

Twentieth Para

The twentieth Para or Juz of the Quran is

A'man Khalaq (أَمَّنْ خَلَقَ)

which has 3 Surahs the first one is Surah Al Namal 27 (Ayat 60-93), Al-Qasas 28 (Ayat 1-88, and Surah Al-Ankaboot 29 (Ayat 1-44)
Total No. of Ayat in this para (166).

Highlights of Para 20 (Part Twenty of the Holy Quran)

There are three parts in this Para:

Surah Naml, Surah Qasas and Surah Ankabut

Surah Naml:

There are two things in the remaining part of Surah Naml:

Five evidences of Oneness:

He is the only Creator of the sky, the rain and the fields, He runs the system of the land, canals, mountains and oceans, No one else besides him hears the cries of helpless, powerless and the sick, He shows the way in the darkness of the sea and land, He manoeuvres the system of air and He created us the first time and He will also resurrect us the second time, He is the provider of our sustenance.

Day of Judgement:

A trumpet will be played which will mark the end of the world on the Day of Judgement,

the mountains will fly in the sky like clouds, the gathering of everyone on the Day of

Resurrection. The pious people will be rewarded for their good deeds and evil people will be punished for what they did.

The basic theme of **Surah al-Qasas** is Prophethood. Some aspects of the life of Prophet Moses are mentioned to show the similarity between him and Prophet Muhammad –peace be upon all the prophets of Allah. There are also answers here to the questions and doubts that were raised by some non-believers.

There are two things in Surah Qasas:

The detailed story of Hazrat Musa (Peace be upon him) and Pharaoh and Story of Hazrat Musa (Peace be upon him) and Qaroon.

Surah al-Ankabut reminds the Believers to be strong in their faith and not to give up their faith because of hardship or family pressures. Stories of previous Prophets and their followers are also mentioned here to show that the path of truth is not an easy path. It has trials and hardships.

There are three things in the beginning of Surah Ankabut:

Oneness: The idols of the idol worshippers is as weak as the web of a spider. Prophethood: Allah certainly sends us through trials, in this regard some stories of Prophets are mentioned. Mention of the Day of Judgement.

The contrast between the Tawhid and shirk. Allah or the so-called gods of Shirk, The surety of Resurrection, The coming of the Day of Judgment, Story of Moses and Pharaoh is related. Pharaoh was persecuting the Israelites. Allah wished to show his favour to the oppressed people. Birth of Moses and then his growing up in Pharaoh's own palace, Moses' encounter with an Egyptian and his escape to Madyan, Moses' marriage in Madyan, Moses receives Prophethood and especial signs from Allah. His appearance before Pharaoh. Pharaoh's denial and then Allah's punishment for him and his armies, The Prophet relating these stories by inspiration from Allah and for a purpose, Allah's guidance is continues, The message of Islam is Tawhid, The story of Qarun: his character and his end, Allah's promise for the Believers, Tests and trials are part of faith, Examples of Prophets Noah and Ibrahim, Example of Prophet Lot and Example of Prophet Shu'aib. References to the people of 'Ad, Thamud, Qarun and Pharaoh. Message of Prophet Moses. Spider web of Shirk.

SURAH 27:

"Al-Naml"

أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ
لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ
بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا أَلِلَّهُ مَعَ
اللَّهِ بَلْ هُمْ قَوْمٌ يَعِدُلُونَ

27:60 (Surely worthier is He) who made the heavens and the earth. He sends down water from the sky, bringing forth gardens of delight. Try as you may, you cannot cause such trees to grow. Another god besides Allah? Yet they set up equals with Him.

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ
خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِي وَجَعَلَ بَيْنَ
الْبَحْرَيْنِ حَاجِزًا أَلِلَّهُ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا
يَعْلَمُونَ

27:61 And surely worthier is He who has established the earth and watered it with running rivers; who has set mountains upon it and placed a barrier between the Two Seas. Another god besides Allah? Indeed, most of them are ignorant men.

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أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ
السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَلِلَّهُ مَعَ اللَّهِ
قَلِيلًا مَا تَذَكَّرُونَ

27:62 (Surely worthier is He who answers the oppressed when they cry out to Him and relieves affliction, and makes you inheritors of the earth. Another god besides Allah? How little you reflect!

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ
وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ
أَلِلَّهُ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

27:63 (Surely worthier is He) who guides you in the darkness of land and sea and sends the winds as harbingers of His mercy. Another god besides Allah? Exalted be He above their idols!

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ
مِنَ السَّمَاءِ وَالْأَرْضِ أَلِلَّهُ مَعَ اللَّهِ قُلْ هَاتُوا
بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ

27:64 (Surely worthier is He) who originates the creation and then reproduces it; who gives you sustenance from earth

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and sky. Another god besides Allah?
Say: 'Show us your proof, if what you
say be true!

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ
وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ
يُبْعَثُونَ

27:65 Say: "No one in the heavens or the
earth has knowledge of what is hidden
except Allah. Nor shall they ever know
when they will be raised to life.

بَلْ إِذَا رَأَوْا عِلْمَهُمْ فِي الْآخِرَةِ بَلْ هُمْ
فِي شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ

27:66 Have they attained a knowledge of the
life to come? Surely they are in doubt
about it and their eyes are sealed.

وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا
وَأَبَاؤُنَا أَئِنَّا لَمُخْرَجُونَ

27:67 The unbelievers say: "When we and
our fathers are turned to dust, shall we
be raised to life?

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لَقَدْ وَعَدْنَا هَٰذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ
إِنَّ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

27:68 We were promised this once before,
and so were our fathers. It is but a
fable of the ancients.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الْمُجْرِمِينَ

27:69 Say: 'Roam the world and see what
was the end of the guilty.

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ
مِمَّا يَمْكُرُونَ

27:70 Do not grieve for them, nor be
distressed at their intrigues.

وَيَقُولُونَ مَتَى هَٰذَا الْوَعْدُ إِنْ كُنْتُمْ
صَادِقِينَ

27:71 And they ask: 'When will this promise
be fulfilled, if what you say be true?

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قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ
الَّذِي تَسْتَعْجِلُونَ

27:72 Say: 'A part of what you hasten may well be near to you.'

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ
أَكْثَرَهُمْ لَا يَشْكُرُونَ

27:73 Your Lord is bountiful to men: yet most of them do not give thanks.

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا
يُغْلِنُونَ

27:74 Your Lord has knowledge of what they hide in their hearts and what they reveal.

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي
كِتَابٍ مُبِينٍ

27:75 There is no secret in heaven or earth but is recorded in a clear book.

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إِنَّ هَذَا الْقُرْآنَ يَفُصِّلُ عَلَىٰ بَنِي
إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ

27:76 This Quran declares to the Children of Israel most of that concerning which they disagree.

وَأِنَّهُ لَهْدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

27:77 It is a guidance and a blessing to true believers.

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ
الْعَزِيزُ الْعَلِيمُ

27:78 Your Lord will rightly judge them. He is the Mighty One, the All-Knowing.

