



CHAPTER 26

Al-Shu'arā': The Poets

(REVEALED AT MAKKAH: 11 sections; 227 verses)

The title of this chapter, *The Poets*, is taken from a reference to the poets in v. 224, where arguments are given that the Holy Qur'ān is not the work of a poet. In fact, the whole chapter deals with this oft-repeated allegation of the opponents by showing that the Holy Prophet's work and preaching were similar in detail to the work and preaching of preceding prophets, bearing no resemblance whatever to the work of poets.

While the prophets spoken of here are identical with those in the 7th chapter, where they are mentioned chronologically, their order in this chapter is different, Moses coming first, the object being to draw attention to a repetition of the history of Moses in the history of the Prophet. In the opening section of the chapter the Holy Prophet is given consolation, and told not to grieve too much on account of the disbelief of the people, nor yet to despair of their reformation. The history of Moses is taken up in the next three sections from the time of his message to Pharaoh to that of Pharaoh's drowning, together with his hosts, in the Red Sea. The fifth section takes us back to Abraham, because that patriarch gives us the connecting link between the houses of Israel and Ishmael, or between the two great prophets, Moses and Muḥammad. The next five sections are devoted to the narratives of Noah, Hūd, Ṣāliḥ, Lot, and Shu'aib in chronological order; the fate of the opponents of each of these prophets being, as it were, a warning to the opponents of the Holy Prophet; and this is clearly indicated in the concluding section of the chapter.

The three chapters, 26th, 27th and 28th, form a group, not only connected in subject, but also belonging to the same period, and may be called the *Tā sin mim* group. All three belong to the middle Makkan period. The chief point in each is the story of Moses, with which they all begin, although the 27th chapter makes only a brief reference to it. In each case that story begins with Moses being called to prophethood at Mount Sinai with a special message for Pharaoh, ending with Pharaoh being drowned in the Red Sea: the later wanderings of the Israelites are not referred to in any of them. This common thread of the narrative in all three chapters gives us a clue to the subject-matter and to their connection with what has gone before. The 25th chapter speaks of the *Furqān*, or the great distinctive sign that was given to the Holy Prophet, and these three chapters really supply the *furqān* or distinctive sign given to Moses, which, as shown in 2:53a, was the drowning of the Egyptians in the Red Sea; hence the narrative is in all cases brought to an end with that incident.

SECTION 1: The Prophet is consoled

In the name of Allāh, the Beneficent, the Merciful.

1 Benignant, Hearing, Knowing God.^a

2 These are the verses of the Book that makes manifest.^a

3 Perhaps thou wilt kill thyself with grief because they believe not.^a

4 If We please, We could send down on them a sign from heaven, so that their necks would bend before it.^a

5 And there comes not to them a new Reminder from the Beneficent but they turn away from it.

6 They indeed reject, so the news will soon come to them of that at which they mock.^a

7 See they not the earth, how many of every noble kind We cause to grow in it?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طسّم ①

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ②

لَعَلَّكَ بَآخِعٌ لَّفُتْسِكَ إِلَّا يَكُونُوا

مُؤْمِنِينَ ③

إِنْ نَشَأْ نُزِيلْ عَلَيْهِمْ مِنَ السَّمَاءِ

آيَةً تَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ④

وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ

مُحَدِّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ⑤

فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا

كَانُوا بِهٖ يَسْتَهْزِءُونَ ⑥

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا

فِيهَا مِنْ كُلِّ نَرَاوِجٍ كَرِيمٍ ⑦

1a. The interpretation I adopt is based on the remark, which is traceable to I'Ab, that these letters are the names of the Divine Being. I take *tā* as standing for *Latīf*, meaning *Benignant*, *sin* as standing for *Samī*, meaning *Hearing*, and *mīm* as standing for *'Alim*, meaning *Knowing*. I may, however, suggest another interpretation. These chapters speak in particular of the calling of Moses at Mount Sinai, *tā sin* may stand for *Tūr Sinā*, or *Mount Sinai*, and *mīm* may stand for Moses; attention is thus called in these letters to the *revelation granted to Moses at Mount Sinai*, which bears testimony to the truth of the Prophet. This is corroborated by the plain statement made in the last chapter of this group, that the disbelievers called the revelations of Moses and Muḥammad two enchantments backing up each other (28:48).

