95. And purchase not a small gain at the cost of Allah's Covenant. Verily! What is with Allah is better for you if you did but know.

96. Whatever is with you, will be exhausted, and whatever is with Allah (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do.\(^{11}\)

97. Whoever works righteousness — whether male or female — while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).

98. So when you want to recite the Qur'an, seek refuge with Allah from Shaitân (Satan), the outcast (the cursed one).

99. Verily! He has no power over those who believe and put their trust only in their Lord (Allah).

100. His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allah i.e. those who are Mushrikūn i.e. polytheists. See Verse 6:121).

101. And when We change a Verse (of the Qur'an,) in place of another — and Allah knows best what He sends down — they (the disbelievers) say: "You (O Muhammad صلى الله عليه وسلم) are but a Muftari! (forger, liar)." Nay, but most of them know not.

\(^{11}\) (V.16:96) See the footnote of (V.9:121).
102. Say (O Muhammad صلى الله عليه وسلم) Ruh-ul-Quudson [Jibril (Gabriel)] has brought it (the Qur'an) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe, and as a guidance and glad tidings to those who have submitted (to Allâh as Muslims).

103. And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad صلى الله عليه وسلم)." The tongue of the man they refer to is foreign, while this (the Qur'an) is a clear Arabic tongue.

104. Verily! Those who believe not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, Allâh will not guide them and theirs will be a painful torment.

105. It is only those who believe not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, who fabricate falsehood, and it is they who are liars.

106. Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment.

107. That is because they loved and preferred the life of this world over that of the Hereafter. And Allâh guides not the people who disbelieve.

108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allâh has set a seal. And they are the heedless!

109. No doubt, in the Hereafter, they will be the losers.

110. Then, verily! Your Lord — for those who emigrated after they had been put to
trials and thereafter strove hard and fought (for the Cause of Allâh) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.

111. (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly.

112. And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad صلى الله عليه وسلم) which they (its people) used to do.\(^{[1]}\)

113. And verily, there had come unto them a Messenger (Muhammad صلى الله عليه وسلم) from among themselves, but they denied him, so the torment overtook them while they were Zâlimûn (polytheists and wrong-doers).

114. So eat of the lawful and good food\(^{[2]}\) which Allâh has provided for you. And be grateful for the Favour of Allâh, if it is He Whom you worship.

115. He has forbidden you only Al-Maitâh (meat of a dead animal), blood, the flesh of

\(^{[1]}\) (V.16:112) Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "I was shown the Hell-fire and that the majority of its dwellers were women who were disbelievers or ungrateful." He was asked, "Do they disbelieve in Allâh?" (or are they ungrateful to Allâh?) He replied, "They are ungrateful to their husbands and are ungrateful for the favours and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them for a period of time and then she sees something in you (not of her liking), she will say, 'I have never seen any good from you.'" (Sahîh Al-Bukhâri, Vol.1, Hadîth No.28).

\(^{[2]}\) (V.16:114) The meat of cattle beast which Allâh has made lawful to you (Muslims) and are slaughtered according to Islamic way.
swine, and any animal which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols or on which Allâh’s Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, — then, Allâh is Oft-Forgiving, Most Merciful.

116. And say not concerning that which your tongues put forth falsely: “This is lawful and this is forbidden,” so as to invent lies against Allâh. Verily, those who invent lies against Allâh will never prosper.

117. A passing brief enjoyment (will be theirs), but they will have a painful torment.

118. And unto those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad صلى الله عليه وسلم) before [see Verse 6:146]. And We wronged them not, but they used to wrong themselves.

119. Then, verily! Your Lord — for those who do evil (commit sins and are disobedient to Allâh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.

120. Verily, Ibrâhîm (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allâh, Hanîf (i.e. to worship none but Allâh), and he was not one of those who were Al-Mushrikûn (polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who joined partners with Allâh).

121. (He was) thankful for His (Allâh’s) Favours. He (Allâh) chose him (as an intimate friend) and guided him to a Straight Path
122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.

123. Then, We have sent the revelation to you (O Muhammad) saying: "Follow the religion of Ibrihîm (Abraham) Hanîf (Islamic Monotheism) — to worship none but Allah, and he was not of the Mushrikîn (polytheists, idolaters and disbelievers).

