

(BEWARE OF)

PUNISHMENTS IN AL-QURAN



5:77- Say: "O people of the Book! exceed not in your religion the bounds (of what is proper) trespassing beyond the truth nor follow the vain desires of people who went wrong in times gone by **who misled many and strayed (themselves)** from the even way. 785

Excess, as opposed to moderation and reason, is the simplest test by which a hypocrite or a selfish man who "trades" on religion, is known from a sincere, pious, and truly religious man. Excess means that truth is sometimes concealed or trampled upon, that the fashions of ancestors or contemporaries are copied or overdone, and Allah's name is dishonoured by blasphemies or the setting up of false gods or fetishes, or that good (or even bad) men are deified and worshipped. The true path is the even path, the path of rectitude. (Cf. ii. 108, and v. 12).

***Truth is sometimes
concealed or trampled upon & fashions of ancestors copied***

77. “பெர்மெ கிழி அயலென! இவ் இவ்வெ பெர்மெயெகி ஸ்தாபன நோவன
பூய லோக நகர பவிஸா (கீமாவ ஓக்மலா) நோயனு. நவடி மெயெ
பெர (மெசே) மார்மெ வுரடி கிய ப்நாவெயெ க்நுமெநடி, இவ்
அனுமெயெ நோகரனு. (மெந்யென்) இவ்நெ லொமெயெகி டேநாவ
மார்மெ வுரடி யெநெ ப்நுமெயெ அநெ நெநடி ஸ்து மார்மெயெ
அநெ வு” யெடி (நவியே!) இவ் பவிஸனு மூநவ!

5:77. “வேதமுடையவர்களே! நீங்கள் உங்கள் மார்க்கத்தில் உண்மையில்லாததை கூறி வரம்பு
மீறாதீர்கள்; (உங்களுக்கு) முன்பு வழிதவறிச் சென்ற கூட்டத்தாரின் மனோ இச்சைகளை நீங்கள்
பின்பற்றாதீர்கள்; அநேகரை அவர்கள் வழி தவறச் செய்ததுடன், தாங்களும் நேர் வழியை விட்டு
விலகி விட்டனர்” என்றும் (நபியே!) நீர் கூறுவீராக!

5:78- Curses were pronounced on those among the Children of Israel who rejected faith by the
tongue of David and of Jesus the son of Mary: because they
disobeyed and persisted in excesses. 786 787

Cf. Matt. xxiii, 33 (“Ye serpents, ye generation of vipers, how
can ye escape the damnation of Hell?”); also Matt. xii, 34.

Rejecters of Faith were cursed

5:78. இஸ்ராயீலின் சந்ததிகளிலிருந்து, காஃபிராகி விட்டவர்கள், தாலுது, மர்யமின் குமாரர் ஈஸா
ஆகிய இவர்களின் நாவால் சபிக்கப்பட்டுள்ளனர் ஏனென்றால் அவர்கள் (இறைவன் கட்டளைக்கு)
மாறு செய்து கொண்டும், வரம்பு மீறி நடந்து கொண்டும் இருந்தார்கள்

78- ஓஸ்ராஃலு பரமீபராவே டர்வன்தென் கவிருன் ப்ரகீக்ஷேப
கலேட் இவ்ரீன், ட்லிட், மீர்ஸமீஷே ப்ரன் ரீஸா டாஃ மோவ்ரீன், ம்ரீவ்ரீன்
ஸாப கர்நு லூவ் டர்ந்நாஹ. மீன்டயன் இவ்ரீன் (ஃ காஸேஃஃஃ) சிமாவ்
ஓக்மாவ், ஸாபயன் கர்மீன்ட் சிவீயஹ.

5: 79 - Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did. 788

5:79. இன்னும் தாம் செய்து கொண்டிருந்த தீய காரியங்களைவிட்டு

ஒருவரையொருவர் தடுப்போராகவும் அவர்கள் இருக்கவில்லை; அவர்கள் செய்து
கொண்டிருந்தவையநிச்சயமாக மிகவும் தீயவையாகும்.

(நவ்) இவ்ரீன் கர்மீன் சிவீ

கூமந நஹமீ கர்ந லூ கர்ஸாவக் ஹீ கெநேகூவ் கெநேகூ
வ்லக்லா ஹ்ரீஃஃஃ டர்ந. இவ்ரீன் கர்மீன் சிவீ டூஃ நியந வஸேன்ம
ஓஹமீன் ட்லூஃ.

Forbid one another the

iniquities they committed.

5:80-Thou seest many of them turning in friendship to the unbelievers. Evil indeed are (the works) which their souls have sent forward before them (with the result) that Allah's wrath is on them and in torment will they abide.

80-81. இவ்வென நெருக்கிப் புகிவந்தேன் கரந்தனில் மீதுருகமெ
சேந்தே கர யுதிம (நவீனே!) இவ்வுதந்தேனிய! அருளாப் இவ்வ
மன கைப வன சே, இவ்வ நமனெ நமனெ மோயா யுதி டூ
ஒகாமன் நபுருய. இவ்வ (நீரா) மின்தேனி ஸதனெம ருதி ஸிபிந்தாஹ.
இவ்வ அருளாபிதே மெம நவீனிரயாபிதே இவ்வ பகல கரந ருதி டூ
(மர்மயத, அருந்தெனெ) விஷ்வாச கர கிவ்வனே நமீ, (புகிவந்தேன்
கல) இவ்வெ (நமனெ) மீதுருந் வெவ பன் கர யனெவ ஒவ
தோகிவினீ. நமுவ் இவ்வென நெருக்கிப் புகிவந்தேன் வலயெனெ

5:80. (நபியே அவர்களில் அநேகர் (!காஃபிர்களுையே உற்ற நண்பர்களாகக் கொண்டிருப்பதை நீர்
காண்பீர்; அவர்கள் தமக்காக முற்கூட்டியே அனுப்பிவைத்தது நிச்சயமாக கெட்டதேயாகும்;
ஏனெனில் அல்லாஹ்வின் கோபம் அவர்கள் மீதுள்ளது; மேலும் வேதனையில் அவர்கள் என்றென்றும்
தங்கியிருப்பார்கள்.

5:81-If only they had believed in Allah in the Apostle and in what hath been revealed to him never
would they have taken them for friends and protectors but most of them are rebellious wrong-
doers.

இவ்வ அருளாபிதே மெம நவீனிரயாபிதே இவ்வ பகல கரந ருதி டூ
(மர்மயத, அருந்தெனெ) விஷ்வாச கர கிவ்வனே நமீ, (புகிவந்தேன்
கல) இவ்வெ (நமனெ) மீதுருந் வெவ பன் கர யனெவ ஒவ
தோகிவினீ. நமுவ் இவ்வென நெருக்கிப் புகிவந்தேன் வலயெனெ
ஸிபிந்தாஹ.

5:81. அவர்கள் அல்லாஹ்வின் மீதும் நபியின் மீதும், அவர் மீது இறக்கப்பட்ட தின் மீதும்(வேதத்) நம்பிக்கை கொண்டிருந்தார்களானால், அவர்கள், காஃபிர்களைத் உற்ற நண்பர்களாக (தங்களின்) ஆக்கிக்கொண்டிருக்க மாட்டார்கள்; ஆனால் அவர்களில் அநேகர் பாவிகளாகவே இருக்கின்றனர்.

6:65-See they not how many of those before them We did destroy?

Generations We had established on the earth in strength such as We have not given to you for whom We poured out rain from the skies in abundance and gave (fertile) streams flowing beneath their (feet): yet for their sins We destroyed them and raised in their wake fresh generations (to succeed them). 839

Now comes the argument from history, looking backwards and forwards. If we are so short-sighted or arrogant as to suppose that we are firmly established on this earth, secure in our privileges, we are reminded of much greater nations in the past, who failed in their duty and were wiped out. In their fate we must read our own fate, if we fail likewise! But those without faith, instead of facing facts squarely "turn away therefrom." A) Qirtas, in the Apostle's life, could only mean "parchment," which was commonly used as writing material in Western Asia from the 2nd century B.C. The word was derived from the Greek, Charta (Cf. Latin, "Charta"). Paper, as we know it, made from rags, was first used by the Arabs after the conquest of Samarkand in 751 A.D. The Chinese had used it by the 2nd century B.C. The Arabs introduced it into Europe; it was used in Greece in the 11th and 12th century, and in Spain through Sicily in the 12th century. The Papyrus, made from an Egyptian reed, was in Egypt as early as 2500 B.C. It gave place to paper in Egypt in the 10th century.

ඔවුන්ට පෙර කොපමණදේ? සමූහයන්ව අපි විනාශ කර ඇත්තෙමු යන්න ඔවුන් දුටුවේ නැද්ද? භූමියෙහි ඔබට අපි කර නොදුන් සෑප පහසුකම් ඔවුන්ට අපි කර දී ඇත්තෙමු. අහස්හි සිට ඔවුන් වෙනුවෙන් සහ වර්ෂාව වසින්නට සලස්වා, ඔහුගේ (පාලනය) යටතේ දිය දහරාද සදකල් ගලා බසිමින් සිටින සේ සැලැස්සුවෙමු. (එහෙත් ඔවුන් පාපයෙහිම ගැලී ගියහ). එබැවින් ඔවුන්ගේ පාපයන්හි හේතුවෙන් ඔවුන්ව විනාශ කර දමුවෙමු. ඔවුන්ගෙන් පසු වෙනත් සමූහයක් උත්පාදනය කළෙමු.

6:65. (நபியே!) நீர் கூறும் : “உங்கள் (தலைக்கு) மேலிருந்தோ அல்லது உங்களுடைய கால்களுக்குக் கீழிருந்தோ உங்களுக்குத் துன்பம் ஏற்படும்படி செய்யவும் ; அல்லது உங்களைப் பல பிரிவுகளாக்கி உங்களில் சிலர் சிலருடைய கொடுமையை அனுபவிக்கும்படிச் செய்யவும் அவன் ஆற்றலுள்ளவனாக இருக்கின்றான் .” அவர்கள் விளங்கிக் கொள்வதற்காக (நம்)வசனங்களை எவ்வாறு (பலவகைகளில் தெளிவாக்கி) விவரிக்கின்றோம் என்பதை (நபியே!) நீர் கவனிப்பீராக.

6:34- Rejected were the Apostles before thee: with patience and constancy they bore their rejection and their wrongs until Our aid did reach them: there is none that can alter the Words (and Decrees) of Allah. Already hast thou received some account of those Apostles.

34. இவ் வபெர விஶ் (அபயே) ஶ்ருதிக் ஶொஶாமயக் ஶேநாடி, (மேசே) ஶொரூகாரகிக் யயிம கியது ஶ்ருஶ். இவ்வின் அபயே ஶ்ருவிவ் பூதேஶேந கெக் இவ்வின் ஶொரூகாரகிக் யயி ஶ்ருக் வேடிநா யெந ஶ்ரு இவ்வின் ஶ்ருவிவ் ஶ்ருவிவ் விடி ஶ்ரு யக். (அவ்வின் நவியே! இவ்வின் ஶ்ரு அந்விவ்விவ் ஶ்ருவிவ் கிவிது). அந்விவ்விவ் பாரோந்விவ் கிவிவ்விவ்விவ் வேநக் கிவி யோஶ்ரு. (இவ் வபெர கிவி அபயே) ஶ்ருதிக் (மேவி) பூவின், நியக விவ்யெந்விவ் இவ் வேந பூதேஶ் அந்விவ்.

6:34. உமக்கு முன்னிருந்த தூதர்களும் பொய்ப்பிக்கப்பட்டனர் அவர்களுக்கு நம் (நம்)

உதவி வரும்வரை, தாம் பொய்ப்பிக்கப் பட்டதையும், துன்புறுத்தப்பட்டதையும், அவர்கள் பொறுத்துக் கொண்டனர்; அல்லாஹ்வின் வாக்குகளை யாராலும் மாற்ற முடியாது; (உங்களுக்கு முன்னிருந்த தூதர்களின் (இத்தகைய செய்திகள் உம்மிடம் வந்தேயிருக்கின்றன.

6:43-When the suffering reached them from Us why then did they not learn humility? On the contrary their hearts became hardened and Satan made their (sinful) acts seem alluring to them. 861

Sorrow and suffering may (if we take them rightly) turn out to be the best gifts of God to us. According to the Psalms (xciv. 12), "Blessed is the man whom Thou chastenest, O Lord!" Through suffering we learn humility, the antidote to many vices and the fountain of many virtues. But if we take them the wrong way, we grumble and complain: we become faint-hearted; and Satan gets his opportunity to exploit us by putting forward the alluring pleasures of his Vanity Fair.