2a. The Holy Qur'ān *makes manifest all that is needed for a right development of the human faculties, and it also makes manifest the whole truth.*

3a. The Prophet was informed by Divine revelation of the doom of an evil generation, but instead of cursing it, he exerted himself heroically to save his people by bringing about a mighty transformation among them, a transformation for which he was so anxious that he is described here as almost killing himself with grief.

4a. Such a sign was sent in the battle of Badr and again in the conquest of Makkah. In the former place their chiefs were laid low, and in the latter they accepted submission.

6a. It was the prophecies of their own vanquishment and of the predominance of Islām at which they mocked.

8 Surely in this is a sign; yet most of them believe not.

إِنَّ فِي ذَلِكَ لآيَةً ط وَمَا كَانَ
أَكْثَرُهُمْ مُّؤْمِنِينَ ۝۸

9 And surely thy Lord is the Mighty, the Merciful.^a

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝۹

SECTION 2: Moses is called and sent to Pharaoh

10 And when thy Lord called Moses, saying: Go to the iniquitous people —

وَإِذْ نَادَى رَبُّكَ مُوسَى أَنْ ائْتِ
الْقَوْمَ الظَّالِمِينَ ۝۱۰

11 The people of Pharaoh. Will they not guard against evil?

قَوْمٍ فِرْعَوْنُ ط أَلَا يَتَّقُونَ ۝۱۱

12 He said: My Lord, I fear that they will reject me.

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونُ ۝۱۲

13 And my breast straitens, and my tongue is not eloquent,^a so send for Aaron (too).

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي
فَأَرْسِلْ لِي هَارُونَ ۝۱۳

14 And they have a crime against me, so I fear that they will kill me.^a

وَالَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ ۝۱۴

15 He said: By no means; so go you both with Our signs; surely We are with you, Hearing.

قَالَ كَلَّا ؕ فَاذْهَبَا بِالآيَاتِنَا إِنَّا مَعَكُمْ
مُسْتَمِعُونَ ۝۱۵

16 Then come to Pharaoh, and say: We are bearers of a message of the Lord of the worlds:

فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ
رَبِّ الْعَالَمِينَ ۝۱۶

17 Send with us the Children of Israel.

أَنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ ۝۱۷

9a. Seven prophets in all are spoken of in this chapter, and it is related how the enemies of every one of them were exterminated in the final triumph of the Truth. Yet to give an indication of the fate of the Prophet's opponents each prophet's mention is ended with the two attributes of the Divine Being mentioned here, the *Mighty*, the *Merciful*, the first of these indicating that Truth will, even now, be made to overcome all opposition and the second that the dealing with the opponents of the Prophet would be a merciful dealing. The Prophet's opponents were vanquished indeed but they were not destroyed and a reformed people rose again to power.

13a. In 20:27 Moses prays to God: *And loose the knot from my tongue*. Here the same idea is expressed by the words: *And my tongue is not eloquent*; see 20:27a.

14a. The reference is to the killing of the Egyptian, as mentioned in 28:15. It is stated here that the people of Pharaoh charged Moses with a crime, not that he was actually guilty; see 20a and 28:15a.

18 (Pharaoh) said: Did we not bring thee up as a child among us, and thou didst tarry (many) years of thy life among us?

19 And thou didst (that) deed of thine which thou didst and thou art of the ungrateful ones.

20 He said: I did it then when I was of those who err.^a

21 So I fled from you when I feared you, then my Lord granted me judgment and made me of the messengers.

22 And is it a favour of which thou remindest me that thou hast enslaved the Children of Israel?^a

23 Pharaoh said: And what is the Lord of the worlds?

24 He said: The Lord of the heavens and the earth and what is between them, if you would be sure.

25 (Pharaoh) said to those around him: Do you not hear?