124. The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.

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1 (V.16:121) (A) Ibrihîm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanîf (Islamic Monotheism) — to worship none but Allah Alone and he joined none in worship with Allah. (The Qur'an, Verse 3: 67)

(B) See the footnote (B) of (V.16:71).

(C) Narrated Abu Hurairah رضي الله عنه: Ibrihîm (Abraham) did not tell a lie except on three occasions. Twice for the sake of Allah when he said, "I am sick," and he said, "(I have not done this but) the big idol has done it." The third was that while Ibrihîm (Abraham) and Sârah (his wife) were going (on a journey) they passed by the territory of a tyrant from among the tyrants. Someone said to the tyrant, "This man (i.e. Ibrihîm (Abraham) عليه السلام) is accompanied by a very charming lady." So, he sent for Ibrihîm (Abraham) and asked him about Sârah saying, "Who is this lady?" Ibrihîm (Abraham) said, "She is my sister." Ibrihîm (Abraham) went to Sârah and said, "O Sârah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement." The tyrant then called Sârah and when she went to him, he tried to take hold of her with his hand, but his hand got stiff and he was confounded. He asked Sârah, "Pray to Allah for me, and I shall not harm you." So Sârah asked Allah to cure him and he got cured. He tried to take hold of her for the second time, but his hand got as stiff as or stiffer than before and) was more confounded. He again requested Sârah, "Pray to Allah for me, and I will not harm you," Sârah asked Allah again and he became right. He then called one of his guards (who had brought her) and said, "You have not brought me a human being but have brought me a devil." The tyrant then gave Hâjar as a girl-servant to Sârah. Sârah came back [to Ibrihîm (Abraham)] while he was praying. Ibrihîm (Abraham), gesturing with his hand, asked, "What has happened?" She replied "Allah has spoiled the evil plot of the infidel (or immoral person) and gave me Hâjar for service." (Abu Hurairah then addressed his listeners saying, "That (Hâjar) was your mother, O Banî Mâ'îs-Samâ' (I.e. the Arabs).") (Sahih Al-Bukhari, Vol. 4, Hadîth No. 578)

2 (V.16:123) See the footnote of (V. 2:135).
125. Invite (mankind, O Muhammad صلى الله عليه وسلم) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur’ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.

126. And if you punish (your enemy, O you believers in the Oneness of Allâh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for As-Sâbirûn (the patient).\(^{[1]}\)

127. And endure you patiently (O Muhammad صلى الله عليه وسلم), your patience is not but from Allâh. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot.

128. Truly, Allâh is with those who fear Him (keep their duty unto Him),\(^{[2]}\) and those who are Muhsînûn (good-doers. See the footnote of V.9:120).

[1] (V.16:126)

a) The Statement of Allâh: “Only those who are patient shall receive their rewards in full, without reckoning” (V.39:10)

Narrator: Abu Mûsâ: The Prophet صلى الله عليه وسلم said, “None is more patient than Allâh against the harmful saying He hears from the people, ascribe a son (or offspring) to Him, yet He gives them health and (supplies them with) provision.” (Sahih Al-Bukhari, Vol. 8, Hadith No. 121)

b) Narrator: ‘Abdullâh: The Prophet صلى الله عليه وسلم divided and distributed something as he used to do with some of his distributions. A man from the Ansâr said, “By Allâh! in this division the pleasure of Allâh has not been intended.” I said, “I will definitely tell this to the Prophet صلى الله عليه وسلم.” So I went to him while he was sitting with his companions and told him of it secretly. That was hard upon the Prophet صلى الله عليه وسلم and the colour of his face changed, and he became so angry that I wished I had not told him. The Prophet صلى الله عليه وسلم then said, “Mûsâ (Moses) was harmed with more than this, yet he remained patient.” (Sahih Al-Bukhari, Vol. 8, Hadith No. 122)

[2] (V.16:128) Narrator: Abu Hurairah: Allâh’s Messenger صلى الله عليه وسلم said, “The deeds of anyone of you will not save you [from the (Hell) Fire].” They said, “Even you (will not be saved by your deeds), O Allâh’s Messenger?” He said, “No, even I (will not be saved) unless and until Allâh bestows His Mercy on me and protects me with His Grace. Therefore, do good deeds properly, sincerely and moderately, and worship Allâh in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise).” (Sahih Al-Bukhari, Vol. 8, Hadith No. 470)
In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] Who took His slave (Muhammad ﷺ) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to Al-Masjid-al-Aqsâ (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad ﷺ) of Our Ayâs (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer. [2]

2. And We gave Mûsâ (Moses) the Scripture and made it a guidance for the Children of Israel (saying): “Take none other than Me as (your) Wakîl (Protector, Lord or Disposer of your affairs).