ඔවුන් යටහත් පහත්ව එනු පිණිස අසනීපය මගින්ද, දුගීභාවය මගින්ද අපි ඔවුන්ව අල්ලා ගත්තෙමු. අපගේ දඬුවම ඔවුන් වෙත පැමිණීමට පෙරම ඔවුන් යටහත් විය යුතු නොවේද? නමුත් ඔවුන්ගේ හෘදයන් සන වී ගියේය. හැරත්

6:43. நம்மிடமிருந்து அவர்களுக்கு வேதனை வந்தபோது அவர்கள் பணிந்திருக்க வேண்டாமா? அதற்கு மாறாக அவர்களுடைய இருதயங்கள் இறுகிவிட்டன; அவர்கள் செய்து கொண்டிருந்ததையே, ஷைத்தான் அவர்களுக்கு அழகாகக் காட்டிவிட்டான்.

6:65 - **Say:** “He hath power to send calamities on you from above and below or to cover you with **confusion in party strife** giving you a taste of mutual vengeance each from the other.”

65- (නවීයේ/ ඔවුන්ට) ඔබ මෙසේ පවසනු: "ඔබගේ (හිස් වලට) උඩින් හෝ නැතහොත් ඔබගේ පාදයන්ට යටින් හෝ ඔබට (යම්කිසි) වේදනාවක් ඇති කිරීමට හෝ නැතහොත් ඔබව විවිධ සමූහයන් බවට පත් කර, ඔබ අතරේ සමහරෙක්, සමහරෙකු සමග යුද්ධ කරන මෙන් (පත් කර, එමගින් ඇති වන අමාරුකම ඔබ විඳින ලෙසට) පත් කිරීමටද ඔහු බලසම්පන්නයෙකු වශයෙන්ම සිටින්නේය".

6:65. (நபியே :நீர் கூறும் (!“உங்கள் மேலிருந்தோ அல்லது உங்களுடைய (தலைக்கு) கால்களுக்குக் கீழிருந்தோ உங்களுக்குத் துன்பம் ஏற்படும்படி செய்யவும்; அல்லது உங்களைப் பல பிரிவுகளாக்கி உங்களில் சிலர் சிலருடைய கொடுமையை அனுபவிக்கும்படிச் செய்யவும் அவன் ஆற்றலுள்ளவனாக இருக்கின்றான்.” அவர்கள் விளங்கிக் கொள்வதற்காக வசனங்களை(நம்) விவரிக்கின்றோம் என்பதை (பலவகைகளில் தெளிவாக்கி) எவ்வாறு .நீர் கவனிப்பீராக (!நபியே)

6:69 - On their account no responsibility falls on the righteous **but (their duty) is to remind them that they may (learn to) fear Allah.** 892

892 - “**Evil to him who evil thinks,” or evil does.** Every man is responsible for his own conduct. But the righteous have two duties: (1) to protect themselves from infection, and (2) **to proclaim God’s truth, for even in the most unlikely circumstances, it is possible that it may have some effect.** (6.69)

(புது விவாதத்தில் ஈடுபட்டுக் கொண்டிருக்கும் (செய்கைகளின்) அவர்களுடைய (கணக்கில் பயபக்தியுடையவர்களுக்கு யாதொரு பொறுப்பும் இல்லை; எனினும் அவர்கள் பயபக்தியுடையவர்களாகும் பொருட்டு, அவர்களுக்கு நல்லுபதேசம் செய்வது பொறுப்பாகும்.)

6:69. (வீண் விவாதத்தில் ஈடுபட்டுக் கொண்டிருக்கும் (செய்கைகளின்) அவர்களுடைய (கணக்கில் பயபக்தியுடையவர்களுக்கு யாதொரு பொறுப்பும் இல்லை; எனினும் அவர்கள் பயபக்தியுடையவர்களாகும் பொருட்டு, அவர்களுக்கு நல்லுபதேசம் செய்வது பொறுப்பாகும்.)

(TO REMIND YOU)

Sunan of Abu-Dawood

Hadith 4251 Narrated by Abu Hurayrah

The Prophet (peace be upon him) said: **There will be civil strife (fitnah)** which will render people deaf, dumb and blind regarding what is right. Those who contemplate it will be drawn by it, and giving rein to the tongue during it will be like smiting with the sword.

6:123 - Thus have we placed leaders in every town its **wicked men to plot** (and burrow) therein: but they only plot against their own souls and they perceive it not.

6:123. மேலும் இவ்வாறே ஒவ்வோர் ஊரிலும் குற்றவாளிகளின் தலைவர்களை நாம் ஏற்படுத்தியிருக்கிறோம்.அதில் அவர்கள் சூழ்ச்சி செய்வதற்காக ., ஆயினும் அவர்கள் தங்களுக்கே சூழ்ச்சி செய்து கொள்கிறார்கள்.அவர்கள் உணருவதில்லை (இதை) .

கவிட சூழ ரஃகம் கருதீன் கருத சிபீத (விடா) பாககரஃதீன் அஃ ப்ரஃதீன் லிஃ பன் கர் அருநைஹி. அஃ இஹீன் அபரஃ (கிரீஃம் க்ருதீன்) கர்ஹீன் சிபீத அரு. அஃதீன் இஹீன் க்ருதீன்மீ தீச, (வெத கிஃசீவெஹீன்) க்ருதீன் கர் கர்ஃம் தோஹிஃ. (தீச) இஹீன் லிஃ தோஹீன்.

6:159 - As for those who **divide their religion** and **break up into sects** thou hast no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did.

159- கஹீர்ஹீன் கம் ஸீஃம் (க்ருதீன் க்ருதீன்) அஹீன் கிஃப லிஃதீன்) பரஃ (இஹீன்) லிஃ சஹீதீன் வென் லி கிஃதீன், இஹீன் சஹீதீன் கிஃ சஹீதீன் க்ருதீன். இஹீன் கர்ஹீன் கிஃதீன் அஹீன் கிஃதீன் க்ருதீன். இஹீன் கர்ஹீன் சிபீ (தீச) கஹீர்ஹீன் க்ருதீன் க்ருதீன் க்ருதீன் க்ருதீன்.

985 - **Divide their religion:** farraqu: i.e., (1) make a distinction between one part of it and another, take the part which suits them and reject the rest; or (2) have religion one day of the week and the world the rest of the six days; or (3) keep “religion in its right place,” as if it did not claim to govern the whole life; make a sharp distinction between the secular and the religious; or (4) ***show a sectarian bias, seek differences in views, so as to break up the unity of Islam. (6.159)**

6:159. நிச்சயமாக எவர்கள் தங்களுடைய மார்க்கத்தை (தம் விருப்பப்படி பலவாறாகப்) பிரித்து, பல பிரிவினர்களாகப் பிரிந்து விட்டனரோ அவர்களுடன் (நபியே!) உமக்கு எவ்வித சம்பந்தமுமில்லை; அவர்களுடைய விஷயமெல்லாம் அல்லாஹ்விடமே உள்ளது - அவர்கள் செய்து கொண்டிருந்தவற்றைப் பற்றி முடிவில் அவனே அவர்களுக்கு அறிவிப்பான்..

(A note by me)-This they have achieved in abundance-those who are holding high positions in the mosques, associations, and other organizations, those in power and running the affairs of the country, those so called politicians, and their cronies, those so called religious leaders imported from other countries and our (unqualified) Moulavis turned out from Mushroom Madrasas - immersed in ‘Shirk’, the so-called educationalists displaying their ignorance in publishing articles trying to exert their private view points irrespective of Sunnah and the Quran, all contributing towards misleading and depriving the Innocent Muslims of Allah’s Blessings and driving them instead to Sin and Anarchy. Wholesale Disputes in everything we do whether it is Adhan or Jum’ah, Janaza or Kaththam, Hijab, or Niqab, Sunnah or Obligatory, Haram or Halal, P.M.’s Birthday celebration, celebration of the Saints & Sheiks, to have - Equals, Helpers. Lords Patrons, Partners, Protectors,

Intercessors, & Others with Allah-in short from the birth to the grave, we are in dispute. What a sad plight these men have dragged us into! They will continue to do so and throw away the authentic Hadhis and the Quranic injunctions and stick to only what their fathers did whether it is right or wrong. (Dear Brothers and Sisters, is it not a fact that Islam is in the Books and Muslims are in the grave?)

5:104 - When it is said to them: “Come to what Allah hath revealed; come to the Apostle”: they say. “Enough for us are the ways we found our **fathers following**”. What! even though their fathers were void of knowledge and guidance? 810
Cf. ii. 170. Where a Messenger of Truth comes to teach us the better way, it is foolish to say: “What our ancestors did is good enough for us.”

5:104. “அல்லாஹ் இறக்கி அருளிய (வேதத்)தீன்பாலும், இத்தூதரீன்பாலும் வாருங்கள்” என அவர்களுக்குக் கூறப்பட்டால், “எங்களுடைய தந்தையர் (மூதாதையர்)களை நாங்கள் எ(ந்த மார்க்கத்)தில் கண்டோமோ அதுவே எங்களுக்குப் போதுமானது” என்று அவர்கள் கூறுகிறார்கள்; என்ன! அவர்களுடைய தந்தையர் (மூதாதையர்கள்) ஒன்றும் அறியாதவர்களாகவும், நேர்வழியில் நடக்காதவர்களாகவும் இருந்தாலுமா? (அவர்களைப் பின்பற்றுவார்கள்.)

5:105- O ye who believe! **guard your own souls: if ye follow (right) guidance no hurt can come to you from those who stray.** The goal of you all is to **Allah:** it is He that will show you the truth of all that ye do. 811

The unity of the one Judge will do perfect justice to each one's conduct, however different in form it may have appeared in this world.

5:105. ஈமான் கொண்டவர்களே உங்களைப் (வழி தவறிவிடாமல் நீங்களே) !

பாதுகாத்துக் கொள்ளுங்கள்; நீங்கள் நேர்வழியைப் பின்பற்றுவீர்களானால் , வழி தவறியவர்கள் உங்களுக்கு ஒரு தீங்கும் செய்ய முடியாது அல்லாஹ்வின் பக்கமே நீங்கள் .
அனைவரும் மீள வேண்டியிருக்கின்றது; நீங்கள் செய்து கொண்டிருந்தவற்றையெல்லாம் , அப்போது அவன் உங்களுக்கு உணர்த்துவான்.

11:109 - *Be not then in doubt as to what these men worship. They worship nothing but what their fathers worshipped before (them): but verily We shall pay them back (in full) their portion without (the least) abatement.* 1611 1612

Their worship is not based on any spiritual attitude of mind.
They merely follow the ways of their fathers.

Allah will take fully into account all their motives in such mummary as they call worship, and they will have their full spiritual consequences in the future.

109. (නබියේ සමානයන් තබා නමදින) මොවුන්, නමදින දෑ ගැන (මොවුන් වෙත යමිකිසි සාධකයක් ඇත්දෝ යයි) ඔබ සැක නොසිතනු. (කිසිම සාධකයක් නැත). මෙයට පෙර මොවුන්ගේ මුතුන් මිත්තන් නමදිමින් සිටි අන්දමටම මොවුන්ද (කිසිම සාධකයක් නොමැතිවම) නමදින්නාහ. මොවුන්ගේ (දඬුවමේ) කොටස (මොවුන්ගේ මුතුන් මිත්තන්ට ලබා දුන් අන්දමටම) මොවුන්ටද පූර්ණ වශයෙන් කිසිම අඩුපාඩුවකින් තොරව නියත වශයෙන්ම අපි දෙන්නෙමු.

11:109. (நபியே!) இவர்கள் வணங்குபவை பற்றி நீர் சந்தேகப்பட வேண்டாம் ; (இவர்களுக்கு) முன் இவர்களுடைய மூதாதையர் வணங்கி வந்த பிரகாரமே தான் இவர்களும் வணங்குகிறார்கள் ; நிச்சயமாக (தண்டனைக்குரிய) இவர்களின் பங்கைக் குறைவின்றி, முழுமையாக நாம் இவர்களுக்குக் கொடுப்போம்..

11:112 - Therefore **stand firm (in the straight path) as thou art commanded** : thou and those who with thee turn (unto Allah); and transgress not (from the Path: for He seeth well all that ye do.

112-113. (නබියே!) ඔබට අනු කරන ලද අන්දමට ඔබත් (සමානයන් කැබීමෙන් ඇත් වී) ඔබ සමග පසුකැවිලි වූවන්ද (සෘජු මාර්ගයෙහි) ස්ථීරව සිටිනු. (මෙහි) පොඩියක් හෝ වැරද්දක් නොකරනු. නියත වශයෙන්ම ඔහු ඔබගේ ක්‍රියාවන් අවධානයෙන් යුතුව බලන්නෙකු වශයෙන් සිටින්නේය. (විශ්වාසවන්තයිනි!) ඔබ සීමාව ඉක්මවූවන් දෙසට (පොඩියක් හෝ) ඇල නොවනු. (එසේ වුවහොත්) නිරා ගින්න ඔබවද අල්ලා ගනු ඇත. (එයින්) ඔබව බේරා ගන්නෙකු අල්ලාහ් හැර, (වෙන) කිසිවෙකුත් නැත. පසුව කිසිවෙකුගේ උදව්වක්ද ඔබට ලැබෙන්නේ නැත.

