Surah 11 Surah Hood

HOOD

THE LINK BETWEEN SURAH HOOD AND SURAH YUNUS

By Name: “When you explain the message of Towheed as it was proven in Surah Yunus, you will become a target of abuse, just as Hood who was abused when he preached the same message.”

By Content: This link may be understood by the following three explanations.

1. Allaah says at the end of Surah Yunus, “Follow what has been revealed to you...” Surah Hood begins by explaining exactly what has to be followed i.e. the “Book, the verses of which have been consolidated (excellently structured, comprehensive and eloquent) and then explained (to make its meaning clear to man. It comes) from The Wise, The Informed.”

2. While Surah Yunus establishes that no intercessor can overcome Allaah’s decision, Surah Hood goes on to explain that only Allaah should be summoned when in any need or difficulty.

3. Just as Surah Yunus mentioned logical proofs for Towheed, so too does Surah Hood mentions proofs that are quoted from authentic sources. Therefore, once this Surah has proven Towheed by logic and quotations, it may be said that the concept has been thoroughly established. It is only obstinacy that now prevents the Mushrikeen from accepting it.

A SUMMARY OF THE SURAH

The opening verses of the Surah (until verse 24) contain the following four important messages:

1. Summon Allaah only.
2. Only Allaah has knowledge of the unseen.
3. There must be no negligence in propagating the revelation.
4. Although the manifesto is clear, the rejecters will not accept it because of their obstinacy.

Interspersed among these four pertinent messages. The beginning of the Surah contains in addition numerous warnings, objections and also glad tidings

Thereafter, Allaah mentions seven narratives that confirm Allaah’s first three messages, followed by a verse, which confirms the fourth message.

In the first narrative, Nooh declared the first message by telling his people. “I am one
who clearly warns you that you should worship only Allaah.” [verses 25, 26]

In the second incident, Hood ٣١٠ also confirmed the first message, when he told his nation, “O my people! Worship (Only) Allaah. There is no Ilaah but Him.” The same message was given by Saalih ٣٠٩ to his people in the third incident.

The fourth incident refers to Ibraheem ٣١١ who confirms the second message by making it clear that no person (not even the angels or the Ambiyaa) have knowledge of the unseen. Neither did Ibraheem know the angels who invited him, nor did the angels know that he left to prepare a meal for them. Ibraheem’s wife, Sara also had no knowledge of the fact that she was preparing meals for angels who do not eat.

The fifth story about Loot ٣١١ also proves that the Ambiyaa do not have knowledge of the unseen because Loot did not recognise who the angels were, thus causing grief to himself. Allaah says about this in verse 77, “When Our messenger angels came to Loot, he became distressed because of their presence and his heart tightened. He said, This is a day of misfortune.”

The sixth incident referring to Shu’ayb ٣١١ also emphasizes the first message of calling Allaah only as is seen in his statement to his people, when he said, “O my people! Worship (Only) Allaah. There is no Ilaah for you besides Him.” [verse 84]

The seventh and final narrative concerns Moosa ٣١١. The incident reinforces the third message because it depicts how Moosa endured various trials and difficulties while propagating his message and never wavered from his responsibility.

Confirming the fourth message, Allaah declares, “So do not be in doubt about what (idols and false gods) these people worship (worshipping their gods will certainly earn them Allaah’s punishment). They merely worship as their forefathers worshipped before.” [verse 109]
1. **Alif Laam Raa** (Only Allâah knows the correct meaning of these letters). This is a Book, the verses of which have been consolidated (are excellently structured and are comprehensive and eloquent) and then explained (to make its meaning clear to man. It comes) from The Wise, The Informed (The One who is All-Aware).

2. (The message that this Qur'aan bears is that you should) Workship only Allâah. Indeed I (Rasulullaahﷺ) am one who warns you (about Allâah's punishment if you commit kufr and sin) and (I am) a carrier (bearer) of good news (that you will have Jannah for Imaan and good deeds).

3. (The message of the Qur'aan is also that you should) Seek forgiveness from your Rabb and then turn to Him (obey all His commands). He will then grant you enjoyment (a comfortable life and sufficient sustenance) until an appointed hour (when you will die) and (Allâah will also) grant His grace (favours and rewards) to every graceful person (who favours and assists others). If you turn away (from Islaam), then I truly fear the punishment of a serious day for you (which is certain, definite).

4. To Allâah shall you be returned (after death). He has power over all things (and has the ability to take you to task for all the wrong you do).

5. Behold! Verily they (some people) turn their chests so that they may hide from Him.
Behold! (Even) When they wear their clothes (thinking that they are hiding themselves from Allaah), He knows what they hide as well as what they disclose. Undoubtedly, He has knowledge of the secrets of their (inner) hearts (their thoughts and intentions).

