

Part 12

7. And there is no creature that moves in the earth but it is for Allāh *to provide it with sustenance. And He knows its lodging and its home. All *this is recorded* in a clear Book.

8. And He it is Who created the heavens and the earth in six periods, and His Throne rests on water, that He might prove you *to show* which of you is best in conduct. And if thou say, 'You shall surely be raised after death,' those who disbelieve will certainly say, 'This is nothing but clear deception.'

9. And if We put off their punishment until a reckoned time, they would certainly say, 'What withholds it?' Now surely, on the day that it shall come unto them, it shall not be averted from them, and that which they used to mock at shall encompass them.

R. 2.

10. And if We make man taste of mercy from Us, and then take it away from him, verily, he is despairing, ungrateful.

11. And if after an adversity has touched him We cause him to taste of prosperity, he will assuredly say, 'Gone are the ills from me.' Lo! he is exultant, boastful;

12. Save those who are steadfast and do good works. It is they who

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ④
وَهُوَ الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتَ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ⑤

وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ ⑥ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ⑦

وَلَئِنْ أَدْقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ ⑧ إِنَّهُ لَكَيُّوسٌ كَفُورٌ ⑨
وَلَئِنْ أَدْقْنَاهُ نَعْمَاءً بَعْدَ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتِ عَنِّي ⑩ إِنَّهُ لَفَرِحٌ فَخُورٌ ⑪
إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ ⑫

*7. And He knows its **place of temporary settlement and permanent abode**.

ا i u | th | h | kh | dh | ص | ذ | ض | د | 306 | ظ | ط | ت | ض | د | ع | gh | غ | q | ق |

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

will have forgiveness and a great reward.

13. *They imagine that thou art now perhaps going to abandon part of that which has been revealed to thee; and thy bosom is becoming straitened thereby because they say, 'Wherefore has not a treasure been sent down to him or an angel come with him?'* Verily, thou art only a Warner, and Allāh is Guardian over all things.

14. Do they say, 'He has forged it'? Say, 'Then bring ten Chapters like it, forged, and call on whom you can beside Allāh, if you are truthful.'

15. And if they do not respond to you, then know that it has been revealed *replete* with Allāh's knowledge and that there is no God but He. Will you then submit?

16. Whoso desires the present life and its embellishment, We will fully repay them for their works in this *life* and they shall not be wronged therein.

17. Those are they who shall have nothing in the Hereafter save the Fire, and that which they wrought in this *life* shall come to naught, and vain shall be that which they used to do.

أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾
فَلَعَلَّكَ تَارِكٌ بَعْضُ مَا يُوحَىٰ إِلَيْكَ
وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا
أُنْزِلَ عَلَيْهِ كُتُبٌ أَوْ جَاءَ مَعَهُ مَلَكٌ
إِنَّمَا أَنْتَ نَذِيرٌ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
وَكَبِيرٌ ﴿١٣﴾

أَمْ يَقُولُونَ افْتَرَاهُ ۚ قُلْ فَأْتُوا بِعَشْرِ
سُورٍ مِّثْلِهِ مُفْتَرِيَةٍ ۖ وَادْعُوا مَنْ
اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ
صَادِقِينَ ﴿١٤﴾

فَالَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا
أُنْزِلَ بِعِلْمِ اللَّهِ ۖ وَأَنْ لَا إِلَهَ إِلَّا هُوَ ۚ
فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٥﴾

مَنْ كَانَ يُرِيدِ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا
نُوفِ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا
لَا يُبْخَسُونَ ﴿١٦﴾

أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ
إِلَّا النَّارُ ۚ وَحِطَّ مَا صَنَعُوا فِيهَا وَبِطُلٍ
مَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

*18. Can he, then, who possesses a clear proof from his Lord, and *to testify to whose truth* a witness from Him shall follow him, and who was preceded by the Book of Moses, a guide and a mercy, *be an impostor?* Those *who consider these matters* believe therein, and whoever of the *opposing parties* disbelieves in it, Fire shall be his promised place. So be not thou in doubt about it. Surely, it is the truth from thy Lord; but most men do not believe.

19. And who is more unjust than he who forges a lie against Allāh? Such shall be presented before their Lord, and the witnesses will say, 'These are they who lied against their Lord.' Now surely, the curse of Allāh is on the unjust:

20. Who turn *men* away from the path of Allāh and seek to make it crooked. And these it is who disbelieve in the Hereafter.

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ
شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كُتِبَ مُوسَىٰ
إِمَامًا وَرَحْمَةً ۖ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ
وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ ۖ فَالنَّارُ
مَوْعِدُهُ ۚ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ ۚ إِنَّهُ
الْحَقُّ مِن رَّبِّكَ ۚ وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يُؤْمِنُونَ ﴿١٨﴾

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا
أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ
الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ
رَبِّهِمْ ۚ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٩﴾
الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ
وَيَبْغُونَهَا عِوَجًا ۚ وَهُمْ بِالْآخِرَةِ هُمْ
كَافِرُونَ ﴿٢٠﴾

*18. Can he, then, *be an impostor*, who possesses a clear proof from his Lord, and *to testify to whose truth* a witness from Him shall follow him, and who was preceded by the Book of Moses, a guide and a mercy? **They believe in him; and whoever from among the different sects rejects him**, Fire shall be his promised abode. So be not in doubt about it. Surely, it is the truth from **your** Lord; but most **people** do not believe.

Note: It is very important to determine to whom the pronoun 'they' refers. The only two persons mentioned in this verse are the Holy Prophet (may peace and blessings of Allāh be upon him) and the Divine witness who is to follow him. As far as Moses is concerned, it is not he but his Book to which reference is made because Books do not believe. It leaves us with the only option that a body of people is implied in the verse. The pronoun refers not only to the Prophet himself but also to his subordinate witness and some others.

The above verse should be understood in the same context that not only the Prophet and his witness believe in the truth of the Prophet and testify to it, but also the large number of their followers do the same.

It should be remembered that sometimes great Prophets are mentioned in the singular as one person but they have the potential to multiply and spread out. They are referred to as *ummah* (أُمَّة), a large body of people in themselves. For reference see chapter 16 verse 121.

Some have understood the pronoun 'they' (أُولَٰئِكَ *ulā'ika*) to refer to Moses and his people.

ء ا i u | ث h | ح h | خ kh | د dh | ذ z | ر r | ز z | ح gh | ق q | ع ʿ