127. And endure you patiently (O Muhammad صلى الله عليه وسلم), your patience is not but from Allâh. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot.

128. Truly, Allâh is with those who fear Him (keep their duty to Him),[1] and those who are Muhsînûn (good-doers. See the footnote of V.9:120).

In the Name of Allâh, the Most Gracious, the Most Merciful.

* 1. Glorified (and Exalted) is He (Allâh) [above all that (evil) they associate with Him][2] Who took His slave (Muhammad صلى الله عليه وسلم) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to Al-Masjid-al-Aqṣâ (in Jerusalem), the

their rewards in full, without reckoning” (V.39:10)

Narrated Abu Mûsâ: The Prophet صلى الله عليه وسلم said, “None is more patient than Allâh against the harmful saying He hears from the people, they ascribe a son (or offspring) to Him, yet He gives them health and (supplies them with) provision.” (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 121)

b) Narrated ‘Abdullâh: The Prophet صلى الله عليه وسلم divided and distributed something as he used to do with some of his distributions. A man from the Ansâr said, “By Allâh! in this division the pleasure of Allâh has not been intended.” I said, “I will definitely tell this to the Prophet صلى الله عليه وسلم.” So I went to him while he was sitting with his companions and told him of it secretly. That was hard upon the Prophet صلى الله عليه وسلم and the colour of his face changed, and he became so angry that I wished I had not told him. The Prophet صلى الله عليه وسلم then said, “Mûsâ (Moses) was harmed with more than this, yet he remained patient.” (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 122)

[1] (V.16:128) Narrated Abu Hurairah: Allâh’s Messenger صلى الله عليه وسلم said, “The deeds of anyone of you will not save you [from the (Hell) Fire].” They said, “Even you (will not be saved by your deeds). O Allâh’s Messenger?” He said, “No, even I (will not be saved) unless and until Allâh bestows His Mercy on me and protects me with His Grace. Therefore, do good deeds properly, sincerely and moderately, and worship Allâh in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise).” (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 470)

[2] (V.17:1) Narrated Talhah Ibn ‘Ubaidallâh that he asked the prophet صلى الله عليه وسلم: “what is the meaning of ‘subhân Allâh’?” He said, ‘Glorified (and Exalted) is He (Allâh) [above all that (evil) they associate with Him].”
neighbourhood whereof We have blessed, in order that We might show him (Muhammad صلى الله عليه وسلم) of Our Ayât (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer[1].

2. And We gave Mûsâ (Moses) the Scripture and made it a guidance for the Children of Israel (saying): “Take none other than Me as (your) Wakîl (Protector, Lord or Disposer of your affairs).

3. “O offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave.”

4. And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant!

5. So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.

6. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in man-power.

7. (And We said): “If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves.” Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands.

8. [And We said in the Taurât (Torah)]: “It may be that your Lord may show mercy to you, but if you return (to sins), We shall return (to Our Punishment). And We have made Hell a prison for the disbelievers.

9. Verily, this Qur’ân guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad صلى الله عليه وسلم), who

[1] (V.17:1) Narrated Jâbir bin ‘Abdullâh رضي الله عنهما that he heard Allâh’s Messenger صلى الله عليه وسلم saying, “When the people of Quraiš did not believe me [i.e. in the story of my Isrâ’ — (Night Journey)], I stood up in Al-Hijr and Allâh displayed Jerusalem in front of me, and I began describing it to them while I was looking at it.” (Sahih Al-Bukhârî, Vol.5, Hadîth No.226).
work deeds of righteousness, that they shall have a great reward (Paradise).

10. And that those who believe not in the Hereafter, for them We have prepared a painful torment (Hell).

11. And man invokes (Allâh) for evil as he invokes (Allâh) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): “O Allâh! Curse him” and that one should not do, but one should be patient].

12. And We have appointed the night and the day as two Ayât (signs etc.). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation.

13. And We have fastened every man’s deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.

14. (It will be said to him): “Read your book. You yourself are sufficient as a reckoner against you this Day.”

15. Whoever goes right, then he goes right only for the benefit of his own self. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another’s burden. And We never punish until We have sent a Messenger (to give warning).

16. And when We decide to destroy a town (population), We (first) send a definite order (to obey Allâh and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.