6. The responsibility of sustaining every creature on earth rests with Allaah. He knows the place where they will stay (for a longer period in Jannah or Jahannam) and the place where they will be kept in trust (for a shorter period in the world/the grave). Everything is (recorded) in the Clear Book (the "Lohul Mahfooth").

7. It is He (Allaah) Who created the heavens and the earth in six days when His throne was upon water, to test which of you carries out better actions (Allaah created these things so that by seeing them, man can recognise Allaah's power and oneness and by using them, man can be thankful to Him. While many passed the test by recognising Him and thanking Him, others did not). Surely if you say, “Indeed you will be resurrected (brought back to life) after death,” those who commit kufr will definitely reply, “This (Qur’aan which speaks about resurrection) is obviously magic (because it is most convincing).”

8. Indeed, if We have to postpone the punishment from them for a little while, they will certainly say (mockingly), “What holds it back?” Behold! The day when it will afflict them, it will not be turned away from them and (the punishment for) their mockery will surround them (destroy them from all sides).

9. Undoubtedly, if We allow man to taste of Our mercy (a favour such as wealth or good health) and then snatch it away from him, he will certainly be despondent (disappointed) and ungrateful (failing to realise that it was Allaah Who granted him the favour in the first place).
10. (On the contrary) If We allow him to taste any bounty after hardship had afflicted him, he will certainly say, “All difficulties have left me!” (Instead of being grateful to Allaah and fulfilling Allaah’s commands.) He then becomes boastful and arrogant (thinking that the bounty was earned through his own resourcefulness and effort).

11. (This is the behaviour of all) Except those who exercise sabr (patience) and who do good acts. For them shall be forgiveness and an immense reward (because they are always grateful to Allaah and are patient).

12. (O Rasulullaah ﷺ) Could it be (It should not be) that you ignore (preaching) some of the commands that have been revealed to you (fearing that the Mushrikeen will mock them), nor (should it be) that your heart grieves because they (the Mushrikeen) say, “Why is a treasure not sent down to him or why does an angel not accompany him (to prove that he is a Nabi)?” You are but one who warns (people about the consequences of kufr and sin. It is not your duty to force people to accept Imaan. You should therefore not grieve when they refuse to accept). Allaah has control over all things (Allaah decides whether people should have Imaan or not).

13. Or do they (the Kuffaar) say, “He (Rasulullaah ﷺ) has fabricated (forged) it (the Qur’aan),” Say, “Produce (bring forth) ten fabricated (in your words) Surahs like any in it (in the Qur’aan) and, besides Allaah, call whoever you can (to assist you) if you are truthful (In your claim),” (If the Qur’aan had been “fabricated” as the Kuffaar claim, then let alone one Surah, they should certainly be able to produce ten Surahs similar to those of the Qur’aan because there were many Arabic speakers who were masters of the language.)

14. If they do not respond to you (if they are unable to produce anything similar to the Surahs of the Qur’aan), then be assured (know) that this (Qur’aan) has been revealed by Allaah’s knowledge (and power without any contribution by anyone else), and that there is no Ilaah but Allaah (because no other being can assist you to produce anything to match the Qur’aan). So will you not surrender (obey this proof and accept Islam since the truth of the Qur’aan and the Prophethood of Rasulullaah ﷺ have been proven to you)?
15. Whoever desires the life of this world and its splendour (luxurious without a concern for the Aakhirah which they do not believe in), We shall grant them the full rewards for their (good) deeds in this very world and they will not be wronged (they will not be given less than they deserve).

16. They are the ones who shall have only (nothing but) the Fire for themselves in the Aakhirah. Whatever (good actions) they did in the world will be lost to them (in the Aakhirah) and all their (good) deeds will be in vain (because they will see no rewards for these in the Aakhirah where they will require them most. This is because they craved only for worldly possessions).

17. Can (the one who is like this, be equal to) the one who is (steadfast) on the clear proof (the Qur’aan) from his Rabb, which is followed (the truth of which is confirmed) by a witness from Him (Jibra’eel who brought the Qur’aan from Allaah, as well as the fact that no human can produce anything like it) and (the truth of which was confirmed) before it by the Book of Moosa Ṣaddāq (the Torah), which was a guide (which led people) and was a mercy to people (The Torah mentioned the coming of Rasulullaah ﷺ and the Qur’aan). These people (who are steadfast on the teachings of the Qur’aan truly) believe in it. Whoever rejects it from the groups (of Kuffaar), then the Fire (of Jahannam) is his promised abode. So do not be in doubt about it. It is indeed the truth from your Rabb, but most people do not know (believe).

18. Who can be more unjust than he who invents lies against Allaah (by saying that Allaah has children and partners)? These people will be presented before their Rabb, and the witnesses (the recording angels, their limbs and the earth) will say, “These are the ones who attributed lies to their Rabb.” Behold! The curse of Allaah is on the liars (the Mushrikeen who are unjust).