26 He said: Your Lord and the Lord of your fathers of old.

27 (Pharaoh) said: Surely your messenger, who is sent to you, is mad.

28 He said: The Lord of the East and the West and what is between them, if you have any sense.

قَالَ أَلَمْ نُرَبِّكَ فَيْتَانًا وَلَيْدًا
وَلَيْدًا ۖ لَيْسَتْ فَيْتَانًا مِنْ عُمُرِكَ سِنِينَ ۝١٨

وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ
مِنَ الْكَافِرِينَ ۝١٩

قَالَ فَعَلْتَهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ ۝٢٠

فَقَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي
رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ۝٢١

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ
بَنِي إِسْرَائِيلَ ۝٢٢

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ۝٢٣

قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا ۖ إِنْ كُنْتُمْ مُوقِنِينَ ۝٢٤

قَالَ لِمَنْ حَوْلَهُ آلَا تَسْتَمِعُونَ ۝٢٥

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ۝٢٦

قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ
إِلَيْكُمْ لَجُنُونٌ ۝٢٧

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا
بَيْنَهُمَا ۖ إِنْ كُنْتُمْ تَعْقِلُونَ ۝٢٨

20a. The circumstances in which Moses' act of striking an Egyptian with his fist led to the death of the Egyptian are related in 28: 15. There was no intention to kill the man, nor did Moses use any weapon with which death could be caused. Rz explains *dāll* here as meaning *one perplexed, being unable to know what was incumbent on him*. He used his fist against the oppressor, and death was simply accidental.

22a. The Israelites were employed only in menial work by Pharaoh and the Egyptians; it is this subjection to hardship which is here called *enslavement*.

29 (Pharaoh) said: If thou takest a god besides me, I will certainly put thee in prison.^a

قَالَ لَئِن اتَّخَذْتَ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ
مِنَ السُّجُونِ ٢٩

30 He said: Even if I show thee something plain?

قَالَ أَوْ لَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ٣٠

31 (Pharaoh) said: Show it, then, if thou art of the truthful.

قَالَ فَأْتِ بِهِ إِن كُنْتَ مِنَ الصَّادِقِينَ ٣١

32 So he cast down his rod, and lo! it was an obvious serpent;

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ٣٢

33 And he drew forth his hand, and lo! it appeared white to the beholders.^a

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ٣٣

SECTION 3: Moses and the Enchanters

34 (Pharaoh) said to the chiefs around him: Surely this is a skilful enchanter,

قَالَ لِلْمَلَاحِقَةِ إِنَّ هَذَا السَّحَرُوعَلِيمٌ ٣٤

35 Who desires to turn you out of your land with his enchantment. What is it then that you counsel?

يُرِيدُ أَنْ يُخْرِجَكُم مِّنْ أَرْضِكُمْ
بِسِحْرِهِ ٣٥ كَمَاذَا تَأْمُرُونَ ٣٥

36 They said: Give him and his brother respite and send heralds into the cities

قَالُوا أَرْحِمْهُ وَأَخَاهُ وَابْعَثْ فِي
الْمَدَائِنِ حَاشِرِينَ ٣٦

37 That they bring to thee every skilful enchanter.

يَأْتُونَكَ بِكُلِّ سَحَابٍ عَلَيْهِ ٣٧

38 So the enchanters were gathered together for the appointment of a well-known day,

فَجُمِعَ السَّحَرَةُ لِمِيقَاتٍ يَوْمٍ مَّعْلُومٍ ٣٨

39 And it was said to the people: Will you gather together?

وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُّجْتَمِعُونَ ٣٩

29a. The gods of the Egyptians were innumerable. There were the abstract gods, the cosmic gods, the human gods, and the animal gods. Their god-cult may be summed up briefly in the words of the En. Br. (vol. ix, p. 51): "Truly it might have been said in ancient Egypt, Of the making of gods there is no end". Pharaoh's claim to divinity among a people who were willing to deify anything has therefore nothing strange about it.

