

*40. Allāh effaces what He wills and established *what He wills*, and with Him is the source of *all* commandments.

41. And whether We make thee see *the fulfilment* of some of the things with which We threaten them or *whether* We make thee die, *it makes little difference*, for on thee lies only the delivery of the Message, and on Us the reckoning.

42. Do they not see that We are visiting the land, reducing it from its outlying borders? And Allāh judges; there is none to reverse His judgment. And He is swift at reckoning.

43. And those who were before them did *also* devise plans, but all *effective* devising of plans belongs to Allāh. He knows what every soul earns; and the disbelievers shall soon know whose will be the final reward of *this* abode.

44. And those who disbelieve say, 'Thou art not a Messenger.' Say, 'Sufficient is Allāh as a Witness between me and you, and *so is* he who possesses knowledge of the Book.'

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۖ وَعِنْدَهُ
أُمُّ الْكِتَابِ ﴿٤٠﴾

وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ
أَوْ نَتَوَقَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلْغُ
وَعَلَيْنَا الْحِسَابُ ﴿٤١﴾

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا
مِنْ أَطْرَافِهَا ۚ وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ
لِحُكْمِهِ ۚ وَهُوَ سَرِيعُ الْحِسَابِ ﴿٤٢﴾

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ
جَمِيعًا ۚ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۚ
وَسَيَعْلَمُ الْكَافِرُ لِمَنْ عُقِبَى الذَّارِ ﴿٤٣﴾

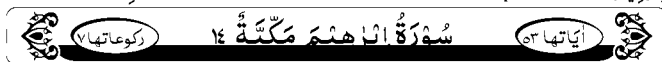
وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا ۖ
قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۖ
وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿٤٤﴾

ع

*40. Allāh effaces what He wills, and establishes *what He wills*, and with Him is the source of *all* decrees.

ع ا i u ا | th ه ث | h ح | kh خ | dh ذ | s ص | 354 d ض | ط | ظ | ع | gh غ | q ق | ع

(See details of transliteration on page 'p').



IBRĀHĪM

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Alif Lām Rā.‡ This is a Book which We have revealed to thee that thou mayest bring mankind out of every *kind* of darkness into light, by the command of their Lord, to the path of the Mighty, the Praiseworthy—

3. Allāh, to Whom belongs whatsoever is in the heavens and whatsoever is in the earth. And woe to the disbelievers for a terrible punishment:

4. Those who prefer the present life to the Hereafter, and hinder *men* from the way of Allāh and seek to make it crooked. It is these who have gone far off in error.

5. And We have not sent any Messenger except with the language of his people in order that he might make *things* clear to them. Then Allāh lets go astray whom He wills, and guides whom He wills. And He is the Mighty, the Wise.

6. And We did send Moses with Our Signs, *saying*, 'Bring forth thy people from every *kind* of darkness into light, and remind them of the days of Allāh.' Surely, therein are

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْقُرْآنِ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ
النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ بِإِذْنِ
رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ②

اللَّهُ الَّذِي لَهُ مَا فِي السَّمُوتِ وَمَا فِي
الْأَرْضِ ۚ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ
شَدِيدٍ ③

إِلَّا الَّذِينَ يَسْتَجِيبُونَ الْحِيلَةَ الدُّنْيَا
عَلَى الْآخِرَةِ وَ يُضْذَوْنَ عَنْ سَبِيلِ
اللَّهِ وَيَنْغُوْنَهَا عِوَجًا ۚ أُولَٰئِكَ فِي
ضَلَالٍ بَعِيدٍ ④

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ
قَوْمِهِ لِيُبَيِّنَ لَهُمْ ۚ فَيُضِلَّ اللَّهُ مَنْ
يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ⑤

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ
أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ ۚ إِنَّ فِي ذَٰلِكَ

‡ I am Allāh, the All-Seeing.

Signs for every patient *and* thankful person.

7. And *call to mind* when Moses said to his people, 'Remember Allāh's favour upon you when He delivered you from Pharaoh's people who afflicted you with grievous torment, slaying your sons and sparing your women; and in that there was a great trial for you from your Lord.'

R. 2.

8. And *remember also the time* when your Lord declared, 'If you are grateful, I will, surely, bestow more *favours* on you; but if you are ungrateful, *then know that* My punishment is severe indeed.'

9. And Moses said, 'If you disbelieve, you and those who are in the earth all together, *you can do no harm to God*; verily, Allāh is Self-Sufficient, Praiseworthy.'

10. Have not the tidings come to you of those before you, the people of Noah, and *the tribes of* 'Ād and Thamūd, and those after them? None knows them *now* save Allāh. Their Messengers came to them with clear

*Signs, but they turned their hands to

لَا يَتْلُو لِكُلِّ صَبَّارٍ شَكُورٍ ①

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَدْعُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۖ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ②

وَإِذْ تَأَذَّتْ رَبُّكُمْ لَكُمْ لَكُمْ شَكْرُكُمْ لَا زَيْدٌ لَكُمْ وَ لَكُمْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ③

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ④

أَلَمْ يَأْتِكُمْ نَبُوءُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَآدَمُ وَثَمُودُ ۚ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ ۚ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا

*10. **Note:** The Quranic expression *faraddū aidiyahum fī afwāhihim* (فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ) (they turned their hands to their mouths) paints a picture of somebody putting his hand to his mouth indicating blockade. Before explaining this special expression one has also to determine as to who is referred to in this verse. Evidently this act is attributed to non-believers; so it has two possibilities of interpretation. It can be translated as: **they, the non-believers, thrust their hands into their own mouths.** This means that they refused to have any dialogue with the Messengers and their followers. This stage is reached when a person is ultimately nonplussed and is left with no arguments. So he acquires this posture of boycott, indicating that he has nothing more to say.

In the second reading the reference may be to the mouths of the Messengers. It also indicates the same break in dialogue but in a different way. Hence the message would be that the non-believers finally stop Messengers from further preaching telling them to shut their mouths. This alternative is further supported by the remaining part of the verse where the non-believers continue to develop the theme by saying further: 'We have rejected the message with which you were sent and verily we are in manifold doubt regarding that to which you call us.'

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