17. And how many generations have We destroyed after

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11 (V. 17:13) Narrated Ibn Mas‘ûd: A man asked the Prophet ﷺ: “What deeds are the best?” The Prophet ﷺ said: (1) To perform the (daily compulsory) Salât (prayers) at their (early) stated fixed times; (2) To be good and dutiful to one’s own parents; (3) and to participate in Jihâd in Allâh’s Cause.” (Sahîh Al-Bukhârî, Vol.9, Hadîth No.625).
Nûh (Noah)! And Sufficient is your Lord as Well-Acquainted and All-Beholder of the sins of His slaves.

18. Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (— far away from Allâh’s Mercy).

19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. does righteous deeds of Allâh’s Obedience) while he is a believer (in the Oneness of Allâh — Islâmic Monotheism) — then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allâh).

20. On each — these as well as those — We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden.

21. See how We prefer some of them to others (in this world), and verily, the Hereafter will be greater in degrees and greater in preeminence.

22. Set not up with Allâh any other ilâh (god), (O man)! (This verse is addressed to Prophet Muhammad صلى الله عليه وسلم, but its implication is general to all mankind), or you will sit down reproved, forsaken (in the Hell-fire).

23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

24. And lower to them the wing of submission and humility through mercy, and say: “My Lord! Bestow on them Your Mercy as they did bring me up when I was young.”

25. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn to Him again and again in obedience, and in repentance.

26. And give to the kinsman his due and to the Miskîn[11] (needy) and to the wayfarer. But spend not wastefully (your

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wealth) in the manner of a spendthrift.\textsuperscript{11} (Tafsîr At-Tabarî)

27. Verily, the spendthrifts are brothers of the Shayâtîn (devils), and the Shaitân (Devil-Satan) is ever ungrateful to his Lord.

28. And if you (O Muhammad صلی الله عليه وسلم) turn away from them (the kindred, the needy, the wayfarer, whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak to them a soft, kind word (i.e. Allâh will give me, and I shall give you).

29. And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.

30. Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever Well-Acquainted, All-Seer of His slaves.

31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.\textsuperscript{12}

32. And come not near to unlawful sex. Verily, it is a Fâhishah (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allâh forgives him).

33. And do not kill anyone whose killing Allâh has forbidden, except for a just cause. And whoever is killed wrongfully (Mazlûman intentionally with hostility and oppression and not by mistake), We have given his heir the authority[to demand Qisâs, — Law of Equality in punishment — or to forgive, or to take Diyah (blood-money)]. But let him not exceed limits in the matter of taking life (i.e. he should not kill except the killer). Verily, he is helped (by the Islâmic law).\textsuperscript{13}

34. And come not near to the orphan’s property except to improve it, until he attains the age of full strength. And fulfil

\textsuperscript{11} (V.17:26) You have to follow a middle course in your spendings - neither a miser nor a spendthrift, and not to be like those who spend in the disobedience of Allâh and His Messenger صلى الله عليه وسلم.

\textsuperscript{12} (V.17:31): See the footnote of (V.2:22).

\textsuperscript{13} (V.17:33): See the footnote of (V.5:50).
(every) covenant. Verily, the covenant will be questioned about.

35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.

36. And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. [11] Verily, the hearing, and the sight, and the heart, of each of those one will be questioned (by Allâh).

37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.

38. All the bad aspects of these (the above mentioned things) are hateful to your Lord.

39. This is (part) of Al-Hikmah (wisdom, good manners and high character) which your Lord has revealed to you (O Muhammad صلی الله عليه وسلم). And set not up with Allâh any other ilâh (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allâh’s Mercy).

40. Has then your Lord (O pagans of Makkah!) preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.

41. And surely, We have explained [Our Promises, Warnings and (set forth many) examples] in this Qur’ân that they (the disbelievers) may take heed, but it increases them in naught save aversion.

42. Say (O Muhammad صلی الله عليه وسلم to these polytheists, pagans): “If there had been other âlihah (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him).

43. Glorified and Exalted is He! High above (the great falsehood) that they say! (i.e. forged statements that there are other gods along with Allâh, but He is Allâh, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal

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[11] (V.17:36) e.g. one’s saying: “I have seen,” while in fact he has not seen, or “I have heard,” while he has not heard.
44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.

