disbelievers.

71. Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.

72. And We subjected them to them so that some of them they ride and some of them they eat.

73. And in these they have some other benefits and drinks (of various kinds). Do they not then give thanks?

74. And they have taken gods other than Allah in order that they might be helped.

75. But they (the false gods) have no power to help them, rather they (the worshippers) are to them a host presented (on the Day of Judgment).

76. So let not their talk grieve you (O Muhammad). Verily, We know what they hide and what they proclaim.

77. Does not the man see that We have created him from a drop of semen? Yet all of a sudden he stands forth as an open opponent.

78. And he starts coining for Us similitudes and forgets his creation. He says: Who will give life to bones when they have completely rotten away?

79. Say (O Muhammad): He will give life to them Who had created them for the first time. And He has knowledge of every creation.

وَلَوْ نَشَاءُ لَمَمَسَهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا
بَعْثًا مُّضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾

وَمَنْ نُّعِذْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾
وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ
وَقُرْآنٌ مُّبِينٌ ﴿٦٩﴾

لِيُنْذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنْ مِثْلِ مَا عَمِلَتْ أَيْدِيَنَا أَنْعَامًا
فَهُمْ لَهَا مَلَائِكَةٌ ﴿٧١﴾

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾
وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَّهُمْ
يُنْصَرُونَ ﴿٧٤﴾

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ
مُحْضَرُونَ ﴿٧٥﴾

فَلَا يَحْزُنُكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُبْرُونَ وَمَا
يَعْلَمُونَ ﴿٧٦﴾

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا
هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي
الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ
خَلْقٍ عَلِيمٌ ﴿٧٩﴾

80. It is He Who produces for you the fire out of green tree and, behold, you kindle from it.

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا
أَنْتُمْ مِّنْهُ تُوقِدُونَ ﴿٨٠﴾

81. Is not He Who created the heavens and the earth capable of creating the like of them? Why not? He is the All-Knowing Creator.

أَوَلَيْسَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِقَدِيْرٍ
عَلٰٓى اَنْ يَّخْلُقَ مِثْلَهُمْ بَلٰٓى وَهُوَ الْخَلّٰقُ الْعَلِيْمُ ﴿٨١﴾

82. Verily, His command, when He intends a thing, is that He says to it: "Be", and it is.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ
فَيَكُونُ ﴿٨٢﴾

83. So glory be to Him in Whose Hand is the Kingdom of all things, and to Him you shall be returned.

فَسُبْحٰنَ الَّذِي يَبْدِىْ مَلَكُوْتُ كُلِّ شَيْءٍ وَّإِلَيْهِ
تُرْجَعُوْنَ ﴿٨٣﴾

SURAH-37

AS-SAFFAT

This Surah derives its title from a word in its verse 1. It belongs to the middle group of the Makkan Surahs and may be early among them.

The reference in first three verses is to the angels as is made clear in verses 164-166. The main contents of this Surah are:

- Your God is One. He is Lord of the heavens and the earth and all that is between them (verses 4-5).
- Satans have been debarred from listening to the exalted assembly (of angels) and if anyone of them tries to snatch a news, there pursues him a piercing flame. According to a tradition, this happened at the time of the coming of the Prophet. (verses 7-10)
- Those who mock the portents of Allah and say how they will be raised to life when they are dead and have become dust and bones, they must know that resurrection of the dead and Day of Judgement are sure.
- Scenes from the Day of Judgement are presented showing dialogue between the followers and their beguilers, conversation between the residents of Paradise, etc.
- Description of Paradise and description of Hell are given.
- Brief story of Noah is told. (verses 75-82)
- Lengthy story of Abraham (verses 83-113) describes how he argued with his idolater nation, how he broke their idols and how he escaped punishment of burning awarded to him by his people. Verses 101-108 show sacrifice by him of his son Ismael.
- Brief stories of Moses, Aaron, Ilyas, and Lot are given (verses 114-136).
- Story of Jonah in a little detail is related (verses 139-148).
- All the above stories of the Prophets related with the purpose to persuade the Makkan pagans to believe in Muhammad (PBUH), otherwise they would meet the same fate which the previous nations had met who rejected the message of their Prophets.
- In the last few verses, the disbelievers are plainly warned that the Prophet and his followers would be victorious against them in their very courtyards.

Lesson-266 : Lord is One

In the name of Allah, the Most Beneficent, the Most Merciful.

1. I swear by those (angels) ranged in ranks.
2. And those who drive away (the demons) with reproof.
3. And those who read the reminder.
4. Lo, your God is surely One.
5. The Lord of the heavens and the earth and all that is between them, and Lord of the Easts (the places of sun's risings)
6. Verily, We have adorned the near (or the worldly) heaven with the adornment of stars.
7. And have guarded it against every rebellious devil.
8. They cannot listen to (the talk of) exalted assembly of angels as they are pelted from every side.
9. Outcast, and for them is perpetual torment.
10. Except such who snatches (some information) by stealing, and there pursues him a piercing flame.
11. Then ask them (O Muhammad): Are they difficult in creation or those (like heavens, earth, sun, moon, stars, etc.) whom We have created? Verily, We have created them of a sticky clay.
12. Nay, you (O Muhammad) wonder while they ridicule.
13. And when they are reminded, they do not heed.
14. And when they see a sign, they mock at it.
15. And they say: This is nothing but a clear magic.
16. When we are dead and we become dust and bones, will we then be raised to life again?
17. And also our forefathers?
18. Say (O Muhammad): Yes: and you will be then humiliated.

أَيُّهَا الشَّاهِدُ (٣٧) سُبْحَانَكَ إِلَهِي كَيْتَرُ دُعَائِي
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِالْصُّفَّتِ صَفًّا ١
فَالزَّجَرِ زَجْرًا ٢
فَالثَّلِيثِ ذِكْرًا ٣
إِنَّ إِلَهَكُمْ لَوَاحِدٌ ٤
رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ
الْمَشَارِقِ ٥
إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ ٦
وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ ٧
لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذَّفُونَ مِنْ
كُلِّ جَانِبٍ ٨
دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ٩
إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شَهَابٌ
تَأْقِبٌ ١٠
فَأَسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا
خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ ١١
بَلْ عَجِبْتَ وَيَسْخَرُونَ ١٢
وَإِذَا دُكِّرُوا لَا يَذْكُرُونَ ١٣
وَإِذَا رَأَوْا آيَةً يَسْتَسْخَرُونَ ١٤
وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُبِينٌ ١٥
وَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنْنا لَمَبْعُوثُونَ ١٦
أَوْ أَبَاؤُنَا أَلْوَلُونَ ١٧
قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ١٨

19. There will be just one Shout and, behold, they will be staring.

20. And they will say: Woe for us! This is the Day of Recompense.

21. It will be said: This is the Day of Judgment which you used to deny.

22. (The angels will be commanded): Gather all the wrong doers with their companions and those whom they used to worship.

23. Instead of Allah. Then lead them to the path of Hell.

24. But stop them, for they must be questioned.

25. What has happened to you that you are not helping each other?

26. Nay, but that Day they shall surrender completely.

27. And some of them will turn to others questioning one another.

28. They will say: Verily, it was you who used to come to us from the right hand (to force us to disbelief).

29. They will reply: Nay you yourselves were not believers.

30. We had no authority over you, but you yourselves were rebellious people.

31. So the Word of our Lord has been justified against us. Verily, we are about to taste the doom.

32. We led you astray as we ourselves were astray.

33. Therefore, that Day, they will be sharers in the doom.

34. This is how We deal with the guilty.

35. Verily, when it was said to them: There is no God save Allah, they used to be arrogant.

36. And they say: Shall we forsake our gods for a mad poet.

37. Nay, but he has brought the Truth, and he has confirmed the messengers (who were sent before him).

38. Surely, now you are going to taste the painful doom.

فَأَتَمَّاهِ زَجْرَةً وَاحِدَةً فَإِذَا هُمْ يَنْظُرُونَ ١٩

وَقَالُوا يَوَيْلَنَا هَذَا يَوْمُ الدِّينِ ٢٠

يَوْمَ هَذَا الْيَوْمِ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ٢١

أَحْشُرُوا الَّذِينَ ظَلَمْتُمْ وَأَزِدْوا جَهَنَّمَ مَا كَانُوا

يَعْبُدُونَ ٢٢

بَدَلًا مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ٢٣

وَقِفُّهُمْ إِنَّهُمْ مَسْئُولُونَ ٢٤

مَا لَكُمْ لَا تَنْصَرُونَ ٢٥

بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ ٢٦

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ٢٧

قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ٢٨

قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ٢٩

وَمَا كَانْ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا طَافِينَ ٣٠

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّ آلَ الدِّينِ لَمَنْ ٣١

فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ ٣٢

فَأَنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ٣٣

إِنَّا كَذَّبْنَاكَ بِأَلْمُجْرِمِينَ ٣٤

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ ٣٥

يَسْتَكْبِرُونَ ٣٦

وَيَقُولُونَ إِنَّا لَنَرُكَوَّ الْهَيْئَةَ الشَّاعِرِ مَجْنُونٍ ٣٧

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ٣٨

إِنَّكُمْ لَذَائِقُوا الْعَذَابِ الْأَلِيمِ ٣٩

39. You are requited nothing except what you used to do.

Lesson-267 : Inmates of Paradise

40. Save the faithful slaves of Allah.

41. For them there is a known provision.

42. Fruits. And they will be honoured.

43. In the Paradise of Delight.

44. On couches facing one another.

45. Cup filled from a fountain of pure wine will be circulated for them.

46. White, delicious for the drinkers.

47. In it there is no headache (or disease) nor they will become drunk (intoxicated).

48. And with them will be virgins of modest gaze and beautiful eyes.

49. Delicate and pure as if they were hidden eggs.

50. Then some of them will be turning their faces to others asking questions.

51. A speaker from among them will say: Verily, I had a companion.

52. Who used to say: Are you really of those who affirm.

53. That when we die and we become dust and bones, shall we be (raised up and) brought to judgment?

54. He (the speaker) will say: Would you look down (to see him)?

55. Then he himself would look and see him in the depth of Hell.

56. He will say: By Allah! You had almost ruined me.

57. Had it not been for the favour of my Lord, I too had been one of those brought forth (for doom).

58. Are we then not to die.

59. Except our former death? And are we not to be punished?

وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٩﴾

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾

أُولَٰئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾

فَوَاكِهٌ وَهُمْ مُكْرَمُونَ ﴿٤٢﴾

فِي جَنَّاتٍ النَّعِيمِ ﴿٤٣﴾

عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴿٤٤﴾

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِينٍ ﴿٤٥﴾

بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٤٦﴾

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ﴿٤٧﴾

وَعِنْدَهُمْ قَصْرٌ مِّنَ الظَّرْفِ عَيْنٌ ﴿٤٨﴾

كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾

قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾

يَقُولُ أَتَيْتَكَ لِيَنِ الْمُصَدِّقِينَ ﴿٥٢﴾

ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنَّا

لَمَدِينُونَ ﴿٥٣﴾

قَالَ هَلْ أَنْتُمْ مُّطْلَعُونَ ﴿٥٤﴾

فَأَظْلَعَ قَرَاهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾

قَالَ تَاللَّهِ إِن كِدْتُ لَتُزَوِّجَنِي ﴿٥٦﴾

وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُخْضَرِّينَ ﴿٥٧﴾

أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾

إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾

60. Truly, this is the supreme triumph.
61. For the like of this, let the workers work.
62. Is this better entertainment or the tree of Zaqqum?
63. Truly, We have made it a trial for the wrongdoers.
64. Verily, it is a tree that grows in the bottom of Hell-Fire.
65. Its fruit bunches are like the heads of devils.
66. So they verily shall eat thereof and they shall fill their bellies therewith.
67. Then upon (eating) it, they will be given a drink of boiling water.
68. And afterward, their return will be surely to the fire of Hell.
69. Verily, they found their fathers astray.
70. So they made haste to follow their footsteps.
71. And indeed most of the earlier people went astray before them.
72. And indeed We sent among them warners.
73. Then see what was the end of those who were warned.
74. Except the faithful slaves of Allah.
75. And indeed Noah prayed to Us, and We are the Best of those who answer (the prayer).
76. And We saved him and his family from the great distress.
77. And We made his progeny the survivors.
78. And We left for him good remembrance in the later generations.
79. Peace be on Noah among the peoples of the World.
80. Thus do We reward the good.
81. Verily, he was one of Our believing slaves.
82. Then We drowned the others.

إِنَّ هَذَا الْقَوْمَ الْعَظِيمُ ۝
 لِيَسْئَلِ هَذَا أَفَلْيَعْمَلِ الْعَمَلُونَ ۝
 أَذَلِكَ خَيْرٌ نُزُلًا أَمْ سَجَرَةُ الزَّقُّومِ ۝
 إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ۝
 إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ۝
 طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ۝
 فَأَنَّهُمْ لَا يَأْكُلُونَ مِنْهَا فَأَمَّا السُّؤْمُورُ ۝
 ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ۝
 ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ۝
 إِنَّهُمْ أَقْبَوُا أَبَاءَهُمْ فَضَالِّينَ ۝
 فَهُمْ عَلَىٰ أَسْرِهِمْ يُهْرَعُونَ ۝
 وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ۝
 وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُّنْذِرِينَ ۝
 فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ۝
 إِلَّا لِعِبَادِ اللَّهِ الْمُخْلَصِينَ ۝
 وَلَقَدْ نَادَيْنَا نُوْحًا فَلَنِعْمَ الْمُجِيبُونَ ۝
 وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ۝
 وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ۝
 وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ۝
 سَلَامٌ عَلَىٰ نُوحٍ فِي الْعَالَمِينَ ۝
 إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۝
 إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۝
 ثُمَّ أَغْرَقْنَا الْآخَرِينَ ۝

Lesson-268 : Abraham offers his son for sacrifice

83. Verily, of those who followed him (Noah) was Abraham.

84. When he came to his Lord with a whole heart.

85. When he asked his father and his people: What is that which you worship?

86. Is it falsehood that you seek as gods besides Allah?

87. What do you think about the Lord of the Worlds?

88. Then he cast a glance at the stars.

89. And said: Perhaps I am feeling sick.

90. So they turned their backs and left him.

91. Then he turned to their gods and said: Why don't you eat?

92. What happened to you that you do not speak?

93. Then he fell upon them, striking with his right hand.

94. And they (the people) came towards him, hastening.

95. He said: Why do you worship that which you yourselves carve?

96. When Allah has created you and that which you make.

97. They said: Build for him a building (i.e. furnace) and throw him into the blazing fire.

98. So they designed a plot against him, but We made them the meanest (or the lowest) ones.

99. And he said: Verily, I am going to my Lord Who will surely guide me.

100. O my Lord! Grant me a righteous child.

101. So We gave him the good news of a forbearing son.

102. And when he (his son Ismael) reached the age to walk (or work) with him, Abraham said to him: O my son! I have seen in a dream that I am sacrificing you. So look what is your view? He

وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ ۝

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ۝

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ۝

أَفِغْنَاكُمُ اللَّهُ دُونَ اللَّهِ تُرِيدُونَ ۝

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ۝

فَنَظَرَ نَظْرَةً فِي النُّجُومِ ۝

فَقَالَ إِنِّي سَقِيمٌ ۝

فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ۝

فَرَاغَ إِلَى آلِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ۝

مَا لَكُمْ لَا تَنْطَلِقُونَ ۝

فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ۝

فَأَقْبَلُوا إِلَيْهِ يَزْفَرُونَ ۝

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ۝

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ۝

قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْفُوهُ فِي الْجَحِيمِ ۝

فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ۝

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ۝

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ۝

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ۝

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئُ إِنِّي آمَرُ فِي

الْمَنَامِ إِنِّي أَدَّبُكَ فَانْظُرْ مَاذَا تَرَىٰ ۝ قَالَ

(Ismael) said: O my father! Do as you are commanded. You will find me, if Allah wills, of the patient.

103. Then, when they had both submitted (to Allah's command), and Abraham had flung him (his son) down upon his forehead (for slaughtering).

104. We called to him: O Abraham!

105. You have indeed fulfilled the vision. Thus do We reward the good.

106. Lo! That was indeed a clear test.

107. And We ransomed him (his son) with a great sacrifice.

108. And We left for him good remembrance in the later generations.

109. Peace be on Abraham.

110. Thus do We reward the good.

111. Lo! He was one of Our believing slaves.

112. And We gave him good news of Isaac, a prophet of the righteous.

113. And We blessed him and Isaac. And of their progeny are some who are good-doers, and some who clearly wrong themselves.

114. And We verily bestowed Our favour on Moses and Aaron.

115. And saved them and their people from the great distress.

116. And helped them, so they were victorious.

117. And We gave them the clear Scripture.

118. And guided them to the right path.

119. And We left for them good remembrance in the later generations.

120. Peace be on Moses and Aaron.

121. Thus do We reward the good.

122. Lo! They were of Our believing slaves.

يَا بَتِّ افْعَلْ مَا تُؤْمُرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ

الصَّابِرِينَ ﴿٣٧﴾

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿٣٨﴾

وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ﴿٣٩﴾

قَدْ صَدَّقْتَ الرُّيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٠﴾

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿٤١﴾

وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿٤٢﴾

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٤٣﴾

سَلَامٌ عَلَى إِبْرَاهِيمَ ﴿٤٤﴾

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٥﴾

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٤٦﴾

وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ ﴿٤٧﴾

وَبَارَكْنَا عَلَيْهِ وَعَلَى إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ

وَبَعْضٌ لَمُتَعِسٌ مِثْلُ قَوْمِ آلِ كَارَانَ ﴿٤٨﴾

وَلَقَدْ مَتَنَّا عَلَى مُوسَى وَهَارُونَ ﴿٤٩﴾

وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿٥٠﴾

وَنَصَرْنَاهُمْ فَمَا نَوَّاهُمُ الْغُلَبِينَ ﴿٥١﴾

وَأَتَيْنَاهُمَا الْكِتَابَ الْمُسْتَقِيمَ ﴿٥٢﴾

وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥٣﴾

وَتَرَكْنَا عَلَيْهِمَا فِي الْآخِرِينَ ﴿٥٤﴾

سَلَامٌ عَلَى مُوسَى وَهَارُونَ ﴿٥٥﴾

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٥٦﴾

لَهُمَا مِنْ عَمَلِنَا الْمُؤْمِنِينَ ﴿٥٧﴾

123. And surely, Elias was one of the messengers.
 124. When he said to his people: Will you not fear Allah?
 125. Will you call upon Baal and forsake the Best of Creators.
 126. Allah, your Lord and Lord of your forefathers.
 127. But they denied him, so they would certainly be produced for punishment.
 128. Except the faithful slaves of Allah.
 129. And We left for him good report in the later generations.
 130. Peace be on Elias!
 131. Lo! Thus do We reward the good.
 132. Verily, he was one of Our believing slaves.

Lesson-269 : Lot, Jonah

133. And verily, Lot was surely one of the messengers.
 134. When We saved him and all members of his family.
 135. Except an old woman (his wife) who was among those who stayed behind.
 136. Then We destroyed the others.
 137. And you verily pass by (the ruined towns of) them by morning.
 138. And by night. Have you then no sense?
 139. And verily, Jonah was certainly one of the messengers.
 140. When he fled into the laden ship.
 141. And then drew lots, and he was of those who lost.
 142. Then a fish swallowed him while he was blameworthy.
 143. And if he had not been of those who glorify Allah.
 144. He would have certainly tarried (or stayed) in its belly till the Day (of Resurrection) when the people would be raised.
 145. Then We cast him on a desolate shore while he was sick.

وَلَانَ الْيَاسَ لِمَنِ الْمُرْسَلِينَ ط
 إِذْ قَالَ لِقَوْمِهِ آلَتَقْتُون ۝

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ۝
 اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ۝
 فَكَذَّبُوهُ فَأَنَّهُمْ مُحْضَرُونَ ۝
 إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۝
 وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ۝
 سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ۝
 إِنَّا كَذَّبُكَ نَجْزِي الْمُحْسِنِينَ ۝
 إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۝

وَلَانَ لُوطَ الْيَمَنِ الْمُرْسَلِينَ ط
 إِذْ نَحَيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ۝
 إِلَّا عَجُوزًا فِي الْغَدِيرِينَ ۝
 ثُمَّ دَمَرْنَا الْآخَرِينَ ۝

وَإِنكُمْ لَتَمَرُّونَ عَلَيْهِمْ مُصْبِحِينَ ۝
 وَبِالْأَيْلِ أَفَلَا تَعْقِلُونَ ۝
 وَإِنَّ يُونُسَ لِمَنِ الْمُرْسَلِينَ ۝
 إِذْ أَبَقَ إِلَى الْفُلِكِ الشَّحُونِ ۝

فَمَا هُوَ فَكَانَ مِنَ الْمُدْحَضِينَ ۝
 فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ۝
 فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ۝
 لَلِئَلَّيْكَ فِي بَطْنِهِ إِلَىٰ يَوْمِ يُبْعَثُونَ ۝
 فَبَدَّنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ۝

146. And We caused a gourd plant to grow over him.
147. And We sent him to a hundred thousand people or more.
148. And they believed, so We gave them to enjoy life for a while.
149. Now ask them (O Muhammad): Has your Lord daughters while they have sons?
150. Or We created the angels females while they were witness?
151. Behold! It is of their falsehood that they say.
152. Allah has (begotten) children. Verily, they are liars.
153. Has He chosen daughters rather than sons?
154. What is the matter with you? How do you judge?
155. Will you not then reflect?
156. Or have you a clear warrant?
157. So produce your book (or warrant) if you are truthful.
158. And they have invented kinship between Him and the Jinn, while the jinn know that they will be brought before (Him).
159. Glorified be Allah from that which they attribute.
160. Except faithful slaves of Allah.
161. Then you and that which you worship.
162. You cannot excite any one against Him.
163. Except him who is (destined) to burn in Hell.
164. There is not one of us (say the angels) but has his known place.
165. And verily, we stand in rows (for service of Allah).
166. And verily, we are surely ones who hymn His praise.
167. And indeed they (the disbelievers) used to say.
168. If we had received a Reminder (Scripture) as the previous people had received.

وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِطِينَ ﴿١٤٦﴾
وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾
فَأَمَّنُوا وَاتَّبَعَتْهُمْ إِلَى حَيْثُ ﴿١٤٨﴾
فَأَسْتَفْتِيهِمْ إِيْرَاكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ ﴿١٤٩﴾
أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ ﴿١٥٠﴾
أَلَا إِنَّهُمْ مِّنْ أَفْكَهٍ لِّقَوْلٍ ﴿١٥١﴾
وَلَدَ اللَّهُ ۖ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾
أَصْطَغَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾
مَا لَكُمْ فَكَيْفَ تَحْكُمُونَ ﴿١٥٤﴾
أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾
أَمْ لَكُمْ سُلْطٰنٌ مُّبِينٌ ﴿١٥٦﴾
فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صٰدِقِينَ ﴿١٥٧﴾
وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسْبًا وَلَقَدْ عَلِمَتْ
الْجَنَّةُ إِنَّهُمْ لَنُحْضَرُونَ ﴿١٥٨﴾
سُبْحٰنَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٥٩﴾
إِلَّا عِبَادَ اللَّهِ الْمَخْلُصِينَ ﴿١٦٠﴾
فَأَنكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾
مَا أَنتُمْ عَلَيْهِ بِفَتَنِينَ ﴿١٦٢﴾
إِلَّا مَن هُوَ صَالِ الْجَحِيمِ ﴿١٦٣﴾
وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾
وَإِنَّا لَنَحْنُ الصّٰفُّونَ ﴿١٦٥﴾
وَإِنَّا لَنَحْنُ السَّيِّحُونَ ﴿١٦٦﴾
وَلٰن كَاٰنُوْا لَيَقُولُنَّ ﴿١٦٧﴾
لَوْ اَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْاَوَّلِينَ ﴿١٦٨﴾

169. We certainly would have been the faithful slaves of Allah.

170. But (now that the Quran has come) they disbelieve therein, so they will soon come to know (the consequence of it).

171. And Verily, Our word (or promise) has already gone forth regarding Our slaves sent as messengers.

172. That they would be certainly helped.

173. And that Our hosts, they would surely be the victors.

174. So turn away from them (O Muhammad) for a while.

175. And watch them as they shall soon see (the punishment).

176. Do they seek to hurry on Our punishment.

177. But when it will descend into the courtyard of them, terrible will be the morning for those who have been warned.

178. And turn away from them (O Muhammad) for a while.

179. And watch as they shall soon see (the consequences).

180. Glorified be your Lord, the Lord of Honour (and Power), from that which they attribute (to Him).

181. And peace be to the messengers who were sent (to warn).

182. And praise be to Allah, the Lord of the Worlds!

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾

فَكْفُرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٧٢﴾

وَلَإِنْ جُنَدْنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾

قَتُولَ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾

وَأَبْصُرُهُمْ فَسَوْفَ يُبْصَرُونَ ﴿١٧٥﴾

أَفِيعَذَا إِنَّا يَسْتَعْجِلُونَ ﴿١٧٦﴾

فَإِذَا أَنْزَلْ سَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ﴿١٧٧﴾

وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾

وَأَبْصُرُهُمْ فَسَوْفَ يُبْصَرُونَ ﴿١٧٩﴾

سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾

وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾

وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

SURAH-38**SAD**

This Surah takes its title from letter "Sad" of Arabic alphabet which introduces first verse. It was revealed in the fourth or in the beginning of the fifth year of Prophet's mission and it is generally placed in the middle group of the Makkan Surahs.

According to a Tradition, when Abu Talib fell ill, a delegation of some big leaders of Quraish came to him with the request to solve dispute between them and Muhammad (PBUH) , saying: "Let your nephew leave us to our religion and we will leave him to his religion. He may worship whomsoever he may please, we shall not stand in his way. But he should not condemn our gods and should not try to force us to give them up". When Abu Talib asked the Prophet what was his view, he said: "I shall request them to agree to accept only "La ilaha ill-Allah" and this sentence will enable them to conquer the whole of Arabia and the other world would also submit to them." At this they got up angry and left the place. It is to this incident that the verses 1-10 refer. In these verses it has been stated that the pagans are bent upon denying the truth due to their arrogance, jealousy and insistence on following the wrong way of their forefathers. These polytheists do not like to believe in One God as it appears strange to them. Moreover, they are not prepared to accept why the book of Allah has been revealed to you and not to any one of them. They are following the wrong path of the previous nations who rejected their messengers and consequently were punished by Allah.

In verses 17-40 the stories of Prophet David and Prophet Solomon have been described to point out that both these Prophets and servants of Allah were given kingdom, wealth and wisdom. Allah tested them and they realized and turned towards Him. So they were blessed with Allah's favours. Prophet Job (verses 41-44) was also tried by Allah with hardships and calamities. He showed patience and steadfastness and so Allah blessed him with children and wealth.

In the end of the Surah, the story of Adam and Satan (in verses 71-85) has been related to show that Satan refused to obey God and instead of repenting and asking forgiveness he insisted on his wrongdoing. So God cursed him and declared him outcast for ever.

All the above stories alongwith statements regarding the reward and punishment for deeds in the Hereafter are lessons for those who take heed.

Lesson-270 : Muhammad, David

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Sad. By the Quran which is full of admonition.
2. Nay, but those who disbelieve are in arrogance and opposition.
3. How many generations have We destroyed before them, and they cried out (for forgiveness) but that was not the time for escape.
4. And they wonder that a warner from among themselves has come to them, and the disbelievers say: This is a magician, liar.
5. Has he made one God in place of many gods? Lo! That is an astonishing thing.
6. And the chiefs among them left, saying: Go, and remain steadfast in (the service of) your gods. Verily, this is a thing designed.
7. We have not heard this thing in the later religion. This is nothing but a fabrication.
8. Has the Reminder (i.e. the Book) been revealed to him (alone) from among us? Nay, but they are in doubt of My reminder, for they have not yet tasted My doom.
9. Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Bestower?
10. Or do they have the sovereignty of the heavens and the earth and all that is between them? If so, then let them ascend (to heavens) by ropes.
11. They (in fact) will be a defeated host here like other factions of the old.
12. Before them the people of Noah and Aad denied (their messengers) and so did Pharaoh, the man of stakes,

لَيَأْتِيَنَّهَا (٣٨) سُورَةُ صِرَافِكُمْ هِيَ كُذِّبَتْهَا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ص وَالْقُرْآنِ ذِي الذِّكْرِ
 بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ
 كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَُوا وَلَوْ لَا
 حَيٌّ مِنْ مَنَاصٍ
 وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ
 الْكَافِرُونَ هَذَا سِحْرٌ كَذَّابٍ
 أَجَعَلَ الْإِلَهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ
 عُجَابٌ
 وَأَنْطَلَقَ الْمَلَكُ مِنْهُمْ أَنْ امْشُوا وَاصْبِرُوا عَلَى
 آلِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ
 مَا سِيعْتَابُهَا فِي الْبَلَّةِ الْآخِرَةِ إِنَّ هَذَا إِلَّا
 اخْتِلَافٌ
 أُنْزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ
 مِنْ ذِكْرِي بَلْ لَمَّا يَدُورُوا عَذَابٍ
 أُمِرُوا عَنْهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ
 الْوَهَّابِ
 أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
 فَلْيُرَوْا فِي الْأَسْبَابِ
 جُنُودًا مِثْلِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ
 كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادُ وَفِرْعَوْنُ
 ذُو الْأَوْتَارِ

13. And Thamud, and people of Lot, and the people of Aiykah (Midian); these were the factions.

14. They all denied the messengers, therefore My torment was justified.

15. And these people also wait for a single Shout; there will be no second thereto.

16. They say: Our Lord! Hasten on for us our share (in the punishment) before the Day of Reckoning.

17. Have patience (O Muhammad) at what they say, and remember Our slave David, man of power. Verily, he was ever turning (to Us) in repentance.

18. Verily, We had made the mountains to hymn the praises (of Allah) with him at evening and the sunrise.

19. And so did the birds assembled. They all turned to Him.

20. And We made his kingdom strong and gave him wisdom and decisive speech.

21. And has the story of the litigants reached you when they entered into his chamber after climbing over the wall.

22. When they entered in upon David, he was terrified of them. They said: Be not afraid. We are two litigants, one of whom has done wrong to the other. So judge rightly between us and be not unjust, and show us the straight path.

23. Verily, this is my brother, he has ninety nine ewes while I have only one ewe. He says: "Hand it over to me," and he has overpowered me in speech.

وَتَسُوْدُ وَقَوْمُ لُوطٍ وَاصْحَابُ نِيْلَٰكٍ اُولٰٓئِكَ

الْاَحْزَابُ ﴿١٣﴾

يٰۤاَيُّهَا الَّذِيْنَ كَفَرُوْا اِلَّا كَذٰبَ الرُّسُلِ فَحَقَّ عِقَابِ ۙ

وَمَا يَنْظُرُوْهُمُ اِلَّا الصَّيْحَةُ وَاٰجِدَةٌ مَّا لَهَا مِنْ

قَوٰى ﴿١٤﴾

وَقَالُوْا رَبَّنَا عَجِّلْ لَّنَا قِطْعًاۤ اٰتٍۭ قَبْلَ يَوْمِ الْحِسَابِ ﴿١٥﴾

اصْبِرْ عَلٰٓى مَا يَقُوْلُوْنَ وَاذْكُرْ عَبْدَنَا دَاوُدَ

ذَا الْاٰيِدِۙ اِنَّهٗٓ اَوَابٌ ﴿١٦﴾

اِنَّا سَخَرْنَا الْجِبَالَ مَعَهٗ يُسَبِّحْنَ بِالْعِثِّى ۙ

اِلَّا شَرٰقِ ﴿١٧﴾

وَالطَّيْرَ مَحْشُوْرَةًۭ كُلٌّ لَّهٗٓ اَوَابٌ ﴿١٨﴾

وَشَدَدْنَا مُلْكَهٗٓ وَاٰتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ

الْخِطَابِ ﴿١٩﴾

ۙ وَهَلْ اٰتٰكَ نَبُوْٓا۟ الْخَصَمِۙ اِذْ تَسُوْرُوْا الْيَحْرَابَ ﴿٢٠﴾

اِذْ دَخَلُوْا عَلٰٓى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوْا لَا تَخَفْ

خَصَمٰۤىنِۙ كَبٰۤىءُۙ بَعْضُنَا عَلٰٓى بَعْضٍ فَاَحْكُمْ بَيْنَنَا

بِالْحَقِّ وَلَا تَسْطِطْ وَاٰهْدِنَاۤ اِلٰى سَوَآءِ الصِّرَاطِ ﴿٢١﴾

اِنَّ هٰذَاۤ اَخِيْۙ تَدٰٓىءُۙ يَسْعٰۤى وَيَسْعُوْنَ نَجْعَةًۭ وَّ اِلٰى

نَجْعَةٍ وَّ اٰجِدَةٌۭ تَفَقَّالْ اَكْفَلْنِيْهَا وَعَزَّنِيْ

فِي الْخِطَابِ ﴿٢٢﴾

24. David said: He has surely wronged you in demanding your ewe to add to his ewes. And verily, many partners are unjust to one another, except those who believe and do good deeds, but such are few. And David realized that We had tested him. So he sought forgiveness of his Lord and fell down on his knees and turned in repentance (to Allah).

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ
وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَى
بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ
لَقِيلُ لَهُمْ مَّا هُمْ وَكَفَىٰ دَاوُدَ إِتْمَانًا فَتَنَّهُ فَاِستَغْفَرَ
لِرَبِّهِ وَكَرَّ رَکْعًا وَاَنَابَ ۖ

25. So We forgave him this. And verily, for him is place of nearness with Us and he will have a good place of return (i.e. Paradise).

فَغَفَرْنَا لَهُ ذَٰلِكَ وَاِنَّ لَهُ عِندَنَا لَزُلْفٰی وَحُسْنَ
مَّآبٍ ۖ

26. O David! We have set you as a viceroy in the earth, so judge between the people with truth, and follow not desire lest it beguile you from the way of Allah. Verily, those who go astray from the way of Allah, they will have a terrible torment, because they forgot the Day of Reckoning.

يٰۤاَدٰۤا اِنَّا جَعَلْنَاكَ خَلِیْفَةً فِی الْاَرْضِ فَاحْكُم بَيْنَ
النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰی فَيُضِلَّكَ عَنْ
سَبِیْلِ اللّٰهِ ۗ اِنَّ الَّذِیْنَ یَظُنُّوْنَ عَنْ سَبِیْلِ اللّٰهِ
ۙ لَهُمْ عَذَابٌ شَدِیْدٌ لِّمَا نَسُوا یَوْمَ الْحِسَابِ ۝

Lesson-271 : Solomon, Job

27. We have not created the heaven and the earth and all that is between them in vain (i.e. without purpose). That is the view of those who disbelieve. So destruction from Fire is for the disbelievers.

وَمَا خَلَقْنَا السَّمَاءَ وَالْاَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا
ذَٰلِكَ ظَنُّ الَّذِیْنَ كَفَرُوْا قَوْلُ الَّذِیْنَ كَفَرُوْا
مِنَ النَّارِ ۝

28. Shall We make those who believe and do good deeds like those who create mischief in the earth, or shall We treat the pious as the wicked?

أَمْ نَجْعَلُ الَّذِیْنَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِیْنَ
فِی الْاَرْضِ أَمْ نَجْعَلُ الْمُتَّقِیْنَ كَالْفُجَّارِ ۝
كَذَّبَ اٰتْرَکُهُ اِلَیْكَ مُّبْرَکًا لَّیْسَ بِرَؤٰۤیَهِ وَلَیْسَ بِذَکْرِ
اُولٰٓئِکَ الْاَلْبَابِ ۝

29. This is a Book (the Quran) which We have revealed to you (O Muhammad) full of blessings that they may ponder over its Verses and that men of understanding may remember.

وَهَبْنَا لِداوُدَ سُلَیْمٰنَ نَعَمَّ الْعَبْدُ اِنَّهٗ اَوَابٌ ۝
اِذْ عَرَضَ عَلَیْهِ بِالْعِشَیِّ الصُّفُفُتُ الْحِیَادُ ۝

30. And We gave to David, Solomon (as son). How excellent a slave (was he)! Verily, he was ever turning in repentance (to Allah).

31. (Remember) when well-bred horses (which are used in Jihad) were presented before him before the evening.

فَقَالَ اِنِّیْ اَجَبْتُ حُبَّ الْخَیْرِ عَنْ ذِکْرِ رَبِّیْ حَتّٰی
تَوَارَتْ بِالْحِجَابِ ۝

32. And he said: Lo! I have indulged in the love of good things (of this world) instead of remembering Allah (i.e. offering Asr prayer), till the sun had hidden in the veil (of night).

33. (Then he said): Bring them back to me. Then he fell to slashing (with sword) their legs and necks.

34. And indeed We tested Solomon and placed upon his throne a (dead) body. Then he turned (to Us) in repentance.

35. He prayed: My Lord! Forgive me and grant me a kingdom such as may not be given to anyone after me. Surely, you are the Greatest Bestower.

36. So We subjected the wind to him. It gently blew to his order in whichever direction he intended (to go).

37. And also the devils (the jinn) including every type of builders and divers (We subjected to him).

38. And also others bound in chains.

39. (We said to him): This is Our gift. So you may spend it (in charity) or withhold it without any accountability.

40. And verily, he has place of nearness with us, and he will have a good place of return.

41. And make mention of Our slave Job when he invoked his Lord, saying: Verily, the devil has touched me with distress and torment.

42. (It was said to him): Strike the ground with your foot. This (spring which has gushed forth) is a cool bath and a refreshing drink.

43. And We gave him back his family and along with them the like thereof as a mercy from Us, and a reminder for men of understanding.

44. And (it was said to him): Take in your hand a bunch of twigs and strike with it and break not your oath. Lo! We certainly found him patient. How excellent a slave (he was)! Truly, he was ever turning (to Allah) in patience.

45. And make mention of Our slaves Abraham and Isaac and Jacob, men of power and vision.

46. Verily, We chose them by granting them a special quality of remembrance of the Home (of the Hereafter).

رُدُّوْهَا عَلٰى قَطِيْفٍ مَّسْحًا بِالسُّوْقِ وَالْاَعْنَاقِ ۝٣٣

وَلَقَدْ فُتِنَّا سُلَيْمٰنَ وَالْقَيْنٰ عَلٰى كُرْسِيِّهٖ جَدًّا
ثُمَّ اٰنَابَ ۝٣٤

قَالَ رَبِّ اَخُوْنِىْ وَهَبْ لِيْ مُلْكًا لَا يَنْبَغِيْ لِاَحَدٍ
مِّنْ بَعْدِيْ اِنَّكَ اَنْتَ الْوَهَّابُ ۝٣٥

فَسَخَّرْنَا لَهُ الرِّيْحَ تَجْرِىْ بِاَمْرِهٖ رُحًاۭ حٰدِيَةً
اَصَابَ ۝٣٦

وَالشَّيْطٰنِ كُلِّ بَنَآءٍ وَخَوٰصٍ ۝٣٧
وَالْاٰخِرِيْنَ مَقْرٰنِيْنَ فِى الْاَصْفَادِ ۝٣٨

هٰذَا عَطَاۤىُنَاۤىْ اَمَّا مَنۢ اُوۡمِسَۥٔ بِغَيْرِ حِسَابٍ ۝٣٩

وَلَقَدْ لَهٗ عِنْدَنَا لُزْفٰى وَحُسْنُ مَّآبٍ ۝٤٠

وَإِذۡ ذُكِّرۡتَاۤىٕۤا اِيۡوَابُۙ اِذۡ تَاۡذٰى رَبُّهٗ اِنِّىۤىٕ مَسۡتَجِىۡ
الشَّيْطٰنُ يُّضۡبِۙ تَوَعَدَاۙ ۝٤١

اُرۡكُضۡ بِرِجۡلِكَ هٰذَا مُغْتَسَلٌۢ بَّارِدٌ وَشَرَابٌ ۝٤٢

وَوَعَدۡنَا لَهُۥ اَهۡلَهٗٓ وَوَمَثَلَهُمْۢ مَّعَهُمۡ رَحۡمَةً مِّنَّاۙ
ذُكِّرۡتَاۤىٕۤا لِّاَوَّلِ الْاَلۡبَابِ ۝٤٣

وَخُذۡ بِسِوَاكَ ضَعۡفًاۙ فَاصۡرِبۡ بِهٖ وَلَا تَلۡحَظۡ اِنَّا
وَعَدۡنَا مَصٰىرَۙ اَنۡعَمَ الْعَبۡدُ اِنَّهٗۤ اَوۡفٰٓ ۝٤٤

وَإِذۡ ذُكِّرۡتَاۤىٕۤا اِبۡرٰهِيۡمَۙ وَاسۡحٰقَۙ وَيَعۡقُوۡبَۙ اَوَّلِ
الْاَيِّدِىۙ وَالْاَبۡصَارِ ۝٤٥

اِنَّا اَخۡلَصۡنَهُمۡ بِحَالِصَةٍ ذُكِّرۡتَاۤىٕۤا الدَّارِ ۝٤٦

47. And indeed in Our sight they are of the chosen and the best.

48. And make mention of Ismael and Elisha and Dhul-Kifl. All of them are among the best.

49. This is a reminder, And surely for the pious persons there is excellent place of return.

50. Gardens everlasting (i.e. And Paradise), whose gates will be open for them.

51. Therein they shall recline, calling therein plenteous fruit and drinks.

52. And with them will be companions of modest gaze and of equal age.

53. This is what you are promised for the Day of Reckoning

54. Verily, this is in truth Our provision which will never finish.

Lesson-272: Adam and Satan

55. That (was for the righteous). And surely, for the rebellious, there will be an evil place of return.

56. Hell, wherein they will burn, and the worst indeed is that place to rest.

57. This is boiling water and dirty wound discharge (pus), so let them taste it.

58. And other torments of the same kind.

59. Here is an army rushing blindly with you (to Hell). No word of welcome for them. Verily, they are to burn in the Fire.

60. They will say: Nay, but you too. For you there is no word of welcome. It is you who brought this upon us. So this is an evil place for stay.

61. They will say: Our Lord! Whoever has brought this for us, give him double punishment in the Fire.

62. And they will say (to each other): What has happened to us that we do not see those men whom we used to count among the bad ones.

وَأَنَّهُمْ عِندَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ٥٧
وَأَذْكُرْ إِسْمَاعِيلَ وَإِسْحَاقَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ٥٨
وَالْأَخْيَارِ ٥٩

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ٦٠
جَنَّاتٍ عِدْنٍ مِّنْ مَّشْأَةٍ لَّهُمُ الْأَبْوَابُ ٦١
مُكِبِينَ فِيهَا يَدُوعُونَ فِيهَا بِغَارٌ مُّكْتَفٍ ٦٢
شَرَابٍ ٦٣

وَعِندَهُمْ قُصُورٌ الطَّرِيقِ أَتْرَابٍ ٦٤
لَهُمْ فِيهَا مَآثِرُ عَدْوَنَ لِيَوْمِ الْحِسَابِ ٦٥
إِنَّ هَذَا الرِّزْقُ مِمَّا لَهُ مِنْ تَفَادٍ ٦٦

هَذَا وَإِنَّ لِلْمُتَّقِينَ لَشَرَّ مَآبٍ ٦٧
جَهَنَّمَ يَصْلَوْنَهَا فَيَقْسَوْنَ إِلَيْهَا ٦٨
هَذَا قُلَيْدٌ وَقُوَّةٌ حَمِيمٌ وَغَسَّاقٌ ٦٩
وَالْآخَرِينَ شَكْلُهُ أَزْوَاجٌ ٧٠

هَذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْجَأَ لَهُمْ إِنَّهُمْ
صَالُوا النَّارِ ٧١

قَالُوا بَلْ أَنْتُمْ قَدِ لَمَرْجَأُكُمْ أَنْتُمْ قَدْ مَتَمَّوْهُ
لَنَا قَيْسَ الْقَرَارِ ٧٢

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا
فِي النَّارِ ٧٣

وَقَالُوا مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُمْ مِّنَ
الْأَشْرَارِ ٧٤

63. Did we take them for a laughing stock or have our eyes failed to notice them.

64. Verily, that is a sure truth that the dwellers of the Fire will mutually argue (and dispute) like this.

65. Say (O Muhammad): I am only a warner, and there is no God save Allah, the One, the Irresistible.

66. Lord of the heavens and the earth and all that is between them, the Mighty, the Forgiving.

67. Say: This is a big news.

68. But you do not pay heed to it.

69. I had no knowledge of the Highest Chiefs (angels) when they disputed (and argued).

70. It is revealed to me only that I am a plain warner.

71. (Remember) when your Lord said to the angels: Lo! I am going to create a man out of clay.

72. And when I have fashioned him and breathed of My Spirit into him, then fall down prostrate to him.

73. So all the angels prostrated together.

74. Except Iblis (Satan). He was proud and became of the disbelievers.

75. Allah said: O Iblis! What prevented you from prostrating to one whom I have created with My own hands. Are you too proud or are you one of the high exalted.

76. He (Iblis) said: I am better than him. You created me of fire while You created him of clay.

77. Allah said: Get out of here, for you are certainly of the outcast.

78. And verily, My curse is on you till the Day of Judgment.

79. He said: My Lord! Reprieve me till the Day when the dead will be resurrected.

أَتَخَذْنَاهُمْ سَخِرًا أَمْ زَاغَتْ عَنْهُمْ الْبَصَارُ ﴿٦٣﴾
إِنَّ ذَلِكَ لَحَقٌّ تَخَاضَعُ لَهُمِ النَّارُ ﴿٦٤﴾

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِّنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ
الْقَهَّارُ ﴿٦٥﴾

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ
الْعَفَّارُ ﴿٦٦﴾

قُلْ هُوَ تَبَوَّأُ عَظِيمٌ ﴿٦٧﴾
أَتُتَمَعُّ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلِكِ الْأَعْلَى إِذْ
يَخْتَصِمُونَ ﴿٦٩﴾

إِنْ يُؤْتَحَى إِلَيَّ إِلَّا أَنَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٧٠﴾
إِذْ قَالَ رَبُّكَ لِلْمَلِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ

طِينٍ ﴿٧١﴾
فَإِذَا اسْتَوَيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا

لَهُ سَاجِدِينَ ﴿٧٢﴾
فَسَجَدَ الْمَلَكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾
قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ

بِيَدَيَّ اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٧٥﴾
قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ

مِّنْ طِينٍ ﴿٧٦﴾
قَالَ فَاهْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾

وَلَنْ عَلَيْكَ لعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٧٨﴾
قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٧٩﴾

80. Allah said: Surely, you are reprieved.

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ٨٠

81. Till the Day whose time is appointed.

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ٨١

82. He said: By Your Honour, I will certainly mislead them all.

قَالَ فَبِعِزَّتِكَ لَا أُغْوِيَهُمْ أَجْمَعِينَ ٨٢

83. Except Your sincere (or faithful) slaves amongst them.

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ٨٣

84. Allah said: It is Truth, and I also speak the Truth.

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ٨٤

85. That I will fill Hell with you and with all of those who follow you among them.

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَتَّبِعُكَ مِنْهُمْ ٨٥

أَجْمَعِينَ ٨٥

86. Say (O Muhammad, to the people): I ask of you no reward for this (service) nor I am a pretender.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ٨٦

الْمُتَكَلِّفِينَ ٨٦

87. This (Quran) is nothing but a reminder for all the people.

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ٨٧

88. And you shall surely know the truth of it after some time.

وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ ٨٨

SURAH-39**AZ-ZUMAR**

This Surah takes its name from verses 71-73 where the word “Zumar” appears which means “the groups”. According to some authorities this Surah belongs to the middle group of Makkan Surahs. However, many scholars place it in the early stage of the Prophet's mission i.e. before the migration of Muslims to Abyssinia. According to some traditions, verse 10 refers to Jaafar bin Abi Talib and his companions who had made up their mind to migrate to Abyssinia. So the Surah may be taken to belong to early group of the Makkan Surahs.

The Surah opens with the assertion that this book (the Qur'an) has been revealed from Allah, the All-Mighty, the All-Wise. So Allah should be sincerely worshipped and obeyed making religion pure for Him. Those who obey and worship him sincerely are believers and those who disobey Him and worship false gods are disbelievers.

Tauhid (Oneness of Allah), Shirk (associating partners to Allah), Last Hour, Day of Judgement, reward and punishment in the Hereafter are the main subjects of this Surah. Very strong arguments and facts have been cited in support of these subjects. A vivid picture has been drawn of the Day of Judgement when the disbelievers and the polytheists will be driven to Hell in groups, and the believers and the righteous will be taken to Paradise in groups.

Lesson-273 : Favours of Allah

In the name of Allah, the Most Beneficent, the Most Merciful.

1. The revelation of the Book (the Quran) is from Allah, the Mighty, the Wise.
2. Verily, We have revealed the Book to you (O Muhammad) with Truth, so worship Allah, making religion pure for Him.
3. Surely, pure religion is for Allah only. And those who take protectors other than Him, say: We worship them only that they may bring us near to Allah. Verily, Allah will judge between them about that in which they differ. Allah certainly does not guide him who is a liar, ungrateful.
4. If Allah had intended to take a son, He could have chosen anyone whom He pleased out of what He has created. Be He glorified! He is Allah, the One, the Irresistible.
5. He has created the heavens and the earth with Truth. He makes the night to succeed the day, and He makes the day to succeed the night, and He has subjected the sun and the moon, each one running on for an appointed time. Behold! He is the Mighty, the Forgiving.
6. He created you from a single person, then made from him his spouse, and He has sent down for you of cattle eight pairs. He created you in the wombs of your mothers, creation after creation, in three layers of darkness. This is Allah, your Lord, for Whom is the sovereignty. There is no God except Him. How then are you turned away?
7. If you are ungrateful, then Allah is Independent of you, though He does not like ingratitude for His servants; and if you are grateful, He is pleased with it for you. No bearer of burden will bear another's burden. Then to your

أَيُّهَا (٣٩) سُورَةُ الزُّمَرِ مَكِّيَّةٌ ثَمَانِيَةٌ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ①
 إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ
 مُخْلِصًا لَهُ الدِّينَ ②
 آلَ اللَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ
 دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى
 اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ
 فِيهِ يَخْتَلِفُونَ ③ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ
 كَذِبٌ كَفَّارٌ ④
 لَوْ رَادَّ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا الْأَصْطَفَىٰ مِمَّا يَخْلُقُ
 مَا يَشَاءُ سُبْحَنَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ⑤
 خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ
 عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ
 وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ⑥ إِلَّا هُوَ
 الْعَزِيزُ الْغَفَّارُ ⑦
 خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا
 وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَّةً ⑧ أَزْوَاجًا يَخْلُقُكُمْ
 فِي بُطُونٍ أُمَّهُتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فَبِئْسَ
 ثَلَاثٌ ⑨ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ
 فَأَنَّى تُصَرِّفُونَ ⑩
 إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ
 لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا

Lord is your return and He will tell you what you used to do. Verily, He knows what is in the breasts.

8. And when some trouble befalls man, he cries to his Lord, turning to Him in repentance. Then, when He grants him favour from Him, he forgets that for which he cried to Him before, and sets up rivals to Allah that he may beguile others from His path. Say (O Muhammad): Take pleasure in your disbelief for a little while. Surely, you will be of the dwellers of Fire.

9. Is he who is obedient to Allah, prostrating and standing (in worship) in the watches of the night, fearing the Hereafter and hoping for the mercy of his Lord (like one who disbelieves)? Say: Are those who know equal with those who do not know. It is only men of understanding who pay heed.

10. Say: O Allah's slaves who truly believe! Fear your Lord. For those who do good in this world, there is good (in the Hereafter). And Allah's earth is spacious. Verily, those who are patient will be paid their wages (or reward) without measure (or account).

11. Say (O Muhammad): I have been commanded to worship Allah (Alone) making religion pure for Him.

12. And I have been commanded to be the first of those who submit to Allah (as Muslims).

13. Say: Verily, if I disobey my Lord, I fear the doom of a great Day.

14. Say: Allah alone I worship, making my religion pure for Him only.

15. Then worship what you like besides Him. Say: The (real) losers are those who will cause loss to themselves and their families on the Day of Resurrection. Ah that will be indeed a manifest loss.

تَرْجِعُونَ وَإِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ
فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ
الصُّدُورِ ٧

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ مِّنْ بَيْنِ يَدَيْهِ
ثُمَّ إِذَا أَخْلَاهُ نِعْمَةٌ مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو
إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّیُضِلَّ عَنْ
سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ
أَصْحَابِ النَّارِ ٨

أَمَّنْ هُوَ قَانِثٌ إِنَّا إِلَهُ الْإِنسَانِ سَاجِدٌ أَوْ قَائِمٌ يُعْذِرُ
الْآخِرَةَ وَيَرْجُوا رَحْمَةً رَبِّهِ قُلْ هَلْ يَسْتَوِي
الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا
يَخْتَفِرُ الْكُفْرُ أَزْوَاجًا ٩

قُلْ يٰٓعِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّ لَكُمْ لَئِكُمْ أَحْسَنُ
فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا
يُؤْتِي الْغُثِّيَّةَ بِغَيْرِ حِسَابٍ ١٠

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ١١
وَأُمِرْتُ لِأَكُونَ أَوَّلَ الْمُسْلِمِينَ ١٢
قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ
عَظِيمٍ ١٣

قُلِ اللَّهُ أَعْبُدْهُ مُخْلِصًا لَهُ دِينِي ١٤
فَاعْبُدُوا مَا شِئْتُمْ مِّن دُونِهِ قُلْ لِّكَ الْخُسُوفُ
الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ
أَلَا ذَٰلِكَ هُوَ الْخُسُوفُ الْبَاطِلُ ١٥

16. They will have covering of fire above them and a covering of fire beneath them. With this Allah frightens His slaves. O My slaves, therefore, fear Me.

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ۚ ذَٰلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ ۚ يَا أَعْيُنَ النَّاسِ انظُرُوا إِلَىٰ آلِهَتِكُمْ ۖ إِنَّهُمْ لَهُمُ الْمَنَاجِبُ ۚ فَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

Lesson-274 : The good doers and the wicked

17. And those who avoid false gods (or devils) by refraining to worship them and turn to Allah in repentance, for them are glad tidings. So give glad tidings to My servants.

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَىٰ اللَّهِ لَهُمُ الْبُشْرَىٰ ۖ فَبَشِّرْ عِبَادِ ۝

18. Those who listen to the Word (of good advice) and follow the best of it. Such are the ones whom Allah has guided and such are the ones who are men of understanding.

الَّذِينَ يَسْمَعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ ۖ وَوَلَّكَ لَهُمُ اللَّهُ أُولَ الْأَلْبَابِ ۝

19. Is he against whom the word of punishment has become justified (equal to the pious one who is to be rewarded)? Can you (O Muhammad) rescue him who is in the Fire?

أَمَّنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ ۖ أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ ۝

20. But those who fear their Lord, for them are lofty halls, with lofty halls built upon them, under which rivers flow. This is the promise of Allah, and Allah does not fail in His promise.

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ عُرفٌ مِّنْ فَوْقِهَا عُرفٌ ۖ مَبْنِيَّةٌ تَجْعَلُ مِنْ تَحْتِهَا الْأَنْهَارُ ۚ وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ الْوَعْدَ ۝

21. Do you not see that Allah sends down water from the sky and leads it through springs in the earth? Then He causes therewith crops of various colours, and afterward they wither and you see them turn yellow, then He makes them chaff. Verily, in it there is indeed a reminder for men of understanding.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعٌ فِي الْأَرْضِ ۚ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَٰلِكَ لَذِكْرًا لِّأُولِي الْأَلْبَابِ ۝

22. Is he whose breast Allah has opened to Islam and he follows a light from his Lord (like a disbeliever)? So woe to those whose hearts are hardened against remembrance of Allah. Such are in manifest error.

أَمَّنْ سَخَّرَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّنْ رَبِّهِ ۚ قَوْلٌ لِّلْقَاسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ ۚ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ۝

23. Allah has now revealed the best message, a Book (i.e. the Quran), whose verses are similar to each other and are oft-repeated. The skins of those who fear their Lord shiver from it, and so their flesh and their hearts to the remembrance of Allah.

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانًا ۖ تَتَشَابَهُ جُلُودُ الَّذِينَ يَخُشَوْنَ رَبَّهُمْ ۚ ثُمَّ

This is the guidance of Allah wherewith He guides whom He wills. And there is no guide for him whom Allah sends astray.

24. Is he then, who will confront the awful doom with his face on the Day of Resurrection (like one who will be in peace)? And it will be said to the wrongdoers: Taste what you used to earn.

25. Those before them denied, and so the torment came upon them from where they could not perceive.

26. Thus Allah made them taste disgrace in the life of the world, and the punishment of the Hereafter will be certainly greater if they did but know.

27. And indeed We have put forth for mankind every kind of similitude in this Quran in order that they may take heed.

28. A Quran in Arabic language, containing no crookedness, so that they might ward off evil.

29. Allah gives an example: There is a man (i.e. slave) who is owned by several partners, disputing with one another, and a man owned wholly by one master. Are the two alike in comparison? Praise be to Allah! But most of them know not.

30. Verily, you will die, and verily, they will also die.

31. Then lo! On the Day of Resurrection, you will quarrel before your Lord.

Lesson-275 : Who is more unjust

32. Who is more unjust than he who invents a lie against Allah and denies the truth when it comes to him. Is there not an abode in Hell for the disbelievers?

33. And he who brings the truth and confirms it, such are the God fearing.

تَلِينَ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَلِكِ
مُذَىٰ اللَّهُ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ
اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۝

أَكْمَنَ يَتْلُو بُجُوهَهُمْ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ
وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ ۝

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَّبَتْهُمْ الْعَذَابُ
مِنْ حَيْثُ لَا يَشْعُرُونَ ۝

فَإَذَقْنَاهُمْ اللَّهُ الْحِزْبَ فِي الْحَيَاةِ الدُّنْيَا
وَالْعَذَابُ الْآخِرُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ۝

وَلَقَدْ خَرَّبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ
مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ ۝

قُلْ إِنَّمَا عَرَبِيٌّ عِزِّي عَوِجَ لَعَلَّهُمْ يَتَّقُونَ ۝
خَرَّبَ اللَّهُ مَثَلًا تَجْلُو شُرَكَاءُ مُتَشَكِّسُونَ

وَرَجُلًا سَمَاءً لِرجُلٍ مَلٍ يَنْتَوِيحُ مَثَلًا الْحَسَدُ
يُلَوِّحُ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ۝
ثُمَّ لَنُخَذَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ فَتُخَوِّمُونَ ۝

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَبَ
بِالصِّدْقِ إِفْهَاءً أَلَيْسَ فِي جَهَنَّمَ مَلُوفٌ

لِلْكَافِرِينَ ۝
وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَٰئِكَ هُمُ

الْمُتَّقُونَ ۝

34. They shall have all that they wish with their Lord. This is the reward of the good-doers.

35. That Allah may remit from them the evil of what they did and pay them their reward according to the best of what they used to do.

36. Is not Allah sufficient for His slave? Yet they try to frighten you with those (whom they worship) beside Him. And he whom Allah sends astray, for him there is no guide.

37. And he whom Allah guides, for him there is none who can lead him astray. Is not Allah Mighty, Lord of Retribution.

38. And verily, if you ask them: Who created the heavens and the earth? They will certainly say: Allah. Say: Be-think you then that if Allah intends to harm me, can they whom you invoke beside Allah, remove from me His harm; or if He intends some mercy for me, can they restrain His mercy? Say: Sufficient for me is Allah. In Him those who trust must put their trust.

39. Say: O my people! Act according to your way. I too am acting (according to my way). Soon you will come to know.

40. To whom comes a doom that will disgrace him, and on whom falls everlasting doom.

41. Lo! We have revealed to you (O Muhammad) the Book (al-Quran) for the mankind with truth. Then whosoever gets guidance, it is for his soul; and whosoever goes astray, he goes astray only for his own loss. And you are not a guardian over them.

42. It is Allah Who receives the souls (of men) at the time of their death, and those who do not die, during their sleep. He withholds the souls of those on whom He has ordained death and sends back

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ
الْمُحْسِنِينَ ﴿٣٤﴾

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ
أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٥﴾

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدًا وَيُخَوِّفُونَكَ بِالَّذِينَ
مِنْ دُونِهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٦﴾
وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ
بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٧﴾

وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ
اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيَّ
أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِي قُلْ
حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾

قُلْ يَقَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَايِلٌ فَسَوْفَ
تَعْلَمُونَ ﴿٣٩﴾

مَنْ يَأْتِ بِدِينٍ عَذَابٍ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ
مُقِيمٌ ﴿٤٠﴾

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ
اهْتَدَى فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ
عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٤١﴾

اللَّهُ يَتَوَكَّلُ الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ
فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَطَعَىٰ عَنْهَا الْمَوْتَ

the rest for an appointed time. Verily, in it there are indeed signs for the people who reflect.

43. Or do they take intercessors other than Allah? Say: Even though they have no authority on any thing nor do they understand?

44. Say: Intercession wholly belongs to Allah. For Him is the sovereignty of the heavens and the earth. Then to him you will be brought back.

45. And when Allah alone is mentioned, the hearts of those who believe not in the Hereafter are repelled, and when those (false deities) beside Him are mentioned, behold! They rejoice.

46. Say: O Allah! Creator of the heavens and the earth! Knower of the invisible and the visible! You will judge between Your slaves about that wherein they differ.

Lesson-276 : Those who do wrong

47. And if those who do wrong possess all that is in the earth, and therewith as much again, they verily will seek to ransom themselves with it from the evil doom on the Day of Resurrection; and there will become apparent to them from Allah what they had never considered.

48. And the evils which they had earned will appear to them and they will be surrounded by that at which they used to mock.

49. When some harm befalls a man, he cries to Us (for help), but when We bestow favour on him from Us, he says: This has been given to me because of the knowledge (which I have). Nay, it is a test, but most of them know not.

50. Verily, those before them used to say it, yet all that they had earned availed them not.

وَيُرْسِلُ الْآخَرَىٰ إِلَىٰ آخِلٍ يُنَسِّئُكَ فِي ذَلِكَ
لَا إِلَهَ إِلَّا اللَّهُ يُنَسِّئُكَ فِي ذَلِكَ ٤٣

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أَلَوْ كُنَّا
يَعْلَمُونَ سِتْرَ اللَّهِ لَا يَفْعَلُونَ ٤٤

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَوَاتِ وَ
الْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ٤٥

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا
يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ

إِذَا هُمْ يَسْتَعْجِلُونَ ٤٦

قُلِ اللَّهُمَّ قَاطِرُ السَّمَوَاتِ وَالْأَرْضِ عِلْمُ الْغَيْبِ
وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا

فِيهِ يَخْتَلِفُونَ ٤٧

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا مِثْلَهُ
مَعَةً لَاقْتَتَلُوا بِهِمْ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ

وَبَدَّ اللَّهُ لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ٤٨

وَبَدَّ اللَّهُ سَيِّئَاتِ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا
بِهِ يَسْتَعْجِلُونَ ٤٩

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا نَجْوَاهُ إِذَا حَوَّلَهُ
نِعْمَةً مِّنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ بَلْ مِنْ

فِتْنَةٍ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٥٠

فَقَالُوا الْيَوْمَ لَمْ يَكُنْ مِنْ قَبْلِهِمْ قَسَمٌ غَضِيٌّ عَنْهُمْ
كَانُوا يَكْسِبُونَ ٥١

51. And the evil consequences of that which they earned reached them. And such of these people who do wrong, the evil of that they earn will also strike them very soon, and they cannot escape.

52. Do they not know that Allah enlarges the sustenance for whom He pleases and straitens it (for whom He pleases). Verily, herein are signs for the people who believe.

53. Say (on My behalf): O My slaves who have transgressed against themselves! Despair not of Allah's mercy. Verily Allah forgives all sins. Verily, it is He Who is the Forgiving, the Merciful.

54. Turn unto your Lord in repentance and surrender to Him, before there comes to you the torment, when you will not be helped.

55. And follow the best (of the guidance) that is revealed to you from your Lord, before the doom comes to you all of a sudden when you are not aware.

56. Lest any soul should say: Alas! I am sorry for my negligence which I committed regarding Allah, and I was one of those who ridiculed (His revelations).

57. Or it should say: If Allah had but guided me, I should certainly have been among the pious.

58. Or should say, when it sees the torment: If only I had another chance, I would surely be of the good-doers.

59. (However Allah will say): Nay, My revelations indeed came to you, but you did deny them and you were scornful and you were among the disbelievers.

60. And on the Day of Resurrection, you will see those who lied against Allah that their faces are blackened. Is not the abode of the arrogant in Hell?

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا
مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا
هُمْ بِمُعْجِزِينَ ﴿٥١﴾

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ
وَيَقْدِرُ لَهُ فِي ذَلِكَ لَا يَمْلِكُ الْقَوْمُ يَتَوَكَّنُونَ ﴿٥٢﴾

قُلْ يُجَاهِدُوا الَّذِينَ ظَلَمُوا عَلَى أَنْفُسِهِمْ لَا
تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ
جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾

وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يُنْزِلَ
الْعَذَابَ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾

وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ
قَبْلِ أَنْ يَأْتِيَكُمْ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا
تَشْعُرُونَ ﴿٥٥﴾

أَنْ تَقُولَ نَفْسٌ لِحَاسِي عَلَى مَا فَرَّقْتُ فِي
جَنْبِ اللَّهِ فَلَنْ كُنْتُ مِنَ الْغَافِلِينَ ﴿٥٦﴾

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿٥٧﴾
أَوْ تَقُولَ لَوْلَا أَلَيْسَ لِي بِآخِرَةٍ فَأَكُونُ
مِنَ الْخَاسِرِينَ ﴿٥٨﴾

بَلَى قَدْ جَاءَكَ الْبَيِّنَاتُ فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ
مِنَ الْكَافِرِينَ ﴿٥٩﴾

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُمْ
مُسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَغْوًى لِلَّذِينَ كَفَرُوا ﴿٦٠﴾

61. And Allah will deliver those who are pious to their places of success (i.e. Paradise). No evil (or harm) shall touch them, nor shall they grieve.

62. Allah is the Creator of all things, and He is Guardian over every thing.

63. To Him belong the keys of the heavens and the earth. And those who disbelieve the revelations of Allah, it is they who are the losers.

Lesson-277 : Scene of the Doomsday

64. Say (O Muhammad, to the disbelievers): Do you order me to worship others (false deities) instead of Allah, O you fools?

65. It has been revealed to you as it was revealed to those before you that if you ascribe partners to Allah, all your deeds would be in vain and you shall certainly be among the losers.

66. Therefore, worship Allah (alone) and be among the grateful.

67. And they have not honoured Allah as He has the right to be honoured. The whole of the earth will be in His grasp on the Day of Resurrection and all the heavens will be rolled up in His right hand. Glorified is He and Exalted is He above all that they associate with Him.

68. And the trumpet shall be blown, and all who are in the heavens and all who are in the earth shall swoon, except him whom Allah wants. Then it will be blown a second time and behold, they will be standing, looking around.

69. And the earth will shine with the light of her Lord, and the Book (of deeds) will be set up, and the Prophets and the witnesses shall be brought, and it will be judged between them with truth (and fairness), and they will not be wronged.

70. And each soul will be paid in full for what it did. And He (Allah) is Best Aware of what they do.

وَيُدْخِلُ اللَّهُ الَّذِينَ اتَّقَوْا مِنَّا نَجَاتِهِمْ لَا يَسْتَكْبِرُونَ
الشُّعُورَ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾
اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾
لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا
بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٣﴾

قُلْ أَفَغَيْرَ اللَّهِ تَدْعُونَ إِعْبَادًا أَيُّهَا الْجَاهِلُونَ ﴿٦٤﴾
وَلَقَدْ أَنشَأْنَا لَكَ ذِكْرًا لِلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ
لَيَحْطَبَنَّ عَمَلَكَ وَلَيَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾
بَلِ اللَّهَ فَاعْبُدْ وَكُن مِنَ الشَّاكِرِينَ ﴿٦٦﴾
وَمَا تَدْرُوهُ اللَّهُ خَافُ قُدْرِهِ السَّمَاءُ وَالْأَرْضُ جَمِيعًا
قَبَضَهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ
يُسَبِّحُوهُ وَيَعْمَلُ عِبَادًا يُخْلِدُونَ ﴿٦٧﴾
وَنُفِخَ فِي الصُّورِ فَصَبَقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي
الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ ۚ أَفَأَنذَرْتُكُمْ
يَوْمَ يَنظُرُونَ ﴿٦٨﴾
وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجُمُعُوا
بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ
لَا يُظْلَمُونَ ﴿٦٩﴾
وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا
يَعْمَلُونَ ﴿٧٠﴾

71. And those who are disbelievers will be driven to Hell in groups, and when they reach it, the gates of it will be opened. And the wardens of it will say: Had not the messengers come to you from among yourselves who recited to you the revelations of your Lord and warned you about the meeting of this your Day? They will say: Yes. But the fact is that the word of doom for disbelievers will prove justified.

72. (It will be said to them): Enter the gates of Hell to live therein for ever. So evil is the abode of the arrogant.

73. And those who fear their Lord will be led to Paradise in groups, and when they will come to it, the gates of it will be opened. And the wardens of it will say: Peace be on you. You have done well. So enter therein to live forever.

74. And they will say: Praise be to Allah Who has fulfilled His promise with us and has made us inherit the land. Now we can live in Paradise where we like. How excellent is the reward of the good workers.

75. And you will see the angels surrounding the Throne, hymning the praises of their Lord. And it will be judged between them with truth, and it will be said: Praise be to Allah, the Lord of the worlds!

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۚ إِذَا جَاءُوهَا فَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ فَبُئْسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿٧٢﴾

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۚ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوا خَالِدِينَ ﴿٧٣﴾

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ ۖ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٤﴾

وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِن حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۖ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾

SURAH-40

AL-MUMIN

This Surah takes its title from verse 28 in which a believer from the people of Pharaoh has been mentioned. It is the first of the seven Surahs which begin with the Arabic letters Ha Mim. The Surah belongs to the middle group of the Makkan Surahs and was revealed after Surah Az-Zumar. Some scholars name this Surah Ghafir, a word used in verse 3 which refers to Allah who is the Forgiver of sins.

The subjects of the Surah, as usual in case of Surahs of this group, are the truth of the Allah's message and the messengers, the Oneness of God, rejection of faith by the disbelievers and the polytheists, the Day of Judgement, the Paradise and Hell, admonitions and warnings, the punishment of wicked people of old, etc. The most striking feature of this Surah, however, is the story of a person belonging to the people of Pharaoh who believed in Allah and in the Truth of the message of Moses (verses 28-45). Risking his life, he addressed Pharaoh and his people and tried to dissuade them from opposing Moses. He also tried to convince his erring people of the truth of the mission of Moses by very sound arguments.

The disbelievers of Makkah were oppressing, persecuting and torturing the Muslims at the time of the revelation of this Surah. So the disbelievers are warned by relating the story of Moses and Pharaoh, telling them that Pharaoh could not crush Moses and his mission despite having the power of a mighty empire at his back, and so they would not be able to stop Muhammad (PBUH) and his mission. In the story of a believing person from Pharaoh's people there lies a lesson for the followers of Muhammad (PBUH) that they should follow the example of that believer and should not betray Muhammad (PBUH) and his cause.

According to a tradition related in Bukhari on the authority of Abdullah bin Amr bin Al-As, one day the Holy Prophet was offering his prayer within the precincts of the Kaabah when Uqbah bin Abi Muait suddenly attacked him putting a piece of cloth round his neck and tried to strangle him to death by twisting the cloth. Abu Bakr reached in time and pushed him away. At the time of struggling with the cruel attacker, Abu Bakr was saying: Would you kill a man only because he says: "My Lord is Allah". These are the same words which the believer from the people of Pharaoh had uttered as reported in verse 28 of this Surah. This shows that this Surah had been revealed earlier to this incident.

