



الْقُرْءَان

AlQuran

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AlFatiha أَلْفَاتِحَة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists).

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ ﴿١﴾

2. The Most Beneficent, the Most Merciful.

الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾

3. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)

مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾

4. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

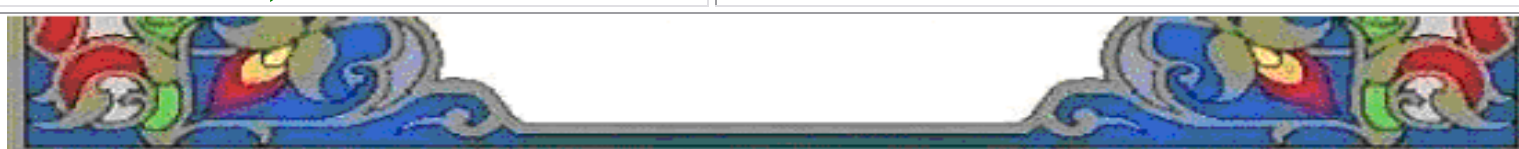
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾

5. Guide us to the Straight Way

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾

6. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ



البقرة AlBaqarah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *Alif-Lâm-Mîm.* [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings].

الم

2. This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are *Al-Muttaqûn* [the pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)].

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ
هُدًى لِّلْمُتَّقِينَ

3. Who believe in the *Ghaib* and perform *As-Salât* (*Iqâmat-as-Salât*), and spend out of what we have provided for them [i.e. give *Zakât* , spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allâh's Cause - *Jihâd*, etc.].

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

4. And who believe in (the *Qur'ân* and the *Sunnah*) which has been sent down (revealed) to you (Muhammad Peace be upon him) and in [the *Taurât* (Torah) and the *Injeel* (Gospel), etc.] which were sent down before you and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.).

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾

5. They are on (true) guidance from their Lord, and they are the successful.

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad Peace be upon him) warn them or do not warn them, they will not believe.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

7. Allâh has set a seal on their hearts and on their hearings, (i.e. they are closed from accepting Allâh's Guidance), and on their eyes there is a covering. Theirs will be a great torment.

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾

8. And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not.

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾

9. They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not!

يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾

10. In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies.

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ
مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا
كَانُوا يَكْذِبُونَ ﴿١٠﴾

11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers."

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي
الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ
مُصْلِحُونَ ﴿١١﴾

12. Verily! They are the ones who make mischief, but they perceive not.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ
وَلَكِنْ لَا يَشْعُرُونَ ﴿١٢﴾

13. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad Peace be upon him , *Al-Ansâr* and *Al-Muhajirûn*) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not.

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ
النَّاسُ قَالُوا أَنْتُمْ كَمَا ءَامَنَ
السُّفَهَاءُ ؕ أَلَا إِنَّهُمْ هُمُ
السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٣﴾

14. And when they meet those who believe, they say: "We believe," but when they are alone with their *Shayâtin* (devils - polytheists, hypocrites, etc.), they say: "Truly, we are with you; verily, we were but mocking."

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا
ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ
قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ
مُسْتَهْزِءُونَ ﴿١٤﴾

15. Allâh mocks at them and gives them increase in their wrong-doings to wander blindly.

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي
طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

16. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَهٗ
بِالْهُدَىٰ فَمَا رِنِحْتَ تَجَرَّتُهُمْ
وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

17. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allâh took away their light and left them in darkness. (So) they could not see.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ
نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ
ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي
ظُلُمَةٍ لَا يُبْصِرُونَ ﴿١٧﴾

18. They are deaf, dumb, and blind, so they return not (to the Right Path).

صُمُّكُمْ عُمَىٰ فَهُمْ لَا
يَرْجِعُونَ ﴿١٨﴾

19. Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allâh ever encompasses the disbelievers (i.e. Allâh will gather them all together).

أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ
ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَّجْعَلُونَ
أَصْبِعَهُمْ فِيٓ ءَاذَانِهِمْ مِّنَ
الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۚ وَاللَّهُ
مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾

20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allâh willed, He could have taken away their hearing and their sight. Certainly, Allâh has power over all things.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ
كُلَّمَا أَضَاءَ لَهُمْ مَّشَوْا فِيهِ وَإِذَا
أَظْلَمَ عَلَيْهِمْ قَامُوا ۚ وَلَوْ شَاءَ اللَّهُ
لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

21. O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become *Al-Muttaqûn* (the pious).

يَتَّيِبُهَا لِلنَّاسِ أَعْبُدُوا رَبَّكُمْ
الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped).

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ
فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ
السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ
الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا
لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad Peace be upon him), then produce a *Sûrah* (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا
عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّنْ
مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ
دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا
فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا
النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ
لِلْكَافِرِينَ ﴿٢٤﴾

25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein *Azwâjun* *Mutahharatun* (purified mates or wives), (having no menses, stools, urine, etc.) and they will abide therein forever.

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ
رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا
مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا
وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ
فِيهَا خَالِدُونَ ﴿٢٥﴾

26. Verily, Allâh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allâh intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are *Al-Fâsiqûn* (the rebellious, disobedient to Allâh).

﴿ إِنَّ اللَّهَ لَا يَسْتَحْيَ أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۖ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۖ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴾

27. Those who break Allâh's Covenant after ratifying it, and sever what Allâh has ordered to be joined (as regards Allâh's Religion of Islâmic Monotheism, and to practice its legal laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth, it is they who are the losers.

﴿ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴾

28. How can you disbelieve in Allâh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.

كَيْفَ تَكْفُرُونَ بِاللَّهِ
وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ
يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ
تَرْجَعُونَ ﴿٢٨﴾

29. He it is Who created for you all that is on earth. Then He *Istawâ* (rose over) towards the heaven and made them seven heavens and He is the All-Knower of everything.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي
الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى
السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You."

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي
جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا
أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا
وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ
بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي
أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

He (Allâh) said: "I know that which you do not know."

31. And He taught Adam all the names (of everything) , then He showed them to the angels and said, "Tell Me the names of these if you are truthful."

وَعَلَّمَ ءَادَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ
عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ
أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ
كُنْتُمْ صَادِقِينَ ﴿٣١﴾

32. They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا
مَا عَلَّمْتَنَا ۖ إِنَّكَ أَنْتَ الْعَلِيمُ
الْحَكِيمُ ﴿٣٢﴾

33. He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the *Ghaib* (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

قَالَ يٰٓأَدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ
فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ
أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ الْغَيْبَ
الْأَسْمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا
تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

34. And (remember) when We said to the angels: "Prostrate yourselves before Adam.". And they prostrated except *Iblîs* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh).

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا
لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى
وَأَسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ



35. And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will, but come not near this tree or you both will be of the *Zâlimûn* (wrong-doers)."

وَقُلْنَا يٰآدَمُ اسْكُنْ أَنْتَ
وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا
حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ
الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ



36. Then the *Shaitân* (Satan) made them slip there from (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا
فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا
أهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ
وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَعٌ
إِلَىٰ حِينٍ



37. Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

فَتَلَقَّى ءَادَمُ مِنْ رَبِّهِ كَلِمَاتٍ
فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ
الرَّحِيمُ

38. We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.

قُلْنَا أَهْبِطُوا مِنْهَا جَمِيعًا ۖ فَإِمَّا
يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ
هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَحْزَنُونَ

39. But those who disbelieve and belie Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire, they shall abide therein forever.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا
خَالِدُونَ

40. O Children of Israel! Remember My Favour which I bestowed upon you, and fulfill (your obligations to) My Covenant (with you) so that I fulfill (My Obligations to) your covenant (with Me), and fear none but Me.

يَسْبِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ
الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا
بِعَهْدِي أَوْفِ بِعَهْدِكُمْ وَإِيَّيَ
فَارْهَبُونَ

41. And believe in what I have sent down (this Qur'ân), confirming that which is with you, [the Taurât (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy not with My Verses [the Taurât (Torah) and the Injeel (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone.

وَأَمِنُوا بِمَا أَنزَلْتُ مُصَدِّقًا
لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ
بِهِ وَلَا تَشْتَرُوا بِعَايَتِي ثَمَنًا
قَلِيلًا وَإِيَّيَ فَاتَّقُونَ ﴿٤١﴾

42. And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad Peace be upon him is Allâh's Messenger and his qualities are written in your Scriptures, the Taurât (Torah) and the Injeel (Gospel)] while you know (the truth) .

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ
وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

43. And perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, and *Irka'* (i.e. bow down or submit yourselves with obedience to Allâh) along with *ArRaki'ûn*.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

44. Enjoin you *Al-Birr* (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practice it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?

﴿٤٤﴾ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ
وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ
تَتْلُونَ
الْكِتَابَ أَفَلَا تَعْقِلُونَ

45. And seek help in patience and *As-Salât* (the prayer) and truly it is extremely heavy and hard except for *Al-Khâshi'ûn* [i.e. the true believers in Allâh - those who obey Allâh with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc.)].

﴿٤٥﴾ وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ
وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

46. (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.

﴿٤٦﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ
وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ

47. O Children of Israel! Remember My Favor which I bestowed upon you and that I preferred you to the 'Alamîn (mankind and jinns) (of your time period, in the past).

يَبْنَىٰ إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ
الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي
فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾

48. And fear a Day (of Judgment) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ
عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا
شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ
وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

49. And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.

وَإِذْ نَجَّيْنَاكُمْ مِّنْ ءَالِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوءَ الْعَذَابِ
يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ
نِسَاءَكُمْ ۚ وَفِي ذَٰلِكُمْ بَلَاءٌ مِّن
رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾

50. And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea-water covered them).

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ
فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا
فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٠﴾

51. And (remember) when We appointed for Mûsa (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zâlimûn (polytheists and wrong-doers, etc.).

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً
ثُمَّ أَخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ
وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

52. Then after that We forgave you so that you might be grateful.

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ
ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾

53. And (remember) when We gave Mûsa (Moses) the Scripture [the Taurât (Torah)] and the criterion (of right and wrong) so that you may be guided aright.

وَإِذْ ءَاتَيْنَا مُوسَىٰ الْكِتَابَ
وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

54. And (remember) when Mûsa (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Lord." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ يَتَقَوْمِ
إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ
بِاتِّخَاذِكُمُ الْعِجَلِ فَتُوبُوا إِلَىٰ
بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ
خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَتَابَ
عَلَيْكُمْ ۚ إِنَّهُ هُوَ التَّوَّابُ
الرَّحِيمُ ﴿٥٤﴾

55. And (remember) when you said: "O Mûsa (Moses)! We shall never believe in you till we see Allâh plainly." But you were seized with a thunderbolt (lightning) while you were looking.

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نُؤْمِنَ
لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً
فَأَخَذْتَكُمْ الصَّيْقَةُ وَأَنْتُمْ
تَنْظُرُونَ ﴿٥٥﴾

56. Then We raised you up after your death, so that you might be grateful.

ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾

57. And We shaded you with clouds and sent down on you *Al-Manna* and the quails, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.

وَضَلَّلْنَا عَلَيْكُمُ الْغَمَامَ
وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّٰنَ وَالسَّلَٰوَىٰ
كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ
وَمَا ظَلَمُونَا وَلٰكِنْ كَانُوا
أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."

وَإِذْ قُلْنَا أَدْخُلُوا هٰذِهِ الْقَرْيَةَ
فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا
وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا
حِطَّةً نَّغْفِرْ لَكُمْ خَطِيئَتَكُمْ
وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾

59. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong doers *Rijzan* (a punishment) from the heaven because of their rebelling against Allâh's Obedience.

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا
غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا
عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ
السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ



60. And (remember) when Mûsa (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth there from twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allâh has provided and do not act corruptly, making mischief on the earth."

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ
لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ
الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا
عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ
أُنَاسٍ مَّشْرَبَهُمْ كُلُوا وَاشْرَبُوا
مِن رِّزْقِ اللَّهِ وَلَا تَعْثَوْا فِي
الْأَرْضِ مُفْسِدِينَ



61. And (remember) when you said, "O Mûsa (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its *Fûm* (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allâh. That was because they used to disbelieve the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allâh, i.e. commit crimes and sins).

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَن نَّصْبِرَ
عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا
رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ
الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا
وَفُومِهَا وَعَدَسِهَا وَبَصِلِهَا قَالَ
أَتَسْتَبْدِلُونَ الَّذِي هُوَ
أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ
أَهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا
سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ
وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبِ
مِّنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا
يَكْفُرُونَ بِآيَاتِ اللَّهِ
وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ
ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا
يَعْتَدُونَ

62. Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allâh and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve .

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ
هَادُوا وَالنَّصَارَى
وَالصَّبِيَّةَ مَنْ ءَامَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا
فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ



63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become *Al-Muttaqûn* (the pious - see V.2:2).

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا
فَوْقَكُمْ الطُّورَ خُذُوا مَا
ءَاتَيْنَاكُمْ بِقُوَّةٍ وَادْكُرُوا مَا فِيهِ
لَعَلَّكُمْ تَتَّقُونَ



64. Then after that you turned away. Had it not been for the Grace and Mercy of Allâh upon you, indeed you would have been among the losers.

ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ
فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ



65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected."

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا
مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ
كُونُوا قِرَدَةً خَاسِئِينَ



66. So We made this punishment an example to their own and to succeeding generations and a lesson to those who are *Al-Muttaqûn* (the pious).

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا
وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ



67. And (remember) when Mûsa (Moses) said to his people: "Verily, Allâh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allâh's Refuge from being among *Al-Jâhilûn* (the ignorants or the foolish)."

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ
يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا
أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ
أَنْ أَكُونَ مِنَ الْجَاهِلِينَ



68. They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded."

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا
هِيَ ؕ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ
لَّا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ
ذَلِكَ ؕ فافْعَلُوا مَا تُؤْمَرُونَ



69. They said, "Call upon your Lord for us to make plain to us its color." He said, "He says, 'It is a yellow cow, bright in its color, pleasing to the beholders.' "

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا
مَا لَوْنُهَا ؕ قَالَ إِنَّهُ يَقُولُ إِنَّهَا
بَقْرَةٌ صَفْرَاءُ فَاقْعُ لَوْنَهَا تَسْرُ
النَّظِيرَ



70. They said, "Call upon your Lord for us to make plain to us what it is. Verily to us all cows are alike, And surely, if Allâh wills, we will be guided."

قَالُوا اَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ اِنَّ اَلْبَقَرَ تَشَبَهَ عَلَيْنَا وَاِنَّا اِنْ شَاءَ اَللّٰهُ لَمُهْتَدُونَ ﴿٧٠﴾

71. He [Mûsa (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other color except bright yellow.' " They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it.

قَالَ اِنَّهُ يَقُولُ اِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ اَلْاَرْضَ وَلَا تَسْقِي اَلْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا ؕ قَالُوا اَلَعَنَ جِئْتَ بِالْحَقِّ ؕ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾

72. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allâh brought forth that which you were hiding.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللّٰهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾

73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allâh brings the dead to life and shows you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

74. Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allâh. And Allâh is not unaware of what you do.

فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ
يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ
آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ
ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ
قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا
يَتَفَجَّرُ مِنْهُ أَلْأَنْهَارُ وَإِنَّ مِنْهَا
لَمَا يَشَقُّ فَيَخْرُجُ مِنْهُ الْمَاءُ
وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ
اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا
تَعْمَلُونَ ﴿٧٤﴾

75. Do you (faithful believers) covet that they will believe in your religion in spite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh [the Taurât (Torah)], then they used to change it knowingly after they understood it?

﴿ أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ
وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ
كَلِمَ اللَّهِ ثُمَّ تَحَرَّفُونَهُ مِنْ
بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴾



76. And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allâh has revealed to you [Jews, about the description and the qualities of Prophet Muhammad Peace be upon him, that which are written in the Taurât (Torah)] , that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding?

﴿ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا
ءَامِنَّا وَإِذَا خَلَا بِعَضُّهُمْ إِلَى
بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا
فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ
بِهِ عِنْدَ رَبِّكُمْ ؕ أَفَلَا تَعْقِلُونَ ﴾



77. Know they (Jews) not that Allâh knows what they conceal and what they reveal?

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾

78. And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنَّهُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

79. Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

80. And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O Muhammad Peace be upon him to them): "Have you taken a covenant from Allâh, so that Allâh will not break His Covenant? Or is it that you say of Allâh what you know not?"

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا
أَيَّامًا مَّعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ
اللَّهِ عَهْدًا فَلَنْ تُخْلَفَ اللَّهُ
عَهْدُهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا
لَا تَعْلَمُونَ

81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ
بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ

82. And those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ
الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

83. And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allâh (Alone) and be dutiful and good to parents, and to kindred, and to orphans and *Al-Masâkîn* (the poor), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad Peace be upon him], and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*. Then you slid back, except a few of you, while you are backsliders.

84. And (remember) when We took your covenant (saying): Shed not the blood of your people, nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ
لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ
إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ
حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا
مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ



وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا
تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ
أَنْفُسَكُمْ مِّن دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ
وَأَنْتُمْ تَشْهَدُونَ



85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do.

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ
أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ
مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ
بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُوكُمْ
أُسْرَىٰ تَفْدُوهُمْ وَهُوَ مُحَرَّمٌ
عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ
بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ
بِبَعْضٍ فَمَا جَزَاءُ مَن يَفْعَلُ
ذَٰلِكَ مِّنْكُمْ إِلَّا خِزْيٌ فِي
الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَمَةِ
يُردُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا
اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ
الدُّنْيَا بِالْآخِرَةِ فَلَا تُخَفَّفُ
عَنَّهُمُ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ

87. And indeed, We gave Mûsa (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Iesa (Jesus), the son of Maryam (Mary), clear signs and supported him with *Rûh-ul-Qudus* [Jibrael (Gabriel)]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some, you disbelieved and some, you killed.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ
وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ
وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ
الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ
أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا
تَهْوَى أَنْفُسُكُمْ أَسْتَكْبَرْتُمْ
فَفَرِّقَا كَذَبْتُمْ وَفَرِّقَا تَقْتُلُونَ



88. And they say, "Our hearts are wrapped (i.e. do not hear or understand Allâh's Word)." Nay, Allâh has cursed them for their disbelief, so little is that which they believe.

وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ
اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ



89. And when there came to them (the Jews), a Book (this Qur'ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allâh (for coming of Muhammad Peace be upon him) in order to gain victory over those who disbelieved, then when there came to them that which they had recognized, they disbelieved in it. So let the Curse of Allâh be on the disbelievers.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ
 اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا
 مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى
 الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا
 عَرَفُوا كَفَرُوا بِهِ ۖ فَلَعْنَةُ اللَّهِ
 عَلَى الْكَافِرِينَ ﴿٨٩﴾

90. How bad is that for which they have sold their ownelves, that they should disbelieve in that which Allâh has revealed (the Qur'ân), grudging that Allâh should reveal of His Grace unto whom He will of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.

بِئْسَمَا اشْتَرَوْا بِهِۦٓ أَنْفُسَهُمْ أَنْ
 يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَغْيًا أَنْ
 يُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ ۚ عَلَىٰ مَنْ
 يَشَاءُ مِنْ عِبَادِهِ ۚ فَبَاءُ وَبِغَضَبٍ
 عَلَىٰ غَضَبٍ ۚ وَلِلْكَافِرِينَ
 عَذَابٌ مُّهِينٌ ﴿٩٠﴾

91. And when it is said to them (the Jews), "Believe in what Allâh has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad Peace be upon him to them): "Why then have you killed the Prophets of Allâh aforetime, if you indeed have been believers?"

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أُنزِلَ
اللَّهُ قَالُوا نُؤْمِنُ بِمَا أُنزِلَ عَلَيْنَا
وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ
الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۖ قُلْ
فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾

92. And indeed Mûsa (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were *Zâlimûn* (polytheists and wrong-doers).

وَلَقَدْ جَاءَكُمْ مُوسَىٰ
بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ
مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾

93. And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word). They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers."

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِن كُنتُمْ مُؤْمِنِينَ



94. Say to (them): "If the home of the Hereafter with Allâh is indeed for you specially and not for others, of mankind, then long for death if you are truthful."

قُلْ إِن كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِن كُنتُمْ صَادِقِينَ



95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allâh is All Aware of the *Zâlimûn* (polytheists and wrong-doers).

وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ



96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who - ascribe partners to Allâh (and do not believe in Resurrection - Magians, pagans, and idolaters, etc.). Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allâh is All-Seer of what they do.

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ
عَلَىٰ حَيَوةٍ وَمِنَ الَّذِينَ
أَشْرَكُوا يُوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ
أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحِّزٍ
مِّنَ الْعَذَابِ أَنْ يُعَمَّرَ ۖ وَاللَّهُ
بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾

97. Say (O Muhammad Peace be upon him): "Whoever is an enemy to Jibrael (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ân) down to your heart by Allâh's Permission, confirming what came before it [i.e. the Taurât (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ
فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾

98. "Whoever is an enemy to Allâh, His Angels, His Messengers, Jibrael (Gabriel) and Mikael (Michael), then verily, Allâh is an enemy to the disbelievers."

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ
وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ
فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾

99. And indeed We have sent down to you manifest *Ayât* (these Verses of the Qur'ân which inform in detail about the news of the Jews and their secret intentions, etc.), and none disbelieve in them but *Fâsiqûn* (those who rebel against Allâh's Command).

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ
بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا
الْفَاسِقُونَ ﴿٩٩﴾

100. Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! the truth is most of them believe not.

أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ
فَرِيقٌ مِّنْهُمْ ۚ بَلْ أَكْثَرُهُمْ لَا
يُؤْمِنُونَ ﴿١٠٠﴾

101. And when there came to them a Messenger from Allâh (i.e. Muhammad Peace be upon him) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allâh behind their backs as if they did not know!

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِندِ
اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ
فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ
كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ
كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

102. They followed what the *Shayâtin* (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the *Shayâtin* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَى
مُلْكٍ سُلَيْمَانَ وَمَا كَفَرَ
سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ
كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ
وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ
هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ
مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ
فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ
مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ
الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ

man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew.

بِضَارَيْنَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ
اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا
يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ
اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ
خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ
أَنْفُسَهُمْ لَوْ كَانُوا
يَعْلَمُونَ ﴿١٠٢﴾

103. And if they had believed, and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew!

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا
لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ
كَانُوا يَعْلَمُونَ ﴿١٠٣﴾

104. O you who believe! Say not (to the Messenger Peace be upon him) *Râ'ina* but say *Unzurna* (Do make us understand) and hear. And for the disbelievers there is a painful torment. (See Verse 4:46)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا
تَقُولُوا رَاعِنَا وَقُولُوا انْظُرْنَا
وَأَسْمِعُوا وَلِلْكَافِرِينَ
عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

105. Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor *Al-Mushrikûn* (the disbelievers in the Oneness of Allâh, idolaters, polytheists, pagans, etc.) like that there should be sent down unto you any good from your Lord. But Allâh chooses for His Mercy whom He wills. And Allâh is the Owner of Great Bounty.

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ
أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ
يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ
رَبِّكُمْ ۚ وَاللَّهُ يَخْتَصُّ
بِرَحْمَتِهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو
الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allâh is able to do all things?

﴿ مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا
نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۚ أَلَمْ
تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
﴿١٠٦﴾

107. Know you not that it is Allâh to Whom belongs the dominion of the heavens and the earth? And besides Allâh you have neither any *Walî* (protector or guardian) nor any helper.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ ۚ وَمَا
لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ
وَلَا نَصِيرٍ ﴿١٠٧﴾

108. Or do you want to ask your Messenger (Muhammad Peace be upon him) as Mûsa (Moses) was asked before (i.e. show us openly our Lord?) And he who changes Faith for disbelief, verily, he has gone astray from the right way.

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا
رَسُولَكُمْ كَمَا سَأَلَ مُوسَىٰ مِنْ
قَبْلُ ۖ وَمَنْ يَتَّبِدِلِ الْكُفْرَ
بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ
السَّبِيلِ ﴿١٠٨﴾

109. Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even, after the truth (that Muhammad Peace be upon him is Allâh's Messenger) has become manifest unto them. But forgive and overlook, till Allâh brings His Command. Verily, Allâh is Able to do all things.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ
لَوْ يَرُدُّونَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ
كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ
مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ
فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ
اللَّهُ بِأَمْرِهِ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ﴿١٠٩﴾

110. And perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, and whatever of good (deeds that Allâh loves) you send forth for yourselves before you, you shall find it with Allâh. Certainly, Allâh is All-Seer of what you do.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ وَمَا تَقَدَّمُوا
لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ
اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ
بَصِيرٌ

111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad Peace be upon him), "Produce your proof if you are truthful."

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا
مَنْ كَانَ هُودًا أَوْ نَصْرَى
تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا
بُرْهَانَكُمْ إِنْ كُنْتُمْ
صَادِقِينَ

112. Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh's Religion of Islâmic Monotheism) and he is a *Muhsin* (good-doer i.e. performs good deeds totally for Allâh's sake only without any show off or to gain praise

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ
مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ

or fame, etc., and in accordance with the *Sunnah* of Allâh's Messenger Muhammad Peace be upon him) then his reward is with his Lord (Allâh), on such shall be no fear, nor shall they grieve.

113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said (the pagans) who know not. Allâh will judge between them on the Day of Resurrection about that wherein they have been differing.

وَقَالَتِ الْيَهُودُ لَيْسَتْ
النَّصْرَى عَلَى شَيْءٍ وَقَالَتِ
النَّصْرَى لَيْسَتْ الْيَهُودُ عَلَى
شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ
كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ
مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ
يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ ﴿١١٣﴾

114. And who is more unjust than those who forbid that Allâh's Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allâh's Mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allâh's Mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.

وَمَنْ أَظْلَمُ مِمَّنْ مَّنَعَ مَسْجِدَ
اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَى
فِي خَرَابِهَا^ج أُولَئِكَ مَا كَانَ
لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا
خَافِينَ^ج لَهُمْ فِي الدُّنْيَا
خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ
عَظِيمٌ

115. And to Allâh belong the east and the west, so wherever you turn yourselves or your faces there is the Face of Allâh (and He is High above, over His Throne). Surely! Allâh is All-Sufficient for His creatures' needs, All-Knowing.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ^ج فَأَيْنَمَا
تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ^ج إِنَّ اللَّهَ
وَسِيعٌ عَلِيمٌ

116. And they (Jews, Christians and pagans) say: Allâh has begotten a son (children or offspring). Glory be to Him (Exalted be He above all that they associate

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا^ق سُبْحَنَهُ
بَلْ لَهُ^ط مَا فِي السَّمَوَاتِ
وَالْأَرْضِ كُلُّ^ط لَهُ قَنِتُونَ

with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it : "Be!" - and it is.

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ
وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ
كُنْ فَيَكُونُ ﴿١١٧﴾

118. And those who have no knowledge say: "Why does not Allâh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا
يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ
كَذَلِكَ قَالَ الَّذِينَ مِنْ
قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَّهَتْ
قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ
يُوقِنُونَ ﴿١١٨﴾

119. Verily, We have sent you (O Muhammad Peace be upon him) with the truth (Islâm), a bringer of glad tidings (for those who believe in what you brought, that

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا
وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ
الْجَحِيمِ ﴿١١٩﴾

they will enter Paradise) and a warner (for those who disbelieve in what you brought, they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire.

120. Never will the Jews nor the Christians be pleased with you (O Muhammad Peace be upon him) till you follow their religion. Say: "Verily, the Guidance of Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance. And if you (O Muhammad Peace be upon him) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ân), then you would have against Allâh neither any *Walî* (protector or guardian) nor any helper.

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا
النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۖ قُلْ
إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ
وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ
الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ
مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

121. Those (who embraced Islâm from Banî Israel) to whom We gave the Book [the Taurât (Torah)] [or those (Muhammad's Peace be upon him companions) to whom We have given the Book (the Qur'ân)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones that believe therein. And whoso disbelieves in it (the Qur'ân), those are they who are the losers.

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ
حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ
بِهِ ۖ وَمَنْ يَكْفُرْ بِهِ ۖ فَأُولَٰئِكَ
هُمُ الْخَاسِرُونَ ﴿١٢١﴾

122. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Alamîn (mankind and jinns) (of your time-period, in the past).

يَبْنَى إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ
الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي
فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٢٢﴾

123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ
عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا
عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةٌ وَلَا
هُمْ يُنصَرُونَ ﴿١٢٣﴾

124. And (remember) when the Lord of Ibrâhim (Abraham) [i.e., Allâh] tried him with (certain) Commands, which he fulfilled. He (Allâh) said (to him), "Verily, I am going to make you a leader (Prophet) of mankind." [Ibrâhim (Abraham)] said, "And of my offspring (to make leaders)." (Allâh) said, "My Covenant (Prophethood, etc.) includes not *Zâlimûn* (polytheists and wrong-doers)."

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ
بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي
جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِنْ
ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي
الظَّالِمِينَ ﴿١٢٤﴾

125. And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the *Maqâm* (place) of Ibrâhim (Abraham) [or the stone on which Ibrâhim (Abraham) stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two *Rak'at* after the *Tawâf* of the Ka'bah at Makkah), and We commanded Ibrâhim (Abraham) and Ismâ'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (*I'tikâf*), or bowing or prostrating themselves (there, in prayer).

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ
وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ
إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَى
إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا
بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ
وَالرُّكَّعِ السُّجُودِ



126. And (remember) when Ibrâhim (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allâh and the Last Day." He (Allâh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ
هَذَا بَلَدًا ءَامِنًا وَارْزُقْ أَهْلَهُ
مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ
كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ
إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ
الْمَصِيرُ ﴿١٢٦﴾

127. And (remember) when Ibrâhim (Abraham) and (his son) Ismâ'il (Ishmael) were raising the foundations of the House (the *Ka'bah* at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower."

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ
الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ
مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾



128. "Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our *Manâsik* (all the ceremonies of pilgrimage - *Hajj* and '*Umrah*, etc.), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ
وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ
وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ
أَنْتَ التَّوَّابُ الرَّحِيمُ

129. "Our Lord! Send amongst them a Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad Peace be upon him), who shall recite unto them Your Verses and instruct them in the Book (this Qur'ân) and *Al-Hikmah* (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise."

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ
يَتْلُوا عَلَيْهِمْ ءَايَاتِكَ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ
أَنْتَ الْعَزِيزُ الْحَكِيمُ

130. And who turns away from the religion of Ibrâhim (Abraham) (i.e. Islâmic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.

وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ
إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ
اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي
الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

131. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Alamîn (mankind, jinns and all that exists)."

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمِ ۖ قَالَ
أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

132. And this (submission to Allâh, Islâm) was enjoined by Ibrâhim (Abraham) upon his sons and by Ya'qûb (Jacob), (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims - Islâmic Monotheism)."

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ
وَيَعْقُوبُ يَبْنَى إِنَّ اللَّهَ اصْطَفَى
لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا
وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾

133. Or were you witnesses when death approached Ya'qûb (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your *Ilâh* (God - Allâh), the *Ilâh* (God) of your fathers, Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), One *Ilâh* (God), and to Him we submit (in Islâm)."

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ
يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا
تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ
إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا
وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾

134. That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا
كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا
تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

135. And they say, "Be Jews or Christians, then you will be guided." Say (to them, O Muhammad Peace be upon him), "Nay, (We follow) only the religion of Ibrâhim (Abraham), *Hanifa* [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)], and he was not of *Al-Mushrikûn*

وَقَالُوا كُونُوا هُودًا أَوْ
نَصْرَى يَهْتَدُوا قُلْ بَلْ مِلَّةَ
إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ
الْمُشْرِكِينَ ﴿١٣٥﴾

(those who worshipped others along with Allâh - see V.2:105)."

136. Say (O Muslims), "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob), and to *Al-Asbât* [the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsa (Moses) and 'Iesa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)."

137. So if they believe in the like of that which you believe, then they are rightly guided, but if they turn away, then they are only in opposition. So Allâh will suffice you against them. And He is the All-Hearer, the All-Knower.

قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا
وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ
وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا
أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا
نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ
مُسْلِمُونَ



فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنَ
بِهِ فَقَدْ أَهْتَدَوْا وَإِنْ تَوَلَّوْا
فَإِنَّمَا هُمْ فِي شِقَاقٍ
فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ
السَّمِيعُ الْعَلِيمُ



138. [Our *Sibghah* (religion) is] the *Sibghah* (Religion) of Allâh (Islâm) and which *Sibghah* (religion) can be better than Allâh's? And we are His worshippers. [*Tafsir Ibn Kathîr.*]

139. Say (O Muhammad Peace be upon him to the Jews and Christians), "Dispute you with us about Allâh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)."

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنْ
اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَبِيدُونَ



قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ
رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَلُنَا
وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ
مُخْلِصُونَ



140. Or say you that Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob) and *Al-Asbât* [the twelve sons of Ya'qûb (Jacob)] were Jews or Christians? Say, "Do you know better or does Allâh (knows better; that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad Peace be upon him when he comes, written in their Books.] he has from Allâh? And Allâh is not unaware of what you do."

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا
هُودًا أَوْ نَصَارَىٰ قُلْ ءَأَنْتُمْ
أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ
كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ
وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ



141. That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا
كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا
تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ



142. The fools (pagans, hypocrites, and Jews) among the people will say, "What has turned them (Muslims) from their *Qiblah* [prayer direction (towards Jerusalem)] to which they were used to face in prayer." Say, (O Muhammad ﷺ) "To Allâh belong both, east and the west. He guides whom He wills to a Straight Way."

﴿ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلِ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾

143. Thus We have made you [true Muslims - real believers of Islâmic Monotheism, true followers of Prophet Muhammad ﷺ and his *Sunnah* (legal ways)], a *Wasat* (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you. And We made the *Qiblah* (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn

﴿ وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَّحِيمٌ ﴾

on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allâh guided. And Allâh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allâh is full of kindness, the Most Merciful towards mankind.

144. Verily! We have seen the turning of your (Muhammad's ﷺ) face towards the heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you, so turn your face in the direction of *Al-Masjid-al-Harâm* (at Makkah). And where so ever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scriptures (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي
السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا
فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ
الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا
وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ
أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ
الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ
عَمَّا يَعْمَلُونَ



Allâh is not unaware of what they do.

145. And even if you were to bring to the people of the Scripture (Jews and Christians) all the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your *Qiblah* (prayer direction), nor are you going to follow their *Qiblah* (prayer direction). And they will not follow each other's *Qiblah* (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allâh), then indeed you will be one of the *Zâlimûn* (polytheists, wrong-doers, etc.).

146. Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad ﷺ or the Ka'bah at Makkah) as they recognise their sons. But verily, a party of them conceal the truth while they know it - [i.e. the

وَلَيْنَ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ
بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا
أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ
بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَيْنِ اتَّبَعْتَ
أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ
مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ
الظَّالِمِينَ ﴿١٤٥﴾

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ
يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ
وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ
الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

qualities of Muhammad ﷺ which are written in the Taurât (Torah) and the Injeel (Gospel)].

147. (This is) the truth from your Lord. So be you not one of those who doubt.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ
الْمُمْتَرِينَ ﴿١٤٧﴾

148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Where so ever you may be, Allâh will bring you together (on the Day of Resurrection). Truly, Allâh is Able to do all things.

وَلِكُلِّ وِجْهَةٌ هُوَ مُوَلِّيهَا
فَأَسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا
تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

149. And from where so ever you start forth (for prayers), turn your face in the direction of *Al-Masjid-al-Harâm* (at Makkah), that is indeed the truth from your Lord. And Allâh is not unaware of what you do.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ
وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ
وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۚ وَمَا اللَّهُ
بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

150. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid-al-Harâm* (at Makkah), and where so ever you are, turn your faces towards, it (when you pray) so that men may have no argument against you except those of them that are wrong-doers, so fear them not, but fear Me! - And so that I may complete My Blessings on you and that you may be guided.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ
وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ
وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا
وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ
لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا
تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمَّ
نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ



151. Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad ﷺ) of your own, reciting to you Our Verses (the Qur'ân) and sanctifying you, and teaching you the Book (the Qur'ân) and the *Hikmah* (i.e. *Sunnah*, Islâmic laws and *Fiqh* - jurisprudence), and teaching you that which you used not to know.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا
مِّنْكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا
وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ
تَكُونُوا تَعْلَمُونَ



152. Therefore remember Me (by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless Favors on you) and never be ungrateful to Me.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا
لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

153. O you who believe! Seek help in patience and *As-Salât* (the prayer). Truly! Allâh is with *As-Sâbirin* (the patient ones, etc.).

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا
بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ
الصَّابِرِينَ ﴿١٥٣﴾

154. And say not of those who are killed in the Way of Allâh, "They are dead." Nay, they are living, but you perceive (it) not.

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي
سَبِيلِ اللَّهِ أَمُوتٌ بَلْ أَحْيَاءُ
وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾

155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sâbirin* (the patient ones, etc.).

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ
وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَالصَّابِرِينَ
﴿١٥٥﴾

156. Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ



157. They are those on whom are the *Salawât* (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones.

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ



158. Verily! As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh. So it is not a sin on him who perform *Hajj* or '*Umrah* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawâf*) between them (As-Safâ and Al-Marwah). And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower.

❖ إِنَّ الْأَصْفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۚ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۚ وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ



159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا
مِنَ الْبَيِّنَاتِ وَأَهْدَىٰ مِنْ بَعْدِ
مَا بَيَّنَّهٗ لِلنَّاسِ فِي الْكِتَابِ
أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ
اللَّاعِنُونَ ﴿١٥٩﴾

160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا
وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ
وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾

161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allâh and of the angels and of mankind, combined.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ
كُفَّارٌ أُولَٰئِكَ عَلَيْهِمُ لَعْنَةُ اللَّهِ
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ
﴿١٦١﴾

162. They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ
الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿١٦٢﴾

163. And your *Ilâh* (God) is One *Ilâh* (God - Allâh), *Lâ ilâha illa Huwa* (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful.

وَالْهُكْمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا
هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

164. Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allâh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed

إِنَّ فِي خَلْقِ السَّمَوَاتِ
وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ
وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي
الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا
أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ
فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا
وَبَتْ فِيهَا مِنْ كُلِّ دَابَّةٍ
وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ
الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ

Ayât (proofs, evidences, signs, etc.) for people of understanding.

165. And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment.

166. When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

لَا يَتْلُو لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ
دُونِ اللَّهِ أُنْدَادًا يُحِبُّونَهُمْ كَحُبِّ
اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا
لِّلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ
يُرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ
جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ
الْعَذَابِ ﴿١٦٥﴾

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنْ
الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ
وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾

167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire .

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّنَا
كَرَّةً فَنتَّبَرَأَ مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا
كَذَلِكَ يُرِيهِمُ اللَّهُ ^ط أَعْمَلَهُمْ
حَسْرَاتٍ عَلَيْهِمْ وَمَا هُمْ
بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾

168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaitân* (Satan). Verily, he is to you an open enemy.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي
الْأَرْضِ حَلَلًا طَيِّبًا وَلَا تَتَّبِعُوا
خُطُوَاتِ الشَّيْطَانِ ^ج إِنَّهُ لَكُمْ
عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

169. [*Shaitân* (Satan)] commands you only what is evil and *Fahshâ* (sinful), and that you should say against Allâh what you know not.

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ
وَالْفَحْشَاءِ وَأَن تَقُولُوا عَلَى اللَّهِ
مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

170. When it is said to them: "Follow what Allâh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) Even though their fathers did not understand anything nor were they guided?

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ
اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا
عَلَيْهِ ءَابَاءَنَا ۖ أَوَلَوْ كَانِ
ءَابَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا
وَلَا يَهْتَدُونَ ﴿١٧٠﴾

171. And the example of those who disbelieve, is as that of him who shouts to the (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ
الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا
دُعَاءً وَنِدَاءً ۚ صُمٌّ بُكْمٌ عُمْى
فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾

172. O you who believe (in the Oneness of Allâh - Islâmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allâh, if it is indeed He Whom you worship.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا
مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ
وَأَشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ
تَعْبُدُونَ ﴿١٧٢﴾

173. He has forbidden you only the *Maytatah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, etc., on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allâh is Oft-Forgiving, Most Merciful.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ
وَالْدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ
بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ
بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ
اللَّهَ غَفُورٌ رَحِيمٌ



174. Verily, those who conceal what Allâh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allâh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ
اللَّهُ مِنَ الْكِتَابِ وَيَشْتُرُونَ
بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا
يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ
وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ
وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ
أَلِيمٌ



175. Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَهٗ
بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ
فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾

176. That is because Allâh has sent down the Book (the Qur'ân) in truth. And verily, those who disputed as regards the Book are far away in opposition.

ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَٰبَ
بِالْحَقِّ ۖ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي
الْكِتَٰبِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

177. It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masâkin* (the poor), and to the wayfarer, and to those who ask, and to set slaves free,

لَيْسَ بِالْبِرِّ أَنْ تَوَلَّوْا
وُجُوهَكُمْ قَبَلَ الْمَشْرِقِ
وَالْمَغْرِبِ وَلَٰكِنَّ الْبِرَّ مَنْ ءَامَنَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ
وَالْكِتَٰبِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ
عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسَكِينَ وَابْنَ
السَّبِيلِ وَالسَّآئِلِينَ وَفِي

performs *As-Salât* (*Iqâmat-as-Salât*), and gives the *Zakât*, and who fulfill their covenant when they make it, and who are *As-Sâbirin* (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *AlMuttaqûn* (pious).

الرَّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى
الزَّكَاةَ وَالْمُؤْفُونَ
بِعَهْدِهِمْ إِذَا عَاهَدُوا
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ
وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ
صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ



178. O you who believe! *Al-Qisâs* (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood money, then adhering to it with fairness and payment of the blood money, to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So

يَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ
عَلَيْكُمْ الْقِصَاصُ فِي الْقَتْلِ
الْحُرِّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ
وَالْأُنْثَىٰ بِالْأُنْثَىٰ فَمَنْ عَفَىٰ لَهُ
مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعُ
بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَنٍ
ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ
فَمَنْ أَعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ
عَذَابٌ أَلِيمٌ



after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.