45. And when you (Muhammad صلى الله عليه وسلم) recite the Qur’ân, We put between you and those who believe not in the Hereafter, an invisible veil \[1\] (or screen their hearts, so they hear or understand it not).

46. And We have put coverings over their hearts lest they should understand it (the Qur’ân), and in their ears deafness. And when you make mention of your Lord Alone [Lâ ilâha illallâh (none has the right to be worshipped but Allâh) Islâmic Monotheism (توحيد الله)] in the Qur’ân, they turn on their backs, fleeing in extreme dislike.

47. We know best of what they listen to, when they listen to you. And when they take secret counsel, then the Zâlimûn (polytheists and wrong-doers) say: “You follow none but a bewitched man.”

48. See what examples they have put forward for you. So they have gone astray, and never can they find a way.

49. And they say: “When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?”

50. Say (O Muhammad صلى الله عليه وسلم) “Be you stones or

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\[1\] (V.17:45) It is said as regards this Verse (17:45) in the Book of Tafsîr (Imâm Qurtubi) Narrated Sa’îd bin Jubair: “When the Sûrah No.111 (Tabbat Yaddâ) was revealed, the wife of Abu Lahab came looking for the Prophet صلى الله عليه وسلم while Abu Bakr was sitting beside him. Abu Bakr said to the Prophet صلى الله عليه وسلم: “I wish if you get aside (or go away) as she is coming to us, she may harm you.” The Prophet صلى الله عليه وسلم said: “There will be a screen set between me and her.” So she did not see him. She said to Abu Bakr: “Your companion is saying poetry against me,” Abu Bakr said: “By Allâh, he does not say poetry,” She said: “Do you believe that?” Then she left. Abu Bakr said, “O Allâh’s Messenger! She did not see you.” The Prophet صلى الله عليه وسلم said: “An angel was screening me from her.” [This Hadrith is quoted in Musnad Abu Ya’la.]

It is said that if the above Verse (17:45) is recited by a real believer (of Islâmic Monotheism) he will be screened from a disbeliever. (Allâh knows better). (Tafsîr Al-Qurtubi, Vol.10, Page 269).
iron,"

51. “Or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected).” Then, they will say: “Who shall bring us back (to life)?” Say: “He Who created you first!” Then, they will shake their heads at you and say: “When will that be?” Say: “Perhaps it is near!”

52. On the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience, and you will think that you have stayed (in this world) but a little while!

53. And say to My slaves (i.e. the true believers of Islâmic Monotheism) that they should (only) say those words that are the best. (Because) Shaitân (Satan) verily, sows a state of conflict and disagreements among them. Surely, Shaitân (Satan) is to man a plain enemy.

54. Your Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you (O Muhammad صلِّي الله عليه وسلم) as a guardian over them.

55. And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets to others, and to Dâwûd (David) We gave the Zabûr (Psalms).

56. Say (O Muhammad صلِّي الله عليه وسلم): “Call upon those besides Him — whom you pretend [to be gods like angels, ‘Îsâ (Jesus), ‘Uzair (Ezra), and others.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person.”

57. Those whom they call upon [like ‘Îsâ (Jesus) - son of Maryam (Mary), ‘Uzair (Ezra), angel] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they [‘Îsâ (Jesus), ‘Uzair (Ezra), angels and others] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of!

58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a
severe torment. That is written in the Book (of Our Decrees)\(^{[1]}\)

59. And nothing stops Us from sending the A\(y\)\(ât\) (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Tham\(û\)d as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).

60. And (remember) when We told you: “Verily, your Lord has encompassed mankind (i.e. they are in His Grip).” And We made not the vision which We showed you (O Muhammad صلی الله علیه وسلم as an actual eye-witness and not as a dream on the night of Al-\(I\)sr\(â\)\(â\)\(^{[2]}\)) but a trial for mankind, and (likewise) the accursed tree (Zaqq\(û\)m, mentioned) in the Qur\(‘\)ân. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to All\(â\)h.

61. And (remember) when We said to the angels: “Prostrate yourselves to Adam.” They prostrated themselves except Ibl\(î\)s (Satan). He said: “Shall I prostrate myself to one whom You created from clay?”

62. [Ibl\(î\)s (Satan)] said: “See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!”

63. (All\(â\)h) said: “Go, and whosoever of them follows you, surely Hell will be the recompense of you (all) — an ample recompense.