Lesson-278 : Allah's attributes

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Ha. Mim.
2. The revelation of the Book (the Quran) is from Allah, the Almighty, the Knower.
3. The Forgiver of sin, the Acceptor of repentance, the Stern in punishment, the Lord of Bounty. There is no God save Him. To Him is the return.
4. None disputes about the revelations of Allah except those who disbelieve, so let not their turn of fortune in the land deceive you (O Muhammad).
5. The nation of Noah and other communities after them denied (their messengers) before these people, and every community intended to seize their messenger and sought to refute the truth by means of falsehood. Then I seized them, so how terrible was My punishment.
6. And thus was justified the word of your Lord concerning those who disbelieve: that they are the dwellers of Fire.
7. Those (angels) who bear the Throne (of Allah) and those around it hymn the praises of their Lord and believe in Him and ask forgiveness for the believers (saying): Our Lord! You encompass all things with mercy and knowledge. So forgive those who repent and follow your way and save them from the punishment of the blazing Fire.
8. Our Lord! And make them enter the Everlasting Gardens (Adn Paradise) which You have promised them, and those (too) who are righteous among their fathers and their wives and their children. You are the Mighty, the Wise.
9. And ward off from them (the punishment of their) evil deeds, and he whom You save from (the punishment of his) evil deeds that Day, him indeed You have shown mercy. And this is indeed the supreme achievement!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ

ذِي الْقُلُوبِ الْأَلَاءِ الْإِلَهِ الْأَكْثَرُ إِلَهُ الْمَصِيرِ

مَا يَجَادُلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا

يَعْرُزُكَ تَقْلِيدُهُمْ فِي الْبِلَادِ

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ

وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوا وَحْدَ لَوْ

بِالْبَاطِلِ لِيُنْصِرُوهُمْ بِالْحَقِّ فَآخَذْنَاهُمْ كَيْفَ

كَانَ عِقَابِي

وَكَذَلِكَ حَقَّتْ كَلِمَاتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا

أَنَّهُمْ أَصْحَابُ النَّارِ

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ

رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ

تَابُوا وَاتَّبِعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ يَدْخِلُونَهَا يُدْخِلُ

وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ

إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ

عَذَابٌ أَلِيمٌ وَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

وَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

10. Verily, those who disbelieve will be told: Allah's hatred towards you was far greater than your hatred of one another when you were called to the faith but you used to refuse.

11. They will say: Our Lord! Twice have You made us die and twice have You given us life. Now we confess our sins. Is there any way to get out (of the Hell)?

12. (It will be said to them): Your this condition is because (of the fact) when Allah alone was invoked you disbelieved, but when some partners were associated with Him you believed. So judgment rests only with Allah (today), the Supreme, the Great.

13. It is He Who shows you His portents and sends down for you sustenance from the sky. Yet none remembers except him who turns (to Allah) in repentance.

14. Therefore, invoke Allah making your religion pure for Him, even though the disbelievers dislike it much.

15. (He is) The Exalter of Ranks, the Lord of the Throne. He sends the Spirit by His command upon whom He wills of His slaves, that he may warn (the people) of the Day of Meeting.

16. The Day when they will come out (of their graves), nothing of them will be hidden from Allah. (It will be asked): Whose is the sovereignty this Day? It is Allah's, the One, the Almighty.

17. This Day each soul will be rewarded (or recompensed) for what it has earned. No injustice (will be done) this Day. Verily, Allah is swift in settling accounts.

18. Warn them (O Muhammad) of the Day that is drawing near, when the hearts will come up to the throats with grief. The wrongdoers (on that Day) will have neither any close friend nor any intercessor who could be heard.

19. He knows the treachery of the eyes and that which the breasts conceal.

إِنَّ الَّذِينَ كَفَرُوا وَإِنَّا دَوْنُ لَمَقَاتِ اللَّهِ أَكْبَرُ
مَنْ مَقَاتِكُمْ أَنْفُسُكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ
فَتَكْفُرُونَ ﴿٢٤﴾

قَالُوا رَبَّنَا آمَنَّا أَثْنَتَيْنِ وَأَخْبَيْتَنَا أَثْنَتَيْنِ
فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ
سَبِيلٍ ﴿٢٥﴾

ذَلِكَ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ
وَلَنْ يُشْرَكَ بِهِ تَوَمَّنُوا قَالَتْ لَهُمُ الْمَلَائِكَةُ
الْكَبِيرُ ﴿٢٦﴾

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ
رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ ﴿٢٧﴾
فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ
الْكَافِرُونَ ﴿٢٨﴾

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ
أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ
التَّلَاقِ ﴿٢٩﴾

يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ
لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٣٠﴾
الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٣١﴾

وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى
الْحَنَاجِرِ كُظُمِينَ هُمْ أَعْيُنُهُمْ مِنَ الظُّلُمَاتِ مِنْ حَيْثُ
وَلَا يَشْفَعُ يُطَاعُونَ ﴿٣٢﴾

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿٣٣﴾

20. And Allah judges with truth. But those whom they invoke besides Him cannot judge anything. Lo! Allah, He is the Hearer, the Seer.

وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ شَيْئًا إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢٠﴾

Lesson-279 : Moses and Pharaoh

21. Have they not traveled in the land and seen what was the end of those before them? They were far superior to them in power and in leaving traces in the earth. But Allah seized them for their sins, and they had no protector for them from Allah.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَآثَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمُ مِنَ اللَّهِ مِنْ وَاكِ ﴿٢١﴾

22. That was because their messengers came to them with clear proofs, but they disbelieved; so Allah seized them. Verily, He is Strong and Strict in punishment.

ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢٢﴾

23. And verily, We sent Moses with Our signs and with a clear authority.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ ﴿٢٣﴾ إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سِحْرٌ

24. To Pharaoh and Haman and Korah, but they said: A magician, a liar.

كَذَّابٌ ﴿٢٤﴾

25. And when he brought to them the Truth from Us, they said: Kill the sons of those who believe with him and keep their women alive. But the plot of disbelievers is nothing but futile.

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٥﴾

26. And Pharaoh said: Leave me that I may kill Moses, and let him call his Lord. Verily, I fear that he may change your religion or that he may cause mischief to appear in the land.

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾

27. And Moses said: I seek refuge in my Lord and your Lord from every arrogant who does not believe in the Day of Reckoning.

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٧﴾

28. A believing man of Pharaoh's people who had kept his faith hidden, said: Would you kill a man only because he says, "My Lord is Allah" and he has come to you with clear proofs from your Lord? If he is lying, then his lie be upon him; but if he is truthful, then some of that with which he threatens you will befall on you. Verily, Allah

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَلَنْ يَأْكُلَ بَأْسُهُ كَذِبُهُ

does not guide one who is a transgressor, a liar.

29. O my people! Kingdom belongs to you today and you are dominant in the land. But who would protect us against the scourage of Allah, should it befall us? Pharaoh said: I show you only that which I see myself and I do but guide towards the right way.

30. And he who believed said: O my people! I fear for you a fate of the day like that of the previous communities.

31. Like the fate of the people of Noah, and Aad and Thamud and those after them. And Allah wills no injustice for (His) servants.

32. And O my people! I certainly fear for you a Day of Summoning.

33. A Day when you will turn your back to flee, having no protector against Allah. And he whom Allah sends astray, then there is no guide for him.

34. And indeed Joseph came to you before with clear proofs, but you ever remained in doubt about that which he brought you till, when he died, you said: Allah will not send any messenger after him. Thus Allah leaves him astray who is a transgressor, a doubter.

35. Those who dispute about the verses of Allah without any authority that has come to them, it is very disgusting in the sight of Allah and in the sight of those who believe. Thus does Allah put seal on every arrogant, tyrant heart.

Lesson-280 : A believer from Pharaoh's people

36. And Pharaoh said: O Haman! Build for me a high tower that I may attain the means of access.

فَلَنْ يَكُ صَادِقًا يُصِيبُكُمْ بَعْضُ الَّذِي يَعِدُّكُمْ
إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٣٠﴾
يَقُولُ لَكُمْ الْمُلْكُ الْيَوْمَ ظَهَرَ لِي فِي الْأَرْضِ
فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا فَقَالَ
فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا
سَبِيلَ الرَّشَادِ ﴿٣١﴾

وَقَالَ الَّذِي آمَنَ يَوْمَئِذٍ أَخَافُ عَلَيْكُمْ مِثْلَ
يَوْمِ الْأَحْزَابِ ﴿٣٢﴾

مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ
مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظَلْمًا لِلْعِبَادِ ﴿٣٣﴾
وَيَقُولُ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٤﴾
يَوْمَ تُكُونُ مِنْ دُونِ مُدِيرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ
وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٥﴾

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ
فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ حَتَّى إِذَا هَلَكَ قُلْتُمْ
لَنْ نَبْعَثَ اللَّهَ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ
اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ ﴿٣٦﴾

الَّذِينَ يَجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ
كَتُوبًا مِمَّا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ
يُطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكِبٍّ جِبَارٍ ﴿٣٧﴾

وَقَالَ فِرْعَوْنُ يَهْمُنُ ابْنُ بَنِي صَرَحَةَ الْعَلَى
أَبْنُ الْأَسْبَابِ ﴿٣٨﴾

37. The means of access to the heavens that I may look upon the God of Moses, though I consider him a liar. Thus the evil of his deeds was made fair-seeming to Pharaoh and he was debarred from the right way. And the scheme of Pharaoh ended but in ruin.

أَسْبَابَ السَّمُوتِ فَأَطَّلَعَ إِلَى إِلَهِ مُوسَى وَإِنِّي
لَأَظُنُّهُ كَاذِبًا وَكَذَلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءُ
عَمَلِهِ وَصَدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ
إِلَّا فِي تَبَابٍ ۝٣٧

38. And he who believed said: O my people! Follow me, I shall guide you to the way of right conduct.

وَقَالَ الَّذِي آمَنَ يَأْتِ الْيَقُومَ اتَّبِعُونِ أَهْدِيكُمْ سَبِيلَ
الرَّشَادِ ۝٣٨

39. O my people! Verily, this life of the world is only a brief enjoyment and surely the Hereafter, that is the enduring home.

يَقُومِ ائْتِمَاهُ هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ
الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ۝٣٩

40. He who does an evil deed, he will be repaid the like thereof, while he who does good deed, whether male or female, and is a believer, such will enter Paradise where they will be provided sustenance without measure.

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا وَمَنْ
عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَى وَهُوَ مُؤْمِنٌ
فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ
حِسَابٍ ۝٤٠

41. And O my people! How is it that I call you to salvation when you call me to the Fire.

وَيَقُومُ مَا لِي أَدْعُوكُمْ إِلَى النَّجْوَةِ وَتَدْعُونَنِي
لِقَوْلِي النَّارُ ۝٤١

42. You call me to disbelieve in Allah and associate partners to Him, of which I have no knowledge, while I call you to the Mighty, the Forgiver.

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ
لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ
الْغَفَّارِ ۝٤٢

43. No doubt you call me to that which cannot grant my request in this world or in the Hereafter. And our return is to Allah, and the transgressors – they will be the dwellers of the Fire.

لَا جَرَمَ أَنَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي
الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدُّنَا إِلَى اللَّهِ وَأَنَّ
الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ۝٤٣

44. So you will soon remember what I say to you. And I trust my affairs to Allah. Lo! Allah is Seer of His slaves.

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفِئْضُ أُمُورِي إِلَى
اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ۝٤٤

45. Therefore, Allah saved him from the evils which they plotted, and a terrible torment encompassed Pharaoh's people.

46. It is the Fire (of Hell) before which they (i.e. Pharaoh's people) are presented morning and evening; and on the Day when the Hour (of Judgment) is established (order will be issued to the angels): Cause Pharaoh's people to enter the severest doom.

47. And when they will quarrel in the Fire, the weak will say to those who were proud: Verily, we were your followers. Can you now remove from us a portion of the Fire?

48. Those who were proud will say: We are all together in it! Verily, Allah has judged between His slaves.

49. And those in the Fire will say to the guards of Hell: Call upon your Lord to lighten from us the torment at least for a day.

50. They (the guards) will say: Had there not come to you your messenger with clear proofs? They will answer: Yes. The guards will say: Then you pray yourselves. But the prayer of the disbelievers will be absolutely in vain.

51. Lo! We will certainly help Our messengers and the believers in the life of this world and on the Day when the witnesses will stand forth.

52. The Day when the wrongdoers will not be benefited by their excuses and there will be curse for them and there will be the worst home for them.

53. And We verily gave Moses the guidance and We made the children of Israel to inherit the Scripture.

54. (Which is) a guide and reminder for men of understanding.

قَوِّمُهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ
سُوءُ الْعَذَابِ ۝

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ
تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ
الْعَذَابِ ۝

وَإِذْ يَتَحَاوَرُونَ فِي النَّارِ يَقُولُ الضَّعِيفُ لِلَّذِينَ
اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَمَا هِيَ أَنْتُمْ مُنْعُونَ
عَنَّا نَصِيبًا مِنَ النَّارِ ۝

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ
حَكَمَ بَيْنَ الْعِبَادِ ۝

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا
رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ ۝

قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمُ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا
بَلَىٰ قَالُوا فادْعُوا وَمَا دَعَا الْكَافِرِينَ إِلَّا فِي
يُحْ ضَلِيلٍ ۝

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا
وَيَوْمَ يَقُومُ الْأَشْهَادُ ۝

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ
وَلَهُمْ سُوءُ الدَّارِ ۝

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا بَنِي
إِسْرَآءِيلَ الْكِتَابَ ۝

هُدًى وَذِكْرًا لِأُولَى الْأَلْبَابِ ۝

Lesson-281 : Allah's promise is true

55. So be patient (O Muhammad). Surely, Allah's promise is true. And ask forgiveness for your sins (or mistakes), and hymn the praises of your Lord at the fall of the night and in the early hours of morning.

56. Verily, those who dispute about the revelations of Allah without any authority having come to them, there is nothing in their breasts except a desire for greatness (or superiority) which they shall never attain. So seek refuge in Allah. Verily, He, only He, is the Hearer, the Seer.

57. Certainly the creation of the heavens and the earth is a greater task than the creation of mankind, but most of the mankind do not know.

58. The blind man and the seer are not equal, nor are those who believe and do good deeds equal with the wicked; yet you hardly think.

59. Truly, the Hour (of Doom) is certain to come, there is no doubt in it; but most of mankind do not believe.

60. And your Lord says: Pray to Me, I will respond to your prayer. Verily, those who are too proud to worship Me, they will soon enter Hell in disgrace.

61. Allah is He Who has made for you the night that you may rest therein and the Day for seeing. Verily, Allah is the Lord of Bounty for mankind, but most of mankind do not give thanks.

62. That is Allah, your lord, the creator of all things. There is no God save Him. Where then you are turning away?

63. Thus are they deluded who deny the revelations of Allah.

64. Allah it is Who has made for you the earth as a dwelling place and the sky as a canopy, and He has given you shape and made your shape good, and He has provided you with good things. Such

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَ
سَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَارِ ﴿٥٥﴾

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ
أَتَمُّهُمْ إِن فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِيهِ
فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٥٦﴾

لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُنَافِقِينَ قَلِيلٌ مَّا
تَتَذَكَّرُونَ ﴿٥٨﴾

إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنْ أَكْثَرُ
النَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ
يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ ذُرِّيَّتِي
اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ
مُبْهِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَشْكُرُونَ ﴿٦٠﴾

ذَلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَآ إِلَهَ إِلَّا هُوَ فَاتَّقُوا
تُوقُونَ ﴿٦١﴾

كَذَلِكَ يُؤْفِكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٦٢﴾
اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ
بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُم

is Allah, your Lord. So glory be to Allah, the Lord of the worlds.

65. He is the Ever-Living. There is no God save Him. So pray to Him (Alone), making religion pure for Him only. Praise be to Allah, the Lord of the worlds.

66. Say (O Muhammad): I have been forbidden to worship those whom you worship besides Allah, when clear proofs from my Lord have come to me, and I have also been commanded to submit myself before the Lord of the worlds.

67. He it is Who created you from dust, then from a drop of semen, then from a clot, then He brings you out as a child, then He makes you attain full strength (i.e. the youth), and afterwards you become old, though some of you die earlier, so that you may complete an appointed term, and that you may understand.

68. He it is Who gives life and causes death. When He decides to do a thing, He says to it only. Be! And it is.

Lesson-282 : End of the rejecters

69. Have you not seen those who dispute about the verses of Allah? Where are they being turned?

70. Those who denied the Scripture and that (message) with which We sent Our messengers, they will soon come to know (the consequences of it).

71. When the yokes and chains will be around their necks, and they will be dragged along.

72. In the boiling water; then they will be thrust into the Fire.

73. Then it will be said to them: Where are all those whom you used to join in worship as partners.

مِّنَ الطَّيِّبَاتِ ذِكْرُ اللَّهِ رَبِّكُمْ فَتَبَرَّكَ اللَّهُ رَبُّ
الْعَالَمِينَ ﴿٦٥﴾

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ
الدِّينَ ۚ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٦﴾

قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِن
دُونِ اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ

أَنْ أَسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٦٧﴾

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ
مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ

تَعْلَمَ تَوَلَّوْا شِئْوَاهَ ۚ وَمِنْكُمْ مَّنْ يُتَوَفَّى مِنْ قَبْلُ وَ
لِتَبْلُغُوا أَجَلًا مُّسَمًّى ۚ وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٨﴾

هُوَ الَّذِي يُحْيِي وَيُمِيتُ ۚ فَإِذَا قُضِيَ أَمْرُ فَإِنَّمَا
يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٦٩﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ إِلَى
يُصْرَفُونَ ﴿٧٠﴾

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا
فَسَوْفَ يَعْلَمُونَ ﴿٧١﴾

إِذَا الْأَغْلَى فِي أَغْنَاهُمْ ۖ وَالسَّلْسِلُ يُسْحَبُونَ ﴿٧٢﴾

فِي الْحَمِيمِ ۚ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٣﴾

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ ﴿٧٤﴾

74. Besides Allah? They will answer: They have vanished from us. Rather we used not to pray to any thing before. Thus does Allah let the disbelievers go astray.

75. That is because you used to take pride in the things other than the truth (during your stay) in the earth and you used to behave insolently.

76. Enter you the gates of Hell to dwell therein. Evil is the abode of the arrogant.

77. So have patience (O Muhammad), the promise of Allah is certainly true. And whether We show you something of that which We promise them or We cause you to die (before that happens), still they shall all return to Us.

78. And indeed We have sent messengers before you: Of them there are some whose stories We have related to you and there are some whose stories We have not related to you. And it was not possible for any messenger that he should bring a sign without Allah's permission. But when the commandment of Allah came, the matter was decided with justice, and the followers of falsehood then suffered loss.

79. It is Allah Who has made for you the cattle, that you may ride on some of them and of some you eat.

80. And for you there are some other benefits in them, and that you may reach by their means to a place of which you have a desire in your hearts; and on them and ships you are carried.

81. And He shows you His tokens. Then, which of the signs of Allah do you deny?

82. Have they not travelled in the land and seen what was the end of those before them? They were more in numbers than these and mightier in strength and in (leaving) traces in the earth. But all that they had earned availed them not.

مِنْ دُونِ اللَّهِ قَالُوا صَلَّوْا عَلَيْنَا بَلْ لَمْ نَكُنْ
تَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يُضِلُّ اللَّهُ
الْكُفْرِينَ ﴿٧٤﴾

ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ
الْحَقِّ وَبِمَا كُنْتُمْ تَسْرَحُونَ ﴿٧٥﴾

أَدْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا قَبَسُ
مَثْوَى الْمُتَكَبِّرِينَ ﴿٧٦﴾

فَأَصْدِلَنَّ وَعَدَ اللَّهِ حَقًّا وَآمَّا تُرِيدُكَ بَعْضُ
الَّذِينَ يُعِدُّهُمْ أَوْ تَوَقَّيْتِكَ فَإِلَيْنَا يَرْجِعُونَ ﴿٧٧﴾

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا
عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ
لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا
جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ
الْمُبْطِلُونَ ﴿٧٨﴾

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَرْْكَبُوا مِنْهَا وَ
مِنْهَا تَأْكُلُونَ ﴿٧٩﴾

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي
صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾

وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ ﴿٨١﴾

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرُ مِنْهُمْ وَأَشَدَّ قُوَّةً
وَآثَارًا فِي الْأَرْضِ فَمَا آغْنَى عَنْهُمْ مَا كَانُوا
يَكْسِبُونَ ﴿٨٢﴾

83. And when their messengers came to them with clear proofs, they exulted in the knowledge which they possessed. And that at which they used to mock, encircled them.

84. Then, when they saw Our punishment, they said: We believe in Allah Alone and reject all that we used to associate with Him.

85. But their faith could not benefit them when they saw Our punishment. This is practice of Allah in dealing with His slaves in the past; and there the disbelievers were ruined totally.

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا
عِنْدَهُم مِّنَ الْعِلْمِ وَحَاقَ بِهِم مَّا كَانُوا

بِهِ يَسْتَهْزِءُونَ ﴿٨٣﴾

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا

بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٤﴾

فَلَوْ يَكُنْ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا ۖ

سُنَّتِ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ

عَنِ هَٰؤُلَاءِ الْكَافِرُونَ ﴿٨٥﴾

SURAH-41**HA MIM AS-SAJDAH**

The name of this Surah Ha Mim As-Sajdah is derived from a word in its verse 37, Ha Mim being added to distinguish it from Surah 32 called Sajdah. This Surah is also called Fussilat after the word fussilat occurring in verse 2 in connection with the Ayahs (verses) of the Qur'an which are expounded or explained for the people who have knowledge. It belongs to the early middle group of Makkan Surahs. According to some authorities, it was revealed after (Prophet's uncle) Hamzah's conversion and before Umar's conversion to Islam.

According to Muhammad bin Ishaq, Prophet's earliest biographer, verses 1-38 of this Surah were recited by the Prophet in reply to offer of Utbah bin Rabi'ah, the offer approved by the other chiefs of Quraish, to the effect: O nephew! You have divided the Quraish by talking ill of their religion and their gods. If you want wealth by what you are doing, we will give you wealth; if you want to become an important man, we will make you our chief; if you want to be a king, we will accept you our king; but if you are visited by a jinn, we will arrange for you the best physicians for your treatment at our expense". In response to offer, Muhammad (PBUH) recited the verses 1-38 and said: "This is my reply. Now you may act as you please". Muhammad is also reported to have remarked at this occasion that if the Quraish placed the sun and the moon in his hands even then he would not go back an inch from his mission. The story of this offer, which has been described very briefly here, has been narrated by many other writers in different ways and in different words.

The Surah opens with the announcement that the Qur'an has been revealed from the Beneficent, the Merciful Allah, it is in Arabic and its verses are explained in detail for the wise people. It gives glad tidings and also warnings. But those who disbelieve say that their hearts are sealed and their ears are deaf from the message of Allah. Verses 9-12 tell how Allah created the earth in two days, placed therein firm hills and provision for all in four days, and then He turned towards heaven and made the seven heavens simultaneously with earth when all was smoke. Verses 13-18 describe how A'ad and Thamud were punished and destroyed.

The main theme and the subjects of this Surah are: Qur'an is a book revealed by Allah and not forged by Muhammad (PBUH); Allah is One and He alone should be worshipped; Muhammad is messenger of Allah and is human being; on the Day of Judgement man's ears, eyes and skins shall give evidence against him; the polytheists and disbelievers will be punished; good and evil are not alike, repel evil with good; who is better than the one who calls towards Allah and does good deeds.

Lesson-283 :**Creation of earth and heavens**

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Ha. Mim.
2. It is a revelation from the Beneficent, the Merciful.
3. A Book whose verses are explained in detail, a Quran in Arabic language for people who know.
4. A giver of good tidings and warner. But most of them turn away, so they do not listen.
5. And they say: Our hearts are covered from that to which you (Muhammad) call us, and in our ears there is deafness, and between us and you there is a screen. So you work (according to your way) and verily, we are working (according to our way).
6. Say (O Muhammad): I am only a man like you. It is revealed to me that your God is only one God. So take the straight path to Him and seek forgiveness of Him. And woe to the associators (i.e. polytheists).
7. Those who do not pay Zakat (obligatory charity) and who are disbelievers in the Hereafter.
8. Verily, those who believe and do good deeds, for them there is everlasting (or never ending) reward.
9. Say: Do you really disbelieve in Him Who created the earth in two Days (or periods), and ascribe to Him rivals? He alone is the Lord of the worlds.
10. He placed in it (the earth) firm mountains rising above it, and He blessed it and measured therein its sustenance in four Days, alike for those who ask.

يَا أَيُّهَا (١) سُبْحَانَ السَّجْدَةِ لِكَبِيرِ رُكُونَاتِهَا
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٥
حَمْدٌ ١
تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ ٢
كِتَابٌ فَصَّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ ٣
بَشِيرًا وَنَذِيرًا ٤ فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا
يَسْمَعُونَ ٥
وَقَالُوا أَتُؤْتِنَا فِي الْكِتَابِ مِمَّا تَدْعُونَا إِلَيْهِ وَفِي
آذَانِنَا وَقُورٌ مِّنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ
لَكَ إِنَّا عَمِلُونَ ٦
قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ
إِلَهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوا ذَوِيلُ
لِّلْمُشْرِكِينَ ٧
الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ٨
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ
غَيْرُ مَسْنُونٍ ٩
قُلْ أَتَنْكُرُونَ مَا خَلَقَ الْأَرْضَ فِي
يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَٰلِكَ رَبُّ الْعَالَمِينَ ١٠
وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَرَكَ فِيهَا
وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً
لِّلسَّائِلِينَ ١١

11. Simultaneously He turned to heaven when it was smoke, and said to it and to the earth: Come both of you, willingly or unwillingly. They said: We come willingly.

12. So He ordained them seven heavens in two Days and inspired in each heaven its course of action. And We adorned the lowest heaven with lamps (stars) and made it secure. Such is the Decree of the All-Mighty, All-Knower.

13. But if they turn away, then say: I give you warning of a thunder bolt, like the thunderbolt which fell upon (the tribes) of Aad and Thamud.

14. When their messengers came to them from before them and from behind them, saying: Worship none but Allah. They said: If our Lord willed (to send us a messenger), He would have sent down angels (as messengers to us). So we are verily disbelievers in that with which you have been sent.

15. As for Aad, they became arrogant in the land without justification and said: Who is stronger than us in power? Did they not see that Allah Who created them, He was stronger than them in power? And they used to deny Our revelations.

16. So We sent upon them a furious wind (hurricane) in the days of evil omen, in order that We might make them taste the doom of humiliation in the life of the world. And verily, the doom of the Hereafter will be more humiliating and they will not be helped.

17. And as for Thamud, We gave them guidance, but they preferred blindness to the guidance, so the bolt of the doom of humiliation seized them because of what they used to do.

18. And We saved those who believed and refrained from evil.

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا
وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا
طَائِعِينَ ﴿١١﴾

فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ
فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا
بِمَصَابِيحٍ ۖ وَحِفْظٍ ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ
الْعَلِيمِ ﴿١٢﴾

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صِيعَةً مِّثْلَ
صِيعَةِ عَادٍ وَثَمُودَ ﴿١٣﴾

إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ
خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا
لَأَنْزَلَ مَلَائِكَةً فَأَتَيْنَا إِبْرَاهِيمَ إِذْ يُكْرَهُونَ ﴿١٤﴾

فَأَتَيْنَاهُمُ عَادَ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَ
قَالُوا مَنْ أَشَدُّ مِنْهُ قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ
الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا
بِآيَاتِنَا يَجْحَدُونَ ﴿١٥﴾

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ
لِنَنْزِلَ بِهِمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا
وَلَعَذَابُ الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى
الْهُدَىٰ فَأَخَذَتْهُمُ صِيعَةُ الْعَذَابِ الْهُونِ
بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾

وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿١٨﴾

Lesson-284 : Evidence on the Resurrection Day

19. And (think of) the Day when the enemies of Allah will be gathered and driven to the Fire in groups.

20. Till, when they reach it, their ears and their eyes and their skins will give evidence against them as to what they used to do.

21. And they will say to their skins: Why did you testify against us. They will say: Allah has caused us to speak Who gives power of speech to all things, and Who created you for the first time and to Whom you are returned.

22. You used to hide yourselves (from the people while committing crime) but you never imagined that your ears and your eyes and your skins will testify against you, rather you thought that even Allah did not know much of what you used to do.

23. And that thought of your's which you deemed about your Lord has brought you to ruin, so you find yourselves among the losers.

24. So, even though they will keep patience, still the fire will be their abode. And even if they ask for pardon, they will not be of those who are pardoned.

25. And We assigned to them comrades who made fair-seeming to them all that was before them and all that was behind them. And the word proved true against them as it proved true concerning nations of the jinn and human beings who passed away before them, that they will indeed be the losers.

26. Those who disbelieve say: Do not listen to this Quran and make noise during recitation of it so that you may have the upper hand.

27. Therefore, We shall make the disbelievers to taste a terrible doom, and verily We shall requite them the worst of what they used to do.

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ

يُوزَعُونَ ﴿١٩﴾

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ
وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا

يَعْمَلُونَ ﴿٢٠﴾

وَقَالُوا لِمَ جُئْنَا بِهَذَا شَهِدًا عَلَيْنَا قَالُوا أَنْطَقْنَا
اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ

مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾

وَمَا كُنْتُمْ تَسْتَرْشِدُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ
وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ

اللَّهُ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٢﴾

وَذِكْرُكُمْ ظَنَنْتُمْ أَنَّ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ
فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

فَإِنْ يَصْطِرُّوْا قَالُوا مَتَىٰ لَهُمْ وَأَنْ يَسْتَعْتَبُوا
فَمَا هُمْ مِنَ الْمُعْتَبِينَ ﴿٢٤﴾

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ

فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّةِ وَالنَّاسِ
﴿٢٥﴾ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٢٦﴾

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ
وَالْغَوَا بِهِ لَعَلَّكُمْ تَقْلُبُونَ ﴿٢٧﴾

فَلَنَذِقَنَ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَهُمْ
لَنَجْزِيَنَّهُمْ أَشْرَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٨﴾

28. That is the reward of enemies of Allah – the Hell Fire. In it they will have permanent home. It is a reward for their denying Our revelations.

29. And those who disbelieve will say: Our Lord! Show us those among the jinn and mankind who led us astray. We shall crush them under our feet so that they become the lowest (i.e. disgraced).

30. Lo! Those who say: “Our Lord is Allah”, and then they stay firm on it, the angels will descend upon them, saying: Fear not nor grieve, but hear good tidings of the Paradise which you are promised.

31. We are your protectors in the life of the world and in the Hereafter. Therein you will have all that your souls desire, and therein you will have all that for which you ask.

32. An entertainment from the Forgiving, the Merciful (Lord).

Lesson-285 : None better than a Muslim

33. And who is better in speech than him who calls the people towards Allah and does good deeds and says: I am one of the Muslims.

34. The good deed and the evil deed are not alike. Repel the evil with one which is better, then verily, he, between whom and you there was enmity, will become as if he was a close friend.

35. But none is granted this quality except those who have patience, and none is granted it except those who are very lucky.

36. And if an evil whisper from the Satan tempts you (away from the right path) then seek refuge in Allah. Verily, He is the Hearer, the Knower.

ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ الثَّائِرِينَ لِهُوفِهِمْ سَادِمُ
الْخُلْدِ جَزَاءُ لِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٢٨﴾
وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرَنَا الَّذِينَ أَخْلَلْنَا
مِنَ الْجِنَّ وَالْإِنسِ نَجْعَلُهُمَا تَحْتَ أَفْدَانِنَا
لِيَكُونُوا مِنِ الْآسْفَلِينَ ﴿٢٩﴾

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا
تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا
تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ
تُوَعَدُونَ ﴿٣٠﴾

نَحْنُ أَوْلَىٰ بِكُمُ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ
وَلَكُمْ فِيهَا مَا تَشْتَهَىٰ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا
تَدْعُونَ ﴿٣١﴾

﴿٣٢﴾ نَزَّلْنَا مِن غَفُورٍ رَّحِيمٍ

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ
صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾
وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي
هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ
كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

وَمَا يُلْقِهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِهَا إِلَّا
ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾

وَأَمَّا يَنْزِعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

37. Of His signs are the night and the day and the sun and the moon. Do not prostrate to the sun nor to the moon, but prostrate to Allah Who created them, if it is He Whom you really worship.

38. But if they are too proud to do so, then (they should keep in mind that) those who are with your Lord, glorify Him night and day and they never feel tired.

39. And of His signs (is this), that you see the earth barren, but when We send down rain on it, it stirs to life and grows vegetation. Surely, He Who gives life to it, will raise the dead to life. Verily, He has power over all things.

40. Lo! Those who distort Our verses are not hidden from Us. Is he who is cast into the Fire better or he who comes safe on the Day of Resurrection? Do as you like. Verily, He is Seer of what you do.

41. Verily, those who disbelieve in the Reminder (the Quran) when it comes to them, (should know that) it is indeed a mighty Book.

42. Falsehood cannot come to it (or assail it) from before it or from behind it. It is a revelation from the Wise, the Praiseworthy.

43. Nothing is said to you (O Muhammad) except what was said to the messengers before you. Verily, your Lord is the Owner of Forgiveness, and (also) Owner of Painful Punishment.

44. And if We had revealed it as a Quran in a foreign language, they would have certainly remarked: Why its verses have not been explained in detail (in our language). How interesting! A (message in a) foreign tongue and (the messenger) an Arab? Say: For those who believe, it (the Quran) is a guidance and healing; and for those who disbelieve, there is a deafness in their ears, and it is blindness for them. They are such who

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ
لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا
لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ

تَعْبُدُونَ ﴿٣٧﴾

فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ
بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْئَمُونَ ﴿٣٨﴾

وَمِنْ آيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا
أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۚ إِنَّ
الَّذِي أَحْيَاهَا لَمُعْجِي الْمَوْتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ

قَدِيرٌ ﴿٣٩﴾

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۚ
أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي الْإِسْلَامَ
يَوْمَ الْقِيَامَةِ ۖ اْعْمَلُوا مَا شِئْتُمْ ۚ إِنَّهُ بِمَا

تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ
لَكِتَابٌ عَزِيزٌ ﴿٤١﴾

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ
تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

مَا يَقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ
إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾

وَلَوْ جَعَلْنَاهُ قُرْآنًا عَجَبِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ
ۖ أَعَجَبٌ وَعَرْبِيٌّ ۚ قُلْ هُوَ الَّذِي أَنْتَوُا هُدًى وَ
شِقَاقٌ ۚ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقُرْهُو
عَلَيْهِمْ عَمًى أُولَٰئِكَ ينادُونَ مِنْ مَكَانٍ بَعِيدٍ ﴿٤٤﴾

are called from a far off place.

Lesson-286 : Nature of man

45. And indeed We gave Moses the Scripture (Torah), but disputes arose therein. And if your Lord had not already given a word, the matter (of differences) would have been decided between them. But verily, they are in grave doubts concerning it.

46. He who does good deed, he does it for (the good of) his own soul; and he who does evil deed, he does it to his own hurt. Your Lord is not at all unjust to His slaves.

47. Unto Him is referred the knowledge of the Hour (i.e. the Day of Judgment). No fruit bursts forth from its sheath, and no female conceives or delivers except with His knowledge. And on the Day (of Resurrection) when He will call them (the polytheists) and ask: Where are those whom you had joined with Me as partners? They will reply: We confess it to you that none of us is a witness (for them).

48. And those (false deities) whom they used to call before will disappear from them (or fail them), and they will realize that they have no escape.

49. Man does not get tired of praying for good, but if an ill touches him, then he gives up all hope and sinks in despair.

50. And verily, if We cause him to taste mercy from Us after some hurt that has touched him, he will surely say: This is due to me (because of my merit), and I do not think that the Hour will ever come, and if I am brought back to my Lord, there will be surely for me the best things with Him. But We will certainly tell those who disbelieve all that they used to do, and We will surely cause them taste a terrible torment.

51. And when We bestow some favour on man, he turns away and drifts aside; but when ill touches him, then he engages himself in long supplications.

52. Say (O Muhammad, to them): Bethink you, if it (the Quran) is from Allah and you disbelieve in it, then who is more astray than one who has gone too far in opposition (to Allah)?

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاحْتَلَفَ فِيهِ وَلَوْلَا
كَلِمَةُ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ وَإِنَّهُمْ
لَفِي شَكٍّ مِنْهُ مُرِيبٍ ④٥

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا
وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ④٦

إِلَيْهِ يُرْجَعُ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ
مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا
بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَاءِي قَالُوا
أَذْنَبْنَا لَكَ مَا يَتْلُو مِنَ الشُّرُكِ فَانقُصْ ④٧

وَصَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَطُفُوا
مَالَهُمْ مِنْ فَجْئَةٍ ④٨

لَا يَسْتَعِزُّ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَلَنْ يَكُنَّ
الشُّرُكِيُّ نَافِعًا ④٩

وَلَكِنْ أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ
لِيَقُولَ هَذَا إِلَهِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَكِنْ
رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ
الَّذِينَ كَفَرُوا بِآيَاتِنَا عَذَابَ غَلِيظٍ ⑤٠

وَلَاذَّاعَتْنَا عَلَى الْإِنْسَانِ عُرْضًا وَبِأَجَانِبِهِ
وَإِذَا مَسَّهُ الشُّرْفُ نَادَىٰ دُعَاءً عَرِيضًا ⑤١

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ نُفْثَةٌ كَفَرْتُمْ
بِهِ مِنْ أَصْلٍ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ ⑤٢

53. Soon shall We show them Our signs in the universe and in their own selves until it will become clear to them that this (Quran) is the Truth. Does your Lord not suffice, as He verily is witness over all things?

54. Behold! They are still in doubt about the meeting with their Lord. Lo! It is He Who is encompassing every thing.

سَرُّهُمْ أَلَيْتَنِي الْأَقَاقِ وَفِي أَنْفُسِهِمْ حَتَّى
يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ
عَلَى كُلِّ شَيْءٍ شَهِيدٌ ٥٣
أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّنْ لِّقَاءِ رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ
شَيْءٍ مُّحِيطٌ ٥٤

SURAH-42

ASH-SHURA

This Surah takes its title from word "Shura" occurring in verse 38 which points out an important characteristic of the believers that they conduct their affairs by mutual counsel. It belongs to the middle group of the Makkan Surahs having been revealed soon after Surah 41.

The main subjects of this Surah are briefly presented as follows:

- The Qur'an has been revealed to Muhammad (PBUH) that he may warn the mother-town and the people around it and may warn of a day of assembling whereof there is no doubt.
- Had Allah willed, He would have made all the people one community.
- Allah will decide the differences among the people on the Day of Judgement.
- Allah has made pairs of humankind and pairs of cattle.
- Allah enlarges provision for whom He wills and straitens it for whom He wills.
- Allah has given the same religion to Muhammad which He gave to Noah, Abraham, Moses and Jesus.
- Do not divide religion into sects.
- Whosoever desires the harvest of the Hereafter, Allah gives him increase in the harvest, and whoso desires the harvest of the world he is given thereof.
- Had Allah enlarged the sustenance of all His slaves, they would have surely rebelled in the earth.
- Believers are those who trust in Allah, shun the sins and indecencies, and forgive when they are angry, and answer the call of their Lord, and establish prayer, and conduct their affairs in mutual consultation, and spend of what Allah has bestowed upon them, and defend themselves when wrong is done to them.
- Retaliation of evil is evil, but whosoever pardons, his reward is with Allah. (verse 40)
- It is Allah Who gives daughters to whom He wills, and gives sons to whom He wills or He mingles sons and daughters, or He makes barren whom He wills (verses 49-50).

- Allah does not speak to a human being except by revelation, or from behind a veil or through a messenger who reveals by Allah's leave what He wills.
- Allah revealed (Qur'an) to Muhammad by Spirit of His command. Prior to that Muhammad (PBUH) did not know what the book was or what the faith was.
- There is nothing like Allah. So to describe Allah or define Him is a futile effort being impossible.

However, the hall mark of the Surah, for a student of politics or social sciences, is its principle outlined in verse 38. It is one of the basic socio-political principles which characterize the community of true believers: That they conduct their affairs by mutual counsel. This principle lays down the basis of Islamic political system. It forms the foundation of Islamic democracy.

Lesson-287 : Allah has no partner

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Ha. Mim.
2. Ain. Sin. Qaf.
3. Thus does Allah, the Mighty, the Wise sends revelation to you (O Muhammad), as He sent the revelation to those before you.
4. To Him belongs all that is in the heavens and all that is in the earth. And He is the Most High, the Most Great.
5. It is just near that the heavens might be rent asunder above them (as they are joining partners with Him); while the angels hymn the praises of their Lord and ask forgiveness for those on the earth. Behold! It is verily Allah Who is the Forgiving, the Merciful.
6. And as for those who take others as patrons besides Him, Allah is Wardon over them, and you (O Muhammad) are not at all a guardian over them.
7. And thus have We revealed to you (O Muhammad) a Quran in Arabic that you may warn the (people of the) mother town (Makkah) and all around it, and may warn of the Day of Assembling, of which there is no doubt. A group will be in Paradise and a group (of them) will be in the Flames (of Hell).
8. Had Allah willed, He could have made all of them one community, but He admits whom He wills to His mercy. And the wrongdoers have neither any friend nor any helper.
9. Or have they taken others as patrons besides Him? But Allah, He (alone) is the Patron. And He gives life to the dead, and He has power over all things.
10. And in whatever you differ, the decision thereof is with Allah. Such is Allah, my Lord, in Whom I put my trust and to Him I turn (in repentance).

آيَاتُهَا (٤٢) سُورَةُ الشُّرَىٰ وَكَتَبْنَا فِيهَا
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

حَمْدٌ
عَسَقَ ٢

كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ
اللَّهُ الْعَزِيزُ الْحَكِيمُ ٣

لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ
الْعَظِيمُ ٤

تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي
الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ٥

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيفٌ
عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ٦

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنْذِرَ أُمَّ
الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ
فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ٧

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ
يُتَذَلَّلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ
بِئْسَ قَوْلٌ وَلَا نَصِيرٌ ٨

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ قَالَ اللَّهُ هُوَ الْوَلِيُّ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٩

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ
ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ١٠

11. The Creator of the heavens and the earth. He has made for you spouses from yourselves, and has also made for the cattle pairs, whereby He multiplies you. There is nothing like unto Him; and He is the Hearer, the Seer.

12. To Him belong the keys of the heavens and the earth. He enlarges the sustenance for whom He pleases, and straitens it (for whom He pleases). It is He Who has knowledge of everything.

Lesson-288 : Islam the religion of all Prophets

13. He has ordained for you the same religion (al-Islam) which He enjoined on Noah, and that which We have revealed to you (O Muhammad), and that which We enjoined on Abraham and Moses and Jesus, saying: Establish the religion and make no divisions in it. Very hard upon the polytheists is that to which you call them. Allah chooses for His service whom He likes, and guides to Himself who turns to Him.

14. And they were not divided (into various sects) until after knowledge had come to them, and that too because of rivalry among themselves. And had a word from your Lord not already gone forth for an appointed term, the matter would certainly have been decided between them. And those who were made to inherit the Scripture after them are indeed in grave doubt about it.

15. Therefore, invite them (O Muhammad) to this religion (i.e. Islam). And remain steadfast as you are ordered, and do not follow their vain desires. And say: I believe in whatever Scripture Allah has revealed, and I am commanded to do justice among you. Allah is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allah will bring us all together (on the Day of Judgment), and to Him is the final return (of all).

فَاطِرُ السَّمٰوٰتِ وَالْاَرْضِ جَعَلَ لَكُمْ مِنْ اَنْفُسِكُمْ
اَزْوَاجًا وَمِنَ الْاَنْعَامِ اَزْوَاجًا يُذَكِّرُكُمْ فِيْهِ
لَيْسَ كَمِثْلِهٖ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيْرُ ﴿١١﴾
لَهُ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ يَبْسُطُ الرِّزْقَ لِمَنْ
يَشَاءُ وَيَقْدِرُ اِنَّهٗ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿١٢﴾

شَرَعَ لَكُمْ مِنَ الدِّيْنِ مَا وَضٰى بِهٖ نُوْحًا وَالَّذِيْ
اَوْحَيْنَا اِلَيْكَ وَمَا وَصَّيْنَا بِهٖ اِبْرٰهِيْمَ وَمُوْسٰى وَ
عِيْسٰى اَنْ اَقِيْمُوا الدِّيْنَ وَلَا تَتَفَرَّقُوْا فِيْهِ كَبُرَ عَلَى
الشُّرَكٰى كَيْنَ مَا نَدَّعَوْهُمْ اِلَيْهِ اِنَّهٗ يَجْتَبِىْ اِلَيْهِ
مَنْ يَشَاءُ وَيَهْدِىْ اِلَيْهِ مَنْ يُنِيبُ ﴿١٣﴾
وَمَا تَفَرَّقُوْا اِلَّا مِنْۢ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ
بَعِيْثًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ
اِلٰى اَجَلٍ مُّسَمًّى لَفُضِّى بَيْنَهُمْ وَاِنَّ الَّذِيْنَ
اُوْرثُوْا الْكِتٰبَ مِنْۢ بَعْدِهِمْ لَغٰى شِقَاقَ مِنْهٗ
مُرِيْبٍ ﴿١٤﴾

فَلِذَاٰلِكَ فَادْعُۢهُمْ اِسْتَوْعَمَّا۟مِرَّتْ وَلَا تَتَّبِعْ
اَهْوَا۟هُمۡ وَقُلْ اٰمَنْتُ بِمَا اَنْزَلَ اللّٰهُ مِنْ كِتٰبٍ
وَاُمِرْتُ لِاَعْدِلَ بَيْنَكُمْۙ اَللّٰهُ رَبُّنَا وَرَبُّكُمْۙ لَنَا
اَعْمَالُنَا وَلَكُمْۙ اَعْمَالُكُمْۙ لَا حِجَّةَ بَيْنَنَا وَبَيْنَكُمْۙ
اَللّٰهُ يَجْمَعُ بَيْنَنَاۙ وَالِىۡهِ الْمَصِيْرُ ﴿١٥﴾

16. And those who dispute about Allah after He has been acknowledged, their dispute is of no use in the sight of their Lord. On them is (His) wrath and they will have an awful torment.

17. Allah is He Who has revealed the Book with truth, and the Balance. And what can make you know that the Hour (the Doomsday) might be just near.

18. Those who do not believe in it seek to hasten it, while those who believe are afraid of it and know that it is the truth. Behold! Surely those who are in doubt concerning the Hour, they are indeed far astray.

19. Allah is Gracious to His slaves. He provides sustenance to whom He wishes, and He is the Strong, the Mighty.

20. Whoso desires the harvest (i.e. the reward) of the Hereafter, We give him increase in his harvest. And whoso desires the harvest of the world, We give him thereof, and he has no share of it in the Hereafter.

21. Or have they so-called partners (of Allah) who have made lawful for them in religion that which Allah has not permitted. And had the time of judgment not been already fixed, it would have been judged between them. And verily, for the wrongdoers, there is a painful doom.

22. You will see the wrongdoers (on the Day of Judgment) fearful of that which they have earned, and it will surely befall them. But those who believe and do good deeds, they will be in the Gardens of Paradise, and will have from their Lord what they wish. This is the supreme favour.

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ
لَهُ مُجَّتُهُمْ دَاحِضَةً عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ
وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا
يُذِيرُكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٧﴾

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ
آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ
أَلَا إِنَّ الَّذِينَ يُبَادُونَ فِي السَّاعَةِ لِغَيِّ ضَلِيلٍ
بَعِيدٍ ﴿١٨﴾

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ
الْعَزِيزُ ﴿١٩﴾

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ
وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ
فِي الْآخِرَةِ مِنْ تَصْدِيقٍ ﴿٢٠﴾

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ
مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْ لَا كَلِمَةُ الْفَصْلِ
لَفُتِحَ بَيْتُهُمْ ذَرَانِ الظَّالِمِينَ لَهُمْ عَذَابٌ
أَلِيمٌ ﴿٢١﴾

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُمْ وَاقِعُونَ
يَوْمَ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَةٍ
الْجَنَّةِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ
الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾

23. This is the blessing of which Allah gives glad tidings to His slaves who believe and do good deeds. Say (O Muhammad): I ask of you no reward therefor, except loving kindness which is due among kinsfolk. And he who scores a good deed, We shall give him increase in its reward. Verily, Allah is Forgiving, Appreciative.

Lesson-289 : Consultation

24. Do they say: He has fabricated a lie about Allah? If Allah had so willed, He could have sealed your heart. But the fact is that Allah wipes out falsehood and establishes truth by His words. Surely, He knows what is in the breasts.

25. And He is the One who accepts repentance from His slaves, and pardons sins, and knows what you do.

26. And He answers (the prayer of) those who believe and do good deeds and gives them more out of His bounty. And as for the disbelievers, they will have a terrible punishment.

27. And if Allah had enlarged the provision for His slaves, they would have rebelled in the earth, but He sends down (the provision) by measure as He wills. Verily, He is well Aware and Observer of His slaves.

28. And it is He Who sends down rain after they have lost hope, and spreads out His mercy. And He is the Protector, the Worthy of Praise.

29. And of His signs is the creation of the heavens and the earth and the living creatures which he has dispersed in both of them. And He is Able to gather them all when He wills.

30. Whatever of calamity befalls you, it is because of what your hands have earned, although He pardons much (of your evil deeds).

31. And you cannot escape from Him in the earth. And besides Allah you have neither any patron nor any helper.

ذَٰلِكَ الَّذِي يُبَشِّرُ اللَّهَ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَعْتَرِفْ حَسَنَةً نَّرِدُّهُ فِيهَا حَسَنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿١٣﴾

أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا إِنَّ يَسِّرَ اللَّهُ يَخْتَمِ عَلَىٰ قَلْبِكَ وَيَبْحِثُ اللَّهُ الْبَاطِلَ وَيُخْرِجُ الْحَقَّ يَكْلِمُنَّهُ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٤﴾ وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿١٥﴾ وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُم مِّن فَضْلِهِ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَا فِي الْأَرْضِ وَلَكِن يُنْزِلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿١٧﴾

وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا نَطَّوْا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿١٨﴾ وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا مِنْ دَابَّةٍ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿١٩﴾

وَمَا أَصَابَكُمْ مِنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٢٠﴾

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢١﴾

32. And among His signs are the ships in the ocean which look like mountains.

33. If He pleases, He stops the wind, then they stand still on the back of the ocean. Verily, herein are signs for every steadfast and grateful person.

34. Or He may destroy them (the riders of the ships) because of what they have earned, though He forgives much of their misdeeds.

35. And those who dispute with regard to Our verses, they must know they have no refuge.

36. Whatever you have been given now, it is but a provision for the short life of this world, but that (reward) which is with Allah is better and more lasting for those who believe and put their trust in their Lord.

37. And who avoid the major sins and shameful acts, and when they are angry, they forgive.

38. And who answer the call of their Lord and establish prayer and who conduct their affairs by mutual consultation and who spend of what We have given them.

39. And who, when some great wrong is done to them, only take revenge.

40. The retaliation for a wrong is a wrong like thereof. But he who forgives and makes reconciliation, his reward is on Allah. Verily, He does not love the wrong doers".

41. And whoso takes revenge after he has been wronged, there is no way of blame against such persons.

42. The blame is only upon those who oppress mankind and wrongly rebel in the earth. For such there is painful torment.

43. And verily, whosoever shows patience and pardons, surely this is of the courageous deeds.

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٢﴾

إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ ﴿٣٣﴾

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٤﴾

أَوْ يُوقِظْهُنَّ بِمَا كَسَبْنَ وَيَعْفُ عَنْ كَثِيرٍ ﴿٣٥﴾

وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ

مُجِيبٍ ﴿٣٦﴾

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا

وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَى

رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٧﴾

وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ إِثْمٍ وَالْفَوَاحِشَ وَ

إِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٨﴾

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَ

أَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٩﴾

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿٤٠﴾

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ

فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤١﴾

وَلَمَنْ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ

سَبِيلٍ ﴿٤٢﴾

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ

فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٣﴾

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٤﴾

Lesson-290 : End of the wrongdoers

44. He whom Allah sends astray, for him there is no patron after Him. And you will see the wrongdoers when they face the torment, they will say: Is there any way of return.

45. And you will see them brought before the Hell, awed and humbled by disgrace, looking with stealthy glances. And those who believe will say: Verily, the true losers are they who caused loss to themselves and to their family members on the Day of Resurrection. Behold! The wrongdoers are surely in everlasting torment.

46. And they will have no protector other than Allah to help them. And he whom Allah sends astray, for him there is no way.

47. Answer the call of your Lord before there comes to you from Allah a Day which cannot be averted. There is no refuge for you on that Day nor there will be for you any power of refusal (of your sins).

48. But if they turn away, (O Muhammad) We have not sent you a warder over them. There is no responsibility on you except the conveyance (of the message). And when We cause the man to taste of mercy from Us, he rejoices at it. And when some evil befalls them because of what their own hands have sent before, then behold! man becomes ungrateful.

49. To Allah belongs the sovereignty of the heavens and the earth. He creates what He wishes. He gives female children to whom He wills, and gives male children to whom He likes.

50. Or to some He gives both male and female children, and He makes barren whom He wants. Verily, He is Knower, Powerful.

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ
وَتَرَى الظَّالِمِينَ لِنَارِ أَوَّاعٍ الْعَذَابِ يَقُولُونَ هَلْ
إِلَى مَرَدٍّ مِنْ سَبِيلِ ۖ

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعِينَ مِنَ الدِّلِّ
يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ آمَنُوا
إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ
يَوْمَ الْقِيَامَةِ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ ۖ
وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ
اللَّهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ۖ

اَسْتَجِيبُوا لِلرَّيْثِ كَمَا مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ
لَهُ مِنَ اللَّهِ مَا لَكُمْ مِنْ مُلْجَاةٍ وَمِنْ مَآلِكُمْ
مِنْ تَكْذِيبٍ ۖ

فَإِنْ أَخْرَضُوا فَقَدْ أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا أَنْ عَلَيْكَ
إِلَّا الْبَلَاغُ وَلَئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَجَحَّ
بِهَا فَإِنْ تُضِلُّهُمْ سَبَيْتَهُ بِمَا قَدَّمَتْ أَيْدِيهِمْ يَوْمَ
فَإِنَّ الْإِنْسَانَ كَفُورٌ ۖ

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ
يَهْبِ لِمَنْ يَشَاءُ إِنَّا كَافٍ بِهِمْ لِمَنْ يَشَاءُ
الذُّمُّورُ ۖ

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَّا كَافٍ بِهِمْ لِمَنْ يَشَاءُ
عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ۖ

51. And it is not (vouchsafed) to any human being that Allah should speak to him except by inspiration, or from behind a veil or that He sends a messenger (an angel) who reveals by His permission what He wills. Verily, He is Exalted, Wise.

52. And thus We have sent to you (O Muhammad) a Spirit (inspired book, the Quran) by Our command. You did not know (prior to this) what the Book was and what the Faith was. But We have made it a light whereby We guide whom We want of Our slaves. And verily, you do guide (the people) to a right path.

53. The path of Allah, to Whom belongs whatsoever is in the heavens and whatsoever is in the earth. Behold! All the matters eventually return to Allah (for decision).

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ
تَرَائِي حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ
مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ ۝٥١
وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ
تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ
نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ
لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ۝٥٢
صِرَاطُ اللَّهِ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي
الْأَرْضِ ۚ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ۝٥٣

SURAH-43

AZ-ZUKHRUF

This Surah derives its title from the word "Zukhruf" in its verse 35 which means ornaments of gold. The Surah belongs to the middle group of the Makkan revelations. It is the fourth in the series of the Ha Mim Surahs.

The central theme of this Surah is stress on Tauhid and rejection of shirk (associating partners to Allah). To attribute divinity to any human being, any angel or jinn or any other living or non-living thing or to consider the angels as daughters of Allah or to ascribe a son to Allah is highly unreasonable and illogical. Some of the subjects of this Surah are summarily described as under.

- Al-Qur'an is from the Mother-Book which is with God.
- Before riding a conveyance, how to pray to Allah (See verses 13-14)
- Allah has apportioned among the people their livelihood and has raised some of them above others in rank so that some may take labour from others. (Verse 32)
- What prevents the people from accepting true religion and following the right path is their blind adherence to what they regard as the faith of their forefathers. (Verse 22-24).
- If it were not that all mankind would become one community of non-believers, Allah would have given to those who disbelieve in the Beneficent the houses having roofs and stairs and doors of silver and couches of silver and ornaments of gold (verses 33-35). It means that gold and silver and other worldly possessions are immaterial with Allah and He does not like to give these things to His believers as these things generally take the people away from Right Path of Allah.
- Stories of Prophets, Abraham and Moses, are related.
- Jesus is neither God nor son of God. He was nothing except a slave of Allah on whom Allah bestowed His favour and made him an example for Israelites (verse 59).

Lesson-291 : Pagans of Makkah

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Ha. Mim.
2. By the Book (i.e. the Quran) which makes (things) clear.
3. Verily, We have made it a Quran in the Arabic language so that you may understand it.
4. Truly, it is in the Mother of the Book which is with Us, sublime and full of wisdom.
5. Should We then take away the Reminder (this Quran) from you altogether, because you are a nation of transgressors.
6. And how many a prophet did We send among the earlier people.
7. And never came there a Prophet to them (i.e. his people) but they used to mock at him.
8. Then We destroyed them, though they were stronger in power than these people; and the example of the previous people has gone (before them).
9. And if you (O Muhammad) ask them: Who has created the heavens and the earth, they will certainly answer: The Mighty, the Knower has created them.
10. The One Who has made the earth like a bed (resting place) for you and has made for you roads therein so that you may find your way.
11. And Who sends down water from the sky in due measure, and We revive a dead land therewith. That is how you will be brought forth to life (from your graves).
12. And Who has created all the pairs (of living things), and has made for you the ships and the cattle upon which you ride.
13. That you may mount upon their back and may remember your Lord's favour when you firmly sit thereon, and may say: Glorified be He Who has subjected these to us while we could never have controlled them.
14. And verily, to our Lord we are to return.

إِنَّا أَنشَأْنَاهُ (٤٣) سُوْرَةُ الْبُرْجِ قُرْآنًا مَّكَئِيْمًا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ

مَعَ الْكِتَابِ الْمُبِينِ

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلٌّ حَكِيمٌ

أَفَضْرِبْ عَنْكُمُ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُّسْرِفِينَ

وَكَمْ أَرْسَلْنَا مِنْ نَبِيٍّ فِي الْأَوَّلِينَ

وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ

فَاهْلِكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ الْأَوَّلِينَ

وَلَوْ أَنَّ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ

فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً يُقَدِّرُ فَأَنْشَرْنَا

بِهِ بَلَدًا مَيِّتًا كَذَلِكَ تُخْرَجُونَ

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمُ فِي الْفَلَاحِ

وَالْأَنْعَامِ مَا تَرْكَبُونَ

لِيَسْتَوِيَ عَلَيْكُمْ وَتُرْتَدُّكُمْ وَانْعَمَةً رَبِّكُمْ إِذَا

اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَنَ الَّذِي سَخَّرَ

لَنَا هَذَا وَمَا كُنَّا لَهُ مُّقْرِبِينَ

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ

15. Yet they have assigned to some of His slaves a share with Him (in divinity as His children). Verily, man is clearly ungrateful.

16. Or has He chosen daughters (for Himself) out of all that He has created, and has honoured you with sons?

17. And when one of them is given news of (the birth of) that which he ascribes to the Beneficent, his face becomes dark and he is filled with grief.

18. (Do they ascribe to Allah a daughter) who is brought up in ornaments (and delicacies) and is unable to make herself clear in case of dispute (or argument).

19. And they make the angels, who are the slaves of the Beneficent, females. Did they witness their creation? Their testimony will be recorded in writing and they will be questioned (about it).

20. And they say: Had the Beneficent willed, we should not have worshipped them. They have no knowledge of this; they are merely guessing.

21. Or have We given them any Book before this (Quran) which they hold as an authority (in support of their angel worship)?

22. No. But they only say: We verily have found our fathers following this religion (of polytheism) and we are guided merely by their footprints.

23. And similarly, whenever We sent a warner before you (Muhammad) to any town, its affluent people said: Verily, we found our fathers following a religion and we are following their footprints.

24. And the warner said: Even though I have brought to you a better guidance than that you found your fathers following? But they replied: Verily, we disbelieve in that with which you have been sent.

25. Then We took revenge from them (for their disbelief). So see what was the end of those who rejected.

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ
عَلِيمٌ ٥١

أَمْ اتَّخَذَ مِنَّا بَنِينَ بِذُنُوبِنَا أَصْفَكُمْ بِالْبَنِينَ ٥٢

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا صَرَبَ لِلرَّحْمَنِ مَثَلًا
ظَلَّ وَجْهُهُ مُسَوِّدًا وَهُوَ كَاظِمٌ ٥٣

أَوْ مِنْ يُنْتَشَوْنَ فِي الْحُلِيِّ وَهُمْ فِي الْخِصَامِ غَيْرُ
مُبِينٍ ٥٤

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ الرَّحْمَنِ إِنَاثًا
أَشْهَدُوا وَخَلَقَهُمْ سَتَكُنَّ شُهَادَةً لَهُمْ وَيُسْأَلُونَ ٥٥

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ
بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ٥٦

أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ ٥٧

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى
آثَرِهِمْ مُقْتَدُونَ ٥٨

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ
إِلَّا قَالَ مُتَرَفُّوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى
آثَرِهِمْ مُقْتَدُونَ ٥٩

قُلْ أَوْ كُفُّوا عَنْكُمْ بِأَمْدِي وَمَتَّأْجِدْتُمْ عَلَيْهِ
آبَاءَكُمْ قُلْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَاذِبُونَ ٦٠

فَأَنْتَقَمْنَا مِنْهُمْ فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ
الْمُكَذِّبِينَ ٦١

Lesson-292 : Abraham's legacy

26. And (remember) when Abraham said to his father and his nation: I am free from what you worship.

27. Except Him Who created me, for He will surely guide me.

28. And he made it (the above statement) as an everlasting word among his offspring so that they should turn (to Allah).

29. But (despite their idol worshipping) I let these people (the descendants of Abraham) and their fathers enjoy life till there came to them the truth and a messenger making things clear.

30. And now that the truth has come to them, they say: This is mere magic, and we are certainly its disbelievers.

31. And they say: Why has not this Quran been revealed to a great man of the two towns (Makkah and Taif)?

32. Is it they who distribute the mercy of your Lord? No. It is We Who have distributed the means of their livelihood among them in the life of the world, and raised some of them in rank above others so that some of them may take service from others. However, the mercy of your Lord is better than that (wealth) which they amass.

33. And were it not that all mankind would have become one community (of disbelievers), We would have made for those who disbelieve in the Beneficent roofs of silver for their houses and stairs of silver whereby they mount.

34. And for their houses doors (of silver) and couches on which they recline.

35. And gold ornaments. Yet all this is nothing but merely a comfort of the life of the world. And the Hereafter with your Lord is only for those who ward off evil.

36. And he who blinds himself from the remembrance of the Beneficent, We assign to him a devil who becomes his intimate companion.

وَلَاذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ
مِّمَّا تَعْبُدُونَ ﴿٢٦﴾

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّكُمْ يَرْجِعُونَ ﴿٢٨﴾

بَلْ مَتَّعْتُ هَؤُلَاءِ وَأَبَاءَهُمْ حَتَّى جَاءَهُمُ الْحَقُّ
وَرَسُولٌ مُبِينٌ ﴿٢٩﴾

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ
كَافِرُونَ ﴿٣٠﴾

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ
الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ
مُوعِدَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ
بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُلُوفًا وَ
رَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾

وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا
لِمَن يَكْفُرُ بِالرَّحْمَنِ لِيُوقِتَهُمْ سُفْقَاتٍ مِّنْ فِضَّةٍ
وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾

وَلِيُؤْتِيَهُمُ آبَاؤُهُمْ أَسْرَارًا عَلَيْهَا يَكُونُونَ ﴿٣٤﴾
وَزُخْرَفًا وَلَئِن كُلُّ ذَلِك لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا
﴿٣٥﴾ وَالْآخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٦﴾

وَمَن يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا
فَهُوَ لَهُ قَرِينٌ ﴿٣٧﴾

37. And verily, they (the devils) hinder them from the way of Allah, while they think that they are rightly guided.

38. Till, when he (i.e. one of these misguided persons) comes to Us, he will say (to his devil companion): Would that between me and you there were the distance of the two Easts. What an evil companion (you are)?

39. (It will be said to them): This (realization of misconduct) will not benefit you this Day because you did wrong. So you will be partners in the punishment.

40. Can you (O Muhammad) make the deaf to hear, or can you guide the blind or the one who is in manifest error?

41. And if We take you (O Muhammad) away (from this world), We will surely take vengeance on them.

42. Or We show you that wherewith We threaten them, for surely, We have full power over them.

43. So hold you fast to that which is revealed to you. Surely, you are on a right path.

44. And verily, this (Quran) is in truth a reminder for you and your nation, and you will soon be questioned.

45. And ask those of Our messengers whom We sent before you: Have We ever appointed gods to be worshipped besides the Beneficent?

Lesson-293 : Moses sent to Pharaoh

46. Indeed We sent Moses with Our signs to Pharaoh and his chiefs, and he said: Verily, I am a messenger of the Lord of the worlds.

47. But when he brought to them Our tokens, behold! They laughed at them.

48. And every token which We showed to them was greater than its sister (or the previous) token, (yet they disbelieved) and We seized them with the punishment, so that they might return (to the right way).

49. And they said: O you magician! Pray to your Lord for us by virtue of the covenant that He has made with you. Verily, we will accept the guidance.

وَأَنَّهُمْ لَيَصَدُّوهُمْ عَنِ السَّبِيلِ وَيُحْسِبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٧﴾

حَتَّىٰ إِذَا جَاءَهُ نَاوَالٌ يَلِيَّتْ بَيْنِي وَبَيْنَكَ بَعْدَ الشَّرِّ فَيُنِ فَتُسُّ الْقُرَيْنُ ﴿٣٨﴾

وَلَنْ يَنْفَعَكَ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾

أَفَأَنْتُمْ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْى وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ ﴿٤٠﴾

فَأَمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ ﴿٤١﴾

أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُّقْتَدِرُونَ ﴿٤٢﴾
فَلَسْتَ بِكَ بِالَّذِي أَوْحَىٰ إِلَيْكَ أَنَا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤٣﴾

وَأَنَّهُ لَئِنْ كُذِّبَكَ وَلَقَوْمٌ يُسْتَكْبَرُونَ ﴿٤٤﴾

وَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مَنْ أَرْسَلْنَا جَعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهًا يُعْبَدُونَ ﴿٤٥﴾

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾

فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٧﴾
وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَ أَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾

وَقَالُوا يَا أَيُّهَا الشَّجَرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّنَا لَمُهْتَدُونَ ﴿٤٩﴾

50. But each time We removed the punishment from them, at once they broke their word.

51. And (one day) Pharaoh proclaimed to his people, saying: O my people! Is not the kingdom of Egypt mine and these rivers flowing under me? Don't you see then?

52. Am I not better than this one (Moses) who has no honour nor he can express himself clearly?

53. Why, then, have armlets of gold not been given to him or angels sent down to accompany him in procession?

54. Thus did he (Pharaoh) make fool of his people, and they obeyed him. Surely, they were a nation of transgressors.

55. So, when they angered Us, We took vengeance from them and drowned them all.

56. And We made them history and an example for the later generations.

57. And when the son of Mary is quoted as an example behold! Your people raise a clamour at it (objecting that why their gods should be condemned when Jesus is not condemned despite being worshipped as god by the Christians).

58. And they say: Are our gods better or is he? They cited not this example to you except for disputation. Nay, they are a quarrelsome people.

59. He is nothing but (Our) slave on whom We bestowed Our favour, and We made him an example for the children of Israel.

60. Had it been Our will, We could have made angels out of you to be viceroys in the earth.

61. Verily, he (Jesus) is sign of the Hour, therefore, do not have doubt about it, and follow Me. This is the right path.

62. And let not Satan restrain you (from the right path). Lo! He is an open enemy to you.

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُثُونَ ﴿٥٠﴾

وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يُقَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي ۚ

أَفَلَا تَبْصُرُونَ ﴿٥١﴾

أَرَأَيْتَ أَخِيرٌ مِّنْ هَٰذَا الَّذِي هُوَ مَهِينٌ ۚ وَلَا يَخَافُ

لِّبُيُوتِهِمْ ﴿٥٢﴾

فَلَوْلَا الْبَقِ عَلَيْهِ آسُورَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ

الْمَلَائِكَةُ مُقَرَّبِينَ ﴿٥٣﴾

فَأَسْتَحَفَّ قَوْمَهُ فَأَطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٥٤﴾

فَلَمَّا أَسْفَوْا أَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ

يَصْعَدُونَ ﴿٥٧﴾

وَقَالُوا إِنَّمَا أَخْيَرْنَا لَهُمْ هَٰذَا مَا ضَرُّبُهُ لَكُمْ إِلَّا

جَدًّا لَا بَلْ هُمْ قَوْمٌ خَوْفُونَ ﴿٥٨﴾

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّلْبَاقِي

إِسْرَآءِيلَ ﴿٥٩﴾

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ

يَخْلُقُونَ ﴿٦٠﴾

وَلَئِنَّهُ لَعِلْمُ السَّاعَةِ فَلَا تَمْتَرُنَ بِهَا وَاتَّبِعُونِ

هَٰذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾

وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٢﴾

63. And when Jesus came with clear proofs, he said: I have indeed come to you with wisdom and to make clear to you some of the matters wherein you differ. So fear Allah and obey me.

64. Surely, Allah is my Lord and your Lord, so worship Him. This is the right way.

65. But the factions among them differed. So woe to the wrongdoers from the torment of a painful Day.

66. Do they only wait for the Hour, that it should come on them all of a sudden, when they are not aware?

67. Friends on that Day will become enemies of one another, except those who fear Allah.

Lesson-294 : The Day of Judgment

68. (It would be said to the pious): O My slaves! Today, there will be no fear on you nor will you grieve.

69. (You) who believed Our revelations and became Muslims.

70. Enter Paradise, you and your spouses, with honour and happiness.

71. Golden dishes and golden cups will be passed round them, and therein they shall have all that their souls desire and eyes find delight in. And (it will be said to them): you will abide herein for ever.

72. And this is the Paradise which you have been made to inherit because of what you used to do.

73. Therein you have plenty of fruit to eat.

74. As for the guilty, they will be in the torment of Hell to abide for ever.

75. It will not be lightened for them, and they shall remain in despair therein.

76. We wronged them not, rather it is they who wronged themselves.

وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ
بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلَفُونَ
فِيهِ ۖ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝٦٣

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هَذَا صِرَاطٌ
مُسْتَقِيمٌ ۝٦٤

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ قَوْلًا لِّلَّذِينَ
ظَلَمُوا مِنْ عَذَابٍ يَوْمَ الْيُسْرِ ۝٦٥

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً
هُمْ لَا يَشْعُرُونَ ۝٦٦

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا
الْمُتَّقِينَ ۝٦٧

يَعْبَادُ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ۝٦٨

الَّذِينَ آمَنُوا بِالْبَيِّنَاتِ وَكَانُوا مُسْلِمِينَ ۝٦٩

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَآزْوَاجُكُمْ تُخْبَرُونَ ۝٧٠

يُطَافُ عَلَيْهِمْ بِصَفَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَ
فِيهَا مَا تَشْتَهُنَّ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ
فِيهَا خَالِدُونَ ۝٧١

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ۝٧٢

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ۝٧٣

إِنَّ الْمُبْجِرِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ۝٧٤

لَا يَفْتَرُعُهُمْ فِيهِمْ وَمُيَسَّرُونَ ۝٧٥

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ۝٧٦

77. And they will cry (to the incharge of Hell): O Malik! Let your Lord make an end of us. But he will say: You will certainly live here for ever.