33a. See 7:108a; 20:20a, 22a.

40 Haply we may follow the enchanters, if they are the vanquishers.

41 So when the enchanters came, they said to Pharaoh: Will there be a reward for us, if we are the vanquishers?

42 He said: Yes, and surely you will then be of those who are nearest (to me).

43 Moses said to them: Cast what you are going to cast.

44 So they cast down their cords and their rods and said: By Pharaoh's power we shall most surely be victorious.

45 Then Moses cast down his rod, and lo! it swallowed up their fabrication.

46 And the enchanters were thrown down prostrate —

47 They said: We believe in the Lord of the worlds,

48 The Lord of Moses and Aaron.

49 (Pharaoh) said: You believe in him before I give you leave; surely he is the chief of you who taught you enchantment, so you shall know. Certainly I will cut off your hands and your feet on opposite sides, and I will crucify you all.

50 They said: No harm; surely to our Lord we return.

51 We hope that our Lord will forgive us our wrongs because we are the first of the believers.

لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمْ الْغَالِبِينَ ﴿٤٠﴾

فَلَمَّا جَاءَ السَّحَرَةَ قَالُوا لِفِرْعَوْنَ أَيِّنَ لَنَا لَاجِرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤١﴾

قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَبِثْتُمْ فِي الْأَرْضِ لَمِنَ الْمُتَرَدِّينَ ﴿٤٢﴾

قَالَ لَهُمْ مُوسَى الْقَوْمَا مَا أَنْتُمْ مُتْلُونَ ﴿٤٣﴾

فَأَلْقَوْا حَبَالَهُمْ وَعَصَائِهِمْ وَقَالُوا لِبِعْزَةَ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٤٤﴾

فَأَلْفَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾

فَأَلْفَى السَّحَرَةُ سَجِدِينَ ﴿٤٦﴾

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٧﴾

رَبِّ مُوسَى وَهَارُونَ ﴿٤٨﴾

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ أَدْنِ لَكُمْ إِلَهُهُ لِكَيْبِرِكُمْ آلِيَ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْنَ تَعْلَمُونَ لَهُ لَا قَطْعَ رَبِّ أَيْدِيكُمْ وَأَرْجُلِكُمْ مِنْ خِلَافٍ وَلَا وَصْلَ بَيْنَهُمْ أَجْمَعِينَ ﴿٤٩﴾

قَالُوا لَا ضَيْرَ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ ﴿٥٠﴾

إِنَّا نَرْجُو أَنْ يُغْفِرَ لَنَا رَبُّنَا حَاطِينَ أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٥١﴾

SECTION 4: Moses is delivered and Pharaoh drowned

- 52 And We revealed to Moses, saying: Travel by night with My servants — you will be pursued. وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي
إِنَّكُمْ مُتَّبَعُونَ ﴿٥٧﴾
- 53 And Pharaoh sent heralds into the cities (proclaiming): فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ خَشِيرِينَ ﴿٥٨﴾
- 54 These are indeed a small band, إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٩﴾
- 55 And they have surely enraged us: وَإِنَّهُمْ لَنَا لَغَائِطُونَ ﴿٦٠﴾
- 56 And we are truly a vigilant multitude. وَإِنَّا لَجَمِيعٌ حَذِرُونَ ﴿٦١﴾
- 57 So We turned them out of gardens and springs, فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٦٢﴾
- 58 And treasures and goodly dwellings — وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٦٣﴾
- 59 Even so. And We gave them as a heritage to the Children of Israel.^a كَذَلِكَ وَأَوْسَيْنَاهَا بَنِي إِسْرَائِيلَ ﴿٦٤﴾
- 60 Then they pursued them at sunrise. فَاتَّبَعُوهُمْ مُشْرِقِينَ ﴿٦٥﴾
- 61 So when the two hosts saw each other, the companions of Moses cried out: Surely we are overtaken. فَلَمَّا تَرَاءَى الْجَمْعَيْنِ قَالَ أَصْحَابُ
مُوسَىٰ إِنَّا لَمُدْرَكُونَ ﴿٦٦﴾
- 62 He said: By no means; surely my Lord is with me — He will guide me. قَالَ كَلَّا ۗ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٧﴾
- 63 Then We revealed to Moses: March on to the sea with thy staff.^a So it parted, and each party was like a huge mound.^b فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ
الْبَحْرَ ۖ فَأَنفَلَقَ فَمَا كَانَ كُلُّ فِرْقٍ
كَالظُّوْدِ الْعَظِيمِ ﴿٦٨﴾