11:112. நீரும் உம்மோடு திருந்தியவரும் ஏவப்பட்டவாறே உறுதியாக இருப்பீர்களாக; வரம்பு மீறி விடாதீர்கள். நிச்சயமாக அவன் நீங்கள் செய்வதை கவனித்தவனாக இருக்கின்றான் .

11:113 - And incline not to those who do wrong or the **Fire will seize you**; and ye have no protectors other than Allah nor shall ye be helped.

(විශ්වාසවන්තයිනි!) ඔබ සීමාව ඉක්මවූවන් දෙසට (පොඩියක් හෝ) ඇල නොවනු. (එසේ වුවහොත්) නිරා ගින්න ඔබවද අල්ලා ගනු ඇත. (එයින්) ඔබව බේරා ගන්නෙකු අල්ලාහ් හැර, (වෙන) කිසිවෙකුත් නැත. පසුව කිසිවෙකුගේ උදව්වක්ද ඔබට ලැබෙන්නේ නැත.

11:113. இன்னும், யார் அநியாயம் செய்கிறார்களோ அவர்களின் பக்கம் நீங்கள் சாய்ந்து விடாதீர்கள் அப்படிச் செய்தால் நரக நெருப்பு உங்களைப் பிடித்துக்கொள்ளும் -;

அல்லாஹ்வை அன்றி உங்களைக் காப்பாற்றுவோர் எவருமில்லை; மேலும் நீங்கள்)
.உதவி செய்யப்படவும் மாட்டீர்கள் (அவனுக்கெதிராக வேறெவராலும்

11:93 - "And O my people! do whatever ye can: I will do (my part): soon will ye know who it is on whom descends the **Penalty of ignominy** and who is a liar ! And watch ye! For I too am watching with you!" 1594 1595

If the wicked will continue to blaspheme and mock, what can the godly say but this? "Watch and wait! Allah's Plan works without fail! I have faith, and I too will watch with you for its fulfilment." Cf. x. 102, and n. 1484.

93. கவிடி "மேல் பகாவேதி! இவ் இவ்வே மார்யசேகி (இவ்வே கார்னாவின்) கரீதீன் சிபிது. மெடி (மேல் மார்யசேகி மேல் கார்னாவின்) கரீதீன் சிபிதீனேதீ. டிவிதீன் யென டேன டிபிவிதி கபிர்ருதீவி தமீ பரீதீன் சேதீட்டி விது டுதீன்? லொர் கிசீதீனா கவிரேகீட்? யதீன இவ் ஓகா ஓகீதீதீன் டீன யதீனேதுய. (ஈமீ காரிய) இவ் இலாபாரோதீனுவேதீன் சிபிது. திசீன விஸேதீன்மீ மெடி இவ் சமீய (ஈய) இலாபாரோதீனுவேதீன் சிபிதீனேதீ" (யசீடி பரீபிபிதீயி).

11:93. "என் சமூகத்தவர்களே ! நீங்கள் உங்களுக்கு இசைந்தவாறு செய்து கொண்டிருங்கள் ! செய்து கொண்டிருக்கிறேன் (எனக்கு இசைந்தவாறு) நானும்; இழிவு தரும் வேதனை யாரை வந்தடையும் என்பதையும் , பொய்யர் யார் என்பதையும் சீக்கிரமே நீங்கள் அறிந்து கொள்வீர்கள்; (அந்நேரத்தை நீங்கள் எதிர் பார்த்துக் கொண்டிருங்கள் (நிச்சயமாக நானும் உங்களுடன் எதிர் பார்த்துக் கொண்டிருக்கிறேன்" (என்றும் கூறினார்)

18:2- (He hath made it) Straight (and clear) in order that He may **warn (the godless) of a terrible Punishment** from Him and that He may give Glad Tidings to the Believers who work righteous deeds that they shall have a goodly Reward. 2327

Qaiyim: straight, that which has no bends and no corners to mystify people, that which speaks clearly and unambiguously, that which guides to the right path. Cf. ix. 36, where the adjective is used for a straight usage, in contrast to usages, which tend to mystify and deceive people. The Qur-an is above all things straight, clear, and perspicuous. Its directions are plain for everyone to understand. Any book that deals with the highest mysteries of spiritual life must necessarily have portions whose full meaning is clearer to some minds than to others not so well prepared. But here there is nowhere any mystification, any desire to wrap up things in dark sayings repugnant to human reason. Allah's purpose is to give clear warning of spiritual dangers and lead up to the highest bliss.

18:2. அது உறுதியான (வழியைக் காண்பிப்ப)து, அவனிடத்திலிருந்துள்ள கடினமான வேதனையைப் பற்றி அச்சமூட்டுவதற்காகவும் ஸாலிஹான (நற்)செயல்கள் செய்யும் முஃமின்களுக்கு - நிச்சயமாக அவர்களுக்கு அழகிய நற்கூலி(யாக சுவனபதி) இருக்கிறது என்று நன்மாராயங் கூறுவதற்காகவும் (குர்ஆனை அருளினான்).

එහි ඔහු කිසිම (අඩු පාඩුවක්ද), ඇදයක්ද තැබුවේ නැත. එය (වෙනස් කළ නොහැකි) ඉතාමත් ස්ථිරවත් එකකි. අල්ලාහ්ගේ දරුණු දඩුවම ගැන (ප්‍රතික්ෂේප කරන්නන්ට) බිය ගන්වා අනතුරු ඇඟවීම සඳහාද, කවුරුත් (එය) විශ්වාසය තබා (එහි සඳහන්ව ඇති අන්දමට) දූහැමි ක්‍රියාවන් කරන්නෝද, ඔවුන්ට (අලංකාරවත්) හොඳ ඵලවිපාකය (වන ස්වර්ගය) නියත වශයෙන්ම ඇතැයි ශුභාරංචි පැවසීම සඳහාද (මෙය සැලසුම් කර තැබුවේය). (එම ස්වර්ගයෙහි) ඔවුන් සදකල් රැඳී සිටිනු ඇත.

13:11 - But when (once) **Allah willeth a people's punishment** there can be no turning it back nor will they find besides Him any to protect. 1816 1817

See last verse. Every person, whether he conceals or reveals his thoughts, whether he skulks in darkness or goes about by day, -all are under Allah's watch and ward. His grace encompasses everyone, and again and again protects him, if he will only take the protection, from harm and evil. If in his folly he thinks he can secretly take some pleasure or profit, he is wrong, for recording angels record all his thoughts and deeds.

Allah is not intent on punishment. He created man virtuous and pure; he gave him intelligence and knowledge; he surrounded him with all sorts of instruments of His grace and mercy. If, in spite of all this, man distorts his own will and goes against Allah's Will, yet is Allah's forgiveness open to him if he will take it. It is only when he has made his own sight blind and changed his own nature or soul away from the beautiful mould in which Allah formed it, that Allah's Wrath will descend on him and the favourable position in which Allah placed him will be changed. When once the punishment comes, there is no turning it back. None of the things which he relied upon- other than Allah-can possibly protect him.

... தேனிஃதன் (தனிதனே தபுர் ஸி ஸுஃதனே) தனித
வெதீ தோகர் தன்தா துர், தியக வஸெதீத துர்லாஃதீ (தெதீதீ
தஃதீ துர் வுர்லாஃதீ) வெதீதீ துர் துர்லாஃதீ துர்.

13:11. மனிதனுக்கு முன்னாலும், பின்னாலும் தொடர்ந்து வரக்கூடிய இருக்கிறார்கள் (மலக்குகள்) அல்லாஹ்வின் கட்டளையால் அவர்கள் அவனைப் பாதுகாக்கிறார்கள்; எந்த ஒரு சமுதாயத்தவரும், தம் நிலையையத் தாமே மாற்றிக் கொள்ளாத வரையில், அல்லாஹ் அவர்களை நிச்சயமாக மாற்றுவதில்லை; இன்னும் அல்லாஹ் ஒரு சமுதாயத்தாருக்குத் தீவினையை நாடினால், அதைத்தடுப்பவர் எவருமில்லை அவர்களுக்கு அவனைத்தவிர துணை செய்வோர் எவரும் இல்லை -

16:61 - It Allah were to **punish** men for their **wrongdoing He would not leave on the (earth) a single living creature** but He gives them respite for a stated term: when their term expires they would

Note:2087-Allah's decree works without fail. If He were to punish for every wrong or shortcoming, not a single living creature on earth would escape punishment. But in His infinite mercy and forgiveness, He gives respite: He provides time for repentance. If the repentance is forthcoming, Allah's Mercy is forthcoming without fail. If not, the **punishment** comes inevitable on the expiry of the Term. The sinner cannot anticipate it by an insolent challenge. nor can he delay it when the time arrives. Let him not think that the respite given him may mean that he can do what he likes, and that he can escape scot-free from the consequences. (16.61)

16.61. மனிதர்கள் செய்யும் அக்கிரமங்களுக்காக அல்லாஹ் அவர்களை உடனுக்குடன் பிடி(த்துத் தண்டி)ப்பதாக இருந்தால் உயிர்ப்பிராணிகளில் ஒன்றையுமே பூமியில் விட்டு வைக்க மாட்டான், ஆனால், ஒரு குறிப்பிட்ட தவணை வரை அவர்களைப் (பிடிக்காது) பிற்படுத்துகிறான் - அவர்களுடைய தவணை வந்து விட்டாலோ ஒரு கணமேனும் (தண்டனை பெறுவதில்) அவர்கள் பிந்தவும் மாட்டார்கள், முந்தவும் மாட்டார்கள்.

Prophet Mohammed's ﷺ Last Sermon

.....O People, no prophet or apostle will come after me and no new faith will be born. Reason well, therefore, O People, and understand my words which I convey to you. **I leave behind me two things, the Qur'an and my example, the Sunnah and if you follow these you will never go astray.**

Sunan of Abu- Dawood
Hadith 4579 Narrated by
AbuHurairah

The Prophet (peace be upon him) said: The Jews were split up into seventy-one or seventy-two sects; and the Christians were split up into seventy one or seventy-two sect; **and my community will be split up into seventy-three sects.**

Biographies of Companions

Ubayy ibn Kab - One of Ubayy's major fears for the Muslim ummah was that **a day would come when there would be severe strife among Muslims**. He often became overwhelmed with emotion when he read or heard the verse of the Quran." "Say: He (Allah) has power to **send calamities** on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance, each from the other." (Surah al-An'am. 6:65).....

AL-Tirmidhi Hadith
Hadith 3553 Narrated by
AbuBarzah al-Aslami

Sharik ibn Shihab He added. "At the end of time people looking like this man will come forth, reciting the Qur'an, but it will not pass their throats. **They will swerve from Islam as an arrow passes through the game at which is it shot, and their distinguishing mark will be shaving.** They will continue to come forth till the last of them comes forth with the antichrist. When you meet them they will be the worst of men and beasts." Nasa'i transmitted it.

7:146 - Those who behave arrogantly on the earth in defiance of right them will I turn away from My signs they will not believe in them; and if they see the way of right conduct they will not adopt it as the way; but if they see the way of error that **is the way they adopt; for they rejected Our signs and failed to take warning from them.** 1110

The argument may be simplified thus in paraphrase. The right is established on the earth as Allah created it: Nature recognises and obeys Allah's law as fixed for each portion of Creation. But man, because of the gift of Will, sometimes upsets this balance. The root-cause is his arrogance, as it was in the case of Iblis. Allah's Signs are everywhere, but if they are rejected with scorn and blasphemy, Allah will withdraw His grace, for sin hardens the heart and makes it impervious to the truth. Want of faith produces a kind of blindness to spiritual facts, a kind of deafness to the warnings of a Day of Account. If we had contumaciously rejected faith, can we hope for anything but justice, -the just punishment of our sins.

The story of Noah in greater detail will be found in xi. 25-49. Here the scheme is to tell briefly the stories of some of the Prophets between Noah and Moses, and lead up thus to a lesson for the contemporaries of the Prophet Muhammad himself. When Noah attacked the wickedness of his generation, he was laughed at for a madman, for he mentioned the Great Day to come in the Hereafter. Allah's retribution came soon afterwards-the great Flood, in which his unbelieving people were drowned, but he and those who believed in him and came into the Ark were saved.

59- නියත වශයෙන්ම අපි නූත්, ඔහුගේ ජනතාවට (අපගේ) දූතයෙකු වශයෙන් යැව්වෙමු. ඔහු (ඔවුන්ට) "මගේ ජනතාවෙහි! ඔබ අල්ලාහ්ව නමදිනු. ඔහු හැර වෙනත් හිමියෙකු ඔබට නැත. (මෙයට ඔබ වෙනස්කම් කළහොත්) නියත වශයෙන්ම මා ඔබට (පැමිණිය හැකි) ඉමහත් වූ දින දඩුවමට බිය වන්නෙමි" යයි පැවසුවේය.