19. (The liars are) Those who prevented (others) from Allaah’s path (Islaam), sought (ways to make it seem as if there is) crookedness in it (in Islaam), and who rejected (denied the existence of) the Aakhirah.
20. Such people are not likely to escape (Allah’s punishment) on earth, and besides Allah they shall not have any helpers (to save them from Allah’s punishment). Their punishment will be doubled (because in addition to their own rejection, they also convinced others to reject). They have neither the ability to hear (the truth), nor can they see (the truth because they do not want to hear or see it).

21. These are the ones who have (utterly) ruined (lost) themselves (by adopting the path to Jahannam) and whatever (gods) they fabricated (made themselves) will be lost to them (will be unable to assist them in the Aakhirah).

22. Without doubt, they will be the worst losers in the Aakhirah!

23. Surely those who have Imaan, who do righteous acts and who humble themselves before their Rabb (fulfil all His commands and worship Him only), these are the residents of Jannah, where they shall live forever.

24. The example of the two groups (those who have Imaan and those who do not believe) is like that of the (person who is) blind and deaf and he (compared to the person) who can see and hear. Can the two be equal? (Seeing the stark difference between the Mu’min and Kaafir) Will you (still) not take heed (will you not ponder and accept Islaam)?

25. Indeed We sent Nooh (as a Rasool) to his nation. (He told them) “Undoubtedly I am one who clearly warns you…” (openly)
26. “...that you should worship only Allaah (and not your idols, otherwise) I truly fear for you the punishment of a painful day.”

27. The disbelieving leaders (chiefs) of his nation said, We consider you to be a mere human like ourselves and we see that only those people follow you who are of low class and who are simple minded. We see no superiority in you over us (we therefore see no reason why we should follow you). In fact, we deem (think) you to be (all) liars (and will therefore not follow you).” (Like many nations, the people of Nooh failed to realise that a Nabi has to be a human being. Angels are unable to be effective as Ambiyaa because they do not have the same needs as humans have and can therefore not identify with humans. Nevertheless, even if Allaah did send angels as Ambiyaa to humans, stubborn people would have rejected them on the grounds that they are not human.)

28. Nooh replied, “O my people! Tell me. If I am on (If I have) a (very clear) proof from my Rabb (a miracle which proves that I am Allaah’s Nabi) and He has granted me a mercy (prophethood) from Himself that is unclear to you (because you are adamant that a Nabi has to be an angel), can we force it onto you when you disapprove of it?” (The duty of a Nabi is only to convey the message to people and not to force them. People are required to accept his message willingly.)

29. “O my people! I do not ask you for any wealth. My reward is with my Rabb, and I cannot discard (drive away) those who have Imaan (Nooh said this when the people expressed that they would follow him only if he disassociated himself from his followers who were poor). Surely, they (the poor Mu’mineen) will meet their Rabb (after death when they will be able to complain to Allaah about those who discarded them). However, I deem (see) you to be foolish (ignorant) people (people who make foolish statements, who speak without proof).”

30. “O my people! Who will assist me (in any way) against (the punishment of) Allaah if I (totally) discard them (the poor Mu’mineen)? Will you not take heed (ponder over the situation)?”
31. “I do not say to you that I possess the treasures of Allaah (I can neither produce miracles nor punishment as and when I please), nor do I have knowledge of the unseen (which no Nabi has), nor do I say that I am an angel (as you claim I should be) and I cannot say concerning those whom you look down upon that Allaah will never grant them good. Allaah knows best what is in their hearts (Allaah will elevate their status in the Aakhirah because of their Imaan). In that case (if I say these things), I will certainly be of the (worst) wrongdoers.”

32. They (the people) said, “O Nooh! You have disputed with us and disputed to a great extent (after 950 years of preaching). So bring forth what (punishment) you promise us if you are of the truthful ones.”

33. He said, “Only Allaah will bring it (the punishment) if He wills, and (when it comes) you will be unable to escape.”

34. “My advice to you shall not benefit you if I intend to guide you while Allaah intends to send you astray (allows you to stray). He is your Rabb (who controls your affairs) and to Him shall you be returned (for reckoning after death).” (The Kuffaar of Makkah also made similar objections and therefore received the same replies.)

35. Or (besides these objections,) do they (the Kuffaar of Makkah) say that he (Rasulullaah ﷺ) fabricated (forged) it (the Qur’aan) ? Say (to them O Rasulullaah ﷺ), “If I had fabricated it (the stories in the Qur’aan), then the crime is mine and (you are absolved from it just as) I am absolved of the crime that you carry out (your crime of rejecting Allaah’s word and saying that it is mine).”