179. And there is (a saving of) life for you in *Al-Qisâs* (the Law of Equality in punishment), O men of understanding, that you may become *Al-Muttaqûn* (the pious - see V.2:2).

180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon *Al-Muttaqûn* (the pious).

181. Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allâh is All-Hearer, All-Knower.

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ
يَتَأُولَى الْأَلْبَبِ لَعَلَّكُمْ تَتَّقُونَ



كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمْ
الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ
لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ
حَقًّا عَلَى الْمُتَّقِينَ



فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا
إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ
اللَّهَ سَمِيعٌ عَلِيمٌ



182. But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allâh is Oft-Forgiving, Most Merciful.

فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ
إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ
عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

183. O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqûn* (the pious).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ
عَلَيْكُمْ الصَّيَامُ كَمَا كُتِبَ
عَلَى الَّذِينَ مِنْ قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُونَ

184. [Observing *Saum* (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a *Miskîn* (poor person) (for every day). But whoever does good of his own accord, it is

أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ
مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى
الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ
مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ
خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ
لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

better for him. And that you fast, it is better for you if only you know.

185. The month of Ramadân in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadân i.e. is present at his home), he must observe *Saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say *Takbîr* (*Allâhu-Akbar*; Allâh is the Most Great) on seeing the crescent

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ
الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ
مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن
شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ
وَمَن كَانَ مَرِيضًا أَوْ عَلَى
سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ
اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ
بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا
الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا
هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

of the months of Ramadân and Shawwâl] for having guided you so that you may be grateful to Him.

186. And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

187. It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are *Lîbas* [i.e. body cover, or screen, or *Sakan*, (i.e. you enjoy the pleasure of living with her - as in Verse 7:189) *Tafsir At-Tabarî*], for you and you are the same for them. Allâh knows that you used to deceive yourselves, so He turned to you (accepted your

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۚ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ



أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۖ فَالْعَنَ بَشِرُوهِنَّ وَأَبْتَغُوا

repentance) and forgave you. So now have sexual relations with them and seek that which Allâh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in *I'tikâf* (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allâh, so approach them not. Thus does Allâh make clear His *Ayât* (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allâh's set limits, orders, etc.) to mankind that they may become *Al-Muttaqûn* (the pious).

مَا كَتَبَ اللَّهُ لَكُمْ ۖ وَكُلُوا
وَأَشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ
الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ
الْفَجْرِ ۚ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى
اللَّيْلِ ۚ وَلَا تَبْشِرُوهُنَّ ۚ وَأَنْتُمْ
عَاكِفُونَ فِي الْمَسَجِدِ ۚ تِلْكَ
حُدُودُ اللَّهِ ۚ فَلَا تَقْرَبُوهَا ۚ
كَذَٰلِكَ يُبَيِّنُ اللَّهُ ءَايَاتِهِ
لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ



188. And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.

189. They ask you (O Muhammad ﷺ) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage. It is not *Al-Birr* (piety, righteousness, etc.) that you enter the houses from the back but *Al-Birr* (is the quality of the one) who fears Allâh. So enter houses through their proper doors, and fear Allâh that you may be successful.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ
بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى
الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ
أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ
تَعْلَمُونَ



۞ يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ ۖ قُلْ
هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۚ
وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ
مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ
اتَّقَى ۚ وَأْتُوا الْبُيُوتَ مِنْ
أَبْوَابِهَا ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تُفْلِحُونَ



190. And fight in the Way of Allâh those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors. [This Verse is the first one that was revealed in connection with *Jihâd*, but it was supplemented by another (V.9:36)].

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

191. And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah* is worse than killing. And fight not with them at *Al-Masjid-al-Harâm* (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

192. But if they cease, then Allâh is Oft-Forgiving, Most Merciful.

فَإِنْ أَنْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾

193. And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with Allâh) and (all and every kind of) worship is for Allâh (Alone). But if they cease, let there be no transgression except against *Az-Zâlimûn* (the polytheists, and wrong-doers, etc.)

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ
وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ آنْتَهُوْا فَلَا
عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (*Qisâs*). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allâh, and know that Allâh is with *Al-Muttaqûn* (the pious) .

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ
وَالْحُرُمَتُ قِصَاصٌ فَمَنْ
أَعْتَدَى عَلَيْكُمْ فَاَعْتَدُوا عَلَيْهِ
بِمِثْلِ مَا أَعْتَدَى عَلَيْكُمْ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ
الْمُتَّقِينَ

195. And spend in the Cause of Allâh (i.e. *Jihâd* of all kinds, etc.) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh), and do

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا
بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا
إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

good. Truly, Allâh loves *Al-Muhsinûn* (the good-doers).

196. And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ), the *Hajj* and '*Umrah* (i.e. the pilgrimage to Makkah) for Allâh. But if you are prevented (from completing them), sacrifice a *Hady* (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford, and do not shave your heads until the *Hady* reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either observing *Saum* (fasts) (three days) or giving *Sadaqah* (charity - feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the '*Umrah* in the months of *Hajj*, before (performing) the *Hajj*,

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكَ فَإِذَا أُمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَٰلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ

(i.e. *Hajj-at-Tamattu'* and *Al-Qirân*), he must slaughter a *Hady* such as he can afford, but if he cannot afford it, he should observe *Saum* (fasts) three days during the *Hajj* and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at *Al-Masjid-al-Harâm* (i.e. non-resident of Makkah). And fear Allâh much and know that Allâh is Severe in punishment.

197. The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform *Hajj* therein by assuming *Ihrâm*), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the

شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ
فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ
وَلَا فُسُوقَ وَلَا جِدَالَ فِي
الْحَجِّ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ
يَعْلَمُهُ اللَّهُ ۖ وَتَزَوَّدُوا فَإِنَّ خَيْرَ
الزَّادِ التَّقْوَىٰ ۚ وَاتَّقُونِ يَا أُولِيَ
الْأَلْبَابِ ﴿١٩٧﴾

Hajj. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness, etc.). So fear Me, O men of understanding!

198. There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading, etc.). Then when you leave 'Arafât, remember Allâh (by glorifying His Praises, i.e. prayers and invocations, etc.) at the *Mash'ar-il-Harâm*. And remember Him (by invoking Allâh for all good, etc.) as He has guided you, and verily, you were, before, of those who were astray.

199. Then depart from the place whence all the people depart and ask Allâh for His Forgiveness. Truly, Allâh is Oft-Forgiving, Most-Merciful.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ
تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ فَإِذَا
أَفْضَيْتُمْ مِّنْ عَرَفَاتٍ
فَاذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ
الْحَرَامِ وَادْكُرُوا كَمَا
هَدَيْتُكُمْ وَإِنْ كُنْتُمْ مِّنْ
قَبْلِهِ لَمِنَ الضَّالِّينَ ﴿١٩٨﴾

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ
النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٩﴾

200. So when you have accomplished your *Manasik* [(i.e. *Ihrâm*, *Tawâf* of the Ka'bah and *As-Safâ* and *Al-Marwah*), stay at 'Arafât, Muzdalifah and Mina, *Ramy* of *Jamarât*, (stoning of the specified pillars in *Mina*) slaughtering of *Hady* (animal, etc.)]. Remember Allâh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter.

201. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ
فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ
ءَابَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا
فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا
ءَاتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي
الْآخِرَةِ مِن خَلْقٍ ﴿٢٠٠﴾

وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا ءَاتِنَا فِي
الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

202. For them there will be allotted a share for what they have earned. And Allâh is Swift at reckoning.

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا
وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

203. And remember Allâh during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him), and know that you will surely be gathered unto Him.

﴿٢٠٣﴾ وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ
مَّعْدُودَاتٍ ۚ فَمَن تَعَجَّلَ فِي
يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ
فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ
وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنكُمُ إِلَيْهِ
تُحْشَرُونَ ﴿٢٠٣﴾

204. And of mankind there is he whose speech may please you (O Muhammad ﷺ), in this worldly life, and he calls Allâh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.

وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ
فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهَ
عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ
الْخِصَامِ ﴿٢٠٤﴾

205. And when he turns away (from you "O Muhammad ﷺ"), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allâh likes not mischief.

وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ
لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ
وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ



206. And when it is said to him, "Fear Allâh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ
الْعِزَّةُ بِالْإِثْمِ ۚ فَحَسْبُهُ جَهَنَّمُ
وَلَبِئْسَ الْمِهَادُ



207. And of mankind is he who would sell himself, seeking the Pleasure of Allâh. And Allâh is full of Kindness to (His) slaves.

وَمِنْ النَّاسِ مَن يَشْرِى
نَفْسَهُ أَبْتِغَاءَ مَرْضَاتِ اللَّهِ ۚ
وَاللَّهُ رءُوفٌ بِالْعِبَادِ



208. O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of *Shaitân* (Satan). Verily! He is to you a plain enemy.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا
فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا
خُطَوَاتِ الشَّيْطَانِ ۚ إِنَّهُ



209. Then if you slide back after the clear signs (Prophet Muhammad ﷺ and this Qur'ân, and Islâm) have come to you, then know that Allâh is All-Mighty, All-Wise.

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا
جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ
اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

210. Do they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allâh return all matters (for decision).

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ
فِي ظُلَلٍ مِنَ الْغَمَامِ
وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى
اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾

211. Ask the Children of Israel how many clear *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allâh's Favor after it had come to him, [e.g. renounces the Religion of Allâh (Islâm) and accepts *Kufr* (disbelief),] then surely, Allâh is Severe in punishment.

سَلِّ بَنِي إِسْرَءِيلَ كَمْ ءَاتَيْنَاهُمْ
مِّنْ ءَايَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ
اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ ﴿٢١١﴾

212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allâh's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allâh gives (of His Bounty, Blessings, Favors, Honors, etc. on the Day of Resurrection) to whom He wills without limit.

زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ
الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ
ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ
يَوْمَ الْقِيَمَةِ ۗ وَاللَّهُ يَرْزُقُ مَنْ
يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

213. Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allâh by His Leave guided those who believed to the truth of that wherein they differed.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ
اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ
وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ
بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا
اخْتَلَفُوا فِيهِ ۚ وَمَا اخْتَلَفَ فِيهِ
إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا
جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ
فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا

And Allâh guides whom He wills to a Straight Path.

أَخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ
وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى
صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allâh?" Yes! Certainly, the Help of Allâh is near!

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ
وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا
مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ
وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ
الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ
مَتَى نَصْرُ اللَّهِ ۚ أَلَا إِنَّ نَصْرَ اللَّهِ
قَرِيبٌ ﴿٢١٤﴾

215. They ask you (O Muhammad ﷺ) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and *AlMasâkin* (the poor) and the wayfarers, and whatever you do of good deeds, truly, Allâh knows it well.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ
مَا أَنْفَقْتُمْ مِّنْ خَيْرٍ فَلِلَّوَالِدَيْنِ
وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَابْنِ السَّبِيلِ ۚ وَمَا تَفْعَلُوا مِنْ
خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

216. *Jihâd* (holy fighting in Allâh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ
كُرْهُ لَكُمْ وَعَسَىٰ أَن تَكْرَهُوا
شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ
أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ



217. They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islâmic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allâh is to prevent mankind from following the Way of Allâh, to disbelieve in Him, to prevent access to *Al-Masjid-al-Harâm* (at Makkah), and to drive out its inhabitants, and *Al-Fitnah* is worse than killing. And they will never cease fighting you until they

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ
قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ
وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ
بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ
أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ
وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا
يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ
عَن دِينِكُمْ إِنِ اسْتَطَاعُوا
وَمَن يَرْتَدِدْ مِنْكُم عَن دِينِهِ

turn you back from your religion (Islâmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."

218. Verily, those who have believed, and those who have emigrated (for Allâh's Religion) and have striven hard in the Way of Allâh, all these hope for Allâh's Mercy. And Allâh is Oft-Forgiving, Most-Merciful.

219. They ask you (O Muhammad ﷺ) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs."

فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ
حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ ۖ وَأُولَٰئِكَ أَصْحَابُ
النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ
هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ
وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

﴿ يَسْأَلُونَكَ عَنِ الْخَمْرِ
وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ
وَمَنْفَعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ
مِنْ نَّفْعِهِمَا ۚ وَيَسْأَلُونَكَ مَاذَا
يُنْفِقُونَ قُلِ الْعَفْوَ ۚ كَذَٰلِكَ

Thus Allâh makes clear to you His Laws in order that you may give thought."

يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ
تَتَفَكَّرُونَ ﴿٢١٩﴾

220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allâh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allâh had wished, He could have put you into difficulties. Truly, Allâh is All-Mighty, All-Wise."

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ
عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَهُمْ
خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ
وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ
الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ
لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ



221. And do not marry *Al-Mushrikât* (idolatresses, etc.) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) *Mushrikah* (idolatress, etc.), even though she pleases you.

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ
يُؤْمِنَنَّ وَلَا أَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ
مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا
تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا

And give not (your daughters) in marriage to *Al-Mushrikûn* till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) *Mushrik* (idolater, etc.), even though he pleases you. Those (*Al-Mushrikûn*) invite you to the Fire, but Allâh invites (you) to Paradise and Forgiveness by His Leave, and makes His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

222. They ask you concerning menstruation. Say: that is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And

وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ
وَلَوْ أَعْجَبَكُمْ^ق أُولَئِكَ يَدْعُونَ
إِلَى النَّارِ وَاللَّهُ يَدْعُوا إِلَى
الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ
آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ



وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ
قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي
الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى
يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ
فَاتُّوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ
إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ

when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).

223. Your wives are a tilth for you, so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus), when or how you will, and send (good deeds, or ask Allâh to bestow upon you pious offspring) before you for your own selves. And fear Allâh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad ﷺ).

الْمُتَطَهِّرِينَ



نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا
حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا
لِأَنفُسِكُمْ^ج وَاتَّقُوا اللَّهَ وَاعْلَمُوا
أَنَّكُمْ^ف مُلَاقُوهُ وَبَشِّرِ

الْمُؤْمِنِينَ



224. And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allâh is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً
لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا
وَتُصْلِحُوا بَيْنَ النَّاسِ ۚ وَاللَّهُ
سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

225. Allâh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allâh is Oft-Forgiving, Most-Forbearing.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي
أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا
كَسَبَتْ قُلُوبُكُمْ ۚ وَاللَّهُ غَفُورٌ
حَلِيمٌ ﴿٢٢٥﴾

226. Those who take an oath not to have sexual relation with their wives must wait four months, then if they return (change their idea in this period), verily, Allâh is Oft-Forgiving, Most Merciful.

لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ
تَرْبُصُ أَرْبَعَةَ أَشْهُرٍ فَإِنْ فَاءُوا
فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٢٦﴾

227. And if they decide upon divorce, then Allâh is All-Hearer, All-Knower.

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ
سَمِيعٌ عَلِيمٌ



228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allâh has created in their wombs, if they believe in Allâh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty, All-Wise.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ
بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ
لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي
أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ
بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا
إِصْلَاحًا ۚ وَلَهُنَّ مِثْلُ الَّذِي
عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ
عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ



229. The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allâh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allâh, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul'* (divorce). These are the limits ordained by Allâh, so do not transgress them. And whoever transgresses the limits ordained by Allâh, then such are the *Zâlimûn* (wrong-doers, etc.).

الطَّلَقُ مَرَّتَانٍ ۖ فَإِمْسَاكٌ
بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَنٍ ۚ
وَلَا يَحِلُّ لَكُمَّ أَنْ تَأْخُذُوا
مِمَّا ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ
تَخَافَا إِلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ
خِفْتُمْ إِلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا
جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۚ
تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۚ
وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ
هُمُ الظَّالِمُونَ ﴿٢٢٩﴾

230. And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allâh. These are the limits of Allâh, which He makes plain for the people who have knowledge.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ
بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ
فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا
أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا
حُدُودَ اللَّهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ
يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾

231. And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allâh as a jest, but remember Allâh's Favours on you (i.e. Islâm), and that which He has sent down to

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ
أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ
أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا
تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا ۚ وَمَنْ
يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ
وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ
وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا
أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ

you of the Book (i.e. the Qur'ân) and *Al-Hikmah* (the Prophet's *Sunnah* - legal ways - Islâmic jurisprudence, etc.) whereby He instructs you. And fear Allâh, and know that Allâh is All-Aware of everything.

232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allâh and the Last Day. That is more virtuous and purer for you. Allâh knows and you know not.

233. The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of

وَالْحِكْمَةَ يَعِظُكُمْ بِهِ ۚ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُم بِالْمَعْرُوفِ ۚ ذَٰلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ۚ وَعَلَى الْمَوْلُودِ لَهُ

suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allâh and know that Allâh is All-Seer of what you do.

رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا
تُكَلِّفُ نَفْسٌ إِلَّا أَوْسَعَهَا ۚ لَا
تُضَارُّ وَالِدَةُ بَوْلِدِهَا وَلَا مَوْلُودٌ
لَهُ بِوَلَدِهِ ۚ وَعَلَى الْوَارِثِ مِثْلُ
ذَلِكَ ۖ فَإِنْ أَرَادَا فِصَالًا عَنْ
تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ
عَلَيْهِمَا ۚ وَإِنْ أَرَدْتُمُ أَنْ
تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ
عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ
بِالْمَعْرُوفِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا
أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honorable manner (i.e. they can marry). And Allâh is Well-Acquainted with what you do.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ
أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ
أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ
فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي
أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا
تَعْمَلُونَ خَبِيرٌ

235. And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allâh knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honorable saying according to the Islâmic law (e.g. you can say to her, "If one finds a wife like you, he will be happy"). And do not consummate the marriage until the term prescribed is

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا
عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ
أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ ۚ عَلِمَ
اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ
لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ
تَقُولُوا قَوْلًا مَعْرُوفًا ۚ وَلَا تَعْزِمُوا
عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ
الْكِتَابُ أَجَلَهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ

fulfilled. And know that Allâh knows what is in your minds, so fear Him. And know that Allâh is Oft-Forgiving, Most Forbearing.

يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ
وَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ



236. There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their *Mahr* (bridal money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ
النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ
تَفَرِّضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ
عَلَى الْمَوْسِعِ قَدَرُهُ وَعَلَى
الْمُقْتَرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ
حَقًّا عَلَى الْمُحْسِنِينَ



237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the *Mahr* (bridal money given by the husbands to his wife at the time of marriage), then pay half of that (*Mahr*),

وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ
تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ
فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا
أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي

unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed *Mahr*. And to forego and give (her the full *Mahr*) is nearer to *At-Taqla* (piety, righteousness, etc.). And do not forget liberality between yourselves. Truly, Allâh is All-Seer of what you do.

بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ
تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا
تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ
بِمَا تَعْمَلُونَ بَصِيرٌ

238. Guard strictly (five obligatory) *AsSalawât* (the prayers) especially the middle *Salât* (i.e. the best prayer 'Asr). And stand before Allâh with obedience [and do not speak to others during the *Salât* (prayers)].

حَافِظُوا عَلَى الصَّلَوَاتِ
وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ
قَانِتِينَ

239. And if you fear (an enemy), perform *Salât* (pray) on foot or riding. And when you are in safety, offer the *Salât* (prayer) in the manner He has taught you, which you knew not (before).

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا
فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا
عَلَّمَكُمْ مَا لَمْ تَكُونُوا
تَعْلَمُونَ

240. And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honorable (e.g. lawful marriage). And Allâh is All-Mighty, All-Wise. [The order of this Verse has been cancelled (abrogated) by Verse 4:12].

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَّتَعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ
وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on *Al-Muttaqûn* (the pious - see V.2:2).

وَالْمُطَلَّقَاتِ مَتَعٌ بِالْمَعْرُوفِ
حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾

242. Thus Allâh makes clear His *Ayât* (Laws) to you, in order that you may understand.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

243. Did you (O Muhammad ﷺ) not think of those who went forth from their homes in thousands, fearing death? Allâh said to them, "Die". And then He restored them to life. Truly, Allâh is full of Bounty to mankind, but most men thank not.

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴾

244. And fight in the Way of Allâh and know that Allâh is All-Hearer, All-Knower.

﴿ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴾

245. Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times? And it is Allâh that decreases or increases (your provisions), and unto Him you shall return.

﴿ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً ۚ وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴾

246. Have you not thought about the group of the Children of Israel after (the time of) Musâ (Moses)? When they said to a Prophet

﴿ أَلَمْ تَرَ إِلَى آلِمَلِ بْنِ إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ

of theirs, "Appoint for us a king and we will fight in Allâh's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allâh's Way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allâh is All-Aware of the *Zâlimûn* (polytheists and wrong-doers).

قَالُوا لِنَبِيِّهِمْ أَتَبَعْتُ لَنَا
مَلِكًا نُقَاتِلُ فِي سَبِيلِ اللَّهِ
قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ
عَلَيْكُمْ الْقِتَالُ أَلَّا تُقَاتِلُوا
قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي
سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ
دِيَارِنَا وَأَبْنَاءِنَا فَلَمَّا كُتِبَ
عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا
مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ



247. And their Prophet (Samuel) said to them, "Indeed Allâh has appointed Talût (Saul) as a king over you." They said, "How can he be a king over us when we are better fitted than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allâh has

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ
بَعَثَ لَكُمْ طَالُوتَ مَلِكًا
قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ
عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ
وَلَمْ يُوْتِ سَعَةً مِّنَ الْمَالِ

chosen him above you and has increased him abundantly in knowledge and stature. And Allâh grants His Kingdom to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."

قَالَ إِنَّ اللَّهَ أَصْطَفَاهُ عَلَيْكُمْ
وَزَادَهُ^ط بَسْطَةً فِي الْعِلْمِ
وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ
مَنْ يَشَاءُ^ج وَاللَّهُ وَاسِعٌ عَلِيمٌ



248. And their Prophet (Samuel) said to them: Verily! The sign of His Kingdom is that there shall come to you *At-Tâbût* (a wooden box), wherein is *Sakinah* (peace and reassurance) from your Lord and a remnant of that which Musâ (Moses) and Hârûn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ
مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ
فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ
وَبَقِيَّةٌ مِّمَّا تَرَكَ آدَمُ مُوسَى
وَأَلْ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ
فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنْتُمْ

مُؤْمِنِينَ



249. Then when Talût (Saul) set out with the army, he said: "Verily! Allâh will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jalût (Goliath) and his hosts." But those who knew with certainty that they were to meet their Lord, said: "How often a small group overcame a mighty host by Allâh's Leave?" And Allâh is with *As-Sâbirin* (the patient ones, etc.).

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ
قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ
فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ
لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنْ
أَغْرَفَ غُرْفَةً بِيَدِهِ ۖ فَشَرِبُوا
مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ۖ فَلَمَّا
جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا
مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ
بِجَالُوتَ وَجُنُودِهِ ۚ قَالَ
الَّذِينَ يَظُنُّونَ أَنَّهُمْ
مُلَقُّواَ اللَّهَ كَمْ مِّنْ فِئَةٍ قَلِيلَةٍ
غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ
وَاللَّهُ مَعَ الصَّابِرِينَ

250. And when they advanced to meet Jalût (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience and make us victorious over the disbelieving people."

وَلَمَّا بَرَزُوا لِجَالُوتَ
وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا
صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا
عَلَى الْقَوْمِ الْكَافِرِينَ

251. So they routed them by Allâh's Leave and Dawûd (David) killed Jalût (Goliath), and Allâh gave him [Dawûd (David)] the kingdom [after the death of Talût (Saul) and Samuel] and *AlHikmah* (Prophethood), and taught him of that which He willed. And if Allâh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allâh is full of Bounty to the '*Alamîn* (mankind, jinns and all that exists).

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ
دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ
الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ
مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ
النَّاسَ بَعْضُهُمْ بِبَعْضٍ
لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ
اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ

252. These are the Verses of Allâh, We recite them to you (O Muhammad ﷺ) in truth, and surely, you are one of the Messengers (of Allâh).

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ
بِالْحَقِّ وَإِنَّكَ لَمِنَ
الْمُرْسَلِينَ

253. Those Messengers! We preferred some to others; to some of them Allâh spoke (directly); others He raised to degrees (of honor); and to 'Iesa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with *Rûh-ul-Qudus* [Jibrael (Gabriel)]. If Allâh had willed, succeeding generations would not have fought against each other, after clear Verses of Allâh had come to them, but they differed - some of them believed and others disbelieved. If Allâh had willed, they would not have fought against one another, but Allâh does what He likes.

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴾

254. O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the *Zâlimûn* (wrong-doers, etc.).

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴾

255. Allâh! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter . And they will never compass anything of His Knowledge except that which He wills. His *Kursî* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [Ayat-ul-Kursi.]

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ
مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا
بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ
وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ
بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ
وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا
وَهُوَ الْعَلِيُّ الْعَظِيمُ

256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Tâghût* and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ
الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ
بِالطَّغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدْ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا
أَنْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ



257. Allâh is the *Walî* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliya* (supporters and helpers) are *Tâghût* [false deities and false leaders, etc.], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا
يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى
النُّورِ ۚ وَالَّذِينَ كَفَرُوا
أَوْلِيَائُهُمُ الطَّغُوتُ يُخْرِجُونَهُم
مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ
أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ
فِيهَا خَالِدُونَ



258. Have you not looked at him who disputed with Ibrâhim (Abraham) about his Lord (Allâh), because Allâh had given him the kingdom? When Ibrâhim (Abraham) said (to him): "My Lord (Allâh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrâhim (Abraham) said, "Verily! Allâh causes the sun to rise from the east; then cause it you to rise from the west." So the disbeliever was utterly defeated. And Allâh guides not the people, who are *Zâlimûn* (wrong-doers, etc.).

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ
فِي رَبِّهِ أَنْ ءَاتَهُ اللَّهُ الْمُلْكَ
إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي
يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي
وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ
اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ
 فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ
الَّذِي كَفَرَ ۖ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾

259. Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allâh ever bring it to life after its death?" So Allâh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ
خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى
يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا
فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ
قَالَ كَمْ لَبِثْتُ قَالَ لَبِثْتُ

man) said: "(Perhaps) I remained (dead) a day or part of a day". He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh". When this was clearly shown to him, he said, "I know (now) that Allâh is Able to do all things."

يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَل لَّبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

260. And (remember) when Ibrâhim (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He [Ibrâhim (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولَمْ تُؤْمِنُ قَالَ بَلَى وَلَئِنْ لَيُطَمِّنَنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ

pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise."

261. The likeness of those who spend their wealth in the Way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He pleases. And Allâh is All-Sufficient for His creatures' needs, All-Knower.

262. Those who spend their wealth in the Cause of Allâh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.

جُزْءًا ثُمَّ أَدْعُهُنَّ يَأْتِينَكَ سَعْيًا
وَأَعْلَمَ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي
سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ
سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ
حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ
وَاللَّهُ وَاسِعٌ عَلِيمٌ

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي
سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا
أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

263. Kind words and forgiving of faults are better than *Sadaqah* (charity) followed by injury. And Allâh is Rich (Free of all wants) and He is Most-Forbearing.

﴿ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعَهَا أَذًى ۖ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴾

264. O you who believe! Do not render in vain your *Sadaqah* (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allâh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allâh does not guide the disbelieving people.

يَتَّيِّهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۖ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

265. And the likeness of those who spend their wealth seeking Allâh's Pleasure while they in their own selves are sure and certain that Allâh will reward them (for

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ

their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allâh is All-Seer of (knows well) what you do.

266. Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allâh make clear His *Ayât* (proofs, evidences, verses) to you that you may give thought.

بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَعَاتَتْ
أَكْلَهَا ضِعْفَيْنِ فَإِنْ لَمْ
يُصِبْهَا وَابِلٌ فَطَلٌّ ۖ وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

أَيُّودٌ أَحَدُكُمْ أَنْ تَكُونَ
لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ
فِيهَا مِنْ كُلِّ الثَّمَرَاتِ
وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ
ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ
نَارٌ فَاحْتَرَقَتْ ۚ كَذَٰلِكَ
يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allâh is Rich (Free of all wants), and Worthy of all praise.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِءَاخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾

268. *Shaitân* (Satan) threatens you with poverty and orders you to commit *Fahshâ* (evil deeds, illegal sexual intercourse, sins etc.); whereas Allâh promises you Forgiveness from Himself and Bounty, and Allâh is All Sufficient for His creatures' needs, All-Knower.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ۚ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِّنْهُ وَفَضْلًا ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾

269. He grants *Hikmah* to whom He pleases, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.

يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ^ج
وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ
خَيْرًا كَثِيرًا^{هـ} وَمَا يَذَّكَّرُ إِلَّا
أُولُو الْأَلْبَابِ ﴿٢٦٩﴾

270. And whatever you spend for spendings (e.g., in *Sadaqah* - charity, etc. for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all. And for the *Zâlimûn* (wrong-doers, etc.) there are no helpers.

وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ
نَذَرْتُمْ مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ
يَعْلَمُهُ^{هـ} وَمَا لِلظَّالِمِينَ مِّنْ
أَنْصَارٍ ﴿٢٧٠﴾

271. If you disclose your *Sadaqât* (alms-giving), it is well, but if you conceal it, and give it to the poor, that is better for you. (Allâh) will forgive you some of your sins. And Allâh is Well-Acquainted with what you do.

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا
هِيَ^{هـ} وَإِنْ تَخْفُوها وَتُؤْتُوها
الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ^ج
وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

272. Not upon you (Muhammad ﷺ) is their guidance, but Allâh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allâh's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.

لَيْسَ عَلَيْكَ هُدَاهُمْ
وَلَكِنَّ اللَّهَ يَهْدِي مَن
يَشَاءُ ۖ وَمَا تُنْفِقُوا مِنْ خَيْرٍ
فَلِأَنفُسِكُمْ ۚ وَمَا تُنْفِقُونَ
إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۚ وَمَا تُنْفِقُوا
مِنْ خَيْرٍ يُؤَفَّ إِلَيْكُمْ وَأَنتُمْ لَا
تُظْلَمُونَ

273. (Charity is) for *Fuqarâ* (the poor), who in Allâh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allâh knows it well.

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا
فِي سَبِيلِ اللَّهِ لَا
يَسْتَطِيعُونَ ضَرْبًا فِي
الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ
أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ
بِسِيمَاهُمْ لَا يَسْأَلُونَ
النَّاسَ إِلْحَافًا ۖ وَمَا تُنْفِقُوا
مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

274. Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
بِالَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً
فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

يَحْزَنُونَ ﴿٢٧٤﴾

275. Those who eat *Ribâ* (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitân* (Satan) leading him to insanity. That is because they say: "Trading is only like *Ribâ* (usury)," whereas Allâh has permitted trading and forbidden *Ribâ* (usury). So whosoever receives an admonition from his Lord and stops eating *Ribâ* (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to *Ribâ* (usury)], such are the dwellers of the Fire - they will abide therein.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا
يُقِيمُونَ إِلَّا كَمَا يَقُومُ الَّذِي
يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ
ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ
مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ
وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ
مَوْعِظَةٌ مِّن رَّبِّهِ فَانْتَهَىٰ فَلَهُ
مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ

عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

276. Allâh will destroy *Ribâ* (usury) and will give increase for *Sadaqât* (deeds of charity, alms, etc.) And Allâh likes not the disbelievers, sinners.

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي
الصَّدَقَاتِ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ
كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

277. Truly those who believe, and do deeds of righteousness, and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ
وَأَتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

278. O you who believe! Be afraid of Allâh and give up what remains (due to you) from *Ribâ* (usury) (from now onward), if you are (really) believers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا
اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن
كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾

279. And if you do not do it, then take a notice of war from Allâh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ
مِّنَ اللَّهِ وَرَسُولِهِ ۚ وَإِن تُبْتَغُوا
فَلََكُمْ رَأْسُ أَمْوَالِكُمْ لَا

capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).

280. And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.

281. And be afraid of the Day when you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allâh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must

تُظْلَمُونَ وَلَا تَظْلَمُونَ



وَأِنْ كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ
إِلَىٰ مِيسْرَةٍ ۚ وَأَنْ تَصَدَّقُوا خَيْرٌ
لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ



وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ
إِلَىٰ اللَّهِ ۖ ثُمَّ تُوفَّىٰ كُلُّ نَفْسٍ مَّا
كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ



يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا
تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى
فَاكْتُبُوهُ ۚ وَلْيَكْتُب بَيْنَكُمْ
كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْبَ
كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ

fear Allâh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable himself to dictate, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called on (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allâh; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there

اللَّهُ ۖ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي
عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا
يَبْخَسْ مِنْهُ شَيْئًا ۚ فَإِنْ كَانَ
الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ
ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ
هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ
وَأَسْتَشْهِدُوا شَهِيدَيْنِ مِنْ
رِجَالِكُمْ ۖ فَإِنْ لَمْ يَكُونَا
رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ
تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ
إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا
الْأُخْرَى ۚ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا
مَا دُعُوا ۚ وَلَا تَسْأَمُوا أَنْ
تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى
أَجَلِهِ ۚ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ

is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allâh; and Allâh teaches you. And Allâh is the All-Knower of each and everything.

وَأَقُومُوا لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا
إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً
تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ
جُنَاحٌ أَلَّا تَكْتُبُوهَا ۖ وَأَشْهَدُوا
إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ
وَلَا شَهِيدٌ ۚ وَإِنْ تَفَعَّلُوا فَإِنَّهُ
فُسُوقٌ بِكُمْ ۖ وَاتَّقُوا اللَّهَ
وَيَعْلَمْكُمْ اللَّهُ ۖ وَاللَّهُ بِكُلِّ
شَيْءٍ عَلِيمٌ



283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging); then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allâh, his Lord. And conceal not the evidence for he, who hides it, surely his heart is sinful. And Allâh is

وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ
تَجِدُوا كَاتِبًا فَرِهَنْ مَّقْبُوضَةً
فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ
الَّذِي أَوْتُمِنَ أَمْنَتَهُ ۖ وَلْيَتَّقِ اللَّهَ
رَبَّهُ ۖ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ
وَمَنْ يَكْتُمْهَا فَإِنَّهُ عَاثِمٌ

All-Knower of what you do.

قَلْبُهُ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ



284. To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allâh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allâh is Able to do all things.

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ ۚ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ



285. . The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our

ءَاَمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ ءَاَمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

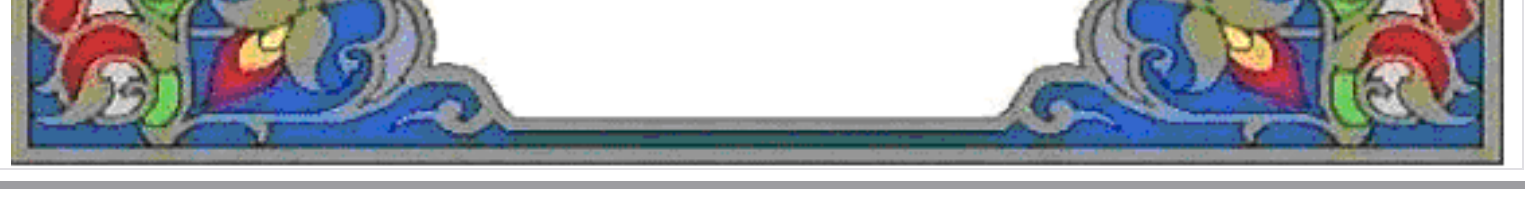


Lord, and to You is the return (of all)."

286. Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our *Maulâ* (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا
لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا
اَكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ
نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا
تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا
حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا
رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ
لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا
وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا

عَلَى الْقَوْمِ الْكَافِرِينَ



آل عمران AalImran

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *Alif-Lâm-Mîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

آلَمْ

2. Allâh! *Lâ ilahâ illa Huwa* (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ
الْقَيُّومُ

3. It is He Who has sent down the Book (the Qur'ân) to you (Muhammad ﷺ) with truth, confirming what came before it. And he sent down the Taurât (Torah) and the Injeel (Gospel).

نَزَلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ
التَّوْرَةَ وَالْإِنْجِيلَ

4. Aforetime, as a guidance to mankind, And He sent down the criterion [of judgment between right and wrong (this Qur'ân)]. Truly, those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for them there is a severe torment; and Allâh is All-Mighty, All-Able of Retribution.

مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأُنْزِلَ
الْفُرْقَانُ ۚ إِنَّ الَّذِينَ كَفَرُوا
بِعَايَةِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۚ
وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿٤﴾

5. Truly, nothing is hidden from Allâh, in the earth or in the heavens.

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٥﴾

6. He it is Who shapes you in the wombs as He pleases. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي
الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلَهَ إِلَّا
هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾

7. It is He Who has sent down to you (Muhammad ﷺ) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkâm* (commandments, etc.), *Al-Farâ'id* (obligatory duties) and *Al-Hudud* (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ
مِنْهُ ءَايَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ
الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا
الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ
مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ
وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ
تَأْوِيلَهُ إِلَّا اللَّهُ ۚ وَالرَّاسِخُونَ فِي
الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ ۚ كُلُّ
مَنْ عِنْدَ رَبِّنَا ۚ وَمَا يَذَّكَّرُ إِلَّا
أُولُو الْأَلْبَابِ ﴿٧﴾



8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ
هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾

9. Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allâh never breaks His Promise".

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ
لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا
يُخْلِفُ الْمِيعَادَ ﴿٩﴾

10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allâh; and it is they who will be fuel of the Fire.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ
عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ
مِّنَ اللَّهِ شَيْئًا وَأُولَٰئِكَ هُمْ وَقُودُ
النَّارِ ﴿١٠﴾

11. Like the behavior of the people of Fir'aun (Pharaoh) and those before them; they belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), so Allâh seized (destroyed) them for their sins. And Allâh is Severe in punishment.

كَذَّابٍ ءَالٍ فِرْعَوْنَ وَالَّذِينَ
مِن قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا
فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ
شَدِيدُ الْعِقَابِ ﴿١١﴾

12. Say (O Muhammad ﷺ) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place to rest."

قُلْ لِلَّذِينَ كَفَرُوا
سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَى
جَهَنَّمَ وَبِئْسَ الْمِهَادُ

13. There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr): One was fighting in the Cause of Allâh, and as for the other (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allâh supports with His Victory whom He pleases. Verily, in this is a lesson for those who understand.

قَدْ كَانَ لَكُمْ ءَايَةٌ فِي فِئَتَيْنِ
الَّتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ
اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ
مِثْلَهُمْ رَأَى الْعَيْنُ وَاللَّهُ يُؤَيِّدُ
بِنَصْرِهِ مَنْ يَشَاءُ إِنَّ فِي
ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ



14. Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allâh has the excellent return (Paradise with flowing rivers, etc.) with Him.

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ
مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ
الْمُقَنْطَرَةِ مِنَ الذَّهَبِ
وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ
وَالْأَنْعَامِ وَالْحَرْثِ ^ق ذَلِكَ
مَتَعُ الْحَيَاةِ الدُّنْيَا ^ط وَاللَّهُ
عِنْدَهُ حُسْنُ الْمَبَاقِ ﴿١٤﴾

15. Say: "Shall I inform you of things far better than those? For *Al-Muttaqûn* (the pious) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and *Azwâjun Mutahharatun* (purified mates or wives) [i.e. they will have no menses, urine, or stool, etc.], And Allâh will be pleased with them. And Allâh is All-Seer of the (His) slaves".

﴿١٥﴾ قُلْ أُوْنَبِّئُكُمْ بِخَيْرٍ مِّنْ
ذَٰلِكُمْ ۖ لِلَّذِينَ اتَّقَوْا عِندَ
رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ
مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ ^ق
وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾

16. Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire."

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا ءَامَنَّا
فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ
النَّارِ



17. (They are) those who are patient ones, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allâh. Those who spend [give the *Zakât* and alms in the Way of Allâh] and those who pray and beg Allâh's Pardon in the last hours of the night.

الصَّابِرِينَ وَالصَّادِقِينَ
وَالْقَانِتِينَ وَالْمُنْفِقِينَ
وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ



18. Allâh bears witness that *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. *Lâ ilâh illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ
وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَابِمًا
بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ
الْحَكِيمُ



19. Truly, the religion with Allâh is Islâm. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh, then surely, Allâh is Swift in calling to account.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ
وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا
الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ
الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ وَمَنْ يَكْفُرْ
بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ
الْحِسَابِ

20. So if they dispute with you (Muhammad ﷺ) say: "I have submitted myself to Allâh (in Islâm), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allâh in Islâm)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His) slaves.

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ
وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ ۚ وَقُلْ
لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ
ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا فَقَدْ
أَهْتَدَوْا ۚ وَإِنْ تَوَلَّوْا فَإِنَّمَا
عَلَيْكَ الْبَلَاغُ ۚ وَاللَّهُ بَصِيرٌ
بِالْعِبَادِ

21. Verily! Those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and kill the Prophets without right, and kill those men who order just dealings, ... announce to them a painful torment.

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ
اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ
حَقٍّ وَيَقْتُلُونَ الَّذِينَ
يَأْمُرُونَ بِالْقِسْطِ مِنَ
النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ



22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.

أُولَئِكَ الَّذِينَ حَبِطَتْ
أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ
وَمَا لَهُمْ مِّنْ نَّاصِرِينَ



23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allâh to settle their dispute, then a party of them turn away, and they are averse.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا
نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ
إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ
ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ
مُّعْرِضُونَ



24. This is because they say:
"The Fire shall not touch us
but for a number of days."
And that which they used to
invent regarding their
religion has deceived them.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَن تَمَسَّنَا
النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ
وَعَرَّهَمُ فِي دِينِهِم مَّا كَانُوا
يَفْتُرُونَ

25. How (will it be) when We
gather them together on the
Day about which there is no
doubt (i.e. the Day of
Resurrection). And each
person will be paid in full
what he has earned? And
they will not be dealt with
unjustly.

فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا
رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ
مَّا كَسَبَتْ وَهُمْ لَا
يُظْلَمُونَ

26. Say (O Muhammad ﷺ):
"O Allâh! Possessor of the
kingdom, You give the
kingdom to whom You will,
and You take the kingdom
from whom You will, and
You endue with honor whom
You will, and You humiliate
whom You will. In Your
Hand is the good. Verily, You
are Able to do all things.

قُلِ ٱللَّهُمَّ مَلِكُ ٱلْمَلِكِ تُؤْتِي
ٱلْمَلِكَ مَن تَشَآءُ وَتَنزِعُ
ٱلْمَلِكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن
تَشَآءُ وَتُذِلُّ مَن تَشَآءُ بِيَدِكَ
ٱلْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

27. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).

28. Let not the believers take the disbelievers as *Auliya* (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allâh in any way, except if you indeed fear a danger from them. And Allâh warns you against Himself (His Punishment), and to Allâh is the final return.

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ
النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ
مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ
مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ
حِسَابٍ ﴿٢٧﴾

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ
أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ
يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ
فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ
تُقَّةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ
وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾

29. Say (O Muhammad ﷺ): "Whether you hide what is in your breasts or reveal it, Allâh knows it, and He knows what is in the heavens and what is in the earth. And Allâh is Able to do all things."

قُلْ إِنْ تُخْفُوا مَا فِي
صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ
اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا
فِي الْأَرْضِ ۗ وَاللَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿٢٩﴾

30. On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allâh warns you against Himself (His Punishment) and Allâh is full of Kindness to the (His) slaves.

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا
عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا
عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ
بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۗ
وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَاللَّهُ
رءُوفٌ بِالْعِبَادِ ﴿٣٠﴾

31. Say (O Muhammad ﷺ to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the *Sunnah*), Allâh will love you and forgive you of your sins. And Allâh is Oft-Forgiving, Most Merciful."

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ
فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ
لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ



32. Say (O Muhammad ﷺ):
"Obey Allâh and the
Messenger (Muhammad ﷺ)."
But if they turn away, then
Allâh does not like the
disbelievers.

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ
فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ
الْكَافِرِينَ ﴿٣٢﴾

33. Allâh chose Adam, Nûh
(Noah), the family of Ibrâhim
(Abraham) and the family of
'Imrân above the 'Alamîn
(mankind and jinns) (of their
times).

﴿٣٣﴾ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا
وَعَالِ إِبْرَاهِيمَ وَعَالِ عِمْرَانَ عَلَى
الْعَالَمِينَ ﴿٣٣﴾

34. Offspring, one of the
other, and Allâh is the All-
Hearer, All-Knower.

ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ
سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

35. (Remember) when the
wife of 'Imrân said: "O my
Lord! I have vowed to You
what (the child that) is in my
womb to be dedicated for
Your services (free from all
worldly work; to serve Your
Place of worship), so accept
this, from me. Verily, You
are the All-Hearer, the All-
Knowing."

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي
نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا
فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيعُ
الْعَلِيمُ ﴿٣٥﴾

36. Then when she delivered her [child Maryam (Mary)], she said: "O my Lord! I have delivered a female child," - and Allâh knew better what she delivered, - "And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allâh) for her and for her offspring from *Shaitan* (Satan), the outcast."

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي
وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا
وَضَعْتُ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ
وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا
بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ
الرَّجِيمِ ﴿٣٦﴾

37. So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyâ (Zachariya). Every time he entered *Al-Mihrâb* to (visit) her , he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allâh." Verily, Allâh provides sustenance to whom He wills, without limit."

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ
وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا
زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا
الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا
قَالَ يَمْرُؤُا أَنَّىٰ لَكَ هَٰذَا قَالَ
هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ
مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

38. At that time Zakariyâ (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."

هٰذَاكَ دَعَا زَكَرِيَّا رَبَّهُ
قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ
ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ



39. Then the angels called him, while he was standing in prayer in *Al-Mihrâb* (a praying place or a private room), (saying): "Allâh gives you glad tidings of Yahya (John), confirming (believing in) the Word from Allâh [i.e. the creation of 'Iesa (Jesus), the Word from Allâh ("Be!" - and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous."

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ
يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ
يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ
مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا
مِّنَ الصَّالِحِينَ



40. He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" Allâh said: "Thus Allâh does what He wills."

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ
وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ
قَالَ كَذَٰلِكَ اللَّهُ يَفْعَلُ مَا
يَشَاءُ



41. He said: "O my Lord! Make a sign for me." Allâh said: "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning."

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۖ قَالَ
آيَتُكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ
أَيَّامٍ إِلَّا رَمَزًا ۖ وَادْكُرْ رَبَّكَ
كَثِيرًا ۖ وَسَبِّحْ بِالْعِشِيِّ
وَالْإِبْكَرِ ﴿٤١﴾

42. And (remember) when the angels said: "O Maryam (Mary)! Verily, Allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Alamîn (mankind and jinns) (of her lifetime)."

وَإِذْ قَالَتِ الْمَلَأِكَةُ يَمْرَيْمُ
إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ
وَاصْطَفَاكِ عَلَى نِسَاءِ
الْعَالَمِينَ ﴿٤٢﴾

43. O Mary! "Submit yourself with obedience to your Lord (Allâh, by worshipping none but Him Alone) and prostrate yourself, and *Irkâ'i* (bow down etc.) along with *Ar-Râki'ûn* (those who bow down etc.)."

يَمْرَيْمُ اقْنِطِي لِرَبِّكِ وَأَسْجُدِي
وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

44. This is a part of the news of the *Ghaib* (unseen, i.e. the news of the past nations of which you have no knowledge) which We inspire you with (O Muhammad ﷺ). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ
إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ
يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ
مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ
يَخْتَصِمُونَ ﴿٤٤﴾

45. (Remember) when the angels said: "O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word ["Be!" - and he was! i.e. 'Iesa (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Iesa (Jesus), the son of Maryam (Mary), held in honor in this world and in the Hereafter, and will be one of those who are near to Allâh."

إِذْ قَالَتِ الْمَلَأِكَةُ يَمْرَيْمُ إِنَّ
اللَّهَ يُبَشِّرُكَ بِكَلِمَةٍ مِنْهُ اسْمُهُ
الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ
وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنْ
الْمُقَرَّبِينَ ﴿٤٥﴾

46. "He will speak to the people in the cradle and in manhood, and he will be one of the righteous."

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ
وَكَهْلًا وَمِنَ الصَّالِحِينَ



47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allâh creates what He wills. When He has decreed something, He says to it only: "Be!" and it is.

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ
وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ
كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ
إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ
كُنْ فَيَكُونُ



48. And He (Allâh) will teach him ['Iesa (Jesus)] the Book and *Al-Hikmah* (i.e. the *Sunnah*, the faultless speech of the Prophets, wisdom, etc.), (and) the *Taurât* (Torah) and the *Injeel* (Gospel).

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ
وَالتَّوْرَةَ وَالْإِنْجِيلَ



49. And will make him ['Iesa (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allâh's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allâh's Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي
قَدْ جِئْتُكُمْ بِعَايَةٍ مِّن رَّبِّكُمْ
أَنِّي أَخْلُقُ لَكُم مِّنَ الطِّينِ
كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ
طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ
الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي
الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا
تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي
بُيُوتِكُمْ إِنِّي فِي ذَٰلِكَ لَآيَةٌ
لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ



50. And I have come confirming that which was before me of the Taurât (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allâh and obey me.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ
مِنَ التَّوْرَةِ وَلَأُحِلَّ لَكُم
بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ
وَجِئْتُكُمْ بِعَايَةٍ مِّن رَّبِّكُمْ
فَاتَّقُوا اللَّهَ وَأَطِيعُوا



51. Truly! Allâh is my Lord and your Lord, so worship Him (Alone). This is the Straight Path.

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ
فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ



52. Then when 'Iesa (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allâh's Cause?" *Al-Hawâriûn* (the disciples) said: "We are the helpers of Allâh; we believe in Allâh, and bear witness that we are Muslims (i.e. we submit to Allâh)."

﴿ فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ
الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ
قَالَ الْحَوَارِيُّونَ نَحْنُ
أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ
بِأَنَّا مُسْلِمُونَ ﴾

53. Our Lord! We believe in what You have sent down, and we follow the Messenger ['Iesa (Jesus)]; so write us down among those who bear witness (to the truth i.e. *Lâ ilâha ill-Allâh* - none has the right to be worshipped but Allâh).

رَبَّنَا ءَامَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا
الرَّسُولَ فَكُتِبْنَا مَعَ
الشَّاهِدِينَ

54. And they (disbelievers) plotted [to kill 'Iesa (Jesus)], and Allâh planned too. And Allâh is the Best of the planners.

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ
خَيْرُ الْمَاكِرِينَ



55. And (remember) when Allâh said: "O 'Iesa (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'Iesa (Jesus) is Allâh's son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allâh) superior to those who disbelieve [in the Oneness of Allâh, or disbelieve in some of His Messengers, e.g. Muhammad ﷺ, 'Iesa (Jesus), Mûsa (Moses), etc., or in His Holy Books, e.g. the Taurât (Torah), the Injeel (Gospel), the Qur'ân] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."

56. "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers."

إِذْ قَالَ اللَّهُ يَٰعِيسَىٰ إِنِّي
مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ
وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا
وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ
الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَمَةِ
ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ
بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ



فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِّبُهُمْ
عَذَابًا شَدِيدًا فِي الدُّنْيَا
وَالْآخِرَةِ وَمَا لَهُمْ مِّنْ نَّاصِرِينَ



57. And as for those who believe (in the Oneness of Allâh) and do righteous good deeds, Allâh will pay them their reward in full. And Allâh does not like the *Zâlimûn* (polytheists and wrong-doers).

وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ
وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾

58. This is what We recite to you (O Muhammad ﷺ) of the Verses and the Wise Reminder (i.e. the Qur'ân).

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ
وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾

59. Verily, the likeness of 'Iesa (Jesus) before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" - and he was.

إِنِّ مَثَلُ عِيسَىٰ عِنْدَ اللَّهِ
كَمَثَلِ ءَادَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ
ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

60. (This is) the truth from your Lord, so be not of those who doubt.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِّنَ
الْمُتَرَدِّينَ ﴿٦٠﴾

61. Then whoever disputes with you concerning him ['Iesa (Jesus)] after (all this) knowledge that has come to you, [i.e. 'Iesa (Jesus)] being a slave of Allâh, and having no share in Divinity) say: (O Muhammad ﷺ) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allâh upon those who lie."

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا
جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا
نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا
وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ
نَبْتَهِلْ فَنَجْعَلِ لَعْنَتَ اللَّهِ عَلَى
الْكَاذِبِينَ ﴿٦١﴾

62. Verily! This is the true narrative [about the story of 'Iesa (Jesus)], and, *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allâh is the All-Mighty, the All-Wise.

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ
وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَابْتَهِلْ
لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

63. And if they turn away (and do not accept these true proofs and evidences), then surely, Allâh is All-Aware of those who do mischief.

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ
بِالْمُفْسِدِينَ ﴿٦٣﴾

64. Say (O Muhammad ﷺ): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh. Then, if they turn away, say: "Bear witness that we are Muslims."

قُلْ يٰٓأَهْلَ ٱلْكِتَآبِ تَعَالَوْا۟ إِلَىٰ
كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا
نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ
شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا
أَرْبَابًا مِّن دُونِ ٱللَّهِ فَإِنْ تَوَلَّوْا۟
فَقُولُوا۟ أَشْهَدُوا۟ بِأَنَّا
مُسْلِمُونَ ﴿٦٤﴾

65. O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrâhim (Abraham), while the Taurât (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense?

يٰٓأَهْلَ ٱلْكِتَآبِ لِمَ
تُحَآجُّونَ فِىٓ إِبْرَٰهِيمَ وَمَا
أُنزِلَتِ ٱلتَّوْرَةُ وَٱلْإِنجِيلُ إِلَّا
مِنْ بَعْدِهِۦٓ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾

66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that which you have no knowledge? It is Allâh Who knows, and you know not.

هَآأَنُتُمْ هَآؤُلَآءِ حَآجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾

67. Ibrâhim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim *Hanifa* (Islâmic Monotheism - to worship none but Allâh Alone) and he was not of *Al-Mushrikûn* (See V.2:105).

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾

68. Verily, among mankind who have the best claim to Ibrâhim (Abraham) are those who followed him, and this Prophet (Muhammad ﷺ) and those who have believed (Muslims). And Allâh is the *Walî* (Protector and Helper) of the believers.

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَآلِذِينَ اتَّبَعُوهُ وَهَٰذَا النَّبِيُّ وَالَّذِينَ ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾

69. A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not.

وَدَّتْ طَّائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ
لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا
أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾

70. O people of the Scripture! (Jews and Christians): "Why do you disbelieve in the *Ayât* of Allâh, [the Verses about Prophet Muhammad ﷺ present in the Taurât (Torah) and the Injeel (Gospel)] while you (yourselves) bear witness (to their truth)."

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ
بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾

71. O people of the Scripture (Jews and Christians): "Why do you mix truth with falsehood and conceal the truth while you know?"

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ
الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ
وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾

72. And a party of the people of the Scripture say: "Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back.

وَقَالَتْ طَآئِفَةٌ مِّنْ أَهْلِ
الْكِتَابِ ءَامِنُوا بِالَّذِي أُنْزِلَ
عَلَى الَّذِينَ ءَامِنُوا وَجْهَ
النَّهَارِ وَكَفَرُوا ءَاخِرَهُ لَعَلَّهُمْ
يَرْجِعُونَ ﴿٧٢﴾

73. And believe no one except the one who follows your religion. Say (O Muhammad ﷺ): "Verily! Right guidance is the Guidance of Allâh" and do not believe that anyone can receive like that which you have received (of Revelation) except when he follows your religion, otherwise they would engage you in argument before your Lord. Say (O Muhammad ﷺ): "All the bounty is in the Hand of Allâh; He grants to whom He wills. And Allâh is All-Sufficient for His creatures' needs, the All-Knower."

وَلَا تُؤْمِنُوا إِلَّا لِمَن تَبَعَ دِينَكُمْ
قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَن
يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ
يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ
الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾

74. He selects for His Mercy (Islâm and the Qur'ân with Prophethood) whom He wills and Allâh is the Owner of Great Bounty.

يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٤﴾

75. Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a *Cantar* (a great amount of wealth, etc.), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allâh while they know it.

وَمِنَ أَهْلِ الْكِتَابِ مَن إِنْ تَأَمَّنْهُ بِقِنْطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَّن إِنْ تَأَمَّنْهُ بِدِينَارٍ لَّا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

76. Yes, whoever fulfils his pledge and fears Allâh much; verily, then Allâh loves those who are *Al-Muttaqûn* (the pious).

بَلَىٰ مَن أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ
فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾

77. Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allâh speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ
وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا
خَلْقَ لَهُمْ فِي الْآخِرَةِ وَلَا
يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ
يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

78. And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allâh," but it is not from Allâh; and they speak a lie against Allâh while they know it.

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُودْنَ
السِّنَّتَهُمْ بِالْكِتَابِ لِتَحْسَبُوهُ
مِنْ الْكِتَابِ وَمَا هُوَ مِنْ
الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ
عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ
وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ
يَعْلَمُونَ ﴿٧٨﴾

79. It is not (possible) for any human being to whom Allâh has given the Book and *Al-Hukma* (the knowledge and understanding of the laws of religion, etc.) and Prophethood to say to the people: "Be my worshippers rather than Allâh's." On the contrary (he would say): "Be you *Rabbaniyun* (learned men of religion who practice what they know and also preach others), because you are teaching the Book, and you are studying it."

80. Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allâh's Will? (*Tafsir At-Tabarî*).

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ
الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ
يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي
مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا
رَبَّانِيْنَ بِمَا كُنْتُمْ تَعْلَمُونَ
الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ



وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا
الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا
أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ
مُسْلِمُونَ



81. And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and *Hikmah* (understanding of the Laws of Allâh, etc.), and afterwards there will come to you a Messenger (Muhammad ﷺ) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."

82. Then whoever turns away after this, they are the *Fâsiqûn* (rebellious: those who turn away from Allâh's Obedience).

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ
لَمَا آتَيْتُكُم مِّنْ كِتَابٍ
وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ
مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ
وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ
وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي
قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا وَأَنَا
مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾

فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ
فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾

83. Do they seek other than the religion of Allâh (the true Islâmic Monotheism worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ
أَسْلَمَ مَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ طَوْعًا وَكَرْهًا
وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

84. Say (O Muhammad ﷺ): "We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob) and *Al-Asbât* [the twelve sons of Ya'qûb (Jacob)] and what was given to Mûsa (Moses), 'Iesa (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted (in Islâm)."

قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا
وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ
وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ
لَهُ مُسْلِمُونَ ﴿٨٤﴾

85. And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا
فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ
مِنَ الْخَاسِرِينَ

86. How shall Allâh guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad ﷺ) is true and after clear proofs had come unto them? And Allâh guides not the people who are *Zâlimûn* (polytheists and wrong-doers).

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا
بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ
الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

87. They are those whose recompense is that on them (rests) the Curse of Allâh, of the angels, and of all mankind.

أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ
لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ
أَجْمَعِينَ

88. They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while).

خَالِدِينَ فِيهَا لَا تُخَفَّفُ عَنْهُمْ
الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ

89. Except for those who repent after that and do righteous deeds. Verily, Allâh is Oft-Forgiving, Most Merciful.

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ
وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ



90. Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'ân and in Prophet Muhammad ﷺ) - never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ
ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ
تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ



91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. For them is a painful torment and they will have no helpers.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ
كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ
مِلَّةٌ إِلَّا الْأَرْضُ ذَهَبًا وَلَوْ
أَفْتَدَى بِهِنَّ أُولَئِكَ لَهُمْ
عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ



92. By no means shall you attain *Al-Birr* (piety, righteousness, etc., it means here Allâh's Reward, i.e. Paradise), unless you spend (in Allâh's Cause) of that which you love; and whatever of good you spend, Allâh knows it well.

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا
تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad ﷺ): "Bring here the Taurât (Torah) and recite it, if you are truthful."

﴿ كُلُّ الطَّعَامِ كَانَ حَلَالًا
لِّبَنِي إِسْرَءِيلَ إِلَّا مَا حَرَّمَ
إِسْرَءِيلُ عَلَى نَفْسِهِ ۚ مِنْ قَبْلِ
أَنْ تُنْزَلَ التَّوْرَةُ ۚ قُلْ فَأْتُوا
بِالتَّوْرَةِ فَاتْلُوهَا ۚ إِنْ كُنْتُمْ
صَادِقِينَ ۚ ﴾

94. Then after that, whosoever shall invent a lie against Allâh, ... such shall indeed be the *Zâlimûn* (disbelievers).

فَمَنْ أَفْتَرَى عَلَى اللَّهِ الْكَذِبَ
مِنْ بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ
الظَّالِمُونَ ﴿٩٤﴾

95. Say (O Muhammad ﷺ):
"Allâh has spoken the truth;
follow the religion of Ibrâhim
(Abraham) *Hanifa* (Islâmic
Monotheism, i.e. he used to
worship Allâh Alone), and he
was not of *Al-Mushrikûn*."

قُلْ صَدَقَ اللَّهُ ۖ فَاتَّبِعُوا مِلَّةَ
إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ
الْمُشْرِكِينَ ﴿٩٥﴾

96. Verily, the first House (of
worship) appointed for
mankind was that at *Bakkah*
(Makkah), full of blessing,
and a guidance for *Al-*
'Alamîn (the mankind and
jinns).

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ
لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى
لِّلْعَالَمِينَ ﴿٩٦﴾

97. In it are manifest signs (for example), the *Maqâm* (place) of Ibrâhim (Abraham); whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the '*Alamîn* (mankind and jinns).

فِيهِ ءَايَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ
وَمَنْ دَخَلَهُ كَانَ ءَامِنًا ۖ وَلِلَّهِ
عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ
أَسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ
فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

98. Say: "O people of the Scripture (Jews and Christians)! Why do you reject the *Ayât* of Allâh (proofs, evidences, verses, lessons, signs, revelations, etc.) while Allâh is Witness to what you do?"

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ
بِءَايَٰتِ ٱللَّهِ وَٱللَّهُ شَهِيدٌ عَلَىٰ مَا
تَعْمَلُونَ ﴿٩٨﴾

99. Say: "O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the Path of Allâh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad ﷺ as a Messenger of Allâh and Islâm (Allâh's Religion, i.e. to worship none but Him Alone)]? And Allâh is not unaware of what you do."

قُلْ يٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ
تَصُدُّونَ عَنِ سَبِيلِ ٱللَّهِ مَن
ءَآمَنَ تَبَغُّونَهَا عِوَجًا وَّأَنتُمْ
شُهَدَآءُ ۚ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا
تَعْمَلُونَ



100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

يٰٓأَيُّهَا ٱلَّذِينَ ءَآمَنُواْ إِن تَطِيعُواْ
فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ
يُرُدُّوكُم بَعْدَ إِيمَٰنِكُمْ كَٰفِرِينَ



101. And how would you disbelieve, while unto you are recited the Verses of Allâh, and among you is His Messenger (Muhammad ﷺ)? And whoever holds firmly to Allâh, (i.e. follows Islâm Allâh's Religion, and obeys all that Allâh has ordered, practically), then he is indeed guided to a Right Path.

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ
عَلَيْكُمْ ءَايَاتُ اللَّهِ وَفِيكُمْ
رَسُولُهُ ۖ وَمَنْ يَعْصِمْ بِاللَّهِ فَقَدْ
هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٠١﴾

102. O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm (as Muslims) with complete submission to Allâh.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ
حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ
مُسْلِمُونَ ﴿١٠٢﴾

103. And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves, and remember Allâh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.

104. Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا
وَلَا تَفَرَّقُوا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ
عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ
قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ
إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ
مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَٰلِكَ
يُبَيِّنُ اللَّهُ لَكُمُ ءَايَاتِهِ لَعَلَّكُمْ
تَهْتَدُونَ



وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى
الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ
هُمُ الْمُفْلِحُونَ



105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا
وَأَخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمْ
الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ
عَظِيمٌ ﴿١٠٥﴾

106. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith."

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ
ۚ فَأَمَّا الَّذِينَ أَسْوَدَّتْ وُجُوهُهُمْ
أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا
الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

107. And for those whose faces will become white, they will be in Allâh's Mercy (Paradise), therein they shall dwell forever.

وَأَمَّا الَّذِينَ أَبْيَضَّتْ وُجُوهُهُمْ
فَ فِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾

108. These are the Verses of Allâh: We recite them to you (O Muhammad ﷺ) in truth, and Allâh wills no injustice to the 'Alâmîn (mankind and jinns).

تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ
بِالْحَقِّ ۚ وَمَا اللَّهُ يُرِيدُ ظُلْمًا
لِّلْعَالَمِينَ ﴿١٠٨﴾

109. And to Allâh belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allâh.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ ۖ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ



110. You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad ﷺ and his *Sunnah* (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are *Al-Fâsiqûn* (disobedient to Allâh - and rebellious against Allâh's Command).

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ
تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ ۚ وَتُؤْمِنُونَ بِاللَّهِ
وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ
لَكَانَ خَيْرًا لَّهُمْ ۚ مِّنْهُمْ
الْمُؤْمِنُونَ وَأَكْثَرُهُمُ

الْفَاسِقُونَ



111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.

112. Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allâh, and from men; they have drawn on themselves the Wrath of Allâh, and destruction is put over them. This is because they disbelieved in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and killed the Prophets without right. This is because they disobeyed (Allâh) and used to transgress beyond bounds (in Allâh's disobedience, crimes and sins).

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤْلُوكُمْ أَلَا دَبَارَ ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تَقِفُوا إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوْا

وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾

113. Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer.

لَيْسُوا سَوَاءً ۚ مِّنْ أَهْلِ
الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ ءَايَاتِ
اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ



114. They believe in Allâh and the Last Day; they enjoin *Al-Ma'rûf* (Islâmic Monotheism, and following Prophet Muhammad ﷺ) and forbid *Al-Munkar* (polytheism, disbelief and opposing Prophet Muhammad ﷺ); and they hasten in (all) good works; and they are among the righteous.

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي
الْخَيْرَاتِ وَأُولَٰئِكَ مِنَ
الصَّالِحِينَ



115. And whatever good they do, nothing will be rejected of them; for Allâh knows well those who are *Al-Muttaqûn* (the pious - see V.2:2).

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ
يُكْفَرُوا ۚ وَاللَّهُ عَلِيمٌ
بِالْمُتَّقِينَ



116. Surely, those who reject Faith (disbelieve in Muhammad ﷺ as being Allâh's Prophet and in all that which he has brought from Allâh), neither their properties, nor their offspring will avail them aught against Allâh. They are the dwellers of the Fire, therein they will abide.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ
عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنْ
اللَّهِ شَيْئًا وَأُولَٰئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾

117. The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it, (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allâh, including Christ and Muhammad ﷺ). Allâh wronged them not, but they wronged themselves.

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ
الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ
فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ
ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا
ظَلَمَهُمُ اللَّهُ وَلَٰكِنْ أَنْفُسُهُمْ
يَظْلِمُونَ ﴿١١٧﴾

118. O you who believe! Take not as (your) *Bitânah* (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the *Ayât* (proofs, evidences, verses) if you understand.

يَتَّيِّبُهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا
بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ
خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ
الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا
تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا
لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ

119. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurât (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'ân]. And when they meet you, they say, "We believe". But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allâh knows what is in the breasts (all the secrets)."

هَآأَنُتُمْ أُولَآءِ تُحِبُّونَهُمْ وَلَا
تُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ
كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا ءَامَنَّا
وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ
الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُوتُوا
بِغَيْظِكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿١١٩﴾

120. If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become *Al-Muttaqûn* (the pious - see V.2:2), not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.

إِنْ تَمَسَّسَكُمْ حَسَنَةٌ تَسُوءُهُمْ
وَإِنْ تَصِبَّكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا
وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا
يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ۚ إِنَّ اللَّهَ
بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١٢٠﴾

121. And (remember) when you (Muhammad ﷺ) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allâh is All-Hearer, All-Knower.

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ
الْمُؤْمِنِينَ مَقْعِدَ لِلْقِتَالِ ۖ وَاللَّهُ
سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

122. When two parties from among you were about to lose heart, but Allâh was their *Walî* (Supporter and Protector). And in Allâh should the believers put their trust.

إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ
تَفْشَلَا ۖ وَاللَّهُ وَلِيُّهُمَا ۖ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

123. And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much [abstain from all kinds of sins and evil deeds which He has forbidden and love Allâh much, perform all kinds of good deeds which He has ordained] that you may be grateful.

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ
أَذِلَّةٌ ۖ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ
﴿١٢٣﴾

124. (Remember) when you (Muhammad ﷺ) said to the believers, "Is it not enough for you that your Lord (Allâh) should help you with three thousand angels; sent down?"

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آَلَفٍ مِّنَ الْمَلَائِكَةِ مُنَزَّلِينَ ﴿١٢٤﴾

125. "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)."

بَلَىٰ ۚ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمِدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ آَلَفٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾

126. Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allâh, the All Mighty, the All-Wise.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ ۗ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾

127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ ﴿١٢٧﴾

128. Not for you (O Muhammad ﷺ, but for Allâh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the *Zâlimûn* (polytheists, disobedients, and wrong-doers, etc.).

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾

129. And to Allâh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Oft-Forgiving, Most Merciful.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

130. O you who believe! Eat not *Ribâ* (usury) doubled and multiplied, but fear Allâh that you may be successful.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَاْكُلُوْا الرِّبٰوَ اَضْعَافًا مُّضَاعَفَةً ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿١٣٠﴾

131. And fear the Fire, which is prepared for the disbelievers.

وَاتَّقُوا النَّارَ الَّتِيْ أُعِدَّتْ لِلْكَافِرِيْنَ ﴿١٣١﴾

132. And obey Allâh and the Messenger (Muhammad ﷺ) that you may obtain mercy.

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ
تُرْحَمُونَ ﴿١٣٢﴾

133. And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for *Al-Muttaqûn* (the pious).

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ
وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ
وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

134. Those who spend [in Allâh's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allâh loves *Al-Muhsinûn* (the good doers).

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ
وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ
وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ ﴿١٣٤﴾

135. And those who, when they have committed *Fahishah* (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh - And do not persist in what (wrong) they have done, while they know.

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ



136. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders).

أُولَٰئِكَ جَزَاؤُهُمْ مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ



137. Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allâh, and disobeyed Him and His Messengers).

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ
فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا
كَيْفَ كَانَ عَقِبَةُ الْمُكَذِّبِينَ



138. This (the Qur'ân) is a plain statement for mankind, a guidance and instruction to those who are *Al-Muttaqûn* (the pious).

هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى
وَمَوْعِظَةٌ لِّلْمُتَّقِينَ



139. So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ
الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ



140. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And Allâh likes not the *Zâlimûn* (polytheists and wrongdoers).

إِنْ يَمَسَّكُمْ قَرْحٌ فَقَدْ مَسَّ
الْقَوْمَ قَرْحٌ مِّثْلُهُ وَتِلْكَ الْأَيَّامُ
نُداوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ
الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ
شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ



141. And that Allâh may test (or purify) the believers (from sins) and destroy the disbelievers.

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا
وَيَمْحَقَ الْكَافِرِينَ



142. Do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are *As-Sâbirin* (the patient ones, etc.)?

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ
وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا
مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ



143. You did indeed wish for death (*AshShahâdah* - martyrdom) before you met it. Now you have seen it openly with your own eyes.

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ
قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ
وَأَنْتُمْ تَنْظُرُونَ



144. Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh, and Allâh will give reward to those who are grateful.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ
مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ
قُتِلَ أُنْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ
يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ
شَيْئًا ۚ وَسَيَجْزِي اللَّهَ
الشَّاكِرِينَ ﴿١٤٤﴾

145. And no person can ever die except by Allâh's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ
إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّؤَجَّلًا ۚ
وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ
مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ
نُؤْتِهِ مِنْهَا ۚ وَسَنَجْزِي
الشَّاكِرِينَ ﴿١٤٥﴾

146. And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh's Way, nor did they weaken nor degrade themselves. And Allâh loves *As-Sâbirin* (the patient ones, etc.).

وَكَايِن مِّن نَّبِيٍّ قَتَلَ مَعَهُ
رَبِيُون كَثِيرٌ فَمَا وَهَنُوا لِمَا
أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا
ضَعُفُوا وَمَا اسْتَكَانُوا ۖ وَاللَّهُ
يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾

147. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk."

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا
رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا
فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا
عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾

148. So Allâh gave them the reward of this world, and the excellent reward of the Hereafter. And Allâh loves *Al-Muhsinûn* (the good doers)

فَعَاتَهُمُ اللَّهُ ثَوَابَ الدُّنْيَا
وَحُسْنَ ثَوَابِ الْآخِرَةِ ۖ وَاللَّهُ
يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾

149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن
تَطِيعُوا الَّذِينَ كَفَرُوا
يُرَدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ
فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾

150. Nay, Allâh is your *Maulâ* (Patron, Lord, Helper and Protector, etc.), and He is the Best of helpers.

بَلِ اللّٰهُ مَوْلَاكُمْ ۖ وَهُوَ خَيْرُ
النَّاصِرِينَ ﴿١٥٠﴾

151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allâh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the *Zâlimûn* (polytheists and wrongdoers).

سَنُلْقِي فِي قُلُوبِ الَّذِينَ
كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا
بِاللّٰهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا
وَمَا أُولَٰئِهِمُ النَّارُ ۚ وَيُسْ مَثْوَى
الظَّالِمِينَ ﴿١٥١﴾

152. And Allâh did indeed fulfill His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allâh is Most Gracious to the believers.

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ
تَحْسُونَهُمْ بِإِذْنِهِ حَتَّى إِذَا
فَاشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ
وَعَصَيْتُمْ مِّنْ بَعْدِ مَا أَرْسَلَكُمْ
تُحِبُّونَ^٢ مِّنْكُمْ مَّن يُرِيدُ
الدُّنْيَا وَمِنْكُمْ مَّن يُرِيدُ
الْآخِرَةَ^٣ ثُمَّ صَرَفَكُمْ عَنْهُمْ
لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ^٤
وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

153. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad ﷺ) was in your rear calling you back. There did Allâh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allâh is Well Aware of all that you do.

﴿ إِذْ تَصْعَدُونَ وَلَا
تَلُودُونَ عَلَى أَحَدٍ وَالرَّسُولُ
يَدْعُوكُمْ فِي أُخْرَانِكُمْ
فَأَثَبَكُمْ غَمًّا بِغَمٍّ لِّكَيْلَا
تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا
أَصَابَكُمْ ۚ وَاللَّهُ خَبِيرٌ بِمَا
تَعْمَلُونَ ﴾

154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet ﷺ) and thought wrongly of Allâh - the thought of ignorance. They said, "Have we any part in the affair?" Say you (O Muhammad ﷺ): "Indeed the affair belongs wholly to Allâh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allâh might test what is in your breasts; and to *Mahis* that which was in your hearts (sins), and Allâh is AllKnower of what is in (your) breasts.

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِنْكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنْ الْأَمْرُ كُلُّهُ لِلَّهِ يَخْشَوْنَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitân* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allâh, indeed, has forgiven them. Surely, Allâh is Oft-Forgiving, Most Forbearing.

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ
الَّتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ
الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا
وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ^{قُلْ} إِنَّ اللَّهَ
غَفُورٌ حَلِيمٌ



156. O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allâh may make it a cause of regret in their hearts. It is Allâh that gives life and causes death. And Allâh is AllSeer of what you do.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا
كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ
إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا
غُزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا
وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ
حَسْرَةً فِي قُلُوبِهِمْ ^{قُلْ} وَاللَّهُ سَمِيعٌ
عَلِيمٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ



157. And if you are killed or die in the Way of Allâh, forgiveness and mercy from Allâh are far better than all that they amass (of worldly wealths, etc.).

وَلَيْن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ
مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ
خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾

158. And whether you die, or are killed, verily, unto Allâh you shall be gathered.

وَلَيْن مُتُّمْ أَوْ قُتِلْتُمْ لِّإِلَى اللَّهِ
تُحْشَرُونَ ﴿١٥٨﴾

159. And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him).

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ
وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ
لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ
عَنَّهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي
الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى
اللَّهِ ۚ إِنَّ اللَّهَ سَحِبُ الْمُتَوَكِّلِينَ

160. If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust.

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ



161. It is not for any Prophet to take illegally a part of booty (*Ghulul*), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, - and they shall not be dealt with unjustly.

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ ۚ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ۚ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ



162. Is then one who follows (seeks) the good Pleasure of Allâh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allâh (by taking a part of the booty illegally - *Ghulul*)? - his abode is Hell, - and worst, indeed is that destination!

أَفَمَنْ أَتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ
بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوَهُ
جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿١٦٢﴾

163. They are in varying grades with Allâh, and Allâh is AllSeer of what they do.

هُمْ دَرَجَاتٌ عِندَ اللَّهِ ^{قُلْ} وَاللَّهُ
بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾

164. Indeed Allâh conferred a great favor on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting unto them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and *Al-Hikmah* [the wisdom and the *Sunnah* of the Prophet ﷺ (i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ
بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ
يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ
مُّبِينٍ ﴿١٦٤﴾

165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things.

أَوَلَمَّا أَصَابَتْكُمْ مُّصِيبَةٌ قَدْ
أَصَبْتُم مِّثْلَهَا قُلْتُمْ أَنَّى هَذَا قُلْ
هُوَ مِنْ عِندِ أَنفُسِكُمْ ۚ إِنَّ اللَّهَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

166. And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allâh, in order that He might test the believers.

167. And that He might test the hypocrites, it was said to them: "Come, fight in the Way of Allâh or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allâh has full knowledge of what they conceal.

وَمَا أَصَابَكُمْ يَوْمَ التَّقَى
الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ
الْمُؤْمِنِينَ



وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ
تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ
ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا
لَا تَبْعَنَّاكُمْ هُمْ لِلْكَفْرِ يَوْمَئِذٍ
أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ
يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ
فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا
يَكْتُمُونَ



168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak the truth."

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا
لَوْ أَطَاعُونَا مَا قُتِلُوا ۖ قُلْ
فَادْرَأُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾

169. Think not of those who are killed in the Way of Allâh as dead. Nay, they are alive, with their Lord, and they have provision.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي
سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءُ
عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

170. They rejoice in what Allâh has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ
فَضْلِهِ ۚ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ
يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿١٧٠﴾

171. They rejoice in a Grace and a Bounty from Allâh, and that Allâh will not waste the reward of the believers.

﴿ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴾

172. Those who answered (the Call of) Allâh and the Messenger (Muhammad ﷺ) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward.

﴿ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴾

173. Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."

﴿ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴾

174. So they returned with Grace and Bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of Great Bounty.

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ
لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا
رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ
عَظِيمٍ

175. It is only *Shaitân* (Satan) that suggests to you the fear of his *Auliya'* [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad ﷺ)], so fear them not, but fear Me, if you are (true) believers.

إِنَّمَا ذَالِكُمُ الشَّيْطَانُ يُخَوِّفُ
أَوْلِيَآءَهُ فَلَا تَخَافُوهُمْ وَخَافُونَ
إِن كُنْتُمْ مُّؤْمِنِينَ

176. And let not those grieve you (O Muhammad ﷺ) who rush with haste to disbelieve; verily, not the least harm will they do to Allâh. It is Allâh's Will to give them no portion in the Hereafter. For them there is a great torment.

وَلَا يَحْزَنكَ الَّذِينَ يُسْرِعُونَ فِي
الْكُفْرِ إِنَّهُمْ لَن يَضُرُّوْا اللَّهَ شَيْئًا
يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا
فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ

177. Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allâh. For them, there is a painful torment.

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ
بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا
وَلَهُمْ عَذَابٌ أَلِيمٌ

178. And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment.

وَلَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ مَا
نُؤْمِلُ لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا
نُؤْمِلُ لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ
عَذَابٌ مُّهِينٌ

179. Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the *Ghaib* (unseen), but Allâh chooses of His Messengers whom He pleases. So believe in Allâh and His Messengers. And if you believe and fear Allâh, then for you there is a great reward.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ
عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ
الْخَبِيثَ مِنَ الطَّيِّبِ ۚ وَمَا كَانَ
لِلَّهِ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ
اللَّهَ يَجْتَبِيٰ مِنْ رُّسُلِهِ مَن يَشَاءُ
فَعَامِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِنْ
تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ

180. And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory *Zakât*). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And to Allâh belongs the heritage of the heavens and the earth; and Allâh is Well Acquainted with all that you do.

181. Indeed, Allâh has heard the statement of those (Jews) who say: "Truly, Allâh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."

وَلَا تَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا
ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا
لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ
مَا بَخَلُوا بِهِ يَوْمَ الْقِيَمَةِ وَلِلَّهِ
مِيرَاتُ السَّمَوَاتِ وَالْأَرْضِ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ
قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ
سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ
الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا
عَذَابَ الْحَرِيقِ

182. This is because of that (evil) which your hands have sent before you. And certainly, Allâh is never unjust to (His) slaves.

ذَلِكَ بِمَا قَدَّمْتَ أَيْدِيكُمْ وَأَنَّ
اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ



183. Those (Jews) who said: "Verily, Allâh has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?"

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ
إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّى
يَأْتِينَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ
قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي
بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ
قَتَلْتُمُوهُمْ إِنَّ كُنْتُمْ صَادِقِينَ



184. Then if they reject you (O Muhammad ﷺ), so were Messengers rejected before you, who came with *Al-Baiyinât* (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.

فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ
رُسُلٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ
وَالْزُبُرِ وَالْكِتَابِ الْمُنِيرِ



185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ وَإِنَّمَا
تُؤَفَّقُونَ أَجُورَكُمْ يَوْمَ
الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ
وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا
الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

186. You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh, but if you persevere patiently, and become *Al-Muttaqûn* (the pious - see V.2:2) then verily, that will be a determining factor in all affairs, and that is from the great matters, [which you must hold on with all your efforts].

لَتُبْلَوْنَ فِي أَمْوَالِكُمْ
وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ
الَّذِينَ أُوتُوا الْكِتَابَ مِنْ
قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا
أَذَى كَثِيرًا ۖ وَإِنْ تَصْبِرُوا
وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ
الْأُمُورِ

187. (And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad ﷺ and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا
الْكِتَابَ لَتُبَيِّنَنَّهُ لِلنَّاسِ وَلَا
تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ
ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا
فَبِئْسَ مَا يَشْتَرُونَ



188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,- think not you that they are rescued from the torment, and for them is a painful torment.

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا
أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ
يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ
الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ



189. And to Allâh belongs the dominion of the heavens and the earth, and Allâh has power over all things.

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ



190. Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.

إِنَّ فِي خَلْقِ السَّمَوَاتِ
وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾

191. Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا
وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ
وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا
بَطْلاً سُبْحَانَكَ فَقِنَا عَذَابَ
النَّارِ ﴿١٩١﴾

192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the Zâlimûn (polytheists and wrong-doers) find any helpers.

رَبَّنَا إِنَّكَ مَن تَدْخِلِ النَّارَ فَقَدْ
أُخْزِيْتَهُ ۖ وَمَا لِلظَّالِمِينَ مِّنْ
أَنْصَارٍ ﴿١٩٢﴾

193. "Our Lord! Verily, we have heard the call of one (Muhammad ﷺ) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and remit from us our evil deeds, and make us die in the state of righteousness along with *Al-Abrâr* (those who are obedient to Allâh and follow strictly His Orders).

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي
لِلْإِيْمَنِ أَنْ ءَامِنُوا بِرَبِّكُمْ
فَعَامَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا
وَكْفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ
الْأَبْرَارِ ﴿١٩٣﴾

194. "Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."

رَبَّنَا وَءَاتِنَا مَا وَعَدْتَنَا عَلَى
رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ
إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

195. So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will remit from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allâh, and with Allâh is the best of rewards."

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا
أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّنْ
ذَكَرٍ أَوْ أُنْتَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ
فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ
دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَتَلُوا
وَقُتِلُوا لَا كُفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ
وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.

لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا
فِي الْبِلَادِ ﴿١٩٦﴾

197. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.

مَتَّعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ
وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾

198. But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell (for ever), an entertainment from Allâh; and that which is with Allâh is the Best for *AlAbrâr* (those who are obedient to Allâh and follow strictly His Orders).

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ
جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِندِ
اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ



199. And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allâh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allâh. They do not sell the Verses of Allâh for a little price, for them is a reward with their Lord. Surely, Allâh is Swift in account.

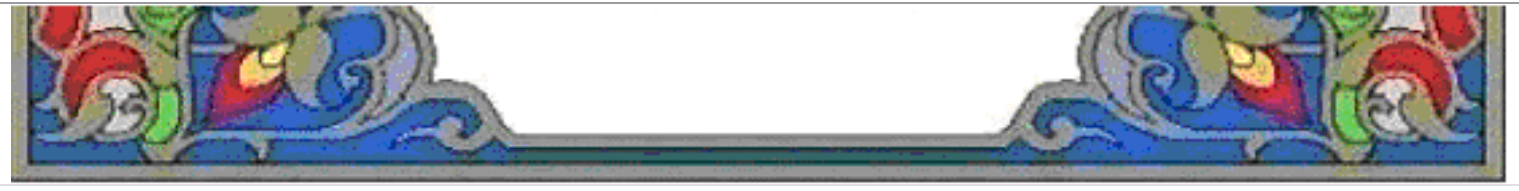
وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ
يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا
أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا
يَشْتَرُونَ بِعَايَتِ اللَّهِ ثَمَنًا قَلِيلًا
أُولَئِكَ لَهُمْ أَجْرُهُمْ عِندَ
رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ



الْحِسَابِ

200. O you who believe!
Endure and be more patient
(than your enemy), and
guard your territory by
stationing army units
permanently at the places
from where the enemy can
attack you, and fear Allâh, so
that you may be successful.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا
وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُفْلِحُونَ





النِّسَاء AnNisa

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allâh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) . Surely, Allâh is Ever an AllWatcher over you.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي
خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ
مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا
كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي
تَسَاءَلُونَ بِهِ ۖ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ
كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

2. And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.

وَعَاتُوا أَلْيَتَمَىٰ أَمْوَالَهُمْ وَلَا
تَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا
تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ
كَانَ حُوبًا كَبِيرًا ﴿٢﴾

3. And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي
أَلْيَتَمَىٰ فَأَنْكِحُوا مَا طَابَ لَكُمْ
مِّنَ النِّسَاءِ مَثْنَىٰ وَثَلَاثَ وَرُبْعَ
فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً
أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ
أَدْنَىٰ أَلَّا تَعُولُوا ﴿٣﴾

4. And give to the women (whom you marry) their *Mahr* (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart, but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it

وَعَاتُوا النِّسَاءَ صَدُقَتِهِنَّ نِحْلَةً
فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ
نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا ﴿٤﴾

without fear of any harm (as Allâh has made it lawful).

5. And give not unto the foolish your property which Allâh has made a means of support for you , but feed and clothe them therewith, and speak to them words of kindness and justice.

6. And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgment in them, release their property to them, but consume it not wastefully, and hastily fearing that they should grow up, and whoever amongst guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take witness in their presence; and Allâh is All Sufficient in taking account.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ
الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا
وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ
وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٦﴾

وَابْتَلُوا الَّذِينَ يَتِمُّونَ حَتَّىٰ إِذَا بَلَغُوا
النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا
فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا
تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ
يَكْبُرُوا ۚ وَمَنْ كَانَ غَنِيًّا
فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيرًا
فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ
إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ ۚ

وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦﴾

7. There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large - a legal share.

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ
الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ
نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ
كَثُرٌ نَّصِيبًا مَّفْرُوضًا ﴿٧﴾

8. And when the relatives and the orphans and *Al-Masâkin* (the poor) are present at the time of division, give them out of the property, and speak to them words of kindness and justice.

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ
فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا
مَّعْرُوفًا ﴿٨﴾

9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allâh and speak right words.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ
خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا
عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا
قَوْلًا سَدِيدًا ﴿٩﴾

10. Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ
الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي
بُطُونِهِمْ نَارًا وَسَيَصْلُونَ
سَعِيرًا ﴿١٠﴾

11. Allâh commands you as regards your children's (inheritance); to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two thirds of the inheritance; if only one, her share is half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit, (these fixed shares) are ordained by Allâh. And Allâh is Ever All Knower, All Wise.

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ
لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِنْ
كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا
مَا تَرَكَ ۖ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا
النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ
مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ
كَانَ لَهُ وَلَدٌ ۚ فَإِنْ لَّمْ يَكُنْ لَهُ
وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ
فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ
السُّدُسُ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي
بِهَا أَوْ دَيْنٍ ۖ وَأَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا
تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ
فَرِيضَةٌ مِنَ اللَّهِ ۚ إِنْ اللَّهُ كَانَ
عَلِيمًا حَكِيمًا



12. In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allâh; and Allâh is Ever

﴿ وَلَكُمْ نِصْفُ مَا تَرَكَ
أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ
وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ
فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ
بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ
دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا
تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ
فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ
الْثُمْنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ
وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ
وَإِنْ كَانَ رَجُلٌ يُورَثُ
كَلَالَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ
أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا
الْسُّدُسُ فَإِنْ كَانُوا أَكْثَرَ
مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي

All Knowing, Most
Forbearing.

الْثُلُثُ مِنْ بَعْدِ وَصِيَّةِ يُوصَى
بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةً مِنَ
اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

13. These are the limits (set by) Allâh (or ordinances as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad ﷺ) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ
اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ
الْعَظِيمُ ﴿١٣﴾

14. And whosoever disobeys Allâh and His Messenger (Muhammad ﷺ), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ
وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا
خَالِدًا فِيهَا وَلَهُ عَذَابٌ
مُهِينٌ ﴿١٤﴾

15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allâh ordains for them some (other) way.

وَالَّتِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

16. And the two persons (man and woman) among you who commit illegal sexual intercourse, punish them both. And if they repent (promise Allâh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allâh is Ever the One Who accepts repentance, (and He is) Most Merciful.

وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ فَأَذُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا

17. Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they to whom Allâh will forgive and Allâh is Ever All Knower, All Wise.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ
يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ثُمَّ
يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ
يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا ﴿١٧﴾

18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment.

وَلَيْستِ التَّوْبَةُ لِلَّذِينَ
يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا
حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ
إِنِّي تُبْتُ أَلَعَنَ وَلَا الَّذِينَ
يَمُوتُونَ وَهُمْ كُفَّارٌ
أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا
أَلِيمًا ﴿١٨﴾

19. O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take away part of the *Mahr* you have given them, unless they commit open illegal sexual intercourse. And live with them honorably. If you dislike them, it may be that you dislike a thing and Allâh brings through it a great deal of good.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ
لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا
تَعْضُلُوهُنَّ لِيَتَذَهَبُوا بِبَعْضِ مَا
ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ
بِفَاحِشَةٍ مُبَيَّنَةٍ ۚ وَعَاشِرُوهُنَّ
بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ
فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيجْعَلَ
اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

20. But if you intend to replace a wife by another and you have given one of them a *Cantar* (of gold i.e. a great amount) as *Mahr*, take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ
مَكَانَ زَوْجٍ وَءَاتَيْتُمْ
إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا
مِنْهُ شَيْئًا ۚ أَتَأْخُذُونَهُ بِهْتِنًا
وَإِنَّمَا مُبِينًا ﴿٢٠﴾

21. And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant?

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى
بَعْضُكُم إِلَى بَعْضٍ
وَأَخَذْتَ مِنْكُمْ مِيثَاقًا
غَلِيظًا ﴿٢١﴾

22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.

وَلَا تَنْكِحُوا مَا نَكَحَ
آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا
قَدْ سَلَفَ إِنَّهُ كَانَ فَحِشَةً
وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٢﴾

23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mother who gave you suck, your foster milk suckling sisters, your wives' mothers, your step daughters under your guardianship, born of your wives to whom you have

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ
وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ
وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ
الْأَخِ وَبَنَاتُ الْأُخْتِ
وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ
وَأَخَوَاتُكُم مِّنَ الرِّضَاعِ
وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبَاتُكُمْ

gone in - but there is no sin on you if you have not gone in them (to marry their daughters), - the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allâh is Oft Forgiving, Most Merciful.

الَّتِي فِي حُجُورِكُمْ مِّنْ نِّسَائِكُمُ الَّتِي دَخَلْتُمْ بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِّنْ أَصْلَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا



24. Also (forbidden are) women already married, except those (captives and slaves) whom your right hands possess. Thus has Allâh ordained for you. All others are lawful, provided you seek (them in marriage) with *Mahr* (bridal money given by the husband to his wife at the time of marriage) from your property, desiring

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَن تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ

chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their *Mahr* as prescribed; but if after a *Mahr* is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allâh is Ever All Knowing, All Wise.

أَجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ
عَلَيْكُمْ فِي مَا تَرَاضَيْتُمْ بِهِ مِنْ
بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ
عَلِيمًا حَكِيمًا ﴿٢٤﴾

25. And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (captives and slaves) whom your right hands possess, and Allâh has full knowledge about your Faith, you are one from another. Wed them with the permission of their own folk (guardians, *Auliya'* or masters) and give them their *Mahr* according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not adulterous, nor taking boy

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا
أَنْ يَنْكِحَ الْمُحْصَنَاتِ
الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ
أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمْ
الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ
بَعْضُكُمْ مِنْ بَعْضٍ
فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ
وَأَتَوْهُنَّ أَجُورَهُنَّ
بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ

friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practice self restraint, and Allâh is Oft Forgiving, Most Merciful.

مُسْفِحَتْ وَلَا مُتَّخِذَاتِ
أَخْدَانٍ ۚ فَإِذَا أُحْصِنَ فَإِنَّ
أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ
مَا عَلَى الْمُحْصَنَاتِ مِنَ
الْعَذَابِ ۚ ذَٰلِكَ لِمَنْ خَشِيَ
الْعَنَتَ مِنْكُمْ ۚ وَأَنْ تَصْبِرُوا خَيْرٌ
لَّكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ

26. Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is All Knower, All Wise.

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ
وَيَهْدِيَكُمْ سُنْنَ الَّذِينَ مِنْ
قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ وَاللَّهُ
عَلِيمٌ حَكِيمٌ

27. Allâh wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away from the Right Path.

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ
وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ
الشَّهَوَاتِ أَنْ تَمِيلُوا مِيلًا عَظِيمًا

28. Allâh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman).

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ
وَخُلِقَ الْإِنْسَانُ ضَعِيفًا



29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا
تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ
بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً
عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا
أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ
رَحِيمًا



30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh.

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا
وِظْلَمًا فَسَوْفَ نُصْلِيهِ نَارًا
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا



31. If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ
عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ
وَنُدْخِلَكُمْ مُدْخَلَ كَرِيمًا



32. And wish not for the things in which Allâh has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allâh of His Bounty. Surely, Allâh is Ever All Knower of everything.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ
بَعْضَكُمْ عَلَى بَعْضٍ ۚ لِلرِّجَالِ
نَصِيبٌ مِّمَّا أَكْتَسَبُوا
وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا أَكْتَسَبْنَ ۚ
وَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ
كَانَ بِكُلِّ شَيْءٍ عَلِيمًا



33. And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by *Wasiya* wills, etc.). Truly,

وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ
الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ
عَقَدْتُمْ أَيْمَانَكُمْ فَآتُوهُمْ
نَصِيبَهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَى

Allâh is Ever a Witness over all things.

34. Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity, their husband's property, etc.). As to those women on whose part you see ill conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great.

كُلِّ شَيْءٍ شَهِيدًا



الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ
بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى
بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ
لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي
تَخَافُونَ

فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي
الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنْ
أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ
سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا

كَبِيرًا



35. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allâh will cause their reconciliation. Indeed Allâh is Ever All Knower, Well Acquainted with all things.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا
فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ
وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا
إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا ۖ إِنَّ
اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾

36. Worship Allâh and join none with Him in worship, and do good to parents, kinsfolk, orphans, *Al-Masâkin* (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful;

﴿٣٦﴾ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ
شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا
وَبِذِي الْقُرْبَىٰ وَالْمَسْكِينِ
وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ
الْجُنُبِ وَالصَّاحِبِ بِالْجَنُبِ
وَأَبْنِ السَّبِيلِ وَمَا مَلَكَتْ
أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ
مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

37. Those who are miserly and enjoin miserliness on other men and hide what Allâh has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment.

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ
النَّاسَ بِالْبُخْلِ
وَيَكْتُمُونَ مَا ءَاتَاهُمُ اللَّهُ
مِنْ فَضْلِهِ ۖ وَأَعْتَدْنَا
لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾

38. And (also) those who spend of their substance to be seen of men, and believe not in Allâh and the Last Day [they are the friends of *Shaitân* (Satan)], and whoever takes *Shaitân* (Satan) as an intimate; then what a dreadful intimate he has!

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ
وَلَا بِالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَكُنِ
الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾

39. And what loss have they if they had believed in Allâh and in the Last Day, and they spend out of what Allâh has given them for sustenance? And Allâh is Ever AllKnower of them.

وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا
رَزَقَهُمُ اللَّهُ ۚ وَكَانَ اللَّهُ بِهِمْ
عَلِيمًا ﴿٣٩﴾

40. Surely! Allâh wrongs not even of the weight of an atom (or a small ant) , but if there is any good (done), He doubles it, and gives from Him a great reward.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ
وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا
وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا



41. How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad ﷺ) as a witness against these people?

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ
بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ
شَهِيدًا



42. On that day those who disbelieved and disobeyed the Messenger (Muhammad ﷺ) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allâh.

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا
وَعَصَوْا الرُّسُولَ لَوْ تُسَوَّى بِهِمُ
الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ
حَدِيثًا



43. O you who believe! Approach not *AsSalât* (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of *Janâba*, (i.e. in a state of sexual impurity and have not yet taken a bath) except when traveling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform *Tayammum* with clean earth and rub therewith your faces and hands (*Tayammum*). Truly, Allâh is Ever Oft Pardoning, Oft Forgiving.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا
الصَّلَاةَ وَأَنْتُمْ سُكَرَى حَتَّى
تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا
عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا
وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ
جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ
لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً
فَتَيَمَّمُوا صَعِيدًا طَيِّبًا
فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ
إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا

44. Have you not seen those who were given a portion of the book (the Jews), purchasing the wrong path, and wish that you should go astray from the Right Path.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا
مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالَةَ
وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ



45. Allâh has full knowledge of your enemies, and Allâh is Sufficient as a Walî (Protector), and Allâh is Sufficient as a Helper.

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۚ وَكَفَى
بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا



46. Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad ﷺ) and disobey," and "Hear and let you (O Muhammad ﷺ) hear nothing." And *Râ'ina* with a twist of their tongues and as a mockery of the religion (Islâm). And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and

مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ
عَن مَّوَاضِعِهِۦ وَيَقُولُونَ سَمِعْنَا
وَعَصَيْنَا ۖ وَأَسْمَعُ غَيْرَ مُسْمَعٍ
وَرَاعِنَا لِيَّا بِالسِّنِّتِهِمْ وَطَعْنَا فِي
الَّذِينَ ۚ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا
وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا لَكَانَ
خَيْرًا لَهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ
اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا
قَلِيلًا



more proper, but Allâh has cursed them for their disbelief, so they believe not except a few.

47. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad ﷺ) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth, eyes, etc.) and turn them hindwards, or curse them as We cursed the Sabbath breakers. And the Commandment of Allâh is always executed.

48. Verily, Allâh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin.

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ
ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا
مَعَكُمْ مِّن قَبْلِ أَن نَّطْمِسَ
وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ
نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ
وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا



إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ
وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ
وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ
إِثْمًا عَظِيمًا



49. Have you not seen those who claim sanctity for themselves. Nay - but Allâh sanctifies whom He pleases, and they will not be dealt with injustice even equal to the extent of a *Fatilâ* (A scallish thread in the long slit of a date stone).

أَلَمْ تَرَ إِلَى الَّذِينَ يُزُكُّونَ
أَنْفُسَهُمْ ۚ بَلِ اللَّهُ يُزَكِّي مَنْ يَشَاءُ
وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾

50. Look, how they invent a lie against Allâh, and enough is that as a manifest sin.

أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ
الْكَذِبَ وَكَفَى بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾

51. Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *Tâghût* and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا
نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ
بِالْجِبِّ وَالطَّغُوتِ وَيَقُولُونَ
لِلَّذِينَ كَفَرُوا هَتُّوْا ۖ أَهْدَىٰ مِنَ
الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٥١﴾

52. They are those whom Allâh has cursed, and he whom Allâh curses, you will not find for him (any) helper,

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَن
يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾

53. Or have they a share in the dominion? Then in that case they would not give mankind even a *Naqîra* (speck on the back of a date-stone).

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا
لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾

54. Or do they envy men (Muhammad ﷺ and his followers) for what Allâh has given them of His Bounty? Then We had already given the family of Ibrâhim (Abraham) the Book and *Al-Hikmah* (*AsSunnah* - Divine Inspiration to those Prophets not written in the form of a book), and conferred upon them a great kingdom.

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا
ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ
ءَاتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ
وَالْحِكْمَةَ وَءَاتَيْنَاهُمْ مُلْكًا
عَظِيمًا ﴿٥٤﴾

55. Of them were (some) who believed in him (Muhammad ﷺ), and of them were (some) who averted their faces from him (Muhammad ﷺ); and enough is Hell for burning (them).

فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ وَمِنْهُمْ مَّنْ
صَدَّ عَنْهُ ۚ وَكَفَىٰ نَجْهَهُمْ سَعِيرًا ﴿٥٥﴾

56. Surely! Those who disbelieved in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allâh is Ever Most Powerful, All-Wise.

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ
نُصَلِّيهِمْ نَارًا كُلَّمَا نَضِجَتْ
جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا
غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ
اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

57. But those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have *Azwâjun Mutahharatun* [purified mates or wives (having no menses, stools, urine, etc.)] and We shall admit them to shades wide and ever deepening (Paradise) .

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ
وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾

58. Verily! Allâh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All Hearer, All Seer.

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا
الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا
حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا
بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ
بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا



59. O you who believe! Obey Allâh and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (ﷺ), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ
وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ
مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ
فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا



60. Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the *Tâghût* (false judges, etc.) while they have been ordered to reject them. But *Shaitân* (Satan) wishes to lead them far astray.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ
أَنَّهُمْ ءَامَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا
أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ
يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ
أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ
الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا
بَعِيدًا ﴿٦٠﴾

61. And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad ﷺ)," you (Muhammad ﷺ) see the hypocrites turn away from you (Muhammad ﷺ) with aversion.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا
أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ
الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ
صُدُودًا ﴿٦١﴾

62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh, "We meant no more than goodwill and conciliation!"

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ
بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ
يَحْلِفُونَ بِاللَّهِ إِنَّ أَرْدَنَّا إِلَّا
إِحْسَنًا وَتَوْفِيقًا ﴿٦٢﴾

63. They (hypocrites) are those of whom Allâh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allâh, worship Him, obey Him, and be afraid of Him) to reach their inner selves.

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا
فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ
وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ
قَوْلًا بَلِيغًا ﴿٦٣﴾

64. We sent no Messenger, but to be obeyed by Allâh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad ﷺ) and begged Allâh's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allâh All-Forgiving (One Who accepts repentance), Most Merciful.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا
لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ
إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ
فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ
الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا
رَحِيمًا ﴿٦٤﴾

65. But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى
يُحْكَمُوا بِكُمْ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ
لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا
قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

66. And if We had ordered them (saying), "Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا
أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ
مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ
أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ
لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾

67. And indeed We should then have bestowed upon them a great reward from Ourselves.

وَإِذَا لَأَتَيْنَهُمْ مِنْ لَدُنَّا أَجْرًا
عَظِيمًا ﴿٦٧﴾

68. And indeed We should have guided them to a Straight Way.

وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٨﴾

69. And whoso obeys Allâh and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the *Siddiqûn* (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr AsSiddiq), the martyrs, and the righteous. And how excellent these companions are!

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ
فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ
عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ
أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾

70. Such is the Bounty from Allâh, and Allâh is Sufficient as All Knower.

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ
وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٧٠﴾

71. O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا
حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ
انْفِرُوا جَمِيعًا ﴿٧١﴾

72. There is certainly among you he who would linger behind (from fighting in Allâh's Cause). If a misfortune befalls you, he says, "Indeed Allâh has favored me in that I was not present among them."

وَإِنَّ مِنْكُمْ لَمَنْ لَّيَبْطِئَنَّ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ﴿٧٢﴾

73. But if a bounty (victory and booty) comes to you from Allâh, he would surely say as if there had never been ties of affection between you and him - "Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty)."

وَلِنْ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

74. Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allâh, and whoso fights in the Cause of Allâh, and is killed or gets victory, We shall bestow on him a great reward.

﴿ فَمَنْ يَشْرِهِ فَبِعِزَّتِ اللَّهِ لَيُفْتَلَنَّ فِي سَبِيلِ اللَّهِ أَلَا خَيْرٌ مِّنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَوْ يُغْلَبُ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴾ ﴿٧٤﴾

75. And what is wrong with you that you fight not in the Cause of Allâh, and for those weak, ill treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ
اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ
الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ
يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ
الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ
لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا
مِنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾

76. Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of *Tâghût* (Satan, etc.). So fight you against the friends of *Shaitân* (Satan); Ever feeble indeed is the plot of *Shaitân* (Satan).

الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ
اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي
سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ
الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ
كَانَ ضَعِيفًا ﴿٧٦﴾

77. Have you not seen those who were told to hold back their hands (from fighting) and perform *As-Salât* (*IqâmatasSalât*), and give *Zakât*, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allâh or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allâh, and you shall not be dealt with unjustly even equal to the *Fatilâ* (a scallish thread in the long slit of a date stone).

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ وَقَالُوا رَبَّنَا لِمَ كُتِبَتْ عَلَيْنَا الْقِتَالُ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَّعُ الدُّنْيَا قَلِيلٌ ۖ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا

78. "Where so ever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allâh," but if some evil befalls them, they say, "This is from you (O Muhammad ﷺ)." Say: "All things are from Allâh," so what is wrong with these people that they fail to understand any word?

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ
الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ
مُشِيدَةٍ ۖ وَإِنْ تُصِبْهُمْ حَسَنَةٌ
يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ
وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا
هَذِهِ مِنْ عِنْدِكَ ۚ قُلْ كُلٌّ مِنْ
عِنْدِ اللَّهِ ۚ فَمَالِ هَؤُلَاءِ الْقَوْمِ
لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾

79. Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad ﷺ) as a Messenger to mankind, and Allâh is Sufficient as a Witness.

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ
وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ
نَفْسِكَ ۚ وَأَرْسَلْنَاكَ لِلنَّاسِ
رَسُولًا ۚ وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧٩﴾

80. He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad ﷺ) as a watcher over them.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ
اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ
عَلَيْهِمْ حَفِظًا

81. They say: "We are obedient," but when they leave you (Muhammad ﷺ), a section of them spend all night in planning other than what you say. But Allâh records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allâh. And Allâh is Ever All Sufficient as a Disposer of affairs.

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا
مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ
غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ
مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ
وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ
وَكِيلًا

82. Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely have found therein much contradictions.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ وَلَوْ
كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا
فِيهِ اخْتِلَافًا كَثِيرًا

83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allâh upon you, you would have followed *Shaitân* (Satan), save a few of you.

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ
الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ
إِلَى الرَّسُولِ وَالْإِلَى أُولِي الْأَمْرِ
مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ
مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا
قَلِيلًا



84. Then fight (O Muhammad ﷺ) in the Cause of Allâh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allâh will restrain the evil might of the disbelievers. And Allâh is Stronger in Might and Stronger in punishing.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ
إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ
عَسَى اللَّهُ أَن يَكْفِيَ بَأْسَ الَّذِينَ
كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ
تَنكِيلًا



85. Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allâh is Ever All-Able to do (and also an All-Witness to) everything.

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ
لَهُ نَصِيبٌ مِّنْهَا ^ط وَمَنْ يَشْفَعْ
شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا
ق وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِيتًا



86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allâh is Ever a Careful Account Taker of all things.

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا
بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ^ق إِنَّ اللَّهَ
كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا



87. Allâh! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allâh?

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ^ج لَيَجْمَعَنَّكُمْ
إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ
وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا



88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allâh has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allâh has made to go astray? And he whom Allâh has made to go astray, you will never find for him any way (of guidance).

﴿ فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ
وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا ۚ
أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ
اللَّهُ ۚ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ
لَهُ سَبِيلًا ﴾

89. They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not *Auliyâ'* (protectors or friends) from them, till they emigrate in the Way of Allâh (to Muhammad ﷺ). But if they turn back (from Islâm), take (hold) of them and kill them wherever you find them, and take neither *Auliyâ'* (protectors or friends) nor helpers from them.

﴿ وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا
فَتَكُونُونَ سَوَاءً ۚ فَلَا تَتَّخِذُوا
مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي
سَبِيلِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ
وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ
وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا
نَصِيرًا ﴾

90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allâh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allâh has opened no way for you against them.

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ
بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ
حَصِرَتْ صُدُورُهُمْ أَنْ
يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ
شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ
فَلَقَاتِلُوكُمْ فَإِنْ اعْتَرَلُوكُمْ فَلَمْ
يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَامَ
فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا



91. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold) of them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.

سَتَجِدُونَ ءَاخِرِينَ يُرِيدُونَ أَنْ
يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلًّا مَا
رُدُّوْا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا
فَإِنْ لَّمْ يَعْتَزْلُوكُمْ وَيُلْقُوا إِلَيْكُمْ
السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ
فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ
تَقِفْتُمُوهُمْ وَأُولَئِكَ جَعَلْنَا
لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِينًا ﴿٩١﴾

92. It is not for a believer to kill a believer except (that it be) by mistake, and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e *Diya*) be given to the deceased's family, unless they remit it. If the deceased belonged to a people at war with you and he was a believer; the freeing of a believing slave (is prescribed), and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money - *Diya*) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All Knowing, All Wise.

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ
مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ
مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ
مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ
إِلَّا أَنْ يَصَّدَّقُوا فَإِنْ كَانَ
مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ
مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ
وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ
وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ
أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ
لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ
مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ
اللَّهُ عَلِيمًا حَكِيمًا

93. And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا
فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا
وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ
لَهُ عَذَابًا عَظِيمًا



94. O you who believe! When you go (to fight) in the Cause of Allâh, verify (the truth), and say not to anyone who greets you (by embracing Islâm): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allâh. Even as he is now, so were you yourselves before till Allâh conferred on you His Favors (i.e. guided you to Islâm), therefore, be cautious in discrimination. Allâh is Ever Well Aware of what you do.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا
ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا
وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ
السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ
عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ
اللَّهِ مَغَانِمُ كَثِيرَةٌ ۖ كَذَٰلِكَ
كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ
عَلَيْكُمْ فَتَبَيَّنُوا ۚ إِنَّ اللَّهَ
كَانَ بِمَا تَعْمَلُونَ خَبِيرًا



95. Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward;

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ
الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ
وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ
الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
عَلَى الْقَاعِدِينَ دَرَجَةً ۚ وَكُلًّا
وَعَدَ اللَّهُ الْحُسْنَى ۚ وَفَضَّلَ اللَّهُ
الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ
أَجْرًا عَظِيمًا

96. Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allâh is Ever Oft Forgiving, Most Merciful.

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

97. Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination!

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ
ظَالِمِينَ أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ
قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي
الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ
اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا
فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ
مَصِيرًا



98. Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

إِلَّا الْمُسْتَضْعَفِينَ مِنَ
الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا
يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ
سَبِيلًا



99. For these there is hope that Allâh will forgive them, and Allâh is Ever Oft Pardoning, Oft-Forgiving.

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ
عَنَّهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا



100. He who emigrates (from his home) in the Cause of Allâh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allâh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allâh. And Allâh is Ever Oft-Forgiving, Most Merciful.

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ
فِي الْأَرْضِ مُرَافًا كَثِيرًا وَسَعَةً
وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا
إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ
الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

101. And when you (Muslims) travel in the land, there is no sin on you if you shorten your *Salât* (prayer) if you fear that the disbelievers may attack you, verily, the disbelievers are ever unto you open enemies.

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ
عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ
الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ
الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا
لَكُمْ عَدُوًّا مُبِينًا

102. When you (O Messenger Muhammad ﷺ) are among them, and lead them in *As-Salât* (the prayer), let one party of them stand up [in *Salât* (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which has not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a humiliating torment for the disbelievers.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ
الصَّلَاةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُمْ
مَّعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا
سَجَدُوا فَلْيَكُونُوا مِن وَرَائِكُمْ
وَلْتَأْتِ طَآئِفَةٌ أُخْرَى لَمْ
يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا
حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ
كَفَرُوا لَوْ تَغْفُلُونَ عَنْ
أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ
عَلَيْكُمْ مَّيْلَةً وَاحِدَةً وَلَا
جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ
أَذَى مِّن مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَى
أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا
حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ
عَذَابًا مُّهِينًا

103. When you have finished *As-Salât* (the prayer - congregational), remember Allâh standing, sitting down, and lying down on your sides, but when you are free from danger, perform *As-Salât* (*Iqâmatas Salât*). Verily, the prayer is enjoined on the believers at fixed hours.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ
فَاذْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا
وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا
أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ
الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ
كِتَابًا مَّوْقُوتًا ﴿١٠٣﴾

104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward, i.e. Paradise) that for which they hope not, and Allâh is Ever AllKnowing, AllWise.

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۚ إِن
تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ
يَأْلَمُونَ كَمَا تَأْلَمُونَ ۚ
وَتَرْجُونَ مِنَ اللَّهِ مَا لَا
يَرْجُونَ ۚ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا ﴿١٠٤﴾

105. Surely, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ân) in truth that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Inspiration), so be not a pleader for the treacherous.

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ
لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ
اللَّهُ ۚ وَلَا تَكُنْ لِلْخَائِبِينَ
خَصِيمًا

106. And seek the Forgiveness of Allâh, certainly, Allâh is Ever Oft Forgiving, Most Merciful.

وَأَسْتَغْفِرِ اللَّهَ ۖ إِنَّ اللَّهَ كَانَ
غَفُورًا رَحِيمًا

107. And argue not on behalf of those who deceive themselves. Verily, Allâh does not like anyone who is a betrayer of his trust, and indulges in crime.

وَلَا تُجَادِلْ عَنِ الَّذِينَ
يَخْتَانُونَ أَنْفُسَهُمْ ۚ إِنَّ اللَّهَ لَا
يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا

108. They may hide (their crimes) from men, but they cannot hide (them) from Allâh, for He is with them (by His Knowledge), when they plot by night in words that He does not approve, And Allâh ever encompasses what they do.

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا
يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ
إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنْ
الْقَوْلِ ۚ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ
مُحِيطًا

109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allâh, or who will then be their defender?

هَآأَنْتُمْ هَآؤِلَآءِ جَدَلْتُمْ عَنْهُمْ
فِى الْحَيَوةِ الدُّنْيَا فَمَنْ يُجَادِلُ
ٱللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَّنْ
يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٩﴾

110. And whoever does evil or wrongs himself but afterwards seeks Allâh's Forgiveness, he will find Allâh Oft Forgiving, Most Merciful.

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ
نَفْسَهُ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ
غَفُورًا رَّحِيمًا ﴿١١٠﴾

111. And whoever earns sin, he earns it only against himself. And Allâh is Ever All Knowing, All Wise.

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا
يَكْسِبُهُ عَلَىٰ نَفْسِهِ ۚ وَكَانَ ٱللَّهُ
عَلِيمًا حَكِيمًا ﴿١١١﴾

112. And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ
يَرْمِ بِهِ بَرِيئًا فَقَدْ ٱحْتَمَلَ
بُھْتَنَا وَإِنَّمَا مُبِينًا ﴿١١٢﴾

113. Had not the Grace of Allâh and His Mercy been upon you (O Muhammad ﷺ), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allâh has sent down to you the Book (The Qur'ân), and *AlHikmah* (Islâmic laws, knowledge of legal and illegal things i.e. the Prophet's *Sunnah* - legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allâh unto you (O Muhammad ﷺ).

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ
وَرَحْمَتُهُ لَهَمَّت طَّائِفَةٌ مِّنْهُمْ
أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ
إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ
شَيْءٍ ۚ وَأَنْزَلَ اللَّهُ عَلَيْكَ
الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا
لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ
اللَّهِ عَلَيْكَ عَظِيمًا



114. There is no good in most of their secret talks save (in) him who orders *Sadaqah* (charity in Allâh's Cause), or *Ma'rûf* (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind, and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward.

115. And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.

❖ لَا خَيْرَ فِي كَثِيرٍ مِّنْ
نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ
مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ
النَّاسِ ۚ وَمَن يَفْعَلْ ذَلِكَ
أَبْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ
نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

وَمَن يُشَاقِقِ الرَّسُولَ مِنۢ بَعْدِ
مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ
سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ
وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

116. Verily! Allâh forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ
وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ
يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ
ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾

117. They (all those who worship others than Allâh) invoke nothing but female deities besides Him (Allâh), and they invoke nothing but *Shaitân* (Satan), a persistent rebel!

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا
إِنثًا وَإِنْ يَدْعُونَ إِلَّا
شَيْطَانًا مَرِيدًا ﴿١١٧﴾

118. Allâh cursed him. And he [*Shaitân* (Satan)] said: "I will take an appointed portion of your slaves;

لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ
عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾

119. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allâh." And whoever takes *Shaitân* (Satan) as a *Walî* (protector or helper) instead of Allâh, has surely suffered a manifest loss.

وَلَا ضِلَّيْنَهُمْ وَلَا مُنِيتَهُمْ
وَلَا مُرْنَهُمْ فَلْيَبْتِكُنْ ءَاذَانَ
الْأَنْعَامِ وَلَا مُرْتَهُمْ فَلْيَغْيِرَنَّ
خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ
الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ
فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴿١١٩﴾

120. He [*Shaitan* (Satan)] makes promises to them, and arouses in them false desires; and *Shaitan's* (Satan) promises are nothing but deceptions.

يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ
الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾

121. The dwelling of such (people) is Hell, and they will find no way of escape from it.

أُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا
يَجِدُونَ عَنْهَا مَخِيصًا ﴿١٢١﴾

122. But those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allâh's Promise is the Truth, and whose words can be truer than those of Allâh? (Of course, none).

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا وَعَدَ اللَّهُ
حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا



123. It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allâh.

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ
الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ
بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ
وَلِيًّا وَلَا نَصِيرًا



124. And whoever does righteous good deeds, male or female, and is a true believer in the Oneness of Allâh (Muslim), such will enter Paradise and not the least injustice, even to the size of a *Naqîra* (speck on the back of

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ
مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ
فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا
يُظْلَمُونَ نَقِيرًا



a date stone), will be done to them.

125. And who can be better in religion than one who submits his face (himself) to Allâh (i.e. follows Allâh's Religion of Islâmic Monotheism); and he is a *Muhsin* (a good-doer). And follows the religion of Ibrâhim (Abraham) *Hanifa* (Islâmic Monotheism - to worship none but Allâh Alone). And Allâh did take Ibrâhim (Abraham) as a *Khalil* (an intimate friend).

126. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever Encompassing all things.

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ
وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَاتَّخَذَ اللَّهُ
إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي
الْاَرْضِ ۚ وَكَانَ اللَّهُ بِكُلِّ
شَيْءٍ مُّحِيطًا ﴿١٢٦﴾

127. They ask your legal instruction concerning women, say: Allâh instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allâh is Ever All Aware of it.

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۚ قُلِ ٱللَّهُ
يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ
عَلَيْكُمْ فِي ٱلْكِتَٰبِ فِي يَتِمَّى
ٱلنِّسَاءِ ٱلَّتِي لَا تُؤْتُونَهُنَّ مَا
كُتِبَ لَهُنَّ وَتَرْغَبُونَ ۚ أَن
تَنْكِحُوهُنَّ ۚ ٱلْمُسْتَضْعِفِينَ
مِنَ ٱلْوَٰلِدَٰنِ وَٱبْنِ تَقْوَمُوٓا۟
لِلْيَتَمَىٰ بِٱلْقِسْطِ ۚ وَمَا تَفْعَلُوٓا۟
مِنْ خَيْرٍۭ فَإِنَّ ٱللَّهَ كَانَ بِهِۦ عَلِيمًا

128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allâh is Ever Well Acquainted with what you do.

وَإِنْ أَمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا
 نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ
 عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا
 صُلْحًا ^ج وَالصُّلْحُ خَيْرٌ ^ط
 وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ ^ج
 وَإِنْ تَحْسَبُوا وَتَتَّقُوا فَإِنَّ اللَّهَ
 كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

129. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allâh by keeping away from all that is wrong, then Allâh is Ever Oft Forgiving, Most Merciful.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ
 النِّسَاءِ وَلَوْ حَرَصْتُمْ ^ط فَلَا تَمِيلُوا
 كُلَّ الْمِيلِ فَتَذَرُوهَا
 كَالْمُعَلَّقَةِ ^ج وَإِنْ تَصْلِحُوا وَتَتَّقُوا
 فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

130. But if they separate (by divorce), Allâh will provide abundance for everyone of them from His Bounty. And Allâh is Ever All Sufficient for His creatures' need, All Wise.

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ ۚ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا



131. And to Allâh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh, and keep your duty to Him, But if you disbelieve, then unto Allâh belongs all that is in the heavens and all that is in the earth, and Allâh is Ever Rich (Free of all wants), Worthy of all praise.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۚ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا



132. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever AllSufficient as a Disposer of affairs.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَفَى بِاللَّهِ وَكِيلًا



133. If He wills, He can take you away, O people, and bring others. And Allâh is Ever AllPotent over that.

إِنْ يَشَاءُ يُذْهِبْكُمْ أَيُّهَا النَّاسُ
وَيَأْتِ بِآخَرِينَ ۚ وَكَانَ اللَّهُ
عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾

134. Whoever desires a reward in this life of the world, then with Allâh (Alone and none else) is the reward of this worldly life and of the Hereafter. And Allâh is Ever All Hearer, All Seer.

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا
فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ
وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾

135. O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allâh is Ever Well Acquainted with what you do.

﴿ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا
قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ
عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ
وَالْأَقْرَبِينَ ۚ إِنْ يَكُنْ غَنِيًّا أَوْ
فَقِيرًا فَلِلَّهِ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا
أَهْوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلَوُّا أَوْ
تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا
تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

136. O you who believe! Believe in Allâh, and His Messenger (Muhammad ﷺ), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.

يَتَّيْهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللّٰهِ
وَرَسُولِهِ ؕ وَالْكِتَابِ الَّذِى نَزَّلَ
عَلَى رَسُولِهِ ؕ وَالْكِتَابِ الَّذِى
أَنْزَلَ مِنْ قَبْلُ ؕ وَمَنْ يَكْفُرْ بِاللّٰهِ
وَمَلَائِكَتِهِ ؕ وَكُتُبِهِ ؕ وَرُسُلِهِ
وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا
بَعِيدًا ﴿١٣٦﴾

137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allâh will not forgive them, nor guide them on the (Right) Way.

إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ
ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ أَزْدَادُوا
كُفْرًا لَّمْ يَكُنِ اللّٰهُ لِيَغْفِرْ لَهُمْ وَلَا
لِيَهْدِيَهُمْ سَبِيلًا ﴿١٣٧﴾

138. Give to the hypocrites the tidings that there is for them a painful torment.

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا
أَلِيمًا ﴿١٣٨﴾

139. Those who take disbelievers for *Auliyâ'* (protectors or helpers or friends) instead of believers, do they seek honor, power and glory with them? Verily, then to Allâh belongs all honor, power and glory.

140. And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allâh will collect the hypocrites and disbelievers all together in Hell,

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ
أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ
أَيَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ
الْعِزَّةَ لِلَّهِ جَمِيعًا

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ
أَنَّ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ
بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا
مَعَهُمْ حَتَّى تَخُوضُوا فِي حَدِيثٍ
غَيْرِهِ ۚ إِنَّكُمْ إِذَا مَثَلْتُمْ ۖ إِنَّ اللَّهَ
جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي
جَهَنَّمَ جَمِيعًا

141. Those (hypocrites) who wait and watch about you; if you gain a victory from Allâh, they say: "Were we not with you," but if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allâh will judge between you (all) on the Day of Resurrection. And never will Allâh grant to the disbelievers a way (to triumph) over the believers.

الَّذِينَ يَتَّبِعُونَكُمْ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُن مَّعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعَكُمْ مِنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ ۚ وَلَن يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا



142. Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for *As-Salât* (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا



143. (They are) swaying between this and that, belonging neither to these nor to those, and he whom Allâh sends astray, you will not find for him a way (to the truth - Islâm).

مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ ۚ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا



144. O you who believe! Take not for *Auliya'* (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allâh a manifest proof against yourselves?

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا



145. Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them.

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا



146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh (by worshipping none but Allâh, and do good for Allâh's sake only, not to show-off), then they will be with the believers. And Allâh will grant to the believers a great reward.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا
وَأَعْتَصَمُوا بِاللهِ وَأَخْلَصُوا
دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ
الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللهُ
الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾

147. Why should Allâh punish you if you have thanked (Him) and have believed in Him. And Allâh is Ever All Appreciative (of good), All Knowing.

مَا يَفْعَلُ اللهُ بِعَذَابِكُمْ إِنْ
شَكَرْتُمْ وَءَامَنْتُمْ ۚ وَكَانَ اللهُ
شَاكِرًا عَلِيمًا ﴿١٤٧﴾

148. Allâh does not like that the evil should be uttered in public except by him who has been wronged. And Allâh is Ever All Hearer, All Knower.