3. “O Offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave.

4. And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant!

5. So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.

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[1] (V.17:1) Narrated Jâbîr bin 'Abdullah رضي الله عنه that he heard Allâh’s Messenger ﷺ saying, “When the people of Makkah did not believe me [i.e. in the story of my Isrâ’ — (Night Journey)], I stood up in Al-Hijr and Allâh displayed Jerusalem in front of me, and I began describing it to them while I was looking at it.” (Sahih Al-Bukhari, Vol.5, Hadith No.226).
6. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in man-power.

7. (And We said): “If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves.” Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands.

8. [And We said in the Taurât (Torah)]: “It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our Punishment). And We have made Hell a prison for the disbelievers.

9. Verily, this Qur’ân guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad صلی الله عليه وسلم), who work deeds of righteousness, that they shall have a great reward (Paradise).

10. And that those who believe not in the Hereafter, for them We have prepared a painful torment (Hell).

11. And man invokes (Allâh) for evil as he invokes (Allâh) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): “O Allâh! Curse him” and that one should not do, but one should be patient].

12. And We have appointed the night and the day as two Ayât (signs etc.). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation.
13. And We have fastened every man’s deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.

14. (It will be said to him): “Read your book. You yourself are sufficient as a reckoner against you this Day.”

15. Whoever goes right, then he goes right only for the benefit of his own self. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another’s burden. And We never punish until We have sent a Messenger (to give warning).

16. And when We decide to destroy a town (population), We (first) send a definite order (to obey Allâh and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.

17. And how many generations have We destroyed after Nûh (Noah)! And Sufficient is your Lord as an All-Knower and All-Beholder of the sins of His slaves.

18. Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (— far away from Allâh’s Mercy).

19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. does righteous deeds of Allâh’s

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[1] (V. 17:13) Narrated Ibn Mas’ûd: A man asked the Prophet صلى الله عليه وسلم “What deeds are the best?” The Prophet صلى الله عليه وسلم said; (1) To perform the (daily compulsory) Salâh (prayers) at their (early) stated fixed times; (2) To be good and dutiful to one’s own parents (3) and to participate in Jihâd in Allâh’s Cause.” (Sahih Al-Bukhari, Vol.9, Hadith No.625).
Obedience) while he is a believer (in the Oneness of Allāh — Islāmic Monotheism) — then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allāh).

20. On each — these as well as those— We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden.

21. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.

22. Set not up with Allāh any other ilāh (god), (O man)! (This verse is addressed to Prophet Muhammad صلی اللہ علیه وسلم, but its implication is general to all mankind), or you will sit down reproved, forsaken (in the Hell-fire).

23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

24. And lower unto them the wing of submission and humility through mercy, and say: “My Lord! Bestow on them Your Mercy as they did bring me up when I was young.”

25. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance.

26. And give to the kinsman his due and to the Miskin[1] (poor) and to the wayfarer.

[1] (V.17:26) See the footnote of (V.2:83).
But spend not wastefully (your wealth) in the manner of a spendthrift.\textsuperscript{[1]} (Tafsir At-Tabari)

27. Verily, the spendthrifts are brothers of the Shayâtîn (devils), and the Shaitân (Devil-Satan) is ever ungrateful to his Lord.

28. And if you (O Muhammad صلى الله عليه وسلم) turn away from them (kindred, poor, wayfarer whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft, kind word (i.e. Allah will give me and I shall give you).

29. And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.

30. Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves.

31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.

32. And come not near to unlawful sex. Verily, it is a Fâhishah (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allah forgives him).