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ
الْمُبِينِ

27:79 Therefore put your trust in Allah, for undoubtedly you are (on the path) of the manifest truth.

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إِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الصُّمَّ
الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ

27:80 You cannot make the dead hear you, nor can you make the deaf hear you call when they turn their backs.

وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَالَتِهِمْ
إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ

27:81 It is not for you to guide the blind out of their error. None shall hear you except those who believe in Our revelations and surrender themselves to Us.

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ
دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا
بِآيَاتِنَا لَا يُوقِنُونَ

27:82 On the day when Our judgement overtakes them We will bring out from the earth a beast that shall speak to them. Truly, men had no faith in Our revelations.

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وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ
يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ

27:83 On that day We shall gather from every nation a multitude of those who disbelieved Our revelations. They shall be led in separate bands.

حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ
تُحِيطُوا بِهَا عِلْمًا أَمَآذَا كُنْتُمْ تَعْمَلُونَ

27:84 And when they come, He will say (to them): 'You denied My revelations although you knew nothing of them. What was it you were doing?'

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا
يَنْطِقُونَ

27:85 Our judgement will smite them for their sins, and they shall be dumbfounded.

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أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنُوا فِيهِ
وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يُؤْمِنُونَ

27:86 Do they not see how We have made the night for them to rest in and the day to give them light? Surely there are signs in this for true believers.

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي
السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ
وَكُلُّ أَتَوْهُ دَاخِرِينَ

27:87 On that day the Trumpet shall be sounded and all who dwell in heaven and earth be seized with fear, except those whom Allah will be pleased (to exempt). All shall come to Him abased.

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ
تَمُرُّ مَرَّ السَّحَابِ صُنْعَ اللَّهِ الَّذِي أَتَقَنَ كُلَّ
شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ

27:88 The mountains which you take to be firm will pass away like clouds. Such is the might of Allah, who has rightly perfected all things. He has knowledge of all your actions.

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مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ
يَوْمَئِذٍ آمِنُونَ

27:89 Those that have done good shall be rewarded with what is better, and shall be secure from the terrors of that day.

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي
النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

27:90 But those that have done evil shall be hurled headlong into the Fire. Shall you not be rewarded according to your deeds?

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ
الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ
مِنَ الْمُسْلِمِينَ

27:91 (Say): 'I am bidden to serve the Lord of this City, which He has made sacred. All things are His. 'I am commanded to surrender to Him,

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وَأَنْ أَتْلُو الْقُرْآنَ فَمَنْ اهْتَدَىٰ فَإِنَّمَا
يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ
الْمُنْذِرِينَ

27:92 and to recite the Quran. He that takes the right path shall himself have much to gain.' To him who goes astray, say: 'I am only a warner.'

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ
فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ

27:93 Then say: 'Praise be to Allah! He will show you His signs and you will recognize them. Your Lord is not unmindful of all your actions.'

SURAH 28:

"Al-Qasas"

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

طسم

28:1 T a a sin mim.

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

28:2 These are the verses of the Book which makes plain (right and wrong).

نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَى وَفِرْعَوْنَ
بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ

28:3 We I shall recount to you some of the story of Musa and Pharaoh in truth for people who believe.

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ
أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يُدَبِّحُ
أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ
الْمُفْسِدِينَ

28:4 Now Pharaoh exalted himself in the land. He divided its people into castes, one group of which he persecuted,

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putting their sons to death and sparing their daughters. Truly, he was an evil-doer.

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا
فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

28:5 But it was Our will to favour those who were oppressed, and to make them leaders and inheritors,

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ
وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ

28:6 and to give them power in the land, and to show Pharaoh, Haman, and their army, at their hands, the very thing they dreaded.

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ
فَإِذَا خِفَتْ عَلَيْهِ فَالْقِيهِ فِي الْيَمِّ وَلَا
تَحْزَنِي إِنَّا رَآئُوهُ وَإِلَيْكَ وَجَعَلُوهُ مِنَ
الْمُرْسَلِينَ

28:7 We revealed this to Musa's mother: 'Give him suck, but if you are

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"Al-Qasas"

concerned about his safety put him down the river. Have no fear, nor be dismayed, for We shall restore him to you and make him one of the apostles.'

فَالنَّقْطَةُ آلَ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا
وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا
خَاطِئِينَ

28:8 But Pharaoh's men picked him up, so that (as decreed) he might become their adversary and their scourge. For Pharaoh, Haman, and their warriors were sinners all.

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِي
وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا
وَهُمْ لَا يَشْعُرُونَ

28:9 Pharaoh's wife said to him: "Here is a joy of the eye for me and for you. Do not slay him. He may be of use to us, or we may adopt him as our son. But little they knew (what they were doing).

SURAH 28:

"Al-Qasas"

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا ۚ إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ

28:10 The heart of Musa's mother cared for nothing but him. She would have revealed who he was, had We not given her strength so that she might become a true believer.

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ ۖ فَبَصُرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ لَا يَشْعُرُونَ

28:11 She said to (Musa's) sister: "Go, and follow him." She watched him from a distance, unseen by others.

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ

28:12 Now We had caused him to refuse suck until (his sister said to them: "Shall I direct you to a family who will bring him up for you and take good care of him?"

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فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ
وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

28:13 Thus we restored him to his mother, so that she might rejoice in him and grieve no more, and that she might know that Allah's promise was true. Yet most men are not aware of this.

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا
وَعِلْمًا وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ

28:14 And when he had reached maturity and became full-grown, We bestowed on him wisdom and knowledge. Thus We reward the righteous.

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وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ فَاسْتَغَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَزَهُ مُوسَى فَقَضَى عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ

28:15 And he entered the town unnoticed by the people and found two men fighting, the one of his own party, the other an enemy. The man of his party appealed for his help against his enemy, so that Musa struck him with his fist and killed him. "This is the work of Satan," said Musa. 'He is the sworn enemy of man and seeks to lead him astray.

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

28:16 Forgive me. Lord, for I have sinned against my soul.' And Allah forgave him; for He is the Forgiving One, the Merciful.

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"Al-Qasas"

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ
ظَهِيرًا لِلْمُجْرِمِينَ

28:17 He said: By the favour You have shown me, Lord, I vow that I will never lend a helping hand to a wrong-doer.'

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا
الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ
مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ

28:18 Next morning, as he was walking in the town in fear and caution, the man he had helped the day before cried out to him again for help. "Clearly," said Musa, 'you are truly a quarrelsome man.'

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ
لَهُمَا قَالَ يَا مُوسَى أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ
نَفْسًا بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي
الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمَصْلِحِينَ

28:19 And when Musa was about to seize him who was the enemy of both of them, he said: 'Musa, would you kill me as you killed that person yesterday.'

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You are surely seeking to be a tyrant in this land, not an upright man.'