59a. The pronoun *them* refers to gardens and springs, etc., in general, and not to the particular gardens, etc., from which the Egyptians were turned out. The heritage of gardens and treasures was given to the Israelites in the land of Canaan, the promised land flowing with milk and honey.

63a. The words *iḍrib bi-‘aṣā-ka-l-baḥra* are on all fours with the words *iḍrib bi-‘aṣā-ka-l-ḥajāra* occurring in 2:60; see 2:60a. Elsewhere the same idea is expressed by saying: “Strike for them a dry path in the sea, not fearing to be overtaken, nor being afraid” (20:77); see 20:77a, 2:50a.

63b. The sea had gone back, thus leaving a *dry path* (20:77) for the Israelites. The meaning may be that each wave, as it receded, was like a huge mound. The word *ṭaud*, it

- 64 And there We brought near the others. وَأَنْزَلْنَا تَمَّ الْأَخْرِيْنَ ۙ ﴿٤٤﴾
- 65 And We saved Moses and those with him, all. وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ ۙ ﴿٤٥﴾
- 66 Then We drowned the others. ثُمَّ أَعْرَفْنَا الْأَخْرِيْنَ ۙ ﴿٤٦﴾
- 67 Surely there is a sign in this; yet most of them believe not. إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ۙ ﴿٤٧﴾
- 68 And surely thy Lord is the Mighty, the Merciful. وَإِنَّ رَبَّكَ لَهُو الْعَزِيزُ الرَّحِيمُ ۙ ﴿٤٨﴾

SECTION 5: History of Abraham

- 69 And recite to them the story of Abraham. وَاقْصُصْ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ۙ ﴿٤٩﴾
- 70 When he said to his sire and his people: What do you worship? إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ۙ ﴿٥٠﴾
- 71 They said: We worship idols, so we shall remain devoted to them. قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَافِيْنَ ۙ ﴿٥١﴾
- 72 He said: Do they hear you when you call (on them), قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ۙ ﴿٥٢﴾
- 73 Or do they benefit or harm you? أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ ۙ ﴿٥٣﴾
- 74 They said: Nay, we found our fathers doing so. قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَٰلِكَ يَفْعَلُونَ ۙ ﴿٥٤﴾
- 75 He said: Do you then see what you worship — قَالَ أَنْرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ۙ ﴿٥٥﴾
- 76 You and your ancient sires? أَنْتُمْ وَآبَاؤُكُمْ الْأَقْدَمُونَ ۙ ﴿٥٦﴾
- 77 Surely they are an enemy to me, but not (so) the Lord of the worlds, فَإِنَّهُمْ عَدَاؤُنِي ۖ وَاللَّارِبِ الْعَالَمِينَ ۙ ﴿٥٧﴾
- 78 Who created me, then He shows me the way, الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ۙ ﴿٥٨﴾
- 79 And Who gives me to eat and to drink, وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ۙ ﴿٥٩﴾
- 80 And when I am sick, He heals me, وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ۙ ﴿٦٠﴾

may be noted, means a *mountain*, as well as an *elevated or overlooking tract of land* (LL), and is even applied by a poet to a *camel's hump* (LL).