78. We indeed brought you the Truth, but most of you hate the Truth.

79. Or do they devise some plan (against the Prophet)? Then We would also devise a plan (against them).

80. Or do they think that We cannot hear their secret talk and their private conferences? Nay, but Our envoys (angels) are with them who record (each and everything).

81. Say (O Muhammad): If the Beneficent had a son, I would be the first among the worshippers.

82. Glorified be the Lord of the heavens and the earth, the Lord of the Throne, from that which they ascribe (to Him).

83. So leave them to talk nonsense and play till they meet their Day which they are promised.

84. And it is He Who is God in the heaven and Who is God in the earth. And He is the Wise, the Knower.

85. And blessed be He to Whom belongs the Sovereignty of the heavens and the earth and all that is between them. And with Him is the knowledge of the Hour, and to Him you will be returned.

86. And those whom they call instead of Him have no power of intercession, except those who bear witness with the Truth and have knowledge (of the Truth).

87. And if you (O Muhammad) ask them who created them, they will surely say: Allah. How then are they turned away (from the truth)?

88. And he says: O my Lord! Verily, these are a people who would not believe.

89. So bear with them (O Muhammad) and wish them peace. They will soon come to know (the reality).

وَنَادُوا إِلَهُكَ لِتَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ تُكْذِبُونَ ﴿٧٧﴾

لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كُرْهُونَ ﴿٧٨﴾
أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ
وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾

قُلْ إِن كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعِبْدِينَ ﴿٨١﴾
سُبْحَنَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ
عَمَّا يُصِفُونَ ﴿٨٢﴾

فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ
الَّذِينَ يُوعَدُونَ ﴿٨٣﴾

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ وَهُوَ
الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾

وَتَبَرَّكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ
إِلَّا مَنِ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾

وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى
يُؤْفَكُونَ ﴿٨٧﴾

قُلْ وَقِيلَ لِي رَبِّ إِن هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ ﴿٨٨﴾
فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾

SURAH-44

AD-DUKHAN

This Surah takes its title from the word “dukhan” in its verse 10. It belongs to the middle group of Makkan Surahs and is the fifth in Ha-Mim Surahs.

Some Traditions connect the revelation of this Surah with the time when Arabia was overtaken by such a terrible famine and drought that the people could find nothing to eat. They ate bones and dead meat and looked at the sky, but they saw nothing except smoke. According to another report: “A man would look at the sky and he would see nothing between him and the sky except a smoky haze, because of his exhaustion.” At last, some of the chiefs of Quraish including Abu Sufyan, or Abu Sufyan alone, came to the Messenger of Allah and said: “O Muhammad (PBUH)! Pray to Allah to send rain to Mudar, for they are dying”. So the Prophet prayed for rain for them, and they got rain and things came to normal.

Some of the main subjects of this Surah are briefly highlighted as follows:

- The Qur’an has been revealed by Allah in the Blessed Night in which all matters are decided by His command (verses 3-5).
- Wait for the Day (i.e the Doomsday) when the sky will produce visible smoke which will envelop the people and this will be a painful torment (verses 10-11).
- Allah is the Lord of the heavens and the earth and of everything. There is no God save him. He is your Lord and Lord of your forefathers (verse 7-8).
- Learn lesson from the story of Moses and Pharaoh. The Pharaoh disbelieved and rejected Moses and was drowned with his hosts. Neither heaven nor earth wept for him (verses 17-31).
- Punishment for the disbelievers and wrongdoers is Hell full of torments while reward for the believers and good doers is Paradise full of blessings.

Lesson-295 : The blessed night

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Ha. Mim.
2. By the Book that makes things clear.
3. We have verily sent it (i.e. the Quran) down in a blessed Night, for We are ever warning.
4. In that (Night) every matter of importance is decreed.
5. As a command from Ourselves. Verily, We have been ever sending (the messengers).
6. It is a mercy of your Lord. Certainly He is the Hearer, the Knower.
7. (He is the) Lord of the heavens and the earth and all that is between them, if you are sure believers.
8. There is no God save Him. He gives life and He causes death. He is your Lord and the Lord of your forefathers.
9. Yet they are playing in doubt.
10. Then you (O Muhammad) wait for the Day when the sky will produce a visible smoke.
11. That will cover the people. This will be a painful doom.
12. (They will say): Our Lord! Remove from us the doom, we will certainly become believers.
13. How (at that time) can the admonition benefit them, when a messenger making things clear had come to them already.
14. But they turned away from him and said: He is taught by others, a madman.
15. We verily will remove the torment for a while, but you will return (to disbelief).
16. The Day when We shall seize you with the greatest seizure, We shall exact retribution.
17. And indeed We tested Pharaoh's people before them when there came to them a noble messenger.
18. Saying: Hand over to me the slaves of Allah (i.e. the children of Israel). Surely, I am to you a

آيَاتُهُ (٤٤) سُورَةُ الدَّخَانِ فَكَيِّسُوا مُوَسَاتِنَا
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ

مَعَ الْكِتَابِ الْمُبِينِ ١

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ٢

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ٣

أَمْرًا وَمِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ ٤

رَحْمَةً مِنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ٥

رَبِّ السَّمُوتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ٦

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ

الْأَوَّلِينَ ٧

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ٨

فَاتَّقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ٩

يَغْشى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ١٠

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ١١

أَتَى لَهُمُ الدِّكْرُ وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ ١٢

فَقَامُوا عَلَيْهِ وَقَالُوا مَعَهُ مَجْذُونٌ ١٣

فَإِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ١٤

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ ١٥

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ

كَرِيمٌ ١٦

أَنِ ادُّوْا إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ١٧

messenger worthy of trust.

19. And be not rebellious against Allah. I have certainly come to you with a clear authority.

20. And verily, I have sought refuge with my Lord and your Lord lest you stone me to death.

21. And if you do not believe me, then leave me alone.

22. Then (when they refused to believe him) he prayed to his Lord: These are indeed criminal people.

23. (So his Lord said): Take away my slaves by night. Surely, you will be pursued.

24. And leave the sea as it is (after crossing it), verily, they are a host to be drowned.

25. How many were the gardens and the water-springs that they (the people of Pharaoh) left behind.

26. And corn-fields and goodly sites.

27. And the comforts of life wherein they used to take delight.

28. And so it happened. And We made other people to inherit all that.

29. And neither the heaven nor the earth wept for them, nor were they reprieved.

Lesson-296 : Good and evil

30. And indeed We delivered the children of Israel from a humiliating torment.

31. From Pharaoh. Verily, he was the biggest tyrant from among the transgressors.

32. And we chose them (the children of Israel) knowingly above all the peoples of the world.

33. And we granted them signs in which there was a clear trial.

34. Lo! These people (the pagans of Makkah) say.

35. There is nothing but our first death, and we are not going to be raised (to life) again.

36. Bring back our fathers then, if you are truthful.

37. Are they better or the people of Tubba and those before them. We destroyed them, as they were surely guilty.

38. And We created not the heavens and the earth and all that is between them for mere play.

39. We have not created them except with truth; but most of them do not realize (this fact).

وَأَن لَّا تَلْعَنُوا عَلَى اللَّهِ إِنِّي إِنِّي كُنتُ مِنْكُمْ مُّسْلِمِينَ ١٩
وَلَقَدْ عَذَّبْتُ بِرَبِّي وَرَبِّكُمْ أَن تَرْجُمُونِ ٢٠
وَلَوْ أَن لَّو تَوَيْمُونِي فَأَعْرِضُونِ ٢١
فَلَقَدْ عَارَبْتُمْ أَن هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ٢٢

فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُمْ مُّتَّبَعُونَ ٢٣
وَاتْرِكِ الْبَاحِرَ هَوْلاً إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ٢٤
كَمْ تَرَكُوا مِنْ جَدَّتٍ وَعُيُونٍ ٢٥

وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ٢٦
وَنَعْمَةً كَانُوا فِيهَا يَكْتُمُونَ ٢٧
كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ٢٨
وَلَقَدْ كَذَّبْتَ عَلَيْهِمْ السَّمَاءَ وَالْأَرْضَ وَمَا كَانُوا مُنْظَرِينَ ٢٩

وَلَقَدْ بَعَثْنَا فِيهِ لِسْرَاءٍ يَل مِنَ الْعَذَابِ الْمُهِينِ ٣٠
مَنْ دَرَعُونَ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ ٣١
وَلَقَدْ اخْتَرْنَاكُمْ عَلَى الْوَعْدِ عَلَى الْعَالَمِينَ ٣٢
وَاتَيْنَاكُمْ مِنْ آيَاتِنَا مَا فِيهِ بَلَاءٌ مُّبِينٌ ٣٣
إِن هَؤُلَاءِ لَيَقُولُونَ ٣٤

إِنْ هِيَ إِلَّا أَمْوَاتُنَا الْأُولَى وَمَا نَحْنُ بِمُنْشَرِينَ ٣٥
فَأْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ٣٦
أَمْ حَسِبْتَ أَنَّ قَوْمَ نَجْعٍ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ
إِنَّهُمْ كَانُوا مُجْرِمِينَ ٣٧

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعَيْشٍ ٣٨
مَا خَلَقْنَاهُمْ إِلَّا بِالْحَقِّ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٣٩

40. Surely, the Day of Judgment is the time appointed for all of them (to rise after death).
 41. The Day when a friend will not be of any avail to a friend, nor will they be helped.
 42. Except him on whom Allah has mercy. No doubt, He is the Mighty, the Merciful.
 43. Surely, the tree of Zaqqum.
 44. Will be the food of the sinner.
 45. Like molten brass, it will boil in their bellies.
 46. Like the boiling of the very hot water.
 47. (And it will be said): Seize him and drag him into the depth of the Hell.
 48. Then pour upon his head the torment of the boiling water.
 49. Taste it. You were (considering yourselves to be) mighty, noble.
 50. Lo! This is that about which you used to doubt.
 51. Surely, those who fear God will be in a secure place.
 52. Among gardens and springs.
 53. Dressed in fine silk and silk embroidery, facing each other.
 54. Such will be their position. And We shall wed them to the fair ones with wide, beautiful eyes.
 55. They shall call therein for every kind of fruit, being in safety.
 56. They will not taste death therein, save the first death, and He (Allah) will protect them from the torment of Hell.
 57. It is a grace from your Lord, and this is the supreme success.
 58. Certainly We have made this (Quran) easy in your language so that they may heed.
 59. Wait you (O Muhammad). Verily, they too are waiting.

إِنَّ يَوْمَ الْقَضَاءِ يَمِيقَاتُهُمْ أَجْمَعِينَ ﴿٤٠﴾
 يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾
 إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾
 إِنَّ شَجَرَةَ الزُّقُومِ ﴿٤٣﴾
 طَعَامُ الْآثِيمِ ﴿٤٤﴾
 كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾
 كَغَلْيِ الْحَمِيمِ ﴿٤٦﴾
 خُذُوا فَاعْتِلُوا إِلَى سَوَاءِ الْجَحِيمِ ﴿٤٧﴾
 تُصْطَبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾
 ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾
 إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥٠﴾
 إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾
 فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٢﴾
 يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ﴿٥٣﴾
 كَذَلِكَ وَرَزَقْنَاهُمْ بِخُورٍ عَيْنٍ ﴿٥٤﴾
 يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٥٥﴾
 لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّعَهُمْ عَذَابَ الْجَحِيمِ ﴿٥٦﴾
 فَضْلًا مِنْ رَبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾
 فَإِنَّمَا يَسْتَرْزَنُ بِلسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾
 فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ ﴿٥٩﴾

SURAH-45**AL-JATHIYAH**

This Surah derives its title from word Jathiyah in its verse 28 which refers to humility in which every nation will appear before Allah on the Judgement Day. It belongs to the middle group of Makkan Surahs and is sixth in series of Ha-Mim Surahs. The gist of the teachings of this Surah is:

- There are signs of Allah's existence and oneness in the heavens and the earth, and in the birth of the human beings and in the animals, in the night and the day, and in the rain with which Allah revives the dead earth. After seeing these signs, in what fact, the polytheists will believe?
- Allah has subjected the seas and all that is in the heavens and the earth to mankind and made these things of service to them.
- Allah gave the Israelites Book and the command and the Prophethood and preferred them over other nations, but they differed on account of mutual rivalry and made sects.
- Allah will not make the wrong-doers like those who believe and do righteous deeds in life and in death.
- The wrong doers say: Our life is only the life of this world; we die and we live only here and nothing kills us except time. It is merely their conjecture and not the reality.
- Allah gives life and causes one to die. He will gather all humankind on the Day of Resurrection whereof there is no doubt. On that Day each nation will be kneeling before Allah. And the pious and the wicked would be rewarded or punished for their deeds.

Lesson-297 : Allah's signs

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Ha. Mim.
2. The revelation of the Book (the Quran) is from Allah, the Mighty, the Wise.
3. Surely, in the heavens and the earth, there are signs for the believers.
4. And in your creation and in that of living creatures that He has scattered in the earth, there are signs for those who are firm in faith.
5. And in the alternation of the night and the day and in the provision (the rain) that Allah sends down from the sky with which He revives the earth after its death and in the changing of the winds, there are signs for a people who have sense.
6. These are the revelations of Allah which We recite to you (O Muhammad) with truth. Then in which fact, after Allah and His revelations, will they believe?
7. Woe to every sinner, liar.
8. Who hears the verses of Allah that are recited to him, yet he persists with pride as if he heard them not. So give him tidings of a painful torment.
9. And when he knows something of Our verses, he takes them a laughing stock. For such there is a humiliating torment.
10. And in front of them there is Hell, and that which they have earned will be of no benefit to them. Nor those whom they have taken as their protectors besides Allah (will be of any avail). And for them there is a great torment.
11. This (Quran) is the true guidance. And those who disbelieve in the verses of Allah, for them there is punishment of a painful doom.
12. Allah it is Who has made the sea subservient to you, so that the ships may sail through it by His command, and that you may seek His bounty, and that you may give thanks (to Him).

يَا أَيُّهَا الْمَدِينَةُ (٥٥) سُورَةُ الْجَاثِيَةِ الرَّكْعَةُ الرَّابِعَةُ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 حَمْدٌ
 تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ
 إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ
 وَفِي خَلْقِكُمْ وَمَا يَبُذُّ مِنْ دَابَّةٍ آيَاتٍ لِّقَوْمٍ يُوقِنُونَ
 وَاختِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ
 مِنْ رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ
 الرِّيحِ آيَاتٍ لِّقَوْمٍ يَعْقِلُونَ
 تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حِينٍ
 بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ
 وَيَلْعَلُّ لَكُمُ الْآفَالُ أَشِدُّ
 يُسْمِعُ آيَاتُ اللَّهِ تُتْلَى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَآلٍ
 لَّمْ يَسْمَعْهَا فَبَشِيرُهُ عَذَابٍ إِلِيمٍ
 وَإِذْ عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَ مَا هُوَ أَوْلَىٰ
 لَهُمْ عَذَابٍ مُّهِينٍ
 مِنْ دُونِ اللَّهِ جَهَنَّمَ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا
 شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ
 عَذَابٌ عَظِيمٌ
 هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ
 عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ
 اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِ
 وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

13. And He has (also) subjected to you all that is in the heavens and all that is in the earth, it is all from Him. Verily, in it there are indeed signs for the people who reflect.

14. Tell the believers (O Prophet) to forgive those who hope not for the days of Allah, so that He Himself may recompense the people for what they used to earn.

15. Whoso does good deed, it is for (the betterment of) his own soul, and whoso does wrong, it is against his own-self. Then to your Lord you will be brought back.

16. And indeed We gave the children of Israel the Scripture and the command and the Prophethood, and provided them good things and preferred them above all the nations.

17. And We gave them clear commandments. And they did not differ until after the knowledge had come to them, out of envy among themselves. Verily, your Lord will judge between them on the Day of Resurrection concerning that wherein they differ.

18. And now We have set you (O Muhammad) on a clear way (the Shariah) of Our commandment. So follow it, and do not follow the desires of those who do not know.

19. Surely, they cannot be of any benefit to you against Allah. And verily, the wrong-doers are friends of one another, and Allah is the friend of the pious.

20. This (Quran) is an eye-opener for mankind, and a guidance and a mercy for a people who have sure faith.

21. Or do those who do evil deeds think that We shall make them equal with those who believe and do good deeds, and that their life and death will be alike? Bad is the judgment that they make.

Lesson-298 : Time-worshippers

22. And Allah has created the heavens and the earth with truth, and that every soul may be repaid what it has earned; and they will not be wronged.

وَسَخَّرَ لَكُم تَافِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا
مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ
اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا
ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾

وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوَّةَ
وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿١٦﴾

وَاتَيْنَاهُمْ بَيِّنَاتٍ مِنَ الْأُمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ
بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ إِنَّ رَبَّكَ

يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾
ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِنَ الْأُمْرِ فَاتَّبِعْهَا وَلَا

تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾
إِنَّهُمْ لَنُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ

بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾
هَذَا ابْصَافُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ

يُوقِنُونَ ﴿٢٠﴾
أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ

كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ
وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾

وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِيُجْزِيَ
كُلَّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

23. Have you seen him who has made his desire his god, and Allah has sent him astray purposely and has put seal on his hearing and on his heart and has set a cover on his sight. Then who will guide him after Allah? Will you not then remember?

24. And they say: There is nothing but our life of this world; we die and we live and nothing destroys us except the Time. In fact they have no knowledge whatsoever of that; they do but guess.

25. And when Our clear verses are recited to them, they have no other argument except that they say: Bring back our fathers then, if you are truthful.

26. Say (O Muhammad): Allah gives life to you, then He causes you to die, then He will gather you to the Day of Resurrection whereof there is no doubt. But most of the people do not know.

27. To Allah belongs the Sovereignty of the heavens and the earth, and on the Day when the Hour of Doom will be established, on that Day those who follow falsehood will suffer loss.

28. And you will see every nation humbled on its knees. Each nation will be summoned to its record (of deeds). This Day you will be rewarded for what you used to do.

29. This is Our book which speaks about you with truth. No doubt, We used to record what you did.

30. So those who believed and did good deeds, their Lord will admit them to His mercy. That is the manifest success.

31. But as for those who disbelieved (it will be said to them): Were not Our verses recited to you? But you showed arrogance and became a guilty nation.

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمِهِ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ مِمَّا كَانُوا حُجَّتُمْ إِلَّا أَنْ قَالُوا اتُّوَابَا بِآيَاتِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾ قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُعْجِبُكُمْ إِلَىٰ يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾

وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُومِذِي يَخْسَرُ الْبُاطِلُونَ ﴿٢٧﴾ وَتَرَىٰ كُلُّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾ هَذَا كِتَابُنَا يُنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٩﴾

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٣٠﴾ وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُجْرِمِينَ ﴿٣١﴾

32. And when it was said: "Verily Allah's promise is true and there is no doubt about the coming of the Hour", you said: "We do not know what the Hour is. We deem it nothing but a conjecture, and we are not at all convinced."

33. And the evil of what they did will become manifest to them, and that which they used to deride will befall them.

34. And it will be said: Today We will forget you as you forgot the meeting of this your Day, and your abode is the Fire, and there is none to help you.

35. This is because you took the revelations of Allah as a jest, and the life of the world beguiled you. Therefore, on this Day they shall not be taken out from there (i.e. the Hell), nor their repentance will be accepted.

36. So praise be to Allah, Lord of the heavens and the Lord of the earth, the Lord of the worlds.

37. And to Him belongs all greatness in the heavens and the earth, and He (Alone) is the Mighty, the Wise.

وَلَا ذَاقِلُ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ
فِيهَا قُلْتُمْ مَتَانِدِرِي مَا السَّاعَةُ إِنَّ نَظْنَ إِلَّا
ظَنًّا وَمَا نَحْنُ بِمُتَّقِينَ ٣٢

وَبَدَّ لَهُمْ سَيِّئَاتُ مَا عَمِلُوا حَاقَ بِهِمْ مَا كَانُوا
بِهِ يَسْتَهْزِءُونَ ٣٣

وَقِيلَ الْيَوْمَ نَنْسِيكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا
وَمَا أَوْكُوا النَّتَارَ وَمَا لَكُمْ مِنْ مُصْرِينَ ٣٤

ذِكْرُكُمْ يَأْتِيكُمْ أَنْتَحِدْتُمْ إِنْ أَنْتَ اللَّهُ هُزُوا وَعَرَفْتُمْ
الْحَيَاةُ الدُّنْيَا قَالِ الْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا
هُمْ يُسْتَغْتَبُونَ ٣٥

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ
الْعَالَمِينَ ٣٦

وَلَهُ الْكِبَرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ
الْعَزِيزُ الْحَكِيمُ ٣٧

SURAH-46**AL-AHQAF**

This Surah derives its title from "Al-Ahqaf" a word used in verse 21 to refer to the region where the A'ad, the nation of Prophet Hud lived. It belongs to the middle group of Makkan Surahs and is the last of the series of Ha Mim Surahs. However, according to some authorities, this Surah was revealed in the end of tenth or in the beginning of the eleventh year of Prophet's mission. Let us have a glance at the historical events of those days.

On account of severe social boycott by the Quraish, which started in the end of 7th or the beginning of the 8th year of his mission, the Prophet and the members of his tribe Bani Hashim lay besieged in Shib Abi Talib for three years. The Quraish had blocked up this locality from every side and allowed no supply of provisions to the besieged people. Only during the season of Hajj they were allowed to come out and buy some provisions. Even at that time they could hardly purchase sufficient quantity due to lack of funds or due to mischief of persons like Abu Lahab who would offer higher prices and persuade the merchants not to sell their goods to Muhammad (PBUH) and his family. Therefore at times the besieged people were even forced to eat grass and the leaves of the trees. At last, when the siege was lifted, Prophet's uncle Abu Talib who had been protecting him for ten long years died, and a month later Prophet's wife Khadijah who was a source of great consolation to him passed away. So the Prophet used to call the year in which he had lost his uncle and wife as the "year of grief" (Aam-ul-Huzn).

Emboldened by the state of helplessness of the Prophet, the Quraish doubled their oppression. So the Prophet decided to go to Taif and invite the Bani Thaqif to Islam. He travelled on foot all alone and according to some he was accompanied by his servant Zaid bin Harithah. However, the chiefs of Taif refused to listen to him and compelled him to leave the town. They set their scoundrels to chase the Prophet, who pelted stones at him. The Prophet broke down with wounds and his shoes were filled with blood. During his return journey he prayed to Allah. Near Qarn-ul-Manazil, he saw Gabriel who told him that Allah had sent angel in charge of mountains to help him. The angel offered him to crush the people of Taif between mountains, but the Prophet declined the offer expressing his hope that Allah would guide them or their children to worship of One God and to the Right Path.

The Prophet stayed for few days at Nakhlah to think about his future course of action. It was here that one night when the Prophet was reciting the Qur'an, a group of the Jinn listened to the Qur'an, believed in it and returned to their people to invite them to Islam. Thus it was a consolation for the Prophet that if his mission had failed

to convince the people of Taif, at least some Jinn had accepted it. Verses 29 to 32 of this Surah refer to this incident of the Jinns having listened to the Quran.

The Surah begins with the announcement that the Qur'an has been revealed by Allah, the All-Mighty, the All-Wise, Who has created the heavens and the earth and all that is between them in Truth and for a fixed time. The central theme of the Surah is the Tauhid (Oneness of God), shirk (polytheism), the truthfulness of the messengers and the revealed books, the Hereafter and the Day of Judgement. In verses 15-18 kindness to parents has been enjoined. Those who give thanks to Allah for His favours on them and on their parents and do good deeds will abide in Paradise. But those who misbehave with their parents, doubt about resurrection after death and do not pay heed to their parent's admonition, will face Allah's punishment. The disbelievers of Makkah have been warned to take lesson from Aad, the nation of Hud, who were destroyed as they insisted on the worship of their false gods and disobeyed Hud, the messenger of Allah, as the Makkans are doing (verses 21-28). In the last verse, the Prophet has been enjoined to keep patience like earlier messengers and not to demand the doom for his people.

Lesson-299 :**Muhammad and the Makkans**

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Ha. Mim.

2. The revelation of the Book (the Quran) is from Allah, the Mighty, the Wise.

3. We have not created the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned.

4. Say (to them, O Muhammad): Have you ever pondered about those whom you invoke besides Allah? Show me what they have created of the earth or do they have any share in (the creation of) the heavens? Bring me any Book (revealed) before this (Quran) or some trace of (Divine) knowledge (in support of what you say) if you are truthful.

5. And who is more astray than the one who calls on such (false deities) besides Allah who cannot answer him till the Day of Resurrection and who are even unaware of their calls.

6. And when mankind shall be gathered (on the Day of Judgment) they (the false deities) will become enemies for them and will deny having been worshipped by them.

7. And when Our clear revelations are recited to them, those who disbelieve say of the Truth that has reached them: This is mere magic.

8. Or do they say that he (Muhammad) has invented it? Say to them (O Muhammad): If I have invented, then you have no power to do any thing to support me against Allah. He knows well what you say about it (i.e. the Quran). He is sufficient as a witness between me and you. And He is the Forgiving, the Merciful.

اٰیٰتُهَا (٤٦) سُورَةُ الْاٰحْقَافِ مَكِّيَّةٌ ذُو عَاثِمَاتٍ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

ح ١

تَنْزِيلُ الْكِتَابِ مِنَ اللّٰهِ الْعَزِیْزِ الْحَكِیْمِ ①

مَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا اِلَّا بِحَقِّ وَاَجَلٍ مُّسَمًّى وَالَّذِیْنَ كَفَرُوْا عَمَّاۤ اُنْذِرُوْا

مُعْرِضُوْنَ ③

قُلْ اَرَءَیْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اُرُوْنِیْ

مَا ذَا اَخْلَقُوْا مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِی السَّمٰوٰتِ اَیْتُوْنِیْ بِكِتٰبٍ مِّنْ قَبْلِ هٰذَا اَوْ اٰثَرَةٍ

مِّنْ عَلٰۤیْمٍ اِنْ كُنْتُمْ صٰدِقِیْنَ ⑤

وَمَنْ اَصْلُ مِّمَّنْ یَّدْعُوْا مِنْ دُوْنِ اللّٰهِ مَنْ لَا یَسْتَجِیْبُ لَهٗ اِلَّا یَوْمَ الْقِیٰمَةِ وَهُمْ عَنْ دُعَآئِهِمْ غٰفِلُوْنَ ⑥

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ اَعْدَآءٌ وَكَانُوا

بِعِبَادَتِهِمْ كٰفِرِیْنَ ⑦

وَإِذَا شُئِلَ عَلَيْهِمْ اٰیٰتُنَا بَيِّنٰتٍ قَالِی الْذِیْنَ كَفَرُوْا

لِلْحَقِّ لَمَّا جَآءَ هُمْ هَٰذَا اِسْحَرُۡمُۢمۡیۡنٌ ⑧

اَمْ یَقُوْلُوْنَ اَفْتَرٰهُ قُلْ اِنْ اَفْتَرٰیۡتُهُ فَلَا تَمْلِكُوْنَ

لِیْ مِنْ اِلٰهِ شَیْۡۡءًا هُوَ اَعْلَمُۢ بِمَا تُفِیضُوْنَ فِیۡهِ كُفٰیۡیَہٗ

شَہِیۡدًاۤ اَبِیۡنِیْ وَبَیۡنَکُمۡ وَهُوَ الْعَفُوُّ الرَّحِیْمُ ⑨

9. Say (O Muhammad): I am not a new thing among the Messengers, nor do I know what will be done with me or with you. I follow only that which is revealed to me and I am no more than a plain warner.

10. Say (to them): Have you ever thought (that how you will fare), if this (Qur'an) is from Allah and you disbelieve in it, and a witness from the children of Israel has already testified to (advent of) one like him and has believed while you show arrogance? Surely, Allah does not guide the wrongdoing people.

11. And those who disbelieve say of those who believe. If it had been a good thing, they would not have preceded us thereto. And when they have not let themselves be guided by it, they say: This is an old lie.

12. And before it there was the Scripture of Moses as a leader and a mercy. And this (Quran) is a confirming Scripture in the Arabic language, that it may warn those who do wrong and bring good tidings to the good-doers.

Lesson-300 : Do good to parents

13. Verily, those who say: "Our Lord is Allah", and then they stood firm; there shall no fear come upon them, nor shall they grieve.

14. Such are the rightful owners of Paradise, abiding therein for ever. It is a reward for what they used to do.

15. And We have enjoined upon man to do good to his parents. His mother bears him with hardship and with hardship does she give him birth, and the bearing of him and the weaning of him takes thirty months, till, when he attains full strength and reaches (the age of) forty years, he says: O my Lord! Grant me the power that I may give thanks for Your favour wherewith You have favoured me and (also) my parents, and that I may do good deeds, such as please You, and be gracious to me in the matter of my offspring. Certainly, I have turned to You in repentance, and I am one of the Muslims (who submit to You).

قُلْ مَا كُنْتُ بِدَاعٍ مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ
بِي وَلَا بِكُمْ إِنْ أَتَيْتُكُمْ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا
نَذِيرٌ مُّبِينٌ ٩

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَ
شَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ فَأَمَنْ
وَاسْتَكْبَرْتُمْ إِنْ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ١٠

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَّا
سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ
هَذَا إِفْكٌ قَدِيمٌ ١١

وَمِنْ قَبْلِهِ كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً وَهَذَا
كِتَابٌ مُصَدِّقٌ لِسَانًا عَرَبِيًّا لِّنَذِيرِ الَّذِينَ ظَلَمُوا
وَبَشْرَىٰ لِلْمُحْسِنِينَ ١٢

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يُحْزَنُونَ ١٣

أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا
كَانُوا يَعْمَلُونَ ١٤

وَوَضَّيْنَا لِلْإِنْسَانِ إِوَالِدِيهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ
كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصْلُهُ ثَلَاثُونَ
شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ
رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ
وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي
دُرْرَتِي ۖ إِنِّي بَخْتُ إِلَيْكَ وَرَأَيْتُ مِنَ الْمُسْلِمِينَ ١٥

16. Such are the ones from whom We shall accept the best of what they do and overlook their evil deeds. They will be among the dwellers of Paradise. This is the true promise which had been made to them.

17. But he who says to his parents: Fie upon you both! Do you threaten me that I shall be raised up (to life) again when many a generations have passed before me. And they both cry for Allah's help and say: Woe to you! Do believe! Surely, the promise of Allah is true. However he says: This is nothing but the tales of the men of old.

18. Such are the ones on whom the word (of torment) concerning nations of Jinn and mankind which have passed away before them has become justified. Verily! They are indeed losers.

19. And for all there will be ranks according to that which they do, so that He (Allah) may reward them in full for their deeds, and they will not be wronged.

20. And on the Day when those who disbelieve are brought before the fire (they will be told): You received your good things in your life of the world and you enjoyed therein. Today you shall be punished with a torment of humiliation because you were arrogant in the land without a right, and because you used to disobey (Allah).

Lesson-301 : The Jinn

21. And make mention of (Hud) the brother of Aad when he warned his people in Al-Ahkaf – and indeed warners had come before him and after him – saying: Worship none but Allah. Verily, I fear for you the torment of a Great Day.

22. They said: Have you come to us in order to turn us away from our gods? Then bring upon us that with which you threaten us, if you are of the truthful.

أُولَٰئِكَ الَّذِينَ تَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا
وَتَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّاتِ وَعَدَ
الصَّادِقِ الَّذِينَ كَانُوا يُوعَدُونَ ﴿٦٦﴾

وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِي أَنْ
أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا
يَسْتَعْجِلَانِ اللَّهَ وَيْلَكَ آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ
فَيَقُولُ مَا هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٦٧﴾

أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ
خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّةِ وَالنَّاسِ إِنَّهُمْ
كَانُوا خَاسِرِينَ ﴿٦٨﴾

وَلِكُلٍّ دَرَجَاتٌ مِمَّا عَمِلُوا وَلِيُوفيَهُمْ أَعْمَالُهُمْ
وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبَتْكُمْ
طِبَّتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَنْتَعْتُمْ بِهَا ۖ فَالْيَوْمَ
يُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي
الْأَرْضِ بِغَيْرِ الْحَقِّ ۖ بِمَا كُنْتُمْ تَفْسُقُونَ ﴿٧٠﴾

وَاذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ
خَلَتِ الشُّدُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ ۖ أَلَّا
تَعْبُدُوا إِلَّا اللَّهَ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمٍ عَظِيمٍ ﴿٧١﴾

قَالُوا أَجِئْتَنَا لِنَنْحَاجَ مِنْكُمْ وَإِنَّا كَافِرُونَ ۚ
تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٧٢﴾

23. He said: The knowledge (of the time of its coming) is with Allah only. And I convey to you that wherewith I have been sent, and I see you a people who are ignorant.

24. Then, when they saw it as a dense cloud coming towards their valleys, they said: Here is a cloud which will bring us rain. Nay, but it is that which you were seeking to hasten, a wind wherein is a painful torment.

25. It destroys everything by the command of its Lord, so they became such that nothing could be seen save their places of living. Thus do We reward the guilty.

26. And indeed We had established them so strongly as We have not established you (O people of Makkah), and We had assigned them ears and eyes and hearts; but their ears and eyes and hearts availed them nothing, since they denied the revelations of Allah. And they were completely encircled by what they used to mock.

27. And indeed We have destroyed townships around you, and We have repeatedly shown Our signs that they might return (to the truth).

28. Then why did those whom they had taken gods besides Allah as a means of access to Him not help them? Nay, but they completely failed them, because they were nothing but their lies and their false inventions.

29. And (remember) when We inclined toward you (O Muhammad) a group of Jinn who wished to hear the Quran. When they stood in its presence, they said: Be silent and listen. Then, when it was finished, they returned to their people as warners.

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا رَسُولُ رَبِّهِ
بِهِ وَلَكِنِّي أَرْسَلْتُكُمْ قَوْمًا تَجْهَلُونَ ﴿٣٦﴾

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا
هَذَا عَارِضٌ مُمْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ
بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٣٧﴾

تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى
إِلَّا مَسْكِنُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ
الْمُجْرِمِينَ ﴿٣٨﴾

وَلَقَدْ مَكَّنَّهُمْ فِيمَا آتَاكَ مَكِّنُكَ فِيهِ
وَجَعَلْنَا لَهُمْ سَمْعًا وَآبْصَارًا وَأَفْئِدَةً فَمَا
أَغْنَى عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ
وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ
بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا
يَسْتَهْزِءُونَ ﴿٣٩﴾

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَى وَصَرَّفْنَا
الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٠﴾
فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ
قُرْبَانًا آلِهَةً بَلْ ضَلُّوا عَنْهُمْ وَذَلِكَ أَفْكَهُمْ
وَمَا كَانُوا يُفْتَرُونَ ﴿٤١﴾

وَإِذْ صَرَّفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ
الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ
وَلَوْ إِلَى قَوْمِهِمْ مُنْذِرِينَ ﴿٤٢﴾

30. They said: O our people! Surely, we have heard a Scripture which has been revealed after Moses, confirming that which was before it, guiding to the truth and to the right path.

31. O our people! Respond to Allah's Caller and believe in him. Allah will forgive you your sins and guard you from a painful torment.

32. And he who does not respond to Allah's Caller, he shall neither have any escape in the earth nor shall have any protector besides Him. Such are in manifest error.

33. Do they not see that Allah, Who created the heavens and the earth and was not tired by their creation, has the power to raise the dead to life? Yes, surely, He is Able to do all things.

34. And on the Day when those who disbelieve are brought before the Fire, they will be asked: Is this not the truth? They will say: Yes, by your Lord. He will say: Then taste the doom because you used to disbelieve.

35. So have patience (O Muhammad) as did the messengers of strong determination, and seek not to hasten on the doom for them. On the Day when they will see that with which they are threatened, it will seem to them as if they had stayed (in the world) for not more than an hour of a day. It is clear message. Then, shall anyone be destroyed except the evil-doing people?

قَالُوا يَقَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ مُوسَىٰ
مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى

طَرِيقٍ مُسْتَقِيمٍ ﴿٣٠﴾

يَقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ
مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾

وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي
الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي

ضَلَالٍ مُبِينٍ ﴿٣٢﴾

أَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَلَمْ يَعْيَ بِخَلْقِهِنَّ يَقْدِرُ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ

بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ
هَٰذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا

الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٤﴾

فَأَصْبِرْ كَمَا صَبَرُوا لَوْلَا الْعَزْمُ مِنَ الرُّسُلِ وَلَا
تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَوْ

يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ بَلِغْ فَمَلْ يَهْلِكُ
إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴿٣٥﴾

SURAH-47

MUHAMMAD

This Surah derives its title from the mention of the name of the Prophet in its verse 2. The other title of the Surah which was given to it by some of the companions of the Prophet is "Al-Qital" fighting or war and it is derived from the verse 20. It is the first or one of the first Surahs revealed at Madinah and its period of revelation is the first year or second year of Hijrah.

The central theme of the Surah is to prepare the believers for fighting in Allah's cause and to give them initial instructions in warfare. The Surah opens with the declaration that Allah has rendered actions of the disbelievers vain and has removed the sins of the believers and has improved their lot and it is because the former have followed falsehood and the latter have followed the truth. Verses 4-7 give instructions to the believers in fighting and promise reward to those who are slain in the way of Allah. Then in the next few verses the punishment of the disbelievers and reward of the believers in the Hereafter alongwith brief description of Hell and Paradise is given. Next few verses bring in focus the general attitude of the hypocrites and lukewarm believers. Allah will try the believers to know those of them who strive hard for the cause of Allah. Allah is with the believers, so they need not cry for peace as they will be the uppermost. They should spend their wealth large-heartedly in the way of Allah and should not be stingy to withhold it.

Lesson-302 :**Believers and the Disbelievers**

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Those who disbelieve and debar men from the way of Allah, He (Allah) will render their deeds vain.

2. But those who believe and do good deeds and believe in that which is revealed to Muhammad, for it is the Truth from their Lord, He will remove from them their sins and improve their condition.

3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus Allah sets forth for mankind their similitudes.

4. So when you meet the disbelievers in battle, smite at their necks till, when you have routed them, then bind them firmly (making them prisoners). And afterward, when the war lays down its burden, then either show grace (by freeing the prisoners gratis) or accept ransom (for their release). This is the law (laid down regarding the prisoners of war). And if Allah had willed, He himself could have punished them. But (He adopted this way) that He may try some of you by means of others. And those who are slain in the way of Allah, He will never render their deeds vain.

5. He will guide them and will improve their lot.

6. And admit them to Paradise which He has already made known to them.

7. O you who believe! If you help (the cause of) Allah, He will help you and establish your feet firmly.

8. And those who disbelieve, for them is destruction, and He will make their deeds vain.

9. It is because they hate that which Allah has revealed, therefore He rendered their actions fruitless.

اَيُّهَا (٤٧) سُوْرَةُ الْحُجُّ وَالْحَجَّاتِ وَوَعْدَاتُهَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ
أَعْمَالَهُمْ ①

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا
نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ
عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ②

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ
الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ
يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ ③

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا
أَخَذْتُمُوهُمْ فَهَرَسْتُمْ أَلْوِثَهُمْ فَانْهَارُوا عَنْهُمْ
فَمَا لَهُمْ شَتَّى فَذَلِكَ كَلِمَاتُ الَّذِينَ كَفَرُوا
وَلَكِنْ لِيَبْلُوَكُمْ بَعْضُكُمْ
بَعْضٌ وَالَّذِينَ قَاتَلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ ④

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ⑤

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ⑥

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَ
يُخْرِجْكُمْ مِنْكُمْ ⑦

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ ⑧
ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ⑨

لَمْ يَدْعُوا إِلَى اللَّهِ وَكَانَ حَسْبُ الْإِسْلَامِ بِمَا يُؤْتِيهِ وَيُؤْتِيهِمْ مِنْ ذَلِكَ ١٢

10. Have they not traveled in the land and seen what was the end of those who lived before them? Allah destroyed them completely, and for the disbelievers there is similar fate.

11. This is because Allah is the Patron of those who believe while for the disbelievers there is no patron.

12. Surely, Allah will admit those who believe and do good deeds to Gardens (of Paradise) beneath which rivers flow; while those who disbelieve enjoy only this life and eat as the cattle eat, and the Fire shall be their (final) abode.

13. There are many a towns stronger than your town (Makkah) which has driven you out, whom We have destroyed. And there was none to help them.

14. Is then he who is on a clear proof from his Lord, like those for whom their evil deeds have been made fair-seeming to them and they follow their own lusts.

Lesson-303 : Paradise

15. A similitude of the Paradise which the God-fearing persons have been promised is: Therein are rivers of water which is unpolluted, and rivers of milk whose taste never changes, and rivers of wine which is delicious to the drinkers, and rivers of clear pure honey. And for them therein are fruits of every kind, and forgiveness from their Lord. Are these persons like those who will live for ever in the Fire and who will be given boiling water to drink which will tear their intestines into pieces?

16. Among them are some who listen to you till, when they go out of your presence, they ask those who have been given knowledge: What was it that he said just now? Such are the ones whose hearts Allah has sealed and they follow their vain desires.

17. But those who accept guidance, He adds to their guidance and bestows on them their piety.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَلُهَا ⑤
ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ
لَا مَوْلَى لَهُمْ ⑥

إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ
وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ ⑦
وَكَايْنٍ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ
الَّتِي أَخْرَجْتَكَ أَهْلَكَ نَهْمُ فَلَا نَاصِرَ لَهُمْ ⑧
أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ
عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ ⑨

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ
مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ
وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ
عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَ
مَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ
سُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ⑩
وَمِنْهُمْ مَنْ يُسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ
عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ أَنْفًا
أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا
أَهْوَاءَهُمْ ⑪

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَاتَّبَعَتْهُمْ تَقْوَاهُمْ ⑫

18. Do they then wait for anything other than the Hour (of Doom), that it should come upon them all of a sudden? Indeed some of its signs have already come. And when it will actually come upon them, how can they then benefit by their admonition?

19. So you (O Muhammad) should know that there is no God save Allah, and ask forgiveness for your sin, and also for the (sins of) believing men and believing women. And Allah knows your moving about and your place of stay.

20. And those who believe say: Why is not a Surah (Chapter) revealed (permitting us to fight)? But when a decisive Surah is revealed and fighting is mentioned therein, you see those in whose hearts is a disease, looking at you with the look of one fainting to death. So woe to them.

21. Obedience and good word (is on their tongues). Then, when the matter (of Jihad) is resolved, it would have been better for them if they had kept their word with Allah.

22. Could it not be expected of you that if you are given the authority, you would do mischief in the land and cut off the ties of kinship?

23. Such are the ones whom Allah has cursed, so that He has made them deaf and has made blind their eyes.

24. Will they then not ponder upon the Quran or are there locks upon their hearts?

Lesson-304 : The hypocrites

25. Those who turn back (to disbelief) after the guidance has been manifested to them, Satan has seduced them. And Allah has prolonged their term.

26. This is because they said to those who hate what Allah has revealed; we will obey you in some matters. And Allah knows their secret talk.

27. Then how will it be when the angels will take their souls, smiting their faces and their backs!

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا قَالُوا لَنْهُمْ إِذَا جَاءَتْهُمْ ذُكُّهُمْ ۝

فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُوا لِنَفْسِكُمْ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ۝

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنْزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِّرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَئِكَ لَهُمْ ۝

طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ ۝

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ۝

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ۝

إِنَّ الَّذِينَ ارْتَدُّوا عَلَى أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَى لَهُمْ ۝

ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأُمُورِ وَاللَّهُ يَعْلَمُ أَسْرَارَهُمْ ۝

فَكَيْفَ إِذَا تَوَلَّوْهُمْ الْمَلَائِكَةُ يُضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ۝

28. This is because they follow that which angers Allah, and hate that which pleases Him. So He made their deeds vain.

29. Or do they, in whose hearts is a disease, think that Allah will not bring to light their malice?

30. And if We wished, We could have shown them to you so that you should have recognized them by their faces, but you will surely know them by the tone of their speech. And Allah knows your deeds.

31. And verily We shall test you till We know those of you who wage Jihad and who are steadfast, and till We test your state of affairs.

32. Verily, those who disbelieve and hinder others from the way of Allah and oppose the messenger after the guidance has been manifested to them, they will in no way harm Allah, and He will make their deeds vain.

33. O you who believe! Obey Allah and obey the Messenger and render not your deeds vain.

34. Verily, those who disbelieve and hinder others from the way of Allah, and then die while they are disbelievers, Allah will not pardon them.

35. So do not lose heart and do not cry for peace, for you will surely have the upper hand. Allah is with you, and He will not reduce (or diminish) the reward of your deeds.

36. The life of the world is but a sport and a pastime. And if you believe and have fear of God, He will give you your wages, and will not ask for your wealth.

37. If He were to ask you of it and press you, you would show miserliness, and He will bring to light all your malice.

38. Behold! You are those who are called to spend in the way of Allah, yet some of you are miserly. And whoso is miserly, he is in fact miserly for himself. Allah is Rich and you are the poor. And if you turn away, He will bring in your place some other people, and they will not be the likes of you.

ذٰلِكَ بِاَنَّهُمْ اتَّبَعُوْا مَا اسْخَطَ اللّٰهُ وَكَرِهُوا
رِضْوَانَهُ فَاجْطَبَاْ اَعْمَالَهُمْ ﴿٢٨﴾

اَمْ حَسِبَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ اَنْ لَّنْ يُخْرِجَ
اللّٰهُ اَضْغَانَهُمْ ﴿٢٩﴾

وَلَوْ نَشَاءُ لَا رَابِعَ لَكُمْ فَلَعَرَفْتَهُمْ بِسِيْمِهِمْ وَ
لَتَعْرِفَنَّهُمْ فِيْ لَحْنِ الْقَوْلِ وَاللّٰهُ يَعْلَمُ اَعْمَالَكُمْ ﴿٣٠﴾
وَلَنَبْلُوَنَّكُمْ حَتّٰى نَعْلَمَ الْمُجْتَهِدِيْنَ مِنْكُمْ وَ
الصّٰبِرِيْنَ وَنَبْلُوَاْ الْاَخْبَارَكُمْ ﴿٣١﴾

اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدّوْا عَنْ سَبِيْلِ اللّٰهِ وَ
شَآءُوا الرَّسُوْلَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْهُدٰى
لَنْ يَضُرُّوْا اللّٰهَ شَيْئًا وَّسَيُجْطَبٰى اَعْمَالُهُمْ ﴿٣٢﴾
يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اطِيعُوْا اللّٰهَ وَاطِيعُوْا الرَّسُوْلَ
وَلَا تَبْطُلُوْا اَعْمَالَكُمْ ﴿٣٣﴾

اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدّوْا عَنْ سَبِيْلِ اللّٰهِ ثُمَّ
مَاتُوْا وَهُمْ كٰفِرًا فَلَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ﴿٣٤﴾
فَلَا تَهِنُوْا وَتَدْعُوْا اِلَى السَّلٰمِ وَاَنْتُمْ اِلَآءُكُمْ
وَاللّٰهُ مَعَكُمْ وَلَنْ يَّيْتِرَكُمْ اَعْمَالَكُمْ ﴿٣٥﴾

اِنَّمَآ الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَلَهُمْ اَنْ تُوْمِنُوْا
تَتَّقُوْا يُؤْتِكُمْ اُجُوْرَكُمْ وَلَا يَسْأَلْكُمْ اَمْوَالَكُمْ ﴿٣٦﴾
اِنْ يَسْأَلْكُمْ فَاَنْجِبُوْهُمْ تَبٰخُلُوْا وَيُخْرِجْ اَضْغَانَكُمْ ﴿٣٧﴾

هَآٓءَ اَنْتُمْ هٰؤُلَاءِ تُدْعَوْنَ لِتُنفِقُوْا فِيْ سَبِيْلِ اللّٰهِ فَمِنْكُمْ
مَّنْ يَبْخُلْ وَمَنْ يَبْخُلْ فَانْمَآ يَبْخُلْ عَنْ نَفْسِهٖ وَ
اللّٰهُ الْغَنِيّ وَاَنْتُمْ الْفُقَرٰۤاءُ اَنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا
عَبْدَكُمْ ثُمَّ لَا يُكُوْنُوْا اَمْثَالَكُمْ ﴿٣٨﴾

SURAH-48**AL-FATAH**

This Surah takes its name from the word "Fath" meaning "victory" which occurs in the first verse and then it appears several times in the other verses of this Surah. The name is also backed up by the subject-matter of the Surah as the Surah deals with the Truce of Hudeybiyah which proved the greatest moral, social and political victory for Islam though at the time it seemed a setback to the Muslims. Traditions say that this Surah was revealed in Dhil-Qa'dah A.H. 6 when the Prophet was on his return march from Hudeybiyah to Al-Madinah after concluding the Truce with the Quraish.

The Surah opens with the declaration that Allah has granted Prophet Muhammad (PBUH) a signal victory in the form of Truce of Hudeybiyah and its purpose is that Allah may help him and may perfect His favour on him. Then Allah's favours on believers and His curse on the hypocrites and the polytheists has been mentioned. Swearing allegiance to the Prophet has been declared as swearing allegiance to Allah (verse 10) and the act of the believers who swore allegiance to the Prophet under the tree is stated to have pleased Allah (verse 18). The believers are promised spoils in verses 15, 20 and 21 and this promise is regarded in the nature of prediction about the conquest of Khaiber and Makkah in the near future and other Muslim victories in the coming years. The virtues of the Prophet and his companions and followers have been described in the last verse while a great prediction has been made in the verse 28 about the ultimate victory of Islam over all other religions. The reason why Allah did not allow the war to take place between the disbelievers and believers at that time has been explained in verses 25-26. The fulfillment of Prophet's vision regarding performance of Umrah is described in verse 27. The behaviour of the hypocrites who did not accompany Muhammad (PBUH) in this journey has been severely condemned exempting the blind, the lame, and the sick persons.

Now let us describe the events leading to truce of Hudeybiyah, and the terms and the consequences of this Truce as follows.

Truce of Hudeybiyah

In the sixth year of Hijrah, Prophet Muhammad set out to Makkah with his 1400 companions to perform Umrah as he had found himself, in a vision, visiting the Holy Ka'abah. Before proceeding from Madinah, he had called upon the friendly Arabs living in the villages around Madinah to accompany him, but most of them failed to respond. Attired as pilgrims and taking with them the customary offerings, when they drew near Makkah, they were warned that the Quraish had gathered allies and their cavalry under Khalid bin Walid was in their way. So the Muslims changed their route and escaping the cavalry they entered into the valley and encamped at Al-Hudeybiyah below the city. The Prophet resolutely avoided battle and persisted in attempts to

negotiate peace with Quraish who had sworn not to let the Muslims visit the Ka'abah. He sent Usman bin Affan to Makkah as an emissary as Usman was likely to be well received there because of his relationship with Bani Ommayyah. But Usman was detained by the Makkans and news reached the Prophet that he had been assassinated.

It was at this critical moment that the Prophet sat under a tree and took from his companions the famous oath (referred to in verse 18 of Chapter 48 of the Qur'an) that they would hold together and fight to death. This is known in history as Baiat-e-ridhwan as Almighty Allah was much pleased with the Muslims who had pledged to support His messenger and fight for the cause of His religion.

Later on the news of Usman's murder proved false and the Quraish sent their envoy to negotiate peace with Muhammad (PBUH). At last the famous Treaty of Hudeybiyah was concluded on the following terms:

1. The Prophet and his companions would return to Madinah without performing Umrah that year, but in the next year they might come with only one sheathed sword each and stay in Makkah only for three days during which the Quraish would evacuate the city.
2. There would be truce for ten years between the Quraish and the Muslims and they would not attack each other nor support enemy of each other to attack.
3. Deserters (without their guardian's permission) from Quraish to the Muslims during the period of truce were to be returned, whereas deserters from the Muslims to the Quraish would not be returned.
4. Any tribe or clan who wished to join the treaty as ally of the Quraish or as ally of the Muslims might do so.

The terms of the treaty, especially those at serial number 3 above, were so harsh and contrary to the interests of the Muslims apparently that most of the companions of Muhammad (PBUH) including persons like Umar were angry as they felt humiliated. So, during the return journey from Al-Hudeybiyah, this Surah of the Qur'an called Al-Fath (the victory) was revealed with the glad tidings that the treaty which some among the Muslims were considering as a great humiliation is in fact a great "manifest victory." It indeed proved the greatest of the victories which the Muslims had till then achieved. When the barrier of war was removed and the Muslims and the idolaters met each other, Islam spread more rapidly. In the two years which elapsed between the signing of this truce and fall of Makkah, the number of converts to Islam was greater than the total number of all converts in the preceding many years. The Prophet, who had traveled to Hudeybiyah in the year 6 A.H. with only 1400 Muslims, entered Makkah after two years with 10,000 armed men. Moreover, during this period, the Muslims conquered al-Khaiber, the stronghold of the Jews, which had become a hub of conspiracies against Islam and gained substantial spoils.

Lesson-305 : A clear victory

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Verily, We have given you (O Muhammad) a clear victory (in the form of Treaty of Hudaibiyah).
2. That Allah may forgive you your sins of the past and of the future, and may complete His favour on you, and may guide you on the straight path.
3. And that Allah may help you with strong help.
4. He is the One Who sent down tranquility into the hearts of the believers that they may add faith to their faith. And to Allah belong the hosts of the heavens and the earth, and Allah is ever Knower, Wise.
5. That He may admit the believing men and the believing women to Paradise underneath which rives flow, wherein they will abide forever, and may remit from them their evil deeds. And this, in the sight of Allah, is the greatest success.
6. And that He may punish the hypocrites; men and women, and the polytheists, men and women, who think an evil thought about Allah. Upon them is the evil turn of fortune; and Allah's wrath is upon them and He has cursed them, and He has prepared for them Hell, and that is the worst abode.
7. And to Allah belong the hosts of the heavens and the earth. And Allah is ever Mighty, Wise.
8. Surely, We have sent you (O Muhammad) as a witness and a bearer of glad tidings and a warner.

إِنَّا أَنشَأْنَا (٤٨) سُوْرَةَ الْفَتْحِ الْكَافِيَةِ رُؤُوسَانَا
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝١

لِيُخَفِّرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا
تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا
مُسْتَقِيمًا ۝٢

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا ۝٣
هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ
لِيَزِدُوا إِيمَانًا تَامِعًا إِنَّمَا لَهُمْ وَاللَّهُ جُنُودُ السَّمَوَاتِ
وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝٤
لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتُ بَحْرِ
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرُ
عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ قُرْآنًا
عَظِيمًا ۝٥

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ
وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَ السُّوءِ عَلَيْهِمْ
دَائِرَةُ السُّوءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَ
أَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ۝٦
وَاللَّهُ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ
عَزِيزًا حَكِيمًا ۝٧

إِنَّا أَرْسَلْنَاكَ شَاهِدًا أَوْ مُبَشِّرًا وَنَذِيرًا ۝٨

9. That you people may believe in Allah and His messenger, and that you may help him and honour him. And you may glorify Allah morning and evening.

10. Verily, those who swear allegiance to you (O Muhammad) they indeed swear allegiance to Allah. The hand of Allah is above their hands. Then whosoever breaks his oath, breaks it only to his own hurt, and the one who keeps the covenant that he has made with Allah, to him He will give immense reward.

11. Those of the wandering Arabs (the Bedouins) who stayed behind will soon say to you: Our possessions and our families kept us occupied, so ask forgiveness for us. They speak with their tongues what is not in their hearts. Tell them: Who has the power to do anything for you against Allah, if He intends to hurt you or intends to benefit you? Nay, but Allah is ever Aware of what you do.

12. The fact is that you had thought that the messenger and the believers would never return to their families, and that thought seemed pleasing to your hearts. And you did think an evil thought, and you became a destroyed people.

13. And whosoever does not believe in Allah and His messenger, then verily, We have prepared for such disbelievers a blazing fire.

14. And to Allah belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allah is ever Forgiving, Merciful.

لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ①

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَ يُؤْتِيهِ أَجْرًا عَظِيمًا ②

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِالِئْسَةِ تَمَاجِئُكَ أَفِئْتُكَ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ③

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنًّا سَوْءًا وَكُنْتُمْ قَوْمًا بُورًا ④

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ⑤

وَاللَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ⑥

15. When you will set forth to take the spoils, those who stayed behind will say: Allow us to follow you. They wish to change Allah's words. Tell them (O Muhammad): You shall not follow us. Thus has Allah said before hand. Then they will say: Nay, you are envious of us. But the fact is that they understand not except a little.

16. Say to those of the wandering Arabs who stayed behind: You shall soon be called upon against a mighty people given to warfare to fight them until they surrender. If you obey, Allah will give you a fair reward; but if you turn away as you turned away before, He will punish you with a painful torment.

17. There is no blame on the blind, nor is there blame on the lame, nor is there blame on the sick (if they do not join war). And whoso obeys Allah and His messenger, Allah will admit him to Paradise underneath which rivers flow. And whoso turns back, He will punish him with a painful torment.

Lesson-306 : Allegiance of believers pleases Allah

18. Indeed Allah was pleased with the believers when they swore allegiance to you (O Muhammad) under the tree. He knew what was in their hearts, so He sent down tranquillity on them, and He rewarded them with a near victory.

19. And abundant spoils which they will capture. And Allah is ever Mighty, Wise.

20. Allah has promised you abundant spoils which you will get, and (for the time being) He has hastened for you this (victory). And He has restrained the hands of men (of Makkah) from you, so that it may be a token for the believers, and that He may guide you on a right path.

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَى مَغَائِمٍ
لِنَاخِذُهَا ذُرُونا تَتَّبِعُكُمْ يَرْيدُونَ أَنْ يُبَدِّلُوا
كَلِمَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ
مَنْ قَبْلُ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ
كَاوُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ⑤

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعُونَ إِلَى
قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ
فَإِنْ يُطِيعُوا يَؤِتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِنْ
تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا
أَلِيمًا ⑥

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ
حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ
وَرَسُولَهُ يَدْخُلْهُ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا
أَنْهَارٌ الْأَنْهَارُ وَمَنْ يَتَوَلَّ يَُعَذِّبْهُ اللَّهُ بِأَلِيمٍ ⑦

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ بَايَعُواكَ
تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ
السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ⑧
وَمَغَائِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا ⑨

وَعَدَكُمْ اللَّهُ مَغَائِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ
لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ
آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ⑩

21. And (He has promised you) other gains which are not yet within your power, but Allah has indeed encompassed them (for you). And Allah is ever Powerful over all things.

22. And if those who disbelieve had fought against you, they would have certainly turned their backs, then they would not have found any protector nor any helper.

23. This is the practice of Allah which has taken course aforetime. And you will not find any change in the practice of Allah.

24. And it is He Who restrained their hands from you and your hands from them in the valley of Makkah after He had given you victory over them. Allah is ever Seer of what you do.

25. They are the ones who disbelieved and debarred you from the Sacred Mosque (Kaabah) and prevented the offerings (sacrificial animals) from reaching their place of sacrifice. And had there not been believing men and believing women (in Makkah) whom you did not know, and whom you had trampled under your feet and thus incurred guilt unknowingly on their account, (Allah would have allowed you to fight and conquer Makkah there and then, but you were not allowed) so that Allah might admit into His mercy whom He wished. If they (the believers and disbelievers) had been clearly separated, We verily had punished those of them who disbelieved with a painful torment.

26. When those who disbelieve set up in their hearts zealotry, the zealotry of the Age of Ignorance, then Allah sent down His tranquillity upon His messenger and the believers, and made them stick to the word of piety, for they were deserving of it and worthy of it. And Allah is the All-Knower of every thing.

وَأُخْرَىٰ كَمْ تَقْدِرُونَ عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا
وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾

وَلَوْ فَتَحْنَا لَكَ الَّذِينَ كَفَرُوا الْوَادِئَ أَرْحَمَ لَآ
يُجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَكِنْ نَحْنُ
لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ
عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ
أَخْطَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ
بَصِيرًا ﴿٢٤﴾

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ
الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ حِجْلَهُ وَلَوْ
لَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ
أَنْ تَطَّوَّهُمْ فِتْنَتُكُمْ مِنْهُمْ مَعَرَّةٌ بَغِيرٌ
عِلْمٌ لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ
لَوْ تَزَيَّلُوا لَنَذَرْنَا الَّذِينَ كَفَرُوا مِنْهُمْ
عَذَابًا أَلِيمًا ﴿٢٥﴾

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ
حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى
رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى
وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ
شَيْءٍ عَلِيمًا ﴿٢٦﴾

27. Indeed Allah will fulfill the vision which He had showed to His messenger, in all truth. You will surely enter the sacred Mosque (Kaabah) in safety with your head shaved and hair cut, having no fear. He knew what you knew not, so He has given you a near victory besides this.

28. He it is Who sent His messenger with the guidance and the religion of truth, that He may cause it to prevail over all other religions; and Sufficient is Allah as a witness.

29. Muhammad is the Messenger of Allah. And those who are with him are hard against the disbelievers and soft (kind) among themselves. You would see them bowing and falling prostrate (in prayer) seeking bounty from Allah and His good pleasure. Their mark (of faith or distinction) is on their foreheads from traces of prostration. Such is their description in the Torah. And their description in the Gospel is: they are like sown corn that send forth its shoot, then makes it strong, then it becomes thick, and then stands firmly on its stem, delighting the sowers, so that He (Allah) may enrage the disbelievers by them. Allah has promised to such of them who believe and do good deeds, forgiveness and mighty reward.

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّبَيَّا بِالْحَقِّ لَتَدْخُلُنَّ
الْمَسْجِدَ الْحَرَامَ إِن شَاءَ اللَّهُ أُمِينَ خَالِقِينَ
رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ
تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾
هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَى بِاللَّهِ

شَهِيدًا ﴿٢٨﴾

مُحَمَّدًا رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى
الْكُفَّارِ رَحِمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ
فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا لِيُذِكَّهُمْ فِي وُجُوهِهِمْ
مِنْ أَشْرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ﴿٢٩﴾
وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ
فَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ
الزَّيَّاعَ لِيُخِيطَ بِهِمْ كُفَّارًا وَعَدَّ اللَّهُ الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً
عَظِيمًا ﴿٣٠﴾

SURAH-49

AL-HUJURAT

This Surah takes its name from the word "Al-Hujurat", "the Private Apartments" in its verse 4 which enjoins the Muslims not to call out to the Prophet from behind the private quarters. The period of revelation of this Madni Surah is the ninth year of Hijrah, "the year of deputations" as it is called. It was revealed to teach principles of conduct and good manners to the followers of Islam when large masses were entering into Islam. Beginning with the respect due to Prophet, and by implication to the righteous leaders of the community, the Surah culminates in the brotherhood of all believers (verse 10), and in its widest sense, the brotherhood and equality of all human beings except the highest position reserved for piety (verse 13).

The Surah teaches the following manners of behaviour and principles of morality and conduct:

- Subdue your voice while talking to the Prophet. Do not be loud and shout as you do with each other while talking.
- Do not call the Prophet from behind the private apartments.
- If an evil person brings you a news, verify it.
- If the two groups or parties of the believers fall to fighting, make peace between them. If one party does wrong to the other, help the wronged party.
- The believers are brothers of one another. Make peace between them.
- Do not laugh at the others to downgrade them.
- Do not defame one another.
- Do not insult one another by nicknames.
- Avoid suspicion.
- Do not spy on one another.
- Do not backbite one another.
- All human beings have been created from a pair of a man (Adam) and a woman (Eve), so all are brothers and are equal. Supremacy belongs to the one who is best in conduct.

Verse 14-15 point out difference between Islam (submission) and true faith, and define the true believers as those who believe in Allah and His messenger and afterwards doubt not, and strive with their wealth and their lives for the cause of Allah.

Lesson-307 : Manners

In the name of Allah, the Most Beneficent, the Most Merciful.

1. O you who believe! Do not advance before Allah and His messenger, and fear Allah. Verily, Allah is Hearer, Knower.
2. O you who believe! Do not raise your voices above the voice of the Prophet, nor speak aloud when talking to him as you speak aloud to one another, lest your deeds be rendered vain while you do not perceive.
3. Verily, those who lower their voices in the presence of the messenger of Allah, they are the ones whose hearts Allah has tested (and passed) for piety. For them is forgiveness and immense reward.
4. Verily, those who call you (O Prophet) from behind the private apartments, most of them lack wisdom.
5. And if they had patience until you would have come out to them, it had been better for them. And Allah is Forgiving, Merciful.
6. O you who believe! If an evil-doer comes to you with a news, verify it, lest you harm a people in ignorance, and afterward you regret what you have done.
7. And know that Allah's messenger is among you. If he were to obey you in most of the matters, you would certainly be in trouble. However, Allah has endeared the faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience hateful to you. Such are they who are rightly guided.
8. This is a grace from Allah and His favour, and Allah is Knower, Wise.

يَا أَيُّهَا الَّذِينَ آمَنُوا، سُوْرَةُ الْحُجُرَاتِ، مَكِّيَّةٌ رَوَّعَاتُهَا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدَمُوا بَيْنَ يَدَيِ اللَّهِ
 وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ①
 يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ
 النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ
 لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ②
 إِنَّ الَّذِينَ يَغْضَوْنَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ
 أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى
 لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ③
 إِنَّ الَّذِينَ يَنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ
 أَكْثَرُهُمْ لَا يَعْقِلُونَ ④
 وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ
 خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ⑤
 يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ فَاسِقٌ بِنَبَأٍ
 فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا
 عَلَى مَا فَعَلْتُمْ نَادِمِينَ ⑥
 وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ
 مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ
 وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ
 وَالْعُصْيَانَ أُولَئِكَ هُمُ الرَّشِدُونَ ⑦
 فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ⑧

9. If two parties of the believers fall to fighting, then make peace between them both. But if one of them does wrong to the other, fight the one who has done wrong till it returns to the command of Allah. Then if it returns, make peace between them with justice, and act equitably. Lo! Allah loves the equitable.

10. The believers are nothing else than brothers (to each other). Therefore, make peace between your brothers and fear Allah, so that you may be shown mercy.

Lesson-308 : Rules of behaviour

11. O you who believe! Let not a people deride a people, it may be that they (the latter) are better than them nor let women deride women, it may be that the latter are better than them. And do not defame one another, nor insult one another by nicknames. It is indeed sinful to give a bad name after accepting faith. And he who does not repent, then such are wrongdoers.

12. O you who believe! Avoid much suspicion, for some suspicions are certainly sins. And do not spy, nor backbite one another. Would one of you love to eat the flesh of his dead brother? You would surely hate it (so hate backbiting also). And fear Allah. Lo! Allah is Acceptor of repentance, Merciful.

13. O mankind! We certainly have created you from (a pair of) a male and a female, and made you nations and tribes that you may recognize one another. Verily, the most honourable of you in the sight of Allah is he who is the most pious. Lo! Allah is Knower, Aware.

14. The wandering Arabs say: We believe. Say (to them, O Prophet): You have not believed, rather say, "we have submitted to Islam", for faith has not yet entered into your hearts. And if you obey

وَأِنْ طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا
بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَتَقَاتِلُوا
الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ
فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ
يُحِبُّ الْمُقْسِطِينَ ٩

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ١٠

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَر قَوْمٌ مِنْ قَوْمٍ عَلَىٰ
أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَلَىٰ
أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا
تَنَابَزُوا بِالْألقَابِ بِئْسَ الإِسْمُ الْفُسُوقُ بَعْدَ
الإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ١١
يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ
بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ
بَعْضُكُم بَعْضًا يَبْغِ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ
أَخِيهِ مِمَّا فَرَغَ مِنْهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
تَوَّابٌ رَّحِيمٌ ١٢

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ
وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ
أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ ١٣

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا
أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ

Allah and His messenger, He will not decrease anything from the reward of your deeds. Lo! Allah is Forgiving, Merciful.

15. Only those are the (true) believers who believe in Allah and His messenger and afterward they doubt not, and wage Jihad with their wealth and their lives for the cause of Allah. Such are the truthful.

16. Say (O Prophet, to them): Would you teach Allah your religion, when Allah knows all that is in the heavens and all that is in the earth, and Allah is Knower of all things.

17. They regard it a favour upon you (O Muhammad) that they have accepted Islam. Tell them: Deem not your Islam as a favour upon me. Rather Allah has conferred a favour upon you that He has guided you to the Faith, if you indeed are truthful.

18. Surely, Allah knows the unseen of the heavens and the earth. And Allah is Seer of what you do.

تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٥﴾
إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ
لَمْ يَرْتَابُوا وَجَهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي
سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿١٦﴾
قُلْ أَعْلِمُونَ اللَّهُ يَدِينُكُمْ وَاللَّهُ يَعْلَمُ مَا
فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿١٧﴾
يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ
إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُ عَلَيْكُمْ أَنْ هَدَاكُمْ
لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٨﴾
إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ
بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٩﴾

SURAH-50**QAF**

This Makki Surah derives its name from letter Qaf which stands at the beginning of the first verse. It is one of the early Makkan Surahs and was revealed in the fourth year of Prophet's Mission.

The central theme of the Surah is resurrection after death, accountability of deeds, Day of Judgement and reward and punishment. The Surah starts with reference to the Qur'an and in the end enjoins the Prophet to warn the people with the Qur'an. Some of the points of this Surah are:

- The disbelievers need not wonder how they would be raised to life when they are dead and have become dust. Allah would definitely raise them as He knows all that the earth consumes of their bodies.
- Allah sends down water from the sky and revives dead earth with it and produces gardens and crops therewith. Even so will be the resurrection of the dead.
- Allah punished the previous nations who rejected their messengers.
- Allah is nearer to man than his jugular vein (verse 16).
- Allah has appointed two angels with every person to write down his deeds.
- Disbelievers and wrong doers will be thrown into Hell and Allah would ask the Hell: Are you filled? It will say: Is there any more?
- Prophet is not a compeller over the disbelievers to compel them to believe.
- The believers and God-fearing would be admitted to Paradise to live there for ever.

Lesson-309 :**Attitude of the disbelievers**

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Qaf. By the Glorious Quran (that Muhammad is Allah's messenger).

2. But they wonder that there has come to them a warner from among themselves; and the disbelievers say! This is a strange thing.

3. That when we are dead and have become dust (we will be raised to life again). This is a far return (not believable).

4. We indeed know what the earth consumes of them, and with Us is a Book that preserves (the record of everything).

5. Nay, but they have denied the truth when it came to them, so they are in a confused state.

6. Have they not then looked at the sky above them, how We have made it and beautified it and there are no rifts in it.

7. And the earth! We have spread it out and have set firm mountains therein and have caused to grow in it every kind of lovely things.