وَجَاءَ رَجُلٌ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَى
قَالَ يَا مُوسَى إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ
فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ

28:20 But someone came running from the other end of the city. "Musa," he cried, "the elders are plotting to kill you. Run for your life, for I am giving you sincere advice.

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ
نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

28:21 He went away in fear and vigilance, saying: 'Lord, deliver me from these evil men.'

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَى
رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ

28:22 And as he made his way towards Madian, he said: "May the Lord guide me to the right path.'

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وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً
 مِنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ
 تَذُدَانِ قَالِ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى
 يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ

28:23 When he came to the well of Madian, he found there a band of men watering, and beside them two women who were keeping back their sheep). "What is your trouble?" he asked. They replied: "We cannot water them until the shepherds have driven away their flocks. Our father is an aged man.'

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ
 رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

28:24 Musa watered for them (their sheep) and then retired to the shade, saying: 'Lord. I stand in need of whatever good You may send me.'

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فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ
 قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ
 لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا
 تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ

28:25 One of the girls came bashfully towards him and said: 'My father invites you. He wishes to reward you for having watered the sheep) for us. And when Musa went to him and told him his story, the old man) said: 'Fear nothing. You are now safe from those wicked men.'

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ
 خَيْرَ مَنْ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ

28:26 One of the girls said: 'Father, take this man into your service. Men who are strong and honest are the best that one can hire.'

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قَالَ إِنِّي أُرِيدُ أَنْ أُنْكِحَكَ إِحْدَى ابْنَتَيَّ
هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِي حَجَجٍ فَإِنْ
أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ
عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ

28:27 He said: 'I will give you one of these two daughters of mine in marriage if you stay for eight years in my service; but if you wish it, you may stay ten. I shall not deal harshly with you; Allah willing, you shall find me an upright man.'

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ
فَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ
وَكَيلٌ

28:28 "So be it between me and you," said Musa. Whichever term I fulfil, I trust that I shall not be wronged. Allah is the witness of what we say.

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فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ
 آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا
 إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِنْهَا بِخَبَرٍ أَوْ
 جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ

28:29 And when he had fulfilled his term and was journeying with his folk, Musa descried a fire on the mountain-side. He said to his family: "Stay here, for I can see a fire. Perhaps I can bring you news, or a lighted torch with which you may warm yourselves."

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ
 الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا
 مُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ

28:30 When he came near, he was called from the right side of the valley in the blessed spot of the tree: "Musa, I am Allah, Lord of the Creation."

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وَأَن أَلْقَ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ
كَأَنَّهُهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَا مُوسَى
أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ

28:31 Throw down your staff. And when he saw his staff writhing as though it were a jinnee, he turned his back and fled, running on and on without turning back again. "Musa," said the voice), 'approach and have no fear. You are safe.

اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضَاءَ
مِنْ غَيْرِ سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ
الرَّهْبِ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ
وَمَلَأْتَهُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ

28:32 Put your hand in your pocket: it will come out white, although unharmed. Now draw back your hand close to your side (to guard) against fear. These are two signs from your Lord for Pharaoh and his people. Truly, they are evil-doers.

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قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ
أَنْ يُقَتِّلُونِ

28:33 "Lord," said Musa, 'I have killed one of their men and fear that they will slay me.

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا
فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ
يُكَذِّبُونِ

28:34 Harun my brother is more fluent in speech than I; send him with me as a helper 'to confirm my words, for I fear that they will disbelieve me.'

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ
لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمَا
وَمَنْ اتَّبَعَكُمَا الْغَالِبُونَ

28:35 He replied: 'We will give you your brother to help you, and invest you both with authority so that they shall not reach you. With Our signs, you,

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and those who follow you, shall surely triumph.

فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا
مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرًى وَمَا سَمِعْنَا بِهَذَا فِي
آبَائِنَا الْأَوَّلِينَ

28:36 And when Musa came to them with Our undoubted signs, they said: "This is nothing but deceitful magic; nor have we heard of the like among our forefathers.'

وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَنْ جَاءَ
بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ
إِنَّهُ لَا يَفْلَحُ الظَّالِمُونَ

28:37 Musa replied: "My Lord knows best the man who brings guidance from Him and whose will be the best end in the Hereafter. The wrongdoers shall never prosper.

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وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ
لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانُ عَلَى
الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ
مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ

28:38 "Nobles,' said Pharaoh, you have no other god that I know of except myself. Kindle a fire, O Haman, on clay (to make bricks) and build for me a tower that I may climb to the god of Musa. I am convinced that he is lying.'

وَأَسْتَكْبَرُوا فِي الْأَرْضِ
بَغْيِرَ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ

28:39 Pharaoh and his warriors conducted themselves in the land with pride and injustice, and thought they would never be recalled to Us.

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ
فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ

28:40 But We seized them and We cast them into the sea. Consider the fate of the evil-doers.

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وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ
وَيَوْمَ الْقِيَامَةِ لَا يُنصُرُونَ

28:41 We made them leaders inviting men to the Fire, but on the Day of Resurrection none shall help them.

وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ
الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ

28:42 In this world We laid Our curse on them, and on the Day of Resurrection We shall dishonour them.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا
أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ لِلنَّاسِ وَهُدًى
وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ

28:43 And after We had destroyed - the previous generations, We gave Musa the Book as a clear testimony, a guide and a blessing for men, so that they might give thought.

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وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَى
مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ

28:44 You were not present on the western side of the mountain) when We charged Musa with his commission, nor did you witness the event.

وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ
الْعُمُرُ وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو
عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ

28:45 We raised many generations after him whose lives were prolonged. You did not dwell among the people of Madian, nor did you recite to them Our revelations; but We sent (you) fully inspired.

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا
وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ لِتُنْذِرَ قَوْمًا مِمَّا أَتَاهُمْ
مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ

28:46 You were not present on the mountain-side when We called out to Musa). Yet (We have sent you forth) as a blessing from your Lord to forewarn a people to

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whom no warner has been sent before,
so that they may take heed,

وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ
أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا
فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ

28:47 and may not say, when evil befalls them on account of their misdeeds: 'Lord, had You sent us an apostle, we would have obeyed Your revelations and believed in them.'

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا
أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوَلَمْ يَكْفُرُوا بِمَا
أُوتِيَ مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا
وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ

28:48 And now that they have received from Us the truth, they ask: 'Why is he not given the like of what was given to Musa?' But do they not deny what was given to Musa? They say: 'Two works of magic supporting one another!' And they declare: 'We will believe in neither of them.'

SURAH 28:

"Al-Qasas"

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ
أَهْدَىٰ مِنْهُمَا أَتَّبَعُهُ إِن كُنتُمْ صَادِقِينَ

28:49 Say: "Bring down from Allah a scripture that is a better guidance than these and I will follow it, if what you say be true!"

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ
أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ
هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ

28:50 If they do not answer you, know that they are the slaves of their desires. And who is in greater error than the man who is led by his desires without guidance from Allah? Allah does not guide the evil-doers.