36. It was revealed to Nooh ﷺ, “None of your people shall ever have Imaan (in
37. “Build an ark before Us (under our guidance and protection) and by Our revelation (commands) and do not address Me regarding the oppressors (do not intercede on behalf of any of the Mushrikeen). They shall certainly be drowned (in the flood that is to come).”

38. (Complying with Allaah’s command,) He (Nooh $\text{Nooh}$) continued to build the ark. Whenever the leaders of his people passed by him, they mocked him (among other insults, they told him that he was foolish to build an ark when there was no water about). He (Nooh $\text{Nooh}$) said, “If you mock us, then we shall also (have an opportunity to) mock you just as you do to us.

39. “Soon (when Allaah’s punishment comes) you shall come to know who will be afflicted by a humiliating (degrading) punishment (in this world) and to whom shall an eternal punishment come (in the Aakhirah).”

40. (Events continued in this manner) Until (the time when) Our command came (for the punishment to commence) and water began to gush from the (fountain from the) earth (as a sign to Nooh $\text{Nooh}$ that the flood was imminent). We said to Nooh $\text{Nooh}$, “Load (embark) on the ark a pair (male and female) from every (species) and your family; except those against whom the decision (to be punished) has been passed (his wife and one of his sons); and (also load on the ark) whoever has Imaan (all the Mu’mineen).” With him, there were only a few (people) who had Imaan. (Various reports cite different numbers, ranging from six to eighty-two.)

41. He (Nooh $\text{Nooh}$) said, “Embark on it! With the name of Allaah shall it travel and anchor. Surely my Rabb is the Most Forgiving, the Most Merciful.”
42. And it (the ark) travelled (without danger and fear) with them amid waves that were like mountains (in size). Nooh called unto his (Kaafir) son who was detached (stood apart from them outside the ark) saying, “O my son! Board with us and do not be of the Kaafiroon!”

43. He replied, “I shall shortly take refuge (shelter) on a mountain that will rescue (save) me from the water.” Nooh said, “Today none can rescue (another) from the command (punishment) of Allaah except him on whom Allaah has (special) mercy.” Then a wave separated (forever) the two (Nooh and his son) and he (the son) became of those who were drowned.

44. (After all the Kuffaar were drowned) The order was issued (from Allaah), “O Earth! Swallow your water and O sky! Stop (raining)!”. The water subsided, the decision (to destroy the people of Nooh) was over and the ark settled on Mount Judd. It was announced, “May the (tremendously) Oppressive nation be distanced (removed from Allaah’s mercy).”

45. Nooh called to his Rabb saying (asking about what he knows), “O my Rabb! Surely my son (who was drowned) is from my family and indeed Your promise (to rescue my family from the flood) is true. (Why was he then not blessed with Imaan and not saved from the flood?) (However,) You are the Best of Judges (there must therefore be good reason why You allowed him to drown),”

46. Allaah said, “O Nooh! Indeed he was not from your family (he was not destined to be a Mu’min like the others and therefore could not be saved). His actions were certainly incorrect (he committed kufr and rejected Imaan), so do not ask Me about that which you have no knowledge (do not ask me to save him when you have no knowledge about his inner condition). I advise you not to be of the ignorant (those who make requests about another which they do not have knowledge).”
47. (Realising that he was wrong to ask about his son) Nooh ﷺ said, “O my Rabb! I seek Your protection from asking You about things about which I have no knowledge. If You do not forgive me and have mercy on me, I will be of the losers.”

48. It was commanded, “O Nooh! Disembark (from the ark) with peace from Us and blessings upon you and upon those parties with you (they and their progeny will benefit who accept Imaan). And there shall be many parties (of Kuffaar) to whom We will grant enjoyment (in this world) and then subject them to a torturous (painful) punishment (in the Akhirah).”

49. This story (of Nooh ﷺ) is from the accounts (knowledge) of the unseen that We inspire you with (O Rasulullaah ﷺ). You and your people were unlikely to have knowledge about this before (the coming of the Qur’aan). So be steadfast (continue preaching Islaam and patiently bear the harassment and tortures of the Kuffaar just as Nooh ﷺ had done)! Indeed the final outcome will be in favour of those who have Taqwa.

50. To the (nation of) Aad We sent their brother Hood ﷺ (as a Nabi). He said, “O my people! Worship (Only) Allaah. There is no Ilah besides Him. You people are only lying (when you attribute partners to Allaah).”

51. “O my people! I do not ask you for any reward for (preaching) this (message of Tawheed to you). My reward is the responsibility of that Being Who created me. Do you not understand (that there must be truth in my message if I am exerting myself so greatly without any ulterior motives)?”