8. An eye-opener and a reminder for every slave who turns (to Allah).

9. And We sent down from the sky blessed water with which We produce gardens and the grain of crops.

10. And the tall date-palms with ranged clusters.

11. A provision for slaves (of Allah). And We revive therewith a dead land. Thus will be the resurrection of the dead.

12. The people of Noah denied before them, and so did the dwellers of Ar-Rass and Thamud.

13. And Aad and Pharaoh and the brethren of Lot.

14. And the companions of Al-Aiykah and the people of Tubba. Everyone denied the messengers, so My threat took effect.

أَيُّهَا (٥٠) سُورَةُ الْقَافِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قَافٍ وَالْقُرْآنِ الْمَجِيدِ ١

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ
الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ٢

وَإِذَا امْتَنَّا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ ٣

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا
كِتَابٌ حَفِيفٌ ٤

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ ٥
أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ٦

وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَجْنَعْنَاهَا
فِيهَا مِنْ كُلِّ ذَوْجٍ بِهَيْجٍ ٧

تَبْصِرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ ٨
وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ حَبَّنًا
وَوَحَبَّ الْحَصِيدَ ٩

وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ١٠
رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ
الْخُرُوجُ ١١

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ ١٢
وَعَادُ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ١٣
وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ
فَحَقَّ وَعِيدُ ١٤

15. Were We then tired with first creation? Nay, but they are in doubt about a new creation.

16. We indeed created man and We know what his soul whispers to him, and We are nearer to him than his jugular vein.

17. (Remember) when two receivers (angels) seated on the right hand and on the left receive and note down (his every action).

18. He utters no word but there is for him an observer ready (to write it down).

19. And the agony of death will come in truth. This is what you have been avoiding.

20. And the trumpet will be blown. This is the Day of which you were threatened.

Lesson-310 : The Day of Resurrection

21. And every soul will come forth, with it there will be a driver and a witness.

22. (It will be said to the sinners): You were heedless of this (Day). Now We have removed from you your covering, so your eyesight is sharp today.

23. And his companion (angel) will say. This is the record which I have ready with me.

24. (The order will be issued to the two angels): You both throw into Hell every stubborn disbeliever.

25. Hinderer of good, transgressor, doubter.

26. Who has set up other gods along with Allah, so throw him in severe torment.

27. His companion (Satan) will say: Our Lord! I did not beguile him, but he had himself gone far astray.

28. Allah will say: Do not dispute (with each other) in My presence. I had given you warning beforehand.

29. My words cannot be changed, and I am in no way unjust to (My) slaves.

30. On that Day We would ask the Hell: Are you filled? It will say: Are there any more?

أَفَعِينَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ٥٠

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ٥١
إِذْ تَتْلُو السُّورَاتِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ٥٢

مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ٥٣
وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتُمْ مِنْهُ تَتَجِدُونَ ٥٤

وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعْدِ ٥٥

وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ ٥٦
لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكُمْ غِطَاءَكُمْ فَبَصَرُكُمُ الْيَوْمَ حَدِيدٌ ٥٧
وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ ٥٨
الْقِيَامُ فِي جَهَنَّمَ كُلٌّ كَقَارِعِينِ ٥٩

مَتَاعٍ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٌ ٦٠
الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيهِ فِي الْعَذَابِ الشَّدِيدِ ٦١

قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَمْتَهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ٦٢
قَالَ لَا تَخْتَصِمُوا لَدُنِّي وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعْدِ ٦٣

يَا بَيْتُ الْقَوْلِ لَدُنِّي وَمَا أَنَا بِظَالِمٍ لِلْعَبِيدِ ٦٤
يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَنَقُولُ هَلْ مِنْ مَزِيدٍ ٦٥

31. And the Paradise will be brought near to the pious, and it will no more be far off.

32. (And it will be said): This is what you were promised. It is for everyone who turns repentant (to Allah) and is keeper (of his covenant).

33. Who fears the Beneficent without seeing Him and comes with a devoted heart.

34. He will say: Enter it in peace. This is the Day of Eternal Life.

35. For them is all that they desire therein and We have with Us more (to give).

36. And how many a generation We have destroyed before them who were stronger in power than them, and they searched the entire land. Could they find any place of refuge (when Our punishment came)?

37. Surely, there is a lesson in it for every person who has a heart or gives ear while he is witness.

38. And indeed We have created the heavens and the earth and all that is between them in six Days, and nothing of fatigue touched Us.

39. So bear with patience (O Muhammad) what they say and glorify the praises of your Lord before the rising of the sun and before the setting of it.

40. And during a part of the night glorify Him and also after the prostrations (of the prayers).

41. And listen on the Day when a caller would call from a near place.

42. The Day when the people will hear the Cry in truth. That will be the Day of coming out from graves.

43. Surely, We it is Who give life and death, and to Us is the final return.

44. The Day when the earth will split asunder from them, and they will come out hastening forth. This gathering (of them) is quite easy for Us.

45. We know very well what they say, and you (O Muhammad) are not at all a compeller over them. So warn by the Quran him who fears My threat.

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ۝
هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ۝

مَنْ حَتَّى الرَّحْمَنِ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ۝
ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ۝

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ۝
وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ
بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَّحِيصٍ ۝

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى
السَّمْعَ وَهُوَ شَهِيدٌ ۝

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي
سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ۝

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ
طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ۝

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَادْبَارَ النُّجُودِ ۝

وَاسْتَمِعْ يَوْمَ يُنَادِي الْمُنَادُ مِنْ مَّكَانٍ قَرِيبٍ ۝
يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ ۝

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَاللَّيْلُ الْمَصِيرُ ۝
يَوْمَ نَشَقُّ الْأَرْضَ عَنْهُمْ فَرَاسًا فَنَظُنُّهُمْ كِشْفًا
يَوْمَ نَشَقُّ الْأَرْضَ عَنْهُمْ فَرَاسًا فَنَظُنُّهُمْ كِشْفًا ۝

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ ۝
فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ۝

SURAH-51

ADH-DHARIYAT

This Surah takes its name from word “Dhariyat” in the first verse. It is an early Makkan Surah which was revealed in the fifth year of Prophet’s mission.

The central theme of the Surah is Hereafter. It opens with the assertion on oath that the promised Day of Judgement is sure to come. Then a scene of the Day of Judgement is presented to show how the mischievious will be punished, and the pious will be rewarded in Paradise for their asking of forgiveness in the nights and their spending of wealth in the way of Allah. Story of Abraham is briefly presented in verses 24-30. Stories of punishment of Lot’s people, Pharaoh, nation of ‘Aad, nation of Thamud, People of Noah have been related (verses 38-47) to warn the disbelievers of the consequences of refusal to accept the message of the Prophets. The Surah ends with the invitation to Tawheed (Oneness of God). In verse 56 the purpose of creation of mankind and the jinn has been stated to worship Allah, the Lord of the universe.

Lesson-311 : The Day of Judgment

In the name of Allah, the Most Beneficent, the Most Merciful.

1. I swear by the winds that scatter dust.
2. And the clouds that bear weight of rain-water.
3. And those that glide with ease.
4. And those who distribute (Allah's favours) by command.
5. Verily, that which you are being promised is indeed true.
6. And verily the (Day of) Judgment will surely come.
7. By the heaven full of paths.
8. Lo! You have different opinions (about the truth).
9. Turned away from it is he who is himself averse.
10. Doomed be the conjecturers.
11. Who are engulfed in heedlessness.
12. They ask: When will be the Day of Judgment?
13. It will be the Day when they will be punished on the Fire.
14. Taste your torment. This is what you were seeking to hasten.
15. Verily, the pious will be in the midst of gardens and water-springs.
16. Taking that which their Lord gives them. Verily, before this they were good-doers (in the life of the world).
17. They used to sleep but little of the night.
18. And in the early morning they used to seek forgiveness.
19. And in their wealth there was right for the beggar and the destitute.
20. And in the earth there are signs for those who have firm belief.

اٰیٰتُنَا ۝۵۱ سُوْرَةُ الدّٰرِیٰۃِ مَكِّيَّةٌ ۝۵۱
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝

وَالدّٰرِیٰۃِ ذُرُوْا ۝
فَالْحُمَلٰۤی وَقَرٰ ۝
فَالْجَرِیۡتِ یُسْرًا ۝
فَالْمُقَسَّمٰتِ اَمْرًا ۝
اِنَّمَا تُوعَدُوْنَ لَصَادِقٌ ۝
وَإِنَّ الدِّیۡنَ لَوَاقِعٌ ۝
وَالسَّمَآءِ ذَاتِ الْجُبۡكِ ۝
اِنۡتُمْ لَفِیۡ قَوْلٍ مُّخْتَلِفٍ ۝
یُؤْفَکُ عَنْهُ مَنۡ اُوْکَ ۝
فَتِلَ الْخَرَصُوْنَ ۝
الَّذِیۡنَ هُمۡ فِیۡ غَمَرَةٍ سَاهُوْنَ ۝
یَسۡتَلُوْنَ اٰیٰتِ یَوْمِ الدِّیۡنِ ۝
یَوْمَ هُمۡ عَلَی النَّارِ یُقَتَّلُوْنَ ۝
ذُوْقُوْا فِتْنَتَکُمۡ هٰذَا الَّذِیۡ کُنۡتُمْ بِهٖ تَسْتَعْجِلُوْنَ ۝
اِنَّ الْمُتَّقِیۡنَ فِیۡ جَدَّتٍ وَعُیُوْنٍ ۝
اِخۡذِیۡنَ مَاۤ اَنۡهَرۡ رُبُّهُمۡۤ اِنَّهُمۡ کَانُوْا قَبۡلَ ذٰلِکَ
مُحۡسِنِیۡنَ ۝
کَانُوْا اَقۡلِیۡاۤ اَمِّنَ الْیَلِ مَا یَهۡجَعُوْنَ ۝
وَبِالْاَسۡجَارِ هُمۡ یَسۡتَغۡفِرُوْنَ ۝
وَفِیۡۤ اَمْوَالِهِمۡ حَقٌّ لِّلۡسَآئِلِ وَالْمَحۡرُوْمِ ۝
وَفِیۡ الْاَرْضِ اٰیٰتٌ لِّلۡمُؤَقِنِیۡنَ ۝

21. And also in yourselves. Do you not then see?
22. And in the heaven is your sustenance and that which you are promised.
23. By the Lord of the heavens and the earth, it is the truth as certain as you are speaking.
24. Has the story of honoured guests of Abraham reached you (O Muhammad).
25. When they (the angles) entered upon him and said: Peace! He (in reply) also said: Peace! And deemed them people unknown.
26. Then he went to his family and brought a roasted calf.
27. And placed it before them, saying: Will you not eat?
28. Then he conceived a fear of them (when he saw that they were not eating). They said: Fear not. And they gave him good news of the birth of knowledgeable son.
29. Then his wife came forward, shouting and smiting her face, she cried: A barren old woman! (will she have a son?)
30. They said: Even so says your Lord. Verily, He is the Wise, the Knower.
31. Abraham said (to them): What is your errand? O you messengers (angels of Allah)?
32. They said: Verily, we have been sent to a guilty people.
33. So that we may throw (or shower) on them stones of clay.
34. Marked by your Lord for the transgressors.
35. So We brought out all the believers who were there (in the town).
36. But We found there only one house of the Muslims.
37. And We left therein a sign for those who fear a painful torment.

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾
 وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾
 قَوْلَ رَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا
 أَنْتُمْ تَنْطِقُونَ ﴿٢٣﴾
 هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾
 إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ
 مُنْكَرُونَ ﴿٢٥﴾
 فَرَأَى إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾
 فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾
 فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشِّرُوهُ
 بِعِلْمٍ عَلَيْهِ ﴿٢٨﴾
 فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَخٍ فَصَكَتْ وَجْهًا وَقَالَتْ
 عَجُوزٌ عَقِيمٌ ﴿٢٩﴾
 قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ
 الْعَلِيمُ ﴿٣٠﴾
 قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٣١﴾
 قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾
 لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ ﴿٣٣﴾
 مُّسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾
 فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾
 فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٣٦﴾
 وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ
 الْأَلِيمَ ﴿٣٧﴾

Lesson-312 : The fate of earlier nations

38. And in (the story of) Moses (there is also a sign) when We sent him to Pharaoh with clear authority.

39. But he turned away in arrogance of his power and said: (Moses) is a magician or a madman.

40. So We seized him and his hosts and threw them into the sea while he was blameworthy.

41. And in the story of Aad (too, there is a sign) when We sent on them a destructive wind.

42. It spared nothing that it reached but made it all as dust.

43. And in Thamud (there is a sign) when it was said to them. Enjoy yourselves for a while.

44. But they defied the command of their Lord, so the thunderbolt overtook them while they were looking on.

45. So neither they were able to stand up (against it) nor could they help themselves.

46. And the people of Noah before them (We did destroy). Verily, they were a disobedient people.

47. The heavens We have built with Our hands. Verily, We have the power to do it all.

48. And the earth have We spread out. So how excellent spreader (We are)?

49. And all things We have created in pairs, so that you may remember.

50. Therefore run towards Allah. Verily, I am a plain warner to you from Him.

51. And do not set up another god with Allah. Lo! I am a plain warner to you from Him.

وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطٰنٍ

مُبِيِّنٍ ٥٨

فَتَوَلَّىٰ بِرُكْنِهِ وَقَالَ سِحْرٌ أَوْ مَجْنُونٌ ٥٩

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ

مُذِيئٌ ٦٠

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ٦١

مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ

كَالترَمِيمِ ٦٢

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ٦٣

فَعْتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الضُّبُعَةُ وَهُمْ

يَنْظُرُونَ ٦٤

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا

مُتَنَصِّرِينَ ٦٥

وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا

فَاسِقِينَ ٦٦

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ٦٧

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمُهْدُونَ ٦٨

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ

تَذَكَّرُونَ ٦٩

فَقُورُوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ٧٠

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ

نَذِيرٌ مُبِينٌ ٧١

52. Thus there came no messenger to those before them, but they said: A magician or a madman!

53. Have they been making will about it to each other? Nay, but they are a rebellious people.

54. So turn away from them (O Muhammad) for you are not blame-worthy.

55. And keep on admonishing, for admonition is beneficial to the believers.

56. And I have not created the jinn and the mankind except that they should worship Me.

57. I seek no sustenance from them, nor do I wish that they should feed Me.

58. Lo! Allah! It is He Who provides sustenance, the Lord of Power, the Most Strong.

59. And verily, for those who are doing wrong there is punishment like the punishment of their companions of old, so let them not ask Me to hasten it.

60. And woe unto those who disbelieve for that their Day which they are promised.

كَذٰلِكَ مَا اَتٰى الَّذِيْنَ مِنْ قَبْلِهِمْ مِنْ رَّسُوْلٍ

اِلَّا قَالُوْا سَاحِرٌ اَوْ مَجْنُوْنٌ ۝٥٢

اَتَوَاصُوْا بِهٖۤ اَبَلْ هُمْ قَوْمٌ طٰغُوْنَ ۝٥٣

فَتَوَلَّ عَنْهُمْ فَمَا اَنْتَ بِمَلُوْمٍ ۝٥٤

وَذَكِّرْۤ اِنَّ الَّذِيْ تَنْفَعُ الْمُؤْمِنِيْنَ ۝٥٥

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْٓنِ ۝٥٦

مَا اُرِيْدُ مِنْهُمْ مِنْ رِّزْقٍ وَمَا اُرِيْدُ اَنْ

يُطْعَمُوْٓنَ ۝٥٧

اِنَّ اللّٰهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِيْنُ ۝٥٨

فَاِنَّ لِلَّذِيْنَ ظَلَمُوْٓا ذُنُوْبًا مِّثْلَ ذُنُوْبِ اَصْحٰبِهَا ۝٥٩

فَلَا يَسْتَغِيْجُوْنَ ۝٦٠

فَوَيْلٌ لِلَّذِيْنَ كَفَرُوْٓا مِنْ يَوْمِهِمُ الَّذِيْ

يُوعَدُوْنَ ۝٦١

SURAH-52**AT-TUR**

This Surah takes its name from word 'Tur' (Mount Sinai) which appears in the very first verse. It is an early Makkan Surah. It comprises 49 verses and has been bracketed into one Lesson.

The central theme is Hereafter, Day of Judgement, reward and punishment. After swearing some oaths, it has been asserted that the Doomsday will surely happen and none can ward it off. The wrongdoers will be thrown into Hell and it will be said: "This is the Fire which you used to deny." On the other hand the righteous will be admitted to Paradise alongwith their children who followed them in the right way. They would be enjoying good food, meat, fruits, drinks, etc. Allah would wed them unto fair women with wide, lovely eyes. Young boys looking like hidden pearls would serve them.

The allegations of the disbelievers of Makkah that Muhammad (PBUH) is a poet and that he has invented the Qur'an have been rejected. Their belief that Allah has got daughters and that there are other gods beside Allah have been strongly rejected. In the end, Prophet Muhammad has been enjoined to wait patiently and hymn the praise of Allah in the morning as well as in the night.

Lesson-313 : The wicked and the good on the Doomsday

In the name of Allah, the Most Beneficent, the Most Merciful.

1. I swear by the Mount Tur.
2. And by the Book written.
3. On unfolded scroll.
4. And by the Bait-ul-Mamur (the house on the heavens like Kaabah which is visited by the angels).
5. And the Roof raised high (the sky).
6. And the surging sea.
7. That the doom of your Lord will certainly come to pass.
8. There is none who can avert it.
9. On the Day when the heaven would shake with violent shaking.
10. And the mountains will move away with a fast movement.
11. Then woe that Day to the deniers.
12. Those who are occupied in useless play.
13. On that Day they will be driven to the fire of Hell with a violent push.
14. (They will be told): This is that fire which you used to belie.
15. Is this a magic, or do you not see?
16. Enter in it, and it is the same for you whether you bear it with patience or do not bear it with patience. You are only being paid for what you used to do.
17. Verily, the pious (who feared Allah) will be in Gardens and delight.
18. Rejoicing because of what their Lord has given them and because of that their Lord saved them from the torment of Hell.
19. (And it will be said to them): Eat and drink joyfully as reward for what you used to do.

يَا أَيُّهَا النَّاسُ (٥٢) سُبْحَانَ الطُّورِ مَكِّيٍّ ذُكِّرَتْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١
وَالطُّورِ ١

وَكُتُبٍ مَّسْطُورٍ ٢

فِي رَقٍّ مَّنْشُورٍ ٣

وَالْبَيْتِ الْمَعْمُورِ ٤

وَالسَّقْفِ الْمَرْفُوعِ ٥

وَالْبَحْرِ الْمَسْجُورِ ٦

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ٧

مَا لَهُ مِنْ دَافِعٍ ٨

يَوْمَ تَمُورُ السَّمَاءُ مُمْرُورًا ٩

وَتَسِيرُ الْجِبَالُ سَيْرًا ١٠

فَوَيْلٌ لِلْيَكْذِبِينَ ١١

الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ١٢

يَوْمَ يُدْعَوْنَ إِلَى نَارِ جَهَنَّمَ دُعَاءً ١٣

هَذِهِ النَّارُ الَّتِي كُنتُمْ بِهَا تُكَذِّبُونَ ١٤

أَفَسِحْرُ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ١٥

ادْخُلُوهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ ١٦

إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ١٧

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ١٨

فَلَهُمْ فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ يُوقَهُمْ هُمْ وَمِنْهُمْ رِزْقٌ مِّنْ عَذَابِ الْجَحِيمِ ١٩

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ٢٠

20. They will recline on thrones arranged in rows, and We shall marry them to beautiful ones with wide, lovely eyes.

21. And those who believe and whose descendants follow them in faith, We shall join to them their descendants, and We shall not decrease anything from the reward of their deeds. Every person is a pledge for what he has earned.

22. And We shall provide them fruit and meat such as they desire.

23. There they will pass from hand to hand a cup of wine which will not cause any nonsensical conversation nor sin.

24. And there will go round, waiting on them, their boy-servants, as handsome as if they were hidden pearls.

25. And some of them will draw near to others asking questions (about their worldly life).

26. Saying: When we were with our families, we had many fears.

27. But Allah has been gracious to us and has saved us from the torment of the hot air.

28. Verily, we used to pray to Him before. Surely, He is the Benign, the Merciful.

29. So remind them (O Muhammad): By the Grace of Allah, you are neither a soothsayer nor a madman.

30. Or do they say: He is a poet! We are waiting for him some accident of time.

31. Say: Wait. I am too with you among the waiters.

32. Do their senses command them this or are they the rebellious people?

33. Or do they say: He has himself invented it (i.e. the Quran)? Nay, but they are not going to believe.

34. Then let them produce the like of it, if they are truthful.

35. Were they created by none or are they the creators of themselves?

36. Or did they create the heavens and the earth? Nay, but they have no faith.

مُكْرَمِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُم بِحُورٍ

عَيْنٍ ٥٠

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ٥١

وَأَمْدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ٥٢

يَتَنَازَعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْنِيهِمْ ٥٣

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهْمٌ كَأَنَّهُمْ لُؤْلُؤٌ

مُكْنُوتٌ ٥٤

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ٥٥

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ٥٦

فَمَنْ اللَّهُ عَلَيْنَا وَقَدْ نَعْلَمُ أَنَّ اللَّهَ الرَّحِيمَ ٥٧

إِنَّا كُنَّا مِنْ قَبْلُ نَدُْعُهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ٥٨

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٌ وَلَا جَاهِنٌ ٥٩

أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَبُّنَا السُّنُونَ ٦٠

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ٦١

أَمْ تَأْتُمُّهُمْ أَهْلًا مِنْهُمْ بِهِذَا أَمْ لَهُمْ قَوْمٌ

طَاغُونَ ٦٢

أَمْ يَقُولُونَ تَقَوَّلَهُ بَلْ لَا يُؤْمِنُونَ ٦٣

فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِن كَانُوا صَادِقِينَ ٦٤

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ٦٥

أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ٦٦

37. Or do they have treasures of your Lord or are they the controllers thereof.

38. Or have they any stairway to heaven by means of which they overhear? Then let a listener of them produce a clear authority.

39. Or has He (Allah) daughters and you have sons?

40. Or do you ask for a fee from them so that they are burdened with debt?

41. Or do they have the unseen with them so that they write it down?

42. Or do they intend to devise a plot (against you)? But in fact the disbelievers themselves are entrapped in a plot.

43. Or do they have any god beside Allah? Glorified be Allah from all that they associate with Him.

44. And if they were to see a piece of heaven falling down, they would say: It is dense cloud.

45. So leave them alone till they meet their Day in which they will faint with horror.

46. The Day in which their scheming will not be of any avail to them, nor will they be helped.

47. And verily, for those who do wrong, there is a punishment besides this, but most of them know not.

48. So wait patiently (O Muhammad) for your Lord's command, for surely you are in Our sight; and glorify your Lord with praise when you wake up.

49. And in the night time also glorify Him, and at the setting of the stars.

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُضَيِّطُونَ ﴿٣٧﴾

أَمْ لَهُمْ سُلَّمٌ مَّا يَصْعَقُونَ فِيهِ فَأَلْيَاتِ مُسْتَبْعُهُمْ

بِسُلْطَنِ مُبِينٍ ﴿٣٨﴾

أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ﴿٣٩﴾

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٠﴾

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾

أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمْ الْمَكِيدُونَ ﴿٤٢﴾

أَمْ لَهُمْ آلَهِ غَيْرَ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾

وَلَنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا

سَحَابٌ مَرْكُومٌ ﴿٤٤﴾

فَذَرْهُمْ حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ

يُصْعَقُونَ ﴿٤٥﴾

يَوْمَ لَا يَنْفَعُنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ

يُنصَرُونَ ﴿٤٦﴾

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَٰكِنْ

أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ

بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ﴿٤٩﴾

SURAH-53**AN-NAJM**

This Surah takes its name from the word "Najm" in the first verse, oath of which has been sworn. It is an early Makkan Surah except verses 13-18 which are reported to have been revealed at Makkah after the Prophet's ascension to heaven in the year 12th of his mission.

According to an authentic Tradition, this is the first Surah which was publically recited by the Holy Prophet before an assembly in the Kaabah in which both the believers and disbelievers were present. At the end, when he recited the last verse (No 62) which requires the performance of Sajdah, the whole assembly also fell down in prostration with him except a few. Even those chiefs of Quraish who were deadly opposed to Islam could not resist falling down in prostration. When the emigrants to Abyssinia heard this news they thought that the Quraish had at last dropped their opposition and had embraced Islam. So some of them returned to Makkah only to know that the news was false and the cold war between Islam and disbelief was furious as before.

Later on, the chiefs of the pagan Quraish felt great remorse at the weakness they had instantly shown in falling down in prostration with Muhammad (PBUH). The people also started to taunt and ridicule them for this action. Therefore, they invented a story and said: "After Muhammad had recited, "Have you ever thought about Al-Lat and Al-Uzza, and Manat, the third", we heard from Muhammad the words: They are exalted goddesses, their intercession may be expected. From this we understood that Muhammad had returned to our faith." This story concocted by the chiefs of Makkah, though accepted by many western scholars and enemies of Islam and made a weapon to attack Islam, is obviously ridiculous keeping in view the teachings of the Qur'an in general and the context of this Surah in particular.

The central theme of this Surah is the Truth of revelation and Prophethood, proof of Tauhid (Oneness of God) and His powers to do everything, and rejection of Shrik (polytheism) and absurdity of beliefs in false gods and goddesses.

The Surah opens with the oath of star to assert that Muhammad (PBUH) neither errs nor is he astray. He is messenger of God to whom the Qur'an is revealed by Allah through Gabriel, whom Muhammad (PBUH) saw at the time of first revelation (verses 6-12), and again saw him (verses 13-18) during his ascension to heaven. (Mairaj) Then the claim of polytheists of Makkah that their goddesses, Lat, Uzza and Manat are daughters of Allah has been categorically dismissed saying that these are nothing but mere names invented by them and their forefathers. Verses 26-28 reject

the allegation of the polytheists that the angels are females and they would intercede (on their behalf). Verse 38 lays down one of the fundamental principle of Islamic judicial system that no person shall bear the responsibility of burden (of crime) of another person. Every person is responsible for his own actions. Verses 39-41 lay down another fundamental principle and that is: "There is nothing for a person except what he strives for and his effort would be seen and he will be repaid for it". The last verses of this Surah emphasise the facts: that Allah creates everything, He gives life and death, Day of Resurrection would come and Allah would resurrect the dead; that Muhammad (PBUH) is one of the warners, the previous nations rejected their warners and faced doom; and therefore, the disbelievers should believe, they should take the Qur'an seriously, and they should prostrate before Allah and worship Him.

Lesson-314 : Did Muhammad see God?

In the name of Allah, the Most Beneficent, the Most Merciful.

1. I swear by the star when it sets.
2. Your companion (Muhammad) neither errs nor deviates.
3. Nor does he speak of his own desire.
4. It is nothing but a revelation that is revealed.
5. He has been taught this (Quran) by one strong in power.
6. Endowed with might (Angel Gabriel), then he became stable in view.
7. While he (Gabriel) was on the uppermost horizon.
8. Then he drew near and came down.
9. Till he was within length of the two bows or even closer.
10. And he revealed to His (Allah's) servant (Muhammad) what he revealed.
11. The heart denied it not what he (Muhammad) saw.
12. Will you then (O disbelievers) dispute with him what he saw (with his own eyes during his ascent to heaven).
13. And verily he saw him (Gabriel) yet another time.
14. Near the lote tree of the utmost boundary.
15. Near to which is the Paradise of Abode.
16. When that Lote tree was covered with what covered it.
17. The eye (of Muhammad) turned not aside nor did it exceed the limit.
18. Certainly he saw of the greatest signs of his Lord.
19. Have you ever thought about Al-Lat and Al-Uzza.
20. And Manat, the other third (of the goddesses of Pagan Arabs).
21. Are males (i.e. sons) for you and females (i.e. daughters) for Him?

أَيُّهَا النَّاسُ (٥٣) سُبُّورَةُ النُّجُومِ كَيْسَرُ رُكُوعَاتِنَا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالنَّجْمِ إِذَا هَوَىٰ ۝
 مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۝
 وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝
 إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝
 عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۝
 ذُو مِرَّةٍ فَاسْتَوَىٰ ۝
 وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۝
 ثُمَّ دَنَا فَتَدَلَّىٰ ۝
 فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝
 فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۝
 مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ۝
 أَفَتَسْمُرُونَ عَلَىٰ مَا يَرَىٰ ۝
 وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۝
 عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۝
 عِنْدَ مَا جَنَّتُ الْمَاوَىٰ ۝
 إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ۝
 مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ۝
 لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ۝
 أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ۝
 وَمَنْوَةَ الثَّالِثَةَ الْآخِرَىٰ ۝
 أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ۝

22. This indeed is an unfair division.

23. These are nothing but mere names which you have named, you and your fathers, for which Allah has revealed no authority. They follow but a guess and that which they themselves desire, though guidance has already come to them from their Lord.

24. Or should man have what he wishes?

25. But to Allah belongs the last (the Hereafter) and the first (the world).

26. And how many angels are in the heavens whose intercession does not avail anything except after Allah has given leave for whom He wants and with whom He is pleased.

27. Verily, those who do not believe in the Hereafter, they give the angels the names of the females.

28. Although they have no knowledge of it. They follow mere conjecture, and surely, conjecture cannot be of any avail against the Truth.

29. So turn away from him (O Muhammad) who neglects Our remembrance and desires but the life of the world.

30. This is the ultimate end (or destination) of their knowledge. And verily, your Lord is best aware of him who strays (from His path) and He is best aware of him who is rightly guided.

Lesson-315 : Allah rewards and punishes

31. And to Allah belongs whatsoever is in the heavens and whatsoever is in the earth, so that He may reward those who do evil with what they have done, and reward those who do good with the best.

32. Those who avoid major sins and shameful deeds except the minor faults, surely (to them), your Lord is of vast forgiveness. He knows you well from the time when He created you from the earth and when you were fetuses in the wombs of your mothers. So do not pose to be pious. He is

تِلْكَ إِذْ رُقِسَتْ ضُرُي ۝٢٢

إِنْ هِيَ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ
مِمَّا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا
الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ
رَبِّهِمُ الْهُدَى ۝٢٣

أَمْرًا لِلنَّاسِ مَا تَمَنَّى ۝٢٤

بِعِزَّةِ اللَّهِ الْآخِرَةِ وَالْأُولَى ۝٢٥

وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ
شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ
وَيَرْضَى ۝٢٦

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ
تَسْمِيَةً الْأُنثَى ۝٢٧

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ
وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ۝٢٨
فَاعْرِضْ عَنْ مَنْ تَوَلَّى دَعْوَنَ ذِكْرِنَا وَلَوْ يُرِيدُ
إِلَّا الْحَيَاةَ الدُّنْيَا ۝٢٩

ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَى ۝٣٠

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ
أَسَاءُوا وَلِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ۝٣١

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْأَسْمِ وَالْفَوَاحِشَ إِلَّا
اللَّيْسَ إِنَّ رَبَّكَ وَاسِعُ الْغُفْرَةِ هُوَ أَعْلَمُ بِكُمْ
إِذَا أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذَا أَنْتُمْ أُمَّةٌ فِي

best Aware of him who restrains from evil.

بُطُونِ أَمْهَتِكُمْ فَلَا تُزَكُّوْا أَنْفُسَكُمْ هُوَ أَعْلَمُ
بِمَنِ اتَّقَى ۝

33. Have you (O Muhammad) seen the man who turned away!

أَفَرَأَيْتَ الَّذِي تَوَلَّى ۝

34. And gave a little then stopped.

وَأَعْطَى قَلِيلًا أَلَّا كَذَى ۝

35. Has he knowledge of the unseen so that he sees?

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهَوْ يَرَى ۝

36. Or has he no information about what is in the scrolls of Moses?

أَمْ لَمْ يُبَيِّنْ بِنَارٍ صُحُفِ مُوسَى ۝

37. And of Abraham who always kept his word.

وَلَا بُرْهِيْمَ الَّذِي وَفَّى ۝

38. That no burdened person will bear another's burden.

أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ۝

39. And that there is nothing for man except that for which he strives.

وَأَن لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ۝

40. And that his effort will be seen.

وَأَن سَعْيُهُ سَوْفَ يَرَى ۝

41. And then he will be repaid its full reward.

ثُمَّ يُجْزَاهُ الْجَزَاءُ الْأَوْفَى ۝

42. And that to your Lord is the final goal.

وَأَن إِلَىٰ رَبِّكَ الْمُنْتَهَى ۝

43. And that He it is Who makes (you) laugh or makes (you) weep.

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ۝

44. And that He it is Who gives death and gives life.

وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ۝

45. And that He creates pairs, (of) male and female.

وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى ۝

46. From a drop (of semen) when it is poured forth.

مِنْ نُّطْفَةٍ إِذَا تَسْمَى ۝

47. And that upon Him is the bringing forth of second life (i.e. life after death).

وَأَن عَلَيْهِ النُّشْأَةُ الْآخِرَى ۝

48. And He it is Who gives wealth and poverty (or contentment)

وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ۝

49. And that He it is Who is the Lord of Sirius (the star worshipped by the pagan Arabs).

وَأَنَّهُ هُوَ رَبُّ الشُّعْرَى ۝

50. And that He destroyed the former (tribe of) Aad.

وَأَنَّهُ أَهْلَكَ عَادَ الْأُولَىٰ ۝

51. And the (tribe of) Thamud He spared not.

وَسَبَّوْهُ فَمَا آبَغَىٰ ۝

52. And the People of Noah before them. Verily, they were more unjust and more rebellious.

وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ

وَأَطَىٰ ۝

53. And Al-Mutafikah (the overthrown cities of Sodom and Gomorrah), He destroyed.

54. So there covered them that which did cover.

55. Then which of the favours of your Lord will you dispute?

56. This warner (Muhammad) is of the warners of old.

57. The ever-approaching (Doomsday) draws near.

58. None besides Allah can disclose it (or avert it).

59. Do you then wonder at this statement?

60. And you laugh at it and weep not.

61. And you are wasting your time (in worthless pursuits).

62. Rather prostrate yourselves before Allah and Worship Him.

وَالْمُتَفِكَهَ أَهْوَى ۝

فَغَشَّاهَا مَا عَشَى ۝

فَيَأْتِي الْآءَ رَبِّكَ تَتَمَارَى ۝

هَذَا نَذِيرٌ مِنَ النَّذِيرِ الْأُولَى ۝

أَزِفَتِ الْأَزْفَةُ ۝

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ۝

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ۝

وَتَضْحَكُونَ وَلَا تَبْكُونَ ۝

وَأَنْتُمْ سِيمُودُونَ ۝

لَا تَنْجُوا نَفْسَكُمْ فَاَسْجُدُوا لِلَّهِ وَاعْبُدُوا اللَّهَ ۝

SURAH-54**AL-QAMAR**

This Surah derives its name from word "Al-Qamar" which occurs in the very first verse. This belongs to the group of early Makkan Surahs.

There is a lot of controversy about the interpretation of the Shaqq-al-Qamar (splitting of the moon) to which the first verse of this Surah refers. According to some scholars, there is reference in this verse to a phenomenon, stated to have been witnessed by many of the Prophet's contemporaries, when the moon appeared one night as if split into two distinct parts. According to them, what actually happened was an unusual kind of partial lunar eclipse. In the view of some other scholars, this verse refers to a future event i.e. to what will happen when the Last Hour (the Doomsday) approaches. They assert that the Qur'an frequently employs the past tense to denote the future, particularly when it intends to stress the certainty of the happening to which the verb relates.

There are, however, several scholars who say on the authority of various traditions that this incident of splitting of the moon did occur in the 7th or 8th year of the Prophet's mission i.e. about five years before Hijrah. Reportedly it was the fourteenth night of the lunar month when the moon suddenly split and its two parts were seen, one on the one side and the other on the other side of the hill. Then after a moment or so, both the parts rejoined. Prophet Muhammad (PBUH) was at Mina at that time, and he told the people to mark it and be witness to it. The disbelievers said that the Prophet had deceived their eyes by magic. But the people coming from far off places testified that they had also seen the same phenomenon.

Among these scholars who say that the incidence of splitting of the moon did take place, there is difference of opinion about the question whether it was a miracle performed by Muhammad (PBUH) on the demand of the disbelievers of Makkah as a proof of his Prophethood or it was merely an accident that occurred as a natural phenomenon. A group of Muslim scholars, on the basis of some traditions reported by Anas, claim that the incident was a miracle of the Prophet and was shown on the demand of the disbelievers. But the other group of scholars says that it was not the miracle as none among the great companions who were present at Mina has mentioned the demand of the disbelievers for this miracle at that time. The Qur'an also presents this splitting of the moon as a Sign of the Last Hour.

The main theme of this Surah is the coming of the Last Hour, the resurrection of the dead, and punishment of the disbelievers. The Surah opens with the warning that the Last Hour is near, the moon has split asunder, but the disbelievers are not paying

any heed to it. Then the examples of the punishment of the nation of Noah, the tribe of Aad, the tribe of Thamud, the people of Lot, and the Pharaoh and his nation have been presented to tell the disbelievers the consequences of the rejection of Allah's message and His messengers. The recurring idea (or the refrain) of the Surah (which has been repeated six times) is that Allah has made the Qur'an easy to understand and to get admonition so is there any who would receive admonition from it.

Lesson-316 : The Split of the Moon

In the name of Allah, the Most Beneficent, the Most Merciful.

1. The Hour (i.e. the Doomsday) has drawn near and the moon has been split asunder.
2. And if they (the pagans) see a sign, they turn away and say: This is a prolonged magic.
3. And they denied it and followed their own desires. Ultimately every matter will be settled.
4. And indeed there has come to them news (about the evil end of former nations) which contains much deterrent.
5. And profound wisdom to serve as warning; but warnings do not benefit (them).
6. So you (O Muhammad) turn away from them. On the Day when the caller will call them to a terrible thing.
7. With down cast eyes they will come out of their graves as if they were swarming locusts.
8. Rushing towards the caller; the disbelievers will say: This is indeed a hard Day.
9. The people of Noah denied before them; They rejected Our slave (Noah) and said: "A madman"; and he was threatened.
10. Then he prayed to his Lord saying: I have been overcome, so help me.
11. So We opened the gates of heaven with pouring water.
12. And caused the earth to burst with gushing springs, so the waters (of heaven and the earth) met for a predestined matter.
13. And We carried him (Noah) on a ship made of planks and nails.
14. Which floated under Our eyes, a reward for him who was rejected.
15. And indeed We left this (ship) as a sign; then is there any who would remember?
16. So see how terrible was My punishment and My warning?

إِنَّا أَنشَأْنَاهُ (٥٤) سُورَةُ الْقَمَرِ مَكِّيَّةٌ رُّكُوعَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِقْرَبَتِ السَّاعَةُ وَأَنشَقَّ الْقَمَرُ ①

وَأَن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ②

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ ③

وَلَقَدْ جَاءَهُمْ مِنَ الْآلْبَاءِ مَا فِيهِ مُزْدَجَرٌ ④

حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ الشُّذُرُ ⑤

فَقَوْلَ عَنَّمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ مُّتَّكِرٍ ⑥

خُشِعَ أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ

جَرَادٌ مُّنتَشِرٌ ⑦

فَهُطِيعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا

يَوْمٌ عَسِيرٌ ⑧

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا

مَجْنُونٌ وَازْدُجِرَ ⑨

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرَ ⑩

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّنْهَمِرٍ ⑪

وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ

قَدْ قَدِّرَ ⑫

وَحَمَلْنَاهُ عَلَى ذَاتِ الْوَاجِ وَدُسِرَ ⑬

تَجْرِي بِأَعْيُنِنَا جَزَاءً لِّمَن كَانَ كُفِرَ ⑭

وَلَقَدْ نَعَرْنَا آيَةً فَهَلْ مِنْ مُّذَكِّرٍ ⑮

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ⑯

17. And We have indeed made the Quran easy to remember, then is there any who would (understand and) remember?

18. The (tribe of) Aad rejected warnings, so see how dreadful was My punishment and My warning.

19. Lo! We sent on them a furious wind on a day of misfortune and continuous calamity.

20. Sweeping men away as if they were uprooted trunks of palm-trees.

21. Then see how awful was My punishment and My warning.

22. And We have indeed made the Quran easy to remember, then is there any who would remember?

Lesson-317 : The fate of rejecters of truth

23. The (tribe of) Thamud rejected warnings.

24. For they said: Should we follow a man who is alone among us? Then we will surely be in error and madness.

25. Has the reminder been sent only to him among us? Nay, but he is an insolent liar.

26. They will certainly come to know tomorrow who is an insolent liar.

27. Verily, We are sending the she-camel as a test for them. Therefore, watch them and have patience.

28. And tell them that the water will be shared between them and her. Each one's turn to drink will be witnessed.

29. But they called their companion and he took (a sword) and hamstrung her.

30. Then see how terrible was My punishment and My warning.

31. Indeed We sent upon them one Shout and they became like the dry twigs of a fence-builder.

32. And We have indeed made the Quran easy to remember, then is there any who would remember (and understand)?

33. The People of Lot rejected warnings.

وَلَقَدْ يَسِّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدْكِرٍ ﴿٢٧﴾

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٢٨﴾

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ ﴿٢٩﴾

تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَجْحَارُ نَخْلٍ مُنْقَعِرٍ ﴿٣٠﴾

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٣١﴾

وَلَقَدْ يَسِّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدْكِرٍ ﴿٣٢﴾

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿٣٣﴾

فَقَالُوا أَبَشَرًا مِثْلَنَا وَاجِدًا اتَّبِعْهُ إِنَّا إِذَا الْغَيُّ

ضَلِيلٍ وَسُحْرِ ﴿٣٤﴾

ءَالَفَى الذِّكْرِ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ﴿٣٥﴾

سَيَعْلَمُونَ عَذَابِ الْكَذَّابِ الْآشِرِ ﴿٣٦﴾

إِنَّا مُرْسِلُوا النَّاقَةِ فِتْنَةً لَكُمْ فَارْتَبِعُوهَا وَأَصْبِرُوا ﴿٣٧﴾

وَنَبِّئُهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ ﴿٣٨﴾

فَنَادَى صَاحِبُهُمْ فَتَعَالَى فَعَقَرَ ﴿٣٩﴾

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٤٠﴾

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا

كَهَشِيمِ الْمُحْتَظِرِ ﴿٤١﴾

وَلَقَدْ يَسِّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدْكِرٍ ﴿٤٢﴾

كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ﴿٤٣﴾

34. Verily, We sent upon them a stone-charged wind except the family of Lot, whom We saved in the early morning.

35. As a grace from Us. Thus do We reward him who gives thanks.

36. And he indeed had warned them of Our grasp, but they doubted the warnings.

37. And they even asked of him his guests for an evil purpose, so We blinded their eyes, and said: Taste then My punishment and My warning.

38. And indeed the decreed punishment befell them in the morning.

39. Taste then My punishment and My warning.

40. And We have indeed made the Quran easy to remember, then is there any who would remember?

41. And warnings came to the people of Pharaoh.

42. They denied all of Our revelations. So We seized them with a seizure of the Mighty, the Powerful.

43. Are your disbelievers (O Makkans) better than those (nations of old) or have you been granted an immunity (from punishment) in the Scriptures?

44. Or do they say! We are a big host to be victorious?

45. Soon will this host be routed and put to flight.

46. Nay, but the Hour (i.e. the Doomsday) is their appointed tryst, and the Hour will be more wretched and more bitter.

47. Surely, the guilty are in error and madness.

48. On the Day when they will be dragged into the Fire upon their faces, it will be said. Taste the touch of Hell.

49. Lo! We have created everything by measure.

50. And Our commandment is but once, as the twinkling of an eye.

51. And verily, We have already destroyed many like you, then is there any who would remember?

52. And every thing they have done is noted in the Book of Deeds.

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُمْ بِسَحَرٍ ۝٢٨

نِعْمَةٌ مِنَّا لَكَ نَجَّيْنَاهُ مِنْ شُكْرٍ ۝٢٩

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ ۝٣٠

وَلَقَدْ رَاوَدُوهُ عَنْ صَیْفِهِ فَمَسَّئْنَا أَعْيُنَهُمْ

فَذُوقُوا عَذَابِیْ وَنُذُرِ ۝٣١

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ ۝٣٢

فَذُوقُوا عَذَابِیْ وَنُذُرِ ۝٣٣

۞ وَلَقَدْ يَمَنُّنَا الْقُرْآنَ لِذِكْرٍ فَهَلْ مِن مُّذَكِّرٍ ۝٣٤

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ۝٣٥

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ۝٣٦

الْقَارِعُ كَمُخَيَّرٍ ۚ أُولَئِكَ أَمْ لَهُمْ بَرَاءَةٌ فِي الزُّبُرِ ۝٣٧

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرُونَ ۝٣٨

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ۝٣٩

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ ۝٤٠

۞ إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ۝٤١

يَوْمَ يَنْتَقِبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ۝٤٢

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ۝٤٣

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ۝٤٤

وَلَقَدْ أَهْلَكْنَا أَشْيَاءَكُمْ فَهَلْ مِن مُّذَكِّرٍ ۝٤٥

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ۝٤٦

53. And every small and great thing is written.

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌّ ٥٣

54. Verily, the pious will be in the gardens and rivers.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ٥٤

55. In the place of true honour near the Powerful King.

بِئْرٍ فِي مَقْعَدِ صَدِّقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ ٥٥

SURAH-55**AR-RAHMAN**

This Surah derives its title from the attributive name of Allah "The Beneficent" with which it begins, and the entire Surah speaks of the favours of Allah which He has bestowed upon His creatures especially upon human beings in material as well as spiritual worlds. It is an early Makkan Surah.

It is generally held that in the refrain, "then which of the favours of your Lord, will you deny", the words "you" and "your" which are in the dual form show that the question is addressed to the mankind and the jinn. But according to some of the scholars (Muhammad Asad has quoted Razi), this question is addressed to the two categories of human beings, the men and the women. This question has been repeated 31 times among the total 78 verses of this Surah.

According to a tradition, once the Holy Prophet recited this Surah Ar. Rahman, then he said when the people kept silent on hearing it: I recited this Surah before the Jinn in the night when they had gathered together to hear the Qur'an. They responded to it better than you have. As I recited the Divine Words: "Then which of the favours of your Lord, will you deny," they responded, saying: "O our Lord, we do not deny any of Your favours; Praise is for You alone".

The central theme of the Surah is revelation, the favours and blessings of Allah, and rewards and punishment in the Hereafter. It is the only Surah of the Qur'an which addresses, beside men, another creation of Allah, the Jinn who like men have been endowed with freedom of will and action.

Lesson-318 : Favours of the Beneficent

In the name of Allah, the Most Beneficent, the Most Merciful.

1. The Beneficent.
2. He taught the Quran.
3. He created the man.
4. He taught him how to speak.
5. The sun and the moon move on their courses according to a calculated system.
6. And the stars and the trees, both prostrate (before Him).
7. And the sky He has raised high, and He has set the Balance.
8. So do not ever exceed the Balance.
9. And establish the balance with justice and do not cause loss in weighing.
10. And the earth has He laid out for (His) creatures.
11. Wherein are fruits, and palm trees with sheathed clusters (of dates).
12. And husked grain and scented herbs.
13. Then which of the favours of your Lord (O men and jinn) will you deny?
14. He created man from the clay sounding like clay of a potter.
15. And the jinn did He create from a smokeless flame of fire.
16. Then which of the favours of your Lord will you deny?
17. He is the Lord of the two Easts and the Lord of the two Wests?
18. Then which of the favours of your Lord will you deny?
19. He has let loose the two seas which apparently meet together.
20. Yet there is a barrier between them which they transgress not.
21. Then which of the favours of your Lord will you deny?

أَيُّهَا (٥٥) سُورَةُ الرَّحْمَنِ الرَّحِيمِ ذُكِّرْنَا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الرَّحْمَنُ ①
 عَلَّمَ الْقُرْآنَ ②
 خَلَقَ الْإِنْسَانَ ③
 عَلَّمَهُ الْبَيَانَ ④
 الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ⑤
 وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ⑥
 وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ⑦
 أَلَّا تَطْغَوْا فِي الْمِيزَانِ ⑧
 وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ⑨
 وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ⑩
 فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ⑪
 وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ⑫
 فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ⑬
 خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ⑭
 وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ ⑮
 فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ⑯
 رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ⑰
 فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ⑱
 مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ⑲
 بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ⑳
 فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ㉑

22. From both of them come out the pearls and coral-stone.

23. Then which of the favours of your Lord will you deny?

24. His are the ships displayed upon the sea like mountains.

25. Then which of the favours of your Lord will you deny?

26. Everything which is on earth will perish.

27. But there will remain forever the Countenance of your Lord Full of Majesty and Honour.

28. Then which of the favours of your Lord will you deny?

29. Whosoever is in the heavens and the earth begs of Him. Every day He is busy in some matter (or is in state of glory).

30. Then which of the favours of your Lord will you deny?

31. We shall soon attend to you, O you two burdens of earth (the men and the jinn)!

32. Then which of the favours of your lord will you deny?

33. O you the assembly of jinn and men! If you have the power to pass through the bounds of the heavens and the earth, then pass through them. But you cannot pass except with power (from Us).

34. Then which of the favours of your Lord will you deny?

35. There will be unleashed on you both, the flames of fire and molten brass, and you will not be able to defend yourselves.

36. Then which of the favours of your Lord will you deny?

Lesson-319 : Which of the favours you will deny?

37. And when the heaven will split asunder and become rosy like red hide.

38. Then which of the favours of your Lord will you deny?

39. On that Day neither man nor jinn will be asked about his sins.

يَخْرُجُ مِنْهُمَا اللؤلؤ والمرجان ٢٢

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٢٣

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ٢٤

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٢٥

كُلُّ مَنْ عَلَيْهَا فَانٍ ٢٦

وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلِيلِ وَالْإِكْرَامِ ٢٧

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٢٨

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ

هُوَ فِي شَأْنٍ ٢٩

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٣٠

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَيْنِ ٣١

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٣٢

يَمَعْشَرُ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا

مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا

تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ٣٣

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٣٤

يُرْسَلُ عَلَيْكُمَا شَوَاظُ مِّنْ نَّارٍ وَنُحَاسٌ فَلَا

تَنْتَصِرُونَ ٣٥

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٣٦

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ٣٧

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٣٨

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌ ٣٩

40. Then which of the favours of your Lord will you deny?

41. The sinners will be recognized by their faces, and they shall be taken by their forelocks and the feet.

42. Then which of the favours of your Lord will you deny?

43. This is the Hell which the guilty used to deny.

44. They will go circling round between it (the Hell) and the boiling hot water.

45. Then which of the favours of your Lord will you deny?

46. But for him who fears from standing before his Lord, there are two gardens.

47. Then which of the favours of your Lord will you deny?

48. Of spreading branches.

49. Then which of the favours of your Lord will you deny?

50. Therein are two springs flowing.

51. Then which of the favours of your Lord will you deny?

52. Wherein are all fruits in pairs.

53. Then which of the favours of your Lord will you deny?

54. They will recline on couches lined with silk brocade and the fruit of both gardens are within their reach.

55. Then which of the favours of your Lord will you deny?

56. Wherein are those bashful women whom neither man nor jinn would have touched before them.

57. Then which of the favours of your lord will you deny?

58. As if they were rubies and corals (in beauty).

59. Then which of the favours of your Lord will you deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤٠﴾

يُعَرِّفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي
وَالْأُقْدَامِ ﴿٤١﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤٢﴾
هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٣﴾

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَيْثُمْ إِنْ ﴿٤٤﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤٥﴾

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَيْنِ ﴿٤٦﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤٧﴾

ذَوَاتَا أَفْنَانٍ ﴿٤٨﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤٩﴾

فِيهِمَا عَيْنَانِ تَجْرِيانِ ﴿٥٠﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٥١﴾

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٥٣﴾

مُتَكَبِّرِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَ

جَنَّتَيْنِ دَانٍ ﴿٥٤﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٥٥﴾

فِيهِنَّ قُصُورَاتُ الْطَّرِيفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ

قَبْلَهُمْ وَلَا جَانٌ ﴿٥٦﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٥٧﴾

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٥٩﴾

60. Is there any reward for goodness other than goodness?
61. Then which of the favours of your Lord will you deny?
62. And beside them are two other gardens.
63. Then which of the favours of your Lord will you deny?
64. Both dark green (in colour).
65. Then which of the favours of your Lord will you deny?
66. In them are two springs gushing forth.
67. Then which of the favours of your Lord will you deny?
68. In both of them are fruits and date palms and pomegranates.
69. Then which of the favours of your Lord will you deny?
70. In them are chaste and beautiful virgins.
71. Then which of the favours of your Lord will you deny?
72. Fair females guarded in tents.
73. Then which of the favours of your Lord will you deny?
74. Whom neither man nor jinn has touched before them.
75. Then which of the favours of your Lord will you deny?
76. Reclining on green cushions and beautiful carpets.
77. Then which of the favours of your Lord will you deny?
78. Blessed be the name of your Lord, owner of Majesty and Honour.

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ۝
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝
وَمِنْ دُونِهِمَا جَنَّتَيْنِ ۝
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝
مُدَّهَامَتَيْنِ ۝
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝
فِيهِمَا عَيْنُتُنِ نَضَّاجَتَيْنِ ۝
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝
فِيهِمَا قَاقِئَةٌ وَنَخْلٌ وَرُمَّانٌ ۝
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝
فِيهِنَّ خَيْرٌ حَسَنٌ ۝
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝
حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ۝
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝
لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ ۝
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝
مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضِرٍ وَعَبَقَرٍ حَسَنٍ ۝
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝
تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ۝

SURAH-56

AL-WAQI'AH

Surah Al-Waqi'ah takes its name from the word Al-Waqi'ah "the Event" in its very first verse. The event which is referred to here is the happening of the Day of Doom or the Day of Judgement which is inevitable. This Surah belongs to early Makkan period having been revealed before conversion of Hadrat Umar to Islam. That is why Umar's sister told Umar to wash himself and be clean before touching the manuscript of Surah Ta Ha because none can touch the Holy Book unless he is clean, a commandment which appears in this Surah in verse 79.

In verses 1-6 of this Surah, the certainty of the event of happening of the Doomsday has been stressed alongwith the scene of the destruction. In verses 7-56 it has been stated that the mankind will be divided into three classes, namely: The foremost in rank comprising those who are very pious and very much righteous persons; the companions of the right hand who are ordinary believers and good-doers; and the last class is that of companions of the left hand who are disbelievers, hypocrites and evil-doers. The first and the second class would be rewarded with Paradise which is an ideal place of living and where these people would enjoy all the blessings of Allah. The last class or the third class would be thrown into the Hell which is the worst place of living and there they will be burnt, tortured and punished.

Verses 57-74 deal with Tawheed (Oneness of God) and Hereafter. In favour of both these concepts, detailed arguments have been given and man's attention has been drawn to his own body, his food, water he drinks, and the fire on which he cooks his food, to tell him that God is the creator of all these things.

In the remaining verses, the truth of revelation has been highlighted and the objections of the disbelievers about the Qur'an have been refuted.

Lesson-320 : Division of mankind into three groups

In the name of Allah, the Most Beneficent, the Most Merciful.

1. When the inevitable Event (i.e. the Domsday) happens.
2. There will be no denying of its happening.
3. It will abase some and it will exalt some.
4. When the earth will be shaken with a mighty shaking.
5. And the mountains will be crumbled to pieces.
6. So that they will become a scattered dust.
7. And you will become groups of three kinds.
8. (First) those on the right hand; what of those on the right hand?
9. Then those on the left hand; what of those on the left hand?
10. And the foremost will be the foremost.
11. They are the ones who are nearest to Allah.
12. In the Gardens of Delight.
13. A multitude of those (foremost) will be from the earlier generation.
14. And a few of those will be from the later generations.
15. (They will be) on thrones embroidered with jewels.
16. Reclining thereon, facing each other.
17. Boys ever remaining young will serve them.
18. With goblets, jugs and cups of pure wine.
19. With it they will feel no headache nor lose their sense.
20. And fruit that they like.

إِنَّا نُنشِئُهَا (٥٦) سُبْحَةَ الْوَاقِعَةِ مَكِيدَتِي رُؤُوسًا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِذَا وَقَعَتِ الْوَاقِعَةُ ۝
 لَنُكَيْسَ لَوْ فَعِثَهَا كَاذِبَةٌ ۝
 خَافِضَةً رَافِعَةً ۝
 إِذَا رَجَّتِ الْأَرْضُ رَجًا ۝
 وَبُسَّتِ الْجِبَالُ بَسًا ۝
 فَكَانَتْ هَبَاءً مُتْبَثًا ۝
 وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ۝
 فَأَصْحَبُ الْيَمِينِ ۝ مَا أَصْحَبُ الْيَمِينِ ۝
 وَأَصْحَبُ الشِّمَالِ ۝ مَا أَصْحَبُ الشِّمَالِ ۝
 وَالسَّيْقُوتِ السَّيْقُوتِ ۝
 أُولَئِكَ الْمُقَرَّبُونَ ۝
 فِي جَنَّاتِ النَّعِيمِ ۝
 ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ۝
 وَقَلِيلٌ مِنَ الْآخِرِينَ ۝
 عَلَى سُرُرٍ مَوْضُونَةٍ ۝
 مُتَكِبِينَ عَلَيْهَا مُتَقَابِلِينَ ۝
 يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ ۝
 بِأَكْوَابٍ وَأَبَارِيقَ ۝ وَكَأْسٍ مِنْ مَعِينٍ ۝
 لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْفَوْنَ ۝
 وَفَاكِهَةٍ مِمَّا تَبَخَّيروْنَ ۝

21. And flesh of fowls that they may desire.
22. And beautiful virgins with wide, lovely eyes.
23. Like to hidden pearls.
24. A reward for what they used to do.
25. They will neither hear there any vain talk nor any sinful speech.
26. But only the saying of: Peace, peace!
27. Those on the right hand; what of those on the right hand?
28. They shall be among thornless lote-trees.
29. And clusters of bananas.
30. And spreading shade.
31. And constantly flowing water.
32. And fruit in plenty.
33. Whose supply will not end nor will it be forbidden.
34. And couches raised high.
35. Verily, We have created them (i.e. the beautiful women) a new creation.
36. And made them virgins.
37. Loving, equal in age.
38. For those on the right hand.
39. A multitude of those will be from the first generation.
40. And a multitude of those will be from later generation.
41. Those on the left hand; what of those on the left hand!
42. They will be in scorching winds and in boiling water.
43. And the shade of black smoke.
44. Neither cool nor refreshing.

وَلَحْمِ طَيْرٍ مَّا يَشْتَهُونَ ﴿٢١﴾
 وَحُورٌ عِينٌ ﴿٢٢﴾
 كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٣﴾
 جَزَاءُ لِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾
 لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾
 إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾
 وَأَصْحَابُ الْيَمِينِ هَٰ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾
 فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾
 وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾
 وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾
 وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾
 وَفَاكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾
 لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾
 وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾
 إِنَّا أَنشَأْنَهُنَّ إِنشَاءً ﴿٣٥﴾
 فَجَعَلْنَهُنَّ أَبْكَارًا ﴿٣٦﴾
 عُورًا أَشْرَابًا ﴿٣٧﴾
 لِلَّذِينَ فِي الْيَمِينِ ﴿٣٨﴾
 ثُلَّةٌ مِّنَ الْأَوَّلِينَ ﴿٣٩﴾
 وَثُلَّةٌ مِّنَ الْآخِرِينَ ﴿٤٠﴾
 وَأَصْحَابُ الشِّمَالِ هَٰ مَا أَصْحَابُ الشِّمَالِ ﴿٤١﴾
 فِي سُمْوٍ وَحَيْبٍ ﴿٤٢﴾
 وَظِلٍّ مِّنْ يَحْمُومٍ ﴿٤٣﴾
 لَا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾

45. For they lived in luxury before this.

46. And they persisted in a great sin (of ascribing partners to Allah).

47. And they used to say: When we die and become dust and bones, shall we then be raised to life again?

48. And our forefathers also?

49. Say to them (O Muhammad): Surely, those of old and those of later times.

50. Will all be brought together to the tryst of a known Day.

51. Then verily you, O erring deniers!

52. You will certainly eat of the tree of Zaqqum.

53. And will fill your bellies with it.

54. And drink on it boiling water.

55. And you will drink it like a thirsty camel.

56. This will be their entertainment on the Day of Judgment.

Lesson-321 : Who is the Creator

57. We have created you, then why do you affirm not?

58. Have you ever thought of that (drop of semen) which you emit?

59. Is it you who create (child) from it or are We the creator?

60. It is We Who have decreed death among you, and We are not helpless.

61. To replace you by others like you and create you in forms that you know not.

62. And you indeed know the first creation (of you), then why do you not reflect?

63. Have you ever seen that (seed) which you sow?

64. Is it you who make it grow or are We the grower?

إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ۝

وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ ۝

وَكَانُوا يَقُولُونَ ۚ أَيُّدَا مِتْنَا وَكُنَّا تُرَابًا وَّ

عِظًا مَاءً إِنَّا لَسَبْعُونَ ۝

أَوْ آبَاءُؤُنَا الْأَوَّلُونَ ۝

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ۝

لَجَمْعُهُمْ هَٰ إِلَىٰ مِيقَاتٍ يَوْمٍ مَّعْلُومٍ ۝

ثُمَّ إِنَّا جَعَلْنَاهَا أَصْحَابَ الْأَمَكِّذِينَ ۝

لَا يَخْلُونَ مِنْ شَجَرٍ مِنْ زَقُّومٍ ۝

فَمَالِيُونَ مِنْهَا الْبُطُونَ ۝

فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ۝

فَشَرِبُونَ شُرْبَ الْهَيْمِ ۝

هَٰذَا نَزْلُ لَهُمْ يَوْمَ الدِّينِ ۝

نَحْنُ خَلَقْنَكُمْ فَلَوْلَا تَصَدَّقُونَ ۝

أَفَرَأَيْتُمْ مَا تُمْنُونَ ۝

إِنَّكُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ۝

نَحْنُ قَادِرُونَ بِبَيْنِكُمْ الْمَوْتَ وَمَا نَحْنُ بِسَبُّوقِينَ ۝

عَلَىٰ أَنْ تُبَدِّلَ أَمْثَالَكُمْ وَنُنشِئَكُمْ فِي مَا لَا

تَعْلَمُونَ ۝

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ۝

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ۝

إِنَّكُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ۝

65. If We wished, We surely could make it chaff, and then you would not cease lamenting.

66. Verily, we are laden with debt.

67. Nay, but we have been deprived!

68. Have you seen that the water you drink.

69. Is it you who send it down from the rain clouds or are We Who send it down?

70. If We wished, We verily could make it bitter. Then why do you not give thanks?

71. Have you observed the fire which you strike out.

72. Is it you who made the tree of it to grow or are We the grower?

73. We have made it a reminder and a comfort for the travellers in the desert.

74. So praise the name of your Lord, the Greatest.

75. I swear by the places (of setting) of the stars.

76. And verily, that is indeed a great oath, if you but know.

77. That this is indeed a noble Quran.

78. Inscribed in a well guarded Book (with Allah).

79. Which none can touch except the purified (angels).

80. A revelation from the Lord of the worlds.

81. Is it then this Scripture which you scorn?

82. And you make it your (object of) living that you deny (this revelation).

83. Why then, when the soul (of a dying man) comes up to the throat.

84. And you are at that moment watching.

85. And We are (at that moment) nearer to him than you are, but you see not.

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطًا مَّا أَقْطَلْتُمْ تَفَكَّهُونَ ٢٥

إِنَّا لَكَاغِرُونَ ٢٦

بَلْ نَحْنُ مَحْرُومُونَ ٢٧

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ٢٨

ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ

الْمُنْزِلُونَ ٢٩

لَوْ نَشَاءُ جَعَلْنَاهُ أَجْلًا فَلَوْلَا تَشْكُرُونَ ٣٠

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ٣١

ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ ٣٢

نَحْنُ جَعَلْنَاهَا تَذْكِرَةً وَتَسَاءًا

لِلْمُقْوِينَ ٣٣

سُبْحَانَ رَبِّكَ الْعَظِيمِ ٣٤

فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ ٣٥

وَأِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ٣٦

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ٣٧

فِي كِتَابٍ مَكْنُونٍ ٣٨

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ٣٩

تَنْزِيلٌ مِّنْ رَبِّ الْعَالَمِينَ ٤٠

أَفِيْهِذَا الْحَدِيثِ أَنْتُمْ مُّدْهِنُونَ ٤١

وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكْذِبُونَ ٤٢

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ٤٣

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ٤٤

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا

تُبْصِرُونَ ٤٥

86. Then why do you not, if you are not subject to reckoning.

87. Bring back the soul (to the dying person) if you are truthful.

88. Then if he (the dying person) is of those who are nearest to Allah.

89. For him there is comfort, scented flowers, and Garden of Delight (Paradise).

90. And if he is of those on the right hand.

91. He will be greeted: Peace be to you from those on the right hand.

92. But if he is of the deniers, erring.

93. Then his entertainment will be the boiling water.

94. And burning in Hell-fire.

95. Verily, this is certain truth.

96. So (O Muhammad) glorify with praises the name of your Lord, the Greatest.

فَلَوْلَا إِن كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿٨٩﴾

وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾

فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾

فَنُزُلٌ مِنْ حَمِيمٍ ﴿٩٣﴾

وَتَصْلِيَةٌ جَهِيمٍ ﴿٩٤﴾

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾

SURAH-57**AL-HADID**

This Madni Surah derives its name from word "Al-Hadid", the iron, which occurs in its verse 25. The reference in the word "victory" in verse 10, according to most of the commentators, is to the conquest of Makkah. It means that this Surah was revealed after the conquest of Makkah in 8 A.H. So the period of its revelation should be the end of eighth or beginning of ninth year of Hijrah. It is the first in the series of ten Madni Surahs (57-66) each of which deals with some special issue of social life.

The central theme of this Surah is to persuade the Muslims to spend and make monetary sacrifices in the way of Allah. It opens with the glorification of Allah and then it describes His sovereignty and His powers of creation. Verse 8 urges the people to believe in Allah as His messenger is inviting them. Verse 7 urges the people to spend in the way of Allah as the wealth, in fact, belongs to Allah and man is merely a trustee in respect of it. Verse 10 assigns higher rank to those who spent and fought in the cause of Allah before the conquest of Makkah than those who spent and fought afterwards. Verse 11 demands goodly loan for Allah so that He may repay the lender many times of that. It is grace of Allah that He considers the wealth spent in His way as loan to Him and undertakes to reward the lender many times of the amount spent. Verses 12-13 tell that on the day of Resurrection, the true believers will have their light shining before them, and the hypocrites will demand light from them but they would refuse to give it. Verse 20 says that the life of this world is but a play and amusement. Verse 23 says that one must not grieve for what he loses, and he should not exult for what has been given to him. Verse 25 says that Allah sent His messengers with clear proofs and the Book and the Balance so that mankind may stand forth in justice. It also says that Allah revealed iron in which there is power and also many benefits for mankind. Verses 26 and 27 say that Allah sent Noah and Abraham, and then Jesus and gave him Gospel. But followers of Jesus invented monasticism which is not the best way to earn Allah's goodwill.

Lesson-322 : All glorify Allah

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Whatsoever is in the heavens and the earth glorifies Allah; and He is the Mighty, the Wise.
2. To Him belongs the Sovereignty of the heavens and the earth. He gives life and causes death; and He it is Who has power over all things.
3. He is the First and the Last, and the Visible (by His signs) and the Invisible or Immanent (physically); and He is the Knower of all things.
4. He it is Who created the heavens and the earth in Six Day (i.e. periods of time), then He mounted the Throne. He knows what enters the earth and what comes forth from it, and what descends from the sky and what ascends to it. And He is with you wherever you are. And Allah is Seer of what you do.
5. To Him belongs the Sovereignty of the heavens and the earth. And to Allah all matters return (for decision).
6. He causes the night to enter the day and He causes the day to enter the night, and He is Knower of what is in the breasts (of men).
7. Believe in Allah and His messenger, and spend of that whereof He has made you trustees; for such of you who believe and spend, they will get rich reward.

آيَاتُهَا (٥٧) سُورَةُ الْحَدِيدِ لَا تَسِيءُ رُتُونَا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ
 الْعَزِيزُ الْحَكِيمُ ①
 لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ
 وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ②
 هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ
 بِكُلِّ شَيْءٍ عَلِيمٌ ③
 هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
 أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ
 فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ
 السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ
 أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ
 بَصِيرٌ ④
 لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ
 الْأُمُورُ ⑤
 يُوَلِّجُ الْكِلَافَ فِي النَّهَارِ وَيُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ
 وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ⑥
 آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ
 مُسْتَحْلِفِينَ فِيهِ قَالَتِ الَّذِينَ آمَنُوا آمِنُكُمْ وَأَنْفَقُوا
 لَهُمْ أَجْرٌ كَبِيرٌ ⑦

8. And what is the matter with you that you do not believe in Allah, when the messenger invites you to believe in your Lord, and He has already taken covenant from you, if you are believers.

9. He it is Who sends down clear revelations to His slave so that he may bring you out from darkness into light. And verily Allah is Most kind and Merciful for you.

10. And what is the matter with you that you do not spend in the way of Allah when to Allah belongs the heritage of the heavens and the earth? Those of you who spent and fought before the conquest (of Makkah) are not equal, rather such are higher in degree than those who spent and fought afterwards. However, Allah has promised all (the believers) a good reward. And Allah is informed of what you do.

11. Who is he that will lend to Allah a goodly loan, so that He may increase it manifold for him, and for him may be a rich reward (besides it).

12. On that Day you will see the believing men and the believing women, with their light shining forth before them and on their right hands, (and they will be told): Glad news for you this Day: Gardens beneath which rivers flow, to dwell therein forever. This is indeed supreme success.

13. On that Day the hypocrite men and the hypocrite women will say to those who believe: Look on us that we may get some of your light. It will be said: Go back to that (place) which is behind you and seek for light! Then a wall with a gate shall be set up between them. Inside it will be mercy, and outside it will be torment.

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُكُمْ
لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ
مُؤْمِنِينَ ①

هُوَ الَّذِي يُنْزِلُ عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُمْ
مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ
رَحِيمٌ ②

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ
السَّمَوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ
مِن قَبْلِ الْفَتْحِ وَقَتْلَ أُولَئِكَ أَعْظَمُ دَرَجَةً
مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقْتِهَا وَكُلًّا وَعَدَ
اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ③

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ
لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ④

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُمْ
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ
هُوَ الْفَوْزُ الْعَظِيمُ ⑤

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا
انظُرُوا نَافِقَتَيْسَ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ
فَالْتَسُوا نُورًا فُضِribَ بَيْنَهُمْ بَسُورٌ لَهُ بَابٌ
بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ
الْعَذَابُ ⑥

14. They (the hypocrites) will call the believers saying: Were we not with you? They will reply: Yes! But you involved yourselves into temptation and you waited for our destruction and you doubted, and vain desires beguiled you till Allah's command came, and the chief deceiver (the devil) deceived you concerning Allah.

15. So this Day no ransom shall be taken from you nor from those who disbelieved. Your abode is the Fire; that is your friend, and that is indeed an evil place.

16. Has not the time come for the believers that their hearts should become soft for remembrance of Allah and for that which has been revealed of the Truth; and that they should not become like those who were given the Scripture before but the term was prolonged for them and so their hearts were hardened. And most of them are evil-livers.

Lesson-323 : Messengers sent to establish justice

17. Know that Allah gives life to the earth after its death. We have indeed explained Our verses for you so that you may understand.

18. Verily, those who give alms, men and women, and lend to Allah a goodly loan, shall be repaid manifold and they shall have a rich reward (besides it).

19. And those who believe in Allah and His messengers, they are the truthful and martyrs in the sight of their Lord. They will have their reward and their light. But those who disbelieve and deny Our revelations, they are the companions (or dwellers) of Hell-fire.

20. Know that the life of this world is only a play and amusement, and pomp and boasting among yourselves, and rivalry for wealth and children. Its similitude is that of rain that grows vegetation which pleases the tillers, but afterward it dries up and you see it turning yellow, then it becomes straw. In the Hereafter there is severe punishment, and also forgiveness from Allah and His pleasure; while the life of this world is nothing but an illusion.