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ
يَتَذَكَّرُونَ

28:51 We have caused Our Word to reach them so that they may give thought.

1. Muhammad.

SURAH 28:

"Al-Qasas"

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ
يُؤْمِنُونَ

28:52 Those to whom We gave the Book before, are believers in it.

وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ
مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ

28:53 When it is recited to them, they say: 'We believe in it because it is the truth from Our Lord. We surrendered ourselves to Him before it came.

أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا
صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ

28:54 Twice shall their reward be given them, because they have endured, repelling evil with good and giving in alms a part of that which We bestowed on them;

SURAH 28:

"Al-Qasas"

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ
وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ
لَا نَبْتَغِي الْجَاهِلِينَ

28:55 and because they pay no heed to vain talk, but say: We have our actions and you have yours. Peace be upon you. We do not seek (the company of) ignorant men.'

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ
يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

28:56 You cannot guide whom you please: it is Allah who guides whom He will. He best knows those who yield to guidance.

وَقَالُوا إِن نَّتَّبِعِ الْهُدَى مَعَكَ نُتَخَطَّفَ
مِنْ أَرْضِنَا أَوْ لَمْ نُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُجْبَى
إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا وَلَكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ

28:57 They say: 'If we accept the guidance with you, we shall be driven from our land.' But have We not given them a sanctuary of safety to which fruits of every kind are brought as a provision

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"Al-Qasas"

from Ourselves? Indeed, most of them do not know.

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا
فَتِلْكَ مَسَاكِينُهُمْ لَمْ تَسْكُنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا
وَكُنَّا نَحْنُ الْوَارِثِينَ

28:58 How many a nation have We destroyed that once flourished in wanton ease! Its dwellings are but rarely inhabited; We were its only heirs.

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى يَبْعَثَ
فِي أُمَمٍ رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا
مُهْلِكِي الْقُرَى إِلَّا وَأَهْلُهَا ظَالِمُونَ

28:59 Nor did your Lord destroy the nations until He had sent apostles to their capital cities proclaiming to them Our revelations. We do not destroy towns except when their populations sin.

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"Al-Qasas"

وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ
الدُّنْيَا وَزِينَتُهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا
تَعْقِلُونَ

28:60 The things you have been given are but the conveniences and the gaudy show of this present life. Better is Allah's reward and more lasting. Have you no sense?

أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ
كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ
الْقِيَامَةِ مِنَ الْمُحْضَرِينَ

28:61 Can he who has received Our gracious promise, and will see it fulfilled, be compared with him to whom We have given the comforts of this life and who will be summoned on the Day of Resurrection?

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ
كُنْتُمْ تَزْعُمُونَ

28:62 On that day (Allah) will call to them, saying: Where are those whom you alleged to be My partners?

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"Al-Qasas"

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا
هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا
تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ

28:63 Those who have justly earned Our doom will say: 'Lord, these are the men whom we misled. We led them astray as we ourselves went astray. We plead innocent before You ; it was not us that they worshipped.'

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ
يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا
يَهْتَدُونَ

28:64 It will be said to them: Call on your partners!' And they will call on them, but they shall get no answer. They shall see Our punishment and wish that they were rightly guided.

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ
الْمُرْسَلِينَ

28:65 On that day (Allah) will call to them saying: 'What answer did you give Our apostles?'

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"Al-Qasas"

فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا
يَتَسَاءَلُونَ

28:66 And on that day such will their confusion be that they will ask no questions.

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا
فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ

28:67 But those who repent and embrace the faith and do what is right may hope for salvation.

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ
لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا
يُشْرِكُونَ

28:68 Your Lord creates what He will and chooses freely, but they have no power to choose. Glorified and exalted be He above all that they associate with Him.

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"Al-Qasas"

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ

28:69 Your Lord knows what their bosoms hide and what they reveal.

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

28:70 He is Allah: there is no god but Him. Praise is His in this world and in the next. His is the power supreme. To Him you shall be recalled.

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ أَفَلَا تَسْمَعُونَ

28:71 Say: "Think! If Allah should enshroud you in perpetual night till the Day of Resurrection, what other god could give you light! Will you not hear?"

SURAH 28:

"Al-Qasas"

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ
سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ
يَأْتِيكُمْ بِاللَّيْلِ تَسْكُونُونَ فِيهِ أَفَلَا تُبْصِرُونَ

28:72 Say: "Think! If Allah should give you perpetual day until the Resurrection, what other god could bring you the night to sleep in? Will you not see?"

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ
لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ
تَشْكُرُونَ

28:73 In His mercy He has given you the night that you may rest in it, and the day that you may seek His bounty and render thanks.

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِي
الَّذِينَ كُنْتُمْ تَزْعُمُونَ

28:74 On that day He will call out to them saying: "Where are those whom you alleged to be My partners?"

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"Al-Qasas"

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

28:75 From every nation We will bring a witness, and we shall say to them: "Show Us your proof. Then they shall know that the truth is Allah's, and their own inventions will forsake them.

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءَ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ

28:76 Qarun - was one of Musa's people. But he treated them with insolence, for We had given him such treasures that their very keys would have weighed down a band of sturdy men. His people said to him: 'Do not exult in your riches); Allah does not love the exultant.

SURAH 28:

"Al-Qasas"

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

28:77 But seek, by means of that which Allah has given you, to attain the abode of the Hereafter. Do not forget your share in this world. Be good to others as Allah has been good to you, and do not strive for evil in the land, for Allah does not love the evil-doers.

قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي أَوَلَمْ
يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ
مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ
عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ

28:78 But he replied: "These riches were given me on account of the knowledge I possess. Did he not know that Allah had destroyed before him from the generations men who were mightier and greater money-collectors than he? The wrongdoers shall not be questioned about their sins.

SURAH 28:

"Al-Qasas"

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ
يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ
قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ

28:79 And when he went out in all his finery among his people, those who loved this life said: "Would that we had the like of Qarun's fortune! He is indeed a lucky man."

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ
اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلَاقَاهَا
إِلَّا الصَّابِرُونَ

28:80 But those to whom knowledge had been given said: "Alas for you! Better is the reward of Allah for him who has faith and does good works; but none shall attain it save the patient."

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ
مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ
الْمُنْتَصِرِينَ

28:81 We caused the earth to swallow him, together with his dwelling, so that he found none to protect him from Allah;

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nor was he one of those who defended themselves.

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ
يَقُولُونَ وَيَكُنَّ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ
مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا
لَخَسَفَ بَنَّا وَيَكَاذُ لَا يُفْلِحُ الْكَافِرُونَ

28:82 And those who on the day before had coveted his lot began to say: "Behold! Allah gives abundantly to whom He will and sparingly to whom He pleases. Had he not shown us favour, He could have caused the earth to swallow us. Behold! The ungrateful shall never prosper.

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا
يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ
لِلْمُتَّقِينَ

28:83 As for the abode of the Hereafter, we shall assign it to those who seek neither glory in this world nor evil. The blessed end is for the righteous.