33. And do not kill anyone whose killing Allah has forbidden, except for a just cause. And whoever is killed wrongfully (Mazlûman intentionally with hostility and oppression and not by mistake), We have given his heir the authority [to demand Qisâs, — Law of Equality in punishment — or to

\textsuperscript{[1]} (V.17:26) You have to follow a middle course in your spendings - neither a miser nor a spendthrift, and not to be like those who spend in the disobedience of Allah and His Messenger صلى الله عليه وسلم.
34. And come not near to the orphan’s property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily, the covenant, will be questioned about.

35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.

36. And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. [2] Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allah).

37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.

38. All the bad aspects of these (the above mentioned things) are hateful to your Lord.

39. This is (part of) Al-Hikmah (wisdom, good manners and high character) which your Lord has revealed to you (O Muhammad صلى الله عليه وسلم). And set not up with Allah any other ilâh (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allah’s Mercy).

40. Has then your Lord (O pagans of Makkah!) preferred for you sons, and taken for Himself from among the angels

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[1] (V.17:33):
a) See the footnote of (V.2:22).
b) See the footnote of (V.5:50).
[2] (V.17:36) e.g. one’s saying: “I have seen,” while in fact he has not seen, or “I have heard,” while he has not heard.
daughters? Verily you indeed utter an awful saying.

41. And surely, We have explained [Our Promises, Warnings and (set forth many) examples] in this Qur'ān that they (the disbelievers) may take heed, but it increases them in naught save aversion.

42. Say (O Muhammad ﷺ to these polytheists, pagans): “If there had been other āliḥah (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him).

43. Glorified and Exalted be He! High above (the great falsehood) that they say! (i.e. forged statements that there are other gods along with Allāh, but He is Allāh, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal unto Him).

44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.

45. And when you (Muhammad ﷺ) recite the Qur'ān, We put between you and those who believe not in the Hereafter, an invisible veil[1] (or screen their hearts, so they hear or understand it not).

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[1] (V.17:45) It is said in the Book of Tafsīr (Imām Qurtubi) as regards this Verse (17:45): Narrated Sa‘īd bin Jubair: “When the Sūrah No.111 (Tabbat Yadā) was revealed, the wife of Abu Lahab came looking for the Prophet ﷺ while Abu Bakr رضي الله عنه was sitting beside him. Abu Bakr said to the Prophet ﷺ: "I wish if you get aside (or go away) as she is coming to us, she may harm you." The Prophet ﷺ 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 Allāh, he does not say poetry." She said: "Do you believe that?" Then she left. Abu Bakr said, "O Allāh’s Messenger! She did not see you." The Prophet ﷺ said: "An angel was screening me from her." [This Hadīth is quoted in Musnad Abu Yāla.]

It is said that if the above Verse (17:45) is recited by a real believer (of Islāmic Monotheism) he will be screened from a disbeliever. (Allāh knows better). (Tafsīr Al-Qurtubi, Vol.10, Page 269).
46. And We have put coverings over their hearts lest they should understand it (the Qur’ān), and in their ears deafness. And when you make mention of your Lord Alone [Lā ilāha illallāh (none has the right to be worshipped but Allāh)] Islamic Monotheism (Tawḥīd Allāh) in the Qur’ān, they turn on their backs, fleeing in extreme dislike.

47. We know best of what they listen to, when they listen to you. And when they take secret counsel, then the Zālimūn (polytheists and wrong-doers) say: “You follow none but a bewitched man.”

48. See what examples they have put forward for you. So they have gone astray, and never can they find a way.

49. And they say: “When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?”

50. Say (O Muhammad) “Be you stones or iron,”

51. “Or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected).” Then, they will say: “Who shall bring us back (to life)?” Say: “He Who created you first!” Then, they will shake their heads at you and say: “When will that be?” Say: “Perhaps it is near!”

52. On the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience, and you will think that you have stayed (in this world) but a little while!

53. And say to My slaves (i.e. the true believers of Islamic Monotheism) that they should (only) say those words that are the best. (Because) Shaitān (Satan) verily, sows a state of conflict and disagreements among them. Surely, Shaitān (Satan) is to man a plain enemy.
54. Your Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you (O Muhammad ﷺ) as a guardian over them.

55. And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets above others, and to Dāwūd (David) We gave the Zabūr (Psalms).

56. Say (O Muhammad ﷺ): “Call upon those — besides Him — whom you pretend [to be gods like angels, ‘Īsā (Jesus), ‘Uzair (Ezra), and others.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person.”