يَنَادُوا وَهُمْ أَلَمْ يَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَٰكِنْ كُنْتُمْ
فَتَنْتُمْ أَنْفُسَكُمْ وَتَرْتَبَّصُونَ وَارْتَبْتُمْ وَغَرَّتْكُمُ
الْأَمَانَةُ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ ٢٧
فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا
مَا أَوْلَكُمْ الْكَافِرُ مَوْلًى وَفِي سَاسِ الْمَصِيرِ ٢٨
أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ
اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ
أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ
فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ٢٩

إِذْ عَلِمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ
بَيَّنَّا أَلَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ٣٠
إِنَّ الْمُضْتَدِّقِينَ وَالْمُضْتَدِّقَاتِ وَأَقْرَضُوا اللَّهَ
قَرْضًا حَسَنًا لِيُضْعِفَ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ٣١
وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ
وَالشَّاهِدَاتُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ
كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ٣٢
إِذْ عَلِمُوا أَنَّ الْحَيَاةَ الدُّنْيَا لَهْوٌ وَلَهُمْ زِينَةٌ وَ
تَفَاخُرٌ بَيْنَكُمْ وَكَانَ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ
غَيْبِ أَجْبِ الْكُفَّارِ تَبَاهَتْ لَهُ لُحُوبُهُمْ فَنَزَلَ
مُصْطَفًى ثُمَّ يُكَونُ حَطًّا مَّا وَفَى الْآخِرَةَ عَذَابٌ
شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ
الدُّنْيَا إِلَّا لَهْوٌ مَتَاعُ الْغُرُورِ ٣٣

21. Race with one another toward the forgiveness of your Lord and toward Paradise, the width of which is as the width of the heaven and the earth, and which has been prepared for those who believe in Allah and His messengers. Such is the bounty of Allah, which He gives to whom He pleases and Allah is Owner of Great Bounty.

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ
عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ
لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ
اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ ﴿٢١﴾

22. No calamity befalls in the earth nor on you but it is recorded in a Book before We bring it into being. Verily, that is easy for Allah.

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ
إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى
اللَّهِ يَسِيرٌ ﴿٢٢﴾

23. So that you may not grieve for that which you miss, and you may not exult because of that which He has given you. And Allah loves not any arrogant boaster.

لِكَيْ لَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ
وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

24. (Nor does He love) those who are stingy themselves and enjoin upon people stinginess: And whosoever turns away, then Allah is Rich, Worthy of all praise.

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ
وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ
الْحَمِيدُ ﴿٢٤﴾

25. And verily We have sent Our messengers with clear proofs and sent down with them the Scripture and the Balance so that the mankind may stand forth in justice. And We have also sent down iron, wherein is mighty power and many uses for mankind, and that Allah may know him who helps Him without seeing Him and who helps His messengers. Verily, Allah is Powerful, Strong.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ
الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ
وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ
وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن
يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ
عَزِيزٌ ﴿٢٥﴾

26. And indeed We sent Noah and Abraham and placed Prophethood and Scripture in their offspring. So among them there is he who is guided, but many of them are evil-livers.

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي
ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُّهُتَدٍ
وَكَثِيرٌ مِنْهُمْ فُجُورٌ ﴿٢٦﴾

27. Then We sent after them Our messengers, one after the other, and followed them with Jesus son of Mary and gave him the Gospel. And We placed compassion and mercy in the hearts of those who followed him. And the monasticism they themselves invented in order to seek pleasure of Allah, although We had not prescribed it for them. But they did not observe it as it should have been observed. So We gave to those of them who believed their reward, but most of them are evil-livers.

28. O you who believe! Fear Allah and believe in His messenger. He will give you a double share of His mercy and provide for you a light wherein you will walk and will forgive you (your sins). And Allah is Forgiving, Merciful.

29. So that the people of the Scripture may know that they have no power whatsoever over the bounty of Allah and that the bounty is entirely in Allah's hands which He gives to whom He pleases. And Allah is the Owner of infinite bounty.

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ ۖ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرُسُلِهِ يُؤْتِكُمْ كُفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٨﴾

لِيَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ الْأَيْقُنَ رُونَ عَلَى شَيْءٍ مِّنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنُ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

SURAH-58**AL-MUJADILAH**

This Madni Surah derives its name from word “tujadiluka” of the first verse which means “she that was disputing or arguing with you or pleading before you.” This Surah was revealed between the period 4th to 6th year of the Hijrah either before Surah 33 or after that Surah because the pre-Islamic pagan custom of putting away wife by ‘Zihar’ is mentioned in this as well as in that Surah.

Verses 1-4 of this Surah deal with one of the greatest wrongs done to the women in Pre-Islamic age known as Age of Ignorance. A woman was put away arbitrarily and for no good reason by a husband by employing an oath known as ‘Zihar’, saying that her back was for him as the back of his mother. This oath or formula deprived her of all her marital rights and, at the same time, made it unlawful for her to remarry. This Surah prohibited and abolished ‘Zihar’ and thus it rectified a great wrong which was being done to the women.

According to some traditions, a woman called Khawlah-bint-Tha’labah of the Khazraj tribe was set aside by her husband Aws-bin-As-Samit Ansari of the Aus tribe by pronouncing formula of ‘Zihar’. She came at once to the Prophet (PBUH) and complained about her husband arguing that if she was separated from her husband, she and her children would be ruined. She disputed with the Prophet but the Prophet could take no action against the man as the method of ‘Zihar’ had not yet been abolished. So Allah heard her complaint and revealed the verses of this Surah to the Prophet. ‘Zihar’ was condemned as unnatural and it was instantly abolished. Penalty or ransom for getting out of it was also prescribed for those who, on account of foolishness or anger or due to any other reason, had exercised ‘Zihar’ and then realizing their mistake, intended to go back on that which they had said. Penalty fixed for such persons is freeing of a slave or in case of no financial capacity to do so fasting for two consecutive months or in case of no physical capacity feeding of sixty needy ones before they reunite with their wives.

In the rest of the Surah, mostly good manners and virtues have been taught.

- It has been said that Allah is omniscient and omnipresent. He knows your secret counsels. So do not hold such counsels as such counsels are normally about crime, wrongdoing and disobedience to Allah and His messenger. However, to hold such counsels about righteousness and piety is allowed.
- Conspiring in secret is work of Satan, so refrain from it.
- When it is said: Make room in assemblies, then make room.

- When it is said: Stand up and leave, then stand up and leave the assembly.
- Establish prayer, pay Zakat, and obey Allah and His messenger.
- Those who befriend the people with whom Allah is angry and swear false oaths, Allah has prepared for them terrible doom. They are in the party of Satan and they are destined to be the losers.
- Those who believe in Allah and in the Last Day, they do not make friendship with those who oppose Allah and His messenger, even though they be their fathers or sons or brothers or their kin. They are Allah's party and Allah will admit them into Paradise.

Lesson-324 : Law of Zihar

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Allah has indeed heard the plea of the woman who disputes with you concerning her husband and complains to Allah. And Allah has heard your conversation. Verily, Allah is Hearer, Seer.

2. Those of you who put away their wives by Zihar (i.e. saying that they are like their mothers), should keep in mind that they are not their mothers. None are their mothers except those who gave them birth. And they verily utter absurd and false words. And verily, Allah is Pardoning, Forgiving.

3. Those who put away their wives by calling them to be like their mothers, and afterward wish to retract the words which they have uttered, they will have to free a slave before they (the husband and wife) touch each other. This (penalty) you are advised to pay. And Allah is Informed of what you do.

4. And he who finds not the means (to free a slave), shall fast for two consecutive months before they touch each other. And for him who is unable (to fast), he shall feed sixty needy persons. This is enjoined that you may have faith in Allah and His messenger. And these are the limits set by Allah; and for disbelievers (of these limits) there is a painful doom.

5. Verily, those who oppose Allah and His messenger, they will be disgraced as those before them were disgraced. And indeed We have sent down clear revelations; and for disbelievers there is a humiliating torment.

6. On the Day when Allah will raise them all together, then He will inform them of what they did. Allah has kept account of it while they have forgotten it. And Allah is witness over all things.

يَا أَيُّهَا (٥٨) سُورَةُ الْجَاثِيَةِ الرَّحْمَنُ الرَّحِيمُ
 قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا
 وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ
 اللَّهَ سَمِيعٌ بَصِيرٌ ①
 الَّذِينَ يُظْهِرُونَ مِنْكُمْ نِسَاءً بِهِنَّ مَا هُنَّ
 أُمَّهَاتُهُمْ إِنَّ أُمَّهَاتُهُمْ إِلَّا الْإِطْلَاقُ وَلَكِنْ تُهْمُونَ
 أَنْ هُنَّ لِيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ
 اللَّهَ لَعَفُوٌّ غَفُورٌ ②
 وَالَّذِينَ يُظْهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ
 لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَّاتَا
 ذَلِكَ تُوعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ③
 فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ
 قَبْلِ أَنْ يَتَمَاسَّاتَا فَمَنْ لَمْ يَسْتَطِعْ فَاطْعَامُ
 سِتِّينَ مِسْكِينًا ذَلِكَ لِيُتُوبُوا إِلَى اللَّهِ وَرَسُولِهِ
 وَلِتُكَفِّرَ عَنْكَ اللَّهُ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ④
 إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ كُنْتُمْ أَكْثَرًا
 كُفْرًا مِنَ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ
 بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ⑤
 يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا
 وَأَحْصَاهُ اللَّهُ وَسُوهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

7. Have you not seen that Allah knows what is in the heavens and what is in the earth? There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor of less than that or of more but He is with them wheresoever they may be; and then on the Day of Resurrection He will inform them of that which they used to do. Verily, Allah is the Knower of all things.

8. Have you not seen those who were forbidden to hold secret conferences, but they returned to that which they had been forbidden. And they hold secret conferences for sin and wrong-doing and disobedience to the messenger. And when they come to you they greet you with a greeting wherewith Allah does not greet you, and say within themselves: Why Allah does not punish us on account of what we say? Hell is enough for them. They will burn in it, and that is indeed worst destination.

9. O you who believe! When you hold secret conference confer not together for sin and wrong-doing and disobedience to the messenger, but hold counsel for righteousness and piety. And fear Allah to Whom you shall be gathered.

10. Verily, secret counsels are work of Satan that he may vex those who believe; but he can harm them not except with Allah's permission. In Allah let the believers put their trust.

Lesson-325 : Manners

11. O you who believe! When you are told to make room in assemblies, then make room; Allah will give you ample space. And when you are asked to rise up, then rise up; Allah will raise in degree those of you who believe and those who have been given knowledge. And Allah knows what you do.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا
خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آذُنُ مِنْ ذَلِكَ
وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يَنْبِئُهُمْ بِمَا
عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧﴾
أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ
لِمَا نُهُوا عَنْهُ وَيَتَنَبَّجُونَ بِالْأُثُورِ وَالْعُدْوَانِ
وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ
يَحْيِكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا
اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا
فَإِنَّ الْمَصِيرَ ﴿٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا إِلَّا نَجْمَ
وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ وَ
التَّقْوَى وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩﴾
إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا
وَلَيْسَ بِضَارٍّ لَهُمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي
الْمَجْلِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ
انْشَرُوا فَانْشَرُوا يُرْفِعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ
وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ ﴿١١﴾

12. O you who believe! When you want to have secret consultation with the messenger, make some charity before your consultation. This is better and purer for you. But if you find no means, then, verily, Allah is Forgiving, Merciful.

13. Are you afraid of spending in charity before your private consultation. Then, when you do it not and Allah has forgiven you, offer prayers and pay Zakat and obey Allah and His messenger. And Allah is Informed of what you do.

14. Have you not seen those (hypocrites) who take for friends a people (the Jews) upon whom is the wrath of Allah. They are neither of you nor of them, and they swear a false oath while they know.

15. Allah has prepared for them a dreadful torment. Evil indeed is that which they are doing.

16. They make their oaths shields and they hinder others from the path of Allah; so for them is a humiliating torment.

17. Their children and their wealth will not avail them anything against Allah. Such are the companions of the Fire; they will abide therein forever.

18. On the Day when Allah will raise them (to life) all together, then they will swear to Him as they swear to you now, and they will deem that they have some standing (i.e. some excuse). Behold! They are the ones who are liars.

19. Satan has overpowered them, and so he made them forget the remembrance of Allah. They are the party of Satan. Surely, it is the party of Satan that shall be the losers.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَاَجَّيْتُمُ الرَّسُولَ فَقَدِّمُوا
بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ
فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾
أَسْتَفْتِيكُمْ أَنْ تَقْتَدِمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ
صَدَقْتُمْ فَإِذَا لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ
فَأَقِمْوُا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا اللَّهَ وَ
رَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾
أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ
مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ
وَهُمْ يَعْلَمُونَ ﴿١٤﴾
أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا
كَانُوا يَعْمَلُونَ ﴿١٥﴾
لَا تَخَذُوا أَيْمَانَكُمْ جُنَّةً فَصَدُّوا عَنِ سَبِيلِ
اللَّهِ فَهُمْ فِي عَذَابٍ مُهِينٍ ﴿١٦﴾
لَنْ تَنْفَعِيَ عَنْتُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ
شَيْئًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾
يَوْمَ يَسْعَىٰ هُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا
يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا
إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾
اسْتَحْذَرُوا عَلَيْهِمُ الشَّيْطَانَ فَأَنسَاهُمْ ذِكْرَ اللَّهِ
أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ
هُمُ الْخَسِرُونَ ﴿١٩﴾

20. Verily, those who oppose Allah and His messenger, they will be among the lowest ones.

21. Allah has decreed: Verily, it is I and My messengers who will definitely prevail. Lo! Allah is Strong, Mighty.

22. You will never find a people who believe in Allah and the Last Day making friendship with those who oppose Allah and His messenger even though they be their fathers or their sons or their brothers or their kinsmen. They are the people in whose hearts He has written faith and has strengthened them with a Spirit from Him. And He will admit them into Paradise beneath which rivers flow, wherein they will live forever. Allah is well pleased with them and they are well pleased with Him. They are the party of Allah. Verily, it is the party of Allah that will succeed.

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي
الْأَذَلِّينَ ﴿٢٠﴾

كَتَبَ اللَّهُ لَا غَلِبَنَّا أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ
عَزِيزٌ ﴿٢١﴾

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا
آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ
أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ
بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ
اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

SURAH-59**AL-HASHR**

This Madni Surah derives its title from word "Al-Hashr" which occurs in its verse 2 and which has been variously translated as exile, banishment, gathering (for war), assault, etc. This Surah deals with the siege and then banishment of the Jewish tribe called Bani Nadir and since this event happened in Rabi-al-Awwal of the fourth year of Hijrah, its period of revelation is the same. It comprises 24 verses and is divided into two lessons.

Prophet Muhammad came to Yathrib in A.D. 622, with his followers at the invitation of the Arab tribes of that city. At that time there were two tribes of the Arabs called Bani Khazraj and Bani Aus and three Jewish tribes namely, Bani Quraizah, Bani Nadir and Bani Qainuqa. Soon after his migration from Makkah to Yathrib (henceforth to be known as Madinah), Prophet Muhammad concluded an agreement between the Muslims and the Jews of Madinah, known in history as the famous Charter of Madinah. It is a historic document which regulated relations between the Muslims who had migrated to Madinah (known as Muhajerin or immigrants) and the Muslims who were already living in Madinah (known as Ansar or helpers) on the one hand and between the Muslims and the Jews on the other hand. The charter had 52 clauses and some of these clauses secured rights to the Jews. They were given religious freedom. It was agreed that the Quraish and their helpers shall not be given protection and in case of attack on Yathrib, the contracting parties are bound to help one another. It was also agreed that the Jews would bear their expenses and the Muslims their expenses and in case of any dispute or controversy, the matter would be referred to Allah and to Muhammad, the messenger of Allah for final decision.

Although the Jews had entered into the treaty on their own free will and had accepted the terms of the treaty, but true to their history of opposing and assassinating the messengers of Allah, they soon started their hostility towards Prophet Muhammad (PBUH). Enraged that they could not use the Prophet to help them in conquering the Arab and founding for them a new kingdom of Judah, they soon broke off and ranged themselves on the side of the enemies of the new faith. And when asked which they preferred, idolatry or Islam, they openly declared that idolatry was better than the faith of Muhammad (PBUH). They reviled the Prophet, they twisted their tongues and mispronounced the Quranic words rendering them meaningless, absurd or blasphemous. The Jewish poets and poetesses violated common decency and the recognized code of Arab chivalry by slandering the Muslim women in obscene verse. Not satisfied with reviling the Prophet and insulting the

Muslim women they sent out emissaries to the enemies of the state, the protection of which they had formally accepted. When the Prophet (PBUH) and his followers won a decisive victory over the Quraish at Badr, the Jews were filled with grief and malice. Kaab bin Ashraf, the poet and chief of Bani Nadir cried out: "By God, if Muhammad has really killed nobles of Quraish, the belly of the earth is better for us than its back." He immediately went to Makkah and incited the Quraish by reciting provocative elegies for their chiefs who were killed at Badr. Then he returned to Madinah and composed verses to insult the Muslim women. At last, enraged at his mischievous conduct, the Prophet ordered for his execution.

Bani Qainuqa was the first tribe to break the treaty and openly rebel against the Muslims. They lived in a locality inside Madinah. They were good artisans, goldsmiths, blacksmiths and vessel makers, and so the Muslim men and Muslim women had to visit their shops frequently for purchase of Jewelry and daily articles of use. One day a Muslim woman visited their bazaar and she was not only insulted but stripped naked. A brawl followed in which a Muslim and a Jew were killed. Thereupon, the Prophet immediately visited their locality to counsel the Jews on decent conduct. Instead of taking sense, they misbehaved with him and said: "O Muhammad, you perhaps think we are like Quraish. They did not know how to fight and you therefore overpowered them. But when you come in contact with us, you will see how men fight. "This was declaration of war in open words, and so the Holy Prophet quickly laid siege to their strongholds. The siege had hardly lasted for a fortnight when the Jews surrendered. However, the Prophet gave them lenient treatment and decided to exile them from Madinah. This happened in Zi Qa'ad, 2 A.H.

After the punitive action against Bani Qainuqa, the Jews remained quiet and did not commit any mischief. But when the Muslims suffered setback in the Battle of Uhud in 3 A.H., the Jews were again emboldened. Their tribe Bani Nadir treacherously broke their pact with the Prophet and entered into an alliance with the Makkans with a view to destroy the Muslim community once and for all. They even made a secret plan to kill the Prophet by dropping a heavy stone on him when he visits their locality. However, their plan failed as Allah informed the Prophet well in time. So the Prophet at once sent to them ultimatum to leave Madinah within ten days because of the acts of treason which they had committed. In the meantime they secretly conspired with the hypocrites and their chief Abdullah bin Ubayy who promised them armed support by two thousand men and sent them message, saying: "Do not leave your homes; if the Muslims fight against you we would fight side by side with you; and if you are forced to emigrate, we shall emigrate with you." On this false assurance, the Jews defied the ultimatum, refused to leave and took up arms. So the Prophet besieged their fortresses in Rabi-Al-Awwal, A.H. 4, but the hypocrites and the other tribes of the Jews did not come to their help. After a few days they surrendered and were

allowed to leave Madinah on the condition that they may take up their movable properties but they would not be allowed to take their arms.

It is with the banishment of the Jewish tribe of Bani Nadir that this Surah Al-Hashr deals. First 4 verses admonish the people to take lesson from the fate of a strong and fortified tribe who fell before Allah and His messenger without fighting. In verse 5 the Muslims are exonerated from the cutting of palm trees which is otherwise prohibited, because that was necessary to facilitate military operation against the Jews. Verses 6-10 deal with the spoils of war which come into the possession of the Islamic state without fighting. The whole of such property is to be used by the Islamic State for common weal and not to be distributed, among the soldiers. Verses 11-17 deal with the behaviour of the hypocrites in this conflict of the Muslims with the Jews, while the remaining verses give instructions and admonitions to the believers.

(For the fate of Bani Qurizah, the third Jewish Tribe, please see the introduction to Surah 33.)

Lesson-326 : Distribution of spoils

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is in the earth glorifies Allah, and He is the Mighty, the Wise.

2. It is He Who drove out those of the People of the Scripture (the Jews of the tribe of Banu-Nadir) who disbelieved from their homes at the first gathering. You had never thought that they would ever go out, and even they thought that their fortresses would protect them from Allah. But Allah came to them from where they did not expect, and He cast terror in their hearts so that they destroyed their homes by their own hands and the hands of the believers. So learn a lesson, O you who have eyes!

3. And if Allah had not decreed exile for them, He verily would have punished them in the world, and in the Hereafter there is torment of the Fire for them.

4. That is because they opposed Allah and His messenger; and he who opposes Allah, then Allah is certainly very Severe in punishment.

5. Whatever palm-trees you cut down or left them standing on their roots, it was by the leave of Allah, and in order that He may humiliate the evil-livers.

6. And that which Allah has bestowed as fai (spoils got without fighting) on His messenger from them, for which you did not urge any cavalry or camelry; but Allah gives power to His messenger over whom He wills. And Allah is Able to do all things.

أَيُّهَا (٥٩) سُورَةُ الْحَشْرِ فَلْيَدْنِسُوا رُكُوعَهُمْ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سَبَّحَ لِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ
هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَتْهُمْ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَكَذَّبَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ
وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَآ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ
ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ
مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ
وَمَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُبَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

7. That which Allah gives as spoil to His messenger from the people of the towns (without fighting), it is for Allah and for His messenger and for the relatives (of the messenger who are poor) and the orphans and the needy and the wayfarer, that it may not make circuit between the rich among you. And whatever the Messenger gives you, take it; and whatever he forbids you, abstain from it, and fear Allah. Verily, Allah is stern in punishment.

8. (And it is also) for the poor refugees (Mahajreen), who were expelled from their homes and their possessions, and who seek Allah's bounty and good pleasure, and who help Allah and His messenger. Such are indeed the truthful.

9. (And it is also for) those (Ansar or helpers) who already lived (in Madinah) and had accepted faith before (the arrival of) them and love those who migrate to them and find in their hearts no need for that which has been given to them, and give them (the emigrants) preference over themselves even though they themselves are poor. And whoso is saved from his own avarice, such are they who will be the successful.

10. And (it is also for) those who came after them and say: Our Lord! Forgive us and our brothers who have preceded us in the Faith (Al-Islam) and place not in our hearts any malice toward those who believe. Our Lord! Verily, You are the Kind, the Merciful.

Lesson-327 : The hypocrites and the Jews

11. Have you not seen the hypocrites who say to their friends who disbelieve from among the People of the Scripture: "If you are driven out, we will certainly go out with you, and we will never obey anyone against you. And if you are attacked, we surely will help you". But Allah bears witness that they are liars.

مَا آتَاكَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ
وَلِلرَّسُولِ وَلِلَّذِينَ الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّكِينِ
وَابْنِ السَّبِيلِ كَى لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ
مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ
عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ﴿٧﴾

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ
وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَ
يَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾
وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ
مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً
مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ
خَصَاصَةٌ وَمَنْ يُوَفِّقْ شَيْئًا فَنَفْسُهُ فَأُولَئِكَ
هُمُ الْمُفْلِحُونَ ﴿٩﴾
وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ
لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا
تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ
رَءُوفٌ رَحِيمٌ ﴿١٠﴾

الْمُتَرَدِّينَ الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ
كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ
مَعَكُمْ وَلَا نُبِيعَ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ
لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾

12. If they (the Jews) are driven out, they (the hypocrites) will never go out with them; and if they are attacked, they will never help them. And if at all they help them, they will turn their backs and then they will not be helped.

13. Indeed your fear is more in their hearts than that of Allah. That is because they are a people who understand not.

14. They will never fight against you together except in fortified townships or from behind walls. Their enmity amongst themselves is strong. You think of them united whereas their hearts are divided. That is because they are a people who have no sense.

15. Their example is like those (the Jews of Banu Qainuqa) who have tasted, a short while before them, evil result of their conduct; and for them there is painful punishment.

16. The example of the hypocrites is like the Satan who says to man: Disbelieve. But when the man disbelieves, he says: Verily, I am free of you. Lo! I fear Allah, the Lord of the worlds.

17. So the end of both will be that they will be in the Fire, abiding therein forever. Such is the reward of the wrong-doers.

18. O you who believe! Fear Allah! And let every soul look to that which it is sending for the morrow. And fear Allah. Lo! Allah is well informed about what you do.

19. And be not like those who forgot Allah, so He caused them to forget their own selves. It is they who are the evil-livers.

20. The companions of the Hell and the companions of the Paradise are not equal. The companions of Paradise, they are indeed superior (and successful).

لَئِنْ أَخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُتِلُوا
لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُولِيَنَّ الْأَدْبَارُ
ثُمَّ لَا يَنْصُرُونَ ﴿١٢﴾

لَا أَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنْ اللَّهِ ذَلِكَ
بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ
وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ
جَمِيعًا وَفَلَوْ بِهُمْ شَيْءٌ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا
يَعْقِلُونَ ﴿١٤﴾

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاتُوا أَبَالٍ
أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا
كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ
الْعَالَمِينَ ﴿١٦﴾

فَكَانَ عَاقِبَتُهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَمَا
يُخْلِفُكَ ذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْيَنْظُرْ نَفْسٌ مِمَّا قَدَّمَتْ
لِغَايَةٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ
أُولَئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ
أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢٠﴾

21. If We had sent down this Quran upon a mountain, you would have seen it humbled and rent asunder by the fear of Allah. Such are the examples which We cite for mankind, so that they may reflect.

22. Allah is He, beside Whom there is no God, the Knower of the invisible and the visible. He is the Beneficent, the Merciful.

23. Allah is He, beside Whom there is no God, the Sovereign, the Holy, the Peace, the Giver of security, the Guardian, the Mighty, the Compeller, the Supreme. Glorified be Allah from all that they join with Him as partners.

24. He is Allah, the Creator, the Inventer, the Shaper. For Him are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise.

لَوْ أَنْزَلْنَاهُ هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا
مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا
لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَ
الشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ
السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ
سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾
هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ
الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ
وَ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

SURAH-60

AL-MUMTAHINAH

This Madni Surah "Al-Mumtahinah", "she that is to be examined" takes its name from verse 10 where the believers have been enjoined to examine those women who come to them as fugitive from the idolaters. The period of revelation of this Surah is the eighth year of Hijrah.

This Surah entirely deals with the problem of relations of believers with non-believers or polytheists. In the background of it there were two situations, or you can call them incidents, which took place in the period between the Truce of Hudeybiyah, 6 A.H. and conquest of Makkah, 8 A.H. Let us discuss these two incidents keeping in view the contents of this Surah.

The Truce of Hudeybiyah, as mentioned in introduction to Surah 48, was signed between the Muslims and the Makkan polytheists in 6 A.H. The Muslims faithfully observed the terms of this Treaty. However, it was broken by the Quraish by supporting Bani Bakr, a tribe allied to them, in their invasion against Bani Khuza'a who were in alliance with the Muslims. After the breach of the Truce, the Prophet started making preparations secretly to attack Makkah. He did not tell anyone what was the goal of his expedition except to a few close companions. Hatib bin Abi Balt'a, a companion of the Prophet, wrote a letter to some chiefs of the Quraish informing them about the Prophet's preparations to attack Makkah. He handed over this letter to a woman who was going to Makkah and gave her ten dinars for delivering the letter secretly to the addressees. Meanwhile Allah informed the Holy Prophet about it. So the Prophet called three of his companions including Ali and ordered them to hurry up and pursue the woman who was carrying the letter of Hatib to the Quraish. They found the woman not very far from Madinah and forced her to deliver the letter to them. They got the letter and came to the Prophet who called Hatib to explain why he had done that. Hatib explained that he had done it to safeguard the lives of his children, his brother and his mother who were living in Makkah and who had no tribe to protect them. Therefore, he sent that letter so that the Quraish may be under obligation and may not harm his family. Since Hatib was a companion who had participated in the Battle of Badr, the Prophet accepted his explanation and forgave him. With use of different words this incident has been described in a number of traditions reported in Bukhari, Muslim, Ahmad, Abu Daud, Tirmizi, Nisai.

Without mentioning this incident, but keeping it in view, the verses 1 to 9 of this Surah administer some admonitions, warnings and advices to the believers. It has been enjoined that no believer should ever send any message of love or friendship to

the disbelievers under any circumstances and for any reason. Nor any believer should have friendship with the disbelievers even if they are his kith and kin as on the Day of Resurrection the ties of kinship and children will not be of any benefit. Those disbelievers are enemy of Allah and the enemy of the Muslims and they had driven the Prophet and the Muslims out of their homes. The believers should follow the example of Prophet Abraham and his companions who had told their nation: "We are free of you and what you worship. There is enmity and hatred between you and us for ever until you believe in Allah." However in verses 8 and 9 the believers have been told that they are allowed to have friendly and cordial relations with those of the disbelievers who do not war against them nor expel them from their homes.

The second situation which the Surah deals with arose from the terms of the Truce of Hudeybiyah. As we know, one of the terms was that if any Makkan minor or any other person under guardianship who went over to the Muslims in Madinah without the permission of the guardian even though he was Muslim, he was to be returned to the Quraish. So the Muslim men who started fleeing Makkah and arriving in Madinah without the permission of the guardian, they were sent back according to the terms of the Treaty. Then the women who had accepted Islam against the will of their husbands started fleeing to Madinah. The Quraish interpreted the above mentioned term of the Treaty to include married women also, and so they demanded their return. The Prophet turned down their demand on the ground that the said clause of the Treaty does not apply to the women nor do the married women come under the category of "persons under guardianship".

The solution to the above situation is the subject of this Surah in its verses 10-11. The believers have been enjoined to examine those Muslim women who come to them as fugitives and when it is ascertained that they have emigrated with genuine intentions for the sake of religion, and not for any other reason or motive, then not to return them. So the procedure which was adopted by the Prophet was that he would ask each such woman: "Swear before God that you did not leave because of the hatred of your husband, or for love of somebody else in Madinah or in the hope of attaining any worldly gain. Swear before God that you believe in the Oneness of God and in the Prophethood of Muhammad and that you did not leave for any reason save the love of God and His messenger." The words used may have been different but the essence was this. Thus the women who were found faithful and sincere in their belief were retained. Another question which has been solved by these verses is whether marriage bond between a man and a woman, one of whom accepts Islam but the other persists in disbelief, continues to be valid or not. It has been declared for ever that a disbelieving man is not lawful for a Muslim woman, nor the disbelieving woman is lawful for a Muslim man. It was also enjoined in these verses: Refund to their disbelieving husbands the dowers that they had given to these fugitive Muslim

women. And you also should not keep the disbelieving women in your marriage bond and if they go over to the disbelievers ask the disbelievers to return the dower which you have paid them. But if some of you do not get back dower of their disbelieving wives from the disbelievers, then it would be the duty of the Muslim community to compensate such persons out of the spoils of war.

Verse 12 of this Surah prescribes the Bai'at or Oath of Allegiance which was to be taken from the women who accepted Islam. The Prophet is enjoined to get this oath from the believing women that they would not associate anything with Allah, nor steal, nor commit adultery, nor kill their children, nor produce any lie that they have devised between their hands and feet, nor disobey the Prophet in what is right. It was the same oath, according to Marmaduke Pickthall, which was exacted from men also until the second pact of Al-Aqabah when the duty of defence was added to the men's oath.

Lesson-328 :**Do not take your enemy as friend**

In the name of Allah, the Most Beneficent, the Most Merciful.

1. O you who believe! Do not take My enemies and your enemies as friends. You show love to them when they disbelieve in the Truth that has come to you and have driven out the messenger and yourselves because you believe in Allah, your Lord. If you have come forth to strive in My way and to seek My good pleasure, then don't do it. You send messages of friendship to them in secret when I know all that you hide and that you proclaim. And whosoever of you does it, he indeed has gone astray from the right path.

2. If they overpower you, they would behave with you as enemies and they will stretch forth their hands and their tongues towards you with evil. And they wish that you should disbelieve.

3. Neither your ties of kinship nor your children shall benefit you on the Day of Resurrection, He will judge between you. And Allah is Seer of what you do.

4. There is indeed an excellent example for you in Abraham and his companions when they said to their people: Verily, we have nothing to do with you and whatever you worship besides Allah. We have rejected you, and there has arisen between us and you hostility and hatred for ever until you believe in Allah, the One. The only exception was the saying of Abraham to his father: I will ask forgiveness for you, although I have no power to do anything for you before Allah. (And they prayed): Our Lord! In You alone we put our trust and to You alone we turn repentant and to You is the return (of us).

5. Our Lord! Do not make us a prey for those who disbelieve, and forgive us, our lord! Lo! You, only You, are the Mighty, the Wise.

آيَاتُهَا (٦٠) سُورَةُ الْمُتَحَنِّنِينَ مَكِّيَّةٌ رَكْعَتَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ
أَوْلِيَاءَ تَلْقَوْنَ الْبَغْيَ بِالْمُؤَدَّةِ وَقَدْ كَفَرُوا بِمَا
جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَيَاكُمُ
تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ تُخْرِجُكُمْ جِهَادًا فِي سَبِيلِي
وَأَنْتُمْ مَرْضِيٌّ تَسْأَلُونَ الْيَهُودَ بِالْمُؤَدَّةِ وَأَنَا
أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ
مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ①
إِنْ يَتَّقُوا لَكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ
أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ
تَكْفُرُونَ ②

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ
يَفْصَلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ③
قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ
مَعَهُ إِذْ قَالُوا الْقَوْمِ هُمْ إِيَّاكُمْ وَارْتَضَوْا
تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا
وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا
بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَا تُغْفِرَ لَكَ
لَكَ وَمَا أَمْلَكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ
تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ④
رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَارْحَمْنَا
رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ⑤

سورة المتحنين ٦٠

6. Verily, there is in them an excellent example for you and for everyone who looks to Allah and the Last Day. But he who turns away from this, (should know that) Allah is Rich and Worthy of all praise.

7. It may be that Allah will make friendship between you and those of them with whom you are at enmity. Allah is Mighty, and Allah is Forgiving, Merciful.

8. Allah does not forbid you to show kindness and deal justly with those who have neither fought against you for religion nor driven you out of your homes. Certainly, Allah loves those who justly deal.

9. Allah only forbids you to befriend those who fought against you for religion and drove you out from your homes, and helped to drive you out. And whosoever makes friendship with them, then such person are wrongdoers.

10. O you who believe! When the believing women come to you as emigrants, then examine them (in respect of their faith), although Allah alone knows their real faith. Then if you find them true believers, send them not back to the disbelievers. They are not lawful for the disbelievers, nor are the disbelievers lawful for them. And give to the disbelievers (their former husbands) what they have spent upon them. And there is no sin for you to marry them if you have given them their dower (Mahr). Likewise do not hold the disbelieving women as wives; and ask for the return of that which you have spent; and let the disbelievers ask for that which they have spent. That is the judgment of Allah which He makes between you. And Allah is Knower, Wise.

11. And if any of your wives have gone over to the disbelievers (and the amount spent on them by way of dower has not been received), and afterward your turn comes (and you get spoils), then pay to the people whose wives have gone the like of that which they have spent. And fear Allah in Whom you believe.

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ
يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ
هُوَ الْغَنِيُّ الْحَمِيدُ ٦

عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ كَادْتُمْ
مِنْهُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَّحِيمٌ ٧

لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ كَفَرُوا تَوَلَّوْا فِي الدِّينِ
وَلَمْ يُخْرِجُواكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا
إِلَيْهِمْ إِنَّا اللَّهُ يُحِبُّ الْمُقْسِطِينَ ٨

إِنَّمَا يَنْهَى اللَّهُ عَنِ الَّذِينَ كَفَرُوا تَوَلَّوْا فِي الدِّينِ
وَأَخْرَجُواكُم مِّن دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ
أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ٩

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ
فَاْمْتَحِنُوهُنَّ إِنَّ اللَّهَ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ
مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَأَهْنَّ حِلٌّ
لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآتُوهُنَّ مَا أَنْفَقُوا
وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ
أُجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَسْئَلُوا
مَا أَنْفَقْتُمْ وَلَيْسَ عَلَيْكُم مَّا أَنْفَقُوا ذَلِكَ
حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ١٠

وَإِن فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُم إِلَى الْكُفَّارِ
فَعَاقِبْتُمْ فَانْكحُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ
مَا أَنْفَقُوا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ١١

12. O Prophet! When the believing women come to you to take the oath of allegiance to you that they will ascribe nothing as partner to Allah, and that they will not steal nor commit adultery nor kill their children, and that they will not produce any lie which they have devised between their hands and feet, and that they will not disobey you in what is good, then accept their allegiance and ask Allah to forgive them. Lo! Allah is Forgiving, Merciful.

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايِعْنَكَ
عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا
يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِهَتَّالٍ
يَقْتَرِيْنَهُ بَيْنَ أَيْدِيْهِنَّ وَأَنْجُلِهِنَّ وَلَا يَعْنِيَنَّكَ
فِي مَعْرُوفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

13. O you who believe! Do not befriend those who have incurred the wrath of Allah. They indeed have no hope of the Hereafter as the disbelievers have no hope of (resurrection of) those who are lying in the graves.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ
اللَّهُ عَلَيْهِمْ قَدْ يَكْسِبُوا مِنَ الْآخِرَةِ كَمَا يَكْسِبُ
الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ﴿١٣﴾

SURAH-61**AS-SAFF**

This Madni Surah derives its name from word "Saffan" meaning "in ranks" which appears in verse 4. Date of its revelation is not known with certainty. According to some scholars it was revealed in 6 A.H. while several scholars think that it was revealed just after the Battle of Uhud towards the end of 3 A.H. or in the beginning of 4 A.H. This Surah comprises 14 verses and is presented in one lesson.

Verses 1-4 stress unity between professed belief and actual behaviour. In other words, between word and deed or between what you say and what you do, there should not be any contradiction or inconsistency. Allah hates those who say something good but do exactly opposite to it. He loves those who battle for His cause in ranks. In verses 5 and 6 the attitude of the Israelites has been condemned about Prophet Moses and Jesus and prophecy of Jesus about the advent of Prophet Muhammad (whose other name was Ahmad) has been mentioned. In verses 7 to 9 the behaviour of the pagans towards Islam has been described and they have been informed that Allah's religion would one day overcome all other faiths. In the remaining verses the believers have been given some instructions. They should follow example of the disciples of Jesus who helped Jesus.

Lesson-329 :**Muhammad foretold by Jesus**

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Whatsoever is in the heavens and the earth glorifies Allah, and He is the Mighty, the Wise.

2. O you who believe! Why do you say that which you do not do?

3. It is most hateful in the sight of Allah that you say what you do not do.

4. Verily, Allah loves those who fight in His cause in ranks as if they were a solid structure.

5. And (remember) when Moses said to his people! Why do you torture me when you know that I am certainly the messenger of Allah to you. So when they adopted perversion, Allah perverted their hearts. And Allah does not guide the people who are evil-livers.

6. And when Jesus, son of Mary, said: O children of Israel! Verily, I am the messenger of Allah to you. I confirm that which is before me of the Torah, and I give glad tidings of a messenger who will come after me, whose name is Ahmad (the Praised One). But when he (Ahmad, Muhammad) came to them with clear proofs, they said: This is plain magic.

7. And who is more unjust than him who invents a lie against Allah when he is being invited to (accept) Islam. And Allah does not guide the unjust people.

8. They seek to put out the light of Allah with their mouths. But Allah will perfect His light even though the disbelievers hate it.

9. He it is Who has sent His messenger (Muhammad) with the Guidance (i.e. the Quran) and the Religion of Truth (i.e. Al-Islam) to make it prevail over all religions, even though the idolaters hate it.

يَا أَيُّهَا (٦١) سُورَةُ الصَّفِّ مَكِّيَّةٌ دُرُومَانُهَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ

الْعَزِيزُ الْحَكِيمُ ①

يَا أَيُّهَا الَّذِينَ آمَنُوا لَوْ تَتَوَلَّوْنَ مَالًا تَفْعَلُونَ ②

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ③

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا

كَأَنَّهُمْ بُنْيَانٌ مَرْصُورٌ ④

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يُقَوْمِ لِمَ تَقُولُونَ نَبِيٌّ وَقَدْ

تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ

اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ⑤

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَءِيلَ إِنِّي

رَسُولُ اللَّهِ إِلَيْكُمْ مَّصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ

التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي

اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا

سِحْرٌ مُبِينٌ ⑥

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ

يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ

الظَّالِمِينَ ⑦

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ

نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ⑧

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ⑨

10. O you who believe! Should I tell you of a commerce that will save you from a painful torment.

11. You should believe in Allah and His messenger, and should strive (wage Jihad) for the cause of Allah with your wealth and your lives. This is better for you if you did but know.

12. He (Allah) will forgive you your sins and admit you into Gardens underneath which rivers flow and (provide you) pleasant dwellings in Gardens of Eternity (Paradise). This is great success.

13. And (He will give you) another thing which you love: Help from Allah and a near victory. Give good news (O Muhammad) to the believers.

14. O you who believe! Be the helpers of Allah just as Jesus, son of Mary, said to his disciples: Who will be my helpers in the cause of Allah? The disciples said: We are helpers of Allah. Then a group of the children of Israel believed and a group of them disbelieved. So We strengthened those who believed against their enemies, and they became the victorious.

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ
مِّنْ عَذَابِ أَلِيمٍ ۝١٠

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ
اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ
تَعْلَمُونَ ۝١١

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ
ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ۝١٢

وَأُخْرَى تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ
وَبَشِيرُ الْمُؤْمِنِينَ ۝١٣

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ
عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى
اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمَنَّا
طَائِفَةٌ مِّنْ بَنِي إِسْرَءِيلَ وَكَفَرَتْ طَائِفَةٌ
فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا
ظَاهِرِينَ ۝١٤

SURAH-62

AL-JUMU'AH

This Madni Surah derives its name from word "Al-Jumu'ah" the congregation day of Muslims which occurs in its verse 9. The date of revelation of this Surah is not certain. According to Marmaduke Pickthall it falls between the years 2 and 4 A.H. whereas Syed Abul 'Ala Maududi says its verses 1-8 were revealed around 7 A.H. either before or after the conquest of Khaiber by the Muslims and verses 9-11 were revealed soon after the migration of the Prophet from Makkah to Madinah.

The Surah opens with praise of Allah and then says that Allah has sent down among the unlettered people of Arabia Prophet of their own to teach them the Scripture and wisdom and to purify them. Verses 5-8 are addressed to the Jews. They were given Torah but they did not discharge their responsibilities as they should have, being bearer of God's Scripture. So their example is like that of a donkey who is loaded with books but does not know what he is bearing. They claim that they are favourites of Allah over all other mankind, and if it is true they should long for death, but they would not do so because of their deeds.

Verses 9 to 11 are addressed to the believers. They are enjoined that when they hear the call (Azan) to the obligatory congregational prayer on Friday, they should stop their business and other activities and hasten to the mosque to join the prayer and when the prayer is over, they may go back and resume their activities to earn their livelihood. Verse 11, according to a tradition, refers to a trade caravan from Syria which entered Madinah with beating of drums at a time when the Prophet was delivering Friday sermon in the mosque. All people left the mosque except 12 persons. This probably happened soon after Hijrah when the people were not yet properly disciplined regarding Friday prayer as it had recently been made obligatory. This verse points out the weakness of human nature which sometimes overlooks religious obligations for the sake of temporary but immediate worldly benefits. The verse in fact teaches the believers discipline regarding prayer telling them that God being best Sustainer would provide for them and therefore they need not hasten for worldly gains at the cost of their religious obligations.

Lesson-330 : Friday Prayer

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is in the earth glorifies Allah, the Sovereign, the Holy, the Mighty, the Wise.

2. He it is Who has sent among the unlettered people a messenger from among themselves to recite to them His revelations and to purify them and to teach them the Book and the Wisdom, though prior to this they were indeed in manifest error.

3. And He has sent him (Muhammad) (also) to others among them who have not yet joined them. And He is the Mighty, the Wise.

4. This is the bounty of Allah which He bestows on whom He wants. And Allah is the Owner of immense bounty.

5. The example of those who were entrusted with Torah, but failed to act upon it is that of a donkey that carries books. How bad is the example of the people who deny the revelations of Allah. And Allah does not guide the wrong doing people.

6. Say (O Muhammad): O you who are Jews! If you claim that you are the favourites of Allah to the exclusion of all other people, then wish for death if you are truthful.

7. But they will never wish for it because of what their own hands have sent before them. And Allah is well Aware of (these) wrong-doers.

أَيُّهَا النَّاسُ (٦٢) سُورَةُ الْجُمُعَةِ الْمَكِّيَّةُ الرَّابِعَةُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ

الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ①

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو

عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ

وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ

مُبِينٍ ②

وَالْآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ

الْحَكِيمُ ③

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو

الْفَضْلِ الْعَظِيمِ ④

مَثَلُ الَّذِينَ خُمِلُوا التَّوْرَةَ ثُمَّ كَفَرُوا يَحْمِلُهَا

كَمَثَلِ الْحَمَارِ يَحْمِلُ أَثْقَالًا بِئْسَ مَثَلُ

الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي

الْقَوْمَ الظَّالِمِينَ ⑤

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ

أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ

كُنْتُمْ صَادِقِينَ ⑥

وَلَا يَتَمَنَّوْنَ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ

عَلِيمٌ بِالظَّالِمِينَ ⑦

8. Say to them: The death from which you are running away, will surely meet you, then you will be returned to Him Who is the Knower of the unseen and seen and He will tell you what you used to do.

9. O you who believe! When the call (Azan) is proclaimed for the prayer of Friday (Jumah Prayer), hasten to the remembrance of Allah and leave your business. This is better for you if you did but know.

10. And when the prayer is finished, then disperse in the land and seek the bounty of Allah and remember Allah much, so that you may be successful.

11. But when they (who are still weak in their belief) see some merchandise or some amusement, they run away to it and leave you standing. Say (O Muhammad to them): That which Allah has (for you) is better than amusement or merchandise. And Allah is the Best of the sustainers.

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ
ثُمَّ تُرَدُّونَ إِلَىٰ عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ
الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ
خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ
وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا
لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ
اللَّهِوِّ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾

SURAH-63

AL-MUNAFIQUN

This Madni Surah derives its name from word “Al-Munafiqun” occurring in the first verse. The exact period of its revelation is not known with certainty. According to most of the scholars, this Surah was revealed in the end of 3 A.H. or in the beginning of 4 A.H. just after the Battle of Uhud when this battle had unmasked the hypocrites. But according to syed Abul ‘Ala Maududi, this Surah was revealed just after Prophet’s campaign against Bani-Al-Mustaliq in 6 A.H.

This Surah entirely deals with the problem of hypocrisy and with the antagonistic attitude of the hypocrites towards the Prophet and the Muslims in general and the Muhajirin (Emigrants) in particular. However, before discussing the contents of this Surah, it would be very proper if we have a glance at the history of the hypocrites of Madinah.

It is stated that before the Prophet’s migration to Madinah, the tribes of Aus and Khazraj had almost agreed on the leadership of Abdullah bin Ubayy bin Salul, the Chief of the Khazraj, in order to put an end to their mutual fighting. But when the Prophet came to Madinah with a considerable number of his devoted followers at the invitation of the converts from both the tribes, the plans of this person were frustrated. He became helpless as Islam had taken its roots firmly in almost every house of Madinah and the people started looking naturally to the leadership of the Prophet (PBUH). So Abdullah bin Ubayy, having no other option, entered Islam along with many of his followers. However, his heart was burning with rage, for the Prophet had deprived him of his chance of becoming king. Apparently posing as a devoted Muslim, he remained nevertheless always on the look out to exploit every possible opportunity to create dissension among the Muslims, to harm Islam and to weaken the position of the Prophet. First great opportunity which he found to expose his vendetta against Islam and the Prophet was the occasion of the Battle of Uhud. When the Prophet was marching out of Madinah with his only 1000 ill-equipped men to resist the invasion of 3000 well-equipped troops of Quraish, this hypocrite broke away with 300 men. Then at the time of Prophet’s siege of the treacherous Jewish tribe of Bani Nadir in 4 A.H., he and his associates sent messages to the Jews saying: “Stand firm. We are with you. If you are attacked, we would fight on your side, and if you are driven out, we would go out with you.” Allah himself has exposed this intrigue of the hypocrites in verses 11-17 of Surah Al-Hashr.

During Prophet’s campaign against pagan tribe of Bani- Al-Mustaliq in 6 A.H., Abdullah bin Ubayy and the hypocrites planned two great mischiefs: One was the

false allegation against Prophet's wife Hadrat Ayesha (which has been referred to in verses 11-20 of Surah An-Nur); and the occasion to make the other mischief arose when a small quarrel between a Muhajir and an Ansari led to almost near war position between the two groups of Muslims. Abdullah bin Ubayy at this occasion said: "Do not give financial help to these (poor refugees) who are with Muhammad, so that they may disperse and desert him. By God when we return to Madinah, the honourable ones (I and my followers) will drive out from it the mean ones." It is to these words of this hypocrite that the verses 7-8 of this Surah refer.

The main contents of this Surah are now briefly discussed. Verses 1-5 describe the behaviour of the hypocrites, their outward show of posing as Muslims, but their real position of disbelief. Verse 6 shows that hypocrisy is such a big sin that even the prayer of the messenger may not be accepted by Allah for their forgiveness. Verses 7-8, as mentioned above, refer to the designs of Abdullah bin Ubayy and his hypocrite associates. Verses 9-11 give certain instructions to the believers and especially urge them to spend for the cause of Allah before the time of death comes.

Lesson-331 :**Behaviour of the hypocrites**

In the name of Allah, the Most Beneficent, the Most Merciful.

1. When the hypocrites come to you (O Muhammad), they say: We bear witness that you are indeed the messenger of Allah. Allah knows that you are indeed His messenger but Allah bears witness that the hypocrites are indeed liars.

2. They have made their oaths a shield so that they may hinder men from the path of Allah. Evil is indeed what they do.

3. That is because they believed, then disbelieved. So their hearts are sealed and therefore they do not understand.

4. When you see them, their good physique pleases you, and when they speak, you listen to their speech. They are (as worthless) as blocks of wood propped up. They deem every shout against them (because they are very timid). They are your enemies, so beware of them. May Allah destroy them! How they are perverted!

5. And when it is said to them: "Come, the messenger of Allah will ask forgiveness for you", they shake their heads and you see them turning away in arrogance.

6. It is the same for them whether you ask forgiveness for them or you do not ask forgiveness for them, Allah is not going to forgive them. Allah, verily, does not guide the evil-living people.

7. They are the ones who say: Do not spend on those who are with the messenger of Allah until they disperse (and desert him). Whereas to Allah belong the treasures of the heavens and the earth, but the hypocrites do not understand it.

إِنَّمَا ۖ سُورَةُ الْمُنْفِقُونَ مَكِّيَّةٌ وَمُعَافَاةٌ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِذَا جَاءَكَ الْمُنْفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ
اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ أَنَّ
الْمُنْفِقِينَ لَكَاذِبُونَ ۝
لَا تَخْذَلْهُمْ أَيمَانُهُمْ جُنَّةٌ فَصَدُّوا عَن سَبِيلِ اللَّهِ
لَهُمْ سَاءُ مَا كَانُوا يَعْمَلُونَ ۝
ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطَغَىٰ عَلَىٰ قُلُوبِهِمْ
فَهُمْ لَا يَفْقَهُونَ ۝
وَإِذَا رَأَيْتَهُمْ تُحِبُّكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا
تَسْمِعْ لِقَوْلِهِمْ كَأَنَّهُمْ خُشْبٌ مُّسْنَدٌ يَحْسِبُونَ
كُلَّ صَيْعَةٍ عَلَيْهِمْ هُمُ الْعَدَاؤُ فَاحْذَرْهُمْ فَهُمْ مُّقْتَدِرُونَ
اللَّهُ أَتَىٰ يَوْمُكَوْنُ ۝
وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا
رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُّسْتَكْبِرُونَ ۝
سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ
لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ ۝
هُوَ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِندَ
رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُّوا وَلِلَّهِ خَزَائِنُ السَّمٰوٰتِ
وَالْأَرْضِ وَلَكِنَّ الْمُنْفِقِينَ لَا يَفْقَهُونَ ۝

8. They say: If we return to Madinah, surely the more honourable will drive out the meaner therefrom. Whereas the honour belongs to Allah and His messenger and the believers, but the hypocrites do not know it.

9. O you who believe! Let not your wealth nor your children distract you from remembrance of Allah. And whosoever does it, then such are the losers.

10. And spend of that (in the cause of Allah) with which We have provided you, before death comes to one of you and he says: My Lord! If only You would give me respite for a little while, then I should give alms and be among the good-doers.

11. But Allah does not grant respite to any soul when its appointed time (of death) comes. And Allah is Aware of what you do.

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ
مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ
وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ٨
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتْلُوا كُمْ مَوَالِكُمْ وَلَا
أُولَادَكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ
فَأُولَئِكَ هُمُ الْخَسِرُونَ ٩
وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ
أَحَدَكُمْ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي
إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ
الطَّالِحِينَ ١٠
وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ
خَبِيرٌ بِمَا تَعْمَلُونَ ١١

SURAH-64

AT-TAGHABUN

This Madni Surah takes its name from the word "At-Taghabun" "mutual loss and gain" in verse 9. It is an early Madni Surah probably revealed in 1 A.H.

The central theme of this Surah is the invitation to Faith, resurrection of the dead, reward and punishment on the Day of Judgement (called in this Surah Day of Mutual Loss and Gain), and spending in the way of Allah. In the verse 1-4 it has been stated that all creatures praise and glorify Allah Who has created you, Who has created the heavens and the earth with truth, and Who knows all that is in the heavens and the earth. In the next few verses, the disbelievers have been addressed telling them the fate of the previous people who rejected their messengers and inviting them to faith. It has been brought to their notice that Allah would definitely resurrect them after their death and would gather them on the Day of Mutual Loss and Gain and would reward the good doers and punish the evil doers. No calamity befalls anyone except by Allah's leave. There is no God save Him, so obey Him and His messenger. Verses 14-18 address the believers and enjoin the believers to fear Allah and spend in His way. They are told that their wealth and their children are a trial for them. Verse 14, according to some commentators, refers to the pressure brought on the Muslims by their wives and children to prevent them from migrating to Madinah at the time of Hijrah.

Lesson-332 : Lesson for believers

In the name of Allah, the Most Beneficent, the Most Merciful.

1. All that is in the heavens and all that is in the earth glorifies Allah. To Him belongs sovereignty and to Him belongs praise, and He has power over everything.
2. He it is Who created you, yet some of you are disbelievers while some of you are believers. And Allah is Seer of what you do.
3. He created the heavens and the earth with truth and He shaped you and gave you good shapes, and to him is (your) return.
4. He knows what is in the heavens and the earth and He knows what you hide and what you proclaim. And Allah is Knower of what is in the breasts.
5. Have you not received the news of those who disbelieved aforetime? They tasted the punishment of their deeds and for them there will be painful torment (in the Hereafter).
6. That is because their messengers came to them with clear proofs, but they said: Will the men guide us? So they disbelieved and turned away, and Allah did not care. Allah is Rich (and Independent of them), Worthy of all praise.
7. Those who disbelieve claim that they will not be raised to life again. Say (O Muhammad, to them): Yes! By my Lord, you will be certainly raised to life and then you will be surely informed of what you did; and that is easy for Allah.
8. So believe in Allah and His messenger and in that light (the Quran) which We have revealed. And Allah is well informed about what you do.
9. The Day when He will gather you for the Day of Gathering, that will be a Day of Mutual Loss and Gain. And whoso believes in Allah and does good deeds, He will remit from him his sins, and

آيَاتُنَا ١٤) سُورَةُ التَّغَابُنِ فَلْيَنْصَبْهُ دُونَ مَا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ
 الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
 هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ
 وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ
 خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ
 فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ
 يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا
 تُسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِدَاخِ
 الصُّدُورِ
 أَلَمْ يَأْتِكُمْ نَبُوءُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَدْ أَفْوَا
 وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ
 ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ
 فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكُفِّرُوا وَتَوَلَّوْا وَاسْتَغْنَى
 اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ
 زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَى وَرَبِّي
 لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّيَنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى
 اللَّهِ يَسِيرٌ
 فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَ
 اللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
 يَوْمَ يَجْمَعُكُمُ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ
 وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ

will admit him into Paradise under which rivers flow, to abide in it forever. That is supreme success.

10. But those who disbelieve and deny Our revelations, such are the dwellers of Fire; they will abide therein, and that is an evil abode.

11. No calamity befalls except by Allah's leave. And whosoever believes in Allah, He guides his heart. And Allah is Knower of all things.

12. And obey Allah and obey His messenger. But if you turn away, then the duty of Our messenger is only to convey the message clearly.

13. Allah! There is no God except Him. And in Allah, let the believers put their trust.

14. O you who believe! Verily, among your wives and your children there are enemies for you, therefore, beware of them. But if you pardon and overlook and forgive, then verily, Allah is Forgiving, Merciful.

15. Your wealth and your children are only a trial (for you), whereas Allah! with Him is great reward.

16. So have fear of Allah as much as you can, and listen, and obey, and spend; that is better for your own selves. And whosoever is saved from his own greed, such are the successful.

17. If you lend to Allah a goodly loan, He will pay you back double of it and will forgive you (your sins). And Allah is Responsive, Forbearing.

18. (He is) the Knower of unseen and seen, the Mighty, the Wise.

وَيُدْخِلُهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠﴾
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ
النَّارِ خَالِدِينَ فِيهَا بِئْسَ الْمَصِيرُ ﴿١١﴾
مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِرْ
بِاللَّهِ يَهْدِ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾
وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا
عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿١٣﴾
اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٤﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ
عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا فَتَصَفَّحُوا
تَعَفَّوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٥﴾
إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ
أَجْرٌ عَظِيمٌ ﴿١٦﴾
فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْبَعُوا وَاطِيعُوا
أَنْفُسَكُمْ خَيْرٌ لَكُمْ أَنْفُسُكُمْ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ
فَاوْلِيًّا لَهُ هُمُ الْمُفْلِحُونَ ﴿١٧﴾
إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضْعِفْهُ لَكُمْ
يَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٨﴾
يَعْلَمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٩﴾

SURAH-65**AT-TALAQ**

This Surah derives its title from its verses 1-7 wherein the law of divorce has been expounded. This is a Madni Surah and its exact period of revelation is not known. According to most of the commentators it was either revealed in 6 A.H. or a little earlier but after the revelation of verses (228-233) of Surah Al-Baqarah which are about divorce.

Law of divorce had been laid down for the Muslims in verses (228-233) of Surah 2 by the Holy Qur'an. The traditions indicate that the people started making mistakes in understanding the law as well as in applying it. Some people committed error in pronouncing three divorces simultaneously in a single sitting, while some others like Abdullah bin Umar bin Al-Khattab committed error in pronouncing divorce in the period of menstruation. So this Surah was revealed to correct such people and to further explain the law. The central theme or the subject matter of the Surah, as is clear from its name, is the divorce. The Surah clarifies and further elucidates the procedure and law regarding divorce, observance of Iddah (the waiting period), suckling of the child and maintenance of the divorced wives during Iddah and during suckling period.

Lesson-333 : Law of Divorce

In the name of Allah, the Most Beneficent, the Most Merciful.

1. O Prophet! When you (and the believers) divorce women, divorce them for their prescribed waiting period (Iddah) and count the waiting period accurately, and fear Allah, your Lord. Do not drive them out of their homes (during the waiting period) nor they themselves should leave unless they have committed open immorality. These are the limits set by Allah: and he who transgresses Allah's limits, he indeed wrongs his own soul. You never know that Allah may, thereafter, bring about some new thing (like reconciliation) to happen.

2. Then, when they have reached (the end of) their term (i.e. waiting period), either retain them gracefully or part with them in a graceful manner. And call to witness two just persons from among you, and establish upright evidence for Allah. This admonition is given to him who believes in Allah and the Last Day. And whosoever fears Allah, Allah will make a way for him to get out (of difficult situations).

3. And He will give him sustenance from sources which he could never think of. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah brings His commands to fulfillment. Indeed Allah has set a measure for every thing.

4. And for such of your women who have passed the age of menstruation, if you doubt, their period of waiting shall be three months, and the same shall apply to those who have not menstruated as yet. And for those who are pregnant, their waiting period ends when they deliver their burden. And whosoever fears Allah, He makes his course easy for him.

5. This is the commandment of Allah which He has sent down to you. And he who fears Allah, He will remit from him his sins and enhance reward for him.

إِنَّمَا ٦٥) سُورَةُ الطَّلَاقِ مَلَكٌ شَهِيدٌ رُكُوعَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبِينَةٍ فَبِمَا تَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ①

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ يُؤْخِظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ② وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ③

وَالَّذِي يَسْنَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّذِي لَمْ يَحْيَضْ وَوَلَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ④

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْنَا وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ⑤

6. Lodge them (during their waiting period) where you yourselves live, according to your means, and do not harass them so as to make life hard for them. And if they are pregnant, then spend on them till they deliver their burden. And if, after that (delivery), they suckle the child for you, give them their due wages and settle the matters (like wages) with mutual consultation in a fair way. But if you create difficulties for each other, then some other woman would suckle the child for him (i.e. the father of the child).

7. Let the rich man spend according to his means and let him whose means are restricted spend out of that which Allah has given him. Allah does not burden a person with more than what He has given him. Allah may soon bring ease after hardship.

8. And how many townships there are which revolted against the commandment of their Lord and His messengers, and We called them to severe account and punished them with a horrible torment.

9. So they tasted the evil results of their misdeeds and the consequence of their misdeeds was loss.

10. Allah has prepared for them a severe torment. So fear Allah, O you men of understanding, who have believed. Allah has indeed sent down to you an admonition (i.e. the Quran).

11. A messenger (also) who recites to you Allah's revelations made plain so that he may bring those who believe and do good deeds out of darkness into light. And whosoever believes in Allah and does good deeds, Allah will admit him into Gardens (Paradise) under which rivers flow, to live therein forever. Allah has indeed made good provision for him.

12. Allah is He Who has created seven heavens and of the earth the like thereof (i.e. seven earths). His commandment descends between them so that you may know that Allah has power over all things and that Allah encompasses all things in His knowledge.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمِلٍ فَلَا تُنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَتَمَرُوا بِكُمُ بِعَرُوفٍ وَإِنْ تَعَارَضْتُمْ فَسَرِّضْ لَهُ أُخْرَى ①
لِيُنفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنفِقْ مِمَّا آتَاهُ اللَّهُ لَا يَكِلْفُ اللَّهُ نَفْسًا إِلَّا مَّا بَعَثْنَا لَبِيعَ الْجَنَّةِ اللَّهُ بَعْدَ خُسْرٍ كَبِيرٍ ②
وَكَأَيِّن مِّن قَرْيَةٍ عَدَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَجَاسْنَا بِهَا جِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُّكَرًا ③
فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ④
أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ إِنَّ اللَّهَ هُوَ الْبَاقِي ⑤
مَنْ الذِّينَ آمَنُوا ثُمَّ قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ⑥
رَّسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مَبِينَاتٍ لِّيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ⑦
اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ سَبْعُ ثَلَاثِينَ يَنْزِلُ الْأَمْزُجَ بَيْنَهُنَّ لِيَتْلَمَّزُوا أَنَّهُ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ⑧

SURAH-66

AT-TAHRIM

This Surah derives its name from word “tuharrimu” in its first verse. The Surah was revealed at Madinah in the 7th or 8th year of Hijrah. This Surah has also been designated by some as Surah of the Prophet as its first five verses deal with his personal and family life.

The first verse of this Surah, according to some authentic traditions, relates to an incident when Prophet Muhammad (PBUH) prohibited honey for himself which is otherwise lawful and is pure, pleasant and wholesome food. According to reports, one of the wives of the Prophet received a present of honey from some relative and so the Prophet, who was very fond of honey, started staying in her house for more than the due time in order to have a drink of honey. The other wives felt aggrieved and so they made a plan to dissuade the Prophet from staying with her for more time. Thus according to plan, when the Prophet came to them after eating honey they complained to him that he was smelling as if he had eaten Maghafir which is a highly bad-smelling tree. At the reply of the Prophet that he had eaten only honey, they said that the bees might have fed on Maghafir. Being distressed in this situation, the Prophet vowed that he would never take honey. At this Almighty Allah has admonished the Prophet why he has prohibited for himself a lawful thing just to please his wives.

The third verse refers to another incident. About the matter which the Prophet told secretly to one of his wives who disclosed it to the other, there is no reliable tradition. According to Muhammad Asad, some of the early commentators connect it with the Prophet's veiled prediction that Abu Bakr and Umar bin al-Khattab would succeed him as leaders of the Muslim community. This matter was told to Hafsa (the daughter of Umar) and she disclosed it to Ayesha (the daughter of Abu Bakr).

Verses 4-5 refer to yet another incident of Prophet's family life. Although there are no authentic traditions, yet some of the commentators hold that reference in these verses is to Prophet's temporary separation from his wives on account of latter's demand of more worldly comforts, a demand which was originally submitted by Ayesha and Hafsa and then the other wives joined. However, about the exact reason why the Prophet temporarily separated from his wives, there is no authentic report. But this is historically a known fact that the Prophet had separated for sometime from his wives and had vowed that he would not go to them. It is on this occasion that the verse 4 and 5 first address the two wives (Ayesha and Hafsa) and then all the wives warning them not to annoy the Prophet, otherwise the Prophet may divorce them and

Allah may give him better wives in place of them. After the revelation of the verses, the Prophet gave his wives the option either to get divorce or to continue living with him in the same conditions. They happily and readily opted to live with him.

In verses 6-8, the believers have been enjoined to save themselves and their families from the Fire and repent and ask forgiveness for their sins that Allah may reward them of the Paradise. Verse 9 urges the Prophet (and also his followers) to fight the disbelievers and the hypocrites.

Verse 10 gives example of the wives of Noah and Lot who were under the two of Allah's righteous slaves (and Prophets) but (instead of becoming pious) they betrayed their husbands and so their husbands could not avail them against Allah's punishment. This example has been given to the disbelievers and wrongdoers to warn them not to depend on their so-called intercessors instead of believing and doing good deeds. Verses 11-12 give the example of two pious women, the wife of Pharaoh and the mother of Jesus, to the believers, particularly to the believing women, to take them as role models in faith and good deeds.

Lesson-334 : Follow example of good women

In the name of Allah, the Most Beneficent, the Most Merciful.

1. O Prophet! Why do you make something unlawful (for you) which Allah has made lawful to you? Do you seek the goodwill of your wives by it? Allah is Forgiving, Merciful.

2. Allah has already ordained a way to absolve you from your oaths. And Allah is your Protector, and He is the All-Knower, the All-Wise.

3. And when the Prophet entrusted a matter in confidence to one of his wives but she disclosed it to another, and Allah informed the Prophet about it, the Prophet made known (to the said wife) part of it and withheld a part of it. And when he told her thereof, she said: Who told you this? He said: The All-Knower the All-Aware (Allah), has informed me.

4. If you both turn in repentance to Allah because your hearts have swerved from the right path (then you might be pardoned). But if you support each other against him (i.e. Muhammad), then (you should know that) Allah is his Protector, and also Gabriel and all the righteous believers; and, furthermore, the angels are his helpers.

5. It may be that his Lord, if he divorces you, will give him in your place wives better than you, who are submissive, believers, obedient, penitent, worshippers (of Allah) and given to fasting, be they widows or virgins.

6. O you who believe! Save yourselves and your families from a Fire whose fuel will be the men and stones, over which are set angels severe and stern, who do not disobey the commands of Allah and do what they are commanded.

آيَاتُهَا (۶۶) سُورَةُ التَّحْرِيمِ كَمَا بَيَّنَّا رُكُوعَاتُهَا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي
 مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ ①
 قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ
 وَهُوَ الْعَلِيمُ الْحَكِيمُ ②
 وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا
 بَيَّنَّاتُ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ وَ
 أَعْرَضَ عَنْ بَعْضٍ فَلَمَّا بَيَّنَّاهَا بِهِ قَالَتْ مَنْ
 أَنْبَاكَ هَذَا قَالَ تَبَّأَنِي الْعَلِيمُ الْخَبِيرُ ③
 إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ
 تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَ
 صَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ
 ظَهِيرٌ ④
 عَسَى رَبُّهُ إِنْ طَلَقَنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا
 مِنْكُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَنَاطَاتٍ بَدَنَاتٍ
 سَيُحِبُّنَّ تَبِيبَاتٍ وَأَجْبَارًا ⑤
 يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا
 وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ
 غِلَظُ شِدَادٍ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَ
 يَفْعَلُونَ مَا يُؤْمَرُونَ ⑥

7. (Then it will be said): O you who disbelieve! Do not make excuses for yourselves this Day. You are being requited only for what you used to do.

8. O you who believe! Turn to Allah in sincere repentance. It may be that your Lord will remit from you your sins and admit you to the Gardens (i.e. Paradise) beneath which rivers flow. On that Day, Allah will not humiliate the Prophet and those who believe with him. Their light will be running before them and on their right hands, and they will be saying: Our Lord! Perfect our light for us and forgive us. Verily, You have power over all things.

9. O Prophet! Wage Jihad against the disbelievers and the hypocrites and be stern with them. Hell shall be their abode, and that is a bad place.

10. Allah cites to the disbelievers the example of the wives of Noah and Lot. They were under two of Our righteous slaves, but they both betrayed them (as they did not believe in them), so they could not be of any avail to them against Allah, and it was said: You both enter the Fire along with those who enter.

11. And Allah cites for the believers the example of the wife of Pharaoh, when she said: My Lord! Build for me a home near You in the Paradise and save me from Pharaoh and his misdeeds and deliver me from the nation of wrong-doers.

12. And (the example of) Mary, the daughter of Imran, who guarded her chastity, so We breathed into her of Our spirit. And she testified to the words of her Lord and His Scriptures, and was of the obedient.

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ إِنَّمَا تُجْرَوْنَ
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا
عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي
اللَّهُ الشَّيْءَ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ
لَنَا نُورَنَا وَاعْفُ رِئَاؤَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ
عَلَيْهِمْ وَمَا لَهُمْ جَهَنَّمَ وَرِثَسَ الْمَوصِينَ ﴿٢١﴾
ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحَ وَ
امْرَأَتَ لُوطَ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا
صَالِحَيْنِ فَخَانَتَهُمَا فَلَوْ يُعْزِيَا عَنْهُمَا مِنَ اللَّهِ
شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاسِينَ ﴿٢٢﴾

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ
إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَ
نَجِّنِي مِنَ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ
الظَّالِمِينَ ﴿٢٣﴾

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَدَتْ فَرْجَهَا
فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا
وَكُنِيَ مِنَ الْمُقْسِيَاتِ ﴿٢٤﴾

SURAH-67**AL-MULK**

This Surah takes its title from word “al-Mulk”, “the Kingdom or Sovereignty” occurring in the very first verse. It belongs to early or middle group of the Makkan Surahs.

The Surah deals with various subjects like sovereignty, kingdom and powers of God. In the first five verses, man has been made to realize that the creator of the heavens and the universe is Allah who has also created life and death and has sent the man on earth not purposelessly but to test and try him whether he does good deeds or not. In the verses 6-11, the fate of the rejecters of faith and evil doers has been described and a picture of their life in the Hell has been drawn. Verses 12-15 highlight the reward of the good-doers and believers, the knowledge of Allah and His favours. Verses 16-24 warn the disbelievers not to feel secure from Allah Who can punish them whenever and wherever He wants. He is Allah Who has created them and has given them ears, eyes and hearts, and gives them sustenance. To Him they will be returned. The rest of the verses give instructions to the Prophet how to talk, argue and deal with disbelievers.