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"Al-Qasas"

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ
جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ
إِلَّا مَا كَانُوا يَعْمَلُونَ

28:84 He that does good shall be rewarded with what is better. But he that does evil, the evil-doers will be requited only for what they do.

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ
إِلَى مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَى وَمَنْ
هُوَ فِي ضَلَالٍ مُبِينٍ

28:85 He who has ordained the Quran to you will surely bring you back to Makkah). Say: "My Lord best knows him who brings guidance, and him who is in gross error"

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَى إِلَيْكَ الْكِتَابُ
إِلَّا رَحْمَةً مِنْ رَبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا
لِلْكَافِرِينَ

28:86 You never hoped that this Book would be sent to you except as mercy from your Lord. Therefore give no help to the unbelievers.

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"Al-Qasas"

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ
أُنْزِلَتْ إِلَيْكَ وَادْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ
الْمُشْرِكِينَ

28:87 Let no one turn you away from Allah's revelations, now that they have been revealed to you. Call men to your Lord, and serve none besides Him.

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا
هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ
تُرْجَعُونَ

28:88 Invoke no other god with Allah. There is no god but Him. All things shall perish except His face. His is the judgement, and to Him you shall return.

SURAH 29:

"Al-Ankabut"

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

الم

29:1 **A**lif lam mim.

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا
آمَنَّا وَهُمْ لَا يُفْتَنُونَ

29:2 Do men think that once they say: "We are believers," they will be left alone and not be tried?

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ^ط فَلَيَعْلَمَنَّ
اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

29:3 We tested those who have gone before them. Allah knows those who are truthful and those who are lying.

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ
يَسْفُتُونَا سَاءَ مَا يَحْكُمُونَ

29:4 Or do the evil-doers think that they will escape (Our punishment)? How ill they judge!

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مَنْ كَانَ يَرْجُو لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ
لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ

29:5 He that hopes to meet his Lord (must know) that Allah's appointed hour is sure to come. He alone hears all and knows all.

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ
اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ

29:6 He who strives, strives for himself. Allah does not need His creatures' help.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي
كَانُوا يَعْمَلُونَ

29:7 As for those who have faith and do good works, We shall cleanse them of their sins and reward them according to their noblest deeds.

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وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ
جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا
تُطِعْهُمَا ۖ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ
تَعْمَلُونَ

29:8 We have enjoined man to show kindness to his parents. But if they bid you to associate with Me what you know nothing of, do not obey them. To Me you will all return, and I shall declare to you all that you have done.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ

29:9 Those that accept the true faith and do good works shall be included among the righteous.

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"Al-Ankabut"

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا
 أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ
 وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا
 مَعَكُمْ ؕ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ
 الْعَالَمِينَ

29:10 Some profess to believe in Allah, yet when they suffer in His cause they treat the persecution of man as though it were the punishment of Allah. But if your Lord gives you victory, they say: 'We were on your side.'

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ
 الْمُنَافِقِينَ

29:11 Does Allah not know what is in the hearts of men? Most certainly Allah knows the true believers and also the hypocrites.

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا
 سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ
 خَطَايَاهُمْ مِّن شَيْءٍ ؕ إِنَّهُمْ لَكَاذِبُونَ

29:12 The unbelievers say to the faithful: 'Follow us, and we will bear the burden

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of your sins. But they will bear none of their sins. They are surely lying.

وَلِيَحْمِلُنَّ أَثْقَالَهُمْ وَأَنْتَ لَا مَعَهُمْ
وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ

29:13 They shall bear their own burdens, and other burdens besides. On the Day of Resurrection, they shall be questioned about their falsehoods.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ
فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ
الطُّوفَانُ وَهُمْ ظَالِمُونَ

29:14 We sent forth Nuh to his people, and he dwelt amongst them for one thousand years, less fifty. Then in their sinfulness the Flood overwhelmed them.

فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا
آيَةً لِّلْعَالَمِينَ

29:15 But We delivered him and all who were in the Ark, and made (the event) a sign to mankind.

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وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ
وَاتَّقُوهُ ۖ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ

29:16 And (tell of) Ibrahim. He said to his people: 'Serve Allah and fear Him. That would be best for you, if you but knew it.

إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا
وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ
اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ
الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۖ إِلَيْهِ تُرْجَعُونَ

29:17 You worship idols besides Allah and invent falsehoods. Those whom you serve besides Him can give you no provision. Therefore seek the bounty of Allah, and worship Him. Give thanks to Him, for to Him you shall return.

وَإِنْ تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ ۖ
وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

29:18 'If you deny me, likewise other nations before you denied their apostles. An apostle's duty is but to give plain warning.'

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أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ
يُعِيدُهُ ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

29:19 Do they not see how Allah initiates the Creation, and then reproduces it? That is easy enough for Allah.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ
بَدَأَ الْخَلْقَ ۚ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ ۚ إِنَّ
اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

29:20 Say: 'Roam the earth and see how Allah initiated the Creation. Then Allah will create a later Creation. Allah has power over all things;

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ ۖ
وَالِيهِ تُقْلَبُونَ

29:21 He punishes whom He will and shows mercy to whom He pleases. To Him you shall be turned.'

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وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا
فِي السَّمَاءِ ۚ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ
وَلَا نَصِيرٍ

29:22 Neither on earth nor in heaven shall you be beyond reach: nor have you any guardian or helper besides Allah.

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ
أُولَٰئِكَ يَئِسُوا مِنْ رَّحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ
أَلِيمٌ

29:23 Those that disbelieve His revelations and deny that they will ever meet Him shall despair of My mercy. Theirs shall be a woeful punishment.

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا
اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ ۚ إِنَّ
فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

29:24 So naught was the reply of Ibrahims's people except that they said: 'Kill him or burn him.' But from the fire Allah delivered him. Surely in this there are signs for true believers.

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وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ أَوْثَانًا
مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ
يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا
وَمَا أَوَّلُكُمْ النَّارُ وَمَا لَكُم مِّن نَّاصِرِينَ

29:25 Ibrahim said: 'You have chosen idols instead of Allah (to promote) mutual affection among you in this world. Then, on the Day of Resurrection, you shall disown one another, and curse one another. Hell shall be your home, and none shall help you.'

فَأَمَّنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَى
رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ

29:26 Lut believed in him. He said: 'I will flee this land and go to my Lord. He is the Mighty One, the All-Knowing.'

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي
ذُرِّيَّتِهِ النَّبُوَّةَ وَالْكِتَابَ وَأَتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا
وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

29:27 We gave him Ishaq and Yaqub and bestowed on his descendants prophethood and the Scriptures. We

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gave him his reward in this life, and in the life to come he shall dwell among the righteous.

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ
الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ

29:28 And (remember) Lut who said to his people: "You commit indecent acts which no other nation has committed before you.

أَإِنَّكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ
السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ ۖ فَمَا كَانَ
جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِنْ
كُنْتَ مِنَ الصَّادِقِينَ

29:29 You lust after men and cut off the highway. You turn your very gatherings into orgies. But his people's only reply was: 'Bring down Allah's scourge upon us, if what you say be true.

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قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ
الْمُفْسِدِينَ

29:30 'Lord,' said he, deliver me from these degenerate men.'

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى
قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ ۖ إِنَّ أَهْلَهَا
كَانُوا ظَالِمِينَ

29:31 And when Our messengers brought Ibrahim the good news they said: "We are about to destroy the people of this town, for its people are wicked men.'

قَالَ إِنَّ فِيهَا لُوطًا ۖ قَالُوا نَحْنُ أَعْلَمُ
بِمَنْ فِيهَا ۖ لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ ۖ كَانَتْ مِنَ
الْغَابِرِينَ

29:32 Ibrahim said: Lut is in it.' We well know who live in it,' they replied. "We shall deliver him and all his kinsfolk, except his wife, who shall remain behind..

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وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ
وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ ۖ
إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ
الْغَابِرِينَ

29:33 And when Our messengers came to Lut, he grew sad and troubled on their account, for he could not protect them. But they said: 'Have no fear, nor distress yourself. You shall be delivered with all your kinsfolk, except your wife, who shall remain behind.

إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ
رَجُزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ

29:34 We shall bring down a scourge from heaven upon the people of this town to punish them for their sins.

وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ

29:35 Surely We left of that city a clear sign for men of understanding.

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وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَا قَوْمِ
اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْتُوا
فِي الْأَرْضِ مُفْسِدِينَ

29:36 And to the people of Madian (We sent) their brother Shu'ayb. He said: "Serve Allah, my people. Look forward to the Last Day. Do not corrupt the earth with wickedness."

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي
دَارِهِمْ جَاثِمِينَ

29:37 But they disbelieved him. So the earth shook beneath their feet, and when morning came, they were prostrate in their dwellings.

وَعَادًا وَثَمُودَ وَقَدْ تَبَيَّنَ لَكُمْ مِّنْ
مَّسَاكِينِهِمْ^ط وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالُهُمْ
فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ

29:38 Aad and Thamoud (We also destroyed). This is vouched for by their ruins. Satan had made their foul deeds seem fair to them and debarred them from the right path, keen-sighted though they were.

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وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ ۖ وَلَقَدْ
جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي
الْأَرْضِ وَمَا كَانُوا سَابِقِينَ

29:39 And Qarun, Pharaoh, and Haman!
Musa came to them with clear signs,
but they conducted themselves with
insolence, powerless though they were
to escape Us:

فَكُلًّا أَخَذْنَا بِذَنْبِهِ ۖ فَمِنْهُمْ مَّنْ أَرْسَلْنَا
عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّيْحَةُ
وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّنْ
أَغْرَقْنَا ۖ وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا
أَنْفُسَهُمْ يَظْلِمُونَ

29:40 each of them We seized for his crime.
On some We sent down a violent
whirlwind; others were seized by the
Dreadful Cry, some We caused to be
swallowed up by the earth, and yet
others We drowned (in the water).
Allah would never have wronged them
but they wronged themselves.

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مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ
كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ
الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ

29:41 Those whom they took besides Allah may be compared to the spider's cobweb. Surely the spider's is the frailest of all dwellings, if they but knew it.

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ مِنْ
شَيْءٍ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ

29:42 Allah knows what they invoke besides Him; He is the Mighty, the Wise One. .

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۚ وَمَا
يَعْقِلُهَا إِلَّا الْعَالِمُونَ

29:43 We coin these similes for the instruction of men; but none will grasp their meaning except the wise.

SURAH 29:**“Al-Ankabut”**

خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ
إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ

29:44 Allah has created the heavens and the earth in truth. Surely in this there is a sign for true believers.

Historic Background

Surah An-Naml

Ayahs
93

Revelation Place
Makkah

Name

The Surah takes its name from the phrase *wad-in-naml* which occurs in verse 18, implying that it is a Surah in which the story of An-Naml (the Ant) has been related.

Period of Revelation

The subject matter and the style bear full resemblance with the Surahs of the middle Makkan period and this is supported by traditions as well. According to Ibn Abbas and Jabir bin Zaid, "First the Surah Ash-Shu'araa' was sent down, then the Surah An Naml and then Al-Qasas."

Theme and Topics

The Surah consists of two discourses, the first from the beginning of the Surah to the end of verse 58, and the second from verse 59 to the end of the Surah.

The theme of the first discourse is that only those people can benefit from the guidance of the Quran and become worthy of the good promises made in it, who accept the realities

which this Book presents as the basic realities of the universe, and then follow up their belief with obedience and submission in their practical lives as well. But the greatest hindrance for man to follow this way is the denial of the Hereafter. For it makes him irresponsible, selfish and given to worldly life, which in turn makes it impossible for him to submit himself before God and to accept the moral restrictions on his lusts and desires. After this introduction three types of character have been presented.

The first type is characterized by Pharaoh and the chiefs of Thamud and the rebels of the people of Lot, who were all heedless of the accountability of the Hereafter and had consequently become the slaves of the world. These people did not believe even after seeing the miracles. Rather they turned against those who invited them to goodness and piety. They persisted in their evil ways which are held in abhorrence by every sensible person. They did not heed the admonition even until a moment before they were overtaken by the scourge of Allah.

The second type of character is of the Prophet Solomon (peace be upon him), who had been blessed by God with wealth and kingdom and grandeur to an extent undreamed of by the chiefs of the disbelievers of Makkah. But, since he regarded himself as answerable before God and had the feeling that whatever he had was only due to Allah's bounty, he had adopted

the attitude of obedience before Him and there was no tinge of vanity in his character.

The third type is of the queen of Sheba, who ruled over a most wealthy and well known people in the history of Arabia. She possessed all those means of life, which could cause a person to become vain and conceited. Her wealth and possessions far exceeded the wealth and possessions of the Quraish. Then she professed *shirk*, which was not only an ancestral way of life with her, but she had to follow it in order to maintain her position as a ruler. Therefore, it was much more difficult for her to give up *shirk* and adopt the way of *Tauhid* than it could be for a common *mushrik*. But when the Truth became evident to her, nothing could stop her from accepting it. Her deviation was, in fact, due to her being born and brought up in a polytheistic environment and not because of her being a slave to her lusts and desires. Her conscience was not devoid of the sense of accountability before God.

In the second discourse, at the outset, attention has been drawn to some of the most glaring and visible realities of the universe, and the disbelievers of Makkah have been asked one question after the other to the effect : "Do these realities testify to the creed of *shirk* which you are following, or to the truth of *Tauhid* to which the Qur'an invites you?" After this the real malady of the disbelievers has been pointed out, saying, "The thing which has blinded them and made them

insensitive to every glaring reality is their denial of the Hereafter. This same thing has rendered every matter and affair of life non-serious for them. For, when according to them, everything has to become dust ultimately, and the whole struggle of life is purposeless and without an object before it, the truth and falsehood are equal and alike. Therefore, the question whether one's system of life is based on the right or wrong foundations, becomes meaningless for him."

