

SURAH-66

AT-TAHRIM

This Surah derives its name from word "tuharrimu" in its first verse. The Surah was revealed at Madinah in the 7th or 8th year of Hijrah. This Surah has also been designated by some as Surah of the Prophet as its first five verses deal with his personal and family life.

The first verse of this Surah, according to some authentic traditions, relates to an incident when Prophet Muhammad (PBUH) prohibited honey for himself which is otherwise lawful and is pure, pleasant and wholesome food. According to reports, one of the wives of the Prophet received a present of honey from some relative and so the Prophet, who was very fond of honey, started staying in her house for more than the due time in order to have a drink of honey. The other wives felt aggrieved and so they made a plan to dissuade the Prophet from staying with her for more time. Thus according to plan, when the Prophet came to them after eating honey they complained to him that he was smelling as if he had eaten Maghafir which is a highly bad-smelling tree. At the reply of the Prophet that he had eaten only honey, they said that the bees might have fed on Maghafir. Being distressed in this situation, the Prophet vowed that he would never take honey. At this Almighty Allah has admonished the Prophet why he has prohibited for himself a lawful thing just to please his wives.

The third verse refers to another incident. About the matter which the Prophet told secretly to one of his wives who disclosed it to the other, there is no reliable tradition. According to Muhammad Asad, some of the early commentators connect it with the Prophet's veiled prediction that Abu Bakr and Umar bin al-Khattab would succeed him as leaders of the Muslim community. This matter was told to Hafsa (the daughter of Umar) and she disclosed it to Ayesha (the daughter of Abu Bakr).

Verses 4-5 refer to yet another incident of Prophet's family life. Although there are no authentic traditions, yet some of the commentators hold that reference in these verses is to Prophet's temporary separation from his wives on account of latter's demand of more worldly comforts, a demand which was originally submitted by Ayesha and Hafsa and then the other wives joined. However, about the exact reason why the Prophet temporarily separated from his wives, there is no authentic report. But this is historically a known fact that the Prophet had separated for sometime from his wives and had vowed that he would not go to them. It is on this occasion that the verse 4 and 5 first address the two wives (Ayesha and Hafsa) and then all the wives warning them not to annoy the Prophet, otherwise the Prophet may divorce them and

Allah may give him better wives in place of them. After the revelation of the verses, the Prophet gave his wives the option either to get divorce or to continue living with him in the same conditions. They happily and readily opted to live with him.

In verses 6-8, the believers have been enjoined to save themselves and their families from the Fire and repent and ask forgiveness for their sins that Allah may reward them of the Paradise. Verse 9 urges the Prophet (and also his followers) to fight the disbelievers and the hypocrites.

Verse 10 gives example of the wives of Noah and Lot who were under the two of Allah's righteous slaves (and Prophets) but (instead of becoming pious) they betrayed their husbands and so their husbands could not avail them against Allah's punishment. This example has been given to the disbelievers and wrongdoers to warn them not to depend on their so-called intercessors instead of believing and doing good deeds. Verses 11-12 give the example of two pious women, the wife of Pharaoh and the mother of Jesus, to the believers, particularly to the believing women, to take them as role models in faith and good deeds.

Lesson-334 : Follow example of good women

In the name of Allah, the Most Beneficent, the Most Merciful.

1. O Prophet! Why do you make something unlawful (for you) which Allah has made lawful to you? Do you seek the goodwill of your wives by it? Allah is Forgiving, Merciful.

2. Allah has already ordained a way to absolve you from your oaths. And Allah is your Protector, and He is the All-Knower, the All-Wise.

3. And when the Prophet entrusted a matter in confidence to one of his wives but she disclosed it to another, and Allah informed the Prophet about it, the Prophet made known (to the said wife) part of it and withheld a part of it. And when he told her thereof, she said: Who told you this? He said: The All-Knower the All-Aware (Allah), has informed me.

4. If you both turn in repentance to Allah because your hearts have swerved from the right path (then you might be pardoned). But if you support each other against him (i.e. Muhammad), then (you should know that) Allah is his Protector, and also Gabriel and all the righteous believers; and, furthermore, the angels are his helpers.