❖ لَا يُحِبُّ اللهُ الْجَهْرَ بِالسُّوْءِ
مِنَ الْقَوْلِ إِلَّا مَنْ ظُلِمَ ۚ وَكَانَ
اللهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾

149. Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favor by someone), or conceal it, or pardon an evil, ... verily, Allâh is Ever Oft Pardoning, All Powerful.

إِنْ تُبْدُوا خَيْرًا أَوْ تَخْفُوهُ أَوْ
تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ
عَفْوًا قَدِيرًا ﴿١٤٩﴾

150. Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ
وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا
بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ
نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ
وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ
سَبِيلًا ﴿١٥٠﴾

151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.

أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا
وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾

152. And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards, and Allâh is Ever Oft Forgiving, Most Merciful.

وَالَّذِينَ ءَامَنُوا بِٱللَّهِ وَرُسُلِهِ
وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ
أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُم
وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا



153. The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed they asked Mûsa (Moses) for even greater than that, when they said: "Show us Allâh in public," but they were struck with thunder clap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Mûsa (Moses) a clear proof of authority.

يَسْأَلُكَ أَهْلُ ٱلْكِتَٰبِ أَن تَنزِلَ
عَلَيْهِمْ كِتَٰبًا مِّنَ ٱلسَّمَآءِ ۚ فَقَدْ
سَآلُوا مُوسَىٰ أَكْبَرَ مِن ذَٰلِكَ
فَقَالُوا ٱرِنَا ٱللَّهَ جَهْرَةً
فَآخَذَتْهُمْ ٱلصَّاعِقَةُ بِظُلْمِهِمْ ۚ
ثُمَّ ٱتَّخَذُوا ٱلْعِجْلَ مِنۢ بَعْدِ مَا
جَآءَتْهُمْ ٱلْبَيِّنَاتُ فَعَفَوْنَا عَن
ذَٰلِكَ ۚ وَءَاتَيْنَا مُوسَىٰ سُلْطَٰنًا



مُبِينًا

154. And for their covenant, We raised over them the Mount and (on the other occasion) We said: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not (by doing worldly works on) the Sabbath (Saturday)." And We took from them a firm covenant .

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ
بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ
ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا
لَهُمْ لَا تَعْدُوا فِي السَّبْتِ
وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا



155. Because of their breaking the covenant, and of their rejecting the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)" - nay, Allâh has set a seal upon their hearts because of their disbelief, so they believe not but a little.

فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ
وَكُفِّرْتُمْ بَعَايَتِ اللَّهِ وَقَتَلْتُمْ
الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ
قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا
بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا



156. And because of their (Jews) disbelief and uttering against Maryam (Mary) a grave false charge (that she has committed illegal sexual intercourse);

وَبِكْفَرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ
بُهْتَنًا عَظِيمًا

157. And because of their saying (in boast), "We killed Messiah 'Iesa (Jesus), son of Maryam (Mary), the Messenger of Allâh," - but they killed him not, nor crucified him, but the resemblance of 'Iesa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Iesa (Jesus), son of Maryam (Mary)]:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ
عِيسَىٰ ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا
قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ
لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ
لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُمْ بِهِ مِنْ
عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ
يَقِينًا

158. But Allâh raised him ['Iesa (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens). And Allâh is Ever

بَل رَّفَعَهُ اللَّهُ إِلَيْهِ ۚ وَكَانَ اللَّهُ
عَزِيزًا حَكِيمًا

All Powerful, All Wise.

159. And there is none of the people of the Scripture (Jews and Christians), but must believe in him ['Iesa (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being], before his ['Iesa (Jesus) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Iesa (Jesus)] will be a witness against them.

وَإِنْ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا



160. For the wrongdoing of the Jews, We made unlawful to them certain good foods which has been lawful to them, and for their hindering many from Allâh's Way;

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ اللَّهِ كَثِيرًا



161. And their taking of *Ribâ* (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery, etc.). And We have prepared for the disbelievers among them a painful torment.

وَأَخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ
وَأَكْلِهِمُ أَمْوَالَ النَّاسِ بِالْبَاطِلِ
وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا
أَلِيمًا



162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad ﷺ) and what was sent down before you, and those who perform *AsSalât* (*Iqâmat-as-Salât*), and give *Zakât* and believe in Allâh and in the Last Day, it is they to whom We shall give a great reward.

لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ
وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ
إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ
وَالْمُقِيمِينَ الصَّلَاةَ
وَالْمُؤْتُونَ الزَّكَاةَ
وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا



163. Verily, We have inspired you (O Muhammad ﷺ) as We inspired Nûh (Noah) and the Prophets after him; We (also) inspired Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob), and *AlAsbât* [the twelve sons of Ya'qûb (Jacob)], 'Iesa (Jesus), Ayub (Job), Yûnus (Jonah), Hârûn (Aaron), and Sulaimân (Solomon), and to Dawûd (David) We gave the Zabûr (Psalms).

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا
أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ
بَعْدِهِ ۚ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ
يُونُسَ وَهَارُونَ وَسُلَيْمَانَ
وَعَاتَيْنَا دَاوُدَ زَبُورًا ﴾

164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, - and to Mûsa (Moses) Allâh spoke directly.

﴿ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ
مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ
عَلَيْكَ ۚ وَكَلَّمَ اللَّهُ مُوسَى
تَكْلِيمًا ﴾

165. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the Messengers. And Allâh is Ever AllPowerful, AllWise.

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِّئَلَّا
يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ
بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا



166. But Allâh bears witness to that which He has sent down (the Qur'ân) unto you (O Muhammad ﷺ), He has sent it down with His Knowledge, and the angels bear witness. And Allâh is All Sufficient as a Witness.

لَّيَكُنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ
إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ
وَالْمَلَائِكَةُ يَشْهَدُونَ ۚ وَكَفَى بِاللَّهِ
شَهِيدًا



167. Verily, those who disbelieve [by concealing the truth about Prophet Muhammad ﷺ and his message of true Islâmic Monotheism written with them in the Taurât (Torah) and the Injeel (Gospel)] and prevent (mankind) from the Path of Allâh (Islâmic Monotheism), they have certainly strayed far away. (See V.7:157)

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ
سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا
بَعِيدًا



168. Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad ﷺ and his message of true Islâmic Monotheism written with them in the Taurât (Torah) and the Injeel (Gospel)], Allâh will not forgive them, nor will He guide them to any way

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ
يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا
لِيَهْدِيَهُمْ طَرِيقًا



169. Except the way of Hell, to dwell therein forever, and this is ever easy for Allâh.

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا
أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا



170. O mankind! Verily, there has come to you the Messenger (Muhammad ﷺ) with the truth from your Lord, so believe in him, it is better for you. But if you disbelieve, then certainly to Allâh belongs all that is in the heavens and the earth. And Allâh is Ever All Knowing, All Wise.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ
الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ
فَعَامِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا
فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا



171. O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allâh aught but the truth. The Messiah 'Iesa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allâh and His Word, ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (*Rûh*) created by Him; so believe in Allâh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allâh is (the only) One *Ilâh* (God), Glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allâh is All Sufficient as a Disposer of affairs.

يَتَاهَلُ الْكِتَابِ لَا تَغْلُوا فِي
دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ
إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى
ابْنُ مَرْيَمَ رَسُولُ اللَّهِ
وَكَلِمَتُهُ أُلْقِيَتْ إِلَى مَرْيَمَ
وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ
وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةً
أَنْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ
إِلَهُ وَاحِدٌ سُبْحَانَهُ أَنْ
يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَكَفَى بِاللَّهِ وَكِيلًا

172. The Messiah will never be proud to reject to be a slave to Allâh, nor the angels who are near (to Allâh). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ
يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ
الْمُقَرَّبُونَ^ج وَمَنْ يَسْتَنْكِفْ عَنْ
عِبَادَتِهِ

فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا

173. So, as for those who believed (in the Oneness of Allâh - Islâmic Monotheism) and did deeds of righteousness, He will give their (due) rewards, and more out of His Bounty. But as for those who refuse His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allâh any protector or helper.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ^ط
وَيَزِيدُهُمْ مِّنْ فَضْلِهِ وَأَمَّا
الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا
فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا
يَجِدُونَ لَهُمْ مِّنْ دُونِ اللَّهِ وَلِيًّا
وَلَا نَصِيرًا

174. O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad ﷺ) from your Lord, and We sent down to you a manifest light (this Qur'ân).

يَتَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ
مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا
مُّبِينًا

175. So, as for those who believed in Allâh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by a Straight Path.

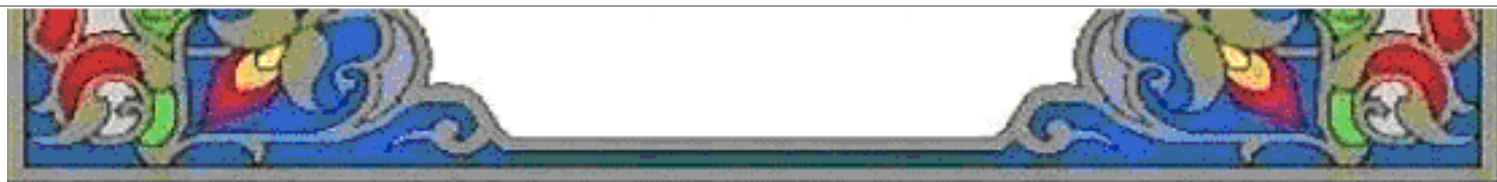
فَأَمَّا الَّذِينَ ءَامَنُوا بِٱللَّهِ
وَأَعْتَصَمُوا بِهِ ۖ فَسَيُدْخِلُهُمْ فِي
رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَىٰ
صِرَاطٍ مُّسْتَقِيمًا

176. They ask you for a legal verdict. Say: "Allâh directs (thus) about *AlKalâlah* (those who leave neither descendants nor ascendants as heirs). If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the

يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ
فِي ٱلْكَلَالَةِ ۚ إِنِ ٱمْرَأٌ ءَهَلَكَ لِيَسِّ
لَهَا وَلَدٌ وَلَهُٗ أُخْتٌ فَلَهَا نِصْفُ
مَا تَرَكَ ۚ وَهُوَ يَرِثُهَا إِن لَّمْ يَكُنْ
لَهَا وَلَدٌ ۚ فَإِن كَانَتَا أَثْنَتَيْنِ فَلَهُمَا
ٱلثُلُثَانِ مِمَّا تَرَكَ ۚ وَإِن كَانُواْ
إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ

inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allâh makes clear to you (His Law) lest you go astray. And Allâh is the All-Knower of everything."

حَظٌّ الْأُنثَىٰ ۖ يُبَيِّنُ اللَّهُ لَكُمْ
أَنْ تَضِلُّوا ۚ وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ



AlMaida الْمَائِدَة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. O you who believe! Fulfill (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume *Ihrâm* for *Hajj* or '*Umrah* (pilgrimage). Verily, Allâh commands that which He wills.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوفُوا
بِالْعُقُودِ ۚ أُحِلَّتْ لَكُم بَهِيمَةُ
الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ
مُحَلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ
يَحْكُمُ مَا يُرِيدُ ﴿١﴾

2. O you who believe! Violate not the sanctity of the Symbols of Allâh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, etc. [Marked by the garlands on their necks made from the outer part of the trees tems (of Makkah) for their security], nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the *Ihrâm* (of *Hajj* or '*Umrah*'), you may hunt, and let not the hatred of some people in (once) stopping you from *Al-Masjid alHarâm* (at Makkah) lead you to transgression (and hostility on your part). Help you one another in *AlBirr* and *AtTaqwa* (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّوا
شَعْبِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا
أَهْدَى وَلَا الْقَلْبِدَ وَلَا ءَامِينَ
أَلْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن
رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ
فَأَصْطَادُوا وَلَا يَجْرِمَنَّكُمْ
شَتَانُ قَوْمٍ أَن صَدُّوكُمْ عَنِ
الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا
وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى
وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ
وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ



3. Forbidden to you (for food) are: *Al-Maytatah* (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols, etc., or on which Allâh's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) and that which is sacrificed (slaughtered) on *AnNusub* (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is *Fisqun* (disobedience of Allâh and sin). This day, those who disbelieved have given up all

حُرِّمَتْ عَلَيْكُمُ الْمَيِّتَةُ وَالدَّمُ
وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلٍ لِغَيْرِ اللَّهِ
بِهِ ۖ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ
وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ
السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ
عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا
بِالْأَزْلَمِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ الْيَوْمَ
يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ
فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ ۗ الْيَوْمَ
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ
عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمْ
الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي
مَخْصَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ

فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾

hope of your religion, so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islâm as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allâh is Oft Forgiving, Most Merciful.

4. They ask you (O Muhammad ﷺ) what is lawful for them (as food). Say: "Lawful unto you are *At-Tayyibât* [all kind of *Halâl* (lawful good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits, etc.)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allâh; so eat of what

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ
أُحِلَّ لَكُمْ الْطَّيِّبَاتُ وَمَا عَلَّمْتُمْ
مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ
مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا
أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ
عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ
الْحِسَابِ

they catch for you, but pronounce the Name of Allâh over it, and fear Allâh. Verily, Allâh is Swift in reckoning."

5. Made lawful to you this day are *AtTayyibât* [all kinds of *Halâl* (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, etc., milk products, fats, vegetables and fruits, etc.). The food (slaughtered cattle, eatable animals, etc.) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time, when you have given their due *Mahr* (bridal money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ
وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ
لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ
وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ
وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا
الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا
ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِينَ
غَيْرَ مُسَفِحِينَ وَلَا مُتَّخِذِي
أَخْدَانٍ ^ف وَمَنْ يَكْفُرْ بِالْإِيمَانِ
فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي

الْآخِرَةِ مِنَ الْخَسِرِينَ ﴿٥٠﴾

wedlock) not committing illegal sexual intercourse, nor taking them as girlfriends. And whosoever disbelieves in the Oneness of Allâh and in all the other Articles of Faith [i.e. His (Allâh's), Angels, His Holy Books, His Messengers, the Day of Resurrection and *Al-Qadar* (Divine Preordainments)], then fruitless is his work, and in the Hereafter he will be among the losers.

6. O you who believe! When you intend to offer *As-Salât* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of *Janâba* (i.e. had a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا
قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَامْسَحُوا بِرُءُوسِكُمْ
وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ
كُنْتُمْ جُنُبًا فَاطَهَّرُوا وَإِنْ كُنْتُمْ
مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ

call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands. Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favor on you that you may be thankful.

أَحَدٌ مِّنْكُمْ مِّنَ الْغَايِطِ أَوْ
لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً
فَتَيَمَّمُوا صَعِيدًا طَيِّبًا
فَأَمْسَحُوا بِوُجُوهِكُمْ
وَأَيْدِيكُمْ مِّنْهُ ۚ مَا يُرِيدُ اللَّهُ
لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ
وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ
نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ

تَشْكُرُونَ ﴿٦﴾

7. And remember Allâh's Favor upon you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allâh. Verily, Allâh is All Knower of the secrets of (your) breasts.

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ
وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ
قُلْتُمْ سَمِعْنَا وَأَطَعْنَا ۖ وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

﴿٧﴾

8. O you who believe! Stand out firmly for Allâh and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allâh. Verily, Allâh is Well Acquainted with what you do.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا
قَوَّامِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ
وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ
عَلَىٰ أَلَّا تَعْدِلُوا ۚ أَعْدِلُوا هُوَ
أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ



9. Allâh has promised those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ
عَظِيمٌ



10. They who disbelieve and deny our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hellfire.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا
بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ
الْجَحِيمِ



11. O you who believe! Remember the Favor of Allâh unto you when some people desired (made a plan) to stretch out their hands against you, but (Allâh) withheld their hands from you. So fear Allâh. And in Allâh let believers put their trust.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اذْكُرُوْا
نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ هُمْ قَوْمٌ
اَنْ يَّبْسُطُوْا اِلَيْكُمْ اَيْدِيَهُمْ
فَكَفَّ اَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا
اللّٰهَ ۚ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُوْنَ



12. Indeed Allâh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allâh said: "I am with you if you perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât* and believe in My Messengers; honour and assist them, and lend to Allâh a good loan. Verily, I will remit your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."

﴿ وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَءَامَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴾

13. So because of their breach of their covenant, We cursed them, and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them, and overlook (their misdeeds). Verily, Allâh loves *AlMuhsinûn* (good doers).

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ
وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً
يُحَرِّفُونَ الْكَلِمَ عَنْ
مَوَاضِعِهِ ۖ وَنَسُوا حَظًّا مِمَّا
ذُكِّرُوا بِهِ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلَى
خَآئِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ
فَاعْفُ عَنْهُمْ وَاصْفَحْ ۚ إِنَّ اللَّهَ
يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

14. And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allâh's Book, disobeyed Allâh's Messengers and His Orders and transgressed beyond bounds in Allâh's disobedience), and

وَمِنَ الَّذِينَ قَالُوا إِنَّا
نَصْرَىٰ أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا
حَظًّا مِمَّا ذُكِّرُوا بِهِ ۖ فَأَغْرَيْنَا
بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى
يَوْمِ الْقِيَامَةِ ۚ وَسَوْفَ يُنَبِّئُهُمُ
اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾

Allâh will inform them of what they used to do.

15. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad ﷺ) explaining to you much of that which you used to hide from the Scripture and passing over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allâh a light (Prophet Muhammad ﷺ) and a plain Book (this Qur'ân).

يَا أَهْلَ الْكِتَابِ قَدْ
جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ
كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ
مِنَ الْكِتَابِ وَيَعْفُو عَنْ
كَثِيرٍ قَدْ جَاءَكُمْ مِنَ
اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾

16. Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way (Islâmic Monotheism).

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ
رِضْوَانَهُ سُبُلَ السَّلَامِ
وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى
النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى
صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

17. Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary). Say (O Muhammad ﷺ): "Who then has the least power against Allâh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allâh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allâh is Able to do all things.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ
اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۚ قُلْ^ج
فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا
إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ
ابْنَ مَرْيَمَ وَأُمَّهُ وََمَنْ فِي
الْأَرْضِ جَمِيعًا ۚ وَلِلَّهِ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
ۚ يَخْلُقُ مَا يَشَاءُ ۚ وَاللَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ

18. And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings, of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allâh belongs the dominion of the heavens and the earth and all that is between them, and to Him is the return (of all).

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ
أَبْنَاءُ اللَّهِ وَأَحِبُّهُرُ^ج قُلْ فَلِمَ
يُعَذِّبُكُم بِذُنُوبِكُمْ^ط بَلْ أَنْتُمْ
بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَنْ يَشَاءُ
وَيُعَذِّبُ مَنْ يَشَاءُ^ج وَلِلَّهِ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
وَإِلَيْهِ الْمَصِيرُ^ط

19. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad ﷺ) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner. " But now has come unto you a bringer of glad tidings and a warner. And Allâh is Able to do all things.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ
رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ
الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ
بَشِيرٍ وَلَا نَذِيرٍ^ط فَقَدْ جَاءَكُمْ
بَشِيرٌ وَنَذِيرٌ^ط وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ

20. And (remember) when Mûsa (Moses) said to his people: "O my people! Remember the Favour of Allâh to you, when He made Prophets among you, made you kings, and gave you what He had not given to any other among the '*Alamîn* (mankind and jinns, in the past)."

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يٰقَوْمِ
أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ
جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ
مُلُوكًا وَءَاتَاكُمْ مَا لَمْ يُؤْتِ
أَحَدًا مِّنَ الْعَالَمِينَ ﴿٢٠﴾

21. "O my people! Enter the holy land (Palestine) which Allâh has assigned to you, and turn not back (in flight) for then you will be returned as losers."

يٰقَوْمِ ادْخُلُوا الْأَرْضَ
الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ
وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ
فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾

22. They said: "O Mûsa (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter."

قَالُوا يٰمُوسَىٰ إِنَّ فِيهَا قَوْمًا
جَبَّارِينَ وَإِنَّا لَنَنْدْخُلُهَا حَتَّىٰ
يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا
فَإِنَّا دَاخِلُونَ ﴿٢٢﴾

23. Two men of those who feared (Allâh and) on whom Allâh had bestowed His Grace [they were يونس و كالب Yûsha' (Joshua) and Kâlab (Caleb)] said: "Assault them through the gate, for when you are in, victory will be yours, and put your trust in Allâh if you are believers indeed."

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ



24. They said: "O Mûsa (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here."

قَالُوا يَمُوسَىٰ إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ



25. He [Mûsa (Moses)] said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the *Fâsiqûn* (rebellious and disobedient to Allâh)!"

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ



26. (Allâh) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the *Fâsiqûn* (rebellious and disobedient to Allâh)."

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ
سَنَةً يَتِيهُونَ فِي الْأَرْضِ
فَلَا تَأْسَ عَلَى الْقَوْمِ
الْفَاسِقِينَ ﴿٢٦﴾

27. And (O Muhammad ﷺ) recite to them (the Jews) the story of the two sons of Adam [Hâbil (Abel) and Qâbil (Cain)] in truth; when each offered a sacrifice (to Allâh), it was accepted from the one but not from the other. The latter said to the former: "I will surely kill you. " The former said: "Verily, Allâh accepts only from those who are *Al-Muttaqûn* (the pious)."

وَآتِلْ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ
بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ
أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ
قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ
اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾

28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allâh; the Lord of the '*Alamîn* (mankind, jinns, and all that exists)."

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي
مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ
لَأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ
الْعَالَمِينَ ﴿٢٨﴾

29. "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the *Zâlimûn* (polytheists and wrong-doers)."

30. So the *Nafs* (self) of the other (latter one) encouraged him and made fair seeming to him the murder of his brother; he murdered him and became one of the losers.

31. Then Allâh sent a crow who scratched the ground to show him to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ
فَتَكُونَ مِنَ أَصْحَابِ النَّارِ
وَذَلِكَ جَزَاءُ الظَّالِمِينَ

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ
فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي
الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي
سَوْءَةَ أَخِيهِ قَالَ يَوَيْلَتَى
أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا
الْغُرَابِ فَأُورِيَ سَوْءَةَ أَخِي
فَأَصْبَحَ مِنَ النَّادِمِينَ

32. Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allâh by committing the major sins) in the land!.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى
بَنِي إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا
بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ
فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا
وَمَن أَحْيَاهَا فَكَأَنَّمَا أَحْيَا
النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ
رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا
مِّنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ
لَمُسْرِفُونَ



لَمُسْرِفُونَ

33. The recompense of those who wage war against Allâh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ
وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ
فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ
تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ
خِلْفٍ أَوْ يُنْفَوْا مِّنَ الْأَرْضِ
ذَٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ



34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allâh is Oft Forgiving, Most Merciful.

إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَنْ
تَقْدِرُوا عَلَيْهِمْ فَأَعْلَمُوا أَنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ



35. O you who believe! Do your duty to Allâh and fear Him. Seek the means of approach to Him, and strive hard in His Cause as much as you can. So that you may be successful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا
اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ
وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ
تُفْلِحُونَ



36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment.

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَن
لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ
مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ
يَوْمِ الْقِيَمَةِ مَا تُقْبَلُ مِنْهُمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾

37. They will long to get out of the Fire, but never will they get out there from, and theirs will be a lasting torment.

يُرِيدُونَ أَن يُخْرَجُوا مِنْ
النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا
وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

38. Cut off (from the wrist joint) the (right) hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All Powerful, All Wise.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا
أَيْدِيَهُمَا جَزَاءُ بِمَا كَسَبَا نَكَالًا
مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾

39. But whosoever repents after his crime and does righteous good deeds (by obeying Allâh), then verily, Allâh will pardon him (accept his repentance). Verily, Allâh is Oft Forgiving, Most Merciful.

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ
وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ
عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٩﴾

40. Know you not that to Allâh (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And Allâh is Able to do all things.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ
يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ وَاللَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

41. O Messenger (Muhammad ﷺ)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allâh wants to put in *AlFitnah* [error, because of his rejecting the Faith], you can do nothing for him against Allâh. Those are the ones whose hearts Allâh does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.

يَأْتِيهَا الرُّسُولُ لَا تَحْزَنْكَ
الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ مِنَ
الَّذِينَ قَالُوا ءَامَنَّا بِأَفْوَاهِهِمْ
وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ
الَّذِينَ هَادُوا سَمَّعُونَ
لِلْكَذِبِ سَمَّعُونَ لِقَوْمٍ
ءَاخِرِينَ لَمْ يَأْتُوكَ تَحْرِفُونَ
الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ
يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا
فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا
وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ
لَهُ مِنْ أَلَلِهِ شَيْءًا ؕ أُولَٰئِكَ
الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ
قُلُوبَهُمْ ؕ لَهُمْ فِي الدُّنْيَا خِزْيٌ
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ
عَظِيمٌ

42. (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad ﷺ), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allâh loves those who act justly.

سَمْعُونَ لِلْكَذِبِ أَكَلُونَ
لِللُّسُخْتِ فَإِنْ جَاءُوكَ فَاحْكُم
بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ
تَعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا
وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ
بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ ﴿٤٢﴾

43. But how do they come to you for decision while they have the Taurât (Torah), in which is the (plain) Decision of Allâh; yet even after that, they turn away. For they are not (really) believers.

وَكَيْفَ تَحْكُمُونَكَ وَعِنْدَهُمُ
التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ
يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا
أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٣﴾

44. Verily, We did send down the Taurât (Torah) [to Mûsa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allâh's Will, judged the Jews. And the rabbis and the priests [too judged the Jews by the Taurât (Torah) after those Prophets] for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the *Kâfirûn* (i.e. disbelievers - of a lesser degree as they do not act on Allâh's Laws).

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى
وَنُورٌ تَحْكُمُ بِهَا النَّبِيُّونَ
الَّذِينَ اسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا
اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ
وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا
تَخْشَوُا النَّاسَ وَآخِشُوا وَلَا
تَشْتَرُوا بِعَايَتِي ثَمَنًا قَلِيلًا
وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ
هُمُ الْكَافِرُونَ



45. And We ordained therein for them: "Life for life , eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are the *Zâlimûn* (polytheists and wrongdoers - of a lesser degree).

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ
بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ
وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ
بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ
قِصَاصٌ ۚ فَمَن تَصَدَّقَ بِهِ
فَهُوَ كَفَّارَةٌ لَهُ ۚ وَمَن لَّمْ
يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ
هُمُ الظَّالِمُونَ ﴿٤٥﴾

46. And in their footsteps, We sent 'Iesa (Jesus), son of Maryam (Mary) , confirming the Taurât (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurât (Torah) that had come before it, a guidance and an admonition for *Al-Muttaqûn* (the pious).

وَقَفَّيْنَا عَلَىٰ آثَرِهِم بِعِيسَى
ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
مِنَ التَّوْرَةِ ۚ وَآتَيْنَاهُ الْإِنجِيلَ
فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا
بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى
وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾

47. Let the people of the Injeel (Gospel) judge by what Allâh has revealed therein. And whosoever does not judge by what Allâh has revealed (then) such (people) are the *Fâsiqûn* (the rebellious i.e. disobedient (of a lesser degree) to Allâh.

وَلْيَحْكُمْ أَهْلُ الْإِنْجِيلِ بِمَا
أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ
بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الْفَاسِقُونَ



48. And We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and *Mohayminan* (trustworthy in highness and a witness) over it (old Scriptures) . So judge between them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allâh willed, He would have made you one nation, but that (He) may test you in what He has given you; so strive as in a race in good deeds. The return of you (all) is to Allâh; then He will inform you about that in which you used to differ.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنْ
الْكِتَابِ وَمُهِيمًا عَلَيْهِ
فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ
وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ
مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ
شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ
لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِنْ
لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ
فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ
مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ
بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾

49. . And so judge (you O Muhammad ﷺ) between them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad ﷺ) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are *Fâsiqûn* (rebellious and disobedient to Allâh).

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ
وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ
أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا
أَنزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا
فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ
بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ
النَّاسِ لَفَاسِقُونَ ﴿٤٩﴾

50. Do they then seek the judgment of (the Days of) Ignorance? And who is better in judgment than Allâh for a people who have firm Faith.

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ
أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ
يُوقِنُونَ ﴿٥٠﴾

51. O you who believe! Take not the Jews and the Christians as *Auliya'* (friends, protectors, helpers, etc.), they are but *Auliya'* to one another. And if any amongst you takes them as *Auliya'*, then surely he is one of them. Verily, Allâh guides not those people who are the *Zâlimûn* (polytheists and wrongdoers and unjust).

52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allâh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

﴿ يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا
تَتَّخِذُوا الْيَهُودَ وَالنَّصَرَى
أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
وَمَن يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنَّهُمْ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴾

﴿ فَتَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ
يُسْرِعُونَ فِيهِمْ يَقُولُونَ
نَخَشَىٰ أَن تُصِيبَنَا دَآئِرَةٌ ۚ فَعَسَىٰ
اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ
عِنْدِهِ ۖ فَيُصْبِحُوا عَلَىٰ مَا أَسْرُوا
فِي أَنفُسِهِمْ نَدِمِينَ ﴾

53. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allâh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers.

وَيَقُولُ الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ
الَّذِينَ أَقْسَمُوا بِاللّٰهِ جَهْدَ
أَيْمَانِهِمْ^١ إِنَّهُمْ لَمَعَكُمْ^ج حَبِطَتْ
أَعْمَلُهُمْ فَأَصْبَحُوا خَسِرِينَ



54. O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allâh, and never afraid of the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All Sufficient for His creatures' needs, All Knower.

يَأْتِيهَا الَّذِينَ ءَامَنُوا مَن يَرْتَدَّ
مِنْكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي
اللّٰهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ^٢ أَذِلَّةٍ
عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى
الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ
اللّٰهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ^ج
ذَٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيهِ مَن يَشَاءُ^ج

وَاللّٰهُ وَاسِعٌ عَلِيمٌ



55. Verily, your *Walî* (Protector or Helper) is Allâh, His Messenger, and the believers, - those who perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, and they bow down (submit themselves with obedience to Allâh in prayer).

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ
ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ



56. And whosoever takes Allâh, His Messenger, and those who have believed, as Protectors, then the party of Allâh will be the victorious.

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ
ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ
الْغَالِبُونَ



57. O you who believe! Take not for *Auliya'* (protectors and helpers) those who take your religion for a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear Allâh if you indeed are true believers.

يَتَّيِّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا
الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَلَعِبًا
مِّنَ الَّذِينَ أَوْتُوا الْكِتَابَ مِن
قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا
اللَّهَ إِن كُنْتُمْ مُّؤْمِنِينَ



58. And when you proclaim the call for *As-Salât* [call for the prayer (*Adhân*)], they take it (but) as a mockery and fun; that is because they are a people who understand not.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ
اتَّخَذُوهَا هُزُوءًا وَلَعِبَآءَ ۚ ذَٰلِكَ
بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾

59. Say: "O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allâh, and in (the revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are *Fâsiqûn* [rebellious and disobedient (to Allâh)]?"

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ هَلْ
تَنقِمُونَ مِنَّا إِلَّا أَن ءَامَنَّا بِٱللَّهِ
وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن
قَبْلُ وَأَنۢ أَكْثَرُكُمْ فَٰسِقُونَ ﴿٥٩﴾

60. Say (O Muhammad ﷺ to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allâh: those (Jews) who incurred the Curse of Allâh and His Wrath, those of whom (some) He transformed into monkeys and swines, those who worshipped *Tâghût* (false deities); such are worse in rank (on the Day of Resurrection in the Hellfire), and far more astray from the Right Path (in the life of this world)."

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ
مَثُوبَةً عِندَ اللَّهِ ۚ مَنْ لَّعَنَهُ اللَّهُ
وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ
الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ
الطَّاغُوتَ ۚ أُولَٰئِكَ شَرٌّ مَّكَانًا
وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ ﴿٦٠﴾

61. When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allâh knows all what they were hiding.

وَإِذَا جَاءُوكُمْ قَالُوا ءَامَنَّا وَقَدْ
دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا
بِهِ ۚ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا
يَكْتُمُونَ ﴿٦١﴾

62. And you see many of them (Jews) hurrying for sin and transgression, and eating illegal things [as bribes and *Ribâ* (usury), etc.]. Evil indeed is that which they have been doing.

وَتَرَى كَثِيرًا مِّنْهُمْ يُسْرِعُونَ فِي
الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ
السُّحْتَ لَبِئْسَ مَا كَانُوا
يَعْمَلُونَ ﴿٦٢﴾

63. Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.

لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ
وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ
وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا
كَانُوا يَصْنَعُونَ ﴿٦٣﴾

64. The Jews say: "Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from Allâh increases in most of them their obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allâh extinguished it; and they (ever) strive to make mischief on earth. And Allâh does not like the *Mufsidûn* (mischiefmakers).

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ
 غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا
 بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ
 يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا
 أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا
 وَكُفْرًا ۖ وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ
 وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَمَةِ ۚ
 كُلَّمَا أُوقِدُوا نَارًا لِلْحَرْبِ
 أَطْفَأَهَا اللَّهُ ۚ وَيَسْعَوْنَ فِي
 الْأَرْضِ فَسَادًا ۚ وَاللَّهُ لَا يُحِبُّ
 الْمُفْسِدِينَ ﴿٦٤﴾

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad ﷺ) and warded off evil (sin, ascribing partners to Allâh) and had become *AlMuttaqûn* (the pious) We would indeed have blotted out their sins and admitted them to Gardens of pleasure (in Paradise).

66. And if only they had acted according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ân), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the revelation and believe in Prophet Muhammad ﷺ like 'Abdullâh bin Salâm), but many of them do evil deeds.

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا
وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ
وَلَأَدْخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ ﴿٦٥﴾

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ
وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ
رَبِّهِمْ لَأَكْلُوا مِنْ فَوْقِهِمْ وَمِنْ
تَحْتِ أَرْجُلِهِمْ ۚ مِنْهُمْ أُمَّةٌ
مُقْتَصِدَةٌ ۚ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا
يَعْمَلُونَ ﴿٦٦﴾

67. O Messenger (Muhammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve.

﴿ يَأَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ
إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ
فَمَا بَلَّغْتَ رِسَالَتَهُ ۚ وَاللَّهُ
يَعْصُمُكَ مِنَ النَّاسِ ۚ إِنَّ اللَّهَ
لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴾

68. Say (O Muhammad ﷺ) "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'ân)." Verily, that which has been sent down to you (Muhammad ﷺ) from your Lord increases in many of them their obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

﴿ قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى
شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ
وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ
رَبِّكُمْ ۚ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ
مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا
وَكُفْرًا ۚ فَلَا تَأْسَ عَلَى الْقَوْمِ
الْكَافِرِينَ ﴾

69. Surely, those who believe (in the Oneness of Allâh, in His Messenger Muhammad ﷺ and all that was revealed to him from Allâh), those who are the Jews and the Sabians and the Christians, - whosoever believed in Allâh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.

70. Verily, We took the covenant of the Children of Israel and sent them Messengers. Whenever there came to them a Messenger with what they themselves desired not - a group of them they called liars, and others among them they killed.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ وَارْسَلْنَا إِلَيْهِمْ رُسُلًا كَمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

71. They thought there will be no *Fitnah* (trial or punishment), so they became blind and deaf; after that Allâh turned to them (with Forgiveness); yet again many of them became blind and deaf. And Allâh is the All Seer of what they do.

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةً
فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ
عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ
مِّنْهُمْ ۚ وَاللَّهُ بَصِيرٌ بِمَا
يَعْمَلُونَ



72. Surely, they have disbelieved who say: "Allâh is the Messiah ['Iesa (Jesus)], son of Maryam (Mary)." But the Messiah ['Iesa (Jesus)] said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners in worship with Allâh, then Allâh has forbidden Paradise for him, and the Fire will be his abode. And for the *Zâlimûn* (polytheists and wrongdoers) there are no helpers.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا
إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ
مَرْيَمَ ۚ وَقَالَ الْمَسِيحُ يَبْنَىٰ
إِسْرَءِيلَ ۚ أَعْبُدُوا اللَّهَ رَبِّي
وَرَبَّكُمْ ۚ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ
فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ
وَمَا وَهُ النَّارُ ۚ وَمَا لِلظَّالِمِينَ



مِّنْ أَنْصَارٍ

73. Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." But there is no *ilâh* (god) (none who has the right to be worshipped) but One *Ilâh* (God -Allâh). And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ
اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا
إِلَهُ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا
يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ
كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾

74. Will they not repent to Allâh and ask His Forgiveness? For Allâh is Oft Forgiving, Most Merciful.

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ
وَيَسْتَغْفِرُونَهُ ۚ وَاللَّهُ غَفُورٌ
رَحِيمٌ ﴿٧٤﴾

75. The Messiah ['Iesa (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a *Siddiqah* [i.e. she believed in the words of Allâh and His Books]. They both used to eat food (as any other human being, while Allâh does not eat). Look how We make the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them, yet look how they are deluded away (from the truth).

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا
رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ
الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا
يَأْكُلَانِ الطَّعَامَ ۗ أَنْظِرْ
كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ
ثُمَّ أَنْظِرْ أَنِّي يُؤْفَكُونَ ﴿٧٥﴾

76. Say (O Muhammad ﷺ to mankind): "How do you worship besides Allâh something which has no power either to harm or to benefit you? But it is Allâh Who is the All Hearer, All Knower."

قُلْ أَتَعْبُدُونَ مِنْ دُونِ
اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا
نَفْعًا ۗ وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

77. Say (O Muhammad ﷺ):
"O people of the Scripture
(Jews and Christians)!
Exceed not the limits in your
religion (by believing in
something) other than the
truth, and do not follow the
vain desires of people who
went astray in times gone by,
and who misled many, and
strayed (themselves) from the
Right Path."

قُلْ يَتَاهِلَ آلِ كِتَابٍ لَا تَغْلُوا
فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا
تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ
قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ
سَوَاءِ السَّبِيلِ ﴿٧٧﴾

78. Those among the
Children of Israel who
disbelieved were cursed by
the tongue of Dawûd (David)
and 'Iesa (Jesus), son of
Maryam (Mary). That was
because they disobeyed
(Allâh and the Messengers)
and were ever transgressing
beyond bounds.

لُعِنَ الَّذِينَ كَفَرُوا مِنْ
بَنِي إِسْرَءِيلَ عَلَى لِسَانِ
دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ
بِمَا عَصَوْا وَكَانُوا
يَعْتَدُونَ ﴿٧٨﴾

79. They used not to forbid
one another from the *Munkar*
(wrong, evildoing, sins,
polytheism, disbelief, etc.)
which they committed. Vile
indeed was what they used to
do.

كَانُوا لَا يَتَنَاهَوْنَ عَنْ
مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا
كَانُوا يَفْعَلُونَ ﴿٧٩﴾

80. You see many of them taking the disbelievers as their *Auliya'* (protectors and helpers). Evil indeed is that which their own selves have sent forward before them, for that (reason) Allâh's Wrath fell upon them and in torment they will abide.

تَرَىٰ كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ
الَّذِينَ كَفَرُوا ۚ لَبِئْسَ مَا
قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ
اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ
خَالِدُونَ ﴿٨٠﴾

81. And had they believed in Allâh, and in the Prophet (Muhammad ﷺ) and in what has been revealed to him, never would they have taken them (the disbelievers) as *Auliya'* (protectors and helpers), but many of them are the *Fâsiqûn* (rebellious, disobedient to Allâh).

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللهِ
وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا
اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَٰكِنَّ كَثِيرًا
مِّنْهُمْ فَاسِقُونَ ﴿٨١﴾

82. Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are *Al-Mushrikûn* (see V.2:105), and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.

﴿ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً
لِّلَّذِينَ ءَامَنُوا ۖ اَلْيَهُودَ ۖ وَالَّذِينَ
أَشْرَكُوا ۖ وَلَتَجِدَنَّ أَقْرَبَهُم
مَّوَدَّةً ۖ لِّلَّذِينَ ءَامَنُوا ۖ الَّذِينَ
قَالُوا إِنَّا نَصْرِي ۚ ذَٰلِكَ بِأَنَّ
مِنْهُمْ قِسِّيسِينَ وَرُهَبَانًا
وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ۝۸۲﴾

83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad ﷺ), you see their eyes overflowing with tears because of the truth they have recognized. They say: "Our Lord! We believe; so write us down among the witnesses.

﴿ وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى
الرَّسُولِ تَرَىٰ أُعْيِنُهُم تَفِيضُ
مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِن
الْحَقِّ ۖ يَقُولُونَ رَبَّنَا ءَامَنَّا
فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ۝۸۳﴾

84. "And why should we not believe in Allâh and in that which has come to us of the truth (Islâmic Monotheism)? And we wish that our Lord will admit us (in Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad and his Companions)."

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا
جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ
يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ
الصَّالِحِينَ ﴿٨٤﴾

85. So because of what they said, Allâh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of good doers.

فَأَثَبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ
الْمُحْسِنِينَ ﴿٨٥﴾

86. But those who disbelieved and belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا
بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾

87. O you who believe! Make not unlawful the *Taiyibât* (all that is good as regards foods, things, deeds, beliefs, persons, etc.) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحَرِّمُوا
طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا
تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ ﴿٨٧﴾

88. And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَلًا
طَيِّبًا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ
بِهِ مُؤْمِنُونَ ﴿٨٨﴾

89. Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten *Masâkin* (poor persons), on a scale of the average of that with which you feed your own families; or clothe them; or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn . And protect your oaths (i.e. do not swear much) . Thus Allâh make clear to you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ ۖ فَكَفَّרَتُهُ ۖ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَٰلِكَ كَفَّरَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, *AlAnsâb* , and *AlAzlâm* (arrows for seeking luck or decision) are an abomination of *Shaitân's* (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.

91. *Shaitân* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from *As-Salât* (the prayer). So, will you not then abstain?

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْحَمْرُ
وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ
رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ
بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي
الْحَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ
ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ
مُنْتَهُونَ ﴿٩١﴾

92. And obey Allâh and the Messenger (Muhammad ﷺ), and beware (of even coming near to drinking or gambling or *AlAnsâb*, or *AlAzlâm*, etc.) and fear Allâh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way.

93. Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allâh and believe, and once again fear Allâh and do good deeds with *Ihsân* (perfection). And Allâh loves the good doers.

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ
وَأَحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا
أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ



لَيْسَ عَلَى الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا
طَعَمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا
وَءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا



وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

94. O you who believe! Allâh will certainly make a trial of you with something in (the matter of) the game that is well within reach of your hands and your lances, that Allâh may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَبْلُوكُمْ
اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ
أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ
مَنْ يَتَخَفُهُ بِالْغَيْبِ ۚ فَمَنْ
أَعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ
أَلِيمٌ



95. O you who believe! Kill not game while you are in a state of *Ihrâm* for *Hajj* or '*Umrah* (pilgrimage), and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow, etc.) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed *Masâkin* (poor persons), or its equivalent in *Saum* (fasting), that he may taste the heaviness (punishment) of his deed. Allâh has forgiven what is past, but whosoever commits it again, Allâh will take retribution from him. And Allâh is All Mighty, All-Able of Retribution.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا
 الصَّيْدَ وَأَنْتُمْ حُرُمٌ وَمَنْ قَتَلَهُ
 مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا
 قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا
 عَدْلٍ مِنْكُمْ هَدِيًّا بَلِغَ الْكَعْبَةِ
 أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ
 عَدْلُ ذَلِكَ صِيَامًا لِيَذُوقَ
 وَبَالَ أَمْرِهِ ^{قُلْ} عَفَا اللَّهُ عَمَّا
 سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ
^{قُلْ} وَاللَّهُ عَزِيزٌ ذُو أَنْتِقَامٍ ﴿١٥﴾



96. Lawful to you is (the pursuit of) water game and its use for food - for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land game as long as you are in a state of *Ihrâm* (for *Hajj* or '*Umrah*'). And fear Allâh to Whom you shall be gathered back.

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ
وَطَعَامُهُ مَتَعًا لَكُمْ وَلِلسَّيَّارَةِ
وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا
دُمْتُمْ حُرُمًا ۖ وَاتَّقُوا اللَّهَ الَّذِي
إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾

97. Allâh has made the Ka'bah, the Sacred House, an asylum of security and *Hajj* and '*Umrah* (pilgrimage) for mankind, and also the Sacred Month and the animals of offerings and the garlanded (people or animals, etc. marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allâh has knowledge of all that is in the heavens and all that is in the earth, and that Allâh is the All Knower of each and everything.

﴿ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ
الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ
الْحَرَامَ وَأَهْدَىٰ وَالْقَلِيدَ ۚ
ذَٰلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا
فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۖ﴾

98. Know that Allâh is Severe in punishment and that Allâh is Oft Forgiving, Most Merciful.

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ
الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ



99. The Messenger's duty [i.e. Our Messenger Muhammad ﷺ whom We have sent to you, (O mankind)] is but to convey (the Message). And Allâh knows all that you reveal and all that you conceal.

مَا عَلَى الرَّسُولِ إِلَّا أَلْبَلَاغُ
وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا
تَكْتُمُونَ



100. Say (O Muhammad ﷺ): "Not equal are *AlKhabîth* (all that is evil and bad as regards things, deeds, beliefs, persons, foods, etc.) and *At-Taiyib* (all that is good as regards things, deeds, beliefs, persons, foods, etc.), even though the abundance of *Al-Khabîth* (evil) may please you." So fear Allâh much [(abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)], O men of understanding in order that you may be successful.

101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ân is being revealed, they will be made plain to you. Allâh has forgiven that, and Allâh is OftForgiving, Most Forbearing.

قُلْ لَا يَسْتَوِي الْخَبِيثُ
وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ
الْخَبِيثِ فَاتَّقُوا اللَّهَ يَأُولِي
الْأَلْبَابِ لَعَلَّكُمْ تَفْلِحُونَ ﴿١٠٠﴾

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا
عَنْ أَشْيَاءَ إِن تُبَدَ لَكُمْ تَسْؤُكُمْ
وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ
الْقُرْءَانُ تُبَدَ لَكُمْ عَفَا اللَّهُ عَنْهَا
وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾

102. Before you, a community asked such questions, then on that account they became disbelievers.

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ
أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾

103. Allâh has not instituted things like *Bahîrah* (a she-camel whose milk was spared for the idols and nobody was allowed to milk it) or a *Sâ'ibah* (a shecamel let loose for free pasture for their false gods, e.g. idols, etc., and nothing was allowed to be carried on it), or a *Wasîlah* (a she camel set free for idols because it has given birth to a she camel at its first delivery and then again gives birth to a shecamel at its second delivery) or a *Hâm* (a stallion camel freed from work for their idols, after it had finished a number of copulations assigned for it, all these animals were liberated in honor of idols as practiced by pagan Arabs in the pre - Islâmic period). But those

مَا جَعَلَ اللَّهُ مِنْ نَّحِيرٍ وَلَا
سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ
وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى
اللَّهِ الْكَذِبَ ۖ وَأَكْثَرُهُمْ لَا
يَعْقِلُونَ ﴿١٠٣﴾

who disbelieve invent lies against Allâh, and most of them have no understanding.

104. And when it is said to them: "Come to what Allâh has revealed and unto the Messenger (Muhammad ﷺ for the verdict of that which you have made unlawful)." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and no guidance.

105. O you who believe! Take care of your own selves, [do righteous deeds, fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)]. If you follow the right guidance and enjoin what is right (Islâmic Monotheism and all that Islâm orders one to do) and forbid what is wrong (polytheism, disbelief and all

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا
أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا
حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا
أَوَّلَوْ كَانِ آبَاؤُهُمْ لَا يَعْلَمُونَ
شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ
أَنْفُسُكُمْ لَا يَضُرُّكُمْ مِّنْ ضَلَّ
إِذَا أَهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ
جَمِيعًا فَيَنْبِئُكُمْ بِمَا كُنْتُمْ
تَعْمَلُونَ ﴿١٠٥﴾

that Islâm has forbidden) no hurt can come to you from those who are in error. The return of you all is to Allâh, then He will inform you about (all) that which you used to do.

106. O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk or two others from outside, if you are traveling through the land and the calamity of death befalls you. Detain them both after *As-Salât* (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allâh (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide Testimony of Allâh, for then indeed we should be of the sinful."

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا شَهَدَةُ
بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمْ
الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا
عَدْلٍ مِّنْكُمْ أَوْ ءَاخِرَانِ مِّنْ
غَيْرِكُمْ إِنِ أَنْتُمْ ضَرَبْتُمْ فِي
الْأَرْضِ فَأَصْبَحْتُمْ مُصِيبَةُ
الْمَوْتِ تَحْبِسُونَهُمَا مِنْ بَعْدِ
الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنِ
أَرْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ
كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ
اللَّهِ إِنَّا إِذَا لَمِنَ الْأَثِمِينَ

107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allâh (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrongdoers."

فَإِنْ عُثِرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا
إِثْمًا فَآخَرَانِ يَقُومَانِ
مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ
عَلَيْهِمُ الْأُولَىٰ فَيُقْسِمَانِ بِاللَّهِ
لَشَهِدَتْنَا أَهَقُّ مِنْ
شَهِدَتِيهِمَا وَمَا آَعْتَدَيْنَا إِنَّا إِذَا
لَمِنَ الظَّالِمِينَ ﴿١٧﴾

108. That should make it closer (to the fact) that their testimony would be in its true nature and shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allâh and listen (with obedience to Him). And Allâh guides not the people who are *Al-Fâsiqûn* (the rebellious and disobedient).

ذَٰلِكَ أَدْنَىٰ أَن يَأْتُوا بِالشَّهَادَةِ
عَلَىٰ وَجْهَهَا أَوْ يَخَافُوا أَن تُرَدَّ
أَيْمَانُهُمْ بَعْدَ أَيْمَانِهِمْ ۖ وَاتَّقُوا اللَّهَ
وَأَسْمِعُوا ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ﴿١٨﴾

109. On the Day when Allâh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)? They will say: "We have no knowledge, verily, only You are the All Knower of all that is hidden (or unseen, etc.)."

﴿يَوْمَ تَجْمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ
مَآذَآ أَجَبْتُمْ قَآلُوا لَا عِلْمَ لَنَآ
إِنَّكَ أَنْتَ عَلَّامُ ٱلْغُيُوبِ﴾



110. (Remember) when Allâh will say (on the Day of Resurrection). "O 'Iesa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with *RûhulQudus* [Jibrael (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, *Al-Hikmah* (the power of understanding), the Taurât (Torah) and the Injeel (Gospel); and when you made out of the clay, as it were, the figure of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill

إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ
أَذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَى
وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ
الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ
وَكَهْلًا وَإِذْ عَلَّمْتُكَ
الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ
وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ
كَهَيِّئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا
فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ
الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي
وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي وَإِذْ
كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ
إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ
الَّذِينَ كَفَرُوا مِنْهُمْ إِنَّ هَذَا إِلَّا
سِحْرٌ مُبِينٌ



you) since you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.' "

111. And when I (Allâh) put in the hearts of *Al-Hawârîeen* (the disciples) [of 'Iesa (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims."

112. (Remember) when *Al-Hawârîûn* (the disciples) said: "O 'Iesa (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" 'Iesa (Jesus) said: "Fear Allâh, if you are indeed believers."

113. They said: "We wish to eat thereof and to be stronger in Faith, and to know that you have indeed told us the truth and that we ourselves be its witnesses."

وَإِذْ أَوْحَيْتُ إِلَى الْخَوَارِئِينَ أَنْ
ءَامِنُوا بِي وَبِرِسُولِي قَالُوا
ءَامِنَّا وَآشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿١١١﴾

إِذْ قَالَ الْخَوَارِئُوتُ يَعْيسَى
ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ
أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِّنَ
السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِن
كُنْتُمْ مُّؤْمِنِينَ ﴿١١٢﴾

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا
وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ
صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ
الشَّاهِدِينَ ﴿١١٣﴾

114. 'Iesa (Jesus), son of Maryam (Mary), said: "O Allâh, our Lord! Send us from heaven a table spread (with food) that there may be for us - for the first and the last of us - a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers."

قَالَ عِيسَى ابْنُ مَرْيَمَ اَللّٰهُمَّ
رَبَّنَا اَنْزِلْ عَلَيْنَا مَائِدَةً مِّنَ
السَّمَاۗءِ تَكُوْنُ لَنَا عِيْدًا لِاَوَّلِنَا
وَعَاٰخِرِنَا وَءَايَةً مِّنكَ ۖ وَارْزُقْنَا
وَاَنْتَ خَيْرُ الرَّازِقِيْنَ ﴿١١٤﴾

115. Allâh said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Alamîn (mankind and jinns)."

قَالَ اَللّٰهُ اِنِّى مُنْزِلُهَا عَلَيْكُمْ
فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَاِنِّى
اُعَذِّبُهُ عَذَابًا لَّا اُعَذِّبُهُ اَحَدًا
مِّنَ الْعٰلَمِيْنَ ﴿١١٥﴾

116. And (remember) when Allâh will say (on the Day of Resurrection): "O 'Iesa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allâh?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours, truly, You, only You, are the All Knower of all that is hidden and unseen.

وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ
ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي
وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ
سُبْحَنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ
مَا لَيْسَ لِي بِحَقِّ^ج إِنْ كُنْتُ قُلْتُهُ
فَقَدْ عَلِمْتَهُ^ج تَعْلَمُ مَا فِي نَفْسِي
وَلَا أَعْلَمُ مَا فِي نَفْسِكَ^ج إِنَّكَ
أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾

117. "Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ
أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ
وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ
فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ
الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ
شَيْءٍ شَهِيدٌ



118. "If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All Mighty, the All Wise."

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ
تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ

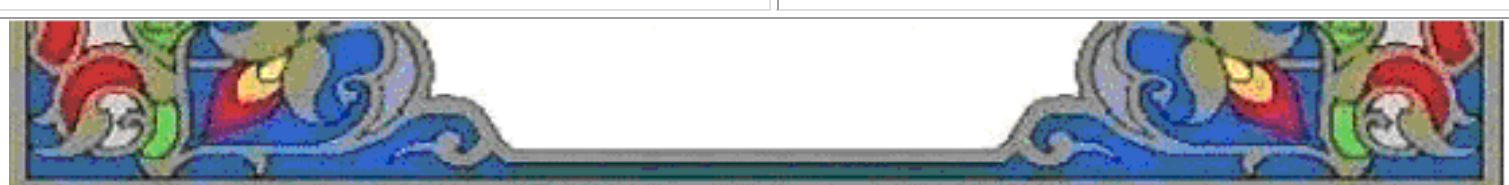


119. Allâh will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) - they shall abide therein forever. Allâh is pleased with them and they with Him. That is the great success (Paradise).

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ
الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ
عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ
الْعَظِيمُ

120. To Allâh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ



AlAnaam

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. All praises and thanks be to Allâh, Who (Alone) created the heavens and the earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord.

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ
الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ
كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾

2. He it is Who has created you from clay, and then has decreed a stated term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection).

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ
قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى
عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتُرُونَ ﴿٢﴾

3. And He is Allâh (to be worshipped Alone) in the heavens and on the earth, He knows what you conceal and what you reveal, and He knows what you earn (good or bad).

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي
الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ
وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾

4. And never an *Ayah* (sign) comes to them from the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it.

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ
رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ
﴿٤﴾

5. Indeed, they rejected the truth (the Qur'ân and Muhammad ﷺ) when it came to them, but there will come to them the news of that (the torment) which they used to mock at.

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ
فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا
بِهِ يَسْتَهْزِءُونَ ﴿٥﴾

6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet We destroyed them for their sins, and created after them other generations.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ
مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ
مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا
السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا
الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ
فَآهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا
مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٦﴾

7. And even if We had sent down unto you (O Muhammad ﷺ) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!"

وَلَوْ نَزَّلْنَاهُ عَلَيْكَ كِتَابًا فِي
قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ
الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ
مُبِينٌ ﴿٧﴾

8. And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ
وَلَوْ أَنْزَلْنَا مَلَكَاً لَقُضِيَ الْأَمْرُ
ثُمَّ لَا يُنْظَرُونَ ﴿٨﴾

9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion (i.e. the Message of Prophet Muhammad ﷺ).

وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ
رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا
يَلْبَسُونَ ﴿٩﴾

10. And indeed (many) Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.

وَلَقَدْ أَسْتَهْزِئُ بِرُسُلٍ مِّن قَبْلِكَ
فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ
مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١٠﴾

11. Say (O Muhammad ﷺ): "Travel in the land and see what was the end of those who rejected truth."

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا
كَيْفَ كَانَ عَاقِبَةُ
الْمُكَذِّبِينَ ﴿١١﴾

12. Say (O Muhammad ﷺ):
"To whom belongs all that is
in the heavens and the
earth?" Say: "To Allâh. He
has prescribed Mercy for
Himself. Indeed He will
gather you together on the
Day of Resurrection, about
which there is no
doubt. Those who destroy
themselves will not believe [in
Allâh as being the only *Ilâh*
(God), and Muhammad ﷺ as
being one of His Messengers,
and in Resurrection, etc.].

قُلْ لِّمَنْ مَّا فِي السَّمَوَاتِ
وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى
نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَنَّكُمْ إِلَى
يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ
الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ
لَا يُؤْمِنُونَ ﴿١٢﴾

13. And to Him belongs
whatsoever exists in the night
and the day, and He is the All
Hearing, the All Knowing."

﴿١٣﴾ وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾

14. Say (O Muhammad ﷺ): "Shall I take as a *Walî* (helper, protector, etc.) any other than Allâh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allâh (as Muslims)." And be not you (O Muhammad ﷺ) of the *Mushrikûn* [polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh].

قُلْ أَغَيَّرَ اللَّهُ أَتَّخِذُ وَلِيًّا فَاطِرِ
السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ
وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ
أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا
تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾

15. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day."

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي
عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

16. Who is averted from (such a torment) on that Day, (Allâh) has surely been Merciful to him. And that would be the obvious success.

مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ
رَحِمَهُ ۚ وَذَٰلِكَ الْفَوْزُ الْمُبِينُ ﴿١٦﴾

17. And if Allâh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things.

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

18. And He is the Irresistible, above His slaves, and He is the All-Wise, WellAcquainted with all things.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾

19. Say (O Muhammad ﷺ): "What thing is the most great in witness?" Say: "Allâh (the Most Great!) is Witness between me and you; this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness that besides Allâh there are other *alihâ* (gods)?" Say "I bear no (such) witness!" Say: "But in truth He (Allâh) is the only one *Ilâh* (God). And truly I am innocent of what you join in worship with Him."

قُلْ أَىُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ ۚ وَمَنْ بَلَغَ أَتَيْنَكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَىٰ قُلْ لَا أَشْهَدُ ۚ قُلْ إِنَّمَا هُوَ إِلَهُهُ وَاحِدٌ وَإِنِّى بَرِيءٌ مِّمَّا تُشْرِكُونَ

20. Those to whom We have given the Scripture (Jews and Christians) recognize him (i.e. Muhammad ﷺ) as a Messenger of Allâh, and they also know that there is no *Ilah* (God) but Allâh and Islâm is Allâh's Religion), as they recognize their own sons. Those who destroy themselves will not believe . (*Tafsir At-Tabarî*)

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ
يَعْرِفُونَهُ كَمَا يَعْرِفُونَ
أَبْنَاءَهُمْ ۚ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ
فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

21. And who does more wrong than he who invents a lie against Allâh or rejects His *Ayât* (proofs, evidences, verses, lessons, revelations, etc.)? Verily, the *Zâlimûn* (polytheists and wrongdoers, etc.) shall never be successful.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَىٰ
اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۖ
إِنَّهُمْ لَا يَفْلَحُ الظَّالِمُونَ ﴿٢١﴾

22. And on the Day when We shall gather them all together, We shall say to those who joined partners in worship (with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allâh)?"

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ
لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَائُكُمْ
الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾

23. There will then be (left) no *Fitnah* (excuses or statements or arguments) for them but to say: "By Allâh, our Lord, we were not those who joined others in worship with Allâh."

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا
وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ

24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them.

أَنْظِرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ
وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; if they see every one of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) they will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: "These are nothing but tales of the men of old."

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ
وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ
يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ
يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا
حَتَّى إِذَا جَاءُوكَ يُجَادِلُونَكَ
يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا
أَسْطِيرُ الْأَوَّلِينَ

26. And they prevent others from him (from following Prophet Muhammad ﷺ) and they themselves keep away from him, and (by doing so) they destroy not but their own selves, yet they perceive (it) not.

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْعَوْنَ
عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ
وَمَا يَشْعُرُونَ ﴿٢٦﴾

27. If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the *Ayât* (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!"

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ
فَقَالُوا يَلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ
بِعَايَةِ رَبِّنَا وَنَكُونُ مِنَ
الْمُؤْمِنِينَ ﴿٢٧﴾

28. Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.

بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ
مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا
نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾

29. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)."

30. If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: "Is not this (Resurrection and the taking of the accounts) the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe."

31. They indeed are losers who denied their Meeting with Allâh , until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا
الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ
قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا
بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا
الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ
اللَّهِ ۖ حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ
بَغْتَةً قَالُوا يَحْشَرْتَنَا عَلَىٰ مَا
فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ
أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۖ أَلَا
سَاءَ مَا يَزِرُونَ

32. And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are *AlMuttaqûn* (the pious - see V.2:2). Will you not then understand?

وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا لَعِبٌ
وَلَهْوٌ ۖ وَلَدَارُ الْآخِرَةِ خَيْرٌ
لِّلَّذِينَ يَتَّقُونَ ۚ أَفَلَا تَعْقِلُونَ



33. We know indeed the grief which their words cause you (O Muhammad ﷺ): it is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the *Zâlimûn* (polytheists and wrongdoers) deny.

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي
يَقُولُونَ ۚ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ
وَلَكِنَّ الظَّالِمِينَ بِعَايَةِ اللَّهِ
يَجْحَدُونَ



34. Verily, (many) Messengers were denied before you (O Muhammad ﷺ), but with patience they bore the denial, and they were hurt, till Our Help reached them, and none can alter the Words (Decisions) of Allâh. Surely there has reached you the information (news) about the Messengers (before you).

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ
فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا
حَتَّىٰ أَتَاهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ
لِكَلِمَاتِ اللَّهِ ۚ وَلَقَدْ جَاءَكَ مِن
نَّبَائِ الْمُرْسَلِينَ



35. If their aversion (from you, O Muhammad ﷺ and from that with which you have been sent) is hard on you, (and you cannot be patient from their harm to you), then if you were able to seek a tunnel in the ground or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allâh willed, He could have gathered them together (all) unto true guidance, so be not you one of those who are *Al-Jâhilûn* (the ignorant).

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ
فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا
فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ
فَتَأْتِيَهُمْ بِعَايَةٍ ۚ وَلَوْ شَاءَ اللَّهُ
لَجَمَعَهُمْ عَلَى الْهُدَى ۚ فَلَا
تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٢٥﴾

36. It is only those who listen (to the Message of Prophet Muhammad ﷺ), will respond (benefit from it), but as for the dead (disbelievers), Allâh will raise them up, then to Him they will be returned (for their recompense).

﴿٢٦﴾ إِنَّمَا يَسْتَجِيبُ الَّذِينَ
يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ
ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٢٦﴾

37. And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allâh is certainly Able to send down a sign, but most of them know not."

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ۚ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَن يُنْزِلَ آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

38. There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ ۚ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

39. Those who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in darkness. Allâh sends astray whom He wills and He guides on the Straight Path whom He wills.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّوْا وَبُكْمٌ فِي الظُّلُمَاتِ ۚ مَن يَشَاءِ اللَّهُ يُضْلِلْهُ وَمَن يَشَاءُ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٣٩﴾

40. Say (O Muhammad ﷺ):
"Tell me if Allâh's Torment
comes upon you, or the Hour
comes upon you, would you
then call upon any one other
than Allâh? (Reply) if you are
truthful!"

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ
اللَّهِ أَوْ أَتَاكُمْ السَّاعَةُ أَغَيْرَ اللَّهِ
تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾

41. Nay! To Him Alone you
call, and, if He will, He would
remove that (distress) for
which you call upon Him, and
you forget at that time
whatever partners you joined
with Him (in worship)!

بَلْ إِلَٰهُهُ تَدْعُونَ فَيَكْشِفُ مَا
تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ
مَا تَشْرِكُونَ ﴿٤١﴾

42. Verily, We sent
(Messengers) to many nations
before you (O Muhammad ﷺ).
And We seized them with
extreme poverty (or loss in
wealth) and loss in health
with calamities so that they
might believe with humility.

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ
فَاَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ
لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾

43. When Our Torment reached them, why then did they not believe with humility? But their hearts became hardened, and *Shaitân* (Satan) made fair seeming to them that which they used to do.

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا
تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ
وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا
كَانُوا يَعْمَلُونَ ﴿٤٣﴾

44. So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ
فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ
شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا
أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ
مُبْلِسُونَ ﴿٤٤﴾

45. So the roots of the people who did wrong were cut off. And all the praises and thanks be to Allâh, the Lord of the '*Alamîn* (mankind, jinns, and all that exists).

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾

46. Say (to the disbelievers): "Tell me, if Allâh took away your hearing and your sight, and sealed up your hearts, who is there - an *ilâh* (a god) other than Allâh who could restore them to you?" See how variously We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), yet they turn aside.

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ
وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ
مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ
أَنْظِرْ كَيْفَ نُصَرِّفُ الْآيَاتِ
ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾

47. Say: "Tell me, if the punishment of Allâh comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the *Zâlimûn* (polytheists and wrong-doing people)?"

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ
عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ
يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ ﴿٤٧﴾

48. And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا
مُبَشِّرِينَ وَمُنْذِرِينَ فَمَنْ ءَامَنَ
وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَحْزَنُونَ ﴿٤٨﴾

49. But those who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their disbelief (and for their belying the Message of Muhammad ﷺ).

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمْ
الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ



50. Say (O Muhammad ﷺ): "I don't tell you that with me are the treasures of Allâh, nor (that) I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration." Say: "Are the blind and the one who sees equal? Will you not then take thought?"

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ
اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ
لَكُمْ إِنِّي مَلَكٌ ۖ إِنَّا نَتَّبِعُ إِلَّا مَا
يُوحَىٰٓ إِلَيْنَا ۚ قُلْ هَلْ يَسْتَوِي
الْأَعْمَىٰ وَالْبَصِيرُ ۚ أَفَلَا

تَتَفَكَّرُونَ



51. And warn therewith (the Qur'ân) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allâh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).

52. And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the *Zâlimûn* (unjust).

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ
يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ
دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَّهُمْ
يَتَّقُونَ ﴿٥١﴾

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ
بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ
وَجْهَهُ مَا عَلَيْكَ مِنْ
حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ
حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ
فَتَطْرُدَهُمْ فَتَكُونَ مِنَ
الظَّالِمِينَ ﴿٥٢﴾

53. Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allâh has favored from amongst us?" Does not Allâh know best those who are grateful?

وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَٰؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾

54. When those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: "*Salâmun 'Alaikum*" (peace be on you); your Lord has written Mercy for Himself, so that, if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allâh), then surely, He is Oft Forgiving, Most Merciful.

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٤﴾

55. And thus do We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the *Mujrimûn* (criminals, polytheists, sinners), may become manifest.

وَكَذَٰلِكَ نَفْصِلُ ٱلْآيَاتِ
وَلِتَسْتَبِينَ سَبِيلُ ٱلْمُجْرِمِينَ ﴿٥٥﴾

56. Say (O Muhammad ﷺ): "I have been forbidden to worship those whom you invoke (worship) besides Allâh." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."

قُلْ إِنِّى نُهَيْتُ أَنْ أَعْبُدَ ٱلَّذِينَ
تَدْعُونَ مِنْ دُونِ ٱللَّهِ قُلْ لَّآ أَتَّبِعُ
أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذًا وَمَا
أَنَا مِنَ ٱلْمُهْتَدِينَ ﴿٥٦﴾

57. Say (O Muhammad ﷺ): "I am on clear proof from my Lord (Islâmic Monotheism), but you deny (the truth that has come to me from Allâh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allâh, He declares the truth, and He is the Best of judges."

قُلْ إِنِّى عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى
وَكَذَّبْتُمْ بِهِ ۚ مَا عِندِى مَا
تَسْتَعْجِلُونَ بِهِ ۚ إِنِ ٱلْحُكْمُ
إِلَّا لِلَّهِ يَقْضِ ٱلْحَقُّ وَهُوَ خَيْرُ
ٱلْفَاصِلِينَ ﴿٥٧﴾

58. Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allâh knows best the *Zâlimûn* (polytheists and wrongdoers, etc.)."

قُلْ لَّوْ أَنِّ عِنْدِي مَا تَسْتَعْجِلُونَ
بِهِ لَقُضِيَ أَلَّا مَرُبِّي وَبَيْنَكُمْ
وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾

59. And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.

﴿٥٩﴾ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا
يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي
الْبُرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ
إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلْمَتٍ
الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا
فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

60. It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then he raises (wakes) you up again that a term appointed (your life period) be fulfilled, then in the end unto Him will be your return. Then He will inform you what you used to do.

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

61. He is the Irresistible, Supreme over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴿٦١﴾

62. Then they are returned to Allâh, their *Maulâ* [True Master (God), the Just Lord (to reward them)]. Surely, His is the judgment and He is the Swiftest in taking account.

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۚ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٢﴾

63. Say (O Muhammad ﷺ):
"Who rescues you from the
darkness of the land and the
sea (dangers like storms),
when you call upon Him in
humility and in secret
(saying): If He (Allâh) only
saves us from this (danger),
we shall truly be grateful."

قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ
وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً
لَئِنْ أَجَبْنَا مِنْ هَذِهِ لَنَكُونَنَّ
مِنَ الشَّاكِرِينَ ﴿٦٣﴾

64. Say (O Muhammad ﷺ):
"Allâh rescues you from it
and from all (other)
distresses, and yet you
worship others besides
Allâh."

قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ
كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦٤﴾

65. Say: "He has power to
send torment on you from
above or from under your
feet, or to cover you with
confusion in party strife, and
make you to taste the violence
of one another." See how
variously We explain the *Ayât*
(proofs, evidences, lessons,
signs, revelations, etc.), so
that they may understand.

قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ
عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ
تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا
وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ أَنْظُرْ
كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ
يَفْقَهُونَ ﴿٦٥﴾

66. But your people (O Muhammad ﷺ) have denied it (the Qur'ân) though it is the truth. Say: "I am not responsible for your affairs."

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ
قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٦﴾

67. For every news there is a fact, i.e. for everything there is an appointed term (and it is also said that for every deed there is a recompense) and you will come to know.

لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ



68. And when you (Muhammad ﷺ) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if *Shaitân* (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the *Zâlimûn* (polytheists and wrongdoers, etc.).

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي
ءَايَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى
يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا
يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ
بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ
الظَّالِمِينَ ﴿٦٨﴾



69. Those who fear Allâh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may avoid that (mockery at the Qur'ân). [The order of this Verse was cancelled (abrogated) by the Verse 4:140].

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ
حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ
ذِكْرِي لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

70. And leave alone those who take their religion as play and amusement, and are deceived by the life of this world. But remind (them) with it (the Qur'ân) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allâh, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا
وَلَهْوًا وَغَرَّتَهُمُ الْحَيَاةُ الدُّنْيَا
وَذَكِّرْ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا
كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ
وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعَدَلَ كُلُّ
عَدَلٍ لَّا يُؤْخَذُ مِنْهَا ۖ أُولَٰئِكَ
الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا ۖ لَهُمْ
شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ
بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

71. Say (O Muhammad ﷺ): "Shall we invoke others besides Allâh (false deities), that can do us neither good nor harm, and shall we turn on our heels after Allâh has guided us (to true Monotheism)? Like one whom the *Shayâtin* (devils) have made to go astray, confused (wandering) through the earth, his companions calling him to guidance (saying): 'Come to us.' " Say: "Verily, Allâh's Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the '*Âlamîn* (mankind, jinns and all that exists);

قُلْ أُنَدِّعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ أَيْنَمَا نُولِ ۖ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَأَمْرُنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ



72. And to perform *As-Salât* (*Iqâmat-as-Salât*)", and to be obedient to Allâh and fear Him, and it is He to Whom you shall be gathered.

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ



73. It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: "Be!", - and it shall become. His Word is the truth. His will be the dominion on the Day when the trumpet will be blown. All Knower of the unseen and the seen. He is the All Wise, Well Aware (of all things).

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ
كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ
الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّورِ
عَلِمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ
الْحَكِيمُ الْخَبِيرُ ﴿٧٣﴾

74. And (remember) when Ibrâhim (Abraham) said to his father Azar: "Do you take idols as *âlihâ* (gods)? Verily, I see you and your people in manifest error. "

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ عَازَرَ
أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً إِنِّي أَرَأَيْتَكَ
وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾

75. Thus did we show Ibrâhim (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty.

وَكَذَٰلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ
السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ
الْمُوقِنِينَ ﴿٧٥﴾

76. When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set."

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا
قَالَ هَٰذَا رَبِّيَ ۖ فَلَمَّا أَفَلَ قَالَ لَا
أُحِبُّ الْآفِلِينَ ﴿٧٦﴾

77. When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the erring people."

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَٰذَا
رَبِّيَ ۖ فَلَمَّا أَفَلَ قَالَ لَئِنْ لَّمْ يَهْدِنِي
رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ
الضَّالِّينَ ﴿٧٧﴾

78. When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners in worship with Allâh.

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ
هَٰذَا رَبِّيَ ۖ هَٰذَا أَكْبَرُ ۖ فَلَمَّا
أَفَلَتْ قَالَ يَاقَوْمِ إِنِّي بَرِيءٌ مِّمَّا
تُشْرِكُونَ ﴿٧٨﴾

79. Verily, I have turned my face towards Him Who has created the heavens and the earth *Hanifa* (Islâmic Monotheism, i.e. worshipping none but Allâh Alone) and I am not of *Al-Mushrikûn*".

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ
السَّمَوَاتِ وَالْأَرْضَ
حَنِيفًا وَمَا أَنَا مِنَ
الْمُشْرِكِينَ ﴿٧٩﴾

80. His people disputed with him. He said: "Do you dispute with me concerning Allâh while He has guided me, and I fear not those whom you associate with Allâh in worship. (Nothing can happen to me) except when my Lord (Allâh) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember?

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحْجُونَنِي
فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا
تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي
شَيْئًا ۖ وَسِعَ رَبِّي كُلَّ شَيْءٍ
عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾

81. And how should I fear those whom you associate in worship with Allâh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allâh things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ
وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ
بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ
سُلْطَانًا ۚ فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ
بِالْأَمْنِ ۖ إِنَّ كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾

82. It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided.

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا
إِيمَانَهُمْ بِظُلْمٍ ۚ أُولَٰئِكَ لَهُمُ
الْأَمْنُ وَهُمْ مُّهْتَدُونَ ﴿٨٢﴾

83. And that was Our Proof which We gave Ibrâhim (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is AllWise, AllKnowing.

وَتِلْكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ
عَلَىٰ قَوْمِهِ ۚ نَرْفَعُ دَرَجَاتٍ مِّنْ
نَّشَاءٍ ۖ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

84. And We bestowed upon him Ishâque (Isaac) and Ya'qûb (Jacob), each of them We guided, and before him, We guided Nûh (Noah), and among his progeny Dawûd (David), Sulaimân (Solomon), Ayub (Job), Yûsuf (Joseph), Mûsa (Moses), and Hârûn (Aaron). Thus do We reward the good doers.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ
كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ
قَبْلُ وَمِنْ ذُرِّيَّتِهِ دَاوُدَ
وَسُلَيْمَانَ وَيُوسُفَ
وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي
الْمُحْسِنِينَ

85. And Zakariyâ (Zachariya), and Yahya (John) and 'Iesa (Jesus) and Iliyâs (Elias), each one of them was of the righteous.

وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِيلِيَّاسَ
كُلٌّ مِنَ الصَّالِحِينَ

86. And Ismâ'il (Ishmael) and Al-Yas'â (Elisha), and Yûnus (Jonah) and Lout (Lot), and each one of them We preferred above the 'Alamîn (mankind and jinns) (of their times).

وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ
وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى
الْعَالَمِينَ

87. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a Straight Path.

وَمِنْ ءَابَائِهِمْ وَذُرِّيَّتِهِمْ وَإِخْوَانِهِمْ
وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى
صِرَاطٍ مُسْتَقِيمٍ ﴿٨٧﴾

88. This is the Guidance of Allâh with which He guides whomsoever He will of His slaves. But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.

ذَٰلِكَ هُدَىٰ ٱللَّهِ يَهْدِي بِهِ ٱلْمَن
يَشَآءُ مَن عِبَادِهِ ۚ وَلَوْ أَشْرَكُوا
لَحَبِطَ عَنْهُمْ مَّا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

89. They are those whom We gave the Book, *AlHukm* (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, *AlHukm* and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad ﷺ) who are not disbelievers therein.

أُولَٰئِكَ ٱلَّذِينَ ءَاتَيْنَاهُمُ ٱلْكِتَٰبَ
وَٱلْحِكْمَ وَٱلنُّبُوَّةَ ۚ فَإِن يَكْفُرْ بِهَا
هَٰؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا
لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٨٩﴾

90. They are those whom Allâh had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'ân). It is only a reminder for the 'Alamîn (mankind and jinns)."

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ
فَبِهَدَانِهِمْ أَقْتَدِهٖ قُلْ لَا أَسْأَلُكُمْ
عَلَيْهِ أَجْرًا إِنِّ هُوَ إِلَّا ذِكْرٌ
لِّلْعَالَمِينَ



91. They (the Jews, Quraish pagans, idolaters, etc.) did not estimate Allâh with an estimation due to Him when they said: "Nothing did Allâh send down to any human being (by inspiration)." Say (O Muhammad ﷺ): "Who then sent down the Book which Mûsa (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) paper sheets, disclosing (some of it) and concealing (much). And you (believers in Allâh and His Messenger Muhammad ﷺ), were taught (through the Qur'ân) that which neither you nor your fathers knew." Say: "Allâh (sent it down)." Then leave them to play in their vain discussions.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ
قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّنْ
شَيْءٍ قُلْ مَن أَنزَلَ الْكِتَابَ
الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا
وَهْدًى لِلنَّاسِ تَجْعَلُونَهُ
قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا
وَعُلِمَتْ مِمَّا لَمْ تَعْمُوا أَنْتُمْ وَلَا
ءَابَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي
خَوْضِهِمْ يَلْعَبُونَ

92. And this (the Qur'ân) is a blessed Book which We have sent down, confirming (the revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in (the Qur'ân), and they are constant in guarding their *Salât* (prayers).

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ
مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنْذِرَ
أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ
يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ
وَهُمْ عَلَىٰ صَلَاتِهِمْ تُحَافِظُونَ ﴿١٢﴾

93. And who can be more unjust than he who invents a lie against Allâh, or says: "I have received inspiration," whereas he is not inspired in anything; and who says, "I will reveal the like of what Allâh has revealed." And if you could but see when the *Zâlimûn* (polytheists and wrongdoers, etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allâh other than the truth. And you used to reject His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect! "

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ
كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ
إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ
مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ
الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ
وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ
أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ
تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا
كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ
وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ

94. And truly you have come unto Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allâh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.

95. Verily! It is Allâh Who causes the seed grain and the fruit stone (like date stone, etc.) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allâh, then how are you deluded away from the truth?

وَلَقَدْ جِئْتُمُونَا فِرَادَى كَمَا
خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا
خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا
نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ
زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ
تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا
كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾

﴿٩٥﴾ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى
يُخْرِجُ الْحَى مِنَ الْمَمِيتِ وَيُخْرِجُ
الْمَمِيتَ مِنَ الْحَى ۚ ذَٰلِكُمْ اللَّهُ
فَأَنَّى تُؤْفَكُونَ ﴿٩٥﴾

96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All Mighty, the All Knowing.

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ
سَكَنًا وَالشَّمْسَ وَالْقَمَرَ
حُسْبَانًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ
الْعَلِيمِ

97. It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our *Ayât* (proofs, evidences, verses, lessons, signs, Revelations, etc.) for people who know.

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ
لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ
وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ
يَعْلَمُونَ

98. It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage [in the earth (in your graves) or in your father's loins]. Indeed, We have explained in detail Our revelations (this Qur'ân) for people who understand.

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ
وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ
فَصَّلْنَا الْآيَاتِ لِقَوْمٍ
يَفْقَهُونَ

99. It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date - palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily! In these things there are signs for people who believe.

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ
فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ
حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ
طَلْعَهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ
أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ
مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ ۚ أَنْظُرُوا إِلَىٰ
ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ ۚ إِنَّ فِي
ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

100. Yet, they join the jinns as partners in worship with Allâh, though He has created them (the jinns), and they attribute falsely without knowledge sons and daughters to Him. Be He Glorified and Exalted above (all) that they attribute to Him.

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ
وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ
عِلْمٍ ۚ سُبْحَانَهُ وَتَعَالَى عَمَّا
يَصِفُونَ ﴿١٠٠﴾

101. He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of every thing.

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ ۚ أَنَّى
يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ
صَاحِبَةٌ ۚ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ
بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾

102. Such is Allâh, your Lord! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the *Wakîl* (Trustee, Disposer of affairs, Guardian, etc.) over all things.

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ
خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ ۚ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾

103. No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, Well Acquainted with all things.

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ



104. Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his own self, and whosoever blinds himself, will do so to his own harm, and I (Muhammad ﷺ) am not a watcher over you.

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِظٍ



105. Thus We explain variously the Verses so that they (the disbelievers) may say: "You have studied (the Books of the people of the Scripture and brought this Qur'ân from that)" and that We may make the matter clear for the people who have knowledge.

وَكَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ



106. Follow what has been inspired to you (O Muhammad ﷺ) from your Lord, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) and turn aside from *Al-Mushrikûn*.

اَتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ
لَا إِلَهَ إِلَّا هُوَ ۖ وَأَعْرِضْ عَنِ
الْمُشْرِكِينَ ﴿١٠٦﴾

107. Had Allâh willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you set over them to dispose of their affairs.

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۚ وَمَا
جَعَلْنَاكَ عَلَيْهِمْ حَفِظًا ۚ وَمَا
أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾

108. And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge. Thus We have made fair seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ
دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدَوًّا بِغَيْرِ
عِلْمٍ ۚ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ
عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ
فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

109. And they swear their strongest oaths by Allâh, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allâh and what will make you (Muslims) perceive that (even) if it (the sign) came, they will not believe?"

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَنِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾

110. And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

111. And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allâh willed, but most of them behave ignorantly.

﴿ وَلَوْ أَنَّا نَزَّلْنَاهُ إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لَيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴾ ﴿١١١﴾

112. And so We have appointed for every Prophet enemies - *Shayâtin* (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications.

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا
شَيْطِينَ ۚ الْإِنسِ وَالْجِنِّ يُوحِي
بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرَفَ
الْقَوْلِ غُرُورًا ۚ وَلَوْ شَاءَ رَبُّكَ مَا
فَعَلُوهُ ۖ فَذَرْهُمْ ۖ وَمَا يَفْتَرُونَ ۚ



113. (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds, etc.).

وَلِتَصْغَىٰ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا
يُؤْمِنُونَ ۚ بِالْآخِرَةِ وَلِيَرْضَوْهُ
وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ ۚ



114. [Say (O Muhammad ﷺ)]
"Shall I seek a judge other
than Allâh while it is He Who
has sent down unto you the
Book (The Qur'ân), explained
in detail." Those unto whom
We gave the Scripture [the
Taurât (Torah) and the Injeel
(Gospel)] know that it is
revealed from your Lord in
truth. So be not you of those
who doubt.