But the discourse, as outlined above, is not meant to dissuade the Prophet and the Muslims from calling the obdurate and heedless people to the way of *Tauhid* ; it is, in fact, intended to arouse them from their slumber. That is why in vv. 67-93 certain things have been said repeatedly in order to produce in the people a sense of the Hereafter, to warn them of the consequences of being heedless of it, and to convince them of its coining, like an eye witness of something, who convinces the other person of it, who has not seen it.

In conclusion, the real invitation of the Quran that is, the invitation to serve One Allah alone, has been presented in a concise but forceful manner, and the people warned that accepting it would be to their own advantage and rejecting it to their own disadvantage. For if they deferred their faith until they saw those Signs of God after the appearance of which they would be left with no choice but to believe and submit, they should bear in mind

the fact that that would be the time of judgment and believing then would be of no avail.

Surah Al-Qasas

Ayahs
88

Revelation Place
Makkah

Name

The Surah takes its name from verse 25 in which the word Al-Qasas occurs. Lexically, *qasas* means to relate events in their proper sequence. Thus, from the viewpoint of the meaning too, this word can be a suitable title for this Surah, for in it the detailed story of the Prophet Moses has been related.

Period of Revelation

As already mentioned in the introduction to Surah An Naml, according to Ibn Abbas and Jabir bin Zaid, Surahs Ash-Shu`araa', An-Naml and Al-Qasas were sent down one after the other. The language, the style and the theme also show that the period of the revelation of these three Surahs is nearly the same. Another reason for their close resemblance is that the different parts of the Prophet Moses story as mentioned in these surahs together make up a complete story. In Surah Ash Shu`araa', excusing himself for not accepting the office of Prophethood the Prophet Moses submits, "The people of Pharaoh have the charge of a crime against me; therefore, I fear that they will put me to death." Then, when he goes before Pharaoh,

the latter says, "Did we not bring you up as a child in our house? You lived quite a few years of your life among us, and then you did what you did." Nothing more of this has been mentioned there, but in this Surah the other details have been supplied. Similarly, in Surah An-Naml the story starts abruptly from the time when the Prophet Moses was journeying with his family and suddenly saw a fire at a distance. In that Surah nothing has been said about the nature of his journey, or the place he was coming from, or his destination, but this Surah supplies all the necessary details. Thus, the three Surahs read together complete the story of the Prophet Moses (Allah's peace be upon him).

Theme and Topics

The main theme is to remove the doubts and objections that were being raised against the Prophethood of the Holy Prophet Muhammad (upon whom be Allah's peace and blessings) and to invalidate the excuses which were being offered for not believing in him.

For this purpose, first the story of the Prophet Moses has been related, which, by analogy with the period of revelation, impresses the following points in the listeners mind automatically:

First, Allah provides the means and motives of whatever He wills to do, in imperceptible ways. Thus, Allah so arranged things that the child through whom Pharaoh had to be

removed from power, was bred and brought up in his own house, and he could not know whom he was fostering. Who can then fight God and frustrate Him by his machinations.

Secondly, Prophethood is not granted to a person amid festivities by issuing a proclamation from the earth and heavens. You wonder how Muhammad (upon whom be Allah's peace) has been blessed with Prophethood unexpectedly, all of a sudden, but Moses whom you yourselves acknowledge as a Prophet (v. 48) had also become a Prophet unexpectedly, while on a journey, and nobody had known what event had occurred in the desolation at the foot of Mt. Sinai. Even Moses himself did not know a moment before what he was going to be blessed with. He, in fact, had gone to bring a piece of the fire but had returned with the gift of Prophethood.

Thirdly, the person from whom Allah wants to take some service comes out without any army and armor and without an apparent helper or force at his back, yet he puts to rout much stronger and better equipped opponents. The contrast that existed between the strengths of Moses (peace be upon him) and Pharaoh was much more prominent and glaring than that which existed between Muhammad (peace be upon him) and the quraish; yet the world knows who had come out victorious in the end and who had been routed.

Fourthly, you refer to Moses again and again and say, "Why has Muhammad not been given the same which was given to Moses? i. e. miracles of the staff, the shining hand, etc. as if to suggest that you would readily believe only if you were shown the kind of the miracles that were shown by Moses to Pharaoh. But do you know what sort of response was made by those who were shown those miracles? They had not believed even after seeing the miracles, and had only said, "This is magic", for they were involved in stubbornness and hostility to the Truth. The same malady afflicts you today. Will you believe only when you are shown the same kind of miracles? Then, do you know what fate the disbelievers had met even after seeing the miracles? They were annihilated by Allah. Do you now wish to meet the same doom by asking for the miracles in your obstinacy?