52. “O my people! Seek forgiveness from your Rabb, then turn to Him (fulfil His commands). He will then send abundant rains to you and add strength to your strength. And do not turn (constantly) away as wrongdoers (as Mushrikeen).”
53. They replied, “O Hood! You have not brought forth a proof (a miracle to prove that you are a Nabi). We will not leave our gods merely on your word (without proof), nor shall we believe in you (without proof).”

54. “All we have to say is that one of our gods has afflicted (smitten) you with evil (made you insane).” He said, “I call Allaah to Witness and you (also) to witness that I am absolved (free) of (I do not worship) the partners that you have...

55. ...apart from Allaah. So all of you may plot against me and do not grant me any respite.”

56. “Undoubtedly I rely only (solely and totally) on Allaah, Who is my Rabb and your Rabb. He has (full) control of the forelocks of every creature (complete control of them. You can therefore do me no harm without His permission). Indeed, my Rabb is on the straight path (the path of truth and justice) so walk on it and you will meet Allaah.”

57. “So if you turn away, then (know that) I have certainly conveyed to you that (message of Towheed) with which I have been sent to you. My Rabb (does not need you to worship Him because He) can substitute you with another nation (who will be obedient to Him) and (by not worshipping Him) you will not be able to harm Him in the least. Without doubt, my Rabb is Aware of all things.”

58. When Our order (punishment) came, We saved (completely) Hood (Hood) and those with him by Our mercy. We (solely) rescued him from a severe punishment (a severe windstorm that lasted for 7 nights and 8 days).
59. This was the Aad! They rejected the Aayaat (signs) of their Rabb, disobeyed His Rusul (disobeying one Rasool is equal to disobeying all the Rusul because they all conveyed the message of Towheed), and (instead of following the Rusul, they) followed the instruction of every obstinate tyrant.

60. Curse (being far from Allaah's mercy) was made to follow them in this world and in the Aakhirah as well. Behold! The Aad disbelieved in their Rabb. Behold! May the Aad, the people of Hood be distanced (from Allaah's mercy)!

61. To the (nation of) Thamud We sent their brother Saalih (as a Nabi). He said, “O my people! Worship (Only) Allaah. There is no Ilaaah for you besides Him. He created you from the earth and settled you on it. So seek forgiveness from Him, then turn to Him. Undoubtedly, my Rabb is Near, Responsive (sympathetic).”

62. They said, “O Saalih! Certainly we entertained high hopes in you before (before you started preaching Towheed to us, we thought that you would be one of our leaders or a saint because of your wisdom and intellect). Do you forbid us from worshipping what our forefathers worshipped? Surely we are in such doubt about what you call us towards that it has cast us into uncertainty.”

63. He said, “O my people! Tell me. If I am upon a clear proof from my Rabb (which proves that I am a Nabi) and He has granted me a mercy (Prophethood) from Himself, who will assist me against (the punishment of) Allaah if I disobey Him (by doing what pleases you and not conveying the message of Towheed that He has commanded me to convey)? (By discouraging me from doing what I have been commanded to do and asking me to follow you) You only increase me in loss (increase my misfortune because this will attract Allaah's punishment).”
64. “O my people! This (camel which emerged from the mountain) is Allah's camel (which He has sent) as an Aayah (miracle) for you (to prove to you that I am Allah's Nabi). So leave it to graze in Allah's land and do not touch it with evil intent, for then a near (swift) punishment shall afflict you.”

65. However, they killed it (hamstrung, the pregnant she camel), to which he (Saalih said, “Enjoy yourselves in your homes for three days (after which Allah's punishment will destroy you). This is a promise that will not prove false.”

66. When Our order (punishment) came, We saved Saalih and those who had Imaan with him by Our mercy and (We also saved them) from the humiliation of that day (being the victim of Allah's punishment is humiliating). Indeed your Rabb is Powerful, the Mighty.

67. A (terrible) scream (from the sky) seized (killed) the oppressors and they were left lying face down in their homes...

68. ...as if they had never existed there. Behold! The Thamud disbelieved in (denied) their Rabb. Behold! May the Thamud be distanced (from Allah's mercy).

69. Indeed Our messenger angels came to Ibraheem with good news (that he will father a son and have grandsons afterwards) and greeted him with (the words of) Salaam. He said, “Salaam (Peace be on you too),” and did not hesitate to bring a roasted calf (to entertain them). (However, they did not partake of the meal because angels do not eat.)

70. When he noticed that their hands were not reaching towards it (to eat), he grew fearful of them (thinking that they had come to harm him). They said, “Do not fear. We (are angels who) have been sent to (destroy) the nation of Loot.”
71. His wife (Sarah), standing by, laughed (with happiness) as We conveyed to her the good news (that she would be giving birth to a son by the name of Is'haaq (not Ismaee), and (that she will have a grandson by the name of Yaqoob after Is'haaq.