5. It may be that his Lord, if he divorces you, will give him in your place wives better than you, who are submissive, believers, obedient, penitent, worshippers (of Allah) and given to fasting, be they widows or virgins.

6. O you who believe! Save yourselves and your families from a Fire whose fuel will be the men and stones, over which are set angels severe and stern, who do not disobey the commands of Allah and do what they are commanded.

آيَاتُهَا (۶۶) سُورَةُ التَّحْرِيمِ كَرِيمَةٍ رُكُوعَاتُهَا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبَتَّغِي
 مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ ①
 قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ
 وَهُوَ الْعَلِيمُ الْحَكِيمُ ②
 وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا
 بَيَّنَّاتٍ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَ
 أَعْرَضَ عَنْ بَعْضٍ فَلَمَّا بَيَّنَّاهَا بِهِ قَالَتْ مَنْ
 أَنْبَأَكَ هَذَا قَالَ بَيَّنَّنِي الْعَلِيمُ الْخَبِيرُ ③
 إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ
 تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيْلُ وَ
 صَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ
 ظَهِيْرٌ ④
 عَسَى رَبُّهُ إِنْ طَلَّقَنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا
 مِمَّنْ كُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَنَاطَاتٍ تَزِدْنَ
 سَبِيْحَاتٍ تَبِيْبَاتٍ وَأَجْبَارًا ⑤
 يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا
 وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ
 غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَ
 يَفْعَلُونَ مَا يُؤْمَرُونَ ⑥

7. (Then it will be said): O you who disbelieve! Do not make excuses for yourselves this Day. You are being requited only for what you used to do.

8. O you who believe! Turn to Allah in sincere repentance. It may be that your Lord will remit from you your sins and admit you to the Gardens (i.e. Paradise) beneath which rivers flow. On that Day, Allah will not humiliate the Prophet and those who believe with him. Their light will be running before them and on their right hands, and they will be saying: Our Lord! Perfect our light for us and forgive us. Verily, You have power over all things.

9. O Prophet! Wage Jihad against the disbelievers and the hypocrites and be stern with them. Hell shall be their abode, and that is a bad place.

10. Allah cites to the disbelievers the example of the wives of Noah and Lot. They were under two of Our righteous slaves, but they both betrayed them (as they did not believe in them), so they could not be of any avail to them against Allah, and it was said: You both enter the Fire along with those who enter.

11. And Allah cites for the believers the example of the wife of Pharaoh, when she said: My Lord! Build for me a home near You in the Paradise and save me from Pharaoh and his misdeeds and deliver me from the nation of wrong-doers.

12. And (the example of) Mary, the daughter of Imran, who guarded her chastity, so We breathed into her of Our spirit. And she testified to the words of her Lord and His Scriptures, and was of the obedient.

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ إِنَّمَا تُجْرُونَ
مَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا
عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي
اللَّهُ الشَّيْخِيَ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ
لَنَا نُورَنَا وَاعْفُرْ لَنَا ذُنُوبَنَا كُلَّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ
عَلَيْهِمْ وَمَا لَهُمْ جَهَنَّمَ وَرِثَسَ الْمَاصِيئِ
ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتِ نُوحٍ وَ
امْرَأَتِ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا
صَالِحِينَ فَخَانَتَهُمَا فَأَلْوِيُنَّ بِنِجَاعِهِمَا مِنَ اللَّهِ
شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ ﴿٢١﴾

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتِ فِرْعَوْنَ
إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَ
نَجِّنِي مِنَ قَوْمِ الظَّالِمِينَ ﴿٢٢﴾

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَدَتْ فَرْجَهَا
فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا
وَكُتِبَ عَلَيْهَا إِكْرَامٌ ﴿٢٣﴾

SURAH-67**AL-MULK**

This Surah takes its title from word “al-Mulk”, “the Kingdom or Sovereignty” occurring in the very first verse. It belongs to early or middle group of the Makkan Surahs.