Following Tradition of Prophet Muhammad (PBUH) highlights merits of this Surah: Abu Hurairah reported that the Apostle of Allah said: Verily there is a chapter of the Quran (consisting) of thirty verses, which intercedes for a man till he is forgiven, and that is—Blessed is He in whose hand is the Kingdom (67) – (Ahmad, Tirmizi, Abu Daud, Nisai, Ibn Majah.)

Lesson-335 : Allah's sovereignty

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Blessed is He (Allah) in whose hand is the Sovereignty, and He has power over everything.

2. The One Who created death and life so that He may put you to test which of you is best in deeds. And He is the All-Mighty, the All-Forgiving.

3. Who created the seven heavens, one above another. You can see no fault in the creation of the Beneficent. Then look again: Can you see any flaw?

4. Look up again and yet again, your sight will return to you disappointed and exhausted.

5. And indeed We have decorated the nearest (or the world's) heaven with the lamps and We have made them missiles to drive away the devils, and We have prepared for them (the devils) the torment of the blazing Fire.

6. And for those who disbelieve in their Lord there is the torment of Hell. And worst indeed is that place.

7. When they are flung into it, they will hear its roaring as it heaves.

8. It will be almost bursting with rage. Every time a group (of sinners) is thrown in it, its wardens will ask them: Did no warner come to you?

9. They will answer; yes, indeed there came to us a warner but we denied him and said: Allah has not revealed anything. You are only in great error.

أَيُّهَا (٦٧) سُورَةُ الْمَلِكِ مَكِّيَّةٌ دُونَ مِائَتَيْنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ١

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ٢

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفْوِثٍ فَإِنْ رَجَعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ٣

ثُمَّ رَجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ٤

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ٥

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَسِئسَ الْمَصِيرُ ٦

إِذَا الْفُتُورُ فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ ٧

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلْتَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ٨

قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ٩

10. And they will further say: Had we only listened or used our sense, we would not have been among the inmates of the flames.

11. Thus shall they confess their sins. But far away (from the mercy of Allah) would be the dwellers of the flames (that Day).

12. Verily, those who fear their Lord without seeing Him, for them there is forgiveness and a great reward.

13. Whether you speak in secret or aloud, verily, He is Knower of all that is in the breasts.

14. Would He Who has created not know? And He is the Subtle, the Aware.

15. He it is Who has made the earth subservient to you, so walk in paths and eat of His sustenance. And to Him will be the return on resurrection.

16. Do you feel secure that He Who is in the heaven will not cause the earth to swallow you when it starts shaking suddenly?

17. Or do you feel secure that He Who is in the heaven will not send on you a violent wind? Then you shall know how was My warning.

18. And verily those before them had also denied, then see how severe was My torment.

19. Have they not seen the birds above them spreading their wings and closing them? None upholds them except the Beneficent. He is the Seer of all things.

20. Or who is the one that will be an army for you to help you besides the Beneficent? In fact the disbelievers are suffering from delusion.

21. Or who is the one that will provide you sustenance if He withholds His sustenance? In fact, they persist in rebellion and aversion (from truth).

وَقَالُوا لَوْلَا نَسَمِعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ

السَّعِيرِ ①

فَاعْتَرَفُوا بِذَنبِهِمْ فَتُحَقَّقُ الْأَصْحَابِ السَّعِيرِ ②

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ

وَأَجْرٌ كَبِيرٌ ③

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ

بِذَاتِ الصُّدُورِ ④

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ⑤

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي

مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ ⑥

وَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخِفَّ بِكُمُ الْأَرْضُ

فَإِذَا هِيَ تَمُورُ ⑦

أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ

حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرٌ ⑧

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ كَكَيْفَ كَانَ

نَكِيرٌ ⑨

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفًى وَيَقْبِضْنَ مَا

يُؤَيِّدُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ⑩

أَمْ مَنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصَرُّكُمْ مِنْ دُونِ

الرَّحْمَنِ إِنَّ الْكَافِرِينَ لَآلِ فِي عُرُورٍ ⑪

أَمْ مَنْ هَذَا الَّذِي يَزُودُكُمْ إِنْ أَمْسَكَ رِزْقَهُ

بَلْ لَبِجُوا فِي غُثٍّ وَنُفُورٍ ⑫

22. Is he who walks groping on his face is better guided or he who walks upright on a straight path?

23. Say (O Muhammad): He it is Who created you and gave you ears and eyes and hearts; yet you rarely give Him thanks.

24. Say: He it is Who has multiplied (and scattered) you in the earth and before Him you shall all be gathered.

25. And they say: When will this promise be fulfilled if you are truthful?

26. Say: The knowledge of it is with Allah only, and I am but a plain warner.

27. Then, when they shall see it close at hand, the faces of the disbelievers will turn black and it will be said: This is what you were calling for.

28. Say (O Muhammad): Have you ever thought that even if Allah causes me and those with me to perish or bestows His mercy on us, who will save the disbelievers from a painful doom?

29. Say: He is the Beneficent. In Him we believe and in Him we put our trust. And you will know very soon as to who of us is in error manifest.

30. Say: Have you thought that if all of your water sinks down into the earth, who then would bring you the running springs of water?

أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ

يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٢﴾

قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَ

الرُّبُصَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ

تُحْشَرُونَ ﴿٢٤﴾

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٥﴾

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ

مُبِينٌ ﴿٢٦﴾

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا

وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ ﴿٢٧﴾

قُلْ أَرَأَيْتُمْ إِن أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ أَوْ

رَحِمْنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ

الِيمٍ ﴿٢٨﴾

قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا

فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٢٩﴾

قُلْ أَرَأَيْتُمْ إِن أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ

يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ ﴿٣٠﴾

SURAH-68**AL-QALAM**

Surah Al-Qalam, "The Pen" derives its name from word "Al-Qalam" in verse 1 by which the All-mighty Allah has taken oath. It is an early Makkan Surah and according to some authorities it may be third in the order of revelation.

The Surah opens with the declaration on oath that Muhammad (PBUH) is not a madman as his enemies, the disbelievers of Makkah, paint him. He possesses the most excellent moral conduct and behaviour and there is infinite reward for him. People will soon see as to who is mad. Then the Prophet is instructed not to obey the disbelievers nor to compromise with them. In verses 10-16 a description of a typical evil-minded man of disbelievers had been given whom Allah blessed with wealth and sons but he ridicules Allah's revelations. According to some, the verses refer to Walid bin Mughirah, a chief of Quraish. In verses 17-32 a parable of the owners of a garden is given who vowed to pluck its fruit without remembering Allah and set out towards the garden early in the morning. They did not listen to the advice of their best man who told them to be grateful to Allah. So when they reached the garden, they found it completely devastated. They then realized their wrongdoing but the time for regretting had already expired. The disbelievers are admonished to learn lesson from this. In the subsequent verses i.e. 35-41 it has been categorically declared that Allah will not treat the obedient and the disobedient alike. Those who are disobedient to Allah will be definitely punished. Allah has not given them word nor they have any scripture to prove that Allah will give them equal treatment with the righteous. In verses 42-52 the pagans have been warned of the evil consequences of their disbelief and have been admonished to take advantage of the reprieve given to them. Prophet Muhammad (PBUH) has also been enjoined not to lose his patience as did Prophet Jonah.

Lesson-336 : Do not obey the rejecters of truth

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Nun. By the pen and that which they write (with it).
2. You (O Muhammad) are not, by the grace of your Lord, a madman.
3. And verily, for you there will be an endless reward.
4. And verily, you have the most noble conduct.
5. Soon you will see and they will see.
6. Which of you is mad.
7. And verily your Lord knows well who is astray from His way, and He knows well who are guided.
8. Therefore do not obey the deniers.
9. They desire you to compromise, so they too would compromise.
10. Do not obey any mean oath-monger.
11. Mischief making slanderer.
12. Hinderer of the good, transgressor, sinner.
13. Wicked oppressor, and above all, illegitimate.
14. It is because he possesses wealth and sons.
15. When Our revelations are recited to him, he says: They are nothing but the tales of the men of old.
16. Soon We shall brand him on the nose.
17. Lo! We will try them (the people of Makkah) as We tried the owners of the garden when they vowed to pluck its fruit next morning.
18. And made no exception (such as Allah willing).
19. So a calamity from your Lord came upon it while they slept.

أَيُّهَا (٦٨) سُوْرَةُ الْقَلَمِ كَسِبَتْ رُكُوعًا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ١
 مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ٢
 وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ٣
 وَأَنْتَ لَعَلَى خُلُقٍ عَظِيمٍ ٤
 فَسَتُبْصِرُ وَيُبْصِرُونَ ٥
 بِأَيِّكُمْ الْمَقْتُولُ ٦
 إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ٧
 فَلَا تَطِعِ الْمُكَذِّبِينَ ٨
 وَذُوا الْوَتْدِ هُنَّ فَيُدْهِنُونَ ٩
 وَلَا تَطِعِ كُلَّ حَلَّافٍ مَّهِينٍ ١٠
 هَمَزٍ مَشَاءٍ بَنِينٍ ١١
 مَتَاعٍ لِلْخَيْرِ مُعْتَدٍ أَيْدِيمٍ ١٢
 عُثْلٍ بَعْدَ ذَلِكَ زَنِيمٍ ١٣
 أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ١٤
 إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ١٥
 سَنَسِفُهُ عَلَى الْخُرْطُومِ ١٦
 إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذَا أَقْسَمُوا
 لَيَصْرُنَّ مَتَاعًا مُصْبِحِينَ ١٧
 وَلَا يَسْتَنْبِئُونَ ١٨
 فُطَافَ عَلَيْهَا طَائِفٌ مِّنْ رَبِّكَ وَهُمْ نَائِمُونَ ١٩

20. And by the morning it was as if plucked.

21. And they called out to one another in the morning.

22. Saying: Go early to your tilth if you want to pluck the fruit.

23. So they departed whispering to one another.

24. Let no needy person enter upon you in it today.

25. And they went early in the morning with strong resolve as if they had full power on it.

26. But when they saw it (i.e. garden), they said: Surely, we have lost the way.

27. Nay, we have been deprived of (the fruit).

28. The best among them said: Did I not tell you; why do you not glorify Allah?

29. They said: Glory to our Lord! Verily, we were wrong-doers.

30. Then they turned to blaming one another.

31. They said: Woe to us! We were indeed rebellious.

32. It may be that our Lord will give us better than this in exchange. Verily, we turn to our Lord (begging Him).

33. Such was the punishment (in this life), and surely, the punishment of the Hereafter is even greater if they did but know.

34. Lo! For the pious, there are Gardens of Bliss with their Lord.

35. Shall We then treat the submissive (Muslims) like the criminals?

36. What is the matter with you? How (foolishly) do you judge?

37. Or do you have a Book from which you read.

38. That you shall have all that you choose?

39. Or you have a covenant on oath from Us, reaching to the Day of Judgment that you shall have all that you order.

فَأَصْبَحَتْ كَالصَّرِيمِ ٢٠

فَتَنَادَوْا مُصْبِحِينَ ٢١

أَنْ اْعُدُّوا عَلَيَّ حَرْثَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ٢٢

فَانْطَلَقُوا وَهُمْ يَتَخَفَتُونَ ٢٣

أَنْ لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ٢٤

وَعَدُّوا عَلَيَّ حَرْدٍ قَدِيرِينَ ٢٥

فَلَمَّارَ أَمْهَاتٍ قَالُوا إِنَّا لَضَالُونَ ٢٦

بَلْ نَحْنُ مَحْرُومُونَ ٢٧

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ ٢٨

قَالُوا سُبْحَنَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ٢٩

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَوْمُونَ ٣٠

قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ٣١

عَسَى رَبَّنَا أَنْ يُبدِلَ لَنَا خَيْرًا مِنْهَا إِنَّا إِلَى رَبِّنَا

رَاغِبُونَ ٣٢

فَكَذَلِكَ الْعَذَابُ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ

كَانُوا يَعْلَمُونَ ٣٣

إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتِ النَّعِيمِ ٣٤

أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ٣٥

مَا لَكُمْ أَنْ تَقُولُوا نَحْنُ قَادِرُونَ ٣٦

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ٣٧

إِنْ لَكُمْ فِئَةٌ لَمْ يَخَيْرْوهُمْ ٣٨

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَالِغَةٌ إِلَى يَوْمِ الْقِيَامَةِ ٣٩

إِنْ لَكُمْ لَمَّا تَحْكُمُونَ ٤٠

40. Ask them (O Muhammad), which of them will stand surety for that?

41. Or do they have associate-gods? Then let them bring their associates if they are truthful.

42. (Remember) the Day when the affliction befalls and they are called to prostrate, but they shall not be able to do so.

43. Their eyes will be downcast, ignominy will be covering them. For they had been called to prostrate (in the life of the world) when they were safe and sound (but they did not).

44. So leave Me (O Prophet) to deal with those who belie this revelation (i.e. the Quran). We shall lead them to destruction gradually from whence they know not.

45. And I am granting them respite. Verily, My scheme is firm.

46. Or do you (O Muhammad) ask a fee from them so that they are burdened with penalties?

47. Or do they have the (knowledge of) unseen that they can write thereof?

48. So wait patiently for your Lord's decree and be not like the companion of the Fish (Prophet Jonah) when he cried out overwhelmed with grief.

49. Had not the favour from his Lord reached him, he would have been cast off on the barren ground, condemned.

50. But his Lord chose him and made him of the righteous.

51. And those who disbelieve, verily the disbelievers would almost disconcert you down with their eyes when they hear the Reminder (the Quran), and they say: Lo! He is indeed mad!

52. But it is nothing else than a Reminder to all the worlds.

سَلِّمْهُمْ أَنَّهُمْ بِذَلِكَ زَعِيمٌ ۝
 مَعَ أَمْ لَهُمْ شُرَكَاءُ قَلِيلًا تُؤْثِرُوا بِهِمْ إِنْ كَانُوا صَادِقِينَ ۝
 يَوْمَ يَكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ
 فَلَا يَسْتَطِيعُونَ ۝
 خَاشِعَةً أَبْصَارُهُمْ تَرْهُفُهُمْ ذَلَّةٌ وَقَدْ كَانُوا
 يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَلِيمُونَ ۝
 فَذَرْنِي وَمَنْ يُكَذِّبُ بِهِذَا الْحَدِيثِ تَنْسَوْنَهُمْ
 مِنْ حَيْثُ لَا يَعْلَمُونَ ۝
 وَأَمْلَى لَهُمْ أَنْ كَيْدِي مَتِينٌ ۝
 أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ۝
 أَمْ عِنْدَ هُمْ الْغَيْبُ فَهُمْ يَكْتُبُونَ ۝
 فَأَصْبَحَ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ
 إِذْ نَادَى وَهُوَ مَكْظُومٌ ۝
 لَوْلَا أَنْ تَدْرَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ
 وَهُوَ مَذْمُومٌ ۝
 فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ۝
 وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ
 لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ۝
 وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝

SURAH-69**AL-HAQQAH**

This Makkan Surah takes its title from word Al-Haqqah, "The Sure Truth" recurring in first three verses. It is one of the early Makkan revelations as according to a tradition Umar bin Al-Khattab heard it before his conversion to Islam one day when the Prophet was reciting it in the prayer in Ka'bah, and he appreciated its excellence in his heart.

The Surah opens with assertion on "Sure Truth" or the "Inevitable Reality" i.e. the Day of Resurrection or Judgment which is sure to come. Verses 4-12 tell the fate of earlier nations which denied the Hereafter and disbelieved their messengers and thus incurred Allah's wrath and punishment. Verses 13-18 give a description of the Day of Resurrection, while verses 19-37 highlight the reward of those righteous persons who would be given their record of deeds in their right hands and the punishment of those wicked persons who would be given their record of deeds in their left hands. In verses 38-52, the pagans of Makkah are addressed. They are told that the Qur'an is not a word of a poet or a soothsayer. It is a revelation of the Lord of the universe and it is the speech of an illustrious messenger. Muhammad (PBUH) is messenger of Allah. He has no authority to invent it or to make any omission or commission in it. If he had forged anything in the Qur'an and had ascribed it to Allah, Allah would have severely punished him and would have cut off his life-artery. The Qur'an is an absolute Truth. It is an admonition for the believers and an anguish for the disbelievers.

Lesson-337 : The Doomsday

In the name of Allah, the Most Beneficent, the Most Merciful.

1. The sure Truth.
2. What is the sure Truth?
3. And what will make you understand what the sure Truth is?
4. The sudden calamity (the Day of Judgment) which the (tribes of) Thamud and Aad belied.
5. As for Thamud, they were destroyed by the thunderbolt.
6. And as for 'Aad, they were destroyed by a furious wind storm.
7. Which Allah imposed on them for seven long nights and eight long days continuously. (Had you been there) you would have seen people lying overthrown as if they were hollow trunks of palm-trees.
8. Can you see now (O Muhammad) any remnant of them?
9. And Pharaoh, and those before him and the overthrown towns (of the People of Lot) committed similar sin.
10. And they disobeyed the messenger of their Lord and He (Lord) seized them with a tight grip.
11. Verily (Remember the flood of Noah) when the waters rose, We carried you (O mankind) in the ship.
12. That We may make this event a memorial for you, and that remembering ears may retain its memory.
13. And (the Doomsday will come) when the Trumpet is blown with one blowing.
14. And the earth and the mountains shall be lifted up and crushed with one crash.
15. Then, on that Day, the Great Event will happen.
16. And the heaven will split asunder as on that Day it will be frail.

أَيُّهَا (٦٩) سُورَةُ الْحَاقَّةِ مَكِّيَّةٌ مَكِّيَّةٌ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَاقَّةُ ١
 مَا الْحَاقَّةُ ٢
 وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ٣
 كَذَّبَتْ ثَمُودُ بِطَغْوَاهُمْ إِذِ انبَعَثَ أَشْقَى ٤
 فَأَتَاهُمُ الْكُوفُورُ فَبَاسَ الْكُوفُورِ ٥
 وَأَمَّا عَادُ فَاهْتَكَمُوا بِرِجِّمْهُمْ صَرْصَرًا ٦
 سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَنِيَةً أَيَّامٍ ضُوْماً ٧
 فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَارٌ
 نَحْلٌ خَاوِيَةٌ ٨
 قَهْلَ تَرَى لَهُمْ مِنْ بَاقِيَةٍ ٩
 وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَةُ ١٠
 بِالْخَاطِئَةِ ١١
 فَجَعَلُوا رَسُولَهُمْ فَآخِذًا ١٢
 فَأَخَذَهُمُ أَخَذَةً رَابِيَةً ١٣
 إِنَّا لَنَاطِقُوا الْمَاءِ حَمَلُنُكُمْ فِي الْبَارِيَةِ ١٤
 لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أَذْنٌ ١٥
 وَإِذْ أَنْفَخْنَا فِي الصُّورِ نَفْخَةً وَاحِدَةً ١٦
 وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ١٧
 فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ١٨
 وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ١٩

17. The angels will be on its sides while eight of them shall be upholding the Throne of your Lord above them.

18. That Day you will be brought (before your Lord) and none of your secrets will remain hidden.
19. Then, as for him who is given his record (or deeds) in his right hand, he will say: Take it. Read my book.

20. Surely, I did believe that I will meet my account (book).

21. So he will be in a blissful state.

22. In a high Garden.

23. Whose cluster of fruit will be hanging within easy reach.

24. Eat and drink at ease as a reward for that you sent on before you in past days.

25. But as for him who is given his record in his left hand, he will say: Oh, would that I had not been given my record book.

26. And that I had not known what was my account.

27. Would that my death had ended all.

28. My wealth has not availed me.

29. My power and authority has gone from me.

30. (It will be ordered): Seize him and chain him by the neck.

31. Then cast him into Blazing Fire.

32. Then fasten him with a chain whose length is seventy cubits.

33. Lo! He used not to believe in Allah, the Great.

34. And urged not the feeding of the destitute.

35. So he has no true friend here today.

36. Nor any food except the filth from the washing of the wounds.

وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ
فَوْقَهُمْ يَوْمَئِذٍ ثَمَدًا ۝٧

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ۝٨
فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ
أَقْرَبُ وَكَثِيرٌ ۝٩

إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حِسَابِيهِ ۝١٠

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۝١١

فِي جَنَّةٍ عَالِيَةٍ ۝١٢

تُطَوَّرُهَا دَائِبَةٌ ۝١٣

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ
الْخَالِيَةِ ۝١٤

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يُلَيِّنُنِي
لَمْ أُوْتِ كِتَابِيهِ ۝١٥

وَلَمْ أَدْرِ مَا حِسَابِيهِ ۝١٦

يَلَيِّنُهَا كَانَتِ الْقَاضِيَةَ ۝١٧

مَا أَغْنَىٰ عَنِّي مَالِيهِ ۝١٨

هَلَكَ عَنِّي سُلْطَانِيهِ ۝١٩

خُذُوهُ فَغُلُّوهُ ۝٢٠

ثُمَّ الْجَحِيمَ صَلُّوهُ ۝٢١

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ۝٢٢

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ۝٢٣

وَلَا يَحْضُرُ عَلَى طَعَامِ الْمُسْكِينِ ۝٢٤

فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ ۝٢٥

وَلَا طَعَامٌ إِلَّا مِنْ غَسَلِينَ ۝٢٦

37. Which none but the sinners eat.

لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٧﴾

38. So I swear by all that you see.

فَلَا أَقْسَمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾

39. And by all that you see not.

وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾

40. That this is verily the word of an honourable messenger.

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾

41. It is not the word of a poet: little is it that you believe.

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾

42. Nor is it the word of a soothsayer: little is it that you remember.

وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾

43. It is a revelation from the Lord of the worlds.

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٣﴾

44. And if he (Muhammad) had invented false sayings concerning Us.

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٤٤﴾

45. We would certainly have seized him by right hand.

لَأَخْذُنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾

46. And then cut off his life-artery.

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾

47. And none of you could have prevented us from (punishing) him.

فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾

48. And surely, this (Quran) is a reminder to the God fearing.

وَإِنَّهُ لَتَذْكُرَةٌ لِلْمُتَّقِينَ ﴿٤٨﴾

49. And verily, We know that some among you deny it.

وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٤٩﴾

50. And indeed it will be an anguish for disbelievers.

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾

51. And verily, it is an absolute truth.

وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾

52. So glorify the name of your Lord, the Most Great.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

SURAH-70**AL-Ma'ARIJ**

This Makkan Surah is named after the word "Al-Maarij" meaning "the Ways of Ascent" which occurs in its verse 3. It belongs to the middle group of the Makkan revelations.

The main subjects of this Surah are:

- The torment of Allah which the disbelievers demand will surely come on the Day of Doom which will be equal to fifty thousand years. None can repel this doom or torment and it is very near, not far off as the disbelievers take it.
- On that Day, a guilty man will wish to ransom himself from the punishment at the price of his children, his spouse, his brother, his kin and all that are in the earth.
- Man is created impatient. When evil befalls him, he becomes despondent, but when good fortune falls to his lot, he becomes stingy.
- The inmates of Paradise are those who regularly offer prayers, spend their wealth for the poor, accept the Truth of the Day of Judgement, are afraid of the punishment of Allah, guard their chastity, keep their trusts and covenants, and are firm in their testimonies.

Lesson-338 : Virtues of the good doers

In the name of Allah, the Most Beneficent, the Most Merciful.

1. A questioner asked about the doom which is about to fall.
2. It will fall upon the disbelievers, which none can avert.
3. From Allah, the Owner of the ways of Ascent (will it come).
4. The angels and the Spirit (Gabriel) ascend to Him in a Day (or Period) the measure whereof is fifty thousand years.
5. So have patience (O Muhamamd), a graceful patience.
6. Surely, they see it (the Doomsday) afar off.
7. While We see it very near.
8. On the Day (the Doom falls) the sky would become as molten copper.
9. And the mountains become as flakes of wool.
10. And no close friend will ask of his close friend.
11. Though they will be seeing each other. The guilty person would wish to ransom himself from the punishment of that Day by giving his children.
12. And his spouse and his brother.
13. And his kinsfolk who sheltered him.
14. And all that are in the earth, if it could save him.
15. But by no means it will happen. Verily, it will be the Fire of Hell.
16. It will eat up the head-skin.
17. It will call to itself every person who drew away and turned his back.
18. And hoarded wealth and withheld it.
19. Verily, man has been created very impatient.

أَيُّهَا (٧٠) سُورَةُ الْمَعَارِجِ فَكَبِّرْ رُتَوَاهُ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ①
 لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ②
 مِنَ اللَّهِ فِي الْمَعَارِجِ ③
 تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ
 مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ④
 فَاصْبِرْ صَبْرًا جَبِيلًا ⑤
 إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ⑥
 وَنَرَاهُ قَرِيبًا ⑦
 يَوْمَ تَكُونُ السَّمَاءُ كَالْهَمَلِ ⑧
 وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ⑨
 وَلَا يَسْأَلُ حَمِيًّا حَمِيمًا ⑩
 يُبْصَرُونَ ثُمَّ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ
 يَوْمِئِذٍ بَسِينَةً ⑪
 وَصَاحِبَتَهُ وَأَخِيهِ ⑫
 وَفَصِيلَتَهُ الَّتِي تُؤْوِيهِ ⑬
 وَمَنْ فِي الْأَرْضِ جَمِيعًا لَا تُرِيحُهُ ⑭
 كَلَّا إِنَّهَا لَأُظْيِ ⑮
 نَرَاةً لِلشَّوْىِ ⑯
 تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى ⑰
 وَجَمَعَ فَأَوْعَى ⑱
 إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ⑲

20. When evil befalls him, he becomes despondent.

21. And when good fortune falls to his lot, he becomes stingy.

22. Except those who are devoted to prayers.

23. Who remain constant in their prayers.

24. And in whose wealth there is due right.

25. For the beggar and the deprived.

26. And those who accept the truth of the Day of Judgment.

27. And those who are afraid of the torment of their Lord.

28. Verily, the torment of their Lord is such that none is secure from it.

29. And those who guard their private parts (i.e. chastity).

30. Except from their wives and the women whom their right hands possess, for in their case they are not blameworthy.

31. But whoso seeks beyond that, then such are transgressors.

32. And those who keep their trusts and their covenants.

33. And those who stand firm in their testimonies.

34. And those who strictly guard their prayers.

35. It is they who shall live with honour in Paradise.

36. So what is the matter with the disbelievers that they are rushing towards you (O Muhammad)?

37. On the right and on the left (of you) in groups.

38. Does everyone of them hopes to enter the Garden of Delight?

39. No, never! Verily, We created them out of that which they know.

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۝

إِلَّا الْمُصَلِّينَ ۝

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ۝

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۝

لِلسَّائِلِ وَالْمَحْرُومِ ۝

وَالَّذِينَ يُصَدِّقُونَ بَيِّنَاتِ اللَّهِ ۝

وَالَّذِينَ هُمْ عَنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ۝

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَا مُنِ ۝

وَالَّذِينَ هُمْ لِأُفْوَجِهِمْ حَافِظُونَ ۝

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ

غَيْرُ مُلْتَمِسِينَ ۝

فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ

الْعَادُونَ ۝

وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رِعُونَ ۝

وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ۝

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ۝

أُولَٰئِكَ فِي جَدَّتِ مُكْرَمُونَ ۝

فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ ۝

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ۝

أَيُطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ

نَعِيمٍ ۝

كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ۝

40. But nay! By the Lord of the Easts and Wests that We have power.

فَلَا أَقْسَمُ بِرَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا
لَقَدِيرُونَ ﴿٤٠﴾

41. To replace them by others better than them. And We are not to be outrun.

عَلَىٰ أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ
بِمُسْتَوْقِينَ ﴿٤١﴾

42. So leave them to remain engaged in vain talk and sport till they meet their Day which they are promised.

فَدَارُهُمْ يَخْوُضُونَ وَيُلْعَبُونَ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ
الَّذِي يُوعَدُونَ ﴿٤٢﴾

43. The Day when they shall come forth from the grave in haste as if they were racing towards a goal.

يَوْمَ يُخْرِجُونَ مِنَ الْأَجْدَاثِ يِرَاعًا كَانَتْهُمْ
إِلَىٰ نُصْبٍ يُؤْفَضُونَ ﴿٤٣﴾

44. With their eyes downcast and ignominy covering them. Such is the Day which they are promised.

خَاشِعَةً أَبْصَارُهُمْ تَرْهُهُمْ ذُلُّهُ ذَٰلِكَ
يَوْمَ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾

SURAH-71**NOAH**

This is an early Makkan Surah which takes its name from the name of Prophet Noah which occurs in its very first verse.

This Surah is entirely devoted to one subject and that is the story of Prophet Noah. It deals with preachings of Prophet Noah to his erring people and his struggle against their evils. Allah sent him to warn his people and invite them to the worship of One God, but they refused to listen to him. He impressed upon his people the benefits and rewards which they will get in case they believed in Allah and warned them of the painful doom in case they disbelieved and disobeyed. He also counted for them the favours which Allah had already bestowed on them. But all his preachings, admonitions and warnings failed. His wicked people continued worshipping their idols like Wadd, Suw'a, Yaghuth, Ya'uq and Nasr. So when the Prophet Noah lost hope of converting them to the religion (Al-Islam) he preached, he prayed to God to destroy the transgressors so that evil may not prosper on earth. God granted his prayer and drowned his wicked people. The purpose of relating this story during the early years of Muhammad's mission is to warn the disbelievers of makkah of the evil consequences of the rejection of the messenger sent to them.

Lesson-339 : Story of Noah

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Verily, We sent Noah to his people saying: Warn your people before a painful doom comes to them.

2. He said: O my people! I am certainly a plain warner to you.

3. That you should worship Allah, fear Him, and obey me.

4. Allah will forgive you your sins and respite you to an appointed term. Verily, the term of Allah when it comes, cannot be deferred, if you did but know.

5. He said: My Lord! I have called my people night and day.

6. But all my calling has only added to their aversion.

7. And each time I called to them that You may forgive them, they thrust their fingers in their ears and covered themselves up with their garments and persisted (in their disbelief) and became arrogant.

8. Then I have called them openly.

9. Then I have proclaimed to them in public, and I have appealed to them in private.

10. And then I have said: Seek forgiveness from your Lord. Verily, He is ever Forgiving.

11. He will send down to you abundant rain from sky.

12. And He will help you with wealth and sons and He will give you gardens and will give you rivers.

13. What is the matter with you that you have no regard for dignity of Allah.

14. When He has created you in different stages.

15. Do you not see how Allah has created the seven heaven, one above another.

أَيُّهَا (٧١) سُورَةُ نُوحٍ بِكَسْبِهِ رُكُوعَاتُهَا
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ
قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ①
قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ②
أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا ③
يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ
أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ④
قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ⑤
فَكَمَزِدَّهُمْ غَافًا ⑥
وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ
فِي آذَانِهِمْ وَاسْتَعْصَمُوا بِهَيْبَتِهِمْ ⑦
أَسْتَكَبرُ وَاسْتَكْبَرُوا ⑧
ثُمَّ إِنِّي دَعَوْتُهُمْ جَهْرًا ⑨
ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ⑩
فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ⑪
يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ⑫
وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ
جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ⑬
مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ⑭
وَقَدْ خَلَقَكُمْ أَطْوَارًا ⑮
أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ⑯

16. And has placed therein moon as a light and the sun as a lamp.

17. And Allah has caused you to grow as a growth from the earth.

18. Afterwards He will return you into it and bring you forth again from it.

19. And Allah has made the earth for you a wide expanse.

20. That you may tread its broad roads.

21. Noah said: My Lord! They have disobeyed me and followed him whose wealth and children have added to him nothing but ruin.

22. And they have devised mighty plot.

23. And they have said (to each other): Do not forsake your gods, and do not forsake Wadd, nor Suwa, nor Yaghuth and Yauq and Nasr.

24. And they have indeed led many astray, and You do not increase the wrongdoers in anything except in error.

25. Because of their sins they were drowned, then they were made to enter Fire, and they found none besides Allah to help them.

26. And Noah said: My Lord! Leave not even one of the disbelievers on earth.

27. For if you spare them, they will mislead your slaves and will beget none but wicked disbelievers.

28. My Lord! Forgive me and my parents and him who enters my house as a believer and believing men and believing women. And increase not the wrong-doers in anything except in destruction.

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ

سِرَاجًا ﴿٧٦﴾

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿٧٧﴾

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿٧٨﴾

وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا ﴿٧٩﴾

يَسْتَلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٨٠﴾

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ

يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا ﴿٨١﴾

وَمَكَرُوا مَكْرًا كَبِيرًا ﴿٨٢﴾

وَقَالُوا لَا تَنْدُرُنَ إِلَهِتَكُمْ وَلَا تَنْدُرُنَ وَدًّا وَلَا

سُوءَاءَ وَلَا يَعْثُونَ وَيَعُوقُونَ وَنَسْرًا ﴿٨٣﴾

وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٨٤﴾

وَمِنْ أَحْطَبِ بَنِي إِسْرَءِيلَ إِعْرَافًا دَخَلُوا نَارًا فَلَمْ يَجِدُوا

لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٨٥﴾

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ

دَيَّارًا ﴿٨٦﴾

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا

إِلَّا فَاجِرًا كَفَّارًا ﴿٨٧﴾

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ

مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ

الظَّالِمِينَ إِلَّا تَبَارًا ﴿٨٨﴾

SURAH-72**AL-JINN**

This Surah takes its name from word Jinn which occurs in its very first verse. It is, no doubt, a Makkan Surah, though its exact date of revelation is not known.

According to some commentators, the event of the Jinn's hearing of the Qur'an which is the subject matter of verses 1-15 of this Surah is the same which occurred during Prophet's return journey from Ta'if to Makkah in the 10th year of his mission and which has been referred to in verses 29-32 of Surah Al-Ahqaf. But according to some other commentators like syed Abul Ala Maududi, both these events are different. The event which has been cited in this Surah has been related in Bukhari and Muslim on the authority of Ibn Abbas thus. Once the Prophet was going to visit the fair of 'Ukaz with some of his companions. On the way he led the Fajr Prayer at Nakhlah. At that time a company of the Jinn happened to pass that way. When they heard the Qur'an being recited, they stopped and listened to it.

Verses 1-15 of this Surah deal with the Jinn and state what was the impact of the Qur'an on them when they heard it. They immediately understood that the Qur'an shows the right way and they believed in it. They also declared that they will not associate partners to Allah in future. These verses also tell us that among the jinn there are some believers and some disbelievers and that some men invoke the protection of the Jinn. And that there are some Jinn who are obedient and some are disobedient to Allah. In the remaining verses of the Surah, the disbelievers of Makkah have been warned and admonished. Prophet has been instructed to invite them to Tauhid and tell them that his mission is only to convey the message of Allah. Only Allah has knowledge of the unseen and He reveals from it what he wants to His chosen ones among the messengers.

It would be most appropriate and fair if we discuss the reality of the Jinn as there is a lot of controversy about their existence. Some modern scholars have expressed the view that the Jinn are not a real thing, they have no existence, they are merely a figment of superstition. Their view is not based on the claim that they have searched in the universe and have discovered that the jinn do not exist. Their view is simply based, without any evidence or proof, on the assumption that nothing exists in the universe except what they can see. Since they cannot see the jinn, therefore the jinn do not exist. There are some other writers who say that Jinn have no separate and independent existence, but the term sometimes refers to man's animal forces and sometimes it implies the savage and wild tribes. However, the majority of the scholars of Qur'an believe that the Jinn are a real thing having independent existence like

other so many creations of God. Let us see what the term Jinn means and what the Qur'an says about them.

The root-verb of this term is "janna" which means he "concealed" or "covered with darkness". According to classical philologists, al-jinn signifies that which is concealed from man's senses i.e. things, beings or forces which cannot normally be perceived by man, but have, nevertheless, an objective reality of their own. In other words, the Jinn although living organisms are invisible beings with whom our physical senses cannot establish contact except under very exceptional circumstances.

The Qur'an refers to the Jinn as a separate and independent Creation of God like men, angels, and animals. They are living beings and are invisible to man. They cannot be regarded as belonging to human species. The Qur'an frequently addresses the Jinn and the mankind as separate entities. (please refer to 6:112, 6:128, 11:119, 46:18, 55:15, 55:39, 55:74, 72:1-5). The Qur'an tells us that the Jinn were created before mankind (15:27), and this fact is also affirmed by the story of Iblis (the Satan) and Adam (the father of mankind) which has been repeated in the Qur'an several times. Iblis, who belonged to the specie of Jinn (Al-Qur'an 18:50), was already there when God created Adam and asked the angels to fall in prostration before Adam. All prostrated except Iblis who refused in his arrogance and thus became a disbeliever (Al-Qur'an 2:34). The Qur'an further tells us that God created the Jinn out of fire while man was created out of clay (15:26-27, 55:14-15). Thus Iblis, being a jinn, considered himself superior to man, and when God asked him why he has not prostrated before Adam at His Command, he retorted: I am better than him (Adam). You created me from fire while You created him from clay (15:12, 38:76).

God has made man (Adam and his off spring) Caliph (viceroys) on the earth (Qur'an 2:30, 6:165) and man is superior to the Jinn and many of God's other creations (Qur'an 17:70). This superiority of the man over jinn is also proved by the fact that God commanded the angels including Iblis (who was a Jinn) to prostrate before Adam (Al-Qur'an 2:34, 7:11, 15:29-33). When Iblis refused, he was declared outcast and disbeliever and was expelled from heaven (Al-Qur'an 2:34, 15:34-35). However, the human beings donot see the Jinn while the Jinn see them (Al-Qur'an 7:27).

The Jinn have been blessed by God with certain extra-ordinary powers and abilities (Al-Qur'an 27:39, 34:12-13). They can even ascend the heaven, but if they exceed a certain fixed limit, they are driven away by meteorites (Al-Qur'an 15:16-18, 37:6-10, 72:8-9). The Qur'an has, however, rejected the notions of the pagan Arabs and other ignorant people that the Jinn are associates of God and are related to God, and thus eligible to be worshipped by the human beings (6:100, 34:40-41, 37:158, 72:6). The polytheist Arabs not only worshipped the Jinn but also believed that the

Jinn had knowledge of the unseen. The Qur'an has strongly refuted this claim of the polytheists (34:14).

The jinn like men, are blessed with faculty of thinking, freedom of action, to distinguish between good and evil, and to choose between belief and disbelief. This fact is confirmed by the story of Iblis (Satan) which has been repeated at several places in the Qur'an and also by the two incidents reported by the Qur'an (46:29-32, 72:1-2), when the Jinn listened to the Qur'an and appreciated its guidance. Among the Jinn, there are some believers and good-doers and some evil-doers (Al-Qur'an 72:11-15). Surah (Chapter) 55 of the Qur'an tells us that both the men and the Jinn will be held responsible and accountable for their actions and on the Day of Judgement they will be punished for their sins (verse 39-41). Allah also sent messengers to the Jinn for their guidance as He sent messengers to mankind for their guidance (Al-Qur'an 6:130).

As clearly stated by the Qur'an at several places, Iblis disobeyed God and refused to prostrate before Adam. Instead of repenting and asking forgiveness, he tried to justify his action by establishing his superiority over man. When he was declared an outcast and was banished, he asked for reprieve and expressed his resolve to beguile Adam and his children. God gave him respite till Doomsday and told Adam that Iblis is his enemy No 1 and so he should be careful about him. From that day, Iblis and his evil companions beguile the men by every possible means like evil suggestions, worldly temptations, making evil seem good to them, etc. But they have no authority to force the mankind to adopt evil path (please refer to 2:36, 2:168-169, 4:118-121, 6:142, 7:11-27, 15:31-43, 17:61-65, 20:116-123, 38:72-86).

Lesson-340 : The Jinn listen to the Qur'an

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Say (O Muhammad): It is revealed to me that a group of Jinn gave ear (to the Quran) and then they said (to their people): We have listened to a marvelous Quran.
2. It guides to the Right path and so we have believed in it. And we shall never ascribe any partner to our Lord.
3. And that our Lord's majesty be exalted, He has neither taken a wife nor a son.
4. And that the foolish among us used to utter atrocious lies against Allah.
5. And verily, we thought that no man or jinn could utter a lie against Allah.
6. And indeed there were some individuals among mankind who used to invoke protection of some individuals of the jinn, so they caused them to become more rebellious (against Allah).
7. And they thought as you think that Allah will not raise anyone (as messenger to men or jinn).
8. And that we sought to reach the heaven but found it filled with strong guards and shooting stars.
9. And that we used to sit in places therein to listen. But he who tries to listen now finds a shooting star lying in ambush for him.
10. And we do not know whether an evil is intended for those on earth or whether their Lord intends guidance for them.
11. And among us there are some who are righteous while some of us are to the contrary. We are sects (or groups) having different ways.
12. And we think that we cannot escape from Allah in the earth nor we can escape by flight.
13. And when we listened to the guidance (the Quran), we believed in it. And whosoever believes in his Lord shall have neither the fear of loss nor of injustice.

لَا إِلَهَ إِلَّا هُوَ (٧٢) سُورَةُ الْجِنِّ مَكِّيَّةٌ رُكُوعَاتُهَا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ أَدْعِي إِلَىٰ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا
 إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا
 يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا
 وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا
 وَأَنَّهُ كَانَ يَفُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا
 وَأَنَّا ظَنَنَّا أَن لَّن نَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا
 وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ
 الْجِنِّ فَزَادُوهُمْ رَهَقًا
 وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا
 وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَا فِيهَا مَلَكَاتٍ حَرُوسًا
 وَشُهِبًا
 وَأَنَّا لَمَّا نَفَعْنَا مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْمَعُ
 الْآنَ يَجِدْ لَهُ شَهَابًا رَّصَدًا
 وَأَنَّا لَا نَدْرِي أَشْرَأُ رَيْدٍ مِّنَ فِي الْأَرْضِ أَمْ أَرَادَ
 بِهِمْ رَبُّهُمْ رَشَدًا
 وَأَنَّا مِنَّا الصَّالِحُونَ وَمِمَّا دُونَ ذَلِكَ كُنَّا طَائِفًا قِلًّا
 وَأَنَّا ظَنَنَّا أَن لَّن نَعْرِجَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْزِزَهُمْ
 وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ
 فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا

14. And of us some are those who have surrendered (to Allah) and of us some are deviators from the truth. And whosoever has surrendered, such have sought the right way.

15. And as for those who are unjust, they will become fuel for Hell.

16. If they (the disbelievers) had followed the right path, We would certainly have given them abundant water to drink.

17. That We may test them thereby. And whoso turns away from the remembrance of his Lord, He will thrust him into ever-growing torment.

18. And the Mosques are for Allah (alone), so do not invoke anyone along with Allah.

19. And when Allah's slave (Muhammad) stood up in prayer to Him, they (the disbelievers) crowded on him (ready to attack).

20. Say (O Muhammad, to them): I invoke only my Lord and I ascribe to Him no partner.

21. Say: I have no power for you to cause you harm or to bring you to the right way.

22. Say: Surely, no one can protect me from Allah nor can I find any refuge besides Him (if I disobey Him).

23. My duty is only to convey what I receive from Allah and His messages. And whosoever disobeys Allah and His messenger, verily, for him is Fire of Hell to live therein for ever.

24. Till, when they see that which they are promised, then they will know who is weaker in (respect of) allies and shorter in numbers.

25. Say (O Muhammad): I do not know whether that (punishment) which you are promised is near or whether my Lord has set a distant term for it.

26. (He is) the Knower of unseen, and He reveals to none His unseen (or secrets).

27. Except to a messenger whom He has chosen and then He appoints guards to go before him and behind him.

28. That He may know that they (the messengers) have indeed delivered the messages of their Lord. And He surrounds all that which is with them and He keeps count of all things.

وَأَنَا مِنَ الْمُسْلِمِينَ وَمِنَ الْقَاسِطِينَ فَمَنْ أَسْلَمَ
فَأُولَئِكَ تَحَوُّوا رَشَدًا ①

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ②
وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا ③

لِنَقْنَعَهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ
عَذَابًا صَعَدًا ④

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ⑤
وَإِنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ⑥

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ⑦
قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ⑧
قُلْ إِنِّي لَنْ يَجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ
مِنْ دُونِهِ مُلْتَحَدًا ⑨

إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَةً وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ
وَأَن لَّهُ نَارُ جَهَنَّمَ خُلِيٍّ فِيهَا أَبَدًا ⑩
حَتَّىٰ إِذَا رَأَوْا بُعَدُونَ فَيَعْلَمُونَ مَنْ أَضَعُفُ
تَأْوِيلًا وَأَقَلُّ عَدَدًا ⑪

قُلْ إِنْ أَدْرَىٰ أَقْرَبُ مَا تَعْدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَلًا
عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ⑫
إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ
يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ⑬

لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا
فِي لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ⑭

SURAH-73

AL-MUZZAMMIL

This Makki Surah takes its title from word “al-Muzzammil”, in the very first verse, a word which describes the Prophet as one who had enwrapped himself in his cloak. It is one of the earliest Surahs of al-Qur’an having been revealed at Makkah except the last verse which is reported to have been revealed at Madinah as it mentions fighting and Zakat regarding which injunctions were received at Madinah.

According to authentic Hadith literature, after receiving the first revelation at Hira, the Prophet hurried to his house and told his wife Khadijah to wrap him up in his cloak. Afterwards for some time it became his routine to get himself enwrapped whenever he received a revelation. Therefore, in this Surah as well as in the subsequent one he has been addressed as one who had covered himself in garments.

This Surah provides a sort of training course to prepare the Prophet to shoulder the most difficult responsibilities of the highest office of a messenger of Allah. He has been exhorted to rise during the night, stand up in prayer for half the night or for little more or less of it, and chant the Qur’an in a measured tone. He has also been enjoined to remember Allah and devote himself exclusively to Him. He is asked to bear with patience what they (the Makkan pagans) say and part from them gracefully. Allah will Himself deal with these people as He dealt with Pharaoh who rejected His messenger Moses.

In the last verse Allah has somewhat lightened the burden of the Prophet and his companions who made up a routine of standing up in worship for two third or sometimes for one-half or one-third of night. As it was not possible for them to continue this routine particularly when sick persons, travelers, and fighters for the cause of Allah were among them, so Allah allowed them to stand up in worship and recite the Quran as much as they could easily do.

Lesson-341 :**Instructions to Muhammad**

In the name of Allah, the Most Beneficent, the Most Merciful.

1. O you (Muhammad) enwrapped one!
2. Stand up (in prayer and worship) all night except a little.
3. Half of it (night) or a little less than that.
4. Or add a little thereto, and chant the Quran in measured tone.
5. Soon We are going to place on you heavy word.
6. No doubt, the rising at night is most effective for controlling the self and most suitable for understanding the Word of Allah. (the Quran).
7. Verily, during day you have prolonged occupation (with worldly affairs) to deal with.
8. So remember the name of your Lord and devote yourself to Him with a complete devotion (during night).
9. Lord of the East and the West; there is no God save Him. So take Him alone as your Defender.
10. And bear with patience what they say and part from them with a good parting.
11. And leave Me to deal with the rejecters who are owners of good things (of life), but give them respite for a while.
12. Verily, with Us are fetters and a raging Fire (for them).
13. And food which chokes, and a painful torment.
14. On the Day when the earth and the mountains will rock, and the mountains become heaps of shifting sand.
15. Verily, We have sent to you a messenger (Muhammad) to be a witness against you, as We sent a messenger (Moses) to Pharaoh.
16. But Pharaoh disobeyed the messenger, so We seized him with a firm grip.

أَيُّهَا الْمُرْسَلُ ۝
 سُبْحَانَ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
 قُمِ اللَّيْلَ إِلَّا قَلِيلًا ۝
 نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ۝
 أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۝
 إِنَّا سُلِّقُكَ عَلَيْكَ قَوْلًا ثَقِيلًا ۝
 إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ۝
 إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ۝
 وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَشَّلِ الْيَوْمَ تَبَشُّلًا ۝
 رَبُّ الشَّرْقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ
 وَكِيلًا ۝
 وَاصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ۝
 وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهْلُهمْ
 قَلِيلًا ۝
 إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ۝
 وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ۝
 يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ
 كَثِيبًا مَهِيلًا ۝
 إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا
 أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ۝
 فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ۝

17. Then how, if you disbelieve, will you save yourselves on the Day which will make the children grey-headed.

18. The heaven will split asunder on it, and His promise will be fulfilled.

19. Verily, this is an admonition. So let him who wants, take the right way to his Lord.

20. Verily, your Lord knows that you stand up (in worship) nearly two-thirds of the night, and sometimes one-half or one-third of it, and so do a group of those with you. And Allah has measure of the night and day. He knows that you will not be able to keep it on, so He has turned to you in mercy; therefore recite from the Quran as much as you easily can. He knows that there are some sick people among you, there are some who travel in the land to seek bounty of Allah, while there are some others who are fighting for the cause of Allah. So recite of it as much as is easy for you, and establish prayer, and pay Zakat (obligatory charity) and lend to Allah a goodly loan. And whatever good you send before you for yourselves, you will surely find it with Allah, better and greater in reward. And seek forgiveness of Allah. Surely, Allah is Forgiving, Merciful.

كَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ
شِيبًا قَدِيمًا ٧٣

السَّمَاءُ مُنْفَطِرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولًا ٧٤
إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ
سَبِيلًا ٧٥

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ
وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ
وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَنْ لَنْ تُحْصَوْهُ
فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ
عَلِمَ أَنَّ سَيَكُونُ مِنْكُمْ مَرْضَىٰ وَآخَرُونَ يَضْرِبُونَ
فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَآخَرُونَ
يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ
وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَقَرِّضُوا اللَّهَ
قَرْضًا حَسَنًا وَمَا تَقَدَّسَ مَوْلَا أَنْفُسِكُمْ مِنْ خَيْرٍ
تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا
وَاسْتَغْفِرُوا لِلَّهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ٧٦

SURAH-74

AL-MUDDATHHIR

This Makkan Surah takes its name from word Al-Muddaththir in its first verse, a word which describes the Prophet as one who is enveloped in cloak. It is one of the very earliest Makkan revelations.

According to very authentic traditions, the first five verses of Surah 96 were revealed to the Prophet (PBUH) at the cave of Hira in 610 A.D. when he was forty. Then for some time, a period of six months to three years according to different views, the revelation remained suspended. This period is called Fatrat al Wahi (break in revelation). It was a time of greatest distress for Muhammad (PBUH). The absence of revelation sometime would lead him to believe that his earlier experience in the cave of Mount Hira was merely an illusion. "Sometime he would go to the tops of the mountains to throw himself down. But whenever he stood on the edge of a peak, the Angel Gabriel would appear and tell him that he was messenger of Allah. This would console him and restore to him his peace of mind". (Ibn Jarir quoted by Syed Abul Ala Maududi). After this period of break in revelation expired, the Prophet heard one day, according to a tradition, a call from heaven and saw that the same angel who had visited him in the cave of Hira was sitting on a throne between the heaven and the earth. This struck terror in his heart and he quickly reached his house and said: "cover me up." So he was covered up with a quilt. At that time, this Surah was revealed to him. Although some of its verses might have been revealed at some later time, yet there is no doubt that this Surah is among the earliest revelations.

The central theme of this Surah is to ordain the Prophet to begin public preaching of Islam, as until then, the Prophet was doing the work of Da'wa (preaching) privately among his family and close friends. Despite its earlier origin, this Surah outlines almost all the fundamental principles of the Quranic teachings: Oneness of God, Prophethood to guide mankind, life after death, resurrection, judgement, reward and punishment, Paradise, and Hell.

In verses 1-7 of this Surah, the Prophet has been enjoined to keep himself clean, to magnify his Lord, to remain patient and rise up and warn the people. In verses 8-10 a brief reference is made to the Day of Resurrection which would be a very difficult day for the disbelievers. Verses 11-26, according to many commentators, refer to the behaviour of Walid bin Mughirah, without naming him, about the Prophet and the Qur'an. He was one of the chiefs of Quraish and though convinced of the truth of the Qur'an and of Muhammad (PBUH), did not believe. When the Prophet started preaching Islam, he suggested to the Quraish that in order to restrain the Arabs from believing in Muhammad, they should start propaganda that he is a sorcerer and what

he says is magic and not word of Allah. Verses 27-48 draw a dreadful picture of Hell and tell about the punishment of the rejecters of truth in the terrible fire of Hell. The matter of particular interest in these verses is the information that nineteen angels have been put over Hell as its guards. In the remaining verses the cause of the aversion of disbelievers has been highlighted and (that is) that they want to be given open Scrolls from Allah.

Lesson-342 :**Instructions to Muhammad**

In the name of Allah, the Most Beneficent, the Most Merciful.

1. O you (Muhammad) enveloped in cloak.
2. Stand up and warn!
3. And proclaim the greatness of your Lord.
4. And purify your clothes.
5. And shun pollution (of idols and evils).
6. And do not show favour (to others) to expect more (from them).
7. And be patient for the sake of your Lord.
8. So when the Trumpet is blown.
9. Surely, that Day will be a very hard day.
10. For the disbelievers, it will be far from easy.
11. Leave me (to deal) with him whom I created alone.
12. And then bestowed on him abundant wealth.
13. And sons who remain present with him.
14. And made life smooth for him.
15. Yet he desires that I should give more.
16. Never, not at all. Because he has been stubbornly denying Our revelations.
17. Soon I shall make him climb a slippery mountain (in Hell).
18. Verily, he pondered and then devised a plan.
19. May he perish, how he planned.
20. Again, he may perish, how he planned.
21. Then he looked around.

اَيُّهَا الْمُدَّثِّرُ (٧٤) سُبْحَانَكَ يَا مَرْكَبَ الْكَرِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 يَا أَيُّهَا الْمُدَّثِّرُ
 قُمْ فَأَنْذِرْ
 وَرَبَّكَ فَكَبِّرْ
 وَثِيَابَكَ فَطَهِّرْ
 وَالرُّجْزَ فَاهْجُرْ
 وَلَا تَمْنُنْ تَسْتَكْثِرُ
 وَلِرَبِّكَ فَاصْبِرْ
 فَإِذَا نُفِخَ فِي الْنَاقُورِ
 فَذَلِكَ يَوْمُ مِيزَانٍ يَوْمٍ عَسِيرٍ
 عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ
 ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا
 وَجَعَلْتُ لَهُ مَالًا لَمَمْدُودًا
 وَبَنِينَ شُهُودًا
 وَمَهْدُتٌ لَهُ تَهْمِيدًا
 ثُمَّ يَطْمَعُ أَنْ أَزِيدَ
 كَلَّا إِنَّهُ كَانَ لِإِيْتِنَاعِنَا
 سَارُهُنَّ صَعُودًا
 إِنَّهُ فَكَّرَ وَقَدَّرَ
 فَقُتِلَ كَيْفَ قَدَّرَ
 ثُمَّ قُتِلَ كَيْفَ قَدَّرَ
 ثُمَّ نَظَرَ

22. Then he frowned and showed displeasure.

ثُمَّ عَبَسَ وَبَسَرَ ۝

23. Then he turned away in pride.

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۝

24. Then he said: This is nothing but a magic from old.

فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ۝

25. This is nothing but the word of a human being.

إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ۝

26. Soon I shall cast him into burning-fire.

سَأُصْلِيهِ سَقَرَ ۝

27. And what will make you understand what the burning-fire is.

وَمَا أَدْرَاكَ مَا سَقَرُ ۝

28. It leaves nothing, it spares none.

لَا تَبْقَىٰ وَلَا تَذَرُ ۝

29. It burns the human bodies.

لَوَاحٍ لِّلْبَشَرِ ۝

30. Over it are nineteen.

عَلَيْهَا تِسْعَةَ عَشَرَ ۝

31. We have appointed only angels as wardens of Hellfire, and their number We have made to be a trial for the disbelievers, that the People of the Scripture may have certainty and that the believers may increase in faith; and that the People of the Scripture and the believers may not doubt; and that those having disease in their hearts and disbelievers may say: What Allah means by this example. Thus Allah sends astray whom He wants and guides whom He wants. And none knows the hosts of your Lord save Him. And this is nothing else than a Reminder to mankind.

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا

عِدَّتَهُمُ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا لِيَسْتَوِيَنَّ الَّذِينَ

أُوتُوا الْكِتَابَ وَيَزِدَّ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ

الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ

فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ

بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي

مَن يَشَاءُ وَمَا يَعْلَمُ جُودَ رَبِّكَ إِلَّا هُوَ وَمَا

يَعْلَمُ إِلَّا ذِكْرِي لِّلْبَشَرِ ۝

32. Nay, by the moon.

كَلَّا وَالْقَمَرِ ۝

33. And the night when it departs.

وَاللَّيْلِ إِذَا أَدْبَرَ ۝

34. And the dawn when it comes.

وَالصُّبْحِ إِذَا أَصْفَرَ ۝

35. Verily, this is one of the greatest (signs).

إِنَّهَا الْإِحْدَى الْكُبْرَى ۝

36. A warning to mankind.

بِذِيَرٍ لِّلْبَشَرِ ۝

37. To any of you who wants to go forward or to lag behind.

لِمَن شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ۝

38. Every soul is a pledge for what it has earned.
39. Except those on the right.
40. In Gardens (Paradise) they will ask one another.
41. About the guilty.
42. What has brought you to the Hell.
43. They will answer: We were not of those who prayed.
44. Nor did we feed the destitute.
45. We used to indulge in vain talk with the vain talkers.
46. And we used to deny the Day of Judgment.
47. Till that (death) came to us which is certain.
48. So no intercession of any intercessor will benefit them.
49. Then what is the matter with them that they are averse to admonishment.
50. As if they were frightened asses.
51. Fleeing from a lion!
52. Nay, everyone of them desires that he should be given open scrolls (from Allah).
53. Not at all. But they do not fear the Hereafter.
54. Nay, verily, this (Quran) is an admonition.
55. So whosoever wants, he may heed it.
56. And they will not heed unless Allah wills. He is the One worthy to be feared and He is the One worthy of forgiving.

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ ۝
 اِلَّا اَصْحَابَ الْيَمِيْنِ ۝
 سَمِعَ فِي جَنَّتٍ يَتَسَاءَلُوْنَ ۝
 عَنِ الْمُجْرِمِيْنَ ۝
 مَا سَلَكَكُمْ فِي سَقَرٍ ۝
 قَالُوْا اَلَمْ نَكُ مِنَ الْمُصَلِّيْنَ ۝
 وَلَمْ نَكُ نَطْعُوْا الْيَسِيْرِيْنَ ۝
 وَكُنَّا نَخُوضُ مَعَ الْخَاطِرِيْنَ ۝
 وَكُنَّا نَكْذِبُ يَوْمَ الدِّيْنِ ۝
 حَتّٰى اٰتٰنَا الْيَقِيْنَ ۝
 فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشُّفَعٰيْنَ ۝
 فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِيْنَ ۝
 كَاَنَّهُمْ حُمُرٌ مُّسْتَفْرِغَةٌ ۝
 فَارَتْ مِنْ قَسْوَرَةٍ ۝
 بَلْ يُرِيْدُ كُلُّ امْرِئٍ مِّنْهُمْ اَنْ يُؤْتٰ صُحُفًا مُّنْشَرَّةً ۝
 كَلَّا بَلْ لَا يَخَافُوْنَ الْاٰخِرَةَ ۝
 كَلَّا اِنَّهُ تَذْكِرَةٌ ۝
 فَمَنْ شَاءَ ذَكُرْهُ ۝
 وَيَا مَعْزُوْنُ ۚ اِلَّا اِنْ شَاءَ اللّٰهُ هُوَ اَهْلُ التَّقْوٰى وَاَهْلُ الْمَغْفِرَةِ ۝

SURAH-75

AL-QIYAMAH

This Surah derives its title from a word Al-Qiyamah "The Resurrection" occurring in its first verse. It is an early Makkan Surah and this fact is proved by internal evidence in its verses 16-19, which points out that Prophet moved his tongue to remember the revelation hastily. This would obviously have happened in the very early period of his Prophetic career when he was not accustomed to receiving revelation.

The central theme of the Surah is the concept of Resurrection and the Hereafter. The Surah opens with the oath of the Day of Resurrection to assert that the idea of the disbelieving men that Allah will not assemble their bones is absolutely false. Allah has indeed power to restore even the tips of their fingers. The Day of Resurrection is inevitable. On that Day sight will be confounded, sun and the moon will be united and man will find no place of refuge. Man will also be told what he has sent before and what he left behind. Verses 21-25 tell the position of the good-doers and evil-doers on that Day, while verses 26-30 describe the position of a man at the time of death. The verses 31-36 draw picture of a typical non-believing person who is arrogant and feels that he will be left uncontrolled. In verss 37-40 man is told how he was created from a drop of semen. Allah Who created him and made of him a pair of male and female is surely able to give him life after his death.

Lesson-343 : The Scene of the Day of Resurrection

In the name of Allah, the Most Beneficent, the Most Merciful.

1. I swear by the Day of Resurrection.
2. And I swear by self-reproaching soul.
3. Does man think that We shall not be able to assemble his bones?
4. Why not? We are Able to restore the very tips of his fingers.
5. But man wishes to continue committing sins before him.
6. He asks: When this Day of Resurrection will come?
7. Then, when the sight will be confounded.
8. And the moon will be eclipsed.
9. And sun and moon will be joined together.
10. On that Day man will ask: Whither to flee?
11. Nay, there is no refuge!
12. To your Lord will be the place of refuge that Day.
13. That Day man will be informed of what he has sent before and what he has left behind.
14. Rather man is a telling witness against himself.
15. Although he may put forth his excuses.
16. Move not your tongue (O Muhammad) to hasten in memorizing it (i.e. the revelation).
17. It is upon Us to collect it and make you recite it.
18. And when We read it, follow you its reading.
19. Then, upon Us is to explain it to you.
20. Nay, but you love this life of the world.
21. And neglect the Hereafter.
22. On that Day, some faces shall be radiant.

أَيُّهَا (٧٥) سُورَةُ الْقِيَمَةِ تَبَارَكَ الَّذِي
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ ۝
 وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۝
 أَيْحَسِبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ ۝
 بَلَىٰ قَدِيرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ ۝
 بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ۝
 يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَمَةِ ۝
 فَإِذَا بَرِقَ الْبَصَرُ ۝
 وَخَسَفَ الْقَمَرُ ۝
 وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۝
 يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ ۝
 كَلَّا لَا وَزَرَ ۝
 إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ۝
 يُنَبِّئُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ۝
 بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ۝
 وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ۝
 لَا تُخَذِّلْكُ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۝
 إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۝
 فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ۝
 ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۝
 كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ۝
 وَتَذَرُونَ الْآخِرَةَ ۝
 وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ۝

23. Looking toward their Lord.

24. And on that Day some faces will be gloomy.

25. Thinking that a great disaster is going to fall on them.

26. Nay, when the soul of a man reaches the throat.

27. And the people start crying: Is there any wizard to save him?

28. And he (the dying person) knows that it is the departing time.

29. And leg is joined with other leg.

30. To your Lord that day you will be driven.

31. But he neither believed nor prayed.

32. Rather he denied and turned away.

33. Then he went to his family in pride.

34. Woe to you (O man) woe to you!

35. Again woe to you, woe to you!

36. Does man think that he will be left uncontrolled.

37. Was he not once a drop of semen which gushes forth?

38. Then he became a clot and Allah created and fashioned him.

39. And made of him a pair, the male and female.

40. Is He not then Able to give life to the dead?

إِلَىٰ رَبِّهَا نَاظِرَةٌ ۝

وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ۝

تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ۝

كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ۝

وَقِيلَ مَنْ مَكْرَاقٍ ۝

وَذُنُّنَ أَنْهُ الْفِرَاقُ ۝

وَالْتَقَّتِ السَّاقُ بِالسَّاقِ ۝

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ۝

فَلَا صَدَّقَ وَلَا صَلَّىٰ ۝

وَلَكِنْ كَذَّبَ وَتَوَلَّىٰ ۝

ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّىٰ ۝

أَوَلَىٰ لَكَ فَأُولَىٰ ۝

ثُمَّ أَوَلَىٰ لَكَ فَأُولَىٰ ۝

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ۝

أَلَمْ يَكُنْ نَطْفَةً مِنْ مَنِيٍّ يُُمْنَىٰ ۝

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ۝

فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ۝

إِنَّ أَلَيْسَ ذَٰلِكَ بِقَدِيرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ۝

SURAH-76**AD-DAHR**

Surah "Ad-Dahr" "The time" is also called "Al-Insan" "The man," and in any case it derives its title from the words occurring in the first verse. Views differ as to whether this Surah belongs to the Makkan period or Madinan period. However, according to most of the commentators, this is an early Makkan Surah. In introduction to this Surah, Abdullah Yusuf Ali says: "The title of the Surah recalls a Pagan Arab idea, which personified Time as existing spontaneously from eternity to eternity and responsible for the misery or the happiness of mankind. In 45:24 we read: "They say,.....'nothing but Time can destroy us.'" This attitude is of course wrong. Time is a created thing: it has its mysteries, but it is no more eternal than matter. It is also relative to our conceptions and not absolute, as Einstein has proved. It is only Allah Who is Self-Subsisting, Eternal from the beginning and Eternal to the end, the absolute Existence and Reality. We must not transfer His attributes to any figments of our imagination. This deification of time (Dahr) as against a living personal Allah has given rise to the term dahriya, as applied to an atheist or a materialist."

The central theme of this Surah is to make the man realize how he was created and how he was shown the way which is right and leads to success and the way which is wrong and leads to destruction. It is his choice whether he adopts the right path and becomes grateful to Allah or he adopts the wrong path and becomes an ungrateful person. For the ungrateful and disbelieving persons, Allah has prepared chains, carcans and raging Fire of Hell; while for the righteous and believing person, Allah has prepared Paradise full of blessings. In verses 5-22 a very vivid and beautiful description of Paradise and its blessings has been given and an attractive picture of the life of its inmates has been drawn. In verses 23-31, instructions have been issued to Prophet Muhammad (PBUH) to be patient, not to obey guilty and disbelieving people, to remember Allah at morning and evening, prostrate before Him in the night and glorify Him. He should not feel distressed. Qur'an is an admonishment, whosoever wants may choose a way to his Lord. The Surah ends with the note that Allah makes whom He will enter into His mercy, and for evildoers He has prepared a painful doom.

Lesson-344 : The reward for the good

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Has there not come upon man a period of time when he was not even a mentionable thing.
2. Verily, We have created man from drops of mixed semen (of man and woman) in order to test him; so We made him hearer, seer.
3. Verily, We have shown him the way, (now it is his choice) whether he be thankful or unthankful.
4. Verily, We have prepared for the disbelievers chains, carcans (or iron collars) and a raging fire.
5. Verily, the righteous shall drink from a cup (of wine) mixed with water of Kafur.
6. A spring wherefrom the slaves of Allah shall drink and take out channels from it.
7. Because they fulfill their vows and they fear a Day whose evil will spread widely.
8. And they feed the poor and the orphan and the needy for love of Him.
9. (Saying): We feed you to seek the pleasure of Allah only. We wish for no reward nor thanks from you.
10. Verily, We fear from our Lord a distressful Day which will make the faces look horrible.
11. So Allah will save them from the evil of that Day and bestow on them brightness and joy.
12. And will reward them with Paradise and garments of silk because they showed patience.
13. There (in Paradise) they will be reclining on thrones and they will feel neither heat of sun nor bitter cold.
14. And the shade of the trees of Paradise will be close upon them and the bunches of fruit thereof will hang low within their reach.
15. And amongst them will be brought round vessels of silver and cups of crystal.

آيَاتُكَ (۷۶) سُورَةُ الْاٰلِهَرِ فَلَنَسْجُرْ كُفُوًا هَٰذَا
 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 هَلْ اَتٰی عَلَى الْاِنْسَانِ حَیْنٌ مِّنَ الدَّهْرِ لَمْ یَكُنْ
 شَیْئًا مَّذْكُوْرًا ۝۱
 اِنَّا خَلَقْنَا الْاِنْسَانَ مِنْ نُّطْفَةٍ اَمْشَاجٍ ثُمَّ نَبْتَلِیْهِ
 فَجَعَلْنٰهُ سَمِیْعًا بَصِیْرًا ۝۲
 اِنَّا هَدٰیْنٰهُ السَّبِیْلَ اِمَّا شَاكَوْا مَّا كَفُوْرًا ۝۳
 اِنَّا اَعْتَدْنَا لِلْكَافِرِیْنَ سَلَیْلًا وَّاَغْلَلَآ وَّسَعِیْرًا ۝۴
 اِنَّ الْاَبْرَارَ لَیَشْرَبُوْنَ مِنْ كَأْسٍ كَانَ مَرْجُا كَا فُوْرًا ۝۵
 عِیْنًا یَشْرَبُ بِهَا عِبَادُ اللّٰهِ یُفَجِّرُوْنَهَا تَفْجِیْرًا ۝۶
 یُوْقُوْنَ بِالْاَنْذَرِ وِیَقَا فُوْنَ یَوْمًا كَانَ شَرُّهُ مُسْتَطِیْرًا ۝۷
 وَیُطْعَمُوْنَ اِلَیَّ الطَّعَامِ عَلٰی حُجَّتِهِمْ سَلٰیْنًا وَیَبْتَغِیْنَآ وَاَسِیْرًا ۝۸
 اِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللّٰهِ لَا تَرٰیْدُ مِنْكُمْ جَزَاً وَّلَا
 شُكُوْرًا ۝۹
 اِنَّا خَفَا مِنْ رَبِّنَا یَوْمًا عَبُوْسًا قَمَطِرِیْرًا ۝۱۰
 فَوَقَّھُمُ اللّٰهُ شَرَّ ذٰلِكَ الْیَوْمِ وَلَقَّھُمْ نَضْرَةً وَّسُرُوْرًا ۝۱۱
 وَجَزَاھُمْ بِمَا صَبَرُوْا جَنَّةً وَحَرِیْرًا ۝۱۲
 مُّتَّكِفِیْنَ فِیْہَا عَلٰی الْاَرَآئِکِ لَا یَرَوْنَ فِیْہَا شَمْسًا
 وَّلَا زَمْھَرِیْرًا ۝۱۳
 وَدَانِیَةً عَلَیْھُمْ ظِلُّھَا وَذَلَّلَتْ قُطُوْفُھَا نَدٰیْلًا ۝۱۴
 وَیُطَافُ عَلَیْھُمْ بِاَنْبِیَآءٍ مِّنْ نُّضْرَةٍ وَّاَكْوَابٍ كَانَتْ قَوَارِیْرًا ۝۱۵

16. Crystal-clear, made of silver, they have measured it according to measure.

17. And there they will be given to drink a cup (of wine) mixed with Zanjabil (ginger).

18. A spring in it (Paradise) called Salsabil.

19. And round about them will go everlasting young boys. If you see them, you would think them scattered pearls.

20. And when you look there, you will see bliss and splendor of an empire.

21. Their garments will be of fine green and gold embroidery, and they will be adorned with bracelets of silver. And their Lord will give them pure wine to drink.

22. Verily, this is a reward for you and your endeavour has been accepted.

23. Lo! It is We Who have sent down this Quran to you by gradual revelations.

24. Therefore be patient according to the command of your Lord (O Muhammad) and obey not any sinner or a disbeliever among them.

25. And remember the name of your Lord every morning and evening.

26. And prostrate before Him (during) a portion of the night and glorify Him during the long hours of night.

27. Verily, these people (the disbelievers) love the transitory life of the world and put behind them a heavy Day.

28. We created them and made them of strong frame. And when We wish, We can replace them with others like them by a change.