72. She said (in astonishment), “Oh dear! Shall I bear a child when I am an old woman (of over 80 years) and my husband here is an old man (of over 100 years)? This is indeed a strange event!”

73. They (the angels) said, “Are you surprised (wondering) at the command (and power) of Allaah (Who can do anything)? May Allaah’s mercy and blessings be on you, O members of the household (of Ibraheem). Verily He is Worthy of all praise, The Exalted.”

74. When the fear left Ibraheem and the good news reached him, he pleaded with Us regarding the nation of Loot (he debated that the angels should not destroy a city when there are Mu’mineen in it).

75. Surely Ibraheem was forbearing (tolerant), compassionate and repentant (to Allaah).

76. (However, when the debate grew too long, the angels said) “O Ibraheem, refrain (turned away) from it (stop debating). Without doubt the command of your Rabb has come (and it shall take place). There shall surely come to them a punishment that cannot be turned away.” (Of course, the Mu’mineen and Loot will be saved.)

77. When Our messenger angels came to Loot, he became distressed because of their presence and his heart tightened (because the angels appeared as handsome young men, Loot feared that his people would want to commit sodomy with them). He said, “This is a day of misfortune.”
78. (As he feared,) His people came running to him (to see his guests). (This was nothing new because) Before this they had always engaged in evil deeds (sodomy and other evil acts). He (Loct 11:25) said, “O my people! These daughters of mine (the women of our tribes) are purer for you (to marry and satisfy yourselves with), so fear Allaah and do not disgrace (degrade) me in front of my guests. Is there not a (single) righteous man among you (who can convince the others)?”

79. They replied, “You know very well that we have no interest in your daughters (the women). You are also well aware of our intentions (desires).”

80. He said, “If only I had some might (strength) against you or (if only) I could seek protection from a strong pillar (a powerful tribe).”

81. The angels said, “O Loot! We are the messengers of your Rabb. They will never be able to reach (harm) you. So leave (the cities) with your family during a portion of the night, and none should turn to look back; excepting your wife, (do not take her with you because) she will be afflicted with the same punishment that shall afflict them (she had informed the people about the coming of their guests). The morning has been fixed for the punishment. Is the morning not soon enough?”

82. When Our order (punishment) came, We made the upper portion of the land the lower portion (the cities were lifted and then thrown upside down) and We rained down on the land continuously falling stones of pottery clay...

83. ...that were marked by your Rabb (every stone bore the name of the person it was meant to strike). These (destroyed cities) are not far from the oppressors (from the Mushrikeen of Makkah, who passed by them when they travelled to Shaam).
84. To the people living in the town of Madyan We sent their brother Shu'ayb (as a Nabi). He said, “O my people! Worship (Only) Allaah. There is no Ilaah for you besides Him. Do not reduce (articles) in weight and measure (do not underweigh and undermeasure when trading). Indeed I see you in fortunate (prosperous) circumstances but (if you continue doing wrong) I fear for you the punishment of a day that will surround all (when everyone will be destroyed).”

85. “O my people! Weigh and measure in full with justice, do not decrease for people their things (do not give them less than they pay for) and do not spread corruption on earth (by committing kufr, Shirk and oppressing people).”

86. “That which Allaah leaves with you (after you have given others what is due to them) is better for you (than the excess that you wrongfully take from them) if you are Mu'mineen. (I can only advise you for) I am not a warder (guard) over you (and cannot force you to listen).”

87. They said, “O Shu'ayb! Does your salah (prayers) instruct you (to tell us) that we leave what our forefathers worshipped or (does it instruct you to tell us that we should leave) doing as we please with our wealth? Surely you are (more) tolerant and sensible (than this).”

88. Shu'ayb said, “O my people! Tell me. If I am on a clear proof from my Rabb (which proves that I am His Nabi) and He provides a bountiful provision for me, (then how can I stop preaching Towheed to you?!) I do not wish to oppose you in a manner that I do the same things that I forbid you from doing (I shall therefore never instruct you to do anything that I am not willing to do myself. So accept what I tell you without fear). I only wish (for your) reformation as far as I am able (to make it possible). My ability is only from Allaah. Only on Him do I rely and only to Him do I turn.”
89. “O my people! Let not your opposition for me (refusal to accept guidance) cause the same punishment to afflict you as afflicted the nation of Nooh or the nation of Hood or the nation of Saalih. And the nation of Loot were not far off from you (in memory and location),”

90. “Seek forgiveness from your Rabb then turn to Him. Indeed my Rabb is Most Merciful, Most Loving (to His repentance servant).”

91. (Having no argument against him,) They (scornfully) said, “O Shu’ayb! We do not understand much of what you say, and we consider you to be a weakling among us. If it were not for your tribe (who are there to protect you), we would have certainly stoned you. You are not deserving of (any) honour (respect) in our opinion.”