The Surah deals with various subjects like sovereignty, kingdom and powers of God. In the first five verses, man has been made to realize that the creator of the heavens and the universe is Allah who has also created life and death and has sent the man on earth not purposelessly but to test and try him whether he does good deeds or not. In the verses 6-11, the fate of the rejecters of faith and evil doers has been described and a picture of their life in the Hell has been drawn. Verses 12-15 highlight the reward of the good-doers and believers, the knowledge of Allah and His favours. Verses 16-24 warn the disbelievers not to feel secure from Allah Who can punish them whenever and wherever He wants. He is Allah Who has created them and has given them ears, eyes and hearts, and gives them sustenance. To Him they will be returned. The rest of the verses give instructions to the Prophet how to talk, argue and deal with disbelievers.

Following Tradition of Prophet Muhammad (PBUH) highlights merits of this Surah: Abu Hurairah reported that the Apostle of Allah said: Verily there is a chapter of the Quran (consisting) of thirty verses, which intercedes for a man till he is forgiven, and that is—Blessed is He in whose hand is the Kingdom (67) – (Ahmad, Tirmizi, Abu Daud, Nisai, Ibn Majah.)

Lesson-335 : Allah's sovereignty

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Blessed is He (Allah) in whose hand is the Sovereignty, and He has power over everything.

2. The One Who created death and life so that He may put you to test which of you is best in deeds. And He is the All-Mighty, the All-Forgiving.

3. Who created the seven heavens, one above another. You can see no fault in the creation of the Beneficent. Then look again: Can you see any flaw?

4. Look up again and yet again, your sight will return to you disappointed and exhausted.

5. And indeed We have decorated the nearest (or the world's) heaven with the lamps and We have made them missiles to drive away the devils, and We have prepared for them (the devils) the torment of the blazing Fire.

6. And for those who disbelieve in their Lord there is the torment of Hell. And worst indeed is that place.

7. When they are flung into it, they will hear its roaring as it heaves.

8. It will be almost bursting with rage. Every time a group (of sinners) is thrown in it, its wardens will ask them: Did no warner come to you?

9. They will answer; yes, indeed there came to us a warner but we denied him and said: Allah has not revealed anything. You are only in great error.

أَيُّهَا (٦٧) سُورَةُ الْمَلِكِ مَكِّيَّةٌ دُونَ مِائَتَيْنَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ①

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ ②

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفْوُتٍ فَإِنْ رَجَعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ③

ثُمَّ رَجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ حَاسِئًا وَهُوَ حَسِيرٌ ④

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ⑤

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَسِئس الْمَصِيرِ ⑥

إِذَا الْفُجُورُ فِيهَا سَمِعُوا هَاهُنَّ شَهِيقًا وَهِيَ تَفُورٌ ⑦

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أَلْقَى فِيهَا فَوْجٌ سَأَلْتَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ⑧

قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ⑨

10. And they will further say: Had we only listened or used our sense, we would not have been among the inmates of the flames.

11. Thus shall they confess their sins. But far away (from the mercy of Allah) would be the dwellers of the flames (that Day).

12. Verily, those who fear their Lord without seeing Him, for them there is forgiveness and a great reward.

13. Whether you speak in secret or aloud, verily, He is Knower of all that is in the breasts.

14. Would He Who has created not know? And He is the Subtle, the Aware.

15. He it is Who has made the earth subservient to you, so walk in paths and eat of His sustenance. And to Him will be the return on resurrection.

16. Do you feel secure that He Who is in the heaven will not cause the earth to swallow you when it starts shaking suddenly?

17. Or do you feel secure that He Who is in the heaven will not send on you a violent wind? Then you shall know how was My warning.

18. And verily those before them had also denied, then see how severe was My torment.

19. Have they not seen the birds above them spreading their wings and closing them? None upholds them except the Beneficent. He is the Seer of all things.

20. Or who is the one that will be an army for you to help you besides the Beneficent? In fact the disbelievers are suffering from delusion.

21. Or who is the one that will provide you sustenance if He withholds His sustenance? In fact, they persist in rebellion and aversion (from truth).