7:59. நிச்சயமாக நாம் நூஹை அவருடைய கூட்டத்தாரிடம் அனுப்பி வைத்தோம் ; அவர்(தம் கூட்டத்தாரிடம்), “என் கூட்டத்தாரே அல்லாஹ்வையே வணங்குங்கள் !, உங்களுக்கு அவனன்றி வேறு நாயனில்லை ; நிச்சயமாக நான் உங்களுக்கு வர இருக்கும் மகத்தான ஒரு நாளின் வேதனைப்பற்றி அஞ்சுகிறேன் என்று கூறினார்.

7:62 - *"I but fulfil towards you the duties of my Lord's mission: sincere is my advice to you and I know from Allah something that ye know not.*

7:62. “நான் என் இறைவனுடைய தூதையே உங்களுக்கு எடுத்துக் கூறி ; உங்களுக்கு நற்போதனையும் செய்கின்றேன் மேலும் நீங்கள் அறியாதவற்றை அல் -லாஹ்விடமிருந்து நான் அறிகிறேன்” (என்றும் கூறினார்)

7:64 - But they rejected him and we delivered him and those with him in the ark: But We overwhelmed in the **Flood** those who rejected our signs. They were indeed a blind people!

பஹிவ் இஹிவ், இஹிவ் லொர்ஹாஸா யஹிவ் பஹிவ்.
பஹிவ் இஹிவ், இஹிவ் பஹிவ் பஹிவ் பஹிவ் (பஹிவ்)
பஹிவ் பஹிவ் பஹிவ் பஹிவ் பஹிவ் பஹிவ் (பஹிவ்)
பஹிவ் பஹிவ் பஹிவ் பஹிவ் பஹிவ் பஹிவ் (பஹிவ்)
பஹிவ் பஹிவ் பஹிவ் பஹிவ் பஹிவ் பஹிவ் (பஹிவ்)

7:64. அப்போதும் அவர்கள் அவரைப் பொய்யரெனவே கூறினர்; எனவே, நாம் அவரையும் அவருடன் இருந்தவர்களையும் கப்பலில் காப்பாற்றினோம் (ஏற்றிக்); இன்னும் நம் வசனங்களைப் பொய்யெனக் கூறியவர்களை மூழ்கடித்தோம் (பிரளயத்தில்); நிச்சயமாக அவர்கள் குருட்டுக் கூட்டதார (உண்மை காண முடியா)ாகவே இருந்தனர்.

7:65 - To the **Ad** people (We sent) **Hud** one of their (own) brethren: He said: “O my people! Worship Allah! ye have no other god but Him. Will yet not fear (Allah)?” 1040

The 'Ad people, with their prophet Had, are mentioned in many places. See especially xxvi. 123-140, and xivi. 21-26. Their story belongs to Arabian tradition. Their eponymous ancestor 'Ad was fourth in generation from Noah, having been a son of 'Aus, the son of Aram, the son of Sam, the son of Noah. They occupied a large tract of country in Southern Arabia, extending from Umman at the mouth of the Arabian Gulf to Hadhramaut and Yemen at the southern end of the Red Sea. The people were tall in stature and were great builders. Probably the long, winding tracts of sands (ahqaf) in their dominions (xivi. 21) were irrigated with canals. They forsook the true God, and oppressed their people. A three years famine visited them, but yet they took no warning. At

65. . ආද් (නමැති) ජනතාවට ඔවුන්ගේ සහෝදර හුද් වී (අපගේ දුකයා වශයෙන් යැවුවෙමු). ඔහු (ඔවුන්ට) "මගේ ජනතාවෙනි! ඔබ අල්ලාහ් එක් කෙනෙකුටම නම්දිනු. ඔහු හැර ඔබට වෙන දෙවියෙකු නැත. (එබැවින්) ඔබ, (ඔහුට) බිය විය යුතු නොවේද? "

7:65. இன்னும், ஆது கூட்டத்தாரிடம் அவர்களுடைய சகோதரர் ஹூதை நபியாக அனுப்பி) வைத்தோம்;) அவர், “என் சமூகத்தாரே நீங்கள் அல்லாஹ்வையே வணங்குங்கள் !; அவனையன்றி உங்களுக்கு வேறு நாயனில்லை நடக்க (ப் பேணி)அஞ்சி (அவனுக்கு) நீங்கள் - வேண்டாமா?” என்று கேட்டார்.

7:68- *"I but fulfil towards you the duties of my Lord's mission: I am to you a sincere and trustworthy adviser.*

68- ... "(தவிட) மனே டேவியன்மே பூவின்ம ம மிடு மனைமர்
டக்பின்னேமீ. டக்பின்னேம ம (மிடுமேன்) வீஷ்வாஸம கிமீ (ஸகாஸ)
ஓபடேஷகஸேம படுமேன்ட மிடுபின்னேமீ".

7:68. "நான் என் இறைவனுடைய தூதையே உங்களிடம் எடுத்துக் கூறுகின்றேன் .

மேலும் நான் உங்களுக்கு நம்பிக்கையான உபதேசியாகவும் இருக்கின்றேன்" (என்று
கூறினார்.)

7:72 - We saved him and those who adhered to him by our mercy and we cut off the
roots of those who rejected our signs and did not believe.

சிவிலின் மிஸ்டிடி, மிஸ்டி பக்ப்பாதி டயலிடி டபயே
டயாலின் டபி நேராமேன டபயே டயாலின் நேரடி கர், வீஷ்வாஸ
நோகர் மிடு டயலி ஸகலூரின்ம கபா டுமின்னேமீ.

7:72. ஆகவே, நாம் அவரையும் அவருடன் இருந்தவர்களையும் , நம்முடைய
அருளைக்கொண்டு காப்பற்றினோம் ; நம் வசனங்களைப் பொய்யெனக்கூறி , நம்பிக்கை
கொள்ளாமல் இருந்தவர்களை நாம் வேரறுத்து விட்டோம்.

69:6 - And the `Ad they were destroyed by a **FURIOUS WIND** exceedingly violent; 5639

The 'Ad were an unjust people spoilt by their prosperity. The
prophet Hud preached to them in vain. They were apparently
destroyed by a terrible blast of wind. See n. 1040 to vii. 65.
See also xli. 15-16, n. 4483, and liv. 19, n. 5144.

69:6. இன்னும், ஆது கூட்டத்தாரோ பேரொலியோடு வேகமாகச் சுழன்று அடித்த
கொடுங்காற்றினால் அழிக்கப்பட்டனர்.

69:7 - He made it rage against them seven nights and eight days in succession: so that thou couldst see the (whole) people lying prostrate in its (path) as if they had been roots of hollow palm-trees tumbled down! 5640

A graphic simile. Dead men all lying about like hollow trunks of palm-trees, with their roots exposed! The 'Ad were reputed to be of a tall stature.

69:7. அவர்கள் மீது, அதை ஏழு இரவுகளும், எட்டுப் பகல்களும் தொடர்ந்து வீசச் செய்தான் ;
எனவே அந்த சமூகத்தினரை , அடியுடன் சாய்ந்துவிட்ட ஈச்சமரங்களைப் போல் (பூமியில்)
.பார்ப்பீர் (அக்காலை நீர் இருந்திருந்தால்) விழுந்து கிடப்பதை

7:73 - To the **Thamud** people (We sent) **Saleh** one of their own brethren: he said: "O my people! Worship Allah; ye have no other god but Him. Now hath Come unto you a clear (sign) from your Lord! This she-camel of Allah is a sign unto you: so leave her to graze in Allah's earth and let her come to no harm or ye shall be seized with a grievous punishment.

The Thamud people were the successors to the culture and civilization of the 'Ad people, for whom see n. 1040 and vii. 65 above. They were cousins to the 'Ad, apparently a younger branch of the same race. Their story also belongs to Arabian tradition, according to which their eponymous ancestor Thamud was a son of 'Abir (a brother of Aram), the son of Sam, the son of Noah. Their seat was in the north-west corner of Arabia (Arabia Petraea), between Madinah and Syria. It included both rocky country (hijr. xv. 80), and the spacious fertile valley (Wadi) and plains country of Qura, which begins just north of the City of Madinah and is traversed by the Hijaz Railway. When the holy Prophet in the 9th year of the Hijra led his expedition to Tabuk (about 400 miles north of Madinah) against the Roman forces, on a reported Roman invasion from Syria, he and his men came across the archaeological remains of the Thamud. The recently excavated rock city of Petra, near Maan, may go back to the Thamud, though its architecture has many features connecting it with Egyptian and Graeco-Roman culture overlaying what is called by European writers Nabataean Culture. Who were the Nabataeans? They were an old Arab tribe which played a considerable part in history after they came into conflict with Antigonus I in 312 B.C.

Their capital was Petra, but they extended their territory right up to the Euphrates. In 85 B.C. they were lords of Damascus under their king Haritha (Aretas of Roman history). For some time they were allies of the Roman Empire and held the Red Sea littoral. The Emperor Trajan reduced them and annexed their territory in A.D. 105. The Nabataeans succeeded the Thamud of Arabian tradition. The Thamud are mentioned by name in an inscription of the Assyrian King Sargon, dated 715 B.C., as a people of Eastern and Central Arabia (Encyclopaedia of Islam). See also Appendix VII to S. xxvi. With the advance of material civilisation, the Thamud people became godless and arrogant, and were destroyed by an earthquake. Their prophet and warner was Salih, and the crisis in their history is connected with the story of a wonderful she-camel: see next note.

73. සමුද් (නමැති) ජනතාව වෙත ඔවුන්ගේ සහෝදර සාලිහ් ව (අපගේ දූතයා වශයෙන් යැවුවේ). ඔහු (ඔවුන්ට) "මගේ ජනතාවෙනි! අල්ලාහ් එක් කෙනෙකුටම නමදිනු. ඔබට ඔහු හැර වෙන කිසිම දෙවියෙක් නැත. (මේ වෙනුවෙන්) ඔබගේ දෙවියන්ගේ සන්නිධානයෙන් පැහැදිලි සාධකයක් ඔබ වෙත පැමිණ ඇත්තේය. මෙය අල්ලාහ්ගේ ඔටුවෙකි. (මෙය) ඔබට එක් සාධකයක් වශයෙන්ද ඇත්තේය. එබැවින් උභව අල්ලාහ්ගේ භූමියෙහි (ඕනෑම තැනක කිසිම බාධාවකින් තොරව ඕනෑ තරම්) ආහාර ගැනීමට ඉඩ හරිනු. උභව කිසිම හානියක් නොකරනු. (එසේ කළහොත්) වේදනා ගෙන දෙන දඬුවම ඔබව අල්ලා ගනු ඇත"යි පාවසවේය.

7:73. “ஸமுது” கூட்டத்தாரிடம், அவர்கள் சகோதரராகிய ஸாலிஹை நம் தூதராக அனுப்பி) (வைத்தோம்; அவர் (அவர்களை நோக்கி) “என் சமூகத்தார்களே அல்லாஹ்வையே வணங்குங்கள் !; அவனன்றி உங்களுக்கு வேறு நாயனில்லை ; இதற்காக, நிச்சயமாக உங்களுக்கு உங்கள் இறைவனிடமிருந்து ஒரு தெளிவான அத்தாட்சியும் வந்துள்ளது ; அல்லாஹ்வுடைய இந்த ஒட்டகமானது உங்களுக்கு ஓர் அத்தாட்சியாக வந்துள்ளது; எனவே இதை அல்லாஹ்வின் பூமியில் அதை எத்தகைய தீங்கும் கொண்டு தீண்டாதீர்கள் - மேய விடுங்கள் (தடையேதுமின்றி), அப்படிச்செய்தால் உங்களை நோவினை செய்யும் கடும் வேதனை பிடித்துக் கொள்ளும் ” என்று கூறினார்.

7:78 - So the **EARTHQUAKE** TOOK them unawares and they lay prostrate in their homes in the morning!

The retribution was not long delayed. A terrible earthquake came and buried the people and destroyed their boasted civilisation. The calamity must have been fairly extensive in area and intense in the terror it inspired, for it is described (liv. 31) as a "single mighty blast" (saihatan wahidatan), the sort of terror-inspiring noise which accompanies all big earthquakes.

78-... சர்வீன் (கடீன் ஹென்ட் டைனூர் டைவனு டூஹி) ஹீ கஹீபாவ ஹென்ட் டைலா ஹைனா டீ. சர்வீன் ஹென்ட் ஹைன் ஹைவீல (ஹீ) ஹீ ஹீவீ ஹீவீ ஹீவீ ஹீவீ ஹீவீ.