92. He (Shu’ayb) said, “O my people! Is my tribe more deserving of honour to you than Allaah Whom you have cast behind your backs (you have regard for me only because of the tribe I belong to rather than because of the fact that I am Allah’s Nabi)? Verily my Rabb surrounds all that you do (He knows all that you do and will take you to task for it for you can never escape His grasp).”

93. “O my people! Carry out your actions as you are (presently doing). I too am carrying out my actions. Soon you shall come to know to whom (you or me) such a punishment come that will disgrace him, and (soon you shall come to know) who is a liar. Keep waiting (to see which of us is right). Indeed I am waiting with you (for the divine decision).”
94. When Our command (punishment) came, We rescued (saved) Shu'ayb (s) and those who had Imaan with him by Our mercy. A scream seized (killed) the oppressors and they lay face down in their homes...

95. ...as if they never existed (lived) there. Behold! May (the people of) Madyan be distanced (fromAllah's mercy) just as the Thamud were distanced (cursed).

96. Verily We sent Moosa (s) with Our Aayaat (miracles) and a clear proof...

97. ... to Fir'oun and his ministers. However, (instead of following Moosa (s)) they followed the orders of Fir'oun, and the orders of Fir'oun were improper (which led them to their destruction in both worlds).

98. He (Fir'oun) will lead his people on the Day of Qiyaamah and (since they will follow him as they did in this world, he will) enter them into the Fire (of Jahannam, just as they followed him into the cold water that drowned them). It is an evil place indeed where they shall be entered.

99. Curse (being far from Allah's mercy) has been made to follow them (Fir'oun and others like him) in this world and in the Aakhirah as well. It will be an evil prize (punishment) that they will receive.

100. This (incident of Moosa (s) and Fir'oun) is from the narratives of the cities that We relate to you (O Muhammad s). Some of them are still standing, while others have been harvested (have been destroyed).
101. We did not oppress them (the destroyed people) but they oppressed themselves (by inviting Allaah's punishment when they committed Shirk). Their gods which they called upon (worshipped) besides Allaah were of no benefit to them at all when the command (punishment) of your Rabb came. (On the contrary) They (their false gods) only increased them in destruction (because they were punished according to the extent to which they worshipped these gods).

102. Such is the grasp (punishment) of your Rabb when He seized a town that is oppressive (that commits Shirk). Indeed His grasp (punishment) is painful and severe.

103. Surely in them (in the narratives mentioned) are signs (lessons) for him who fears the punishment of the Aakhirah. That (Day of Qiyaamah) shall be a day when people will be gathered (on the Plain of Reckoning to account for their actions) and that will be the day when all will be present (no one will be able to absent himself).

104. We shall postpone it (Qiyaamah) only for a specified time (so that it occurs only when Allaah has destined it to be).

105. When that day (of Qiyaamah) will dawn, a soul will speak only with Allaah's permission. Some of them (creation) will be unfortunate, while others will be fortunate.

106. As for those who will be unfortunate, they will certainly be in the Fire, where they will scream and shout (with sounds resembling the braying of a donkey).

107. They will live there forever as long as the skies and the earth exist (until eternity), except as your Rabb wills (if Allaah wills that the period be shortened, He may shorten it for whom He wills. However, Allaah will not allow a Kaafir to emerge from Jahannam because eternal punishment has been promised for him). Undoubtedly your Rabb can perfectly accomplish whatever He wills.
108. As for those who will be fortunate, they will certainly be in Jannah, where they will live forever, as long as the skies and the earth exist, except as your Rabb wills (if Allaah wills that the period be shortened, He may shorten it for whom He wills. However, Allaah will not will that a Mu’minn should emerge from Jannah because eternal happiness has been promised for him). This prize (reward) will never end.

109. So do not be in doubt about what (idols and false gods) these people worship (worshipping their gods will certainly earn them Allaah’s punishment). They merely worship as their forefathers worshipped before (and will therefore suffer the same fate as their forefathers). Verily We shall grant them their full share (of punishment) without deduction (reprieve or pardon).

110. Indeed We had granted Moosa the Book (Torah), after which differences arose about it (causing people to reject it). If it were not for a word (decision) that proceeded (clime) from your Rabb (that they will be punished in the Aakhirah), the decision (that they should be punished in this world) would have been passed between them. They are in such (so many) doubt about it that they have been cast into uncertainty (and cannot determine fact from fallacy or the truth from falsehood).

111. Without doubt your Rabb will certainly grant the full recompense (rewards or punishment) for the actions of every person there may be. Indeed He is Informed of whatever they do.

112. So remain steadfast (determined and constant) as you have been commanded and (the same applies to) those who repent with you (the Mu’mineen should also remain steadfast), and do not transgress the limits. Surely He sees what you do.