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ

السَّعِيرِ ﴿١٠﴾

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ

وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

وَأَسْرُؤًا قَوْلِكُمْ وَأَوْجَهُرُوا بِهِ ۗ إِنَّهُ عَلِيمٌ

بِذَاتِ الصُّدُورِ ﴿١٣﴾

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي

مَنَازِلِهَا وَكُلُوا مِنْ رِزْقِهِ ۗ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾

وَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخِفَّ بِكُمْ الْأَرْضُ

فَإِذَا هِيَ تَمُورُ ﴿١٦﴾

أَمْ آمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ

حَاصِبًا ۗ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ كَكَيْفَ كَانَ

نَكِيرِ ﴿١٨﴾

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفًى وَيَقْبِضْنَ ۗ مَا

يُمسِكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾

أَمْ مَنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصَرُّكُمْ مِنْ دُونِ

الرَّحْمَنِ ۗ إِنَّ الْكَافِرِينَ إِلَّا فِي عُرُورٍ ﴿٢٠﴾

أَمْ مَنْ هَذَا الَّذِي يَرُزِّقُكُمْ ۗ إِنَّ أَمْسَكَ رِزْقِهِ

بَلْ لَبَجُوا فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾

22. Is he who walks groping on his face is better guided or he who walks upright on a straight path?

أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ
يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٢﴾

23. Say (O Muhammad): He it is Who created you and gave you ears and eyes and hearts; yet you rarely give Him thanks.

قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَ
الْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾

24. Say: He it is Who has multiplied (and scattered) you in the earth and before Him you shall all be gathered.

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ
تُحْشَرُونَ ﴿٢٤﴾

25. And they say: When will this promise be fulfilled if you are truthful?

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٥﴾
قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ

26. Say: The knowledge of it is with Allah only, and I am but a plain warner.

مُبِينٌ ﴿٢٦﴾

27. Then, when they shall see it close at hand, the faces of the disbelievers will turn black and it will be said: This is what you were calling for.

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا
وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ ﴿٢٧﴾

28. Say (O Muhammad): Have you ever thought that even if Allah causes me and those with me to perish or bestows His mercy on us, who will save the disbelievers from a painful doom?

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِي اللَّهُ وَمَنْ مَعِيَ أَوْ
رَحِمَنَا فَمَنْ يُجِيرُ الْكٰفِرِينَ مِنْ عَذَابٍ

29. Say: He is the Beneficent. In Him we believe and in Him we put our trust. And you will know very soon as to who of us is in error manifest.

الْيُسْرِ ﴿٢٨﴾
قُلْ هُوَ الرَّحْمٰنُ اٰمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا

30. Say: Have you thought that if all of your water sinks down into the earth, who then would bring you the running springs of water?

فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلٰلٍ مُّبِينٍ ﴿٢٩﴾
قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ

يَأْتِيكُمْ بِمَآءٍ مُّعِينٍ ﴿٣٠﴾

SURAH-68**AL-QALAM**

Surah Al-Qalam, "The Pen" derives its name from word "Al-Qalam" in verse 1 by which the All-mighty Allah has taken oath. It is an early Makkan Surah and according to some authorities it may be third in the order of revelation.

The Surah opens with the declaration on oath that Muhammad (PBUH) is not a madman as his enemies, the disbelievers of Makkah, paint him. He possesses the most excellent moral conduct and behaviour and there is infinite reward for him. People will soon see as to who is mad. Then the Prophet is instructed not to obey the disbelievers nor to compromise with them. In verses 10-16 a description of a typical evil-minded man of disbelievers had been given whom Allah blessed with wealth and sons but he ridicules Allah's revelations. According to some, the verses refer to Walid bin Mughirah, a chief of Quraish. In verses 17-32 a parable of the owners of a garden is given who vowed to pluck its fruit without remembering Allah and set out towards the garden early in the morning. They did not listen to the advice of their best man who told them to be grateful to Allah. So when they reached the garden, they found it completely devastated. They then realized their wrongdoing but the time for regretting had already expired. The disbelievers are admonished to learn lesson from this. In the subsequent verses i.e. 35-41 it has been categorically declared that Allah will not treat the obedient and the disobedient alike. Those who are disobedient to Allah will be definitely punished. Allah has not given them word nor they have any scripture to prove that Allah will give them equal treatment with the righteous. In verses 42-52 the pagans have been warned of the evil consequences of their disbelief and have been admonished to take advantage of the reprieve given to them. Prophet Muhammad (PBUH) has also been enjoined not to lose his patience as did Prophet Jonah.