7:78. எனவே, (முன்னர் எச்சரிக்கப்பட்டவாறு அவர்களை பூகம்பம் பிடித்துக் கொண்டது (; அதனால் அவர்கள் தம் வீடுகளிலேயே இறந்தழிந்து கிடந்தனர் (காலையில்)

54:30 - Then see how (dreadful) was My punishment after My warnings!

54:30. என் வேதனையும் (கட்டளையினால் பின்னர் அம் மக்களுக்கு), எச்சரிக்கையும்
எப்படி இருந்தன? (என்பதை கவனிக்க வேண்டாமா?)

7:80 - We also (sent) **Lut**: he said to his people: "Do ye commit lewdness such as no people in creation (ever) committed before you? 1049

Lut is the Lot of the English Bible. His story is biblical, but freed from some shameful features which are a blot on the biblical narrative, (e.g., see Gen. xix. 30-36). He was a nephew of Abraham, and was sent as a Prophet and warner to the people of Sodom and Gomorrah, cities utterly destroyed for their unspeakable sins. They cannot be exactly located, but it may be supposed that they were somewhere in the plain east of the Dead Sea. The story of their destruction is told in the 19th chapter of Genesis. Two angels in the shape of handsome young men came to Lot in the evening and became his guests by night. The inhabitants of Sodom in their lust for unnatural crime invaded Lot's house but were repulsed. In the morning, the angels warned Lot to escape with his family. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt." (Gen. xix. 24-26). Note that Lot's people are the people to whom he is sent on a mission. He was not one of their own brethren, as was Salih or Shu'aib. But he looked upon his people as his brethren (I. 13), as a man of God always does.

80- தூதர் (அபரே தூதர் வஸேன் இஹுயே சநகாவொ அபி
யூலிவெது). இஹு நஹி சநகாவொ "இஹொ பேர லோவெஹி கிஹிவெதுன்
தோகல அபிமன் ஹெ டேன கிஹிவெஹி இஹி கர்நதெஹு?"

7:80. மேலும் லாத்தை அவர் சமுகத்தாரிடையே நபியாக அனுப்பினோம்);) அவர் தம்
சமுகத்தாரிடம் கூறினார் உலகத்தில் எவருமே உங்களுக்கு முன் செய்திராத மானக்கேடான :
ஒரு செயலைச் செய்யவா முனைந்தீர்கள்?"

7:84 - And We rained **DOWN ON THEM A SHOWER (OF BRIMSTONES): then see what
was the end of those who indulged in sin and crime!** 1052

The shower is expressly stated in Q. xi. 82 to have been of
stones. In xv. 73-74, we are told that there was a terrible
blast or noise (saihat) in addition to the shower of stones.
Taking these passages into consideration along with Gen. xix.
24. (see n. 1049 above), I think it is legitimate to translate: "a
shower of brimstone."

. இவ்வுன்
கேரெஹி அபி (ஹி) வர்ஹிவெஹி வஹிவெஹி வஹிவெஹி, (இவ்வுன்வ விறாஹ
கர்) டூலிவெது. சிஹிவெஹி (ஹி) வர்ஹிவெஹிவெஹி அபிவாஹி கெஹி
கிஹிவெஹி வஹி (கிஹிவெஹி) இஹி அபிவாஹி கர் வஹி வஹி

7:84. இன்னும் நாம் அவர்கள் மீது து அவர்களை) மாரியைப் பொழியச் செய் (கல்)
தோம்(அழித், ஆகவே, குற்றவாளிகளின் இறுதி முடிவு என்ன ஆயிற்று என்று நீர் (!நபியே)
.நோக்குவீராக

7:85 - To the Madyan people We sent **Shu'aib** one of their own brethren: he said: "O my people! worship Allah; ye have no other god but Him. Now hath come unto you a clear (sign) from your Lord! Give just measure and weight nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you if ye have faith. 1053 1054

"Madyan" may be identified with "Midian". Midian and the Midianites are frequently mentioned in the Old Testament, though the particular incident here mentioned belongs to Arab rather than to Jewish tradition. The Midianites were of Arab race, though, as neighbours of the Canaanites, they probably intermixed with them. They were a wandering tribe: it was Midianite merchants to whom Joseph was sold into slavery, and who took him to Egypt. Their principal territory in the time of Moses was in the northeast of the Sinai Peninsula, and east of the Amalekites. Under Moses the Israelites waged a war of extermination against them: they slew the kings of Midian, slaughtered all the males, burnt their cities and

castles, and captured their cattle (Num. xxxi, 7-11). This sounds like total extermination. Yet a few generations afterwards, they were so powerful that the Israelites for their sins were delivered into the captivity of the Midianites for seven years: both the Midianites and their camels were without number: and the Israelites hid from them in "dens..... caves, and strongholds" (Judges vii. 1-6). Gideon destroyed them again, (Judges vii. 1-25), say about two centuries after Moses. As the decisive battle was near the hill of Moreh, not far south of Mount Tabor, we may localise the Midianites on this occasion in the northern parts of the Jordan valley, at least 200 miles north of the Sinai Peninsula. This and the previous destruction under Moses were local, and mention no town of Midian. In later times there was a town of Madyan on the east side of the Gulf of 'Aqaba. It is mentioned in Josephus, Eusebius, and Ptolemy: (Encyclopaedia of Islam). Then it disappears from geography. In Muslim times it was a revived town with quite a different kind of population, but it never flourished. The Midianites disappeared from history.

Shu'aib belongs to Arab rather than to Jewish tradition, to which he is unknown. His identification with Jethro, the father-in-law of Moses, has no warrant, and I reject it. There is no similarity either in names or incidents, and there are chronological difficulties (see n. 1064 below). If, as the Commentators tell us, Shuaib was in the fourth generation from Abraham, being a great-grandson of Madyan (a son of Abraham), he would be only about a century from the time of Abraham, whereas the Hebrew Bible would give us a period of four to six centuries between Abraham and Moses. The mere fact that Jathro was a Midianite and that another name, Hobab, is mentioned for a father-in-law of Moses in Num x.

NOTE 1054-

, is slender ground for identification. As the Midianites were only a nomad tribe, we need not be surprised that their destruction in one or two settlements did not affect their life wandering sections of the tribe in other geographical regions. Shu'aib's mission was apparently in one of the settlements of the Midianites, which was completely destroyed by earthquake (vii. 91). If this happened in the century after Ibrahim, there is no difficulty in supposing that they were still a numerous tribe, three or five centuries later, in the time of Moses (see last note). As they were a mixed wandering tribe, both their resilience and their eventual absorption can be easily understood. But the destruction of

the settlement or settlements (if the Wood or Aika was a separate settlement, see n. 2000 to xv. 78) to which Shu'aib was sent to preach was complete, and no traces of it now remain. The name of the highest mountain of Yemen, Nabi Shu'aib (11,000 ft.) has probably no connection with the geographical territory of the nomad Midianites, unless we suppose that their wanderings extended so far south from the territories mentioned in the last note.

85. **தேசன்** (தமுகி நயர்)வாசின் வென இவின்னெ ஸஹீதர் **சூபிநி** (அபனெ டூயா வஸென் டுபுவெது). இஹு (இவின்) "மென் ஸ்நகாவெகி! அஸ்ராஹ் ஸ்ந் கெநெகுவம் நமதேது. இஹு ஸர் இவ் வென கிஹி தேவியெகூ நுக. இவென் தேவியன்னை ஸந்நிஹானென் நியன வஸென்ம இவ் புகுதேலி வு ஸாஹென் புகேன் அந்நெய். மீமீ பூரன் வஸென் மூன, லர் நியம் அகாரய் கிரேது. (இவ் தேய்) மீநிஹென் ஸாஹி வலென் கிஹிவ் இவின் அஹி கர் நோதெது. குகேயெகி (ஸாமெ ஸா ஸமாதெயெ அகி வி) பிலெகர் வு பஹு ஸ்நி அரவ்லே அகி நோகர்து. இவ் விஸ்தாஸவன்நென் நமீ, மீவாசின்ம இவ் ஸோதென் அந் வு அந" யெ புவஸெயெ.

7:85. *மத்யன் நகரவாசிகளிடம் அவர்களுடைய சகோதரராகிய ஷுஐபை நம் தூதராக)*

தம் கூட்டத்தாரை நோக்கி) அவர் (அனுப்பிவைத்தோம்,) "என் சமூகத்தார்களே !

அல்லாஹ்வையே வணங்குங்கள்; அவனன்றி உங்களுக்கு வேறு நாயனில்லை; நிச்சயமாக

உங்களுக்கு உங்கள் இறைவனிடமிருந்து ஒரு தெளிவான வந்துள்ளது (அத்தாட்சி); அளவை

முழுமையாக அளந்து, எடையைச் சரியாக நிறுத்துக் கொடுங்கள் மனிதர்களுக்கு அவர்களுக்கு .

கு (கொடுப்பதில்) உரிய பொருட்களைஹத்து விடாதீர்கள்; பூமியில் சீர் திருத்தம் ஏற்பட்ட

பின்னர், அதில் குழப்பம் உண்டாக்காதீர்கள், நீங்கள் முஃமின்களாக இருந்தால், இதுவே

உங்களுக்கு நன்மையாக இருக்கும்" என்று கூறினார்.

7:91 - But the **EARTHQUAKE TOOK THEM UNAWARES** and they lay prostrate in their homes before the morning! 1063

The fate of the Madyan people is described in the same terms as that of the Thamud in verse 78 above. An earthquake seized them by night, and they were buried in their own homes, no longer to vex Allah's earth. But a supplementary detail is mentioned in xxvi. 189, "the punishment of a day of overshadowing gloom," which may be understood to mean a shower of ashes and cinders accompanying a volcanic eruption. Thus a day of terror drove them into their homes, and the earthquake finished them. The lament of Shu'aib in verse 93 is almost the same as that of Salih in verse 79, with two differences: (1) Shu'aib's messages attacked the many sins of his people (see n. 1055) and are, therefore, expressed in the plural, while Salih's fight was chiefly against selfish arrogance, and his message is expressed in the singular; (2) the Thamud were the more cultured people of the two, and perished in their own pride; as Salih said, "ye love not good counsellors"; the Midianites were a rougher people, and their minds were less receptive of argument or faith; as Shu'aib said, they were a people who "refused to believe."

එබැවින් ඔවුන්ව (ඉකාමත් දරුණු)
භූමිකම්පාව අල්ලා ගත්තේය. ඔවුන් කමන්ගේ නිවෙස්වල වැටී සිටියදී
හිරු උද විය!

In xvii. 101, the reference is to nine Clear Signs. These are: (1) the Rod (vii. 107), (2) the Radiant Hand (vii. 108), (3) the years of drought or shortage of water (vii. 130), (4) short crops (vii. 130), and the five mentioned in this verse, viz., (5) epidemics among men and beasts, (6) locusts, (7) lice, (8) frogs, and (9) the water turning to blood.

එබැවින්

ඔවුන් කෙරෙහි (වැස්ස සමග එන) සුළි සුළඟ, පළතුරියන්, උකුනන්, ගෙම්බන්, ලේ ආදී පැහැදිලි මෙම ප්‍රාතිභායායයන් (එකක් පසුපසින් එකක් වශයෙන්) අපි යැවුවෙමු. (මින්) පසුවද ඔවුන් උඩගු වී වැරදි කරන ජනතාවක් වශයෙන්ම සිටියහ.

7:133. ஆகவே அவர்கள் மீது , கனமழையையும், வெட்டுக்கிளியையும், பேனையும், தவளைகளையும், இரத்தத்தையும் தெளிவான அத்தாட்சிகளாக (ஒன்றன்பின் ஒன்றாக) ஆனால் அவர்கள் பெருமையடித்து குற்றம் புரியும் சமூகத்தாராகவே - அனுப்பி வைத்தோம் .ஆகியிருந்தனர்

7:136 - So We exacted retribution from them: **WE DROWNED THEM** in the sea because they rejected Our signs and failed to take warning from them. 1094,1095

When at last Pharaoh let Israel go, they selected, not the highway to Canaan, along the Mediterranean and by Gaza, because they were unarmed and would have encountered immediate opposition there, but by way of the wilderness of Sinai. They crossed the Red Sea, while Pharaoh's host which came in pursuit was drowned. Cf. ii. 50.

Where was the Council of Pharaoh held in which Moses addressed Pharaoh? Egypt's primary capital in the XVIIIth Dynasty was Thebes (=Not-Ammon), but that was more than 400 miles to the south of the Delta, in whose corner Israel dwelt. Memphis, on the apex of the Delta, a little south of where Cairo is now, was also over 100 miles from Israel's habitations. The interview must have been either in a Palace near Goshen, where the Israelites dwelt, or in Zoan (=Tanis), the Deltaic capital built by a former dynasty, which was of course still available for the reigning dynasty, and which was not far from the Israelite settlement.