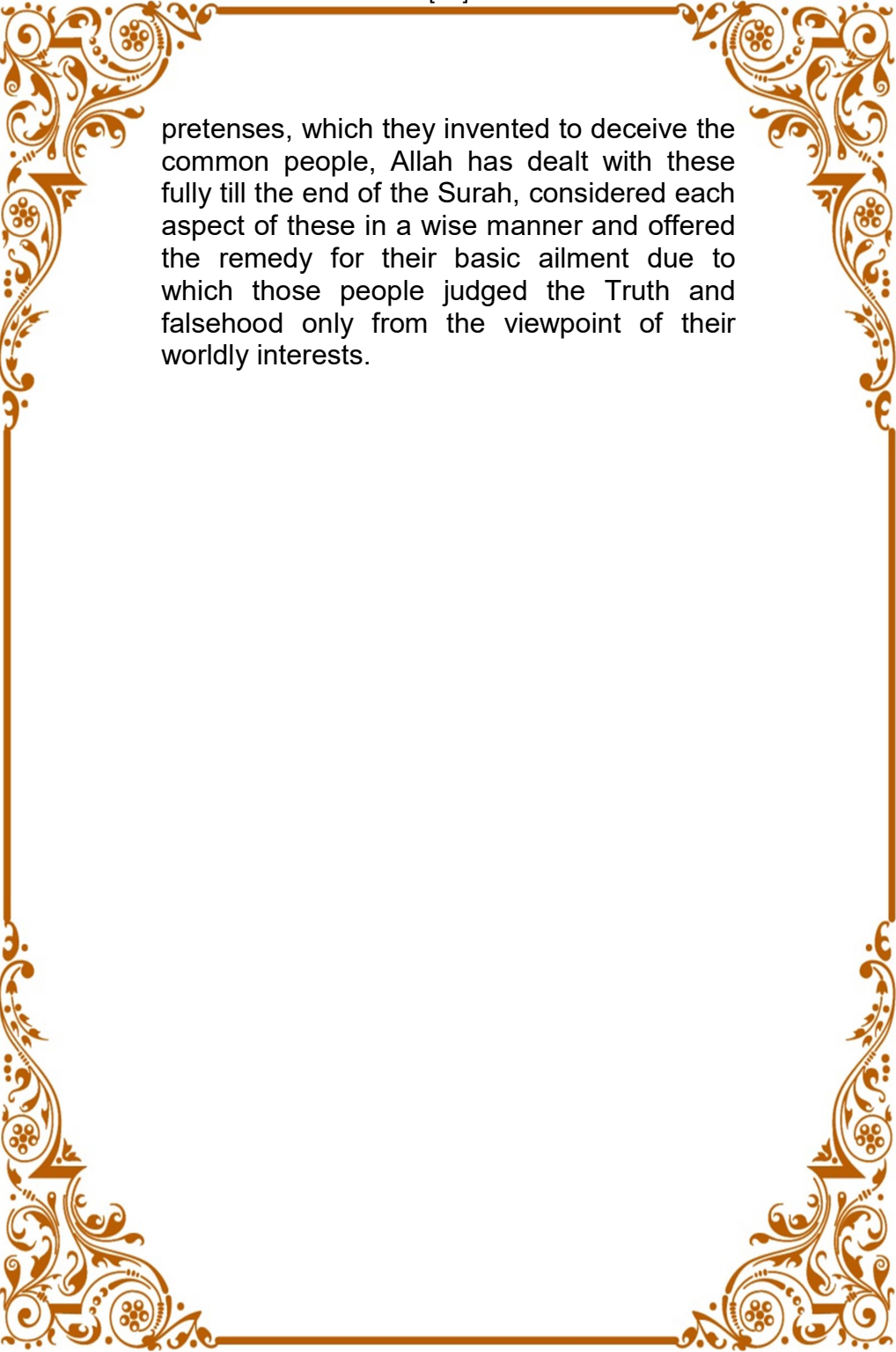
These were the things which were automatically impressed in the mind of every listener who heard this story in the pagan environment of Makkah, for a similar conflict was going on at that time between the Holy Prophet and disbelievers of Makkah as had already taken place between the Prophet Moses and Pharaoh before. This was the background against which the story of the Prophet Moses was narrated so that a perfect analogy was established automatically in every detail between the conditions prevailing then in Makkah and those existing in the time of the Prophet Moses. Then, from verse

43 onward the discourse turns to the real theme.

In the first place, the narration of a two thousand year old historical event by the Holy Prophet with such accuracy and detail, is presented as a proof of his Prophethood although he was un-lettered and the people of his city and clan knew full well that he had no access to any source of such information as they could point out.

Then the disbelievers of Makkah have been warned and put to shame for an event that occurred in those very days. Some Christians had come to Makkah and embraced Islam when they heard the Qur'an from the Holy Prophet. Instead of learning any lesson from this the Makkans were so upset at this that their leader, Abu Jahl, disgraced those people publicly.

In conclusion, the excuse that the disbelievers put forward for not believing in the Holy Prophet has been dealt with. What they feared was this: "If we give up the polytheistic creed of the Arabs and accept the doctrine of *Tauhid* instead, this will put an end to our supremacy in the religious, political and economic fields, which, in turn, will destroy our position of the most influential tribe of Arabia and we shall be left with no refuge anywhere in the land." As this was the real motive of the chiefs of the Quraish for their antagonism towards the Truth, and their doubts and objections were only the



pretenses, which they invented to deceive the common people, Allah has dealt with these fully till the end of the Surah, considered each aspect of these in a wise manner and offered the remedy for their basic ailment due to which those people judged the Truth and falsehood only from the viewpoint of their worldly interests.

Surah Al-'Ankabut

Ayahs
69

Revelation Place
Makkah

Name

The Surah takes its name from verse 41 in which the word *Ankabut* (Spider) has occurred.

Period of Revelation

Verses 56-60 clearly show that this Surah was sent down a little before the migration to Habash, and this is supported by the internal evidence of the subject matter as well. Some commentators have opined that since it mentions the hypocrites, and hypocrisy appeared in Madinah, the first ten verses of this Surah were revealed at Madinah and the rest of it at Makkah; whereas the people whose hypocrisy has been mentioned here are those who had adopted a hypocritical way of life because they were afraid of the oppression and extreme physical torture to which the Muslims were being subjected by the disbelievers. Evidently, this kind of hypocrisy could be there only at Makkah and not at Madinah. Similarly, some other commentators, seeing that in this Surah the Muslims have been exhorted to migrate, have regarded it as the last Surah to be revealed at Makkah, whereas the Muslims had migrated to Habash even before their migration to

Madinah. These opinions are not based on any tradition but on the internal evidence of the subject matter, and this internal evidence, when considered against the subject matter of the Surah as a whole, points to the conditions prevailing in the time of the migration to Habash and not to the last stage at Makkah.

Theme and Subject matter

A perusal of the Surah shows that the period of its revelation was the period of extreme persecution of the Muslims at Makkah. The disbelievers were opposing and fighting Islam tooth and nail and the new converts were being subjected to the severest oppression. Such were the conditions when Allah sent down this Surah to strengthen and encourage the sincere Muslims as well as to put to shame those who were showing weakness of the faith. Besides, the disbelievers of Makkah have been threatened and warned not to invite for themselves the fate that the antagonists of the Truth have been experiencing in every age.

In this connection, the questions that some young men answered. For instance, their parents were urging them to abandon Muhammad (may Allah's peace be upon him), and return to their ancestral religion, for they argued: "The Qur'an in which you have put your faith, regards the rights of the parents as the uppermost; therefore, listen to what we say; otherwise you will be working against the

dictates of your own Faith." This has been answered in verse 8.

Similarly, the people of some clans said to the new converts to Islam, "Leave the question of punishments, etc., to us. Listen to us and abandon this man. If God seizes you in the Hereafter, we will come forward and say, 'Lord, these people are innocent: we had forced them to give up the Faith; therefore, seize us'." This has been dealt with, in vv. 12-13.

The stories mentioned in this Surah also impress the same point mostly, as if to say, "Look at the Prophets of the past: they were made to suffer great hardships and were treated cruelly for long periods. Then, at last they were helped by Allah. Therefore, take heart: Allah's succor will certainly come. But a period of trial and tribulation has to be undergone." Besides teaching this lesson to the Muslims, the disbelievers also have been warned, as if to say, "If you are not being immediately seized by Allah, you should not form the wrong impression that you will never be seized. The signs of the doomed nations of the past are before you. Just see how they met their doom and how Allah succored the Prophets."

Then the Muslims have been instructed to the effect: "If you feel that the persecution has become unbearable for you, you should give up your homes, instead of giving up your Faith: Allah's earth is vast: seek a new place

where you can worship Allah with the full peace of mind." Besides all this, the disbelievers also have been urged to understand Islam. The realities of *Tauhid* and the Hereafter have been impressed with rational arguments, *shirk* have been refuted, and drawing their attention towards the signs in the universe, they have been told that all these Signs confirm the teachings that the Prophet is presenting before them.