64. “And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for All\(â\)h’s disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways — usury, or by committing illegal sexual intercourse), and make promises to them.” But Satan promises them nothing but deceit.

65. “Verily, My slaves (i.e. the true believers of Isl\(â\)mic

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\(^{[1]}\) (V.17:58) It is said by ʿAbdull\(â\)h bin Masʿ\(û\)d رضي الله عنه: “If the people of a town indulge in illegal sexual intercourse and practise Rib\(â\) (usury of all kinds), All\(â\)h permits its destruction.” (Taf\(s\)\(î\)r Al-\(Q\)urtub\(î\)\.)

\(^{[2]}\) (V.17:60) See footnote of (V.53:12) Al-\(M\)i\(r\)âj.
Monotheism) — you have no authority over them. And All-Sufficient is your Lord as a Guardian.”

66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly, He is Ever Most Merciful towards you.

67. And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allâh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful[1].

68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no Wakîl (guardian — one to guard you from the torment).

69. Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then you will not find any avenger therein against Us.

70. And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibât (lawful good things), and have preferred them to many of those whom We have created with a marked preferment.

71. (And remember) the Day when We shall call together all human beings with their (respective) Imâm [their Prophets, or

[1] (V.17:67) Ibn Kathîr in his Book of Tafsîr as regards this Verse (17:67) said: ‘Ikrimah bin Abî Jahl fled from Allâh’s Messenger صلى الله عليه وسلم (at the time) when Makkah was conquered. He rode over the (Red) Sea to cross over to Ethiopia, but (as they proceeded), a heavy stormy wind overtook their boat, and huge waves came to them from all sides, and they thought that they are encircled therein. The people of the boat said to one another: “None can save you except Allâh (the Only True God of the heavens and earth). So invoke (call upon) Him (Allâh) (by making your Faith pure for Him Alone and none else) to deliver you safe (from drowning).” ‘Ikrimah said to himself: “By Allâh if none can benefit in the sea except Allâh ( Alone) then no doubt none can benefit over the land except Allâh ( Alone). O Allâh! I promise You that if You deliver me safe from this, I will go and put my hands in the hands of (Prophet) Muhammad and surely I will find him full of pity, kindness and mercy.” So they were delivered safe (by Allâh), and returned to their sea-shore and came out of the sea. ‘Ikrimah then proceeded to Allâh’s Messenger, Muhammad صلى الله عليه وسلم, (narrated his story), embraced Islâm (just as he promised Allâh), and became a perfect Muslim.” (Tafsîr Ibn Kathîr).
their records of good and bad deeds, or their Holy Books like the Qur’ân, the Taurât (Torah), the Injeel (Gospel), the leaders whom the people followed in this world.]. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.

72. And whoever is blind in this world (i.e., does not see Allâh’s Signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path.

73. Verily, they were about to tempt you away from that which We have revealed (the Qur’ân) to you (O Muhammad ﷺ), to fabricate something other than it against Us, and then they would certainly have taken you a Khalîl (an intimate friend).

74. And had We not made you stand firm, you would nearly have inclined to them a little.

75. In that case We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.

76. And verily, they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed (therein) after you, except for a little while.

77. (This was Our) Sunnah (rule or way) with the Messengers We sent before you (O Muhammad ﷺ), and you will not find any alteration in Our Sunnah (rule or way).

78. Perform As-Salât (Iqâmât-as-Salât)\(^{[1]}\) from mid-day till the darkness of the night (i.e. the Zuhr, ‘Asr, Maghrib, and ‘Ishâ’ prayers), and recite the Qur’ân in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur’ân in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night)\(^{[2]}\).

\(^{[1]}\) (V.17:78) See the glossary.

\(^{[2]}\) (V.17:78) Narrated Abu Salâmah bin ‘Abdur-Rahmân: Abu Hurairah رضي الله عنه رضي الله عنه said, “I heard Allâh’s Messenger ﷺ saying, ‘The reward of a Salât (prayer) in congregation is twenty-five times superior in degrees to that of a Salât (prayer) offered by a person alone. The angels of the night and the angels of the day gather at the time of Fajr prayer.’”
79. And in some parts of the night (also) offer the Salât (prayer) with it (i.e. recite the Qur’an in the prayer), as an additional prayer (Tahajjud optional prayer — Nawâfîl) for you (O Muhammad صلى الله عليه وسلم). It may be that your Lord will raise you to Maqâm Mahmûd (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection.)