136- . එබැවින් ඔවුන් අපගේ ප්‍රාතිභායථියන් ගණනයට නොගෙන (එසේ) ඒවා බොරු කරමින් සිටි හේතුවෙන්, ඔවුන්ට මුහුදෙහි ගිල්ව: දමා ඔවුන්ගෙන් අපි පළි ගත්තෙමු.

7:136. *ஆகவே, அவர்கள் நம் அத்தாட்சிகளைப் பொருட்படுத்தாமல்; அவற்றைப் பொய்ப்பித்துக் கொண்டு இருந்ததால், அவர்களைக் கடலில் மூழ்கடித்து அவர்களிடம் நாம் பழிவாங்கினோம்.*

7:166 - *When in their insolence they transgressed (all) prohibition We said to them: "Be ye apes despised and rejected."*

166- එබැවින් තහනම් කරනු ලැබූ සීමාව ඔවුන් ඉක්මවා යාම නිසා ඔවුන්ට "ඔබ දීනවූ වඳුරන් බවට පත් වනු" යයි අපි (ශාප කර) පැවසුවෙමු.

7:166. தடுக்கப்பட்டிருந்த வரம்பை அவர்கள் மீறிவிடவே, “நீங்கள் இழிவடைந்த குரங்குகளாகி விடுங்கள்” என்று அவர்களுக்கு நாம் கூறினோம்.

7:97- Did the people of the towns feel secure against the coming of our wrath by night while they were asleep? 1067

This and the two following verses should be read together.
They furnish a commentary on the story of the five prophets that has already been related. Allah's wrath may come by night or by day, whether people are arrogantly defying Allah's laws or are sunk in lethargy or vain dreams of unreality. Who can escape Allah's decree, and who can feel themselves outside it except those who are seeking their own ruin?

(அநீஸீ) ஸீ ரஃபுஃஸீன் (அஹ் நஹீஸீ) ராஹீஸீன் நஹீ
ஹை ஸஹீபுஃஸீன் அஹ் ஸஹீபுஃஸீன் ஹஹீன் ஸஹீபுஃஸீன் ஹஹீன்
ஹஹீன் ஹஹீன் ஹஹீன் ஹஹீன்

7:97. அவ்வூர்வாசிகள் இரவில் நித்திரை செய்து கொண்டிருக்கும் போதே , நமது வேதனை அவர்களை வந்து அடையாது என பயமில்லாமல் இருக்கின்றார்களா?

7:98 - Or else did they feel secure against its coming in broad daylight while they played about (care - free)?

96-99. ஸீ ரஃபுஃஸீன் ஸஹீபுஃஸீன் ஹஹீன் ஹஹீன் ஹஹீன்
ஹஹீன் ஹஹீன் ஹஹீன் ஹஹீன் ஹஹீன்
ஹஹீன் ஹஹீன் ஹஹீன் ஹஹீன்
(அநீஸீ) ஹஹீன் ஹஹீன் ஹஹீன் ஹஹீன்

7:98. அல்லது அவ்வூர் வாசிகள் பகலில் விளையாடிக்கொண்டிருக்கும் (கவலையில்லாது)

போதே, நமது வேதனை அவர்களையடையாது என பயமில்லாமல் இருக்கின்றார்களா?

7:99 - Did they then fell secure against the plan of Allah? But no one can feel Secure from the plan of Allah except those (doomed) to ruin!

1068 - The nations which as a body could not be won over to Allah's Law **Perished.**

7:99. அல்லாஹ்வின் சூழ்ச்சியிலிருந்து அவர்கள் அச்சம் தீர்ந்து விட்டார்களா ?

நஷ்டவாளிகளான மக்களை தவிர , வேறு எவரும் அல்லாஹ்வின் சூழ்ச்சியிலிருந்து அச்சம் தீர்ந்து இருக்க மாட்டார்கள்.

7:101 - Such were the towns whose story We (thus) relate unto thee: **there came indeed to them their Apostles with clear (signs): but they would not believe what they had rejected before. Thus doth Allah seal up the heart of those who reject faith. 1070**

Those who have heard the Message and rejected it find it more difficult afterwards to retrace their steps. Evil has blocked the channels of Allah's grace to them. It begins with their breaking their Covenant with Allah; with each step afterwards they fall deeper and deeper into the mire.

- (தனியே!) மெல ரெவெர்ஸெ ஓகிஸாஸ
 மெல பவிசுன்னெலு. (மேலாயே வாஸ கல) மெலுன் (மேலாயே விசின்)
 யலு ருலு டுமகின் மெலுன் வேக நியக வஸென்ம புகுடீலி
 சாடகயன்ம யென டாவா. உமென் மெலுன் நமீ, கலின் மெலுன் கல
 உகன் (புலுவி கிசு கலெகன்) விஸ்தாஸ தோகலு டய வஸென்ம
 சிபிஸ. மெலேம புகிசுசேப கரன்நன்மே கடுகன் கி டுலா
 கலா கரின்னெய. -

7:101. (நபியே : இவ்வூராள்களின் வரலாற்றை நாம் உமக்குக் கூறுகிறோம் (!நிச்சயமாக
 அவர்களின் தூதர்கள் அவர்களிடம் தெளிவான அத்தாட்சிகளைக் கொண்டு வந்தார்கள் ,
 எனினும் அவர்கள் முன்னால் பொய்யாக்கிக் கொண்டிருந்த காரணத்தினால் நம்பிக்கை
 கொள்பவர்களாக இல்லை இவ்வாறே அல்லாஹ் காஃபிர்களின் இதயங்கள் மீது -
 .முத்திரையிட்டு விடுகிறான்

7:102 - Most of them We found not men (true) to their covenant but most of them We found rebellious and disobedient.

1069 - The stories which have been related should give a warning to present and future generations.

மெலுன்மென் புகி டேனெகலு கிசும பாரோன்டலு
 (ஓலு கரந கலிசுசுயன்) டுகுடீலி ம டுலுவி நுக. கலி டுலு
 மெலுன்மென் புகி டேனெகலு பாககரன் வஸென்ம டுலுவி.

7:102. அவர்களில் பெரும்பாலோருக்கு வாக்குறுதியை (நிறைவேற்றும் தன்மை இருப்பதாக)
 அன்றியும் அவர்களில் பெரும்பாலோரைப் பாவிகளாகவே கண்டோம் - நாம் காணவில்லை

பொறுப்பிலிருந்து நீங்கி விடுவதற்காகவும் இன்னும் அவர்கள் ஒருவேளை தாங்கள்)
நாங்கள் உபதேசம்) விலகிவிடலாம் என்பதற்காகவும் (செய்து வருவதிலிருந்து
.என்று கூறினார்கள் (செய்கிறோம்”

7:175 - Relate to them the story of the man to whom we sent our signs but he passed them:
so satan followed him up and he went astray. 1149

Commentators differ whether this story or parable refers to a particular individual, and if so, to whom. The story of Balaam the seer, who was called out by Israel's enemies to curse Israel, but who blessed Israel instead, (Num. xxii., xxiii., xxiv,) is quite different. It is better to take the parable in general sense. There are men, of talents and position, to whom great opportunities of spiritual insight come, but they perversely pass them by. Satan sees his opportunity and catches them up. Instead of rising higher in the spiritual world, their selfish and worldly desires and ambitions pull them down, and they are lost.

175- (தலீஸீ!) இவ் இவ்வுன் (இலீலாஹி ஒலிஹ் லாஹர் தலீகி)
கைதெஹுயே ஒகிஹாஹ் சஹீரீஹ் கர் பைன்ஹ். இஹ் அஹ் அஹ்
சாஹ்ஹன் லஹ் டீ (ஹைர்ஹ் கர் தலா) திஹ்ஹைஹ். லஹன் இஹ் (தலா
தலாஹ் ஹ் அஹ்ஹன்ஹ் ஹன்) லஹன் சஹீரீஹ்ஹைஹ்ஹ் ஹ் ஹ்
ஹைஹ்.

7:175. (நபியே ! நீர் அவர்களுக்கு ஒரு மனிதனுடைய வரலாற்றை ஓதிக்காட்டுவீராக (!
அவனுக்கு நாம் நம் அத்தாட்சிகளைக் கொடுத்திருந்தோம்; எனினும் அவன் அவற்றை விட்டு

முற்றிலும் நழுவிவிட்டான்; அப்போது அவனை ஷைத்தான் பின் தொடர்ந்தான் அதனால் -
.அவன் வழி தவறியவர்களில் ஒருவனாகி விட்டான்

7:176 - If it had been our will we should have elevated him with our signs; but he inclined to the earth and followed his own vain desires. **His similitude is that of a dog: if you attack him he lolls out his tongue or if you leave him alone he (still) lolls out his tongue. That is the similitude of those who reject our signs; so relate the story; perchance they may reflect.**

1151 - The dog, especially in the hot weather, lolls out his tongue, whether he is attacked and pursued and is tired, or he is left alone, It is part of his nature to slobber. So with the man who rejects Allah. Whether he is warned or left alone, he continues to throw out his dirty saliva. The injury he will do will be to his own soul. But there may be infection in his evil example. So we must protect others. And we must never give up hope of his own amendment. **So we must continue to warn him and make him think, (7.176)**

අපි අදහස් කර තිබුණේ නම්, (අපගේ) සාධකයන්ගේ හේතුවෙන් ඔහුට අපි ඉහළට ඔසවා ඇත්තෙමු. එහෙත් ඔහු මෙලොව (සුවය) දෙසට ඇල වී තම (ශරීර) සුවය ආශාවෙන් අනුගමනය කර හැරියේය. ඔහුගේ උදහරණය එක් බල්ලෙකුගේ උදහරණයට සම වන්නේය. ඔබ උච්ච එළවා දූමුවද, දිව එළියට දමා ගන්නේය. උච්ච (නොඑළවා) අත්හැර දූමුවද, දිව එළියට දමාගෙන ඉන්නේය. මෙයම අපගේ ආයාචන බොරු කරන, (අනිත්) මිනිසුන්ටද උදහරණයක් වන්නේය.

7:176. நாம் நாடியிருந்தால் , நம் அத்தாட்சிகளைக் கொண்டு அவனை உயர்த்தியிருப்போம் ; எனினும் அவன் இவ்வுலக வாழ்வை மதித்து (யே சதமென), தன்னுடைய இச்சைகளையே பின்பற்றினான்; அவனுக்கு உதாரணம் நாயைப் போன்று, அதை நீர் விரட்டினாலும் நாக்கைத் தொங்க விடுகிறது , அல்லது அதை நீர் விட்டு விட்டாலும் நாக்கைத் தொங்க விடுகிறது - ஆகவே - இதுவே நம் வசனங்களைப் பொய்யெனக் கூறும் கூட்டத்தாருக்கும் உதாரணமாகும் வரலாறுகளைக் கூறுவீராக (இத்தகைய) அவர்கள் சிந்தித்து நல்லுணர்வு பெறும் பொருட்டு

7:179 - Many are the Jinns and men We have made for Hell: They have hearts wherewith they understand not eyes wherewith they see not and ears wherewith they hear not. They are like cattle nay more misguided: for they are heedless (of warning). 1153

Cf. ii. 18. Though they have apparently all the faculties of reason and perception, they have so deadened them that those faculties do not work, and they go headlong into hell. They are, as it were, made for Hell.

179. நியத வஸ்யைத்ம மீதிஶுத்ஸைத், ஜீனீர்ஜனீஸைத், ஹைஹைமஸக் டேஜாவி நிர்ய ஸதஹாம் அபி ஸுந்பாடநய கர் அநீஸைத். (ஐபுத் கைஹீத்ஸைத் நமீ), ஐபுத்ஹை ஹைஸத் அந. ஸஹைத் ஸமீஸைத் (ஹைத் ஹைஸைத்) ஐபுத் ஹைஸைத் ஹைஸைத். ஐபுத்ஹை அஸைத் அந. ஸஹைத் ஸமீஸைத் (ஹைஸைத் அநி ஸாஹைஸைத்) ஐபுத் ஹைஸைத். ஐபுத்ஹை கஸைத் அந. ஸஹைத் ஸமீஸைத் ஐபுத் (ஹைத் ஹைஸைத்) ஸஹைத் ஹைஸைத்.