Lesson-336 : Do not obey the rejecters of truth

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Nun. By the pen and that which they write (with it).
2. You (O Muhammad) are not, by the grace of your Lord, a madman.
3. And verily, for you there will be an endless reward.
4. And verily, you have the most noble conduct.
5. Soon you will see and they will see.
6. Which of you is mad.
7. And verily your Lord knows well who is astray from His way, and He knows well who are guided.
8. Therefore do not obey the deniers.
9. They desire you to compromise, so they too would compromise.
10. Do not obey any mean oath-monger.
11. Mischief making slanderer.
12. Hinderer of the good, transgressor, sinner.
13. Wicked oppressor, and above all, illegitimate.
14. It is because he possesses wealth and sons.
15. When Our revelations are recited to him, he says: They are nothing but the tales of the men of old.
16. Soon We shall brand him on the nose.
17. Lo! We will try them (the people of Makkah) as We tried the owners of the garden when they vowed to pluck its fruit next morning.
18. And made no exception (such as Allah willing).
19. So a calamity from your Lord came upon it while they slept.

أَيُّهَا (٦٨) سُورَةُ الْقَلَمِ لِكَيْبَرٍ رُكُوعًا هُنَا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ١
 مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ٢
 وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ٣
 وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ٤
 فَسَتُبْصِرُ وَيُبْصِرُونَ ٥
 بِأَبْصَارِكُمُ الْمَقْتُونِ ٦
 إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ٧
 فَلَا تَطِعِ الْمُنْكَدِّبِينَ ٨
 وَذُو الْوَتْدِ هُنَّ فَيُدْهِمُونَ ٩
 وَلَا تَطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ١٠
 هَمَّازٍ مَشَاءٍ بِنِسْيَمٍ ١١
 مَتَاعٍ لِلْخَيْرِ مُعْتَدٍ آثِيمٍ ١٢
 عُحْشٍ بَعْدَ ذَلِكَ زَنِيءٍ ١٣
 إِنْ كَانَ ذَا مَالٍ وَبَنِينَ ١٤
 إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ١٥
 سَنَسِفُهُ عَلَى الْخُرْطُومِ ١٦
 إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذَا أَقْسَمُوا
 لَيَصْرُنَّهَا مُصْبِحِينَ ١٧
 وَلَا يَسْتَتِنُونَ ١٨
 فَطَافَ عَلَيْهَا طَائِفٌ مِّنْ رَبِّكَ وَهُمْ نَائِمُونَ ١٩

20. And by the morning it was as if plucked.
21. And they called out to one another in the morning.
22. Saying: Go early to your tilth if you want to pluck the fruit.
23. So they departed whispering to one another.
24. Let no needy person enter upon you in it today.
25. And they went early in the morning with strong resolve as if they had full power on it.
26. But when they saw it (i.e. garden), they said: Surely, we have lost the way.
27. Nay, we have been deprived of (the fruit).
28. The best among them said: Did I not tell you; why do you not glorify Allah?
29. They said: Glory to our Lord! Verily, we were wrong-doers.
30. Then they turned to blaming one another.
31. They said: Woe to us! We were indeed rebellious.
32. It may be that our Lord will give us better than this in exchange. Verily, we turn to our Lord (begging Him).
33. Such was the punishment (in this life), and surely, the punishment of the Hereafter is even greater if they did but know.
34. Lo! For the pious, there are Gardens of Bliss with their Lord.
35. Shall We then treat the submissive (Muslims) like the criminals?
36. What is the matter with you? How (foolishly) do you judge?
37. Or do you have a Book from which you read.
38. That you shall have all that you choose?
39. Or you have a covenant on oath from Us, reaching to the Day of Judgment that you shall have all that you order.

فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾
 فَتَنَادَوْا مُصْبِحِينَ ﴿٢١﴾
 أَنْ ائْتُوا عَلَيَّ خَرُوفًا إِنَّ كُنْتُمْ صَادِقِينَ ﴿٢٢﴾
 فَانطَلَقُوا وَهُمْ يَتَخَفَتُونَ ﴿٢٣﴾
 أَنْ لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٢٤﴾
 وَغَدَوْا عَلَى حَرْدٍ قَادِرِينَ ﴿٢٥﴾
 فَلَمَّآ رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ ﴿٢٦﴾
 بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾
 قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾
 قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾
 فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَوْمُونَ ﴿٣٠﴾
 قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَٰغِينَ ﴿٣١﴾
 عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾
 ﴿٣٣﴾ كَذَٰلِكَ الْعَذَابُ وَلَٰعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٣٤﴾
 إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٣٥﴾
 أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٦﴾
 مَا لَكُمْ بِذَٰلِكَ كَيْفَ تَحْكُمُونَ ﴿٣٧﴾
 أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٨﴾
 إِنَّ لَكُمْ فِيهِ لَمَّا تَخَيَّرُونَ ﴿٣٩﴾
 أَمْ لَكُمْ آيْمَانُ عَلَيْنَا بَالِغَةٌ إِلَىٰ يَوْمِ الْقِيَامَةِ ﴿٤٠﴾
 إِنَّ لَكُمْ لَمَّا تَحْكُمُونَ ﴿٤١﴾

40. Ask them (O Muhammad), which of them will stand surety for that?
41. Or do they have associate-gods? Then let them bring their associates if they are truthful.
42. (Remember) the Day when the affliction befalls and they are called to prostrate, but they shall not be able to do so.
43. Their eyes will be downcast, ignominy will be covering them. For they had been called to prostrate (in the life of the world) when they were safe and sound (but they did not).
44. So leave Me (O Prophet) to deal with those who belie this revelation (i.e. the Quran). We shall lead them to destruction gradually from whence they know not.
45. And I am granting them respite. Verily, My scheme is firm.
46. Or do you (O Muhammad) ask a fee from them so that they are burdened with penalties?
47. Or do they have the (knowledge of) unseen that they can write thereof?
48. So wait patiently for your Lord's decree and be not like the companion of the Fish (Prophet Jonah) when he cried out overwhelmed with grief.
49. Had not the favour from his Lord reached him, he would have been cast off on the barren ground, condemned.
50. But his Lord chose him and made him of the righteous.
51. And those who disbelieve, verily the disbelievers would almost disconcert you down with their eyes when they hear the Reminder (the Quran), and they say: Lo! He is indeed mad!
52. But it is nothing else than a Reminder to all the worlds.

سَلِّمْهُمْ أَنَّهُمْ بِذَلِكَ زَعِيمُونَ ﴿٤٠﴾
 مَعَ أَمْ لَهُمْ شُرَكَاءُ قَلِيلًا تُؤَايِسُكَ آيَاتِهِمْ إِنَّ كَانُوا صَادِقِينَ ﴿٤١﴾
 يَوْمَ يَكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ
 فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾
 خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا
 يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَلِيمُونَ ﴿٤٣﴾
 فَذَرْنِي وَمَنْ يُكَلِّبْ بِهِدَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ
 مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾
 وَأَمَلِي لَهُمْ حُرَانَ كَيْدِي مَتِينٌ ﴿٤٥﴾
 أَمْ نَسْتَأْهُمْ أَجْرًا فَهَوْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٦﴾
 أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾
 فَأَصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ
 إِذْ نَادَى وَهُوَ مَكْظُومٌ ﴿٤٨﴾
 لَوْلَا أَنْ تَدْرَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِيَ بِالْعُرَاءِ
 وَهُوَ مَذْمُومٌ ﴿٤٩﴾
 فَأَجَبْنَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٥٠﴾
 وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ
 لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾
 وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