57. Those whom they call upon [like ‘Īsā (Jesus) - son of Maryam (Mary), ‘Uzair (Ezra), angels] desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest; and they [‘Īsā (Jesus), ‘Uzair (Ezra), angels and others] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of!

58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our Decrees)\[11\]

59. And nothing stops Us from sending the Ayāt (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamūd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).

\[11\] (Q.17:58) It is said by ‘Abdullāh bin Mas‘ūd رضي الله عنه: “If the people of a town indulge in illegal sexual intercourse and practise Ribā (usury of all kinds), Allāh permits its destruction.” (Tafsīr Al-Qurtubi).
60. And (remember) when We told you: "Verily! Your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of Al-Isrā') but a trial for mankind, and (likewise) the accursed tree (Zaqqûm, mentioned) in the Qur'án. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allâh.

61. And (remember) when We said to the angels: "Prostrate yourselves unto Adam." They prostrated themselves except Iblîs (Satan). He said: "Shall I prostrate myself to one whom You created from clay?"

62. [Iblîs (Satan)] said: "See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!"

63. (Allâh) said: "Go, and whosoever of them follows you, surely Hell will be the recompense of you (all) — an ample recompense.

64. "And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allâh’s disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways — usury, or by committing illegal sexual intercourse), and make promises to them." But Satan promises them nothing but deceit.

65. "Verily, My slaves (i.e. the true believers of Islâmic Monotheism) — you have no authority over them. And All-Sufficient is your Lord as a Guardian."

66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly He is Ever Most Merciful towards you.

67. And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allâh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful[1].

68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no Wakil (guardian — one to guard you from the torment).

69. Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then you will not find any avenger therein against Us.

70. And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibât (lawful good things), and have preferred them above many of those whom We have created with a marked preferment.

71. (And remember) the Day when We shall call together all human beings with their (respective) Imâm [their Prophets, or their

[1] (V. 17:67) Ibn Kathir in his Book of Tafsîr as regards this Verse (17:67) said: 'Ikrimah bin Abî Jahl fled from Allâh's Messenger صلى الله عليه وسلم (at the time) when Makkah was conquered. He rode over the (Red) Sea to cross over to Ethiopia, but (as they proceeded), a heavy stormy wind overtook their boat, and huge waves came to them from all sides, and they thought that they are encircled therein. The people of the boat said to one another: "None can save you except Allâh (the Only True God of the heavens and earth). So invoke (call upon) Him (Allâh) by making your Faith pure for Him Alone and none else) to deliver you safe (from drowning)." Ikrimah said to himself: 'By Allâh if none can benefit in the sea except Allâh (Alone) then no doubt none can benefit over the land except Allâh (Alone). O Allâh! I promise You that if You delivered me safe from this, I will go and put my hands in the hands of (Prophet) Muhammad صلى الله عليه وسلم (narrated his story), embraced Islâm (just as he promised Allâh), and became a perfect Muslim." (Tafsîr Ibn Kathir).
records of good and bad deeds, or their Holy Books like the Qur‘ān, the Taurāt (Torah), the Injeel (Gospel), the leaders whom the people followed in this world]. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.

72. And whoever is blind in this world (i.e., does not see Allāh’s Signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path.

73. Verily, they were about to tempt you away from that which We have revealed (the Qur‘ān) unto you (O Muhammad) صلى الله عليه وسلم, to fabricate something other than it against Us, and then they would certainly have taken you a Khalil (an intimate friend)!

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

75. In that case We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.

76. And verily they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed (therein) after you, except for a little while.

77. (This was Our) Sunnah (rule or way) with the Messengers We sent before you (O Muhammad صلى الله عليه وسلم), and you will not find any alteration in Our Sunnah (rule or way).

78. Perform As-Salāt (Iqamât-as-Salāt)[1] from mid-day till the darkness of the night (i.e. the Zuhr, ‘Asr, Maghrib, and ‘Ishâ’ prayers), and recite the Qur‘ān in the early

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[1] (V.17:78) See the glossary.
dawn (i.e. the morning prayer). Verily, the recitation of the Qur'an in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night)\(^1\).

79. And in some parts of the night (also) offer the Salât (prayer) with it (i.e. recite the Qur'an in the prayer), as an additional prayer (Tahajjud optional prayer — Nawfâl) for you (O Muhammad صلى الله عليه وسلم). It may be that your Lord will raise you to Maqâm Mahmûd (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection.)\(^2\).