7:179. நிச்சயமாக நாம் ஜின்களிலிருந்தும் , மனிதர்களிலிருந்தும் அநேகரை நரகத்திற்கென்றே படைத்துள்ளோம்; அவர்களுக்கு இருதயங்கள் இருக்கின்றன ஆனால் அவற்றைக் கொண்டு - அவர்கள் நல்லுணர்வு பெற மாட்டார்கள்; அவர்களுக்குக் கண்கள் உண்டு ; ஆனால், அவற்றைக் கொண்டு அவர்கள் பார்ப்பதில்லை (இறைவனின் அத்தாட்சிகளைப்); அவர்களுக்குக் காதுகள் உண்டு (நற்போதனையைக்) ஆனால் அவற்றைக் கொண்டு அவர்கள் . அவற்றை !இல்லை . இத்தகையோர் கால்நடைகளைப் போன்றவர்கள் - கேட்கமாட்டார்கள் விடவும் வழி கேட்கர்கள்; இவர்கள் தாம் அலட்சியம் செய்தவர்களாவார்கள் (நம்வசனங்களை)

7:181 - **Of Those we have created are people who direct (others) with truth and dispense justice therewith.**

அபி ஸ்லாஹை கல அய்யைன் ஸஹரேன் அஹ. இவ்ஹீ ஸஹ
ஹ்ஹை (அஹ்ஹை கஹ அஹர் அஹித் ஸ்ஹஹிஹ்) ஹஹீ ஹீ ஸ்ஹிஹ்
ஹஹ்ஹைஹ் ஹஹ் கஹ்ஹை.

7:181. நாம் படைத்தவர்களில் ஒரு கூட்டத்தார் இருக்கின்றார்கள் அவர்கள் . சத்திய வழியைக் காட்டுகிறார்கள்; அதைக் கொண்டு நீதியும் செலுத்துகிறார்கள்.

16:88 - Those who reject Allah and hinder (men) from the path of Allah for them will We add penalty to penalty; for that they used to spread mischief.

88- . (එහෙත් පරලோවද) ප්‍රතික්ෂේප කර, අල්ලාහ්ගේ මාර්ගයද
වළක්වා (අපරාධ කරමින්) සිටි මොවුන්ට, මොවුන්ගේ
අපරාධයන්හි හේතුවෙන් දඬුවම පිට දඬුවම වශයෙන් අපි අධික
කරමින්ම සිටින්නෙමු.

16:88. எவர்கள் நிராகரித்துக் கொண்டும், அல்லாஹ்வின் பாதையை விட்டும் தடுத்துக்கொண்டும்,
இருந்தார்களோ அவர்களுக்கு நாம் - குழப்பம் உண்டாக்கிக் கொண்டிருந்ததற்காக (பூமியில்) -
.வேதனைக்கு மேல் வேதனையை அதிகப்படுத்திக்கொண்டே இருப்போம்

16:25 - Let them bear on the Day of judgment their own burdens in full and also (something) of the burdens of those without knowledge whom they misled. Alas how grievous the burdens they will bear! 2048

Their responsibility or crime is twofold: (1) that they rejected Allah's Message, and (2) that they misled others. Their Penalty will also be double. In vi. 164, we are told that "no bearer of burdens can bear the burden of another". This is against the doctrine of vicarious atonement. Every man is responsible for his own sins; but the sin of misleading others is a sin of the misleader himself, and he must suffer the penalty for that also, without relieving those misled, of their responsibility.

විනිශ්චය දීනදී තමන්ගේ පව් බර, මොවුන් පූරණ
වශයෙන් උසුළන අතර බුද්ධියක් නොමැතිව මොවුන් මාර්ගය වැරදි
යැවූ අන් අයගේ පව් බරද මොවුන්ම උසුළන්නාහ. (මෙසේ)

(දෙදෙනාගේම පව් බර) මොවුන්ම ඉසිලීම ඉතාමත් නපුරක්
නොවේද?

16:25. *කියාම තුළුලා අතර බුද්ධියක් නොමැතිව මොවුන් මාර්ගය වැරදි
යැවූ අන් අයගේ පව් බරද මොවුන්ම උසුළන්නාහ. (මෙසේ)*
*(දෙදෙනාගේම පව් බර) මොවුන්ම ඉසිලීම ඉතාමත් නපුරක්
නොවේද?*

16:77 - And the decision of the Hour (of Judgment) is as the **twinkling of an eye** or even
quicker: for Allah hath power over all things. 2110

The key to all things-not only those which we see and
understand, but those which we do not see or of which we
have no idea-is with Allah, Whose knowledge and power are
supreme.

එබැවින් (යුග) අවසන් කාලය,
අසිද්ධියක් ගසන්නාක් මෙන් හෝ නැතහොත් ඊටත් වඩා
වේගයෙන් හෝ අවසන් වී යනු ඇත. නියත වශයෙන්ම අල්ලාහ්
සියල්ල කෙරෙහි ඉතාමත් බලසම්පන්නයෙකු වශයෙන්ම සිටින්නේය.

16:77. மேலும், வானங்களிலும், பூமியிலும் உள்ள இரகசியம் அல்லாஹ்வுக்கே உரியது ; ஆகவே, (இறுதித் தீர்ப்புக்குரிய வேளையின் (விஷயம் இமை கொட்டி விழிப்பது போல் அல்லது சமீபத்தில் இல்லாமலில்லை (அதைவிட); நிச்சயமாக அல்லாஹ் எல்லாப் பொருட்களின் மீதும் பேராற்றலுள்ளவனாக இருக்கின்றான்.

19:83 - Seest thou not that We have set the Evil Ones on against the Unbelievers to incite them with fury? 2527

Under the laws instituted by Allah, when evil reaches a certain stage of rebellion and defiance, it is left to gather momentum and to rush with fury to its own destruction. It is given a certain amount of respite, as a last chance: but failing repentance, its days are numbered. The godly therefore should not worry themselves over the apparent worldly success of evil, but should get on with their own duties in a spirit of trust in Allah.

(ஐயோ!) புகிஷ்ஷேஸ கரந்தன்தி (பாபகர காரணாவின் கரத மென்) போலூவிமீன் கிபிது சுதகாம சேஷிகாந்லர்நி அபி (இவின் வேக) யலா அந்நெழி யந்த இவ் அவிமாதச தோகலேகிடி?

19:83. காஃபிர்களை (வழி கேட்டில் செல்லும்படித்) தூண்டிக் கொண்டிருப்பதற்காகவே நிச்சயமாக ஷைத்தான்களை நாம் அனுப்பியிருக்கிறோம் என்பதை நீர் பார்க்க வில்லையா?

19:86 - And we shall drive the sinners to Hell like thirsty cattle driven down to water 2528

Note the contrast between the saved and the doomed. The one march with dignity like honoured ones before a king, and the other rush in anguish to their punishment like a herd of cattle driven down by thirst to their watering place. Note the metaphor of the water. They rush madly for water but are plunged into the Fire!

நிர்ய டேஸ்டி டிஃகாயைன் டிஃகாயைன்
நிர்ய டேஸ்டி டிஃகாயைன் டிஃகாயைன்

19:86. குற்றவாளிகளை (அவர்கள்) தாகம் தீர்த்துக் கொள்வதற்காக நரகை நோக்கி நாம் விரட்டுவோம்.

21:1 - Closer and closer to mankind comes their Reckoning: yet they heed not and they turn away. 2662

Every minute sees them nearer to their doom, and yet they are sadly heedless, and even actively turn away from the Message that would save them.

1. தீவிதழ்வி டிஃகாயைன் பூஷன் டிஃகாயைன் கிரீஸே (ஃகாயைன்) டிஃகாயைன்
டிஃகாயைன். டிஃகாயைன் டிஃகாயைன், டிஃகாயைன் பூஷன் டிஃகாயைன்
டிஃகாயைன் டிஃகாயைன் டிஃகாயைன்.

21:1. மனிதர்களுக்கு அவர்களுடைய கணக்கு விசாரணை நெருங்கி விட்டது (நாள்); ஆனால்

அவர்களோ புறக்கணித்துப் பராமுகமாக இருக்கிறார்கள் (அதனைப்)

21:2 - Never comes (aught) to them of a renewed Message from their Lord but they listen to it as in jest In each age, when the Message of Allah is renewed, the very people who should

have known better and welcomed the renewal and the **sweeping away of human cobwebs**, either receive it with amused self-superiority, which later turns to active hostility, or with careless indifference. 2663

In each age, when the Message of Allah is renewed, the very people who should have known better and welcomed the renewal and the sweeping away of human cobwebs, either receive it with amused self-superiority, which later turns to active hostility, or with careless indifference.

2- තමන්ගේ දෙවියන්ගේ සන්නිධානයෙන් අළුතින් යම්කිසි හොඳ
ඔව්දනක් පැමිණෙන සෑම විටම එය ඔවුන් (විශ්වාස නොකර
සම්චිචල් කර), සෙල්ලම් කරමින්ම සවන් දුන්හ. ඔවුන්ගේ හෘදයන්
(සත්‍යය) සිතන්නේම නැත.

21:2. அவர்களுக்கு அவர்களுடைய இறைவனிடமிருந்து புதிய நினைவூட்டுதல் வரும்போது

அவர்கள் விளையாடியவர்களாக அதை செவி மடுக்கிறார்களே தவிர வேறில்லை

21:12 - Yet when they felt Our **Punishment** (coming) behold they (tried to) flee from it. 2673

When they had every chance of repentance and reform, they rejected Allah's Message, and perhaps even put up an open defiance. When they actually began to feel the Wrath coming, they began to flee, but it was too late! Besides, where could they flee to from the Wrath of Allah? Hence the ironical appeal to them in the next verse: better go back to your luxuries and what you thought were your permanent homes! Cf. Christ's saying in the present Gospel of St. Matthew (iii. 7): "O generation of vipers, who hath warned you to flee from the Wrath to come?"

12- ඔවුන්ද දඬුවමේ ශබ්දය ඇසූ සැණින් (තමන්ගේ රට ගම් අත්හැර දමා) දුවන්නට පටන් ගත්හ.

21:12. ஆகவே, அவர்கள் நமது வேதனை உணர்ந்தபோது (வருவதை), அவர்கள் அங்கிருந்து விரைந்தோடலானார்கள்.

21:13 - Flee not but return to the good things of this life which were given you and to your homes in order that ye may be called to account. 2674

See last note. 'You thought your homes so comfortable: why don't you go back to them? You will be called to account. Perhaps there may be rewards to be given you, who knows?' This irony is itself the beginning of the Punishment. But the ungodly now see how wrong they had been. But their signs and regrets now avail them nothing. It is too late. They are lost, and nothing can save them.

..... (ඒ අතර අපි ඔවුන්ට) "ඔබ නොදුවනු, ඔබ ඉතාමත් ආඩම්බරව (සැප සම්පත් විඳිමින්) වාසය කළ ඔබගේ නිවෙස් වලටම ඔබ ආපසු යනු, එහි ඔබට හොඳින් සත්කාර කරනු ලැබිය හැකිය!" (යයි පැවසුවේම).

21:13. “விரைந்து ஓடாதீர்கள் , நீங்கள் அனுபவித்த சுக போகங்களுக்கும் , உங்கள் வீடுகளுக்கும் திரும்பி வாருங்கள்; (அவை பற்றிநீங்கள் கேள்வி கேட்கப்படுவதற்காக)” (என்று அவர்களுக்கு அறிவிக்கப்பட்டது.)

21:14- They said: "Ah! Woe to us! We were indeed wrongdoers!"

..... එයට ඔවුන් "අපගේ
විනාශයයි! නියත වශයෙන්ම අපි සීමාව ඉක්මවූ (පාපකරයන් බවට)
පත් වූවෙමු" යයි කැගැසූහ.

21:14. (இதற்கு அவர்கள் ("எங்கள் கேடே நாங்கள் நிச்சயமாக அநியாயக்காரர்களாக !
இருந்தோம்" என்று வருந்திக் கூறினார்கள்.

21:15- And that cry of theirs ceased not till We made them as a field that is mown as ashes
silent and quenched.2675

The two similes present two different aspects of the
lamentation of the ungodly. When they really see the Wrath
to come, there is a stampede, but where can they go to?
Their lamentation is now the only mark of their life. But it dies
away, as corn vanishes from a field that is being mown, or as
a dying fire is slowly extinguished! They do not die. They wish
they were dead! (lxxviii. 40).

..... එයට ඔවුන් "අපගේ
විනාශයයි! නියත වශයෙන්ම අපි සීමාව ඉක්මවූ (පාපකරයන් බවට)
පත් වූවෙමු" යයි කැගැසූහ. ඔවුන්ගේ එම කැගැසීම කපා ගනු ලැබූ
කුහුරක් මෙන් (ඔවුන්ව විනාශ කර දමා) නොසෙළවන සේ වාඩි
කරවන තුරු දීර්ඝ වනු ඇත.

21:15. அறுவடை செய்யப்பட்ட வயலின் அரிதாள்கள் எரிந்தழிவது போன்று அவர்களை நாம்
ஆக்கும் வரை அவர்களுடைய இக்கூப்பாடு ஓயவில்லை.

21:10- We have revealed for you (O men!) a book in which is a Message for you: Will **ye not then understand?**

இவ்வ (புத்தொலி) ஸூரா இவ்வின் அறிவு
பெரியவர்களுக்கு உரியதாக அருளியுள்ளது. (இவ் புத்தொலி
ஸூரா) இவ் புத்தொலி உறுதியாக உறுதிப்படுத்தப்பட்டுள்ளது.