113. And do not incline towards (do not associate with and do not imitate) those who do wrong (the
Quraan Made Easy (Complete) Surah Hood (Hood 11)

Kuffaar), for then the Fire (of Jahannam) shall reach you and you will not have any helpers (to save you) against (the punishment of) Allaah and you will not be assisted (by anyone).

وَاقِنِ الْصَّلَاةَ ۛ وَاعْفُنِ الْغَضُبَ ۛ إِنَّكَ لَغَيْبٌ مِّنَ السَّمَاوَاتِ وَلَقَالَ ۛ إِنَّكَ لَأَسْلَمُ ۚ فَذَٰلِكَ لَا يُذْكَرُ ۛ لِلَّذِينَ يُكَذِّبُونَ

114. Establish salaaah at the two ends of the day (with Fajr salaaah and Zuhr salaaah at the one end and Asr salaaah and Maghrib salaaah at the other) and during portions of the night (the Isha salaaah). Verily good deeds (such as the five Fardh salaaah) wipe out evil acts. This is advice to those who will take heed (remember).

وَاصْبِرْ قَبْلَ اللّهِ ۛ أَنْ أَضْعِفْ أَحَدَهُمْ

115. Exercise sabr (patience) for undoubtedly Allaah does not put to waste (reduce) the reward of those who do good.

فَلَوْلَا كَانُ مِنْ الْأَفْلَامِ مِنْ قَبْلِكَ لَوْلَا عَلِيمُ عَلِيمُ أَنَّكَ عَلِيمُ عَلِيمُۢ عِنْدَ اللّهِ أَنَّكَ مَقْسُومٌۢ مَتَّىٰ وَإِنَّ الْأَفْلَامَ قَدْ أَتَتْكَ اِلَّا أَنْتَ مِنَ الْحَكِيمِاتِ

116. Besides a few of them whom We had rescued (saved from punishment), why were there no more men of understanding from the nations of the past who would prevent (others from) corruption (kufr and Shirk) in the land? (However, instead of preventing others from kufr) The oppressors followed (indulged in) the luxuries they enjoyed and (just as the masses who were criminals (they also did what the others did). (Had people prevented others from kufr, they would have all been saved from Allaah’s punishment which comes when good souls are outnumbered).

وَمَا كَانَ رَبُّكَ يِبْلِكُ الْقُرْءَانَ إِلَّا حَتَّى يُظَلِّلَ أَهْلَهُ مِنَ الصَّدِيقِينَ

117. It is not (the nature) of your Rabb to destroy cities unjustly when their inhabitants engaged in reformation (Allaah does not destroy people when they are Mu’mineen, actively reforming themselves and others and making an effort to spread their Deen).

وَلَوْ سَأَلْتَ رَبَّكُ لَجَعَلَ لَكَ النَّاسَ أَمْرًا وَاحِدًا وَلَدَّيْنَ لَحَلَقُهُمْ إِلَّا أَنْ خَلَقْتَ مِنْ نَفْسِكَ مَلَكًا وَأَمْرًا مُّلْحَقًا

118. If your Rabb had willed, He would have made all people a single nation (all practising the correct Deen. However, He did not intend this for reasons best known to Him). (Therefore,) They will always be disputing...

إِلَّا مَنْ تَجْرِيَ لَهُ مَثْلُ الْحَيَاةِ مَثَلًاۢ وَأَنْتَ لَمَّا خَلَقْتَ لَمْ تُخْلِقْنَ ۗ ۖ لَمَّا خَلَقْتَ جَعَلْتُمْ لَهُمْ ۖ مَا خَلَقْتُ إِلَّا لِيَسْتَ蒋ْرَأَنْ بِالْكَلِسَةِ١٨٠١٠

119. ...except those on whom your Rabb has mercy (such people will conscientiously follow the
teachings of the Ambiyaa without question). (Do not grieve about this because) Allaah had created them for this. (They are meant to dispute in this world because) The decree of your Rabb shall certainly be fulfilled: (the decree being) “I will definitely fill Jahannam with multitudes of man and Jinn.” (Therefore, there will always be people who deserve to enter Jahannam.)

120. (O Rasulullaah ﷺ) We (consoled) narrate to you (informed you about) all the narratives of the Rusul so that your heart may be strengthened (consoled) by them (so that you may take courage from them). In these (narratives) the truth (the true state of affairs) has come to you, as well as advice and a reminder for the Mu’mineen.

121. Tell those who do not have Imaan, “Continue performing acts as you are (doing). We are also performing (our deeds).”

122. “Wait (for your punishment)! We are also waiting (to see your fate).”

123. To Allaah belongs the unseen things of the heavens and the earth and to Him Alone will all matters return (in the Aakhirah when He will take people to task for what they did). So worship (Only) Him and rely on Him only. (And do not forget that) Your Rabb is not unaware of what you do.