80. And say (O Muhammad صلى الله عليه وسلم): My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).

81. And say: “Truth (i.e. Islâmic Monotheism or this Qur’ân or Jihâd against polytheists) has come and Bâtil (falsehood, i.e. Satan or polytheism) has vanished. Surely Bâtil is ever bound to vanish.”

82. And We send down of the Qur’ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the Zâlimûn (polytheists and wrong-doers) nothing but loss.

83. And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant (far away

Abu Hurairah then added, “Recite the Holy Book if you wish, for ‘Verily, the recitation of the Qur’ân in the early dawn (Fajr prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night)” (V.17:78).” (Sahîh Al-Bukhârî, Vol.1, Hadîth No. 621).

A) Narrated Ibn ‘Umar: “Verily, Allah’s Messenger صلی الله عليه وسلم said, “On the Day of Resurrection the people will fall on their knees and every nation will follow their Prophet and they will say, “O so-and-so! Intercede (for us with Allâh), till (the right of) intercession will be given to the Prophet (Muhammad صلى الله عليه وسلم) and that will be the day when Allâh will raise him to Maqâm Mahmûd (a station of praise and glory i.e. the honour of intercession on the Day of Resurrection).” (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 242)

B) Narrated Jâbir bin ‘Abdullâh: Allah’s Messenger صلی الله عليه وسلم said, “Whoever, after listening to the ‘Adhârn (call for the prayer) says, ‘O Allâh, the Lord of this complete call and of this prayer, which is going to be established! Give Muhammad Al-Wasîlah and Al-Fadîlah* and raise him to Maqâm Mahmûd, which You have promised him,’ will be granted my intercession for him on the Day of Resurrection.” (Sahîh Al-Bukhârî, Vol.6, Hadîth No. 243).

* Al-Wasîlah is the highest position in Paradise which is granted to the Prophet صلى الله عليه وسلم particularly; Al-Fadîlah is the extra degree of honour which is bestowed on him above all creation.
from the Right Path). And when evil touches him, he is in great despair.

84. Say (O Muhammad صلى الله عليه وسلم to mankind): “Each one does according to Shakilathi (i.e. his way or his religion or his intentions.), and your Lord knows best of him whose path (religion) is right.”

85. And they ask you (O Muhammad صلى الله عليه وسلم) concerning the Rûḥ (the Spirit); Say: “The Rûḥ (the Spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.”

86. And if We willed, We could surely take away that which We have revealed to you (i.e. this Qur’ân). Then you would find no protector for you against Us in that respect.

87. Except as a Mercy from your Lord. Verily, His Grace to you (O Muhammad صلى الله عليه وسلم) is ever great.

88. Say: “If the mankind and the jinn were together to produce the like of this Qur’ân, they could not produce the like thereof, even if they helped one another.”

89. And indeed, We have fully explained to mankind, in this Qur’ân, every kind of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief.

90. And they say: “We shall not believe in you (O Muhammad صلى الله عليه وسلم), until you cause a spring to gush forth from the earth for us;

91. “Or you have a garden of date-palms and grapes, and cause rivers to gush forth in its midst abundantly;

92. “Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allâh and the angels before (us) face to face;

93. “Or you have a house of Zukhruf (like silver and pure gold), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read.” Say (O Muhammad صلى الله عليه وسلم): “Glorified (and Exalted) is my Lord [(Allâh) above all that evil they (polytheists) associate with Him]! Am I anything but a man, sent as a Messenger?”
94. And nothing prevented men from believing when the
guidance came to them, except that they said: “Has Allâh sent a
man as (His) Messenger?”

95. Say: “If there were on the earth, angels walking about in
peace and security, We should certainly have sent down for
them from the heaven an angel as a Messenger.”

96. Say: “Sufficient is Allâh for a witness between me and
you. Verily, He is Ever Well-Acquainted, All-Seer of His
slaves.”

97. And he whom Allâh guides, he is led aright; but he
whom He sends astray, for such you will find no Auliyyâ’
(helpers and protectors), besides Him, and We shall gather
them together on the Day of Resurrection on their faces,\(^{11}\)
blind, dumb and deaf; their abode will be Hell; whenever it
abates, We shall increase for them the fierceness of the Fire.