21:10. உங்களுக்கு நிச்சயமாக நாம் ஒரு வேதத்தை அருளியிருக்கின்றோம் ; அதில் உங்களின் கண்ணியம் இருக்கின்றது. நீங்கள் அறிய மாட்டீர்களா .?

17:36- And pursue not that of which thou hast no knowledge; for every act of hearing or of seeing or of (feeling in) the heart will be enquired into(on the Day of Reckoning). Note:2222

To attain true submission and servitude ('uboodiyyah) to Allaah, the Lord of the Worlds. Many people are slaves to their **whims and desires** and are not true slaves of Allaah. They say that they are slaves of Allaah, but when they are tested they turn on their heels and lose out in this world and in the Hereafter Calamity is a lesson in Tawheed, faith and trust in Allaah It shows you in a practical sense what you really are, so you will realize that you are a weak slave, and you have no strength and no power except with your Lord, then you will put your trust in Him in a true sense, and will turn to Him in a true sense, and put aside your position, pride, arrogance, self-admiration and heedlessness, and you will understand that you are poor and in need of your Lord, and you are weak and need to turn to the Most Strong, the Almighty, may He be glorified

36- . (ஹுத்யேகி வீரீடு ப்ருதேஷயநீகி வாஸய கௌ) ஸும ஸத்ருஹயநீடும
நியக வுஷயேநீம அபி தூகயேகூ யவா அநீநேத்ரு. (பீம தூகயீநீ டிதூநீடு)
"அரூடாஹ்" பீகீ கௌநேகூபீம நமீதீதூ. (மாரூயய வுரூட யவந)
கௌடீகாநீவரூநீதேநீ டிடு அநீநீ வதூ" (யடீ கியமீநீ டீயக).

17:36. எதைப்பற்றி உமக்கு (ச் செய்யத்)ஞானமில்லையோ அதை (த் தீர்க்க)

தொடரவேண்டாம்; நிச்சயமாக செவிப்புலனும் (மறுமையில்), பார்வையும், இருதயமும் இவை
ஒவ்வொன்றுமே கேள்வி (அதனதன் செயல் பற்றி)கேட்கப்படும்.

JUST TO REMIND YOU OF THE PAST:

Islamic History (Chronology)

1212: Battle of Al Uqab in Spain, **end of the Al Mohad rule in Spain.** The Al Mohads suffer defeat by the Christians in Spain at the Al-Uqba. The Al Mohad Sultan An Nasir escapes to Morocco where he dies soon after. Accession of his son Yusuf who takes over title of Al Mustansir.

1568: Alpujarra uprising of the Moriscos (**Muslims forcibly converted to Catholicism**) in **Spain.**

1571: The Ottomans are defeated at the naval Battle of Lepanto, and their dominance in the Mediterranean is brought to a close.

1591: Mustaili Ismailis **split** in to Sulaymanis and Daudis.

Islamic History(Chronology)

19th Century (1800-1899) C.E.

1803: Shah Abdul Aziz ibn Saud **assassinated by a Shia fanatic**. Shah Shuja proclaimed as king of Afghanistan.

1805: Ibn Saud captured Madinah defeating the Turk garrison.

1811: **British occupied Indonesia.**

1828: Russia declared war against Turkey.

1830: **French forces landed near Algiers** and occupied Algeria ending 313 years rule of Turks.

1832: **Turks defeated** in the battle of Konya by Egyptian forces.

1839: Defeat of Turkey by the Egyptians in the battle of Nisibin.

1840: Quadruple Alliance by the European powers to **force Egypt to relinquish Syria.**

1847: Amir Abdul Qadir surrendered to France under the condition of safe conduct to a Muslim country of his choice but **France violated its pledge** and sent him as a captive to France.

1850: Ali Muhammad Bab **arrested and executed by Iranian government**. Qurratul Ain Tabira, a renowned poetess and staunch advocate of Babism also shot dead.

1857: British captured Delhi and eliminated Mughal rule in India after 332 years. Last Mughal Emperor Bahadur Shah Zafar was exiled to Rangoon in Burma **This was also the end of 1000 years of Muslim rule over India.**

1859: Imam Shamil laid down arms before Russian forces and the **Islamic State of Daghestan became a Russian province.**

1876: Britain purchased shares of Khedive Ismail in the Suez Canal and got involved in Egyptian affairs.

1879: Treaty of Berlin. **Turkey lost 4/5th of its territory in Europe.**

1881: **France invaded Tunisia and the Bey** acknowledged supremacy of France as a result of the Treaty of Bardo.

1882: **Egypt came under British military occupation.**

1895: **Mirza** Ghulam Ahmad of **Qadian** claimed prophethood.

20th Century (1900 -1992) C. E.

1901: Ibn Saud (Abd Al-Aziz) captures Riyadh.

1901: **French forces occupy Morocco.**

1904: Morocco becomes a French protectorate under the Conference of Algeiras.

1907: The beginning of the Young Turks movement in Turkey.

1912: The beginning of the Muhammadiyyah reform movement in Indonesia.

1914: Under Ottoman rule, secret Arab nationalist societies are formed.

1914: World War I.

1916: Arab revolt against Ottoman (Turkish) rule. Lawrence of Arabia leads attacks on the Hijaz Railway.

1918: world War I ends on November 11.

:Syria and Damascus become a French protectorate.

1922: Mustafa kemal abolishes the Turkish Sultanate.

1924: The Turkish Caliphate is abolished.

1928: Turkey is declared a secular state.

1934: **War between King Abd al- Aziz and Imam Yahya of the Yemen.**

1934: Peace treaty of Ta'if.

1936: Increased **Jewish immigration** provokes widespread **Arab- jewish fighting in Palestine.**

1939: World War II.

1941: **British and Russian forces invade Iran** and Reza Shah is forced to abdicate in favor of his son Mohamed Reza Shah in Iran.

1943: Beginning of Zionist terrorist campaign in Palestine.

1945: End of World War II:

1948: Creation of state of Israel. **Arab armies suffer defeat in war with Israel.**

1980: Beginning of the Iran-Iraq war

1989: **Iran- Iraq comes to an end with much loss of life.**

1990: **Military annexation of Kuwait by Iraq** under Ba'athist leader Saddam Hussain, is reversed in 1991 by a coalition of United States-led forces.

Present Day:

Cechniya, Bosnia, Kosovo, Malaysiya, Indonesia-in focus with todays' Islam in **Sri Lanka**, India, Pakistan, and the whole of Middle East except Saudi Arabia (in conflict with Al-Quran and Hadith)

Turkey

Although intellectual debates in the role of Islam attracted Widespread interest, they did not provoke the kind of controversy that erupted over the issue of appropriate attire for Muslim women. During the early 1980s, female college students who were determined to demonstrate their commitment to Islam began to cover their heads and necks with large scarves and wear long, shape - concealing overcoat. The appearance of these women in the citadels of Turkish secularism shocked those men and women who tended to perceive such attire as a symbol of the Islamic traditionalism they rejected. Militant secularists persuaded the Higher Education Council to issue a regulation in 1987 forbidding female university students to cover their heads in class. Protests by thousands of religious students and some university professors forced several universities to waive enforcement of the dress code. The issue continued to be seriously divisive in the mid -1990s. Throughout the first half of the 1990s, highly educated, articulate, but **religiously pious women have appeared in public dressed in Islamic attire that conceals all but their faces and hands.** Other women, especially in Ankara, Istanbul, and Izmir, have demonstrated against such attire by wearing revealing fashions and Ataturk badges. The issue is discussed and debated in almost every type of forum-artistic, commercial, cultural, economic,

political, and religious. For many citizens of Turkey, women's dress has become the issue- at Least for the 1990s- that defines whether a Muslim is secularist or religious.

Date as of January: 1995

CNN- Kurdish leader Ocalan sentenced to death for treason – June 29, 1999

A Turkish court found Kurdish rebel leader Abdullah Ocalan guilty of treason Tuesday for his role in leading the armed struggle for Kurdish self- rule. i

CNN – Ocalan says Turkish amnesty could disarm rebels – August

Condemned Kurdish rebel leader Abdullah Ocalan said his rebels would hand in their weapons if Turkey offered an amnesty to end nearly 15 yet
<http://cnn.com/WORLD/meast/9908/13/turkey.ocaln.retut/> - size 29.7k

Turkish Earthquake Last Updated Aug 19, 1999- 7:37 PM EDT Over
12,000 Dead in Turkey Quake, Millions flee Homes

-Two Million Turks Ordered Outdoors On Quake Fears - Reuters (08/19/99)

As most people are aware, an earthquake which has been measured at up to 7.8 on the Richter Scale struck Northwestern Turkey on August 16. Due to this unfortunate happening, many people were left homeless and without food. There are many ways one may help these victims. Version Francaise.

Turkey is put on alert amid warnings of a second earthquake as hopes fade of finding many more survivors from Tuesday's devastating quake.

Queueing for survival

More than 115,000 buildings collapsed, many of them multi-story apartment blocks, home to dozens of families.

The number of dead now stands officially at 12, 418 although the authorities say more than 30, 000 other bodies may still be buried in the rubble.

Fearing the worst, Turkey has asked the United Nations for help in obtaining 45,000 body bags.

Some bodies are being buried quickly in mass graves with photographs taken to assist relatives with identification at a later date.

But the effort is now being concentrated on looking after the survivors – an estimated 200,000 homeless people, many living in tent cities, often with no water supplies.

Heavy rain is hampering the relief effort in north - western Turkey, six days after the country's worst earthquake in 60 years.

Wednesday August 25 5:57 PM ET

Religious Say Quake Is Divine

A radical Islamic group, Hezbollah, smashed windows and bottles at a state-owned Liquor store in Istanbul the day after the quake, blaming booze peddlers for bringing damnation on Turkey. A construction worker blamed such things as the state's closing of religious schools, restrictions on Koranic courses and its ban on head scarves in public buildings.

"I believe God is punishing us because of that campaign," said the young man, who wouldn't give his name.

Former prime minister Neomettin Erbakam, the Islamist Leader who was pressured out of office by the military in 1997 for violating the country's secular principles, called the quake a "divine warning."

68:44- Then leave Me alone with such as reject this message: by degrees shall we punish them from directions they perceive not 5625 5626

5626-We must not be impatient if we see the wicked flourish. It may be that the very appearance of flourishing here may be a part of the punishment. There may be an eventual punishment by a sort of Cataclysm; but evolutionary punishment is gradual and sure. Allah may punish wicked people by granting them respite and providing them worldly benefits in abundance, which encourages them in sin and transgression **So when they are finally are seized by the Wrath of Allah they are caught suddenly and utterly unprepared, as it were , red handed while engrossed in disbelief, a life of impiety and open revolt against their Lord! (68.44)**

15:3 - Leave them alone to enjoy (the good things of this life) and to please themselves: let (false) Hope amuse them; soon will Knowledge (undeceive them). 1936 1937

The foolish and the wicked set great store by the pleasures of this world. In their pride they think they have all knowledge. In the fulness of Knowledge they will see how wrong they were. Meanwhile those who have received the Light should not for a single moment wonder at the apparent prosperity of the ungodly in this world. They should leave them alone, confident in the goodness and justice of Allah. (15.3)

15:4 - Never did We destroy a population that had a term decreed and assigned beforehand. 1938

1938 Kitabun ma'lum: Literally, "a writing known". There are many shades of meaning implied. (1) For every people, as for every individual, there is a definite Term assigned: their faculty of choice gives them the opportunity of moulding their will according to Allah'S Will , and thus identifying themselves with Allah's Universal Law. During that term they will be given plenty of rope; after that Term is past, there will be no opportunity for repentance. (2) Neither the righteous nor the ungodly

can hasten or delay the doom: Allah's will must prevail, and He is All-Wise. (3) The destruction of a people is not an arbitrary punishment from Allah: the people bring it on themselves by their own choice; for the fixed Law or Decree of Allah is always made known to them beforehand, and in many ways. (15.4)

NOTE:

C88 - Mankind have the nature of good created within them: yet doth Allah by His Signs keep up a constant Reminder to men of His Holy Names. Those who err scarce realise how gradually they fall into sin.

Their respite has a term; the doom must come, and it may be on a sudden. So humbly draw nigh to the Lord. Declare His Glory, and rejoice in His service.

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It is now up to mankind to stop their evil ways and turn to following Allah's way, if they do that then the Divine Punishment can be prevented. But if they continue in their ways, then these natural disasters will continue and man will most probably destroy itself.

Earthquake, volcano, Tornado, Floods, Global warming, Lightning, Wild
Fires, Hurricanes, Tsunami, Avalanches, lava flow, meteor crater, dust storm, blizzard, **limnic eruption**



