

design against him, but We made them most humiliated.

100. And he said, 'I am going to my Lord, Who will guide me.

101. 'My Lord, grant me a righteous son.'

102. So We gave him the glad tidings of a forbearing son.

103. And when he was old enough to work with him, he said, 'O my dear son, I have seen in a dream that I am slaughtering thee. So consider, what thou thinkest of it!'

He replied, 'O my father, do as thou art commanded; thou wilt find me, if Allāh please, of those who are patient.'

\*104. And when they both submitted to the Will of God, and he had thrown him down on his forehead,  
105. We called to him: 'O Abraham,

106. 'Thou hast indeed fulfilled the dream.' Thus indeed do We reward those who do good.

107. That surely was a manifest trial.

108. And We ransomed him with a great sacrifice.

109. And We left for him a good name among the following generations—

110. 'Peace be upon Abraham!'

111. Thus do We reward those who do good.

\*104. And when they both submitted to the Will of God and he laid him on the ground face down,

الْأَسْفَلِينَ ٩٩

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ١٠٠

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ١٠١

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ١٠٢

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئِي

إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ

فَانْظُرْ مَاذَا تَرَىٰ ١٠٣ قَالَ يَا بَتِ افْعَلْ

مَا تُؤْمَرُ ١٠٤ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ

الصَّابِرِينَ ١٠٥

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ١٠٦

وَنَادَيْنَاهُ أَنِ يَا إِبْرَاهِيمُ ١٠٧

قَدْ صَدَّقْتَ الرُّءْيَا ١٠٨ إِنَّا كَذَبُكَ

نَجْزِي الْمُحْسِنِينَ ١٠٩

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ١١٠

وَقَدَّيْنَاهُ بِذَبِيحٍ عَظِيمٍ ١١١

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ١١٢

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ١١٣

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ١١٤

112. Surely, he was *one* of Our believing servants.

113. And We gave him the glad tidings of Isaac, a Prophet, *and one* of the righteous.

\*114. And We bestowed blessings on him and Isaac. And among their progeny are *some* who do good and others who clearly wrong themselves.

#### R. 4.

115. And, indeed, We bestowed favours on Moses and Aaron.

116. And We saved them both and their people from the great distress;

117. And We helped them, and it was they who were victorious.

\*118. And We gave them the Book that made *things* clear;

119. And We guided them to the right path.

120. And We left for them *a good name* among the following generations—

\*114. And We bestowed blessings on him and Isaac. **And from among the progeny of both there is many a doer of good and many a one who is manifestly cruel to himself.**

**Note:** The word *zālim* (ظَالِم) (cruel) or *zulm* (ظُلْم) (cruelty) is not always used as condemnation without exception in the Holy Qur'ān. When used in this sense it covers all categories of deviation from the right path. Yet, there are some exceptions where it is used to signify praiseworthiness.

In 35:33 (Fāṭir), it is evident that God has included amongst His chosen servants, such people as are *zālimul linafsihī* (ظَالِمٌ لِّنَفْسِهِ) who treat themselves cruelly as they strive in the path of Allāh. In the same category those belonging to the comparatively higher order are mentioned as *muqtaṣid* (مُقْتَصِد) and *sābiq bilkhairāt* (سَابِقٌ بِالْخَيْرَاتِ). (Fāṭir Ch:35 Verse 33)

Similarly, to bring oneself to do good deeds requires a measure of harshness and cruelty to oneself during early stages of spiritual struggle. Those who do it for the sake of God are evidently praiseworthy, yet they are spoken of as *zālimul linafsihī* (ظَالِمٌ لِّنَفْسِهِ) (cruel to himself).

\*118. And We gave them **the manifestly clear Book.**

اِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١٢﴾

وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ

الصَّالِحِينَ ﴿١١٣﴾

وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ ۚ وَمِن

ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ

مُبِينٌ ﴿١١٤﴾

وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٥﴾

وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ

الْعَظِيمِ ﴿١١٦﴾

وَنَصَّرْنَاهُمْ فَاكْنُؤُوا لَهُمُ الْغُلَبِينَ ﴿١١٧﴾

وَآتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ ﴿١١٨﴾

وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٩﴾

وَتَرَكْنَا عَلَيْهِمَا فِي الْآخِرِينَ ﴿١٢٠﴾

121. 'Peace be on Moses and Aaron!'

122. Thus indeed do We reward those who do good.

123. Surely they were both among Our believing servants.

124. And assuredly Elias *also* was *one* of the Messengers,

125. When he said to his people, 'Will you not fear God?

126. 'Do you call on Ba'l, and forsake the Best of creators,

127. 'Allāh, your Lord and the Lord of your forefathers of old?'

128. But they treated him as a liar, and they will surely be brought *before God to render an account*;

129. Except the chosen servants of Allāh.

130. And We left for him *a good name* among the following generations—

131. 'Peace be on Elias *and his people*!'

132. Thus indeed do We reward those who do good.

133. Surely he was *one* of Our believing servants.

134. And assuredly Lot *too* was *one* of the Messengers,

135. When We delivered him and all his family,

136. Except an old woman *who was* among those who stayed *behind*.

137. Then We utterly destroyed the others.

سَلَّمَ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢١﴾

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢٢﴾

إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٣﴾

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ﴿١٢٤﴾

إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ﴿١٢٥﴾

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٦﴾

اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿١٢٧﴾

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٨﴾

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٩﴾

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٣٠﴾

سَلَّمَ عَلَىٰ إِيْلَاسِينَ ﴿١٣١﴾

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣٢﴾

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٣﴾

وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ ﴿١٣٤﴾

إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٥﴾

إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٣٦﴾

ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٣٧﴾