98. That is their recompense, because they denied Our Ayât
(proofs, evidences, verses, lessons, signs, revelations, etc.) and
said: “When we are bones and fragments, shall we really be
raised up as a new creation?”

99. See they not that Allâh, Who created the heavens and the
earth, is Able to create the like of them. And He has decreed
for them an appointed term, whereof there is no doubt. But the
Zâlimûn (polytheists and wrong-doers) refuse (the truth — the
Message of Islâmic Monotheism, and accept nothing) but
disbelief.

100. Say (to the disbelievers): “If you possessed the treasures
of the Mercy of my Lord (wealth, money, provision.), then you
would surely hold back (from spending) for fear of (being
exhausted), and man is ever miserly!”

101. And indeed We gave Mûsâ (Moses) nine clear signs.
Ask then the Children of Israel, when he came to them, then
Fir‘aun (Pharaoh) said to him: “O Mûsâ (Moses)! I think you

\(^{11}\) (V.17:97) Narrated Anas bin Mâlik: A man said, “O Allâh’s Prophet!
Will Allâh gather a disbeliever (prone) on his face on the Day of Resurrection?” He
said, “Will not the One Who made him walk on his feet in this world,
be able to make him walk on his face on the Day of Resurrection?” (Qatâdah, a
subnarrator, said: “Yes, by the Power of Our Lord!”) (Sahih Al-Bukhârî, Vol. 6,
Hadîth No. 283).
are indeed bewitched.”

102. [Mûsâ (Moses)] said: “Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth (as clear evidences i.e. proofs of Allâh’s Oneness and His Omnipotence.). And I think you are, indeed, O Fir‘aun (Pharaoh) doomed to destruction (away from all good)!”

103. So he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him.

104. And We said to the Children of Israel after him: “Dwell in the land, then, when the final and the last promise comes near [i.e. the Day of Resurrection or the descent of Christ ‘Îsâ (Jesus), son of Maryam (Mary) علىهما السلام on the earth], We shall bring you altogether as a mixed crowd (gathered out of various nations).” (Tafsîr Al-Qurtubî.)

105. And with truth We have sent it down (i.e. the Qur’ân), and with truth it has descended. And We have sent you (O Muhammad صلی الله عليه وسلم) as nothing but a bearer of glad tidings (of Paradise for those who follow your Message of Islâmic Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islâmic Monotheism).\(^{11}\)

106. And (it is) a Qur’ân which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (in 23 years).

107. Say (O Muhammad صلی الله عليه وسلم to them): “Believe in it (the Qur’ân) or do not believe (in it). Verily, those who were given knowledge before it (the Jews and the Christians like ‘Abdullâh bin Salâm and Salmân Al-Farîsî), when it is recited to them, they fall down on their faces in humble prostration.”

108. And they say: “Glorified is our Lord! Truly, the Promise of our Lord must be fulfilled.”

109. And they fall down on their faces weeping and it increases their humility.

110. Say (O Muhammad صلی الله عليه وسلم): “Invoke Allâh or

\(^{11}\) (V.17:105):
a) See the footnote of (V.3:85).
b) See the footnote of (V.4:80).
invoke the Most Gracious (Allâh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your Salât (prayer) neither aloud nor in a low voice, but follow a way between.

111. And say: “All praise and thanks are Allâh’s, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor He is low to have a Wâli (helper, protector or supporter). And magnify Him with all magnificence, [Allâhu-Akbar (Allâh is the Most Great)].”

**Sûrat Al-Kahf (The Cave) XVIII**

**In the Name of Allâh, the Most Gracious, the Most Merciful.**

1. All praise and thanks are Allâh’s, Who has sent down to His slave (Muhammad ﷺ) the Book (the Qur’ân), and has not placed therein any crookedness.

2. (He has made it) straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allâh — Islâmic Monotheism), who do righteous deeds, that they shall have a fair reward (i.e. Paradise).

3. They shall abide therein forever.

4. And to warn those (Jews, Christians, and pagans) who say, “Allâh has begotten a son (or offspring or children).”

5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot sons and daughters]. They utter nothing but a lie [1]

6. Perhaps, you, would kill yourself (O Muhammad ﷺ) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur’ân).

7. Verily, We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as

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