80. And say (O Muhammad صلى الله عليه وسلم): My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).

81. And say: “Truth (i.e. Islâmic Monotheism or this Qur'an or Jihad against polytheists) has come and Bâtil (falsehood, \(\text{\textsuperscript{[1]}}\) (V.17:78):

Narrated Abu Salâmah bin 'Abdur-Rahmân: Abu Hurairah رضي الله عنه said, "I heard Allâh's Messenger صلى الله عليه وسلم saying, 'The reward of a Salât (prayer) in congregation is twenty-five times superior in degrees to that of a Salât (prayer) offered by a person alone. The angels of the night and the angels of the day gather at the time of Fajr prayer.'"

Abu Hurairah then added, "Recite the Holy Book if you wish, for 'Verily, the recitation of the Qur'an in the early dawn (Fajr prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night)' (V.17:78)." (Sahih Al-Bukhari, Vol.1, Hadith No. 621).

\(\text{(V.17:79)}\)

A). Narrated Ibn ‘Umar رضي الله عنه: "On the Day of Resurrection the people will fall on their knees and every nation will follow their Prophet and they will say, 'O so-and-so! Intercede (for us with Allâh)', till (the right of) intercession will be given to the Prophet (Muhammad صلى الله عليه وسلم) and that will be the day when Allâh will raise him to Maqâm Mahmûd (a station of praise and glory i.e. the honour of intercession on the Day of Resurrection )." (Sahih Al-Bukhari, Vol. 6, Hadith No. 242)

B). Narrated Jâbir bin ‘Abdullâh: Allâh's Messenger صلى الله عليه وسلم said, "Whoever, after listening to the Adhân (call for the prayer) says, 'O Allâh, the Lord of this complete call and of this prayer, which is going to be established! Give Muhammad Al-Wasâlih and Al-Fadlilah* and raise him to Maqâm Mahmûd, which You have promised him,' will be granted my intercession for him on the Day of Resurrection." (Sahih Al-Bukhari, Vol.6, Hadith No. 243).

*Al-Wasâlih is the highest position in Paradise which is granted to the Prophet صلى الله عليه وسلم particularly; Al-Fadlilah* is the extra degree of honour which is bestowed on him above all creation.
82. And We send down of the Qur'ān that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the Zālimīn (polytheists and wrong-doers) nothing but loss.

83. And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant (far away from the Right Path). And when evil touches him, he is in great despair.

84. Say (O Muhammad صلى الله عليه وسلم to mankind): “Each one does according to Shakiltáthi (i.e. his way or his religion or his intentions.), and your Lord knows best of him whose path (religion) is right.”

85. And they ask you (O Muhammad صلى الله عليه وسلم) concerning the Rūḥ (the Spirit); Say: “The Rūḥ (the Spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.”

86. And if We willed, We could surely take away that which We have revealed to you (i.e. this Qur'ān). Then you would find no protector for you against Us in that respect.

87. Except as a Mercy from your Lord. Verily His Grace unto you (O Muhammad صلى الله عليه وسلم) is ever great.

88. Say: “If the mankind and the jinn were together to produce the like of this Qur'ān, they could not produce the like thereof, even if they helped one another.”

89. And indeed We have fully explained to mankind, in this Qur'ān, every kind of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief.

90. And they say: “We shall not believe in you (O Muhammad صلى الله عليه وسلم), until you cause a spring to gush forth from the earth for us;
91. "Or you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly;

92. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allah and the angels before (us) face to face;

93. "Or you have a house of Zukhruf (like silver and pure gold), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad صلى الله عليه وسلم): "Glorified (and Exalted) be my Lord [(Allah) above all that evil they (polytheists) associate with Him]! Am I anything but a man, sent as a Messenger?"

94. And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as (His) Messenger?"

95. Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."

96. Say: "Sufficient is Allah for a witness between me and you. Verily He is Ever the All-Knower, the All-Seer of His slaves."

97. And he whom Allah guides, he is led aright; but he whom He sends astray, for such you will find no Auliya’ (helpers and protectors), besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.