29. Lo! This (Quran) is an Admonishment, so whosoever wishes may choose a way to his Lord.

30. But you cannot wish unless Allah wishes. Verily, Allah is Knower, Wise.

31. He admits to His mercy whom He wills, and for wrong-doers He has prepared a painful torment.

قَوَارِيرٌ مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ۝
وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَتْ مِنْ أَجْهَارٍ مُنْجِيلًا ۝
عَيْنًا فِيهَا سُسُيٌّ سَلْسَبِيلًا ۝
وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُغَلَّدُونَ إِذَا رَأَيْتَهُمْ
حَسِبْتَهُمْ لُؤْلُؤًا مِنْ نُورٍ ۝
وَإِذَا رَأَيْتُ ثَمَرًا رَأَيْتُ نَعِيمًا وَمَلَكًا كَرِيمًا ۝
عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَقَاسِيَةٌ أَمُّ حُلُوفٍ ۝
أَسَاوِرٌ مِنْ فِضَّةٍ وَسَقَمُ رُبُّهُمْ شَرَابًا طَهُورًا ۝
بَعْثًا إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا ۝
إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ۝
فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ إِنَّمَا أَوْفَوْنَ وَعْدًا
وَادْكُرْ أَسْمَاءَ رَبِّكَ بُكْرَةً وَأَصِيلًا ۝
وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ۝
إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ
يَوْمًا نَقِيلًا ۝
نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا
أَمثالَهُمْ بَدِيلًا ۝
إِن هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ۝
وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا
حَكِيمًا ۝
يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ
لَهُمْ عَذَابًا أَلِيمًا ۝

قوله قوارير من فضة قد روهما تقديرا

SURAH-77

AL-MURSALAT

This is an early Makkan Surah which derives its title from the word "Al Mursalat," Those sent forth" occurring in its very first verse.

The central theme of this Surah is Resurrection and Hereafter, reward and punishment for deeds, judgement and life after death. In the preceding Surah, the details about the rewards of the good doers and their happy life in the Paradise were given; whereas in this Surah, the fate of the evil doers, the horrors of the Hell and their painful life in the Hell have been described. The refrain "Woe on that Day to the deniers (of Truth)" which appears ten times in the total fifty verses of this Surah only indicates how terrible would be the fate of the disbelievers in the life to come.

About the interpretation of the first six verses of the Surah, there are conflicting opinions. Some scholars take verses 1-4 to refer to the winds and verses 5-6 to angels; while some take all the six verses to refer to winds. But there are some scholars who take these verses to refer to Allah's messengers or to gradual revelations of the messages of Qur'an. The opinion of the first group of scholars, however, appears to be close to the truth and we have adopted the same. After swearing by winds and angels, the truth of the inevitability of the Resurrection has been stressed. Then scene of the Doomsday and the Judgement Day is presented. Then examples of the evil end of former nations and the birth of man from a worthless fluid have been given in order to tell the rejecters of faith their worthlessness. After this the horrors of Hell and the painful punishment of the evil doers in Hell fire have been described. The sparks of the Fire of Hell will be as huge as castles and look like yellow camels. This would be the fate of the evil doers while the righteous will be in Paradise, in cool shades, eating fruits and enjoying life.

23. Thus measure We arrange; how excellent We are in measuring.

24. Woe on that Day to the deniers.

25. Have We not made the earth a receptacle (a housing)?

26. Both for the living and the dead.

27. And have placed on it high mountains and have given you sweet water to drink.

28. Woe on that Day to the deniers.

29. (It will be said to the disbelievers): Depart to that (doom) which you used to deny.

30. Depart you to the shadow falling three fold.

31. Which provides neither cool shade nor shelter from the flame.

32. Verily, it throws up sparks (huge) like castles.

33. As if they were yellow camels.

34. Woe on that Day to the deniers.

35. That is the Day when they will not speak.

36. Nor they are given permission to put forth excuses.

37. Woe on that Day to the deniers.

38. This is the Day of Decision. We have brought you and the previous people together.

39. Now if you have a trick, then use it against Me.

40. Woe on that Day to the deniers.

41. Lo! The God-fearing (or the pious) are amid shades and springs.

42. And fruits such as they desire.

43. (It will be said to them): Eat and drink to your hearts content. This is the reward for what you used to do.

44. Thus do We reward the good-doers.

45. Woe on that Day to the deniers.

فَقَدَرْنَا ۖ فَنِعْمَ الْقَدِيرُونَ ﴿٢٣﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٤﴾

أَلَمْ نَجْعَلِ الْأَرْضَ مِثْقَالًا ﴿٢٥﴾

أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾

وَجَعَلْنَا فِيهَا رِجَافًا وَاسِيًّا ﴿٢٧﴾

مَاءً فُرَاتًا ﴿٢٨﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٩﴾

إِنظِرْنَاهُمْ إِلَى مَا كُنتُمْ بِهِ تُكَذِّبُونَ ﴿٣٠﴾

إِنظِرْنَاهُمْ إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٣١﴾

لَا ظِلِيلٍ وَلَا يُغْنِي مِنَ الْهَبِ ﴿٣٢﴾

إِنهَاتَرْمِي بِشَرِّهِ كَالْقَصْرِ ﴿٣٣﴾

كَأَنَّهُ جُمَلٌ صُفْرٌ ﴿٣٤﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٥﴾

هَذَا يَوْمُ لَا يَنْطِقُونَ ﴿٣٦﴾

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٧﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٨﴾

هَذَا يَوْمُ الْفَصْلِ ۖ جَمَعْنَاكُمْ وَالْأَوَّلِينَ ﴿٣٩﴾

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا ﴿٤٠﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤١﴾

إِنَّ الْمُتَّقِينَ فِي ظِلٍّ وَخُيُونَ ﴿٤٢﴾

وَقَوَارِكِهِمْ مِمَّا يَشْتَهُونَ ﴿٤٣﴾

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٤﴾

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٥﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٦﴾

46. (O you evil-doers!): Eat and enjoy for a little while (on earth). Verily, you are the guilty.

47. Woe on that Day to the deniers.

48. And when it is said to them: Bow down, they do not bow down.

49. Woe on that Day to the deniers.

50. In what message after this Quran, will they believe?

كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُّجْرِمُونَ ﴿٤٦﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٧﴾

وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ ﴿٤٨﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٩﴾

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥٠﴾

SURAH-78**AN-NABA**

This Surah derives its name from word An-Naba "The News" which occurs in its second verse. It belongs to early Makkan period of Prophet's Mission. It comprises 40 verses which are being presented in one Lesson only.

The central theme of this Surah is resurrection of the dead, life hereafter, the Day of Judgement, Hell and Paradise, reward and punishment. Verses 1-5 talk of great news which is obviously about the coming of the Day of Resurrection concerning which the people have always different views. But that will definitely come and the people will soon come to know. Verses 6-17 describe Allah's powers regarding creation of universe and everything in it. Then they talk of favours of Allah like creation of man in pairs, night made for sleep, day for earning livelihood, sun and rain which produces grain and plants and gardens. Verses 17-20 tell what would happen on the Day of Judgement. Verses 21-26 describe Hell and the miserable plight of the rebels of Allah in it. Verses 31-36 describe Paradise and how the righteous will enjoy in it. The remaining verses again depict a picture of the Day of Resurrection and Judgement.

Lesson-346 : Reward and Punishment

In the name of Allah, the Most Beneficent, the Most Merciful.

1. About what they are questioning one another?
2. About the great news.
3. Concerning which they are in disagreement.
4. Behold! Very soon they will come to know.
5. Behold again! Very soon they will come to know.
6. Have We not made the earth a bed.
7. And the mountains as bulwarks (or pegs).
8. And We have created you in pairs.
9. And have made your sleep for providing you rest.
10. And have made the night as a cloak.
11. And have made the day for earning livelihood.
12. And We have built above you seven strong heavens.
13. And have made (therein) a shining lamp.
14. And have sent down from the rainy clouds water in abundance.
15. That We may produce therewith grain and plants.
16. And gardens of thick foliage.
17. Verily, the Day of Judgment is a fixed time.
18. A Day when the Trumpet is blown and you will come in multitudes (or troops).
19. And the heaven will be opened and it will become as gates.
20. And mountains will be set in quick motion and they become as a mirage.
21. Surely, Hell will lie in ambush.

بِأَيِّ شَيْءٍ تُدْعَوْنَ (٧٨) سُورَةُ النَّبَاِ كِتَابٌ مُّزِينٌ
 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 عَمَّا يَتَسَاءَلُونَ
 عَنِ النَّبَاِ الْعَظِیْمِ
 الَّذِیْ هُمْ فِیْهِ مُخْتَلِفُونَ
 کَلَّا سَیَعْلَمُونَ
 ثُمَّ کَلَّا سَیَعْلَمُونَ
 اَلَمْ نَجْعَلِ الْاَرْضَ مِهْدًا
 وَالْجِبَالَ اَوْتَادًا
 وَخَلَقْنٰکُمْ اَزْوَاجًا
 وَجَعَلْنَا نَوْمَکُمْ سُبَاتًا
 وَجَعَلْنَا الَّیْلَ لِبَاسًا
 وَجَعَلْنَا النَّهَارَ مَعَاشًا
 وَبَنَیْنَا فَوْقَکُمْ سَبْعَ سَمَاوَاتٍ
 وَجَعَلْنَا سِرَاجًا وَهَّاجًا
 وَاَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا
 لِّنُخْرِجَ بِهٖ حَبًّا وَنَبَاتًا
 وَجَعَلْنَا الْفَلَکَ اَفَّاکًا
 اِنَّ یَوْمَ الْفَصْلِ كَانَ مِیقَاتًا
 یَوْمَ یُنْفَخُ فِی الصُّورِ فَتَأْتُونَ اَفْوَاجًا
 وَفُتِحَتِ السَّمَاءُ فَكَانَتْ ابْوَابًا
 وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا
 اِنَّ جَهَنَّمَ کَانَتْ مِرْصَادًا

22. A home for the rebellious.

لِلظَّالِمِينَ مَا بَاءٌ ۝

23. They will abide in it for ages.

لِيُشِيرَنَّ فِيهَا أَتْقَابًا ۝

24. They shall neither taste coolness nor any drink therein.

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ۝

25. Except boiling water and dirty discharge of wounds.

إِلَّا حَمِيمًا وَغَسَّاقًا ۝

26. A full (and befitting) recompense.

جَزَاءً وَفَاءً ۝

27. For they never expected to be accountable (for sins).

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ۝

28. And they belied Our revelations as a falsehood.

وَكَذَّبُوا بِآيَاتِنَا كَذِبًا ۝

29. And We have recorded everything in a book.

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ۝

30. (They will be told): Taste (the fruit of your deeds). No increase shall We give you save in torment.

فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ۝

31. Surely, for the God-fearing, there will be success.

لِنَّافِلِينَ مَفَازًا ۝

32. Gardens and vineyards.

حَدَائِقَ وَأَعْنَابًا ۝

33. And young women of their own age.

وَكَوَاجِبَ أَشْرَابًا ۝

34. And overflowing cups (of wine).

وَكَأْسًا مُدْمِجًا ۝

35. They will have no vain talk there, nor any falsehood.

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدًّا ۝

36. A reward from your Lord, a gift according to account.

جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ۝

37. (From) the Lord of the heavens and the earth and all that is between them, the Beneficent, with Whom non can dare to speak.

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ۝

38. On the Day when the Spirit (Gabriel) and angels shall stand in rows; they will not speak except him whom the Beneficent allows and who speaks what is right.

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أُمِرَ بِهِ الرَّحْمَنُ وَقَالَ صَوَابًا ۝

39. That Day is certain (or true). So whoso wishes, let him seek a way to his Lord.

ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ فَلْيُصْحَرْ ۝

40. Verily! We have warned you of a doom at hand, a Day when a man will see what his own hands have sent forth, and the disbeliever will say: Would that I were dust!

إِنَّا أَنْذَرْنَكُمْ عَذَابًا قُورِيًّا ۝ يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا ۝

SURAH-79

AN-NAZI'AT

This Surah derives its name from word An-Nazi'at which appears in its very first verse. It is an early Makkan Surah which, in the opinion of Abdullah bin Abbas, was revealed shortly after the preceding Surah i.e. Surah An-Niba. This Surah comprises 46 verses.

The central theme of this Surah is resurrection after death, the Day of Judgement, Hell and Paradise. Regarding the explanation of verses 1-5, scholars have different views. According to most of the scholars, these refer to the angels and their activities with regarding to taking out the souls of the dying persons. But there are some who say that these verses refer to the stars along with sun and moon, and their movement in space. Verses 10-14 express wonder on the thinking of the disbelievers who contend that they would not be returned to life after they have become crumbled bones. However, it will need a single shout of the Trumpet and they will be back to life in open plain. Verses 15-26 describe story of Moses and Pharaoh, how Pharaoh became arrogant and rebellious, how Moses tried to bring him on the right path, how he denied the Truth and claimed himself to be the supreme lord of the people, and how Allah seized him with punishment. In this story there is a lesson for the people that pride has a fall and the end of evil is bad.

Lesson-347 : What will happen on Doomsday

In the name of Allah, the Most Beneficent, the Most Merciful.

1. By those (angels) who violently pull out (the souls of the wicked).
2. And by those (angels) who gently take out (the souls of righteous).
3. And by those who glide about swiftly (in the space).
4. And then press forward as in a race.
5. And then arrange to conduct the affairs (in accordance with Allah's will).
6. (Remember) the Day when the quake shall cause a violent jolt.
7. It will be followed by another jolt.
8. Hearts (of people) on that Day will be trembling with fear.
9. Their eyes struck with awe.
10. They (the disbelievers) say (now): Shall we be really returned to our previous state?
11. What, when we shall have become crumbled bones?
12. They say: It would then be a worthless return.
13. Surely, it will need a single Shout.
14. Then, behold, they will be back to life in open plain.
15. Has the story of Moses reached you?
16. When his Lord called him in the holy valley of Tuwa.
17. Saying: Go to Pharaoh for he has become rebellious.
18. And say to him: Do you desire to purify yourself?
19. And that I may guide you to your Lord so that you may fear Him.
20. Then Moses showed him great token.

آيَاتُنَا (٧٩) سُورَةُ التَّزْجَعِ الْمَكِّيَّةِ الرَّحْمٰنُ
 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
 وَالتَّزْجَعَتِ غُرُقًا ۝
 وَالتَّشَطَّتْ نَشْطًا ۝
 وَالتَّسَبَّحَتِ سَبْحًا ۝
 فَالتَّسَقَّتْ سَبَقًا ۝
 قَالَمُدِّرْتَ أَمْرًا ۝
 يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝
 تَتَّبِعُهَا الزَّادِفَةُ ۝
 قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۝
 أَبْصَارُهَا خَاشِعَةٌ ۝
 يَقُولُونَ إِنَّا لَرُدُّوْنَ فِي الْحَافِرَةِ ۝
 إِذْ أَكُنَّا عِظَامًا تَخِرَّةً ۝
 قَالُوا تِلْكَ إِذْ أَكْرَمْتَ خَاسِرَةٌ ۝
 فَآتَاهُمُ زَجْرَةٌ وَاحِدَةٌ ۝
 فَآذَاهُمْ بِالسَّاهِرَةِ ۝
 هَلْ أَتَاكَ حَدِيثُ مُوسَى ۝
 إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ۝
 إِذْ هَبَّ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ۝
 فَقُلْ هَلْ لَكَ إِلَى أَنْ تَزُولَى ۝
 وَاهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى ۝
 فَأَرَاهُ الْآيَةَ الْكُبْرَى ۝

21. But he denied and disobeyed.
 22. Then he turned back in haste.
 23. And gathered his people and proclaimed.
 24. And said: I am your supreme lord.
 25. So Allah seized him with punishment in the Hereafter and the world.
 26. Verily, in it there is indeed a lesson for him who fears.
 27. Are you the harder to create or is the heaven that He built.
 28. He raised its height and then put it in proper order.
 29. Its night He covered with darkness, and its forenoon He brought out with light.
 30. And after that He spread out the earth (or shaped it like ostrich egg)
 31. And brought forth therefrom its water and its pasture.
 32. And the mountains He set firmly.
 33. Making all this a benefit for you and your cattle.
 34. But when the great disaster will come.
 35. The man will recall that Day what he had striven for.
 36. And Hell will be brought in view for every one who sees.
 37. Then as for him who had rebelled.
 38. And preferred the life of this world.
 39. Verily, Hell will be his abode.
 40. But as for him who feared to stand before his Lord and restrained his soul from evil desires.
 41. Lo! The Paradise will be his abode.
 42. They ask you of the Hour; when it will come?
 43. What have you to tell thereof?

فَكَذَّبَ وَعَصَى ۝
 ثُمَّ أَذْبَرَ يَسْرَى ۝
 فَحَشَرَ فَنَادَى ۝
 فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ۝
 فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى ۝
 إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَن يَخْشَى ۝
 أَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا ۝
 رَفَعَ سَبْكَهَا فَسَوَّاهَا ۝
 وَاعْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ۝
 وَالْأَرْضُ بَعْدَ ذَلِكَ دَحَاهَا ۝
 أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ۝
 وَالْجِبَالِ أَرْسَاهَا ۝
 مَتَاعًا لَّكُم وَلِأَنْعَامِكُمْ ۝
 فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى ۝
 يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ۝
 وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَى ۝
 فَأَمَّا مَنْ طَغَى ۝
 وَاشْتَرَى الْحَيَاةَ الدُّنْيَا ۝
 فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ۝
 وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ
 عَنِ الْهَوَى ۝
 فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ۝
 يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۝
 فِيمَا أَنْتَ مِنْ ذِكْرِهَا ۝

44. To your Lord belongs the knowledge of the term thereof.

45. You are but a warner to him who fears it.

46. The Day they shall see it, they shall feel as if they have stayed (in this world) only for an evening or a morning.

إِلَىٰ رَبِّكَ مُنْتَهَاهَا ۝
إِنَّمَا أَنْتَ مُنذِرٌ مَّنْ يَخْشَاهَا ۝
كَأَنَّهُمْ يَوْمَئِذٍ لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً
أَوْ ضُحَاهَا ۝

SURAH-80**'ABASA**

This Surah is designated after the word 'Abasa, "he frowned" which occurs in its very first verse. It is an early Makkan Surah which comprises 42 verses.

The occasion of the revelation of this Surah is well known. According to traditions, one day the Prophet was engrossed in conversation with some of the most influential chiefs of Makkah, seeking to persuade them to accept the truth of his mission. Just at that time, a blind man, named Ibn Umme Maktum, approached him with the request for explanation of certain point or certain verses. Annoyed at this interruption, the Prophet frowned and turned away from the blind man. So the Prophet was there and then reproved by the revelation of the first ten verses of this Surah. In these verses the Prophet was told that a man's importance is not to be judged from his appearance or position in worldly life but from his eagerness and earnestness in seeking guidance and knowing the right way. Afterwards the Prophet always held Ibn Umme Maktum in high honour.

Verses 11-16 describe status of Qur'an as a book of admonishment. Verses 17-32 make the man realize his humble origin and count Allah's favours to him. Verses 33-42 describe a scene of the Day of Judgement when a man will ignore his mother, his father, his brother, his wife and his children, worrying only about himself. On that Day the faces of the righteous will be bright and happy while the faces of the wicked will be dark and gloomy.

Lesson-348 : The Prophet and the blind man

In the name of Allah, the Most Beneficent, the Most Merciful.

1. He (the Prophet) frowned and turned away.
2. For there came to him the blind man.
3. What could tell you that he might have sought to purify himself?
4. Or that he might have received admonition and that admonition would have benefited him.
5. As for him who is indifferent (to your preaching).
6. To him you pay attention.
7. Although it is not your responsibility if he does not purify himself.
8. But as to him who came to you running (with zeal)
9. And he has fear (of God).
10. Of him you are heedless.
11. Nay, but verily, it is an admonishment.
12. So let him who wants pay heed to it.
13. It is written on honoured leaves (or scrolls).
14. Exalted, purified.
15. In the hands of scribes.
16. Who are noble and virtuous.
17. Destruction be to man! How ungrateful he is?
18. From what thing Allah created him?
19. From a drop of semen He created him, then fashioned him in due proportion.
20. Then made the way easy for him.
21. Then caused him to die and put him in grave.

أَيُّهَا (٨٠) سُبُّوهُ كَلْبَرُكَ سُبُّوهُ رُؤُوسًا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 عَبَسَ وَتَوَلَّى ۝
 أَنْ جَاءَهُ الْأَعْمَى ۝
 وَمَا يُدْرِيكَ لَعَلَّهُ يَزْكَّى ۝
 أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ۝
 أَمَّا مَنْ اسْتَعْصَى ۝
 فَأَنْتَ لَهُ تَصَدَّى ۝
 وَمَا عَلَيْكَ أَلَّا يَزَلِّي ۝
 وَأَمَّا مَنْ جَاءَكَ يَسْعَى ۝
 وَهُوَ يَخْشَى ۝
 فَأَنْتَ عَنْهُ تَلَهَّى ۝
 كَلَّا إِنَّهَا تَذْكِرَةٌ ۝
 فَمَنْ شَاءَ ذَكَّرَهُ ۝
 فِي صُحُفٍ مُكَرَّمَةٍ ۝
 مُرْفُوعَةٍ مُطَهَّرَةٍ ۝
 بِأَيْدِي سَفَرَةٍ ۝
 كِرَامٍ بَرَرَةٍ ۝
 قُلْ لِلْإِنْسَانِ مَا أَكْفَرَهُ ۝
 مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۝
 مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ ۝
 سُبُّ السَّبِيلِ يَسْرَهُ ۝
 ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۝

22. Then, when He pleases, He will bring him back to life.
23. Nay, but man has not done what Allah commanded him.
24. So let man look at his food.
25. How We pour water in showers.
26. Then split the earth in clefts.
27. And We cause the grain to grow in it.
28. And grapes and vegetation.
29. And olives and date palms.
30. And gardens of thick foliage.
31. And fruits and fodder.
32. Provision for you and your cattle.
33. But when the Shout comes.
34. On that Day a man shall flee from his brother.
35. And from his mother and his father.
36. And from his wife and his children.
37. For each one of them that Day there will be enough concern to make him indifferent to others.
38. On that Day some faces will be bright.
39. Laughing, rejoicing.
40. And other faces on that Day will be dusty.
41. Darkness will be covering them.
42. Those are the (faces of the) disbelievers, the wicked.

ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ﴿٣٢﴾
 كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ﴿٣٣﴾
 فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٣٤﴾
 أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ﴿٣٥﴾
 ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٣٦﴾
 فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٣٧﴾
 وَزَيْتُونًا وَنَخْلًا ﴿٣٨﴾
 وَحَدَائِقَ غُلْبًا ﴿٣٩﴾
 وَفَاكِهَةً وَأَبًّا ﴿٤٠﴾
 مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٤١﴾
 فَإِذَا جَاءَتِ الصَّاعَةُ ﴿٤٢﴾
 يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٤٣﴾
 وَأُمِّهِ وَأَبِيهِ ﴿٤٤﴾
 وَصَاحِبَتِهِ وَبَنِيهِ ﴿٤٥﴾
 لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٤٦﴾
 وَجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ ﴿٤٧﴾
 ضَاحِكَةٌ مُسْتَبْشِرَةٌ ﴿٤٨﴾
 وَجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٩﴾
 تَرْهَقُهَا قَتَرَةٌ ﴿٥٠﴾
 إِنَّ أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ﴿٥١﴾

SURAH-81**AT-TAKWIR**

This Surah derives its title from the verb "Kuwwirat" occurring in the first verse which means "folded up". This is an early Makkan Surah which, according to some scholars, is seventh in the order of revelation. It comprises 29 verses.

Verses 1-14 describe very vividly the scene of the Day of Resurrection. Two points in this passage are to be noted: First is that on the Day of Resurrection souls will be reunited with bodies (verse 7). It means that in the life hereafter both the soul and the body will be revived and not the soul only. Second is that the pagan Arabs' practice of burying the daughters alive is such a heinous crime that on the Day of Resurrection, Allah will not talk to man guilty of that crime. Only the evidence of the girl-child would be enough to punish the criminal. In the remaining verses, some oaths have been sworn to establish the truth of the Qur'an which is Word of God brought to the Prophet by honourable messenger (Angel Gabriel). It is not word of Satan. It is a Reminder to a person who wishes to follow the right path.

Lesson-349 : The scene of the Doomsday

In the name of Allah, the Most Beneficent, the Most Merciful.

1. When the sun will lose its light (or will be folded up).
2. And when the stars will fall.
3. And when the mountains will be moved.
4. And when the ten-month pregnant she-camels will be abandoned.
5. And when the wild beasts will be brought together.
6. And when the seas will be set ablaze.
7. And when the souls will be reunited with bodies.
8. And when the girl child that was buried alive will be asked.
9. For what sin she was killed.
10. And when the records (of deeds) will be laid open.
11. And when the sky will be torn away (or stripped off).
12. And when the Hell-Fire will be kindled to blaze.
13. And when Paradise will be brought near.
14. Then each soul will know what it has brought.
15. So I swear by the retreating stars.
16. The stars which move swiftly and hide.
17. And by the night as it departs.
18. And by the morning when it breathes.
19. Verily, this (Quran) is in truth the Word brought by a noble messenger (Gabriel).
20. Who is owner of power and is of high rank with (Allah) Lord of the Throne.
21. To be obeyed and trustworthy.
22. And (O people) your companion (Muhammad) is not mad.

اِيَّاہُمَا (٨١) سُورَةُ التَّكْوِيْمِ وَكَتَبْنَاهُ
 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
 اِذَا الشَّمْسُ كُوِّرَتْ ١
 وَاِذَا النُّجُومُ انْكَدَرَتْ ٢
 وَاِذَا الْجِبَالُ سُيِّرَتْ ٣
 وَاِذَا الْعِشَارُ عُطِّلَتْ ٤
 وَاِذَا الْوُحُوشُ حُشِرَتْ ٥
 وَاِذَا الْبِحَارُ سُجِّرَتْ ٦
 وَاِذَا النُّفُوسُ زُوِّجَتْ ٧
 وَاِذَا الْمَوْءِدَةُ سُئِلَتْ ٨
 بِاَيِّ ذَنْبٍ قُتِلَتْ ٩
 وَاِذَا الصُّحُفُ نُشِرَتْ ١٠
 وَاِذَا السَّمَاءُ كُشِطَتْ ١١
 وَاِذَا الْجَحِيْمُ سُعِّرَتْ ١٢
 وَاِذَا الْجَنَّةُ اُزْلِفَتْ ١٣
 عَلِمَتْ نَفْسٌ مَّا اَحْضَرَتْ ١٤
 فَلَا اَقْسَمُ بِالْخُنُثَى ١٥
 الْجَوَارِ الْكُنَى ١٦
 وَاللَّيْلِ اِذَا عَسَفَ ١٧
 وَالصُّبْحِ اِذَا تَنَفَّسَ ١٨
 اِنَّهُ لَقَوْلُ رَسُوْلٍ كَرِيْمٍ ١٩
 ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِيْنٍ ٢٠
 مُطَاعٍ ثَمَّ اٰمِيْنٍ ٢١
 وَمَا صَاحِبُكُمْ بِمَجْنُوْنٍ ٢٢

23. He indeed saw him (Gabriel) in the clear horizon.

24. And he is not miser in disclosing the knowledge of the unseen.

25. And this (the Quran) is not the Word of the Satan, the outcast.

26. Then where are you going?

27. This is nothing else than a Reminder to the Worlds.

28. To whomsoever of you wishes to follow the right way.

29. And you cannot wish unless it be that Allah wishes, the Lord of the worlds.

وَلَقَدْ رَآهُ بِالْأَفْقِ الْمُبِينِ ﴿٢٣﴾

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيزٍ ﴿٢٥﴾

فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٢٨﴾

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ

الْعَالَمِينَ ﴿٢٩﴾

SURAH-82**AL-INFITAR**

This Surah derives its name from the word Infatarat in verse 1, a word which means "to split asunder." Like the preceding Surah, it is also an early Makkan revelation. This Surah consists of 19 verses.

This Surah describes picture of the Day of Resurrection. According to a tradition in Musnad Ahmad reported on the authority of Ibn Umar, the Messenger of Allah said: One who wants that he should see the Day of Resurrection as one would see it with his own eyes, he should read Surah At-Takwir, Al-Infitar and Al-Inshiqaq.

On the Day of Resurrection, heaven will be split asunder, stars will be dispersed, seas will be poured forth, the graves will be overturned. Then each person will see what he has sent forth and what he has left behind. It will be said: O man! Who deceived you about Allah Who had created you. Allah has set guardians (angels) on you who record your deeds. Whoso is righteous will enter in Paradise and whoso is wicked will enter Hell on the Day of Judgement. The Day of Judgement is the Day on which nobody will have power to do anything for another and command will exclusively belong to Allah.

Lesson-350 :**The scene of the Day of Judgment**

In the name of Allah, the Most Beneficent, the Most Merciful.

1. When the heaven will be cleft asunder.
2. And when the stars will fall.
3. And when the seas will burst forth.
4. And when the graves will be overturned (or laid open).
5. Then each soul shall know what it has sent forth and what it has left behind.
6. O man! What has deceived you about your Lord, the Most Gracious.
7. Who created you, then fashioned you, then proportioned you.
8. In whatever form He willed, He moulded you.
9. Nay, but you deny the Day of Judgment.
10. And verily, there are guardians (angels) over you.
11. Who are noble writers (to record your actions).
12. Who know (and record) all that you do.
13. Verily, the righteous will be in Delight (Paradise).
14. And verily, the wicked will be in Hell.
15. They will enter therein on the Day of Judgment.
16. And they will not be absent from it.
17. And what will make you know what the Day of Judgment is?
18. Again, what will make you know what the Day of Judgment is?
19. It will be the Day when no one shall have power to do anything for another, and the command that Day will wholly and exclusively belong to Allah.

إِنَّا نَحْنُ (٨٢) سُورَةُ الْاِنْقِطَارِ كَثِيرٌ مِّنْهَا
 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 اِذَا السَّمَاءُ اِنْفَطَرَتْ ۙ
 وَاِذَا الْكَوَاكِبُ اُسْتَثَرَتْ ۙ
 وَاِذَا الْبِحَارُ فُجِّرَتْ ۙ
 وَاِذَا الْقُبُورُ بُعْثِرَتْ ۙ
 عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَاَخَّرَتْ ۙ
 يَا أَيُّهَا الْاِنْسَانُ مَا غَرَكَ بِرَبِّكَ الْكَرِیْمِ ۙ
 الَّذِیْ خَلَقَكَ فَسَوَّیْكَ فَعَدَلَكَ ۙ
 فِیْ اَمْرِ صُوْرَةٍ مَّا شَاءَ رَكَّبَكَ ۙ
 كَلَّا بَلْ تُكَذِّبُوْنَ بِالْحَقِّ ۙ
 وَاِنَّ عَلَیْكُمْ لَحٰفِظِیْنَ ۙ
 كِرَامًا كَاتِبِیْنَ ۙ
 یَعْلَمُوْنَ مَا تَفْعَلُوْنَ ۙ
 اِنَّ الْاَبْرَارَ لَفِیْ نَعِیْمٍ ۙ
 وَاِنَّ الْفٰجِرَ لَفِیْ جَحِیْمٍ ۙ
 یَصْلَوْنَهَا یَوْمَ الدِّیْنِ ۙ
 وَمَا هُمْ عَنْهَا بِغَائِبِیْنَ ۙ
 وَمَا اَدْرٰیكَ مَا یَوْمُ الدِّیْنِ ۙ
 ثُمَّ اَدْرٰیكَ مَا یَوْمُ الدِّیْنِ ۙ
 یَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ سَعًا وَاَلَا مَرْئُوْمٌ لِلّٰهِ ۙ

SURAH-83

AL-MUTAFFIFIN

This Surah takes its name from a word in its first verse. According to some writers it is an early Makkan Surah while others say that it is one of the last Surahs revealed at Makkah. It comprises 36 verses.

Although the main subject of the Surah is Hereafter, yet it opens with a strong condemnation of a bad commercial practice and a great social evil of short measuring and short weighing. It condemns defrauders who cheat the people in measuring and weighing and warns them of the Day of Judgement when they will be standing before their Lord for reckoning. The most notable thing which the Surah says is that the record of the deeds of the wicked people will be in Sijjin while the record of deeds of the righteous will be in iliyin. The former will be in the Hell as they did evil deeds, ridiculed verses of Allah and rejected the Day of Judgement. The latter will be in Paradise enjoying life as a reward for their good deeds. In the world the righteous are ridiculed by the wicked, but in the Hereafter the righteous would laugh at the wicked people.

Lesson-351 : The records of deeds

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Woe to the defrauders.
2. Those who, when they take by measure from the people, take the full measure.
3. But when they give by measure or by weight to others, they give less.
4. Do they not think that they will be raised to life again?
5. On a Great Day.
6. The Day when the mankind will stand before the Lord of the Worlds.
7. Nay, in fact the record of the wicked will be in Sijjin.
8. And what will make you know what Sijjin is?
9. A written record.
10. Woe on that Day to the deniers.
11. Those who deny the Day of Judgment.
12. And none denies it except every sinful transgressor.
13. Who, when Our revelations are recited to him, says: These are mere fables of the men of old.
14. Nay, but that which they have earned is rust upon their hearts.
15. Nay, but surely on that Day, they will be covered from seeing their Lord.
16. Then lo! They will surely enter in the Hell.
17. And it will be said: This is what you used to deny.
18. Nay, verily the record of the righteous shall be in Illiyyin.
19. And what will make you know what Illiyyun is?
20. A written record.
21. Attested by those who are nearest to Allah (i.e. the angels).
22. Verily, the righteous will be in Delight (Paradise).

أَيُّهَا (٨٣) سُورَةُ الْمُطَفِّفِينَ مَكِّيَّةٌ دُرُودُهَا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَيْلٌ لِّلْمُطَفِّفِينَ
 الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ
 وَإِذَا كَالُوهُمْ أَوَّزَوْا لَهُمْ يَخْسِرُونَ
 أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ
 لِيَوْمٍ عَظِيمٍ
 يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ
 كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينٍ
 وَمَا أَدْرَاكَ مَا سِجِّينٌ
 كِتَابٌ مَّرْقُومٌ
 وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ
 الَّذِينَ يَكْذِبُونَ يَوْمَ الْيُسُوفِ
 وَمَا يَكْدِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ
 إِذْ اتَّخَذُوا عَلَيْهِمْ أَيُّدُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ
 كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ
 كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ
 ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ
 ثُمَّ يُقَالُ هَٰذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ
 كَلَّا إِنَّ كِتَابَ الْإِبْرَارِ لَفِي عِلِّيَّينَ
 وَمَا أَدْرَاكَ مَا عِلِّيُّونَ
 كِتَابٌ مَّرْقُومٌ
 يَشْهَدُهُ الْمُقَرَّبُونَ
 إِنَّ الْإِبْرَارَ لَفِي نَعِيمٍ

23. On thrones, looking around.

24. You will recognise in their faces the brightness of delight.

25. They will be given to drink pure sealed wine.

26. Whose seal will be of musk. For this let those strive who wish to strive (for bliss).

27. And it (the wine) will be mixed with Tasneem.

28. A spring whereof those nearest to Allah will drink.

29. Verily, the guilty used to laugh at the believers.

30. And when they passed by them, they used to wink at one another (derisively).

31. And when they returned to their own people, they returned jesting.

32. And when they saw them, they used to say: These are the people who have certainly gone astray.

33. Although they were not sent as guardians over them.

34. This Day the believers will laugh at the disbelievers.

35. On thrones, they will be looking around.

36. Have not the disbelievers been amply rewarded for what they used to do?

عَلَى الْأَرْآئِكِ يَنْظُرُونَ ﴿٢٣﴾

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْمُومٍ ﴿٢٥﴾

خِتَمُهُ مِسْكَ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ

الْمُتَنَافِسُونَ ﴿٢٦﴾

وَمِزَاجُهُ مِنْ تَسْنِيمٍ ﴿٢٧﴾

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا

يَضْحَكُونَ ﴿٢٩﴾

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾

وَلَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾

وَمَا أَرْسَلْنَا عَلَيْهِمْ حَفِظِينَ ﴿٣٣﴾

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾

عَلَى الْأَرْآئِكِ يَنْظُرُونَ ﴿٣٥﴾

هَلْ ثَوَابَ الْكُفَّارِ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

SURAH-84

AL-INSHIQAQ

This Surah takes its name from word "Inshaqqat" in its first verse which means to split asunder. This is an early Makkan Surah. It comprises 25 verses.

Like Surahs 81 and 82, the subject matter of this Surah is also the Day of Resurrection, Allah's Judgement, the distribution of records of deeds and reward and punishment. In first five verses, the happening of the Day of Resurrection has been described to indicate how this natural and phenomenal order of this world would be destroyed. Verses 7-15 describe the distribution of books of deeds among mankind on that Day. Whoso is given his book of deeds in his right hand will be happy as he will be having an easy reckoning. But whoso is given his book of deeds behind his back will be very miserable as he will be thrown in Hell. He was the person who used to live in the world happily and used to think that he will never return to his Lord. In verses 16-25, people have been enjoined to believe in Allah and to prostrate when the Qur'an is recited and thus prepare themselves for the next world which is lasting and eternal. For the believers and good doers, there is never-ending reward; whereas for disbelievers and rejecters, there is tiding of a painful doom.

Lesson-352 : The book of deeds

In the name of Allah, the Most Beneficent, the Most Merciful.

1. When the heaven will split asunder.
2. And hearkens to its Lord as in truth it must.
3. And when the earth will be spread out.
4. And cast out all that is in it and becomes empty.
5. And hearkens to its Lord as in truth it must.
6. O man! You must verily strive toward your Lord, a hard striving, so you shall meet Him.
7. Then whoso is given his book (of deeds) in his right hand.
8. He will surely have an easy reckoning.
9. And shall return to his family in joy.
10. But whoso is given his book (of deeds) behind his back.
11. He shall soon be calling for death.
12. And shall enter in blazing fire (of Hell).
13. Verily, he used to live happily with his family.
14. And used to think that he will never return (to Allah).
15. Yes, his Lord was ever watching over him.
16. So I swear by the glow of sunset.
17. And by the night and all that it enshrouds.
18. And by the moon when it is at the full.
19. That you shall certainly ascend from stage to stage.
20. What is the matter with them that they believe not.

أَيُّهَا النَّاسُ (٨٤) سُورَةُ الْاِنْشِقَاقِ وَمَكِّيَّةٌ رُكُوعًا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِذَا السَّمَاءُ انشَقَّتْ ۝
 وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ۝
 وَإِذَا الْأَرْضُ مُدَّتْ ۝
 وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ۝
 وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ۝
 يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًا
 فَمُلَوقِيهِ ۝
 فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۝
 فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۝
 وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ۝
 وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ۝
 فَسَوْفَ يَدْعُو ثُبُورًا ۝
 وَيَصْلِي سَعِيرًا ۝
 إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ۝
 إِنَّهُ ظَنَّ أَن لَّنْ يَحُورَ ۝
 بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ۝
 فَلَا أُقْسِمُ بِالشَّفَقِ ۝
 وَاللَّيْلِ وَمَا وَسَقَ ۝
 وَالْقَمَرِ إِذَا اتَّسَقَ ۝
 لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ۝
 فَمَا لَهُمْ لَا يُؤْمِنُونَ ۝

21. And when the Quran is recited to them, they prostrate not.

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ١١

22. Nay, those who disbelieve will deny.

بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ ١٢

23. And Allah knows best what they hide (in their hearts).

وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ١٣

24. So give them tidings of a painful doom.

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ١٤

25. Save those who believe and do good deeds, for them is a reward that will never come to end.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ١٥

SURAH-85

AL-BURUJ

This is an early Makkan Surah and was revealed at a time when the persecution of the Muslims by the pagan Quraish had already started, as its subject matter shows. The Surah derives its title from the word "Buruj" in its first verse, a word which has many meanings such as towers, fortresses, signs of zodiac, stars, mansions, constellation, etc. It comprises 22 verses.

The central theme of this Surah is perhaps described in its verse 10 and that is to warn the disbelievers of the evil consequences of the persecution of the believers.

In the verses 1-9, after swearing very strong oaths, a story of the people of the ditch has been related who had burnt the believers to death by casting them into the ditch full of fire. By the means of this story the pagans of Makkah have been taught that they would be destroyed as the people of the ditch were destroyed if they persisted in their persecution of the believers. On the other hand, the believers have been taught the lesson that they should be patient and steadfast and should endure every persecution instead of giving up the faith as they will be rewarded in the Hereafter in the form of Paradise. Verses 12-16 describe the attributes of Allah that He is Forgiving and Loving, and He is also Strict in punishing. Verses 17-20 allude to stories of Pharaoh and the Thamud who were destroyed for their wrong doings and for their rebellion against Allah. The obvious purpose of this is to warn the disbelievers of the consequences of disobedience to Allah. In the last two verses the truth of the Qur'an has been stressed obviously to invite the disbelievers to accept the truth.

In explaining verses 4-7 of this Surah, the commentators have referred to several historical events of the believers having been thrown into fire and burnt. Some scholars have described the story of Prophet Abraham having been thrown into fire by the idolater king Nimrod, and some others have cited the Biblical story of Nebuchadnezzar's attempt to burn three pious Israelites in a fiery furnace. And yet some other scholars have quoted the story of an Iranian king who burnt to death those of his people who refused to accept his view that marriage of a brother with sister was lawful. But most of the commentators including historians Ibn Hisham, Tabari and Ibn Khaldun hold the view that these verses refer to the massacre of the Christians of Najran in Yemen by a Jewish king, Dhu Nawas. This Jewish king forced the Christians to accept Judaism and those who refused were thrown by him into the ditches of fire and burnt. He is reported to have killed 20 thousand Christians in this way. One of the Christians escaped and went to Byzantine emperor who commanded Negus of Abyssinia to attack Yemen. So Yemen was attacked by Abyssinian forces in 525 A.D., its king Dhu Nawas was killed and it became a part of the Christian kingdom of Abyssinia. However, some of the modern scholars do not see any allusion in these verses 4-7 to any historical event. It is a parable which refers to recurring phenomenon of persecution of the believers by the non-believers, a phenomenon not restricted to any particular time or to any particular people.

Lesson-353 : Persecution of the Believers

In the name of Allah, the Most Beneficent, the Most Merciful.

1. By the heaven that holds mansions of the stars (or galaxies).
2. And by the Promised Day.
3. And by the witness and that which is being witnessed.
4. Destroyed were the people of the ditch.
5. Of the fuel-fed fire.
6. When they sat by it (ditch of fire).
7. And they witnessed what they were doing to the believers.
8. They had nothing against them except that they believed in Allah, the Mighty, the Worthy of Praise.
9. The One to Whom belongs the dominion of the heavens and the earth; and Allah is Witness over everything.
10. Lo! Those who persecute believing men and believing women and repent not, for them there will be the torment of Hell and for them will be the torment of burning.
11. Verily, those who believe and do good deeds, for them there will be Gardens under which rivers flow. That is the great success.
12. Verily, the seizure of your Lord is very severe.
13. Verily, He it is Who produces, then reproduces.
14. And He is the Forgiving, the Loving.
15. Owner of the Throne, the Glorious.
16. He does what He intends.

إِنَّا نَمَّا (٨٥) سُورَةُ الْبُرُوجِ مَكِّيَّةٌ دُعَاهَا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ۝
 وَالْيَوْمِ الْمَوْعُودِ ۝
 وَشَاهِدٍ وَمَشْهُودٍ ۝
 قُتِلَ أَصْحَابُ الْأُخْدُودِ ۝
 النَّارِ ذَاتِ الْوُقُودِ ۝
 إِذْ هُمْ عَلَيْهَا قُعُودٌ ۝
 وَهُمْ عَلَى مَا يَفْعُلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ۝
 وَمَا تَقْتُلُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ
 الْحَمِيدِ ۝
 الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى
 كُلِّ شَيْءٍ شَهِيدٌ ۝
 إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ
 لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ
 الْحَرِيقِ ۝
 إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ
 تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ
 الْكَبِيرُ ۝
 إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ۝
 إِنَّهُ هُوَ يُبْدِي وَيُعِيدُ ۝
 وَهُوَ الْغَفُورُ الْودُودُ ۝
 ذُو الْعَرْشِ الْمَجِيدُ ۝
 فَعَالٌ لِمَا يُرِيدُ ۝

17. Has the story of the hosts reached you?

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ۝

18. Of Pharaoh and Thamud.

فِرْعَوْنَ وَثَمُودَ ۝

19. Yet, those who disbelieve persist in denial.

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۝

20. And Allah has surrounded them from behind.

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ۝

21. Rather it is a Glorious Quran.

بَلْ هُوَ قُرْآنٌ مَجِيدٌ ۝

22. Inscribed on a Guarded Tablet.

يُحِيطُ فِي لَوْحٍ مَحْفُوظٍ ۝

SURAH-86**AT-TARIQ**

This Surah derives its title from the word "Tariq" which occurs in its very first verse and which means "he who comes by night." This is an early Makkan Surah and comprises 17 verses.

There is divergence of opinion about the significance of word "At-Tariq" occurring in verse 1. According to some, it is simply a morning star, but according to others it has mystic sense here. It refers to the Prophet himself who came at a time when the world was immersed in the darkness of ignorance as if it were in night and he was sent to bring it to light from darkness. Some scholars have expressed the idea that it refers to a comet which alarmed the people about the time of the advent of Prophet Muhammad (PBUH). And some others believe that this verse alongwith the subsequent verses hide some scientific facts which were not known at the time of revelation.

The main theme of this Surah is to make the man realize that he will be brought to life after his death and that the Qur'an is a decisive Word of Allah and the disbelievers cannot frustrate it by their plots. Allah Who has created the man from a mean fluid has definitely the power to resurrect him after his death.

SURAH-87**AL-A'LA**

This Surah takes its name from word Al-A'la which occurs in the very first verse. It is an early Makkan Surah usually placed at 8th in the Chronological order. It comprises 19 verses.

The Surah begins with the injunction to glorify the name of Allah, the Most High, Who creates everything, then fixes its destiny and guides it. Verses 6 and 8 show that the Prophet was not yet accustomed to receiving the revelation and was afraid of forgetting it, so he is assured that Allah will enable him to read it. He needs not worry, Allah will facilitate him to the state of ease. In verses 9 and 13, Prophet is enjoined to admonish the people as admonishment indeed benefits them. He who fears Allah will heed but the wretched will avoid it and in consequence he will be thrown into Hell fire where he will neither die nor live.

Verses 14-15 define a spiritually elevated man who is successful in the Hereafter also. He is the man who purifies himself (from the dirt of environment as well as from the dirt of sins), remembers the name of Allah and prays to Him. In the verses 16-19, a great human weakness is pointed out which is a great obstacle in man's spiritual elevation and that is that he prefers the life of the world, whose benefits are near and visible, to the Hereafter, although the latter is more lasting and better. This fact that the Hereafter is better than the life of the world has not only been highlighted by the Scripture of Muhammad but was also written in the Scripture of earlier Prophets like those of Abraham and Moses.

Lesson-354 : Man's creation – Glory be to Allah

In the name of Allah, the Most Beneficent, the Most Merciful.

1. By the heaven and by the night-comer.
2. And what will make you understand what the night-comer is?
3. It is the star of piercing brightness.
4. There is no soul which has not a guardian over it.
5. So let man see from what he is created.
6. He is created from a gushing fluid.
7. That is produced from between the loins and the ribs.
8. Verily, He has indeed the power to bring him back to life.
9. On the Day when the secrets will be put to scrutiny.
10. Then there will be no power for him nor any helper.
11. By the sky which gives the rain.
12. And by the earth which splits (with the growth of plants).
13. Surely, this (Quran) is the decisive Word (or the word that separates the truth from falsehood).
14. And it is not a word of amusement (or joke).
15. Verily, they are devising a plot (against you, O Muhammad).
16. And I am too devising a plot (against them).
17. So give a respite to the disbelievers, leave them alone for a while.

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Glorify the name of your Lord, the Most High.
2. Who created, then perfected.
3. And Who set destiny (of everything), then

أَيُّهَا (٨٦) سُورَةُ الطَّارِقِ الرَّحْمَنِ الرَّحِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالسَّمَاءِ وَالطَّارِقِ
 وَمَا أَدْرَاكَ مَا الطَّارِقُ
 النُّجُومُ الثَّاقِبُ
 إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ
 فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ
 خُلِقَ مِنْ مَّاءٍ دَافِقٍ
 يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ
 إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ
 يَوْمَ تُبْلَى السَّرَائِرُ
 فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ
 وَالسَّمَاءِ ذَاتِ الرَّجْعِ
 وَالْأَرْضِ ذَاتِ الصَّدْعِ
 إِنَّهُ لَقَوْلٌ فَصْلٌ
 وَمَا هُوَ بِالْهَزْلِ
 إِنَّهُمْ يَكِيدُونَ كَيْدًا
 وَأَكِيدُ كَيْدًا
 فَمَهْلِكُ الْكَافِرِينَ أَهْلَهُمُورُودًا

أَيُّهَا (٨٧) سُورَةُ الْأَعْلَى الرَّحْمَنِ الرَّحِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى
 الَّذِي خَلَقَ فَسُوَّى
 وَالَّذِي قَدَّرَ فَهَدَى

guided it.

4. And Who brings forth the pasturage.

5. Then turns it into black rubbish.

6. Soon We shall make you (O Muhammad) read it (the Quran) so that you shall not forget it.

7. Save that which Allah wills. Verily, He knows what is disclosed and what is hidden.

8. And We shall facilitate you to the state of ease.

9. So admonish (the people), the admonishment indeed benefits them.

10. He who fears Allah will heed the reminder.

11. But the wretched will avoid it.

12. He who will be thrown into the Great Fire (i.e. the Hell).

13. Wherein he will neither die nor live.

14. He is indeed successful who purifies himself.

15. And remembers the name of his Lord and then prays.

16. But you (O mankind) prefer the life of the world.

17. Although the Hereafter is better and more lasting.

18. Verily, this is (written) in the earlier Scrolls.

19. The Scrolls of Abraham and Moses.

وَالَّذِي أَخْرَجَ الْمَرْعَىٰ ۝٤

فَجَعَلَهُ غُثَاءً أَحْوَىٰ ۝٥

سَنُقْرِئُكَ فَلَا تَنْسَىٰ ۝٦

إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَىٰ ۝٧

وَنُيَسِّرُكَ لِلْيُسْرَىٰ ۝٨

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ ۝٩

سَيَذَكِّرْهُ مَنْ يَخْشَىٰ ۝١٠

وَيَتَجَنَّبُهَا الْأَتْقَىٰ ۝١١

الَّذِي يُصَلِّيُ الْفَجْرَ الْكِبْرَىٰ ۝١٢

شُعْرًا يَمْشِي فِيهَا وَلَا يَخْفَىٰ ۝١٣

فَإِنْ فَخَّرَ مَنْ تَزَكَّىٰ ۝١٤

وَدَكَّرَ اسْمَ رَبِّهِ فَصَلَّىٰ ۝١٥

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ۝١٦

وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ۝١٧

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَىٰ ۝١٨

صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ۝١٩

SURAH-88**AL-GHASHIYAH**

This Surah takes its name from word Ghashiyah which occurs in its very first verse. This is an early Makkan Surah, probably revealed in the 4th year of Prophet's mission. It comprises 26 verses. The central theme of the Surah is Resurrection and Hereafter, reward for the believers and punishment for the disbelievers, and Hell and Paradise.

Verses 1-16 describe the Day of Resurrection on which some faces (i.e. disbelievers and evil-doers) will be humiliated, thrown into Hell-fire and will be given to drink boiling water and to eat bitter thorny plant. Some faces (i.e. the believers and good doers) will be joyful, pleased with the consequence of their deeds which they did in the world, will be in Paradise on thrones raised high, and will be eating, merry making and enjoying life. In the verses 17-20 the people have been made to realize the wonders of Allah's creative powers, while the remaining verses urge the Prophet to warn the people as he is a warner and not a compeller over them. Return of the people is to Allah and Allah will tape their account, and He will punish those who disbelieve.

Lesson-355 : Humiliated faces and Joyful faces

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Has the news of the Overshadowing Event (the Day of Resurrection) reached you?
2. Some faces on that Day will be humiliated.
3. Labouring hard, weary.
4. They will enter the Blazing Fire.
5. They will be given to drink from a boiling spring.
6. They will have no food except bitter thorny plant.
7. Which will neither nourish nor avail against hunger.
8. Some faces on that Day will be joyful.
9. Pleased with their endeavour.
10. In a lofty garden (i.e. Paradise).
11. Wherein, they will hear no vain talk.
12. Wherein will be running springs.
13. Wherein will be thrones raised high.
14. And cups set at hand.
15. And cushions set in rows.
16. And silken carpets spread out.
17. Do they not look at the camels, how they are created?
18. And the sky, how it is raised.
19. And the mountains, how they are firmly established?
20. And the earth, how it is spread?
21. So remind them, for you (O Muhammad) are only an admonisher.

إِنَّا أَنشَأْنَاهُ (٨٨) سُورَةُ الْغَاشِيَةِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ۝
 وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ۝
 عَامِلَةٌ تَأْسِبُهَا ۝
 تَصْلُ نَارًا حَامِيَةً ۝
 تُسْقَى مِنْ عَيْنٍ آتِيَةٍ ۝
 لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ صَرِيحٍ ۝
 لَا يُسِينُ وَلَا يُغْنِي عَنْهُ مِنَ الْجُوعِ ۝
 وَجُوهٌ يَوْمَئِذٍ تَارِعَةٌ ۝
 تَسْعَىٰهَا رَاضِيَةٌ ۝
 فِي جَنَّةٍ عَالِيَةٍ ۝
 لَا تَسْمَعُ فِيهَا لَاغِيَةً ۝
 فِيهَا عَيْنٌ جَارِيَةٌ ۝
 فِيهَا سُرُرٌ مَّرْفُوعَةٌ ۝
 وَأَكْوَابٌ مَوْضُوعَةٌ ۝
 وَنَمَارِقُ مَصْفُوفَةٌ ۝
 وَزَرَابِيُّ مَبْثُوثَةٌ ۝
 أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ۝
 وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ۝
 وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ۝
 وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ۝
 فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۝

22. You are not a warder over them.

23. Except the one who turns away and disbelieves.

24. So Allah will punish him with a big punishment.

25. Surely, to Us is their return.

26. Then on Us is to take their account.

لَسْتَ عَلَيْهِمْ بِقَاطِرٍ ۝

إِلَّا مَنْ تَوَلَّى وَكَفَرَ ۝

فِيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْكَبِيرَ ۝

إِنَّا إِلَيْنَا يَأْتُهُمْ ۝

ثُمَّ نَعْلَمُ شَعْرَانَ عَلَيْنَا حِسَابُهُمْ ۝

SURAH-89**AL-FAJR**

Al-Fajr "The dawn" takes its title from its verse 1. It is an early Makkan Surah, probably tenth in the order of revelation. It comprises 30 verses.

In verses 1-5, oaths have been sworn by the dawn, by ten nights, by the Even and the Odd, and by the night when it departs. There are several opinions as to what is meant by the dawn, the ten nights and the even and the odd. According to some scholars, dawn symbolizes man's spiritual awakening; while according to others, dawn signifies the dawn of the first day of the lunar month of Dhul Hijjah. So far as ten nights are concerned, some scholars hold that these are first ten nights of the month of Dhul Hijjah which are followed by the tenth day of that month which is a day of sacrifice. But some other scholars maintain that ten nights signify nights of the last third of the month of Ramadan during which Muhammad (PBUH) received his first revelation in the cave of mount Hira and during which the Night of Power (Lailatul Qadr) falls. By the Even and the Odd is meant multiplicity of creation as contrasted with Oneness of God. In other words, Ash-shafi (Even) stands for creation which all consists of pairs and Witr (One) stands for the Creator. According to another opinion, by the even and the odd is meant prayer which consists of even and odd number of rak'ahs. By the night is meant spiritual darkness which disappears when spiritual awakening or God-consciousness comes. However, several scholars hold that the dawn, the ten nights, and the even and odd have nothing special about them. These are routine and usual dawn of every day, group of ten nights in every month, and even and odd numbers of everything. The oaths by these things have been taken to support the concepts of resurrection after death, the Day of Judgement, the reward and punishment, and life in the Hereafter.

In the verses 6-14, the evil end of the earlier nations such as the Tribes of 'Aad and Thamud and people of Pharaoh has been highlighted obviously with the purpose of warning the pagans of Makkah of their fate if they persisted in their disbelief like those nations.

In the verses 15-20, nature of man is discussed with special emphasis on his love of wealth and greed for hoarding it instead of spending it in the way of Allah for the poor. In the verses 21-30, scene of Day of Judgement has been depicted when the earth will be crushed to pieces, angels would be standing in rows, and Allah will punish the wrongdoers by throwing them into Hell and He will reward the righteous by admitting them into His Paradise.

Verse 27 speaks of "satisfied soul", which needs explanation with reference to other types of soul mentioned by the Qur'an. The Holy Qur'an has mentioned three types of human self or soul: (1)- Nafs-e-Ammarah. It is the self which commands evil. It is the lowest stage in the moral growth of man. It is what may be called his animal stage. Low desires and animal passions rule his mind. He commits evil deeds without feeling any pangs at all. He submits to his carnal desires like a brute; The Qur'an mentions this soul or self in Surah 12 verse 53. (2)- Nafs-e-Lawwamah. This is the self (or soul) which feels repentant at committing bad deeds. This self-accusing or self-reproaching soul is called conscience. Allah has blessed every human being with the faculty of conscience. This conscience, in fact, makes a man conscious of good and evil. A man's conscience checks him from doing evil and if he does it, then his conscience reproaches him and he feels repentant. Nafs-e-Lawwama has been mentioned by the Qur'an in its Surah 75 verse 2; (3)- Nafs-e-Mutma'innah, the satisfied soul. The peaceful or the satisfied soul is the one who believes in Allah, worships Him alone, adopts the way of life preached by the Prophets, does good deeds, abstains from evil. He feels full satisfaction with what he does. His soul is at peace having attained his goal. Allah is pleased with him and makes him enter His Paradise. This Nafs-e-Mutma'innah has been mentioned in verse 27 of this Surah.

Lesson-356 : The fate of the wicked

In the name of Allah, the Most Beneficent, the Most Merciful.

1. By the Dawn.
2. And by the ten nights.
3. And by the Even and the Odd.
4. And by the night when it departs.
5. There are indeed in these things oaths for the thinking man.
6. Have you not seen how your Lord dealt with 'Aad.
7. Of Iram, a city of lofty pillars.
8. The like of whom were not created in cities (of the world).
9. And with Thamud who hewed out rocks in the valley (to make their houses).
10. And with Pharaoh, the owner of stakes (or pegs).
11. Who all were rebellious (to Allah) in these lands.
12. And made therein much mischief.
13. So your Lord poured on them scourge of torment.
14. Surely, your Lord is ever watchful over them.
15. As for man, whenever his Lord tries him by giving him honour and favours, then he says: My Lord has honoured me.
16. But whenever He tries him by straitening his sustenance, he says: My Lord has humiliated me.
17. Nay, but you do not honour the orphan.
18. And urge not (one another) on the feeding of the poor.
19. And you devour inheritances with devouring greed.

آيَاتُهَا (٨٩) سُورَةُ الْفَجْرِ مَكِّيَّةٌ رُكُوعُهَا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالْفَجْرِ ۝
 وَلَيَالٍ عَشْرٍ ۝
 وَالشَّفْعِ وَالْوَتْرِ ۝
 وَالْإِيلِ إِذَا يَسِيرُ ۝
 هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ ۝
 أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝
 إِرَمَ ذَاتِ الْعِمَادِ ۝
 الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ۝
 وَثَمُودَ الَّذِينَ جَابُوا الصَّخِرَ بِالْوَادِ ۝
 وَفِرْعَوْنَ ذِي الْأَوْتَارِ ۝
 الَّذِينَ طَغَوْا فِي الْبِلَادِ ۝
 فَأَكْثَرُوا فِيهَا الْفَسَادَ ۝
 فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۝
 إِنَّ رَبَّكَ لَبِالْمُرْصَادِ ۝
 فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ ۝
 نَعْمَةً ۖ فَيَقُولُ رَبِّي أَكْرَمَنِ ۝
 وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ ۖ فَيَقُولُ
 رَبِّي أَهَانَنِ ۝
 كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ۝
 وَلَا تَحْضُونَ عَلَى طَعَامِ الْمَسْكِينِ ۝
 وَتَأْكُلُونَ الشُّرَاكَ أَكْلًا لَمًّا ۝

20. And love wealth with overwhelming love.

21. Nay, when the earth will be crushed to pieces with a great crushing.

22. And your Lord will come with angels standing in rows.

23. And Hell on that Day will be brought near. On that Day man will remember, but how will the remembrance avail him then?

24. He will say: Alas! Would that I had sent before me some good deeds for my (this) life.

25. So none can punish as He (Allah) will punish on that Day.

26. And none can bind as He will bind.

27. O you satisfied soul (of Our righteous slave)!

28. Return to your Lord, content in His good pleasure.

29. Enter you then among My (honoured) slaves.

30. And enter you in My Garden (Paradise)!

وَيُحِبُّونَ الْمَالَ حُبَّ الْجَنَّةِ ۚ

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۚ

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۚ

وَجِئْنَا يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ تَذَكَّرُ

الْإِنْسَانُ ۚ وَأَنَّى لَهُ الذِّكْرَى ۚ

يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ۚ

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ ۚ

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ۚ

يَا أَيَّتُهَا النَّفْسُ الْبُطْحَةُ ۖ

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً ۚ

فَادْخُلِي فِي عِبَادِي ۚ

وَادْخُلِي جَنَّتِي ۚ

SURAH-90**AL-BALAD**

This Surah derives its title from the word Al-Balad in the first verse. It is an early Makkan Surah. It comprises 20 verses.

The theme of this Surah is that Allah has shown the man two ways, the way to good and the way to evil. The way to good is the right way, though it is difficult to follow; and the way to evil is wrong way, though at times it is easy to follow. Allah has given him means to judge and see whatever way he wants to follow, he may follow it.

In verse 1-3, oaths have been taken by the sacred city of Makkah and Adam and his offspring to establish the truth indicated in the subsequent verses. In verses 4-7 human nature has been highlighted, while verse 8-9 count Allah's favours on man. Verse 10 tells us that God has shown the man two ways: the way to good and the way to evil. Verses 11-18 define the way to good. It is the way followed by those who believe, exhort one another to patience and kindness, and perform good deeds such as freeing of slaves, feeding of the hungry poor and orphans near of kin and the destitute in misery. These people will be of the right hand and will be rewarded. But those who follow the way to evil and disbelieve Allah's revelations, they will be of the left hand and will be thrown in Fire.

SURAH-91**ASH-SHAMS**

This Surah derives its name from word ash-Shams which occurs in the first verse and with which it opens. It is one of the early Makkan Surahs and consists of 15 verses.

The central theme of this Surah is the knowledge of right and wrong, good and evil, and truth and falsehood which Allah has bestowed upon every human being. This fact has been established by swearing oaths of sun, moon, day, night, heaven, earth, soul, and finally of God Himself, in the verses 1-7 of this Surah. In verses 9 and 10, a person who, taking advantage of his God-given knowledge, purifies himself and follows right way has been declared successful, while a person who corrupts his knowledge and follows the wrong path has been declared a failure. In verses 11-15 the story of the people of Thamud (the nation of Prophet Salih) has been narrated with the obvious aim of warning the people of Makkah about the evil consequences of rejecting the truth and of showing arrogance and rebellious attitude toward Allah and His messenger.

Lesson-357 :

In the name of Allah, the Most Beneficent, the
Most Merciful.

1. Nay, I do swear by this city (of Makkah).
2. And you have been made lawful (for persecution) in this city.
3. And (also) I swear by the begetter (father Adam) and that which he begat (mankind).
4. Verily, We have created man to be in toil.
5. Does he think that none has power over him?
6. He says (boastfully): I have destroyed much wealth.
7. Does he think that none sees him?
8. Have We not made for him two eyes?
9. And one tongue and two lips.
10. Then shown him two mountain ways (to good and evil)
11. But he has not attempted the steep path.
12. And what will make you understand what the steep path is?
13. It is to free a neck (i.e. slave).
14. Or to feed in the day of hunger.
15. An orphan near of kin.
16. Or some poor wretch afflicted with misery.
17. And to be of those who believe and exhort one another to patience and exhort one another to kindness.
18. They are those on the right hand.
19. But those who disbelieve Our revelations, they are the people of the left hand.
20. Fire will be all around them.

اَيَا تُنَافَا (٩٠) سُوْرَةُ الْبَلَدِ كَسِيْرٌ رُوْعُهَا
 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
 لَا اُقْسِمُ بِهَذِهِ الْبَلَدِ
 وَاَنْتَ حِلٌّ بِهَذِهِ الْبَلَدِ
 وَوَالِدٍ وَمَا وَلَدَ
 لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْ كَبَدٍ
 اَيَحْسَبُ اَنْ لَّنْ يَّقْدِرَ عَلَيْهِ اَحَدٌ
 يَقُوْلُ اَهْلَكَ مَا لَا اَلْبَدَاءُ
 اَيَحْسَبُ اَنْ لَّمْ يَرَوْا اَحَدٌ
 اَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ
 وَلِسَانًا وَشَفَتَيْنِ
 وَهَدَيْنَاهُ النَّجْدَيْنِ
 فَلَا اقْتَحَمَ الْعَقَبَةَ
 وَمَا اَدْرَاكَ مَا الْعَقَبَةُ
 فَكَّرْ رَقَبَةً
 اَوْ اطْعَمْ فِيْ يَوْمٍ ذِيْ مَسْجَةٍ
 يَتِيْمًا ذَا مَقْرَبَةٍ
 اَوْ مَسْكِيْنًا ذَا مَتْرَبَةٍ
 ثُمَّ كَانَ مِنَ الَّذِيْنَ اٰمَنُوْا وَتَوَّصَّوْا بِالصَّبْرِ وَتَوَّصَّوْا بِالْوَحَّةِ
 اُولٰٓئِكَ اَصْحٰبُ الْمِيْمَنَةِ
 وَالَّذِيْنَ كَفَرُوْا بِآيٰتِنَا هُمْ اَصْحٰبُ الْمَشْأَمَةِ
 عَلَيْهِمْ نَارٌ مُّوْصَدَةٌ

- In the name of Allah, the Most Beneficent, the Most Merciful.
1. By the sun and its brightness.
 2. And by the moon when it follows it (the sun).
 3. And by the day when it shows (sun's) splendour.
 4. And by the night when it covers it.
 5. And by the heaven and Him Who built it.
 6. And by the earth and Him Who spread it.
 7. And by soul and Him Who perfected it.
 8. Then inspired it with (consciousness of) what is wrong for it and what is right for it.
 9. He is indeed successful who purifies himself.
 10. And he is indeed failure who corrupts it.
 11. The people of Thamud denied the truth with their rebellious arrogance.
 12. When the most wicked of them went forth.
 13. And the messenger of Allah said to them: It is the she-camel of Allah, so let her drink.
 14. But they denied him and hamstrung her. So their Lord let loose His scourge upon them because of their sin and levelled them to ground (with their dwellings).
 15. And He (Allah) feared not the consequences of it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالشَّمْسِ وَضُحَاهَا
 وَالْقَمَرِ إِذَا تَلَّهَا
 وَالنَّهَارِ إِذَا جَلَّهَا
 وَاللَّيْلِ إِذَا يَغْشَاهَا
 وَالسَّمَاءِ وَمَا بَنَاهَا
 وَالْأَرْضِ وَمَا طَرَاهَا
 وَنَفْسٍ وَمَا سَوَّاهَا
 فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا
 قَدْ أَفْلَحَ مَنْ زَكَّاهَا
 وَقَدْ خَابَ مَنْ دَسَّاهَا
 كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا
 إِذِ انْبَعَثَ أَشْقَاهَا
 فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا
 فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ
 يَذَّيْبِهِمْ فَسَوْاهَا
 وَلَا يَخَافُ عُقْبَاهَا

SURAH-92**AL-LAIL**

This Surah derives its name from word al-Lail in its first verse. This is an early Makkan Surah and consists of 21 verses.

In the preceding Surah, people were divided in two groups on the basis of following right way and the wrong way, in this Surah the same thing has been said in another way. This Surah distinguishes between two different ways of life, the right way and the wrong way, and explains contrast between their ultimate consequences.

In verses 1-11, after taking oath of the night and the day and of Allah Who created male and female, the mankind has been divided into two categories on the basis of their endeavours and efforts. First category comprises those who give their wealth in charity and fear Allah and affirm goodness, Allah surely facilitates their way to state of ease. Second category is of those who are stingy and consider themselves self-sufficient and belie goodness, Allah will surely facilitate them to state of hardship and their wealth will not avail them when they perish.

In verses 12-21, it has been said that Allah has not left man unguided. He has taken upon Himself the responsibility of giving guidance which, of course, He gives through His messengers and through His revealed books. So He has warned the man of the evil, the end of which is blazing fire. He who denies the truth and turns away from right way is the wretched one who will enter the fire. The pious one who gives his wealth in charity in order to earn good pleasure of Allah and not to return a favour of anyother man to him, will be saved from Fire and will be pleased with Allah.

SURAH-93**ADH-DHUHA**

This Surah takes its name from the word Adh-Dhuha which occurs in its very first verse. It is an early Makkan Surah which consists of 11 verses.

According to traditions, there was an interval (after the revelation of Surah 89, al Fajr) during which the Prophet received no revelation, which caused him to be deeply distressed and grieved. His opponents also taunted him, saying: "Allah of Whom we used to hear much, has forsaken Muhammad and now He hates him." At this point of time, this Surah was revealed to console the Prophet.

After swearing the oaths of the brightness of the day and of the night, it has been told to the Prophet that his Lord has not forsaken him nor He is displeased with him.

Then the Prophet has been given the good news that the later period of his life would be better than the earlier period of his life, and Allah will grant him good so that he will be pleased with his Lord. In verse 6-8 Allah has counted His favours on the Prophet and in verses 9-11 He has enjoined the Prophet not to treat the orphan harshly, not to repel the beggar, and proclaim the grace of his Lord.

Verse 4 makes a prophecy that the later period of Prophet's life (in this world) would be better than the earlier period of his life as messenger of Allah. At the time when this prophecy was made the Prophet was passing through the most critical period of his life as a man being subjected to the worst persecution and oppression, and so this prophecy appeared to be very far off from fulfilment. However, Allah fulfilled this Prophecy when, after migration to Madinah, Prophet's life for the last ten years became the most wonderful record of dazzling successes in human history.

Lesson-358 :

In the name of Allah, the Most Beneficent, the Most Merciful.

1. By the night when it covers (the light with darkness).
2. And by the day when it appears with its brightness.
3. And by Him Who created the male and the female.
4. Verily, your efforts are diverse (in aims and ends).
5. As for him who gives (in charity) and fears Allah.
6. And affirms goodness.
7. We will surely ease his way to the state of ease.
8. But as for him who is miser and considers himself self-sufficient.
9. And belies goodness.
10. We will surely ease his way to hardship.
11. And his riches will be of no avail to him when he perishes.
12. Verily, it is upon Us to give guidance.
13. And verily, to Us belong the Last (Hereafter) and the First (i.e. the world).
14. So I have warned you of the blazing Fire.
15. In which none shall enter save the most wretched.
16. He who denies and turns away.
17. But the pious will be kept far away from it.
18. Who gives his wealth (in charity) in order to purify himself.
19. And none has any favour (or obligation) upon him which he is returning.
20. Except only to seek the good pleasure of his Lord, the Most High.
21. And he will soon be well-pleased (with Allah).