- 81 And Who will cause me to die,
then give me life, وَالَّذِي يُدَيِّنُنِي ثُمَّ يُحْيِينِي ۗ
- 82 And Who, I hope, will forgive me
my mistakes on the day of Judgment.^a وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي
يَوْمَ الدِّينِ ۗ
- 83 My Lord, grant me wisdom, and
join me with the righteous, رَبِّ هَبْ لِي حُكْمًا وَالْحَقِيقِي
بِالصَّالِحِينَ ۗ
- 84 And ordain for me a goodly
mention in later generations, وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ۗ
- 85 And make me of the heirs of the
Garden of bliss, وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ۗ
- 86 And forgive my sire, surely he
is of the erring ones, وَاعْفُرْ لِآبَائِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ۗ
- 87 And disgrace me not on the day
when they are raised — وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ۗ
- 88 The day when wealth will not
avail, nor sons, يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۗ
- 89 Save him who comes to Allāh
with a sound heart. إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ۗ
- 90 And the Garden is brought near
for the dutiful, وَأَذْلَفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ۗ
- 91 And hell is made manifest to the
deviators,^a وَبُرِّزَتِ الْجَحِيمُ لِلْغَوِيں ۗ
- 92 And it is said to them: Where
are those that you worshipped وَقِيلَ لَهُمْ أَيْنَمَا كُنْتُمْ تَعْبُدُونَ ۗ
- 93 Besides Allāh? Can they help
you or help themselves? مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ
أَوْ يَنْتَصِرُونَ ۗ
- 94 So they are hurled into it, they
and the deviators, فَكَذَّبُوا فِيهَا هُمْ وَالْعَاوَنَ ۗ
- 95 And the hosts of the devil, all. وَجُنُودَ إبْلِيسَ أَجْمَعُونَ ۗ

82a. The prophets, being always conscious of their weakness, seek Allāh's protection. Expressions like this invariably indicate human weakness before Divine perfection, and are not evidence of sinfulness. Compare Jesus' confession of weakness in a similar strain: "Why callest thou me good? There is none good but One, that is, God" (Matt. 19:17).

91a. The making manifest of hell shows that it already exists, but is hidden from the human eye, while on the day of Resurrection it will be made plain.

96 They will say, while they quarrel therein:

97 By Allāh! We were certainly in manifest error,

98 When we made you equal with the Lord of the worlds.

99 And none but the guilty led us astray.

100 So we have no intercessors,

101 Nor a true friend.

102 Now, if we could but once return, we would be believers.

103 Surely there is a sign in this; yet most of them believe not.

104 And surely thy Lord is the Mighty, the Merciful.

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾

تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾

إِذْ سَوَّيْنَاكُمْ بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾

فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾

وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾

فَلَوْ أَنَّ لَنَا كَرَّةٌ فَنَكُونُ

مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾

إِنَّ فِي ذَلِكَ لَآيَةً طَوَّ مَا كَانَ

أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٠٣﴾

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٤﴾

SECTION 6: History of Noah

105 The people of Noah rejected the messengers.

106 When their brother Noah said to them: Will you not guard against evil?

107 Surely I am a faithful messenger to you:

108 So keep your duty to Allāh and obey me.

109 And I ask of you no reward for it: my reward is only with the Lord of the worlds.

110 So keep your duty to Allāh and obey me.

111 They said: Shall we believe in thee and the meanest follow thee?

112 He said: And what knowledge have I of what they did?

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾

فَاتَّقُوا اللَّهَ وَآطِعُوا نِيَّ ﴿١٠٨﴾

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ

أَجْرِي إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٠٩﴾

فَاتَّقُوا اللَّهَ وَآطِعُوا نِيَّ ﴿١١٠﴾

قَالُوا أَنْتَ مِنْ لَدُنْكَ وَاتَّبِعَكَ الْإِلَهُ الْوَدَّاعُونَ ﴿١١١﴾

قَالَ وَمَا عَلَيَّ بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