[1] (V.17:97) Narrated Anas bin Malik: A man said, "O Allah’s Prophet! Will Allah gather a disbeliever (prone) on his face on the Day of Resurrection?" He صلى الله عليه وسلم said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatadah, a subnarrator, said: "Yes, by the Power of Our Lord") (Sahih Al-Bukhari, Vol. 6, Hadith No. 283).
98. That is their recompense, because they denied Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?"

99. See they not that Allah, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the Zālimūn (polytheists and wrong-doers) refuse (the truth — the Message of Islamic Monotheism, and accept nothing) but disbelief.

100. Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord (wealth, money, provision.), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!"

101. And indeed We gave Mūsā (Moses) nine clear signs. Ask then the Children of Israel, when he came to them, then Fir‘aun (Pharaoh) said to him: "O Mūsā (Moses)! I think you are indeed bewitched."

102. [Mūsā (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth (as clear evidences i.e. proofs of Allah’s Oneness and His Omnipotence.). And I think you are, indeed, O Fir‘aun (Pharaoh) doomed to destruction (away from all good)"

103. So he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him.

104. And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near [i.e. the Day of Resurrection or the descent of Christ [‘Īsā (Jesus), son of Maryam (Mary) عليه السلام on the earth], We shall bring you altogether as mixed crowd (gathered out of various nations).(Tafsir Al-Qurtubi,)."

105. And with truth We have sent it down (i.e. the Qur‘ān), and with truth it has descended. And We have sent you (O
Muhammad (صلی الله علیه و صلیم) as nothing but a bearer of glad tidings (of Paradise for those who follow your Message of Islāmic Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islāmic Monotheism).[1]

106. And (it is) a Qur’ān which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (in 23 years).

107. Say (O Muhammad ﷺ to them): “Believe in it (the Qur’ān) or do not believe (in it). Verily those who were given knowledge before it (the Jews and the Christians like ‘Abdullāh bin Salām and Salmān Al-Farīsī), when it is recited to them, fall down on their faces in humble prostration.”

108. And they say: “Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled.”

109. And they fall down on their faces weeping and it increases their humility.

110. Say (O Muhammad ﷺ): “Invoke Allāh or invoke the Most Gracious (Allāh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your Salāt (prayer) neither aloud nor in a low voice, but follow a way between.

111. And say: “All the praises and thanks be to Allāh, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor He is to have a Walī (helper, protector or supporter). And magnify Him with all magnificence, [Allāhu-Akbar (Allāh is the Most Great)].”

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[1] (V.17:105)
a) See the footnote of (V.3:85).
b) See the footnote of (V.4:80).
In the Name of Allâh  
the Most Gracious, the Most Merciful.

1. All the praises and thanks be to Allâh, Who has sent down to His slave (Muhammad ﷺ) the Book (the Qur’ân), and has not placed therein any crookedness.

2. (He has made it) straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allâh — Islâmic Monotheism), who do righteous deeds, that they shall have a fair reward (i.e. Paradise).

3. They shall abide therein for ever.

4. And to warn those (Jews, Christians, and pagans) who say, “Allâh has begotten a son (or offspring or children).”

5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot sons and daughters]. They utter nothing but a lie⁽¹⁾.

6. Perhaps, you, would kill yourself (O Muhammad ﷺ in grief), over their footsteps (for their turning away from you), because they believe not in this narration (the Qur’ân).

7. Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds. [i.e.those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allâh’s sake and in accordance to the legal ways of the Prophet ﷺ].

⁽¹⁾ (V.18:5): see the footnote of V.2:116.
8. And verily We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees.).

9. Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?

10. (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave. They said: “Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!”

11. Therefore, We covered up their (sense of) hearing (causing them to go in deep sleep) in the Cave for a number of years.

12. Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried.

13. We narrate unto you (O Muhammad صلى الله عليه وسلم) their story with truth: Truly they were young men who believed in their Lord (Allâh), and We increased them in guidance.

14. And We made their hearts firm and strong (with the light of Faith in Allâh and bestowed upon them patience to bear the separation of their kith and kin and dwellings.) when they stood up and said: “Our Lord is the Lord of the heavens and the earth, never shall we call upon any ilâh (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.

15. “These our people have taken for worship âlihâh (gods) other than Him (Allâh). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allâh.

16. (The young men said to one another): “And when you withdraw from them, and that