أَيُّهَا (٩٢) سُورَةُ الْبَلَدِ الْكَاثِبِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَاللَّيْلِ إِذَا يَغْشَى ١
 وَالنَّهَارِ إِذَا تَجَلَّى ٢
 وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ٣
 إِنَّ سَعْيَكُمْ لَشَتَّى ٤
 فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ٥
 وَصَدَّقَ بِالْحُسْنَى ٦
 فَسَنُيَسِّرُهُ لِلْيُسْرَى ٧
 وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ٨
 وَكَذَّبَ بِالْحُسْنَى ٩
 فَسَنُيَسِّرُهُ لِلْعُسْرَى ١٠
 وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ١١
 إِنَّ عَلَيْنَا لَلْهُدَى ١٢
 وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى ١٣
 فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى ١٤
 لَا يَصْلَاهَا إِلَّا الْأَشْقَى ١٥
 الَّذِي كَذَّبَ وَتَوَلَّى ١٦
 وَسَيُجَنَّبُهَا الْأَتْقَى ١٧
 الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ١٨
 وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ١٩
 إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ٢٠
 وَلَسَوْفَ يَرْضَى ٢١

SURAH-93 : Adh-Dhuha

In the name of Allah, the Most Beneficent, the
Most Merciful.

1. By the brightness of the day.
2. And by the night when (the darkness of) it sets.
3. Your Lord has neither forsaken you (O Muhammad) nor is He displeased with you.
4. And verily the later period of your life will be better for you than the former.
5. And certainly your Lord will give to you (much good) so that you will be pleased.
6. Did He not find you an orphan and gave you shelter.
7. And He found you lost and gave you guidance.
8. And He found you poor and made you rich.
9. So do not treat the orphan harshly.
10. And repel not the beggar.
11. And proclaim the Grace of your Lord.

أَيُّهَا (٩٣) سُورَةُ الضُّحَىٰ تَبَارَكَ الَّذِي رَزَقَنَا
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
وَالضُّحَىٰ ۝
وَاللَّيْلِ إِذَا سَجَىٰ ۝
مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝
وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۝
وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۝
أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۝
وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۝
وَوَجَدَكَ عَالِيًا لَّا أَعْلَىٰ ۝
فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝
وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝
وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝

SURAH-94**ALAM-NASHRAH**

This Surah derives its title from the opening words of its first verse. This is an early Makkan Surah, and, according to Ibn Abbas, it was revealed just after the preceding Surah Adh-Dhuha. It consists of 8 verses only.

The theme (and also the purpose) of this Surah is to provide consolation and solace to the Prophet in state of persecution, oppression, despair and distress. When the Prophet started preaching the message of Islam, the same people who loved and respected him and held him in high esteem because of his truthfulness and trust worthiness turned hostile to him. They taunted him, they derided him, they laughed at him. They called him madman, they called him poet, they designated him sorcerer.

In the first four verses the All-Mighty Allah has addressed Prophet Muhammad (PBUH) and has counted His favours to him: First, that He opened up his heart for reception of knowledge, revelation and guidance; Second, that He removed heavy burden from his back (implies the burden of distress and anxiety that was stressing his sensitive nature when he saw his nation deeply sunk in ignorance, immorality, barbarism, wickedness, filth of idolatry, infanticide, etc.); and last is that He exalted his fame and renown. The last favour regarding exaltation of his fame and renown, at the time of revelation of this Surah, apparently looked far from reality as Prophet was being mocked at, humiliated and persecuted. But it was soon fulfilled. Today from every mosque in the world, Prophet's name is spoken aloud in Call to Prayer (Azan) as messenger of Allah five times a day, and every Muslim prays for blessings on him when his name is mentioned.

In verses 5-6 a fundamental principle of nature has been highlighted, which is that with hardship there is ease. This principle is a source of encouragement and satisfaction to every human being who is passing through a very difficult period of his life, that he should not lose heart and continue his struggle. Verses 7-8 enjoin the Prophet, and also every believer, to turn his attention to Allah and engage himself in worship and remembrance of Allah.

SURAH-95**AT-TIN**

This Surah draws its name from the word "At-Tin" which means "the fig" and which occurs in its first verse. This is an early Makkan Surah and has 8 verses.

In verses 1-3, oaths have been sworn by the fig, by the olive, by the Mount Sinai and by the city of peace (i.e. Makkah). These oaths have been sworn to stress the truth which has been highlighted in verses 4-6 that Allah has created man in the best stature or the finest mould. But despite having been created in the finest mould, the man degrades himself to the position of the lowest of the low if he uses his capabilities merely to acquire wealth and gain sensual pleasures of life instead of seeking goodwill of God by true faith and good deeds. However, a man who believes and does good deeds, he is exception to the general rule of degradation. Such a man keeps up his best stature and entitles himself to God's never ending reward. In verses 7-8, another universal truth has been pointed out which is of course the base of inevitability and necessity of the Day of Resurrection and Judgement. In this world we see in our every day life that in most cases the righteous do not get reward for their good deeds, while the wicked do not receive punishment for their evil deeds. Since Allah is the Best of all Judges, He would definitely reward the believers and good doers, and He would surely punish the disbelievers and evildoers, as is His promise with the mankind through His messengers. So the Day of Judgement would definitely come. None can disbelieve its happening. On that Day, Allah will reward the good and punish the evil.

There is a variety of opinions as to what is the significance of the things of which oaths have been taken in verses 1-3 such as fig, olive, Mount Sinai and City of Peace. According to some scholars, from the fig and olive are meant two fruits which are wholesome and good for health. But according to most of the scholars, reference to the fig and olive in fact implies reference to the two lands, i.e. Syria and Palestine where these fruits are produced in plenty. These are the lands where Abraham and Jesus and other Prophets of Abraham's family lived. Reference to Mount Sinai is obviously to Prophet Moses, while reference to city of Peace (Makkah) is to Prophet Muhammad (PBUH). Thus the objects of oaths in these three verses draw our attention to the teachings of the four great Prophets of Allah: Abraham, Moses, Jesus and Muhammad (may Allah's peace be on them all)

SURAH-96

AL-ALAQ

This early Makkan Surah derives its title from the word "Alaq", "the clot" which occurs in its second verse. This Surah comprises 19 verses.

All the authorities are unanimous to hold that the verses 1-5 of this Surah comprise the very first revelation which was sent down to Muhammad (PBUH) in the last third of Ramadan, thirteen years before Hijrah, corresponding to July or August 610 A.D. when he was forty. It was the Night of Destiny or Power (Lailatul Qadr) and the Prophet was busy in his devotions in a cave of Mount Hira (now known as the

Mountain of Light), 3 miles to the north-east of Makkah, when the Angel of Revelation (Gabriel) came to him and delivered the said verses. The remaining verses from 6 to 19 of this Surah were revealed sometime later, probably after an year or so, when the Prophet had started offering his prayers in public in the Kaabah and Abu Jahl, a chief of the Quraish, threatened and tried to prevent him from doing this. In the verses 1-5 of this Surah, the Prophet (PBUH) has been urged to read in the name of his Lord (i.e. Allah) who is the creator of everything. He created man from a clot or congealed blood and He taught man by the pen what the man did not know. Thus, these very first verses of the Qur'an, which were revealed to Muhammad (PBUH), not only describe the creative power of God and His knowledge but also emphasise the importance of reading and writing and learning. In the verses 6-19, after describing the rebellious nature of man, the incident when the Prophet was prevented from praying has been narrated without naming the person who prevented him. According to traditions, allusion in these verses is to Abu Jahl.

Let us reproduce a lengthy Hadith which tells us details regarding first revelation received by Muhammad (PBUH) and his call to Prophethood:

Narrated 'Aisha the mother of the faithful believers: The commencement of the Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira' where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food like-wise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read."

The Prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)? Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists), has created man from a clot. Read! And your Lord is the Most Generous.'" (96:1, 2, 3) Then Allah's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid (his wife) and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good

relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted one."

Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Apostle described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and Divine Inspiration was also paused for a while. (Bukhari)

Lesson-359 :

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Have We not opened your breast for you (O Muhammad).
2. And removed from you your burden.
3. Which had weighed down your back.
4. And exalted your fame.
5. Then surely, with hardship there is ease.
6. Surely, with hardship there is ease.
7. So when you are free (from your daily engagements), then toil for worship (of your Lord).
8. And turn all your attention towards your Lord.

In the name of Allah, the Most Beneficent, the Most Merciful.

1. By the fig and by the olive.
2. And by the Mount Sinai.
3. And by this city of peace (Makkah).
4. Indeed We have created man of the best stature.
5. Then We reverted him to the lowest of the low.
6. Except those who believe and do good deeds, for them there is a never ending reward.
7. So who will henceforth disbelieve you concerning the (Day of) Judgment?
8. Is not Allah the Best of all Judges?

آيَاتُهَا (٩٤) سُورَةُ النَّازِعَاتِ مَكِّيَّةٌ رَكْعَتَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَنْشَرَحَ لَكَ صَدْرَكَ ۝

وَوَضَعْنَا عَنْكَ وِزْرَكَ ۝

الَّذِي أَنْقَضَ ظَهْرَكَ ۝

وَرَفَعْنَا لَكَ ذِكْرَكَ ۝

وَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۝

إِنَّ مَعَ الْعُسْرِ يُسْرًا ۝

فَإِذَا فَرَغْتَ فَانصَبْ ۝

وَإِلَىٰ رَبِّكَ فَارْغَبْ ۝

آيَاتُهَا (٩٥) سُورَةُ التِّينِ مَكِّيَّةٌ رَكْعَتَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالتِّينِ وَالزَّيْتُونِ ۝

وَطُورِ سِينِينَ ۝

وَهَٰذَا الْبَلَدِ الْأَمِينِ ۝

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۝

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ

أَجْرٌ غَيْرُ مَمْنُونٍ ۝

فَمَا يَكْذِبُكَ بَعْدَ الدِّينِ ۝

يَا أَيُّهَا اللَّهُ بِأَحْكَمِ الْحَكَمِينَ ۝

يَا أَيُّهَا النَّبِيُّ (٩٦) سُبْحَانَكَ الْعِلْمُ مَكِينٌ رُكُوعًا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١
 خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢
 اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ٣
 الَّذِي عَلَّمَ بِالْقَلَمِ ٤
 عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ٥
 كَلَّا إِنَّ الْإِنْسَانَ لِكَبَّارٍ ٦
 أَنْ رَأَاهُ اسْتَغْنَى ٧
 إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَى ٨
 أَرَأَيْتَ الَّذِي يَنْهَى ٩
 عَبْدًا إِذَا صَلَّى ١٠
 أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى ١١
 أَوْ أَمَرَ بِالتَّقْوَى ١٢
 أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى ١٣
 أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى ١٤
 كَلَّا لَئِنْ لَّمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ١٥
 نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ١٦
 فَلْيَدْعُ نَادِيَهُ ١٧
 سَنَدْعُ الزَّبَانِيَةَ ١٨
 كَلَّا لَا تَطْعَمُهُ وَاسْجُدْ وَاقْتَرِبْ ١٩

- In the name of Allah, the Most Beneficent, the Most Merciful.
1. Read (O Muhammad) in the name of your Lord Who created.
 2. Created man from a clot (or congealed blood or leech).
 3. Read! Your Lord is the Most Bounteous.
 4. Who taught by the pen.
 5. Taught man what he knew not.
 6. Nay, but man is indeed rebellious.
 7. Because he considers himself independent (of Allah).
 8. Truly, to your Lord is the return.
 9. Have you seen him who prevents.
 10. A slave (of Allah i.e. Muhammad) when he prays.
 11. Do you see! If he (Muhammad) is on the guidance of Allah.
 12. Or he enjoins piety.
 13. Do you see! If he (Abu Jahl) denies and turns away.
 14. Does he not know that Allah sees?
 15. Nay, but if he ceases not, We will seize him by the forelock.
 16. A lying, sinful forelock.
 17. Then, let him call upon his council (of henchmen).
 18. We will call the guards of Hell (to deal with him).
 19. Nay, obey not him. But prostrate yourself and draw near to Allah.

SURAH-97**AL-QADR**

This Surah takes its name from the word “Al-Qadr” which means “Destiny or Power” occurring in the first verse. It is an early Makkan Surah and comprises 5 verses only.

In the first verse of this Surah it has been stated that Allah revealed the Qur’an in the Night of Destiny. The commentators and the scholars of the Qur’an have mostly understood two meanings of this statement. One meaning is that the entire Qur’an was entrusted to Gabriel, the Angel of Revelation, in this night and then Gabriel continued to reveal it from time to time according to the need and occasion during the next 23 years of Prophet’s life. The second meaning is that the revelation of the Qur’an began in this night and first five verses of Surah 96 were revealed to the Prophet in the cave of Hira.

Verses 2-5 define the Night of Destiny that it is the night which is better than one thousand months, and that in this night Gabriel and other angels or the angels and the spirits descend to earth by Allah’s permission with His commandment, and that this night is peace and security till the break of dawn.

Now the question arises as to which of the nights of the year is the Night of Destiny in which the Qur’an was revealed. In this respect the Qur’an helps us when it says in verse 185 of its Surah No 2 that Ramadan is the month in which Qur’an was revealed. So it means that the Night of Destiny is one of the nights of the Holy month of Ramadan. Now the traditions of the Prophet of Allah help us in short listing the nights of this month among which there is probability of the Night of Destiny. According to some traditions, we are advised to find this night among the odd nights of last third part of the month of Ramadan i.e. nights 21st, 23rd, 25th, 27th and 29th. Thus on the basis of these traditions, a number of the earliest scholars regard the night of 27th of Ramadan as Lailat-ul-Qadr (the night of Destiny).

The statement in verse 3 that Night of Destiny is better than a thousand months only reflects upon the blessings, virtues and merits of this night. It means that the righteous deeds and acts of Ibadah (devotion or worship) performed in this night alone are better in earning the pleasures of Allah than those done in a long time of one thousand months or 83 years and 4 months (more than an ordinary life time).

Let us reproduce some Traditions of Prophet Muhammad (PBUH) about Lailat ul Qadr and its merits.

- 1) Ayesha reported that the Apostle of Allah said: Search for the blessed night in an odd (night) from the last ten (nights) of Ramadan. (Bukhari)
- 2) Zirr-b-Hubaish reported: I asked Obey-b-Ka'ab and said: Verily your brother Ibn Mas'ud says: Whoever stands up (in prayer) for the year will find the Blessed night. He said: May Allah bless him. He intended that the people should not sit idle. Behold! He knew that it is in the Ramazan and that it is in the last ten (nights). And that it is the 27th night. (Muslim)
- 3) Ayesha reported that the Messenger of Allah used to strive hard in the last ten nights besides which he was not accustomed to strive so hard. (Muslim)
- 4) Ayesha reported: I asked: O Apostle of Allah! Inform me that if I can recognise any night as the blessed night, what I should say therein. He said: Say: O Allah! Thou art forgiving, loving forgiveness. So forgive me. (Ahmad, Ibn Majah, Tirmizi)

SURAH-98

AL-BAYYINAH

This Surah takes its name from word "Al-Bayyinah," (The clear Proof) which occurs in the first verse. There is no certainty about the period of revelation of this Surah. Some scholars consider it as an early Madani Surah, while according to majority it is a late Makkan Surah. It comprises 8 verses.

In the preceding Surahs, i.e. Surah 96 and 97 revelation of the Book (the Qur'an) has been dealt, while this Surah deals with the advent of messenger of Allah (Muhammad PBUH) with the Book and also why it was necessary to do so. In the first verse the word "Al-Bayyinah" which means the clear proof has been explained to refer to a messenger who should recite the purified pages of the Book of Allah which contains correct teachings. Thus in the verses 1-3 it has been stated that the disbelievers from the People of the Book (the Jews and Christians) and the idolaters would not have believed till a messenger (Prophet Muhammad) would not have been sent with the Book (the Qur'an) to explain its verses and to invite them to truth. In the verses 4-5, it has been stated that the People of the Scripture were commanded to worship Allah alone, establish prayer, pay Zakat, and keep religion pure for Him. But they were divided into sects after this clear proof had come to them. Verse 6 says that those who disbelieve (Muhammad PBUH and the Qur'an) from the People of the Scripture and the idolaters, they will be thrown in the Fire of Hell wherein they will abide forever as they are worst of all the creatures. On the other hand, those who

believe (Muhammad and the Qur'an) will be admitted into Paradise wherein they will abide forever as they are the best of all creatures.

SURAH-99

AZ-ZILZAL

This Surah takes its name from word Zilzal "shaking or convulsion" in its first verse. There is controversy as to whether this Surah is Makkan or Madinan. However, on the authority of Ibn Masu'd, Jabar and Mujahid, it is considered to be a Makkan revelation. This Surah comprises 8 verses only.

The theme of this Surah is the Day of Judgement. On that Day the earth will be shaken violently with its utmost convulsion and it will throw out all its burdens i.e. the remains of the dead human beings and animals, its all hidden treasures like minerals and metals, and its all hidden mysteries. The man will be surprised as to what has happened to her. On that Day it will relate its chronicles and annals as Allah will inspire it to do so. This statement has been explained by the Prophet himself in a Hadith that on the Day of Judgement the earth will bear witness to all that is done by man on her back. On that Day the human beings will proceed in sorted out groups so that they may be shown their records of deeds. They will be able to see even the smallest of the actions and deeds which they had done in their worldly life on the earth. Whosoever has done any good equal to the weight of an atom shall see it and similarly whosoever has done any evil as small as equal to the weight of an atom will see it.

The following Tradition of Prophet Muhammad (PBUH) highlights the excellence of this Surah: Ibn Abbas and Anas-b-Malek reported that the Apostle of Allah said: 'When it will be shaken (99Q)' is equivalent to the half of the Quran and 'Say, He is Allah, the One (112Q)' is equivalent to one-third of the Quran. And 'Say, O you unbelievers (109Q)' is equivalent to one-fourth of the Quran. (Tirmizi)

Lesson-360 :

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Verily, We have revealed it (i.e. the Quran) in the Night of Destiny (or Power or Glory).
2. And what will make you know what the Night of Destiny is?
3. The Night of Destiny is better than a thousand months.
4. The angels and the Spirit (Gabriel) descend in it by the permission of their Lord with all decrees.
5. This night is peace until the break of dawn.

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Those who disbelieve from the People of the Scripture and the idolaters would not have abandoned (their disbelief) till there came to them clear proof.
2. A messenger (Muhammad) from Allah, reciting purified pages (of the Quran).
3. Containing correct writings.
4. And those who were given the Scripture did not divide (into various sects) until after the clear proof came to them.
5. And they were commanded nothing but to worship Allah (alone), keeping religion pure for Him, with single-mindedness, and to establish prayer and to pay Zakat (obligatory charity). And that is true religion.
6. Verily, those who disbelieve from the People of the Scripture and the idolaters, they will be in the Fire of Hell, abiding therein forever. They are the worst of all creatures.
7. (And) Verily, those who believe and do good deeds, they are the best of all creatures.
8. Their reward with their Lord is Gardens of Eternity (the Eden Paradise), beneath which rivers flow, wherein they will abide forever. Allah is well pleased with them and they are well pleased with Him. This is for him who fears his Lord.

آيَاتُهَا (٩٧) سُورَةُ الْقَدْرِ مَكِّيَّةٌ رُكُوعُهَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۝

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ۝

تَنْزِيلُ الْمَلَكِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ۝

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ۝

آيَاتُهَا (٩٨) سُورَةُ الْبَيْنَةِ مَكِّيَّةٌ رُكُوعُهَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَ

الشُّرِكِيِّينَ مُنْغَضِينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ۝

رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ۝

فِيهَا كُتِبَ قِيمَةُ ۝

وَمَا تَقْرَأُ الَّذِينَ أَوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ۝

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ۝

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالشُّرِكِيِّينَ فِي نَارِ

جَهَنَّمَ خَالِدِينَ فِيهَا أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۝

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۝

جَزَاءُ وَهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ يَجْرِي مِنْ تَحْتِهَا

الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَ

رَضُوا عَنْهُ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ۝

In the name of Allah, the Most Beneficent, the
Most Merciful.

1. When the earth is shaken with its utmost shaking.
2. And the earth throws out all of its burdens.
3. And man says: What has happened to it?
4. That Day it will relate its chronicles.
5. Because your Lord will inspire it.
6. That Day mankind will proceed in sorted out groups so that they may be shown their (records of) deeds.
7. Then, whosoever has done good equal to the weight of an atom shall see it.
8. And whosoever has done evil equal to the weight of an atom shall see it.

إِنَّا أَنشَأْنَاهُ (٩٩) سُورَةُ الزَّلْزَلَةِ مَكِّيَّةٌ رُّوَعُهَا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ①
 وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ②
 وَقَالَ الْإِنْسَانُ مَا لَهَا ③
 يَوْمَئِذٍ تُخْبِتُ أَخْبَارَهَا ④
 إِنَّ رَبَّكَ أَوْحَىٰ لَهَا ⑤
 يَوْمَئِذٍ يُصْدَرُ النَّاسُ أَشْتَاتًا لَّا يُرَوِّا عَمَلَهُمْ ⑥
 فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ⑦
 وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ⑧

SURAH-100**AL-ADIYAT**

This Surah derives its title from the word "Adiyat", "the war-horses, the chargers, the assaulters" which occurs in its verse 1. It is an early Makkan Surah and comprises 11 verses.

The theme of the Surah or the main subject of the Surah is the self-evident truth about the nature of man that he is not grateful and thankful to his Creator rather he passionately loves wealth and material benefits of this temporary life of the world. He ignores Hereafter and the Day of Resurrection and Judgement on which the contents of the graves would be poured forth and the dead would be brought to life. On that Day the man will not only be confronted with his visible deeds which he performed in the worldly life but also Allah will make him know what is in his breast. In the first five verses of the Surah, an oath has been sworn by the horses used in war (which were very dear to the Arabs of those days) to assert the truths explained in verses 6-8 about the ungratefulness of man to his Lord and about the love of man for wealth.

SURAH-101**AL-QARIAH**

This Surah is designated after the word "Al-Qariah", meaning startling disaster, or a great calamity, which forms its opening verse and is repeated in next two verses. It is one of the early Makkan Surahs and comprises 11 verses.

The theme of this Surah is the Day of Resurrection, the weighing of deeds, and reward and punishment. The Surah opens with a great suspense and alarm, saying: "The startling disaster! What is the startling disaster?" And this startling disaster has been explained in subsequent verses particularly verses 4 and 5 to be the Day when men will be like scattered moths and mountains will become like carded wool. Obviously the reference is to the Last Hour, which has been variously named as the Doomsday, the Resurrection Day, the Judgement Day, etc. On that Day, deeds of the human beings will be weighed. He whose scale of good deeds is heavy, will live good life in Paradise. But he whose scale of good deeds is light, his abode will be in Hawiah (an abyss) which signifies a deep place whose bottom cannot be reached, and here in these verses, this place means burning Fire of Hell.

Hawiyah is from Hawa which means to fall from a height to depth. Hell is called Hawiyah as the guilty people will be thrown into its depth from height. If verse 9 is translated as "his mother will be hawiyah", it would mean that just as the lap of the mother is child's abode, so will be the Hell as abode of the criminals.

SURAH-102**AT-TAKATHUR**

This Surah is titled after the word "At-Takathur", occurring in its first verse, which means greed for more and more or passion for acquiring of abundance of wealth and worldly possessions, which is the nature of man. It is an early Makkan Surah which comprises 8 verses.

This Surah tells about man's unbounded greed or passion or race for acquiring abundance of everything in this world such as wealth, property, sons, power, fame, influence, material goods, comforts, luxuries, etc till he dies and reaches his grave. However, he will soon come to know the final result of his endeavour (which is his destruction and his ultimate abode in Hell). Had he relied on the certainty of knowledge (which was provided by the revealed books and messengers sent by God for his guidance) he would have realized that such endeavour and striving was bound to land him into trouble in this world as well as in the Hereafter. After his death, when he will be raised to life on the Day of Resurrection and Judgement, he will certainly see Hell with certainty of his sight (which will be his place of punishment in the Hereafter). It is on that Day that he will be questioned by his creator and Lord about the use which he made of the boon of life and wealth and the blessings which Allah bestowed on him.

It would be most appropriate if we briefly explain here the three concepts or stages of certainty or faith (Yaqin). These are Ilam al Yaqin, ain al Yaqin, and Haqq-al-Yaqin, of which two are clearly mentioned in verse 5 and 7 of this Surah while the third and the last is mentioned in verse 95 of Surah 56. Ilmal al Yaqin is the certainty which one comes to have through knowledge. For example, we are told that fire burns and we believe in this statement. Ain al Yaqin is the certainty which we acquire when we see a thing. For example, a child puts his finger in fire and burns it, then we come to believe by seeing it that the fire burns. Haqqal Yaqin is the last stage and it is the certainty of which we become clearly convinced on account of its truth. For example, we put our own hand in fire and get it burnt, and it finally convinces us that fire burns. These three stages of certainty or faith can be described in modern terminology as certainty through knowledge, certainty through observation, and certainty through experiment.

Following Traditions of Prophet Muhammad highlight man's greed for abundance of wealth:

- Anas reported that the Messenger of Allah said: The son of Adam gets old, but his two things remain young in him; greed for wealth and hope for life. (Bukhari, Muslim)

- Ibn Abbas reported from the Holy Prophet who said: Had there been two mountains of wealth for the son of Adam, he would have sought a third one; and nothing but earth can fill up the belly of the son of Adam. (Bukhari, Muslim)

Regarding the accountability of man, believer or disbeliever, about blessings of life and favours of Allah to him, some of the Traditions of the Prophet are:

- Abu Hurairah reported that the Apostle of Allah said: Verily, the first of what a servant will be asked on the Day of Judgement will be about the gifts. He will be asked: Did I not give health to thy physique and refresh thee with cold water? (Tirmizi)
- Ibn Masu'd reported from the Prophet who said: The foot of the son of Adam shall not move on the Resurrection Day till he is asked about seven things; about his life, wherein he spent it; about his health, wherein he wasted it; about wealth, wherefrom he acquired it and for what he spent it; and about what he did in what he had knowledge. (Tirmizi-rare)
- Jabir bin Abdullah said: The Prophet once visited us and we served him with fresh dates and gave him cool water to drink. Thereupon, he said: These are of the blessings about which you will be questioned. (Ahmad, Nisai)

Haq or Truth is what is just, ethically right, morally good, and conforms to fact, reason, or some standard or principle. Truth is in judgement, opinion or action. Actuality, veracity, accuracy, exactness, equality, fairness, righteousness, genuineness, legitimacy are some of the words which describe some shades of meaning of truth. Truth is antonym of falsehood, wrong, lie, incorrect, unjust and unfair, etc. Truth is a basic human value which cannot be defined so easily. Islam therefore, elaborates and applies this concept in everyday human life, in dealings between God and man, and man and man, without defining it. The Qur'an says that truth should not be confounded with falsehood, nor it should be concealed (2:42, 3:71). When truth comes, falsehood vanishes (17:81). The Truth has come, and falsehood shows not its face and will not return (34:49). The believers in this Surah have been enjoined to exhort each other to Truth as the Prophets have been sent with Truth and Truth should be preached and propagated.

Patience is calm endurance of pain or of any provocation. It is perseverance, forbearance, or quiet and self possessed waiting for something. It is the quality of being able to calmly endure suffering, toil, delay, vexation, etc. In matters of religion and faith, patience means to bear calmly and steadfastly the persecution, oppression and cruelties, and remaining faithful and loyal to the noble cause of the faith. Believers in this Surah have also been enjoined to keep patience in the face of hardships and to bear the atrocities and persecution calmly in the way of Allah.

Lesson-361 :

In the name of Allah, the Most Beneficent, the Most Merciful.

1. By the chargers that run very swiftly with panting breath.
2. Then strike sparks of fire (by their hooves).
3. Then they suddenly make raids in the morning.
4. And leave a trail of dust.
5. Then they dash into the centre of the enemy troops.
6. Verily, man is ungrateful to his Lord.
7. And verily, he is a witness to it.
8. And he is passionate in the love of wealth.
9. Does he not know that when the contents of the graves (i.e. dead persons) are poured forth (and raised to life)
10. And that which is in their breasts is made known.
11. On that Day, their Lord will be certainly well-informed about them.

In the name of Allah, the Most Beneficent, the Most Merciful.

1. The startling Disaster.
2. What is the startling Disaster?
3. And What will make you understand what the startling Disaster is?
4. It is a Day when the men will be like scattered moths.
5. And the mountains will become like carded wool.
6. Then, as for him whose scales are heavy (with good deeds).
7. He will be in a life of luxury.
8. But as for him whose scales are light.

آيَاتُهَا (١٠٠) سُوْرَةُ الْحَارِثِيْنَ مَكِّيَّةٌ مُّؤَوَّضَةٌ
 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
 وَالْعِدِيَّتِ ضَبْحًا ۝
 فَالْمُورِيَّتِ قَدْحًا ۝
 فَالْمُغِيْرَتِ صُبْحًا ۝
 فَاشْرَنَ بِهِ نَفْعًا ۝
 فَوَسَطْنَ بِهِ جَمْعًا ۝
 اِنَّ الْاِنْسَانَ لِرَبِّهِ لَكَنُودٌ ۝
 وَاِنَّهٗ عَلَىٰ ذٰلِكَ لَشَهِيدٌ ۝
 وَاِنَّهٗ لِحُبِّ الْخَيْرِ لَشَدِيْدٌ ۝
 اَفَلَا يَعْلَمُ اِذَا بُعْثِرَ مَا فِى الْقُبُوْرِ ۝
 وَحُصِّلَ مَا فِى الصُّدُوْرِ ۝
 اِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيْرٌ ۝
 آيَاتُهَا (١٠١) سُوْرَةُ الْاَلْقَارِعَةِ مَكِّيَّةٌ مُّؤَوَّضَةٌ
 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
 الْاَلْقَارِعَةُ ۝
 مَا الْاَلْقَارِعَةُ ۝
 وَمَا اَدْرٰكَ مَا الْاَلْقَارِعَةُ ۝
 يَوْمَ يَكُوْنُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوْرِ ۝
 وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوْشِ ۝
 فَاَمَّا مَنْ ثَقُلَتْ مَوَازِيْنُهٗ ۝
 فَهُوَ فِى عِيشَةٍ رَّاٰضٍ ۝
 وَاَمَّا مَنْ خَفَّتْ مَوَازِيْنُهٗ ۝

9. He will have his abode in "Hawiya" (i.e. deep pit).
 10. And what will make you know what that is?
 11. (It is) a Raging Fire.

فَأَمَّهُ هَاوِيَةً ۝
 وَمَا أَدْرَاكَ مَا هِيَ ۝
 نَارُ حَامِيَةٍ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
 يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۚ لَعَلَّكُمْ تُفْلِحُونَ ۝

In the name of Allah, the Most Beneficent, the Most Merciful.

1. (O mankind!) Greed for more and more has distracted you.
 2. Until you reach the graves.
 3. But you will soon come to know.
 4. Again (note it that) you shall soon come to know.
 5. Nay, had you known it with a sure knowledge, (you would not have acted like that).
 6. You shall certainly see the blazing Fire (of Hell).
 7. You shall certainly see it with a sure vision.
 8. Then on that Day you will be questioned about the blessings (given to you by Allah).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
 أَلَمْ تَكُنْ مِنَ الْكَافِرِينَ ۝
 حَتَّى زُرْتُمُ الْمَقَابِرَ ۝
 كَلَّا سَوْفَ تَعْلَمُونَ ۝
 ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝
 كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۝
 لَتَرَوُنَّ الْجَحِيمَ ۝
 ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۝
 ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۝

SURAH-103**AL-'ASR**

This Surah derives its title from "Al-'Asr" "The Time" of which oath has been sworn. This word Al-'Asr appears in the first verse. It is an early Makkan Surah which comprises three verses only.

In this Surah, an oath has been sworn by the time that man is in the state of loss. However, only those people are an exception to this general rule who possess four virtues: First is that they believe; second is that they do righteous deeds; third is that they exhort one another to Truth, and fourth is that they exhort one another to patience.

"Al-Asr" denotes "time" that is measurable, consisting of periods in succession. It is different from "Dahr" which means "unlimited time" without beginning or end. Hence Al-Asr in this Surah, of which oath has been taken, is the passing or the flying time which can never be recaptured. Time is wealth as the span of age given to man for work in this world is limited. If man wastes time in useless pursuits and does not attend to his basic obligations which have been briefly stated in Verse 3, then man is in sheer loss as declared in verse 2. Quran uses the word loss not for worldly failure only but it uses this word for failure in the Hereafter particularly. About the virtues mentioned in verse 3 which a person must possess in order to escape from the loss, we already know.

Imam Razi has cited a scholar as saying: I understood the meaning of Surah Al-'Asr from an ice-seller, who was calling aloud for the attention of the people repeatedly in the bazaar, saying: "Have mercy on the one whose wealth is melting away." Hearing what he was crying, I said to myself: This is then the meaning of Wal' Asr i innal- insana la fi khusrin. The age limit which man has been allotted is passing quickly like the melting away of ice. If it is wasted or expended in wrong pursuits, it will be sheer loss to man. (Imam Razi quoted by Syed Abul Ala Maududi).

This Surah, comprising only three verses, is one of the shortest Surahs of the Holy Qur'an. But in its meaning it is very comprehensive. It presents in few brief words the whole teachings of the Qur'an about the good conduct and virtues which a believer should adopt. In plain words it tells a man what he should do in order to avoid loss and attain real success in this world as well as in the Hereafter which is eternal. Imam Shaf'e has rightly said that if the people only considered this Surah well, it alone would suffice them for their guidance.

SURAH-104**AL-HUMAZAH**

This Surah derives its title from the word "Humazah" ("The slanderer") which occurs in its first verse. This is an early Makkan Surah, probably revealed in the third year of Muhammad's Prophethood. It comprises 9 verses.

This Surah condemns all sorts of scandal-mongering, backbiting and hoarding of wealth in the nutshell. Every person who slanders and backbites, and who amasses wealth and counts, has been cursed. An evil habit of such persons has been specially mentioned that they amass huge wealth, count it and think that their wealth would not only itself survive forever but it would also make them immortal. But nothing is immortal in the universe except God Himself Who is eternal. Such a slanderer, backbiter and hoarder of wealth will not only die, but after his resurrection he will also be thrown into Hatama. It is Fire of Hell kindled by Allah which will leap over the hearts.

Probably the allusion is to the opponents of the Prophet (PBUH) who, according to a plan, spread on the ways leading to Makkah during Hajj season and tried to prevent the visitors from listening to the Prophet by scandalizing, backbiting and defaming him.

SURAH-105**AL-FIL**

This Surah is designated after the word Al-Fil, "The Elephant" which occurs in its first verse. It is an early Makkan Surah and it has only 5 verses.

This Surah alludes to a historical event which occurred in the year of the birth of Prophet Muhammad (PBUH), say, about 570 A.D. Abraha Ashram, the Christian viceroy in Yemen of the King of Abyssinia, had built a magnificent cathedral in San'a, the capital of Yemen. He hoped that annual Arabian pilgrimage would be diverted from Kaabah, the Makkan sanctuary, to the new church, and this would bring with it huge trade and commerce in addition to serving a religious cause. However, his expectation was not fulfilled. Intoxicated with power and fired by religious fanaticism, he decided to destroy Kaabah. So he set out against Makkah with 60,000 troops and 13 (or according to some, 9) elephants. No defence was offered by the Quraish who were custodians of Kaabah and their chief, Abdul Muttalib invoked Allah, saying: "O God, a man protects his house, so You must also protect Your House; let not their

cross and their craft overcome Your craft." The Makkans withdrew from the city and went to the mountains with their families for fear of massacre.

According to traditions, Abraha's special elephant, named Mahmud, refused to advance on the last stage of the march. In the meantime swarms of flying creatures or birds appeared carrying stones in their beaks and claws and showered these on the invaders. Whosoever was hit, his body would start disintegrating and it would result into breaking of the skin and falling off the flesh and making the bones visible. Abraha's army was totally destroyed almost to a man and Abraha himself was struck and died on march back to his country.

Those who do not believe in miracles say that the army of Abraha retired in disorder owing to an outbreak of small pox in the camp. According to an Orientalist, the flying creatures may well have been swarms of insects carrying infections. Whatever may be the nature of the doom that overtook the invading army, in any case it was a big miracle, a totally unexpected rescue. The prayer of Abdul Muttalib (the grandfather of the Prophet) was granted, Allah saved His House.

The sight of the elephants was astounding to the Arabs, so they described the year in which this event took place as 'Am al-Fil (the year of the Elephant). It is the same year in which the messenger of Allah, Muhammad the Prophet of Islam was born. The People of the Elephant invaded Makkah in the month of Muharram and Muhammad (PBUH) was born in Rabi'al-Awwal, fifty days after this event. However, the view of some commentators is that the Prophet was born on the same day on which Abraha's army was repelled.

This Surah was not only a reminder to the Makkans of Allah's great favour on them, but also a warning to them as they were now disbelieving Allah's messenger and were vehemently opposing him. It was an ultimatum to them to behave, otherwise Allah, Who had destroyed a very powerful army of Abraha on account of his intention to destroy His House, would not leave them alone as they wanted to destroy His messenger.

Lesson-362 :

In the name of Allah, the Most Beneficent, the Most Merciful.

1. I swear by the Time.
2. Surely, man is indeed in loss.
3. Except those who believe, and do good deeds, and exhort one another to truth, and exhort one another to patience.

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Woe to every slanderer, backbiter.
2. Who amasses wealth and counts it.
3. He thinks that his wealth will make him immortal.
4. Never! but he will be surely thrown into "Hotama" (the consuming one).
5. And what will make you understand what "Hotama" is?
6. The fire of Allah kindled.
7. The one that will leap up over the hearts.
8. Surely, it will be close in on them.
9. In columns outstretched.

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Have you (O Muhammad) not seen what your Lord did to the companions of the Elephant?
2. Did He not make their plan a flop?
3. And sent against them swarms of birds.
4. Which bombarded upon them stones of baked clay.
5. And made them like the chewed up chaff.

أَيُّهَا (١٠٣) سُورَةُ الْعَصْرِ بِكَتَبِي زُومًا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا

بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

أَيُّهَا (١٠٤) سُورَةُ الْهُمَزِ بِكَتَبِي زُومًا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ

وَمَا أَدْرَاكَ مَا الْحُطَمَةُ

نَارُ اللَّهِ الْمَوْقَدَةُ

الَّتِي تَطْلُعُ عَلَى الْأَقْفِدَةِ

إِنَّهَا عَلَيْهِمْ مُّوَصَدَةٌ

فِي عَمَدٍ مُمَدَّدَةٍ

أَيُّهَا (١٠٥) سُورَةُ الْفِيلِ بِكَتَبِي زُومًا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

تَرْمِيهِمْ بِحِجَارٍ مِّنْ سِجِّيلٍ

فَجَعَلَهُمْ كَعَصِفٍ مَّا تُكُولُ

SURAH-106

AL-QURAISH

This Surah derives its name from the word Quraish which occurs in its first verse. This is a very early Makkan Surah which has 4 verses.

This Surah is closely connected with the preceding Surah which is Al-Fil. The preceding Surah tells how Allah, the God of universe, saved Ka'abah, His House, from destruction from the troops and elephants of invading Yemenites. The present Surah tells how Allah has honoured the Quraish who are the custodians and guardians of Ka'abah. They enjoy special honour among the tribes of Arabia and none attacks them. They set out on their trade journeys northward to Syria in the summer and southward to Yemen in winter. These safe and secure trade journeys bring to them prosperity. So they should only worship Allah, the Lord of this House (the Kaabah), Who provides them food against hunger and makes them secure from fear. They should also listen to Allah's messenger (Muhammad) and accept the True Religion which he is preaching. Thus this Surah is addressed to Quraish. It counts Allah's favours on them and then persuades them to worship Allah alone, shun the idols (which they had placed in Allah's House), and believe in Muhammad (PBUH) instead of opposing and disobeying him.

Quraish is the name of the tribe of Prophet Muhammad (PBUH). They were children of Prophet Ismael who was son of Prophet Abraham and elder brother of Prophet Isaac, the grandfather of Israelites. They were called Quraish after their great grandfather Nadir Ibn Kananah whose title or surname was Fahr or Quraish. The tribe of Quraish which had scattered throughout Hijaz with the passage of time, was united and gathered in Makkah by Qusayy bin Kilab who founded a city-state there. He established his authority over Kaabah as its guardian and made excellent arrangements for the welfare of the pilgrims coming from all over Arabia. Thus the Quraish were able to gain much influence and great respect among all the tribes of the Arabs. After Qusayy, his son Abd Manaf succeeded him. Abd Manaf had four sons: Hashim, Abdi Shams, Al Muttalib and Naufal. Of these Hashim, who was father of Abdul Muttalib (the grand father of Prophet Muhammad) conceived the idea of taking part in local and international trade that passed through Arabia from the East to West and from the West to East. The Quraish, being custodians of Kaabah, had the advantage that the tribes on the route held them in honour and so they felt no danger that their caravans would be robbed or harmed in any way. Thus their trade flourished and their city Makkah became the most important commercial centre of the Arabian peninsula.

Despite Allah's favours on them especially the freedom from hunger and fear, the Quraish proved ungrateful to Allah like their first cousins, the Israelites. They filled the House of God with idols as many as the number of days in a year and started worshipping them instead of devoting themselves to God alone. When God fulfilled the prayer of their great ancestor Prophet Abraham and sent His messenger (Prophet Muhammad) among them, they rejected him and turned against him merely out of tribal jealousy. They inflicted every sort of oppression, persecution, torture and cruelty on the Prophet and his followers and ultimately turned them out of Makkah. The Prophet and the believers sought asylum in Madinah but even then they did not live them in peace. They inflicted at least three major wars (of Badr, Uhud, and of Ditch) on the Prophet, and then did not let him perform Umrah in 6 A.H. At last the Prophet conquered the city of Makkah in 8 A.H. and thus the Quraish submitted to Islam after more than twenty year's opposition.

SURAH-107

AL-MA'UN

This Surah derives its name from the word Al-Ma'un which occurs in its verse 7 and is the last word of this verse as well as of the Surah. According to some scholars it is a Makkan Surah, while according to others it is a Madni revelation. Those who say that it is a Madni Surah, they base their argument on verses 4 to 6 which talk of those offerers of prayers who are heedless of prayers and who do good deeds to be seen. Such hypocrites were only found at Madinah who had accepted Islam and prayed only to be seen of others so as to be counted among Muslims. This Surah has 7 verses.

The subject of the Surah is to highlight the attitude of those who belie the religion or the Day of Recompense. Verse 2 and 3 say that such persons do not help the orphans and the poor, rather repel them. The verses 4 to 7 describe the behaviour of the hypocrites who are heedless of their prayers, do good only to be seen of men and refuse to each other even small kindnesses like sharing of water and exchange of small articles of daily use.

Most of the scholars of the Qur'an generally take verses 1-3 of this Surah applying to all the wicked persons who belie religion, repel the orphans and do not urge the feeding of the poor. But some scholars see in verse 2 an allusion to an incident of those days. Abu Jahl is reported to have been a testator of an orphan who came to him and asked him to give him some of his father's estate as he was in an extreme state of misery. But Abu Jahl, instead of helping him, arrogantly repelled the poor fellow. Some chiefs of the Quraish, with the view to make fun of him, suggested him to go to Muhammad (PBUH) and ask him to get you your property from Abu Jahl. The orphan went to Muhammad (PBUH) and requested him for help. The Prophet immediately accompanied the orphan, went to Abu Jahl's house and told him to

return the orphan his property. Abu Jahl did not hesitate even for a moment and returned to the orphan his property. When asked by the chiefs why he yielded to the order of Muhammad (PBUH), he replied: I felt that on the right and left side of Muhammad (PBUH) there was a spear which would pierce through my body if I refused to obey order of Muhammad (PBUH).

SURAH-108

AL-KAUTHAR

This Surah has been named after the word "Al-Kauthar" occurring in its first verse. It is a Makkan Surah although some scholars hold it as a Madni Revelation but they have no sound argument in support of their claim. This is the shortest Surah of the holy Quran having only three verses composed of very few words. But it is very comprehensive in its meanings. Its three verses are addressed to Prophet Muhammad (PBUH) and through him to every believing person.

Kauthar, according to an eminent scholar, is tensive form of the noun Kathrah and it means multitude or abundance. Allah addresses the Prophet and says that he has been granted abundance, so he should pray to his Lord and offer sacrifice. He is assured that it is not he but his enemies who are without roots and without posterity. Abundance means good in every sense, religious, spiritual as well as temporal, for example knowledge, wisdom, doing of good actions, honour, dignity, fame, following, good name and good remembrance after death. With reference to the believers in general, abundance evidently means acquiring knowledge, to do good deeds, to be kind to each other and to attain inner peace. In the view of some scholars, from Al-Kauthar is meant the Quran which is abundance of good in this world and which would appear in the form of the Fountain of Al-Kauthar on the Judgement Day.

According to some authentic traditions reported in Bukhari, Muslim, Abu Daud, Ahmad and Ibn Majah on the authority of eminent companions of the Prophet, al-Kauthar is the name of the Fountain which will be given to Prophet Muhammad (PBUH) in the Hereafter. The fountain of Prophet Muhammad would be very large, rather larger than the distance of a month. Its banks are domes of hollowed pearls, its water is whiter than milk and sweeter than honey. Its smell is more fragrant than musk and its cups are like stars of heaven. Whoso will drink therefrom will never feel thirsty. Not only the Muslims but also the followers of other Prophets would approach the Fountain of Muhammad (PBUH) for drink.

The traditionists and historians have described some events in the background of the revelation of this Surah. According to Ikrimah, when Muhammad was appointed Prophet and he began to preach Islam to the people, the Quraish said: Muhammad is

cut off from his people as a tree is cut off from its roots, which might fall to the ground any moment." It has been reported by Abdullah bin Abbas that when the sons of Prophet, Qasim and Abdullah died, 'As bin Wa'il, a chief of the Quraish said: "His line has come to an end; now he is abtar (cut off from root, a childless man)." According to some other Traditions, 'As said: "Muhammad is abtar. He has no son to succeed him. When he dies, he will go out of memory and you will get rid of him." According to another traditionist, when the second son of the Prophet died, Prophet's uncle Abu Lahab (who was opposed to the Prophet) rushed to the Quraish and gave them the "good news": Muhammad has become childless this night or he is cut off from root.

It was in these circumstances that this Surah was revealed to console the Prophet. He was enjoined to seek help and encouragement in prayer and sacrifice with the good news that his enemies would be cut off from their roots and would be without posterity, while he would be blessed with abundance of good in the world as well as in the Hereafter. This good news or prediction has indeed been fulfilled. Prophet's enemies – Abu Lahab, Abu Jahl and 'As bin Wa'il – all died disgraceful death. No body remembers their name in good words today. Even those who are their off spring, they do not like that they should be associated with them; and if they are associated, they do not feel it honour rather they take it as humiliation. On the other hand, Prophet was given by God billions of children in the form of his followers who consider it as their greatest honour in being even the servants of Muhammad (PBUH). The name of the Prophet is cried aloud five times a day in call to Prayer (Azan) from minarets of every mosque in the world. Every Muslim invokes Allah's blessings on the Prophet and whenever he or she hears his name, he or she calls Allah's peace on him.

Lesson-363 :

In the name of Allah, the Most Beneficent, the
Most Merciful.

1. For binding the Quraish together.
2. And for strengthening of their bonds, Allah has devised their trade journeys in the winter and the summer.
3. So let them worship the Lord of this House (Kaabah).
4. Who has provided them food against hunger and has made them secure from fear.

In the name of Allah, the Most Beneficent, the
Most Merciful.

1. Have you seen him who belies the Religion (or Day of Recompense).
2. That is the one who repels the orphan.
3. And does not urge (the people regarding) the feeding of the poor.
4. Then woe to those who offer prayers.
5. But who are in fact heedless of their prayer.
6. Who do good to be seen (by men).
7. And withhold small kindnesses (like sharing of ordinary articles of use).

In the name of Allah, the Most Beneficent, the
Most Merciful.

1. Surely, We have granted you (O Muhammad) abundance (Al-Kauthar is also a fountain in Paradise).
2. So pray to your Lord and offer sacrifice (to Him only).
3. Verily, it is your enemy (and not you) who is without posterity.

أَيُّهَا (١٠٦) سُوْرَةُ الْفُرْقَانِ مَكِّيَّةٌ رَكْعَتَانِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِذَا يَلَفَ قُرَيْشٌ
إِلَى هِمِّ رَحَلَةِ الْيَتَامَى وَالصَّيْفِ

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ
الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ
أَيُّهَا (١٠٧) سُوْرَةُ الْمَلِكُ مَكِّيَّةٌ رَكْعَتَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَرَأَيْتَ الَّذِي يَكْذِبُ بِالْإِيمَانِ
فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ
وَلَا يَحْضُ عَلَى طَعَامِ الْمُسْكِينِ
قَوْلٌ لِلْمُصَلِّينَ
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ
الَّذِينَ هُمْ يُرَآؤُونَ
وَيَمْنَعُونَ الْمَاعُونَ

أَيُّهَا (١٠٨) سُوْرَةُ الْكَوْثَرِ مَكِّيَّةٌ رَكْعَتَانِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

فَصَلِّ لِرَبِّكَ وَانْحَرْ
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

SURAH-109

AL-KAFIRUN

This Surah takes its name from the word al-Kafirun which appears in the first verse. It is a Makkan Surah which consists of 6 verses.

According to Traditions, this Surah was revealed when the idolaters of Makkah were making proposals to Prophet Muhammad (PBUH) for a compromise in the matters of religion. Once they came to the Prophet and said: "If you worship our gods, Lat and Uzzah for a year, we will worship your God for the same period." At some other time they came to the Messenger of Allah and said: "If you like we would enter your faith for a year and you would enter our faith for a year." Yet another report says that Walid bin Mughirah, 'As bin Wa'il, Aswad bin al-Muttalib and Umayyah bin Khalf came to the Prophet and said: O Muhammad! Let us agree that we would worship your God and you would worship our gods... If what you have brought was better than what we possess, we would be partners in it with you, and have our shares in it; and if what we possess is better than what you have brought, you would be partner in it with us and have your share in it." It was against this background that this Surah was revealed.

Prophet has been enjoined in this Surah to say to the disbelievers clearly: "I do not worship the idols which you worship and you do not worship Allah (alone) Whom I worship. So my religion is absolutely distinct and separate from your religion. Therefore, there can be no compromise. You keep your religion, and I would keep my religion." This Surah, by no stretch of imagination, offers any compromise as is claimed by the modern proponents of the doctrine of compromise and tolerance. In fact this Surah openly rejects the possibility of compromise, rather it expresses disgust with objects of worship of the polytheists. So far as tolerance is concerned this is always there in Islam as well as in this Surah. Muhammad (PBUH) and his followers are not allowed, in any circumstances, to force the polytheists and other non-Muslim people to accept Islam. However, the non-Muslims can be converted (and are in fact converted) to Islam through preaching.

The excellence and virtues of this Surah have been highlighted by the following Traditions of the Prophet:

- Abdullah bin Umar has related that he heard the messenger of Allah recite this Surahs Qul Ya-ayyuhalkafirun and Qul Huwa-Allahu Ahad in the two rakahs before

the Fajr obligatory prayer and in the two rak'ahs after the Maghrib obligatory prayer (Nasai, Ibn Majah)

- Anas says that the Prophet said to Mu'adh bin Jabal: Recite Surah Qul Ya-Ayyuhal-Kafirun at the time you get to bed, for this is immunity from polytheism. (Baihaqi)

SURAH-110

AN-NASR

This Surah derives its title from word "Nasr" which occurs in the first verse and which mean help or succour. It has 3 verses only.

According to Abdullah bin Abbas it was the last Surah of the Qur'an which was revealed (as a whole) to the messenger of Allah. After this no complete Surah was revealed to him except few verses of other Surahs. This Surah was revealed at Mina in the days of Hajj during the Farewell Pilgrimage of the Prophet in the month of Dhul-Hijjah, 10 A.H. According to Abdullah bin Umar, after its revelation, the Prophet gave his well known Sermon. So this is a Madni Surah though revealed in the vicinity of Makkah because it was revealed during Madni period of Prophet's life, a few weeks before his demise. When it was revealed Abu Bakr understood that the mission of the Prophet was accomplished and the time of his departure from the world had arrived. So he began to weep.

According to Abdullah bin Abbas, by the revelation of this Surah, the Prophet was informed of his departure from the world. It has been reported by Hadrat Umm Habibah that when this Surah was revealed, the Prophet said that he would leave the world that year. Hearing this Hadrat Fatimah wept. Then the Prophet said: From my family you will be the first to join me. At this she laughed.

This Surah enjoins the Prophet that when he gets ultimate victory and religion of Allah prevails in Arabia and people start entering this religion in multitudes (he should understand that the time of his departure from the world has arrived). He should then engage himself more in glorification of the praises of Allah than ever before and ask Allah for forgiveness. So after the revelation of this Surah, according to Ibn Abbas, the Prophet began to labour so intensively and devotedly for the Hereafter as he had done never before.

This Surah is a lesson for the believers also. It teaches them that when they get any victory or success, they should become more humble and remember Allah and give

more thanks to Him instead of rejoicing or feeling pride over it, as victory comes from the help of Allah.

SURAH-111

AL-LAHAB

This Makkan Surah derives its designation from the word "Lahab" which occurs in its very first verse. Its other name is Al-Masad which is derived from word "Masad" in its last verse. It is the only Surah in the Qur'an which denounces and curses an opponent of Prophet Muhammad (PBUH) by name. It has 5 verses only.

Abu Lahab (The Father of the Flame), whose real name was Abdul 'Uzza, was the uncle and the next door neighbour of the Prophet. He was called Abu Lahab on account of his beauty which was especially expressed in his glowing face. According to traditions, when the Holy Prophet was commanded to preach message of Islam openly and warn first of all his own kith and kin, one day he ascended the Mount As-Safa and called the Quraish to assemble. When they assembled, he asked them after addressing each of the tribe by name: If I were to inform you that behind the hill there was an enemy army ready to attack you, would you believe me? They answered with one voice: Yes we would as we have never heard you telling lie. Thereupon he said: "Behold, then I warn you of the coming of the Last Hour" At that, Abu Lahab exclaimed: "Was it for this purpose that you have summoned us? May you perish." After this he made it his business to oppose the Prophet, to ridicule his message, and to torment him at every possible opportunity. Before call of Prophethood, two daughters of Muhammad (PBUH) had been married to two of Abu Lahab's sons. But when the Prophet started preaching Islam, Abu Lahab compelled his sons to divorce them. When food was being prepared in the courtyard of Prophet's house, Abu Lahab would arrange to throw filth at the cooking-pot. His wife Umm Jamil (sister of Abu Sufyan) took pleasure in carrying thorn bushes which she would throw at the door of the Prophet so that the Prophet and his children would run thorns in their feet. Abu Lahab's wickedness and his hostility to the Prophet can be judged from the fact that when Prophet's son died, Abu Lahab, instead of condoling with the Prophet, went hurriedly to inform the Quraish that the Prophet had become childless.

Abu Lahab had enormous wealth and he was very proud of that. He disliked the idea of Islam that all human beings are equal before God and will be judged by Him on their merits alone. Wherever the Prophet went to preach the message of Allah, Abu Lahab followed him and forbade the people to listen to him either by tongue or by waving his hands. When the Quraish boycotted the Prophet and his clan Bani Hashim and put them in siege in Shi'b Abi Talib, Abu Lahab was the only person who

openly sided with Quraish against his own clan. This boycott lasted for three years and Bani Hashim began to starve. When a trade caravan came to Makkah and the starving persons approached it to buy some articles of food, Abu Lahab would ask the merchants to demand exorbitant prices so that Bani Hashim could not purchase goods.

It was on account of these transgressions of Abu Lahab that this Surah was revealed and he and his wife were condemned. Prediction in this Surah about the destruction of Abu Lahab and his hands was fulfilled within a few years. His hands (meaning power and sources of strength) perished when most of the chiefs of Makkah were killed in the Battle of Badr in 2 A.H. His own death was very miserable. When the news of the defeat at Badr reached him, he was extremely shocked. He became afflicted with some malignancy and the people of his house left him to himself fearing contagion. No body came near his body for three days after his death, until the body decomposed and started smelling. When the people taunted his sons, they got a pit dug out and pushed down his body into it with a stick and covered the pit with earth and stones. Thus neither his wealth nor what he earned (his children) availed him.

Narrated Sa'id bin Jubair: "when Surah No. 111 'Al-Lahab' was revealed, the wife of Abu Lahab came looking out for the Prophet while Abu Bakr was sitting beside him. Abu Bakr said to the Prophet, 'I wish if you get aside (or go away) as she is coming to us, she may harm you'. The Prophet said: There will be a screen set between me and her'. So she did not see him. She said to Abu Bakr: 'Your companion is saying poetry against me.' Abu Bakr said: 'By Allah he does not say poetry.' She said: 'Do you believe that'. Then she left. Abu Bakr said, 'O Allah's Messenger! She did not see you'. The Prophet said: 'An angel was screening me from her.' " (Tafsir Al-Qurtubi, Vol. 10, P.269).

Lesson-364 :

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Say (O Muhammad): O disbelievers!
2. I worship not that which you worship.
3. Nor worship you that which I worship.
4. And I shall not worship that which you worship.
5. Nor will you worship that which I worship.
6. To you is your religion, and to me is my religion.

يَا أَيُّهَا الْكَافِرُونَ (١٠٩) سُبْحَانَ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝
لَا أَعْبُدُ مَا تَعْبُدُونَ ۝
وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۝
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۝
وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۝
لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝

In the name of Allah, the Most Beneficent, the Most Merciful.

1. When Allah's help comes (O Muhammad) and you get the victory.
2. And you see the people entering the religion of Allah (Al-Islam) in troops (i.e. in multitudes).
3. Then glorify the praises of your Lord and ask for His forgiveness. Verily, He is ever ready to accept repentance (and to forgive).

يَا أَيُّهَا النَّاسُ (١١٠) سُبْحَانَ اللَّهِ الْعَظِيمِ ۝
إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝
وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۝
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ إِنَّهُ كَانَ تَوَّابًا ۝

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Perish the hands of Abu Lahab, and perish he!
2. His wealth and what he earned will not avail him anything.
3. Soon he will be plunged in a Fire of blazing flames.
4. And his wife too, who carries fire wood.
5. In her neck will be a twisted rope of palm fibre.

لَاهِبًا (١١١) سُبْحَانَ اللَّهِ الْعَظِيمِ ۝
سُبْحَانَ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَ ۝
مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝
سَيَصْلَىٰ نَارًا إِذَا ذَاتَ لَهَبٍ ۝
وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۝
فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝

SURAH-112**AL-IKHLAS**

The other name of this Surah is At-Tauhid "The Unity." Both these names, Al-Ikhlās and At-Tauhid, have been given to this Surah in view of its meaning and subject matter; otherwise none of these names appears in any verse of this Surah. Ikhlas means purification of a thing from dross. Since this Surah purifies the concept of Unity of God from all dross of polytheism (Shirk), so it is called Al-Ikhlās. Whosoever understands meaning of this Surah and believes in its teachings is sure to get rid of polytheism. This Surah has only 4 verses.

According to a Tradition reported by Abdullah bin Mas'ud, the Quraish said to the Holy Prophet: "Tell us of the ancestry of your Lord." Thereupon this Surah was revealed. So this is an early Makkan Surah. Since the questions about the description, definition, features and nature of God were asked by different people on different occasions at different places from the Prophet even afterwards and the Prophet used to recite this Surah each time in response to such a question, the companions present there thought as if the Surah had been revealed on that particular occasion. Such questions were asked by the Jews of Madinah and a deputation of Christians of Najran and the Prophet recited this Surah in answer to their questions, so some of the commentators have ascribed this Surah to the Madinan period, but this does not appear to be correct as the Surah is a Makkan revelation.

This Surah beautifully sums up the Islamic concept of Unity of God in very few words. According to a number of traditions reported in Bukhari, Muslim, Abu Daud, Nisai, Tirmizi and other authentic compilations, Prophet Muhammad (PBUH) declared this Surah equivalent of one-third of the Qur'an. There is ample justification for this because the Qur'an basically deals with three main subjects, Unity of God, Prophethood and Hereafter, and this Surah presents the gist of the Quranic teachings on one of these subjects which is Oneness or Unity of God.

In its four short verses this Surah administers a death-blow to all the erroneous concepts of God held by the polytheistic religions as well as by the revealed religions like Christianity and Judaism. Polytheists have been worshipping human beings, idols or gods made of wood, stone, clay, gold, silver or other materials. These gods have a form, shape and body. They are married and have children. They are in need of food and drink and so their devotees arrange food for them. Some of the polytheists believe that their gods assume human form. The Christians claim to believe in One God, but they practically believe in Divine Trinity-God the Father, God the Son and the Holy Ghost. The Jews also claim to believe in One God, but their God is tribal God or

God of the Jews only. He is not devoid of physical and human qualities. He appeared in human form, wrestled with one of his servants and is father of a son, named Ezra. Zoroastrians are fire worshippers and believe in two gods: Ahura Mazda (the Wise God), the God of good; and Ahriman, the God of evil. The Hindus have millions of gods, may be as many as the number of Hindus in the world. According to them, everything is god and they worship it. This Surah turns down all these concepts of God and establishes absolute Unity of God beyond any doubt.

The first verse says: He is Allah, the One. Thus according to this verse, God is One and He is Allah. There is no other God beside Him. He has absolutely no partner in any form in His sovereignty, in His dominion, in His worship or in His attributes.

The second verse says that Allah is 'as-Samad'. The term 'as-Samad' has occurred in the Qur'an only once and is applied to Allah alone. Different meanings have been given of the word 'Samad' by the Prophet's companions, the commentators and the scholars. According to Hadrat Ali, Samad is he who has no superior. According to Hadrat Abu Hurairah, Samad is he who is independent of all, while all others are dependent on him. According to Ibn Jubair: He who is perfect in all his attributes and works. In the opinion of Ibn Hayyan: Samad is one who is faultless. In the opinion of Hasan Basri: Samad is he who is ever living and immortal. According to Muhammad Asad: It comprises the concepts of primary cause and eternal, independent Being, combined with the idea that everything existing and conceivable goes back to Him as its source and is, therefore, dependent on Him for its beginning as well as for its continued existence.

The third verse says that He begets not, nor was He begotten. This verse rules out the possibility of Allah having children or parents. Thus the Jewish idea of Ezra being son of God, Christian doctrine of Jesus as son of God, and the polytheists' concept of angels being daughters of God, have been wholly rejected.

The fourth and the last verse says: There is none equal (or comparable) unto Him. The word Kufu, which occurs in this verse signifies a similar thing, an equal in rank and position, one who resembles, one who is a match. Thus the verse means that there is no one in the whole of the universe, nor ever was, nor ever can be, who is similar or equal to Allah. God is One and unique in every respect and this Oneness and uniqueness precludes any possibility of describing or defining Him. This verse, therefore, rejects false doctrines like doctrine of incarnation according to which man is likened to God as God comes in human form.

Some of the Ahadith (Traditions) of Prophet Muhammad (PBUH) regarding virtues, merits and rewards of this Surah are reproduced as under:

- 1) Abu Dardaa reported that the Apostle of Allah asked: Will not any of you be able to read one-third of the Qur'an in one night? They replied: And how can he read one-third of the Qur'an? He said: 'Say. He is Allah, the One', it will be equivalent to one-third of the Qur'an. (Muslim, Bukhari from Abu Sayeed.)
- 2) Ayesha reported. The Prophet sent a man in command of an army, and the latter used to read (the Qur'an) for his companions in their prayer and end with "Say, He is Allah, the One (112Q)". When they returned, they mentioned it to the Prophet. He said: Ask him for what reason he did so. They asked him. He said: Because it is descriptive of the Merciful, and I like to read it. The Prophet said: Inform him that Allah loves him. (Bukhari, Muslim).
- 3) Anas reported that a man said: O Apostle of Allah! I like this chapter: 'Say, He is Allah, the One (112Q,')'. He said: Your love for it will admit you in Paradise. (Tirmizi, Bukhari.)

SURAH-113

AL-FALAQ

This Surah derives its name from the word Falaq ("The daybreak") which occurs in its first verse. It is an early Makkan Surah according to the majority of the scholars, although some hold that this Surah along with the next Surah An-Nas was revealed at Madinah in 7 A.H. when the Prophet had fallen ill under the magic worked on him by the Jews. But those who hold these Surahs as Makkan say that these were not revealed at that time but recited by the Prophet at that time. This Surah has 5 verses only.

According to the details of this incident, a Jew Labid bin A'sam worked magic on a comb and hair covered in the spathe of a male date tree and placed it under a stone at the bottom of Dhi Arwan, a well of the tribe Bani Zurayq. Prophet (PBUH) was informed about it by two angels in a dream. He sent Hadrat Ali and some other companions who emptied the well, removed the stone and recovered the spathe. Prophet then recited these two Surahs and opened the knots to undo the impact of magic. However, some people question as to how magic can work on a Prophet. But this question carries no weight. The Prophets, according to the Qur'an, are human beings who eat, drink, marry, have children, suffer from diseases and hardships, sustain harm at the hands of their enemies, become old and weak, and ultimately depart from the world. So there is nothing strange if magic had worked on Muhammad (PBUH) and made him sick. This incident may have happened with the Prophet to teach the blessings of these Surahs to the Muslims as prayers against evils of magic, charms, acts of Satan, and jealousies and other base emotions of men.

Moreover, the Qur'an does not rule out the existence of magic, charms and occult sciences. In Surah Al-Baqarah in verse 102, the Qur'an tells us that in Babylon people learnt magic from Harut and Marut, the two angels sent by God to test those people. Similarly there is mention of magicians of Pharaoh at many places in the Qur'an and Surah 20 verse 67 tells us that even Prophet Moses felt fear of the magic in his heart.

This Surah and the following Surah An-Nas are known as Al-Mu'awwidhatayn, the two prayers or cries for refuge and protection of God against evils of nature as well as evils worked by men and Satan. These Surahs provide antidote to magic, charms, jealousies, envies, anger, darkness, evils of outer nature, and evil plots and envies of other persons. Now let us explain this Surah Al-Falaq briefly as under:

All the five verses of this Surah enjoin the Prophet, and through Prophet all the believers, to seek refuge with Allah, the Lord of the Daybreak, from the evil of the things which He has created, and from the evil of intense darkness of night when it spreads, and from the evil of those (men and women) who blow in the knots (a witchcraft commonly practiced by the Arabs of those days); and from the evil of an envier (a jealous person) when he envies.

Let us explain some of the words and terms used in the verses of this Surah. The word "Falaq" means to split or to cleave or to pierce through. The daybreak is so called because it cleaves through the darkness of night. It also signifies the plain appearance of truth from the darkness of falsehood and ignorance. Allah is the Lord of the daybreak as He brings out the light of dawn after splitting the darkness of night. The word "sharr" means evil. Affliction, loss, injury, trouble, hardship, hunger, disease, fear, war, etc are all evils. The "ghasiq" is derived from Ghasaq which means intense darkness. Most of the crimes and acts of wickedness are committed in the darkness of night. Raiders, plunderers, robbers, thieves, assassins appear usually in night to kill, rob and assault the people. Therefore, refuge of Allah is sought from the darkness of night. The word "uqad" is plural of uqdah which means knot. The word "Naffathat" is plural of Naffathah. It means those who blow. Blowing in the knots is done by magicians and sorcerers, and they do it with the intention of harming the people. So refuge of Allah is sought from them. Hasad means evil which is feeling of resentment, discontent, jealousy, or unhappiness excited by the sight of another's superiority, his successes, his possessions or his advantages. Envy is a negative emotion which so often prevents a person to accept the truth. Abu Jahl knew in his heart that Muhammad (PBUH) was messenger of Allah and had brought the Truth, but he did not believe in him simply out of envy. He is reported to have remarked: We have always competed with (Prophet's tribe) Abdi Manaf in hospitality, in providing conveyance to the people, in giving donations. But now they say they have a prophet. How we can compete with them in this field. By God, we will never believe in him.

SURAH-114**AN-NAS**

This Surah derives its name from word An-Nas, a recurring word which marks the rhythm in all its verses except verse 4. This is an early Makkan Surah. It is the second in two Surahs which are called Mu'awwidhatayn, the first being Surah Al-Falaq which is the preceding Surah. This Surah comprises 6 verses.

Mu'awwidhatayn provide antidote to natural and man-made evils. The preceding Surah is a prayer for protection of God against the evil of intense darkness of night, evil of witchcraft and evil of envy; while this Surah is a prayer for seeking Allah's refuge against the evil of whisperer, whether man or jinn, who whispers in the hearts of the people.

The Surah teaches to seek refuge of Allah Who is the Lord of mankind, the King of mankind and the God of mankind from the evil of whispering. The word "Khannas", from whose whisper Allah's protection is sought is derived from khunus which means to hide himself, to hold back or to retreat after coming into view. "Waswasa" means to whisper into someone's heart an evil suggestion again and again. "Alkhannas" is the devil or the Satan who appears and hides himself again and again to whisper evil into the heart of man. The evil suggestion is not only whispered from outside by the satans or the devils from among men and jinn, but also from the self of man from within. According to a Tradition, the Holy Prophet once said to Abu Dharr, when the latter had performed the prayer: "O Abu Dharr! Seek Allah's refuge from the devils of men and the devils of jinn." When Abu Dharr asked whether there are devils among men also, the Prophet said: yes.

Lets us present some traditions of Prophet Muhammad (PBUH) regarding excellence and merits of these Surahs (Al-Falaq and An-Nas)

- 1) Oqbah-b-A'mer reported that the Apostle of Allah said: Do you not see the verses sent down this night the like of which was never seen? He said: 'Say. I seek refuge with the Lord of the dawn (113Q)' and 'I seek refuge with the Lord of men (114Q).' (Muslim.)
- 2) Ayesha reported: When the Prophet went to his bed every night, he used to join together his palms, puff breath unto them and read therein: 'Say, He is Allah, the One (112Q)' 'Says I seek refuge with the Lord of the dawn (113Q)', 'Say, I seek refuge with the Lord of men (114Q)', and rub there-with his body as far as he could, beginning therewith from his head and face and what was projecting from his body. He used to do it thrice. (Bukhari and Muslim).

Lesson-365 :

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Say: He is Allah, the One!
2. Allah is Eternal and Independent of all, while all are dependent on Him.
3. He begets not, nor was He begotten.
4. And there is none equal (or comparable) to Him.

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Say: I seek refuge with (Allah) the Lord of the daybreak.
2. From the evil of all that He has created.
3. And from the evil of intense darkness (of night) when it spreads.
4. And from the evil of those (witchcrafts) who blow in the knots.
5. And from the evil of the envier when he envies.

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Say: I seek refuge with (Allah) the Lord of mankind.
2. The king of mankind.
3. The God of mankind.
4. From the evil (or mischief) of the sneaking whisperer.
5. Who whispers in the hearts of the people.
6. Whether he be from the jinns or mankind.

أَيُّهَا (١١٢) سُورَةُ الْإِخْلَاصِ مَكِّيَّةٌ رَكْعَتَانِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ هُوَ اللَّهُ أَحَدٌ
 اللَّهُ الصَّمَدُ
 لَمْ يَلِدْ وَلَمْ يُولَدْ
 لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

أَيُّهَا (١١٣) سُورَةُ الْفَلَقِ مَكِّيَّةٌ رَكْعَتَانِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ
 مِنْ شَرِّ مَا خَلَقَ
 وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ
 وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ
 وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

أَيُّهَا (١١٤) سُورَةُ النَّاسِ مَكِّيَّةٌ رَكْعَتَانِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ أَعُوذُ بِرَبِّ النَّاسِ
 مَلِكِ النَّاسِ
 إِلَهِ النَّاسِ
 مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ
 الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ
 مِنَ الْجِنَّةِ وَالنَّاسِ

CERTIFICATE

I have read word by word the Arabic Text of the Holy Quran used in the book "The Magnificent Quran" with translation of Dr. Muhammad Sharif Chaudhry. There is no mistake in it.

Mukhtar Ahmad

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