أَفَغَيْرَ اللَّهِ أُبْتَغَىٰ حَكَمًا وَهُوَ
الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ
مُفَصَّلًا ۚ وَالَّذِينَ ءَاتَيْنَاهُمُ
الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّنْ
رَّبِّكَ بِالْحَقِّ ۖ فَلَا تَكُونَنَّ مِنَ
الْمُمْتَرِينَ ﴿١١٤﴾

115. And the Word of your
Lord has been fulfilled in
truth and in justice. None can
change His Words. And He is
the AllHearer, the All-
Knower.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا
وَعَدْلًا ۚ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ وَهُوَ
السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

116. And if you obey most of
those on earth, they will
mislead you far away from
Allâh's Path. They follow
nothing but conjectures, and
they do nothing but lie.

وَإِنْ تُطِيعُوا أَكْثَرَ مَن فِي
الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۚ
إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا
يَخْرُصُونَ ﴿١١٦﴾

117. Verily, your Lord! It is He Who knows best who strays from His Way, and He knows best the rightly guided ones.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٧﴾

118. So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾

119. And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَّرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لِّيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾

120. Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.

وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ
الَّذِينَ يَكْسِبُونَ الْإِثْمَ
سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ

121. Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is *Fisq* (a sin and disobedience of Allâh). And certainly, the *Shayâtin* (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making *AlMaytatah* (a dead animal) legal by eating it], then you would indeed be *Mushrikûn* (polytheists) [because they (devils and their friends) made lawful to you to eat that which Allâh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them, and to worship others besides Allâh is polytheism].

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرْ اسْمُ
اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ قَلْبًا
وَأَنَّ الشَّيَاطِينَ
لِیُوحُونَ إِلَى
أَوْلِيَآئِهِمْ لِیَجَدِلُوكُمْ وَإِنْ
أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ



122. Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair seeming to the disbelievers that which they used to do.

123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their own selves, and they perceive (it) not.

أَوْ مَن كَانَ مَيِّتًا فَأُحْيَيْنَاهُ وَجَعَلْنَا
لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ
كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ
بِخَارِجٍ مِّنْهَا ۚ كَذَٰلِكَ زُيِّنَ
لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ



وَكَذَٰلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ
أَكْبَرَ مُجْرِمِيهَا لِيَمْكُرُوا
فِيهَا ۖ وَمَا يَمْكُرُونَ إِلَّا
بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ



124. And when there comes to them a sign (from Allâh) they say: "We shall not believe until we receive the like of that which the Messengers of Allâh had received." Allâh knows best with whom to place His Message. Humiliation and disgrace from Allâh and a severe torment will overtake the criminals (polytheists, sinners, etc.) for that which they used to plot.

125. And whomsoever Allâh wills to guide, He opens his breast to Islâm, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not.

وَإِذَا جَاءَتْهُمْ ءَايَةٌ قَالُوا لَنْ نُؤْمِنَ
حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ
اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ
سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ
عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا
كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ ۖ يَشْرَحْ
صَدْرَهُ ۖ لِلْإِسْلَامِ ۖ وَمَنْ يُرِدْ أَنْ
يُضِلَّهُ ۖ يَجْعَلْ صَدْرَهُ ضَيِّقًا
حَرَجًا ۖ كَأَنَّمَا يَصَّعَّدُ فِي
السَّمَاءِ ۚ كَذَٰلِكَ يَجْعَلُ اللَّهُ
الرَّجْسَ عَلَى الَّذِينَ لَا
يُؤْمِنُونَ ﴿١٢٥﴾

126. And this is the Path of your Lord (the Qur'ân and Islâm) leading Straight. We have detailed Our Revelations for a people who take heed.

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا
قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ
يَذْكُرُونَ ﴿١٢٦﴾

127. For them will be the home of peace (Paradise) with their Lord. And He will be their *Walî* (Helper and Protector) because of what they used to do.

﴿ هُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ
وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴾ ﴿١٢٧﴾

128. And on the Day when He will gather them (all) together (and say): "O you assembly of jinns! Many did you mislead of men," and their *Auliya'* (friends and helpers, etc.) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All Wise, All Knowing."

129. And thus We do make the *Zâlimûn* (polytheists and wrongdoers, etc.) *Auliya'* (supporters and helpers) one to another (in committing crimes etc.), because of that which they used to earn.

وَيَوْمَ تَحْشُرُهُمْ جَمِيعًا يَمْعَشِرُ
الْجِنَّ قَدْ اسْتَكْثَرْتُمْ مِّنَ الْإِنْسِ
وَقَالَ أَوْلِيَائُهُم مِّنَ الْإِنْسِ رَبَّنَا
اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا
أَجَلَنَا الَّذِي أَجَّلْتَ لَنَا قَالَ
النَّارُ مَثْوًى لَّكُمْ خَالِدِينَ فِيهَا إِلَّا
مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ
عَلِيمٌ

وَكَذَلِكَ نُؤَلِّى بَعْضَ الظَّالِمِينَ
بَعْضًا بِمَا كَانُوا يَكْسِبُونَ

130. O you assembly of jinns and mankind! "Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.

يَمَعَّشَرَ الْجِنَّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا^ط وَغَرَّتْهُمْ الْحَيَوةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾

131. This is because your Lord would not destroy the (populations of) towns for their wrongdoing (i.e. associating others in worship along with Allâh) while their people were unaware (so the Messengers were sent).

ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ ﴿١٣١﴾

132. For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do.

وَلِكُلٍّ دَرَجَاتٌ مِّمَّا عَمِلُوا^ج وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾

133. And your Lord is Rich (Free of all wants), full of Mercy, if He will, He can destroy you, and in your place make whom He will as your successors, as He raised you from the seed of other people.

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِن
يَشَاءُ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ
بَعْدِكُمْ مَا يَشَاءُ كَمَا
أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ
ءَاخِرِينَ ﴿١٣٣﴾

134. Surely, that which you are promised will verily come to pass, and you cannot escape (from the Punishment of Allâh).

إِنَّ مَا تُوعَدُونَ لَآتٍ وَمَا
أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾

135. Say (O Muhammad ﷺ): "O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the *Zâlimûn* (polytheists and wrongdoers, etc.) will not be successful."

قُلْ يَاقَوْمِ اعْمَلُوا عَلَى
مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ
تَعْلَمُونَ مَنْ تَكُونُ لَهُ
عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ
الظَّالِمُونَ ﴿١٣٥﴾

136. And they assign to Allâh a share of the tilth and cattle which He has created, and they say: "This is for Allâh according to their pretending, and this is for our (Allâh's so called) partners." But the share of their (Allâh's so called) "partners" reaches not Allâh, while the share of Allâh reaches their (Allâh's so called) "partners"! Evil is the way they judge!

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ
الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا
هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا
لِشُرَكَائِنَا ۚ فَمَا كَانَ
لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى
اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ
إِلَىٰ شُرَكَائِهِمْ ۚ سَاءَ مَا
يَحْكُمُونَ ﴿١٣٦﴾

137. And so to many of the *Mushrikûn* (polytheists) their (Allâh's so called) "partners" have made fair seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allâh had willed they would not have done so. So leave them alone with their fabrications.

وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ
مِّنَ الْمُشْرِكِينَ قَتْلَ
أَوْلَادِهِمْ شُرَكَائِهِمْ ۚ لِيُردُّوهُمْ
وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ
اللَّهُ مَا فَعَلُوهُ ۚ فَذَرْهُمْ وَمَا
يَفْتَرُونَ ﴿١٣٧﴾

138. And according to their pretending, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden or any other work, and cattle on which (at slaughtering) the Name of Allâh is not pronounced; lying against Him (Allâh). He will recompense them for what they used to fabricate.

وَقَالُوا هَذِهِ أُنْعَمٌ وَحَرَّتْ
حِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَّشَاءُ
بِزَعْمِهِمْ وَأَنْعَمٌ حُرِّمَتْ
ظُهُورُهَا وَأَنْعَمٌ لَا يَذْكُرُونَ
أَسْمَ اللَّهِ عَلَيْهَا افْتِرَاءٌ عَلَيْهِ
سَيَجْزِيهِمْ بِمَا كَانُوا
يَفْتُرُونَ



139. And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allâh). Verily, He is All Wise, All Knower.

وَقَالُوا مَا فِي بُطُونِ هَذِهِ
إِلَّا أُنْعَمٌ خَالِصَةٌ لِّذُكُورِنَا
وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا وَإِنْ يَكُنْ
مَيِّتَةً فَهُمْ فِيهِ شُرَكَاءُ
سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ
حَكِيمٌ عَلِيمٌ



140. Indeed lost are they who have killed their children, from folly, without knowledge, and have forbidden that which Allâh has provided for them, inventing a lie against Allâh. They have indeed gone astray and were not guided.

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ
سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا
رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ
ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ



141. And it is He Who produces gardens trellised and un-trellised, and date - palms, and crops of different shape and taste (its fruits and its seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its *Zakât*, according to Allâh's Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance. Verily, He likes not *Al-Musrifûn* (those who waste by extravagance),

۞ وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ
مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ
وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكْلُهُ
وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا
وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ
إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ يَوْمَ
حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا

يُحِبُّ الْمُسْرِفِينَ



142. And of the cattle (are some) for burden (like camels etc.) and (some are) small (unable to carry burden like sheep, goats etc. for food, meat, milk, wool etc.). Eat of what Allâh has provided for you, and follow not the footsteps of *Shaitân* (Satan). Surely he is to you an open enemy.

143. Eight pairs; of the sheep two (male and female) , and of the goats two (male and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful."

وَمِنْ أَلَا نَعْمِ حُمُولَةً وَفَرَشًا
كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا
تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ
لَكُمْ عَدُوٌّ مُبِينٌ

ثَمَنِيَّةَ أَزْوَاجٍ مِّنَ الضَّأْنِ
اثنَيْنِ وَمِنْ أَلَمْعَزِ اثنَيْنِ قُلْ
ءَالِ الذَّكَرَيْنِ حَرَّمَ أَمِ اَلْأُنثَيَيْنِ
أَمَّا أَشْتَمَلَتْ عَلَيْهِ أَرْحَامُ
اَلْأُنثَيَيْنِ نَبِّئُونِي بِعِلْمٍ إِنْ
كُنْتُمْ صَادِقِينَ

144. And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allâh ordered you such a thing? Then who does more wrong than one who invents a lie against Allâh, to lead mankind astray without knowledge. Certainly Allâh guides not the people who are *Zâlimûn* (polytheists and wrongdoers, etc.)."

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ
اثْنَيْنِ ۚ قُلْ ءَآلَ الذَّكَرَيْنِ حَرَّمَ أَمِ
الْأُنثَيَيْنِ أَمْ أَشْتَمَلْتُ عَلَيْهِ
أَرْحَامُ الْأُنثَيَيْنِ ۚ أَمْ كُنْتُمْ
شُهَدَآءَ إِذْ وَصَّيْكُمْ اللَّهُ بِهَٰذَا
فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ
كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ

الظَّالِمِينَ



145. Say (O Muhammad ﷺ):
"I find not in that which has
been inspired to me anything
forbidden to be eaten by one
who wishes to eat it, unless it
be *Maytatah* (a dead animal)
or blood poured forth (by
slaughtering or the like), or
the flesh of swine (pork, etc.)
for that surely is impure, or
impious (unlawful) meat (of
an animal) which is
slaughtered as a sacrifice for
others than Allâh (or has
been slaughtered for idols,
etc., or on which Allâh's
Name has not been mentioned
while slaughtering). But
whosoever is forced by
necessity without willful
disobedience, nor
transgressing due limits, (for
him) certainly, your Lord is
Oft Forgiving, Most
Merciful."

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا
عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ
يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا
أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ
فِسْقًا أَهْلًا لِغَيْرِ اللَّهِ بِهِ فَمَنْ
أَضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ
رَبَّكَ غَفُورٌ رَحِيمٌ

146. And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets, eating of *Ribâ* (usury), etc.]. And verily, We are Truthful.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا
كُلَّ ذِي ظُفْرٍ ^ط وَمِنَ الْبَقَرِ
وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ
شُحُومَهُمَا إِلَّا مَا حَمَلَتْ
ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا
اخْتَلَطَ بِعَظْمٍ ^ج ذَلِكَ جَزَيْنَهُمْ
بِغَيْرِهِمْ ^ط وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾

147. If they (Jews) belie you (Muhammad ﷺ) say you: "Your Lord is the Owner of Vast Mercy, and never will His Wrath be turned back from the people who are *Mujrimûn* (criminals, polytheists, sinners, etc.)."

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ
ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ
عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٧﴾

148. Those who took partners (in worship) with Allâh will say: "If Allâh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allâh's Messengers), till they tasted of Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ
اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا
وَلَا حَرَمْنَا مِنْ شَيْءٍ
كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ
قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ
هَلْ عِنْدَكُمْ مِنْ عِلْمٍ
فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ
إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا
تَخْرُصُونَ



149. Say: "With Allâh is the perfect proof and argument, (i.e. the Oneness of Allâh, the sending of His Messengers and His Holy Books, etc. to mankind), had He so willed, He would indeed have guided you all."

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِغَةُ فَلَوْ شَاءَ
لَهَدَيْكُمْ أَجْمَعِينَ



150. Say: "Bring forward your witnesses, who can testify that Allâh has forbidden this. Then if they testify, testify not you (O Muhammad ﷺ) with them. And you should not follow the vain desires of such as treat Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord."

قُلْ هَلُمَّ شُهَدَاءَكُمْ الَّذِينَ
يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا
فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ
وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا
بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ وَهُمْ
يَعْدِلُونَ

151. Say (O Muhammad ﷺ):
"Come, I will recite what
your Lord has prohibited you
from: Join not anything in
worship with Him; be good
and dutiful to your parents;
kill not your children because
of poverty - We provide
sustenance for you and for
them; come not near to *Al-
Fawâhish* (shameful sins,
illegal sexual intercourse, etc.)
whether committed openly or
secretly, and kill not anyone
whom Allâh has forbidden,
except for a just cause
(according to Islâmic
law). This He has commanded
you that you may understand.

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ
رَبُّكُمْ عَلَيْكُمْ ۖ إِلَّا تُشْرِكُوا
بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا
وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ
إِمْلَاقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ
وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ
مِنْهَا وَمَا بَطَنَ ۚ وَلَا تَقْتُلُوا
الْأَنفُسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا
بِالْحَقِّ ۚ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ ۚ
لَعَلَّكُمْ تَعْقِلُونَ

152. "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfill the Covenant of Allâh, This He commands you, that you may remember.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا
بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ
أَشُدَّهُ ۖ وَأَوْفُوا بِالْكَيْلِ
وَالْمِيزَانَ بِالْقِسْطِ ۚ لَا تَكِلُ
نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا قُلْتُمْ
فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ
وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ
وَصَّيْنُكُمْ بِهِ ۚ لَعَلَّكُمْ تَذَكَّرُونَ



153. "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become *Al-Muttaqûn* (the pious)."

وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا
فَاتَّبِعُوهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ
فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَٰلِكُمْ
وَصَّيْنُكُمْ بِهِ ۚ لَعَلَّكُمْ تَتَّقُونَ



154. Then, We gave Mûsa (Moses) the Book [the Taurât (Torah)], to complete (Our Favor) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the meeting with their Lord.

ثُمَّ ءَاتَيْنَا مُوسَى الْكِتَابَ تَمَامًا
عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا
لِّكُلِّ شَيْءٍ وَهَدَى وَرَحْمَةً
لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ



155. And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. saved from the torment of Hell).

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ
فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ



156. Lest you (pagan Arabs) should say: "The Book was only sent down to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied."

أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ
عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا
عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ



157. Or lest you (pagan Arabs) should say: "If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians)." So now has come unto you a clear proof (the Qur'ân) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and turns away there from? We shall requite those who turn away from Our *Ayât* with an evil torment, because of their turning away (from them).

أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا
الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ
فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِّن
رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ
أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ
وَصَدَفَ عَنْهَا ^{قُلْ} سَنَجْزِي الَّذِينَ
يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ
الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ

158. Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., arising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting."

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ
الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ
يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ
يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا
يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ
ءَامِنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي
إِيْمَانِهَا خَيْرًا قُلِ انْتَظِرُوا إِنَّا
مُنْتَظِرُونَ



159. Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad ﷺ) have no concern in them in the least. Their affair is only with Allâh, Who then will tell them what they used to do.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا
شِيْعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا
أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا
كَانُوا يَفْعَلُونَ



160. Whoever brings a good deed (Islâmic Monotheism and deeds of obedience to Allâh and His Messenger ﷺ) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allâh and His Messenger ﷺ) shall have only the recompense of the like thereof, and they will not be wronged.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ
أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا
يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا
يُظْلَمُونَ

161. Say (O Muhammad ﷺ): "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrâhim (Abraham), *Hanifa* [i.e. the true Islâmic Monotheism - to believe in One God (Allâh i.e. to worship none but Allâh, Alone)] and he was not of *Al-Mushrikûn*."

قُلْ إِنِّي هَدَيْتَنِي رَبِّيَ إِلَى صِرَاطٍ
مُسْتَقِيمٍ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ
حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

162. Say (O Muhammad ﷺ):
"Verily, my *Salât* (prayer),
my sacrifice, my living, and
my dying are for Allâh, the
Lord of the 'Alamîn
(mankind, jinns and all that
exists).

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ
وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

163. "He has no partner. And
of this I have been
commanded, and I am the
first of the Muslims."

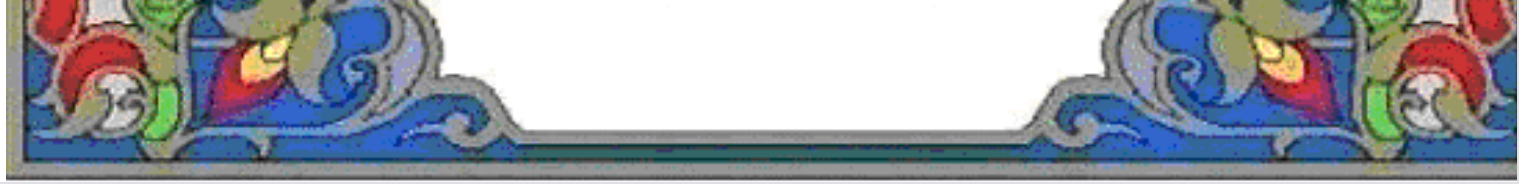
لَا شَرِيكَ لَهُ ۖ وَبِذَلِكَ أُمِرْتُ
وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

164. Say: "Shall I seek a lord
other than Allâh, while He is
the Lord of all things? No
person earns any (sin) except
against himself (only), and no
bearer of burdens shall bear
the burden of another. Then
unto your Lord is your
return, so He will tell you that
wherein you have been
differing."

قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ
كُلِّ شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ
نَفْسٍ إِلَّا عَلَىٰهَا ۚ وَلَا تَزِرُ وَازِرَةٌ
وِزْرَ أُخْرَىٰ ۚ ثُمَّ إِلَىٰ رَبِّكُم
مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ
تَخْتَلِفُونَ ﴿١٦٤﴾

165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely your Lord is Swift in retribution, and certainly He is Oft Forgiving, Most Merciful.

وَهُوَ الَّذِي جَعَلَكُمْ خَلْفَ
الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ
بَعْضٍ دَرَجَاتٍ لِّيَبْلُوكُمْ فِي مَا
ءَاتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ
وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾



الأعراف AlAaraf

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *AlifLâmMîmSâd*. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings].

الْمَصِّ ١

2. (This is the) Book (the Qur'ân) sent down unto you (O Muhammad ﷺ), so let not your breast be narrow there from, that you warn thereby, and a reminder unto the believers.

كِتَابٌ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ وَذِكْرَىٰ لِلْمُؤْمِنِينَ

٢

3. [Say (O Muhammad ﷺ) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's *Sunnah*), and follow not any *Auliya'* (protectors and helpers, etc. who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember!

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ
رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ
أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾

4. And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were sleeping for their afternoon rest.

وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا
فَجَاءَهَا بَأْسُنَا بَيِّنًا أَوْ هُمْ
قَائِلُونَ ﴿٤﴾

5. No cry did they utter when Our Torment came upon them but this: "Verily, we were *Zâlimûn* (polytheists and wrong-doers, etc.)".

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ
بَأْسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا
ظَالِمِينَ ﴿٥﴾

6. Then surely, We shall question those (people) to whom

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ

it (the Book) was sent and verily,
We shall question the
Messengers.

إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ



7. Then surely, We shall narrate
unto them (their whole story)
with knowledge, and indeed We
were not absent.

فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا
كُنَّا غَائِبِينَ

8. And the weighing on that day
(Day of Resurrection) will be the
true (weighing) . So as for those
whose scale (of good deeds) will
be heavy, they will be the
successful (by entering
Paradise).

وَالْوِزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ
ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ
هُمْ الْمُفْلِحُونَ

9. And as for those whose scale
will be light, they are those who
will lose their own selves (by
entering Hell) because they
denied and rejected Our Ayât
(proofs, evidences, verses,
lessons, signs, revelations, etc.).

وَمَنْ خَفَّتْ مَوَازِينُهُ
فَأُولَئِكَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا
يَظْلِمُونَ

10. And surely, We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give.

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ
وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَةً
قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾

11. And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being), then We told the angels, "Prostrate to Adam", and they prostrated, except *Iblîs* (Satan), he refused to be of those who prostrate.

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ
صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ
اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا
إِبْلِيسَ لَمْ يَكُن مِّنَ
السَّاجِدِينَ ﴿١١﴾

12. (Allâh) said: "What prevented you (O *Iblîs*) that you did not prostrate, when I commanded you?" *Iblîs* said: "I am better than him (Adam), You created me from fire, and him You created from clay."

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ
أَمَرْتُكَ ۖ قَالَ أَنَا خَيْرٌ مِّنْهُ
خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ
مِن طِينٍ ﴿١٢﴾

13. (Allâh) said: "(O *Iblîs*) get down from this (Paradise), it is

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ

not for you to be arrogant here. Get out, for you are of those humiliated and disgraced."

لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ
إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٣﴾

14. (*Iblîs*) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)."

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ
﴿١٤﴾

15. (Allâh) said: "You are of those allowed respite."

قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ ﴿١٥﴾

16. (*Iblîs*) said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path."

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ
لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾

17. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)."

ثُمَّ لَأَتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ
وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ
وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ
أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾

18. (Allâh) said (to *Iblîs*) "Get out from this (Paradise) disgraced and

قَالَ آخْرُجْ مِنْهَا مَذْءُومًا

expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all."

مَذْهُورًا لِّمَن تَبِعَكَ مِنْهُمْ
لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ



19. "And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the *Zâlimûn* (unjust and wrongdoers)."

وَيَعَادِمُ اسْكُنْ أَنْتَ وَزَوْجُكَ
الْجَنَّةَ فَاكُلَا مِنْ حَيْثُ
شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ
الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ



20. Then *Shaitân* (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals."

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ
لِيُبْدِيَ لَهُمَا مَا وُورِيَ
عَنْهُمَا مِنْ سَوْءَاتِهِمَا وَقَالَ
مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ
الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكَةً
أَوْ تَكُونَا مِنَ الْخَالِدِينَ



21. And he [*Shaitân* (Satan)] swore by Allâh to them both (saying): "Verily, I am one of the sincere well wishers for you both."

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ
النَّصِيحِينَ ﴿٢١﴾

22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together the leaves of Paradise over themselves (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, *Shaitân* (Satan) is an open enemy unto you?"

فَدَلَّاهُمَا بِغُرُورٍ ۚ فَلَمَّا ذَاقَا
الشَّجَرَةَ بَدَتْ لَهُمَا
سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ
عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ
وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا
عَنِ تِلْكَ الشَّجَرَةِ وَأَقُلْ
لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا
عَدُوٌّ مُبِينٌ ﴿٢٢﴾

23. They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ

upon us Your Mercy, we shall certainly be of the losers."

لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا
لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

24. (Allâh) said: "Get down, one of you an enemy to the other [i.e. Adam, Hawwa (Eve), and *Shaitân* (Satan), etc.]. On earth will be a dwelling place for you and an enjoyment, - for a time."

قَالَ أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ
عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ
مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٤﴾

25. He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected)."

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا
تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾

26. O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better. Such are among the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, that they may

يَبْنِيٰٓءَادَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ
لِبَاسًا يُورِي سَوَءَاتِكُمْ
وَرِيشًا وَلِبَاسُ التَّقْوَىٰ
ذَٰلِكَ خَيْرٌ ذَٰلِكَ
ءَايَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ

remember (i.e. leave falsehood and follow truth).



27. O Children of Adam! Let not *Shaitân* (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and *Qabîluhu* (his soldiers from the jinns or his tribe) see you from where you cannot see them. Verily, We made the *Shayâtin* (devils) *Auliya'* (protectors and helpers) for

يَبْنَىٰ ءَادَمَ لَا يَفْتِنَكُمْ
الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ
مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا
لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَاتِهِمَا
إِنَّهُ يَرْنَكُمْ هُوَ وَقَبِيلُهُ مِنْ
حَيْثُ لَا تَرَوْنَهُمْ ۚ إِنَّا جَعَلْنَا

those who believe not.

الشَّيْطَانِ أَوْلِيَاءَ لِلَّذِينَ لَا
يُؤْمِنُونَ

28. And when they commit a *Fâhisha* (evil deed, going round the Ka'bah in naked state, every kind of unlawful sexual intercourse, etc.), they say: "We found our fathers doing it, and Allâh has commanded us of it." Say: "Nay, Allâh never commands of *Fâhisha*. Do you say of Allâh what you know not?"

وَإِذَا فَعَلُوا فَحِشَةً قَالُوا
وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ
أَمَرَنَا بِهَا قُلْ إِنِّي أَلْفَحُشَاءٌ
يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

29. Say (O Muhammad ﷺ): My Lord has commanded justice and (said) that you should face Him only (i.e. worship none but Allâh and face the *Qiblah*, i.e. the Ka'bah at Makkah during prayers) in each and every place of worship, in prayers (and not to face other false deities and

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ
وَأَقِيمُوا وُجُوهَكُمْ عِندَ
كُلِّ مَسْجِدٍ وَادْعُوهُ
مُخْلِصِينَ لَهُ الدِّينَ كَمَا

idols), and invoke Him only making your religion sincere to Him by not joining in worship any partner to Him and with the intention that you are doing your deeds for Allâh's sake only. As He brought you (into being) in the beginning, so shall you be brought into being (on the Day of Resurrection) [in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)].

بَدَأُكُمْ تَعُودُونَ ﴿٢٩﴾

30. A group He has guided, and a group deserved to be in error; (because) surely they took the *Shayâtin* (devils) as *Auliya'* (protectors and helpers) instead of Allâh, and consider that they

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ
عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا
الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ

are guided.

اللَّهُ وَتَحْسَبُونَ أَنَّهُمْ
مُهْتَدُونَ ﴿٣٠﴾

31. O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the *Tawâf* of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allâh) likes not *Al-Musrifûn* (those who waste by extravagance).

﴿٣١﴾ يَبْنَىٰ ءَادَمَ خُذُوا زِينَتَكُمْ
عِندَ كُلِّ مَسْجِدٍ وَكُلُوا
وَأَشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا
يُحِبُّ الْمُسْرِفِينَ ﴿٣٢﴾

32. Say (O Muhammad ﷺ): "Who has forbidden the adoration with clothes given by Allâh, which He has produced

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي
أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ

for his slaves, and *At-Taiyibât* [all kinds of *Halâl* (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the *Ayât* (Islâmic laws) in detail for people who have knowledge.

مِنَ الرِّزْقِ ۚ قُلْ هِيَ لِلَّذِينَ
ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا
خَالِصَةٌ يَوْمَ الْقِيَمَةِ ۚ كَذَلِكَ
نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ



33. Say (O Muhammad ﷺ):
"(But) the things that my Lord

قُلْ إِنَّمَا حَرَّمَ رَبِّي

has indeed forbidden are *Al-Fawâhish* (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."

أَلْفَوْحِشَ مَا ظَهَرَ مِنْهَا وَمَا
بَطْنٍ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ
الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ
يُنْزَلْ بِهِ سُلْطَنًا وَأَنْ
تَقُولُوا عَلَى اللَّهِ مَا لَا
تَعْلَمُونَ ﴿٣٣﴾

34. And every nation has its appointed term; when their term is reached, neither can they delay it nor can they advance it an hour (or a moment).

وَلِكُلِّ أُمَّةٍ أَجَلٌ ۖ فَإِذَا جَاءَ
أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۖ
وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾

35. O Children of Adam! If there come to you Messengers from amongst you, reciting to you, My Verses, then whosoever becomes pious and righteous, on them shall be no fear, nor shall they grieve.

يَبْنَىٰ ۖ ءَادَمَ ۖ إِمَّا يَأْتِيَنَّكُمْ
رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ
آيَاتِي ۖ فَمَنِ اتَّقَىٰ وَأَصْلَحَ
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

يَحْزَنُونَ ﴿٣٥﴾

36. But those who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا
وَأَسْتَكْبَرُوا عَنْهَا ۚ أُولَٰئِكَ
أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا

خَالِدُونَ ﴿٣٦﴾

37. Who is more unjust than one who invents a lie against Allâh or rejects His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.)? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until, when Our Messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allâh," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَىٰ
اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ
أُولَٰئِكَ يَنَٰهَهُم نَصِيْبُهُم مِّنَ
الْكِتَابِ ۖ حَتَّىٰ إِذَا جَآءَتْهُمْ
رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا
كُنْتُمْ تَدْعُونَ مِن دُونِ
اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا
عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا

كٰفِرِيْنَ ﴿٣٧﴾

38. (Allâh) will say: "Enter you in the company of nations who passed away before you, of men and jinns, into the Fire." Every time a new nation enters, it curses its sister nation (that went before), until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."

قَالَ أَدْخُلُوا فِي أُمَمٍ قَدْ
خَلَتْ مِنْ قَبْلِكُمْ مِّنَ
الْجِنِّ وَالْإِنسِ فِي النَّارِ
كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ
أُخْتَهَا ^ط حَتَّىٰ إِذَا آدَرَكُوا
فِيهَا جَمِيعًا قَالَتْ أُخْرَيْنَاهُمْ
لَأُولَئِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا
فَعَاتَيْنَاهُمْ ^ط عَذَابًا ضِعْفًا مِّنَ
النَّارِ قَالَ لِكُلِّ ضِعْفٌ
وَلَكِن لَّا تَعْلَمُونَ

39. The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn."

وَقَالَتْ أُولَئِهِمْ لِأُخْرَيْنَاهُمْ
فَمَا كَانَتْ لَكُمْ عَلَيْنَا مِنَ
فَضْلِ فَذُوقُوا الْعَذَابَ بِمَا

40. Verily, those who belie Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the *Mujrimûn* (criminals, polytheists, sinners, etc.).

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
وَأَسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ
أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ
الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي
سَمِّ الْخِيَاطِ ۚ وَكَذَٰلِكَ
نَجْزِي الْمُجْرِمِينَ ﴿٣٦﴾

41. Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the *Zâlimûn* (polytheists and wrongdoers, etc.).

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ
فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ
نَجْزِي الظَّالِمِينَ ﴿٤١﴾

42. But those who believed (in the Oneness of Allâh - Islâmic Monotheism), and worked righteousness - We tax not any person beyond his scope, such

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا

are the dwellers of
Paradise. They will abide
therein.

إِلَّا وَسَعَهَا أَوْلَٰئِكَ أَصْحَابُ
الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤٢﴾

43. And We shall remove from
their breasts any (mutual)
hatred or sense of injury (which
they had, if at all, in the life of
this world); rivers flowing under
them, and they will say: "All the
praises and thanks be to Allâh,
Who has guided us to this, never
could we have found guidance,
were it not that Allâh had
guided us! Indeed, the
Messengers of our Lord did
come with the truth." And it will
be cried out to them: "This is the
Paradise which you have
inherited for what you used to
do."

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ
غِلٍّ تَجْرَىٰ مِنْ تَحْتِهِمُ الْأَنْهَارُ
وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي
هَدَانَا لِهَذَا وَمَا كُنَّا
لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ
لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ
وَنُودُوا أَنْ تِلْكَمُ الْجَنَّةُ
أُورِثْتُمُوهَا بِمَا كُنتُمْ
تَعْمَلُونَ ﴿٤٣﴾

44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true, what your Lord promised (warnings, etc.)?" They shall say: "Yes." Then a crier will proclaim between them: "The Curse of Allâh is on the *Zâlimûn* (polytheists and wrongdoers, etc.),"

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ
أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا
مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ
وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا
قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ
بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى
الظَّالِمِينَ ﴿٤٤﴾

45. Those who hindered (men) from the Path of Allâh, and would seek to make it crooked, and they were disbelievers in the Hereafter.

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ
اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ
بِالْآخِرَةِ كَافِرُونَ ﴿٤٥﴾

46. And between them will be a barrier screen and on *AlA'râf* (a wall with elevated places) will be men (whose good and evil deeds would be equal in scale), who would recognize all (of the Paradise and Hell people), by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces), they will call out to the dwellers of Paradise, "*Salâmun 'Alaikûm*" (peace be on you), and at that time they (men on *Al-A'râf*) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty.

وَبَيْنَهُمَا حِجَابٌ ۚ وَعَلَى
الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا
بِسِيمَتِهِمْ ۚ وَنَادَوْا أَصْحَابَ
الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْكُمْ ۚ لَمْ
يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ

47. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are *Zâlimûn* (polytheists and wrongdoers)."

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ
تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا
رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ
الظَّالِمِينَ ﴿٤٧﴾

48. And the men on *AlA'râf* (the wall) will call unto the men whom they would recognize by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance against Faith?"

وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ
رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ
قَالُوا مَا أَغْنَىٰ عَنْكُمْ
جَمْعُكُمْ وَمَا كُنْتُمْ
تَسْتَكْبِرُونَ ﴿٤٨﴾

49. Are they those, of whom you swore that Allâh would never show them mercy. (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve."

أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا
يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ۖ ادْخُلُوا
الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا
أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾

50. And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allâh has provided you with." They will say: "Both (water and provision) Allâh has forbidden to the disbelievers."

وَنَادَىٰ أَصْحَابُ النَّارِ
أَصْحَابَ الْجَنَّةِ أَنْ أَفِضُوا
عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا
رَزَقَكُمُ اللَّهُ ۚ قَالُوا إِنَّ
اللَّهَ حَرَّمَهُمَا عَلَى
الْكَافِرِينَ ﴿٥٠﴾

51. "Who took their religion as an amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا
وَلَعِبًا وَغَرَّتُهُمُ الْحَيَوةُ
الدُّنْيَا ۚ فَالْيَوْمَ نَنْسِيهِمْ
كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ
هَذَا وَمَا كَانُوا بِآيَاتِنَا
يَجْحَدُونَ ﴿٥١﴾

52. Certainly, We have brought to them a Book (the Qur'ân) which We have explained in detail with knowledge, - a

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ
فَصَّلَّنَّاهُ عَلَىٰ عِلْمٍ هُدًى

guidance and a mercy to a people who believe.

وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

53. Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا

than those (evil) deeds which we used to do?" Verily, they have lost their own selves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allâh) has gone away from them.

نَعْمَلُ قَدْ خَسِرُوا أَنْفُسَهُمْ
وَضَلَّ عَنْهُمْ مَا كَانُوا
يَفْتَرُونَ ﴿٥٣﴾

54. Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He *Istawâ* (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَى عَلَى
الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ

subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists)!

يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ
وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ
بِأَمْرِهِ ۚ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ
تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

55. Invoke your Lord with humility and in secret. He likes not the aggressors.

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً
إِنَّهُ لَا يَحِبُّ الْمُعْتَدِينَ
﴿٥٥﴾

56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope; Surely, Allâh's Mercy is (ever) near unto the good doers.

وَلَا تُفْسِدُوا فِي الْأَرْضِ
بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا
وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ
مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

57. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy laden cloud, We drive it to a land that is dead, then We cause water (rain) to

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ
بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ
حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا

descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.

سُقْنَهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ
الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ
الثَّمَرَاتِ ۚ كَذَلِكَ نُخْرِجُ
الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ



58. The vegetation of a good land comes forth (easily) by the Permission of its Lord, and that which is bad, brings forth nothing but a little with difficulty. Thus do We explain variously the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who give thanks.

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتُهُ
بِإِذْنِ رَبِّهِ ۖ وَالَّذِي خَبُثَ لَا
يَخْرِجُ إِلَّا نَكِدًا ۚ كَذَلِكَ
نُصَرِّفُ الْآيَاتِ لِقَوْمٍ
يَشْكُرُونَ



59. Indeed, We sent Nûh (Noah) to his people and he said: "O my people! Worship Allâh! You

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ
فَقَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا

have no other *Ilâh* (God) but Him. (*Lâ ilâha ill-Allâh*: none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a Great Day!"

لَكُمْ مِّنْ إِلَهِ غَيْرُهُ إِنَّي
أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ
عَظِيمٍ ﴿٥٩﴾

60. The leaders of his people said: "Verily, we see you in plain error."

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا
لَنَرُكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾

61. [Nûh (Noah)] said: "O my people! There is no error in me, but I am a Messenger from the Lord of the 'Alamîn (mankind, jinns and all that exists)!"

قَالَ يَاقَوْمِ لَيْسَ بِي ضَلَالَةٌ
وَلَكِنِّي رَسُولٌ مِّنْ رَبِّ
الْعَالَمِينَ ﴿٦١﴾

62. "I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allâh what you know not.

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأُنصَحُ
لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا
تَعْلَمُونَ ﴿٦٢﴾

63. "Do you wonder that there has come to you a Reminder

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ

from your Lord through a man from amongst you, that he may warn you, so that you may fear Allâh and that you may receive (His) Mercy?"

مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ
لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ
تُرْحَمُونَ ﴿٦٣﴾

64. But they belied him, so We saved him and those along with him in the ship, and We drowned those who belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). They were indeed a blind people.

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ
مَعَهُ فِي الْفُلِكِ وَأَغْرَقْنَا
الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ
كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾

65. And to 'Ad (people, We sent) their brother Hûd. He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha ill-Allâh*: none has the right to be worshipped but Allâh). Will you not fear (Allâh)?"

﴿٦٥﴾ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا
قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا
لَكُمْ مِّنْ إِلَٰهٍ غَيْرُهُ ؕ أَفَلَا
تَتَّقُونَ ﴿٦٥﴾

66. The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars."

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا
مِنْ قَوْمِهِ إِنَّكَ لَنَرَاكَ فِي
سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ
الْكَاذِبِينَ ﴿٦٦﴾

67. (Hûd) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the 'Alamîn (mankind, jinns and all that exists)!"

قَالَ يَقَوْمِ لَيْسَ بِي سَفَاهَةٌ
وَلَكِنِّي رَسُولٌ مِّن رَّبِّ
الْعَالَمِينَ ﴿٦٧﴾

68. "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well wisher) for you.

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا
لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾

69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you that he may warn you? And remember that He made you successors after the people of Nûh (Noah), and increased you amply in stature. So remember the graces (bestowed upon you) from Allâh, so that you may be successful."

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ
مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ
لِيُنذِرَكُمْ ۚ وَاذْكُرُوا إِذْ
جَعَلَكُمْ خُلَفَاءَ مِنۢ بَعْدِ قَوْمِ
نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ
بَضْطَةً ۖ فَاذْكُرُوا ءَالَآءَ اللَّهِ
لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٩﴾

70. They said: "You have come to us that we should worship Allâh Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful."

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ
وَحْدَهُ ۚ وَنَذَرَ مَا كَانَ
يَعْبُدُ ءَابَاؤُنَا ۖ فَآتِنَا بِمَا
تَعِدُنَا إِن كُنْتَ مِنَ
الصَّادِقِينَ ﴿٧٠﴾

71. (Hûd) said: "Torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named - you and your fathers, with no authority from Allâh? Then wait, I am with you among those who wait."

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّن رَّبِّكُمْ رِجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي أَسْمَاءِ سَمَّيْتُمُوهَا أَنتُمْ وَاَبَاؤُكُمْ مَّا نَزَّلَ اللَّهُ بِهَا مِن سُلْطَانٍ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٧١﴾

72. So We saved him and those who were with him by a Mercy from Us, and We cut the roots of those who belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and they were not believers.

فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَّعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾

73. And to Thamûd (people, We sent) their brother Sâlih (Saleh). He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha ill-Allâh*: none has the right to be worshipped but Allâh). Indeed there has come to you a clear sign (the miracle of the coming out of a huge she camel from the midst of a rock) from your Lord. This she camel of Allâh is a sign unto you; so you leave her to graze in Allâh's earth, and touch her not with harm, lest a painful torment should seize you.

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا
قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا
لَكُمْ مِّنْ إِلَهِ غَيْرُهُ قَدْ
جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ
هَذِهِ نَاقَةُ اللَّهِ لَكُمْ ءَايَةٌ
فَذَرُوهَا تَأْكُلْ فِي أَرْضِ
اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ
فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ

74. "And remember when He made you successors after 'Ad (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allâh, and do not go about making mischief on the earth."

وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ
مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي
الْأَرْضِ تَتَّخِذُونَ مِنْ
سُهُولِهَا قُصُورًا وَتَنْحِتُونَ
الْجِبَالَ بُيُوتًا ۖ فَاذْكُرُوا
ءَالَآءَ اللَّهِ وَلَا تَعْتَوْا فِي
الْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾

75. The leaders of those who were arrogant among his people said to those who were counted weak - to such of them as believed: "Know you that Sâlih (Saleh) is one sent from his Lord." They said: "We indeed

قَالَ الْمَلَأُ الَّذِينَ
اسْتَكْبَرُوا مِنْ قَوْمِهِ
لِلَّذِينَ اسْتَضَعِفُوا لِمَنْ

believe in that with which he has been sent."

ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ
أَنْ صَالِحًا مُرْسِلٌ مِّنْ
رَّبِّهِ ۚ قَالُوا إِنَّا بِمَا أُرْسِلَ
بِهِ مُؤْمِنُونَ ﴿٧٥﴾

76. Those who were arrogant said: "Verily, we disbelieve in that which you believe in."

قَالَ الَّذِينَ أَسْتَكَبَرُوا
إِنَّا بِالَّذِي ءَامَنْتُمْ بِهِ
كَافِرُونَ ﴿٧٦﴾

77. So they killed the she camel and insolently defied the Commandment of their Lord, and said: "O Sâlih (Saleh)! Bring about your threats if you are indeed one of the Messengers (of Allâh)."

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ
رَبِّهِمْ وَقَالُوا يُصَلِّحْ آئِتِنَا
بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ
الْمُرْسَلِينَ ﴿٧٧﴾

78. So the earthquake seized them, and they lay (dead), prostrate in their homes.

فَأَخَذَتْهُمْ
الرَّجْفَةُ
فَأَصْبَحُوا
فِي دَارِهِمْ
جَثْمِينَ

79. Then he [Sâlih (Saleh)] turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers."

فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ
أَبْلَغْتُكُمْ رَسُولَ رَبِّي
وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا
تُحِبُّونَ النَّصِيحِينَ

80. And (remember) Lout (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the 'Alamîn (mankind and jinns)?"

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ
أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ
بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ

81. "Verily, you practice your lusts on men instead of women. Nay, but you are a

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ

people transgressing beyond bounds (by committing great sins)."

شَهْوَةً مِّنْ دُونِ النِّسَاءِ
بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ



82. And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!"

وَمَا كَانَ جَوَابَ قَوْمِهِ
إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ
قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ
يَتَطَهَّرُونَ



83. Then We saved him and his family, except his wife; she was of those who remained behind (in the torment).

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ
كَانَتْ مِنَ الْغَابِرِينَ



84. And We rained down on them a rain (of stones). Then see what was the end of the *Mujrimûn* (criminals, polytheists, sinners, etc.).

وَأَمْطَرْنَا عَلَيْهِمْ مَّطَرًا ۖ فَانْظُرْ
كَيْفَ كَانَ عَاقِبَةُ
الْمُجْرِمِينَ



85. And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. [*Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh)]." Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not mischief on the earth after it has been set in order, that will be better for you, if you are believers.

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا
قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا
لَكُمْ مِّنْ إِلَٰهٍ غَيْرُهُ ۚ قَدْ
جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ
فَأَوْفُوا ۚ الْكَيْلَ
وَالْمِيزَانَ ۚ وَلَا تَبْخُسُوا
النَّاسَ أَشْيَاءَهُمْ وَلَا
تُفْسِدُوا فِي الْأَرْضِ بَعْدَ
إِصْلَاحِهَا ۚ ذَٰلِكُمْ خَيْرٌ
لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ



86. "And sit not on every road, threatening, and hindering from the Path of Allâh those who

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ

believe in Him. and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the *Mufsidûn* (mischief-makers, corrupts, liars).

تُوعِدُونَ وَتَصُدُّونَ عَنْ
سَبِيلِ اللَّهِ مَنْ ءَامَنَ بِهِ
وَتَبْغُونَهَا عِوَجًا ۚ وَأَذْكُرُوا
إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ
وَأَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الْمُفْسِدِينَ ﴿٨٦﴾

87. "And if there is a party of you who believes in that with which I have been sent and a party who do not believe, so be patient until Allâh judges between us, and He is the Best of judges."

وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ
ءَامَنُوا بِالَّذِي أُرْسِلْتُ بِهِ
وَطَائِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا
حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا ۚ وَهُوَ
خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾

88. The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'aib, and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate it!

قَالَ أَلَمَلَأُ الَّذِينَ
أَسْتَكْبَرُوا مِنْ قَوْمِهِ
لَنُخْرِجَنَّكَ يَشْعِيبُ وَالَّذِينَ
ءَامَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ
لَتَعُودُنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ
كُنَّا كَرِهِينَ ﴿٨٨﴾

89. "We should have invented a lie against Allâh if we returned to your religion, after Allâh has rescued us from it. And it is not for us to return to it unless Allâh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allâh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment."

قَدْ أَفْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ
عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ
نَجَّيْنَا اللَّهَ مِنْهَا وَمَا يَكُونُ
لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ
اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ
عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا
أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا
بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ

90. The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu'aib, be sure then you will be the losers!"

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ
قَوْمِهِ لِبَنٍ أَتَبَعْتُمْ شُعَيْبًا
إِنْ كُنْتُمْ إِذَا لَخَسِرُونَ ﴿٩٠﴾

91. So the earthquake seized them and they lay (dead), prostrate in their homes.

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا
فِي دَارِهِمْ جَثِيمِينَ ﴿٩١﴾

92. Those who belied Shu'aib, became as if they had never dwelt there (in their homes). Those who belied Shu'aib, they were the losers.

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ
يَغْنَوْا فِيهَا الَّذِينَ كَذَّبُوا
شُعَيْبًا كَأَنُورًا هُمُ
الْخَاسِرِينَ ﴿٩٢﴾

93. Then he (Shu'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages unto you

فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ
لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي

and I have given you good advice. Then how can I sorrow for the disbelieving people's (destruction)."

وَنَصَحْتُ لَكُمْ فَكَيْفَ
ءَاسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ



94. And We sent no Prophet unto any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health and calamities, so that they might humiliate themselves (and repent to Allâh).

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ
إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ
وَالضَّرَّاءِ لَعَلَّهُمْ يَضَّرَّعُونَ



95. Then We changed the evil for the good, until they increased in number and in wealth, and said: "Our fathers were touched with evil (loss of health and calamities) and with good (prosperity, etc.)." So We seized them of a sudden while they were unaware.

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ
الْحَسَنَةَ حَتَّىٰ عَفَوا وَقَالُوا
قَدْ مَسَّ ءَابَاءَنَا الضَّرَّاءُ
وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ



96. And if the people of the towns had believed and had the *Taqwâ* (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes, etc.).

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا
وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ
مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن
كَذَّبُوا فَأَخَذْنَهُم بِمَا
كَانُوا يَكْسِبُونَ ﴿٩٦﴾

97. Did the people of the towns then feel secure against the coming of Our Punishment by night while they are asleep?

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ
بَأْسُنَا بَيَّتًا وَهُمْ نَائِمُونَ

98. Or, did the people of the towns then feel secure against the coming of Our Punishment in the forenoon while they play?

أَوْ أَمِنَ أَهْلُ الْقُرَىٰ أَن
يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ

99. Did they then feel secure against the Plan of Allâh. None feels secure from the Plan of Allâh except the people who are the losers.

أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ
مَكْرَ اللَّهِ إِلَّا الْقَوْمُ
الْخَاسِرُونَ ﴿٩٩﴾

100. Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ
الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ
نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ
وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا
يَسْمَعُونَ ﴿١٠٠﴾

101. Those were the towns whose story We relate unto you (O Muhammad ﷺ). And there came indeed to them their Messengers with clear proofs, but they were not such as to believe in that which they had rejected before. Thus Allâh does

تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ
مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَتْهُمْ
رُسُلُهُم بِالْبَيِّنَاتِ فَمَا
كَانُوا لِيُؤْمِنُوا بِمَا

seal up the hearts of the disbelievers (from each and every kind of religious guidance).

كَذَّبُوا مِنْ قَبْلُ
كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى
قُلُوبِ الْكَافِرِينَ ﴿١١﴾

102. And most of them We found not (true) to their covenant, but most of them We found indeed *Fâsiqûn* (rebellious, disobedient to Allâh).

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ
عَهْدٍ وَإِنْ وَجَدْنَا
أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٢﴾

103. Then after them We sent Mûsa (Moses) with Our Signs to Fir'aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So see how was the end of the *Mufsidûn* (mischief-makers, corrupts, etc.).

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى
بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ
فَظَلَمُوا بِهَا فَأَنْظِرْ كَيْفَ
كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٣﴾

104. And Mûsa (Moses) said: "O Fir'aun (Pharaoh)! I am a Messenger from the Lord of the 'Alamîn (mankind, jinns and all that exists).

وَقَالَ مُوسَىٰ يَفِرْعَوْنُ إِنِّي
رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿١٤﴾

105. "Proper it is for me that I say nothing concerning Allâh but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me."

حَقِيقٌ عَلَىٰ أَن لَّا أَقُولَ عَلَىٰ
اللَّهِ إِلَّا الْحَقُّ قَدْ جِئْتُكُمْ
بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ
بَنِي إِسْرَءِيلَ ﴿١٠٥﴾

106. [Fir'aun (Pharaoh)] said: "If you have come with a sign, show it forth, - if you are one of those who tell the truth."

قَالَ إِن كُنتَ جِئْتَ بِآيَةٍ
فَأْتِ بِهَا إِن كُنتَ مِنَ
الصَّادِقِينَ ﴿١٠٦﴾

107. Then [Mûsa (Moses)] threw his stick and behold! it was a serpent, manifest!

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ
ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾

108. And he drew out his hand, and behold! it was white (with radiance) for the beholders.

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ
لِّلنَّظِيرِينَ ﴿١٠٨﴾

109. The chiefs of the people of Fir'aun (Pharaoh) said: "This is indeed a well-versed sorcerer;

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ

إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿١٠٩﴾

110. "He wants to get you out of your land, so what do you advise?"

يُرِيدُ أَنْ يُخْرِجَكُم مِّنْ أَرْضِكُمْ ۖ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾

111. They said: "Put him and his brother off (for a time), and send callers (men) to the cities to collect (and) -

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١١﴾

112. "That they bring up to you all well-versed sorcerers."

يَأْتُوكَ بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿١١٢﴾

113. And so the sorcerers came to Fir'aun (Pharaoh). They said: "Indeed there will be a (good) reward for us if we are the victors."

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ ۖ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٣﴾

114. He said: "Yes, and moreover you will (in that case)

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ

be of the nearest (to me)."

الْمُقَرَّبِينَ ﴿١١٤﴾

115. They said: "O Mûsa (Moses)! Either you throw (first), or shall we have the (first) throw?"

قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقِيَ
وَإِمَّا أَنْ نَكُونَ خَنُ الْمُلقِينَ

﴿١١٥﴾

116. He [Mûsa (Moses)] said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.

قَالَ القُوا ۖ فَلَمَّا القُوا
سَحَرُوا اَعْيُنَ النَّاسِ
وَأَسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرِ

عَظِيمٍ ﴿١١٦﴾

117. And We inspired Mûsa (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehoods which they showed.

﴿١١٧﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ القِ
عَصَاكَ ۖ فَإِذَا هِيَ تَلْقَفُ
مَا يَافِكُونَ ﴿١١٨﴾

﴿١١٧﴾

118. Thus truth was confirmed, and all that they did was made of no effect.

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا
يَعْمَلُونَ ﴿١١٨﴾

﴿١١٨﴾

119. So they were defeated there and then, and were returned disgraced.

فَغْلِبُوا هُنَالِكَ وَانْقَلَبُوا
صَغِيرِينَ ﴿١١٩﴾

120. And the sorcerers fell down prostrate.

وَأَلْقَى السَّحَرَةُ سَاجِدِينَ
﴿١٢٠﴾

121. They said: "We believe in the Lord of the 'Alamîn (mankind, jinns and all that exists).

قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ
﴿١٢١﴾

122. "The Lord of Mûsa (Moses) and Hârûn (Aaron)."

رَبِّ مُوسَى وَهَارُونَ ﴿١٢٢﴾

123. Fir'aun (Pharaoh) said: "You have believed in him [Mûsa (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.

قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ
أَنْ ءَاذَنَ لَكُمْ^ص إِنَّ هَذَا
لَمَكْرٌ مَّكَرْتُمُوهُ فِي الْمَدِينَةِ
لِتُخْرِجُوا مِنْهَا أَهْلَهَا^ص
فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾

124. "Surely, I will cut off your hands and your feet on opposite sides, then I will crucify you all."

لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ
مِّنْ خِلَافٍ ثُمَّ لَأُصَلِّبَنَّكُمْ
أَجْمَعِينَ ﴿١٢٤﴾

125. They said: "Verily, we are returning to our Lord."

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ
﴿١٢٥﴾

126. "And you take vengeance on us only because we believed in the *Ayât* (proofs, evidences, lessons, signs, etc.) of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims."

وَمَا تَنْقِمُ مِنَّا إِلَّا أَتِّبَ
ءَامَنَّا بِعَايَتِ رَبِّنَا لَمَّا
جَاءَنَا رَبَّنَا أَفْرِغْ عَلَيْنَا
صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾

127. The chiefs of Fir'aun's (Pharaoh) people said: "Will you leave Mûsa (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them."

وَقَالَ الْمَلَأُ مِن قَوْمِ فِرْعَوْنَ
اتَّذِرْ مُوسَىٰ وَقَوْمَهُ
لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ
وَأَإِلٰهَتِكَ قَالَ سَنُقَتِّلُ
أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ

وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٢٧﴾

128. Mûsa (Moses) said to his people: "Seek help in Allâh and be patient. Verily, the earth is Allâh's. He gives it as a heritage to whom He will of His slaves, and the (blessed) end is for the *Muttaqûn* (pious)."

قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعينُوا
بِاللَّهِ وَأَصْبِرُوا إِنَّ الْأَرْضَ
لِلَّهِ يُورِثُهَا مَن يَشَاءُ مِّنْ
عِبَادِهِ ۚ وَالْعَاقِبَةُ
لِلْمُتَّقِينَ ﴿١٢٨﴾

129. They said: "We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"

قَالُوا أُوذِينَا مِن قَبْلِ أَن
تَأْتِيَنَا وَمِن بَعْدِ مَا جِئْتَنَا
قَالَ عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ
عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ
فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ
تَعْمَلُونَ ﴿١٢٩﴾

130. And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops, etc.),

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ
بِالسِّنِينَ وَنَقْصٍ مِّنْ

that they might remember (take heed).

الْتَّمَرَاتِ لَعَلَّهُمْ يَذْكُرُونَ



131. But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mûsa (Moses) and those with him. Be informed! Verily, their evil omens are with Allâh but most of them know not.

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبِهِمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ ۗ أَلَا إِنَّمَا طَّيَّرُهُمْ عِنْدَ اللَّهِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ



132. They said [to Mûsa (Moses)]: "Whatever *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) you may bring to us, to work therewith your sorcery on us, we shall never believe in you."

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ ءَايَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَخْنُ لَكَ بِمُؤْمِنِينَ



133. So We sent on them: the flood, the locusts, the lice, the frogs, and the blood: (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were *Mujrimûn* (criminals, polytheists, sinners, etc.).

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ
وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ
وَالْدَّمَ ءَايَاتٍ مُّفَصَّلَاتٍ
فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا
مُّجْرِمِينَ ﴿١٣٣﴾

134. And when the punishment fell on them they said: "O Mûsa (Moses)! Invoke your Lord for us because of His Promise to you. If you will remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you."

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ
قَالُوا يَمُوسَىٰ أَدْعُ لَنَا رَبَّكَ
بِمَا عَاهَدَ عِنْدَكَ لِيَن
كَشِفْتَ عَنَّا الرِّجْزَ لِنُؤْمِنَ
لَكَ وَلِنُرْسِلَنَّ مَعَكَ بَنِي
إِسْرَءِيلَ ﴿١٣٤﴾

135. But when We removed the punishment from them to a fixed term, which they had to reach, behold! They broke their word!

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ
إِلَىٰ أَجَلٍ هُمْ بَلَغُوهُ إِذَا هُمْ

136. So We took retribution from them. We drowned them in the sea, because they belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless about them.

فَأَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي
الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا
وَكَانُوا عَنْهَا غَافِلِينَ

137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ
كَانُوا يُسْتَزْعَفُونَ
مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا
الَّتِي بَارَكْنَا فِيهَا وَتَمَّتْ
كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ
بَنِي إِسْرَءِيلَ بِمَا صَبَرُوا

people erected.

وَدَمَّرْنَا مَا كَانُوا يَصْنَعُونَ
فِرْعَوْنَ وَقَوْمَهُ وَمَا
كَانُوا يَعْرِشُونَ ﴿١٣٧﴾

138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Mûsa (Moses)! Make for us an *ilâhan* (a god) as they have *âliha* (gods)." He said: "Verily, you are a people who know not (the Majesty and

وَجَاوَزْنَا بِبَنِي إِسْرَءِيلَ
الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ
يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ
قَالُوا يَمُوسَى اجْعَلْ لَنَا
إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ

Greatness of Allâh and what is obligatory upon you, i.e. to worship none but Allâh Alone, the One and the Only God of all that exists)."

إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

139. [Mûsa (Moses) added:] "Verily, these people will be destroyed for that which they are engaged in (idols-worship). And all that they are doing is in vain."

إِنَّ هَؤُلَاءِ مُتَبَرِّئُونَ مِمَّا هُمْ فِيهِ
وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾

140. He said: "Shall I seek for you an *Ilâhan* (a God) other than Allâh, while He has given you superiority over the '*Alamîn* (mankind and jinns of your time)."

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا
وَهُوَ فَضَّلَكُمْ عَلَى
الْعَالَمِينَ ﴿١٤٠﴾

141. And (remember) when We rescued you from Fir'aun's (Pharaoh) people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.

وَإِذْ أَنْجَيْنَاكُمْ مِنْ عَالِ
فِرْعَوْنَ يَسُومُونَكُمْ
سُوءَ الْعَذَابِ يُقْتُلُونَ
أَبْنَاءَكُمْ وَيَسْتَحْيُونَ
نِسَاءَكُمْ وَفِي ذَلِكَ بَلَاءٌ

142. And We appointed for Mûsa (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mûsa (Moses) said to his brother Hârûn (Aaron): "Replace me among my people, act in the Right Way (by ordering the people to obey Allâh and to worship Him Alone) and follow not the way of the *Mufsidûn* (mischief-makers)."

﴿١٤١﴾ وَوَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْمٍ مِيقَتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ أَخْلِفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾

143. And when Mûsa (Moses) came at the time and place appointed by Us, and his Lord spoke to him, he said: "O my Lord! Show me (Yourself), that I may look upon You." Allâh said: "You cannot see Me, but look upon the mountain if it stands

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَنِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ

still in its place then you shall see Me." So when his Lord appeared to the mountain , He made it collapse to dust, and Mûsa (Moses) fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers."

أَسْتَقَرَّ مَكَانَهُ فَسَوْفَ
تَرَنِي ۚ فَلَمَّا تَجَلَّى رَبُّهُ
لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ
مُوسَىٰ صَعِقًا ۚ فَلَمَّا أَفَاقَ
قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ
وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾

144. (Allâh) said: "O Mûsa (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful."

قَالَ يَمُوسَىٰ إِنَّي أَصْطَفَيْتُكَ
عَلَى النَّاسِ بِرِسَالَتِي
وَبِكَلَمِي فَخُذْ مَا آتَيْتُكَ
وَكُن مِّنَ الشَّاكِرِينَ ﴿١٤٤﴾

145. And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation of all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of Al-

وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِن
كُلِّ شَيْءٍ مَّوْعِظَةً
وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا
بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا

Fâsiqûn (the rebellious,
disobedient to Allâh).

بِأَحْسَنِهَا سَأُوْرِيكُمْ دَارَ
الْفٰسِقِيْنَ ﴿١٤٥﴾

146. I shall turn away from My
Ayât (verses of the Qur'ân) those
who behave arrogantly on the
earth, without a right, and
(even) if they see all the *Ayât*
(proofs, evidences, verses,

سَأَصْرِفُ عَنْ ءَايَاتِي الَّذِيْنَ
يَتَكَبَّرُوْنَ فِي الْاَرْضِ بِغَيْرِ
الْحَقِّ وَاِنْ يَرَوْا كُلَّ ءَايَةٍ

lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them.

لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ
الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا
وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ
يَتَّخِذُوهُ سَبِيلًا ذَٰلِكَ بِأَنَّهُمْ
كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا
غَافِلِينَ ﴿١٤٦﴾

147. Those who deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and the Meeting in the Hereafter

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا
وَلِقَاءِ الْآخِرَةِ حَبِطَتْ

(Day of Resurrection,), vain are their deeds. Do they expect to be rewarded with anything except what they used to do?

148. And the people of Mûsa (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it for worship and they were *Zâlimûn* (wrong-doers).

أَعْمَلُهُمْ هَلْ تُجْزَوْنَ إِلَّا
مَا كَانُوا يَعْمَلُونَ

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ
مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا
لَّهُ خُورٌ أَلَمْ يَرَوْا أَنَّهُ لَا
يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا
اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ

149. And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy

وَلَا سُقِطَ فِي أَيْدِيهِمْ
وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا

upon us and forgive us, we shall certainly be of the losers."

لَيْنَ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ
لَنَا لَنَكُونَنَّ مِنَ
الْخَاسِرِينَ ﴿١٤٩﴾

150. And when Mûsa (Moses) returned to his people, angry and grieved, he said: "What an evil thing is that which you have done (i.e. worshipping the calf)

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ
غَضِبَنَ أَسَفًا قَالَ بِئْسَمَا

during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. Hârûn (Aaron) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are *Zâlimûn* (wrong-doers)."

خَلَفْتُونِي مِنْ بَعْدِي
أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى
الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ
يَجْرُهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ
الْقَوْمَ اسْتَزَعَفُونِي وَكَادُوا
يَقْتُلُونَنِي فَلَا تَشْمِتْ بِيَ
الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ
الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾

151. Mûsa (Moses) said: "O my Lord! Forgive me and my brother, and make us enter into Your Mercy, for you are the Most Merciful of those who show mercy."

قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي
وَادْخُلْنَا فِي رَحْمَتِكَ وَأَنْتَ
أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾

152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ
سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ

recompense those who invent lies.

وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا
وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ



153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ
تَابُوا مِنْ بَعْدِهَا وَءَامَنُوا إِنَّ
رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ



154. And when the anger of Mûsa (Moses) was appeased, he took up the Tablets, and in their inscription was guidance and mercy for those who fear their Lord.

وَلَمَّا سَكَتَ عَنْ مُوسَى
الْغَضَبُ أَخَذَ الْأَلْوَاَحَ وَفِي
نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ
هُمْ لِرَبِّهِمْ يَرْهَبُونَ



155. And Mûsa (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your Trial by which You lead astray whom You will, and keep guided whom You will. You are our *Walî* (Protector), so forgive us and have Mercy on us, for You are the Best of those who forgive.

وَآخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ
رَجُلًا لِّمِيقَاتِنَا ۖ فَلَمَّا
أَخَذْتَهُمُ الرِّجْفَةُ قَالَ رَبِّ لَوْ
شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ
وَإِيَّي ۖ أَتُهْلِكُنَا بِمَا فَعَلَ
السُّفَهَاءُ مِنَّا ۚ إِنَّ هِيَ إِلَّا
فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ
وَتَهْدِي مَن تَشَاءُ ۖ أَنْتَ
وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا
وَأَنْتَ خَيْرُ الْغَافِرِينَ

156. And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You." He said: (As to) My Punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the *Muttaqûn* (pious), and give *Zakât*; and those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs and revelations, etc.);

﴿ وَأَكْتُبُ لَنَا فِي هَذِهِ
الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
إِنَّا هُدْنَا إِلَيْكَ ﴾ قَالَ عَذَابِي
أَصِيبُ بِهِ مَنْ أَشَاءُ
وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ
فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ
وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ
هُم بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

157. Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad ﷺ) whom they find written with them in the Taurât (Torah) (Deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16) , - he commands them for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful *At-Taiyibât* [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful *Al-Khabâ'ith* (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allâh's Covenant), and from the fetters

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ
النَّبِيَّ الْأُمِّيَّ الَّذِي
يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي
التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ
بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ
الْمُنْكَرِ وَيُحِلُّ لَهُمُ
الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ
الْخَبَائِثَ وَيَضَعُ عَنْهُمْ
إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ
عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا
بِهِ وَعَزَّزُوا وَنَصَرُوهُ وَاتَّبَعُوا
النُّورَ الَّذِي أُنْزِلَ مَعَهُ
أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

(bindings) that were upon them. So those who believe in him (Muhammad ﷺ), honor him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful .

158. Say (O Muhammad ﷺ): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He); It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad ﷺ), the Prophet who can neither read nor write (i.e. Muhammad ﷺ) who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Iesa (Jesus) son of Maryam (Mary)], and follow him so that you may

قُلْ يَأَيُّهَا النَّاسُ إِنِّي
رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا
الَّذِي لَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ
يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ
وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي
يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ
وَاتَّبِعُوهُ لَعَلَّكُمْ

be guided. "

159. And of the people of Mûsa (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge men with truth and justice).

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ
يَهْدُونَ بِالْحَقِّ وَبِهِ
يَعْدِلُونَ

160. And We divided them into twelve tribes (as distinct) nations. We directed Mûsa (Moses) by inspiration, when his people asked him for water, (saying): "Strike the stone with your stick", and there gushed forth out of it twelve springs: each group knew its own place for water. We shaded them with the clouds and sent down upon them *Al-Manna* and the quails (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.

وَقَطَّعْنَاهُمْ أَثْنَى عَشْرَةَ
أَسْبَاطًا أُمَمًا ۚ وَأَوْحَيْنَا إِلَى
مُوسَى إِذِ اسْتَسْقَاهُ قَوْمُهُ
أَنْ أَضْرِبْ بِعَصَاكَ
الْحَجَرَ ۖ فَانْبَجَسَتْ مِنْهُ أَثْنَتَا
عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ
أُنَاسٍ مَشْرَبَهُمْ ۖ وَظَلَّلْنَا
عَلَيْهِمُ الْغَمَمَ ۖ وَأَنْزَلْنَا عَلَيْهِمُ
الْمَنَّاءَ وَالسَّلَوى ۖ كُلُوا
مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۚ

وَمَا ظَلَمُونَا وَلَٰكِن كَانُوا
أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦١﴾

161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat there from wherever you wish, and say, '(O Allâh) forgive our sins'; and enter the gate prostrate (bowing with humility). We shall forgive you your wrong-doings. We shall increase (the reward) for the good-doers."

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ
الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ
شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا
الْبَابَ سُجَّدًا نَّغْفِرَ لَكُمْ
خَطِيئَتَكُمْ ^ج سَنَزِيدُ
الْمُحْسِنِينَ ﴿١٦١﴾

162. But those among them who did wrong changed the word that had been told to them. So We sent on them a torment from heaven in return for their wrong-doings.

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ
قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ
فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنْ
السَّمَاءِ بِمَا كَانُوا
يَظْلِمُونَ ﴿١٦٢﴾

163. And ask them (O Muhammad ﷺ) about the town that was by the sea, when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them for they used to rebel.

وَسَّأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي
كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ
يَعْدُونَ فِي السَّبْتِ إِذْ
تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ
سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا
يَسْبِتُونَ لَا تَأْتِيهِمْ
كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا
يَفْسُقُونَ



164. And when a community among them said: "Why do you preach to a people whom Allâh is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allâh), and perhaps they may

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ
تَعِظُونَ قَوْمًا^١ اللَّهُ مُهْلِكُهُمْ
أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا
قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ

fear Allâh."

وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾

165. So when they forgot the reminders that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel (disobey Allâh).

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ
أُنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ
السُّوْءِ وَأَخَذْنَا الَّذِينَ
ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا
كَانُوا يَفْسُقُونَ ﴿١٦٥﴾

166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected." (It is a severe warning to the mankind that they should not disobey what Allâh commands them to do, and be far away from what He prohibits them).

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ
قُلْنَا لَهُمْ كُونُوا قِرَدَةً
خَاسِيَةً ﴿١٦٦﴾

167. And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft Forgiving, Most Merciful (for the obedient and those who beg Allâh's Forgiveness).

وَإِذْ تَأَذَّرَ رَبُّكَ لَيَبْعَثَنَّ
عَلَيْهِمْ إِلَى يَوْمِ الْقِيَمَةِ
مَنْ يَسُومُهُمْ سُوءَ
الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ
الْعِقَابِ وَإِنَّهُ لَغَفُورٌ

رَحِيمٌ



168. And We have broken them (i.e. the Jews) up into various separate groups on the earth, some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allâh's Obedience).

وَقَطَّعْنَهُمْ فِي الْأَرْضِ أُمَمًا
مِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ
دُونَ ذَلِكَ وَبَلَوْنَهُمْ
بِالْحَسَنَاتِ وَالسَّيِّئَاتِ
لَعَلَّهُمْ يَرْجِعُونَ



169. Then after they succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ
وَرِثُوا الْكِتَابَ يَأْخُذُونَ
عَرَضَ هَذَا الْأَدْنَىٰ وَيَقُولُونَ
سَيَغْفِرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ
مِثْلُ الَّذِي أَخَذُوهُ ۖ أَلَمْ يُؤْخَذْ
عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا
يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ

them that they would not say about Allâh anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are *Al-Muttaqûn* (the pious). Do not you then understand?

وَدَرَسُوا مَا فِيهِ وَالْذَّارُ
الْآخِرَةُ خَيْرٌ لِلَّذِينَ
يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

170. And as to those who hold fast to the Book (i.e. act on its teachings) and perform *As-Salât* (*Iqâmat-as-Salât*), certainly, We shall never waste the reward of those who do righteous deeds.

وَالَّذِينَ يُمَسِّكُونَ
بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا
لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾

171. And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to

وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ
كَأَنَّهُ ظِلَّةٌ وَظَنُوا أَنَّهُ وَاقِعٌ

fall on them. (We said): "Hold firmly to what We have given you [i.e. the Taurât (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allâh and obey Him."

بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ
وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ



172. And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ
مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ
وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ

on the Day of Resurrection:
"Verily, we have been unaware
of this."

شَهِدْنَا أَن تَقُولُوا يَوْمَ
الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا
غَافِلِينَ ﴿١٧٣﴾

173. Or lest you should say: "It
was only our fathers afortime
who took others as partners in
worship along with Allâh, and
we were (merely their)
descendants after them; will You
then destroy us because of the
deeds of men who practiced *Al-
Bâtil* (i.e. polytheism and
committing crimes and sins,
invoking and worshipping others
besides Allâh)?"

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ
ءَابَاؤُنَا
مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنْ
بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ
الْمُبْطِلُونَ ﴿١٧٣﴾

174. Thus do We explain the
Ayât (proofs, evidences, verses,
lessons, signs, revelations, etc.)
in detail, so that they may turn
(unto the truth).

وَكَذَلِكَ نَفْصِلُ الْآيَاتِ
وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾

175. And recite (O Muhammad ﷺ) to them the story of him to whom We gave Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), but he threw them away, so *Shaitân* (Satan) followed him up, and he became of those who went astray.

وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي
ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا
فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ
الْغَاوِينَ ﴿١٧٥﴾

176. And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desire. So his description is the description of a dog: if you drive

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ
أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ
هُوَ ۖ فَمَثَلُهُ كَمَثَلِ

him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the description of the people who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect.

الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ
يَلْهَثُ أَوْ تَتْرُكُهُ يَلْهَثُ
ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ
كَذَّبُوا بِآيَاتِنَا ۖ فَاقْصُصِ
الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ



177. Evil is the likeness of the people who reject Our *Ayât* (proofs, evidences, verses and signs, etc.), and used to wrong their own selves.

سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ
كَذَّبُوا بِآيَاتِنَا وَأَنْفُسَهُمْ
كَانُوا يَظْلِمُونَ



178. Whomsoever Allâh guides, he is the guided one, and whomsoever He sends astray, those! They are the losers.

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ
وَمَنْ يَضِلَّ فَأُولَٰئِكَ هُمُ
الْخَاسِرُونَ



179. And surely, We have created many of the jinns and mankind for Hell. They have hearts wherewith they understand not, they have eyes

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا
مِّنَ الْجِنِّ وَالْإِنسِ ۚ لَهُمْ

wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.

قُلُوبٌ لَا يَفْقَهُونَ بِهَا
وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا
وَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا
أُولَئِكَ كَالْأَنْعَمِ بَلْ هُمْ
أَضَلُّ أُولَئِكَ هُمُ
الْغَافِلُونَ

180. And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ
بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ
فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا
كَانُوا يَعْمَلُونَ

181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ
بِالْحَقِّ وَبِهِ يَعْدِلُونَ

182. Those who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا
سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا
يَعْلَمُونَ ﴿١٨٢﴾

183. And I respite them; certainly My Plan is strong.

وَأُمْلِي لَهُمْ ۚ إِنَّ كَيْدِي
مَتِينٌ ﴿١٨٣﴾

184. Do they not reflect? There is no madness in their companion (Muhammad ﷺ). He is but a plain warner.

أَوَلَمْ يَتَفَكَّرُوا ۚ مَا بِصَاحِبِهِمْ
مِّنْ جِنَّةٍ ۚ إِنَّ هُوَ إِلَّا نَذِيرٌ
مُّبِينٌ ﴿١٨٤﴾

185. Do they not look in the dominion of the heavens and the earth and all things that Allâh has created, and that it may be that the end of their lives is near. In what message after this will they then believe?

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ
السَّمَوَاتِ وَالْأَرْضِ وَمَا
خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَن عَسَىٰ
أَن يَكُونَ قَدِ اقْتَرَبَ أَجْلُهُمْ
فَبِأَيِّ حَدِيثٍ بَعْدَهُ
يُؤْمِنُونَ ﴿١٨٥﴾

186. Whomsoever Allâh sends astray, none can guide him; and He lets them wander blindly in their transgressions.

مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ
لَهُ ۚ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ
يَعْمَهُونَ ﴿١٨٦﴾

187. They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allâh (Alone) but most of mankind know not."

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ
مُرْسَلُهَا ۚ قُلْ إِنَّمَا عِلْمُهَا
عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقَّتِهَا إِلَّا
هُوَ ۚ ثَقُلَتْ فِي السَّمَوَاتِ
وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْثَةً
يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا
قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿١٨٧﴾

188. Say (O Muhammad ﷺ): "I possess no power of benefit or hurt to myself except as Allâh wills. If I had the knowledge of the *Ghaib* (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا
وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ
كُنْتُ أَعْلَمُ الْغَيْبِ
لَاسْتَكْرَثْتُ مِنَ الْخَيْرِ وَمَا
مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا
نَذِيرٌ وَنَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ



189. It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwa (Eve)], in order that he might enjoy the pleasure of living with her. When he had sexual relation with her, she became pregnant and she carried it about lightly. Then

هُوَ الَّذِي خَلَقَكُمْ مِّنْ
نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا
زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا
تَغَشَّاهَا حَمَلَتْ حَمْلًا
خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا

when it became heavy, they both invoked Allâh, their Lord (saying): "If You give us a *Sâlih* (good in every aspect) child, we shall indeed be among the grateful."

أَثْقَلَتْ دَعَاؤَا ٱللَّهِ رَبَّهُمَا لَئِنْ
ءَاتَيْتَنَا صَٰلِحًا لَّنُكُونَنَّ مِنَ
ٱلشَّٰكِرِينَ ﴿١٨٩﴾

190. But when He gave them a *Sâlih* (good in every aspect) child, they ascribed partners to Him (Allâh) in that which He has given to them. High be Allâh, Exalted above all that they ascribe as partners to Him. (*Tafsir At-Tabarî*, Vol.9, Page 148).

فَلَمَّا ءَاتٰهُمَا صَٰلِحًا جَعَلَا
لَهُۥ شُرَكَآءَ فِيمَا ءَاتٰهُمَا ۚ
فَتَعٰلٰى ٱللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾

191. Do they attribute as partners to Allâh those who created nothing but they themselves are created?

أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا
وَهُمْ يُخْلَقُونَ ﴿١٩١﴾

192. No help can they give them, nor can they help themselves.

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا
وَلَا أَنفُسُهُمْ يَنْصُرُونَ ﴿١٩٢﴾

193. And if you call them to guidance, they follow you not. It is the same for you whether you

وَإِنْ تَدْعُوهُمْ إِلَىٰ ٱلْهُدٰى لَا

call them or you keep silent.

يَتَّبِعُوكُمْ سَوَاءٌ عَلَيَكُمْ
أَدْعَوْتُمُوهُمْ أَمْ أَنْتُمْ
صَامِتُونَ ﴿١٩٣﴾

194. Verily, those whom you call upon besides Allâh are slaves like you. So call upon them and let them answer you if you are truthful.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ
دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ
فَادْعُوهُمْ فَلْيَسْتَجِيبُوا
لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾

195. Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad ﷺ): "Call your (so-called) partners (of Allâh) and then plot against me, and give me no respite!

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ
لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ
لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا
أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ
بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ

كِدُونَ فَلَا تُنْظِرُونَ ﴿١٩٥﴾

196. "Verily, my *Walî* (Protector, Supporter, and Helper, etc.) is Allâh Who has revealed the Book (the Qur'ân), and He protects (supports and helps) the righteous.

إِنَّ وَلِيََّ ٱللَّهُ ٱلَّذِى نَزَّلَ
ٱلْكِتَآبَ ۖ وَهُوَ يَتَوَلَّى
ٱلصَّٰلِحِينَ ﴿١٩٦﴾

197. "And those whom you call upon besides Him (Allâh) cannot help you nor can they help themselves."

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ
لَا يَسْتِطِيعُونَ نَصْرَكُمْ
وَلَا أَنْفُسَهُمْ يَنْصُرُونَ

﴿١٩٧﴾

198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.

وَإِنْ تَدْعُوهُمْ إِلَىٰ ٱلْهُدَىٰ لَا
يَسْمَعُوا ۚ وَتَرَاهُمْ يُنْظِرُونَ
إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾

199. Show forgiveness, enjoin what is good, and turn away

خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ

from the foolish (i.e. don't punish them).

وَأَعْرِضْ عَنِ الْجَاهِلِينَ



200. And if an evil whisper comes to you from *Shaitân* (Satan) then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.

وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ
نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ

سَمِيعٌ عَلِيمٌ

201. Verily, those who are *Al-Muttaqûn* (the pious), when an evil thought comes to them from *Shaitân* (Satan), they remember (Allâh), and (indeed) they then see (aright).

إِنَّ الَّذِينَ اتَّقَوْا إِذَا
مَسَّهُمْ طَافٌ مِّنَ الشَّيْطَانِ
تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ



202. But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short.

وَإِخْوَانُهُمْ يَمُدُّوهُمْ فِي الْغَيِّ
ثُمَّ لَا يُقْصِرُونَ



203. And if you do not bring them a miracle [according to their (i.e. Quraish-pagans') proposal], they say: "Why have you not brought it?" Say: "I but follow what is revealed to me from my Lord. This (the

وَإِذَا لَمْ تَأْتِهِم بِعَايَةٍ قَالُوا
لَوْلَا آجْتَبَيْتَهَا قُلْ إِنَّمَا
أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي

Qur'ân) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe."

هَذَا بَصَائِرُ مِنْ رَبِّكُمْ
وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ



204. So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the *Imâm* (of a mosque) is leading the prayer (except *Sûrat Al-Fâtiha*), and also when he is delivering the Friday-prayer *Khutbah*].

وَإِذَا قُرِئَ الْقُرْءَانُ
فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا
لَعَلَّكُمْ تُرْحَمُونَ



205. And remember your Lord by your tongue and within yourself, humbly and with fear without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ
تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ
مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ
وَلَا تَكُن مِّنَ الْغَافِلِينَ



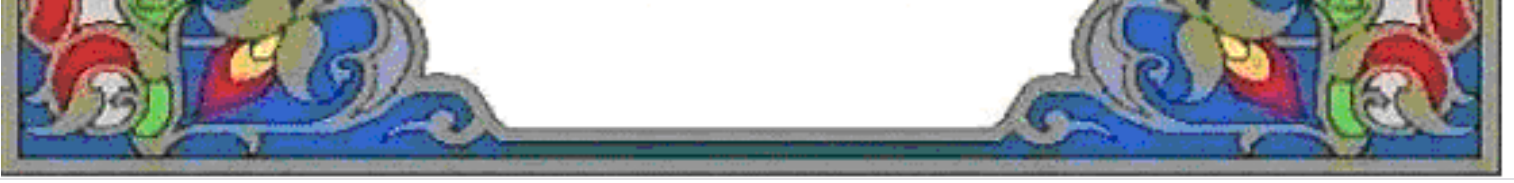
206. Surely, those who are with your Lord (angels) are never too proud to perform acts of

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا

worship to Him, but they glorify
His Praise and prostrate before
Him.

يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ
وَيُسَبِّحُونَهُ
وَلَهُ

يَسْجُدُونَ ﴿٢٠٦﴾



AlAnfaal الأَنْفَال

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. They ask you (O Muhammad ﷺ) about the spoils of war. Say: "The spoils are for Allâh and the Messenger." So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad ﷺ), if you are believers.

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ۖ قُلِ
الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ ۚ فَاتَّقُوا
اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ
وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۚ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿١﴾

2. The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا
ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا
تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ
إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

3. Who perform *As-Salât* (*IqâmatasSalât*) and spend out of that We have provided them.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise).

أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ
لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ ﴿٤﴾

5. As your Lord caused you (O Muhammad ﷺ) to go out from your home with the truth, and verily, a party among the believers disliked it;

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ
بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ
لَكَرِهُونَ ﴿٥﴾

6. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).

تُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا
تَبَيَّنَ ۚ كَأَنَّمَا يُسَاقُونَ إِلَى
الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٦﴾

7. And (remember) when Allâh promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours, you wished that the one not armed (the caravan) should be yours, but Allâh willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the battle of Badr).

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى
الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ
أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ
تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ
الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ
الْكَافِرِينَ ﴿٧﴾

8. That He might cause the truth to triumph and bring falsehood to nothing, even though the *Mujrimûn* (disbelievers, polytheists, sinners, criminals, etc.) hate it.

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ
وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾

9. (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ
لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِّنَ
الْمَلَائِكَةِ مُرْدِفِينَ ﴿٩﴾

10. Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All Mighty, All-Wise.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ
وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ وَمَا
النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ ۚ إِنَّ
اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the *Rijz* (whispering, evil-suggestions, etc.) of *Shaitân* (Satan), and to strengthen your hearts, and make your feet firm thereby.

إِذْ يُغَشِّيكُمُ اللَّيْلُ أَمْنَةً مِنْهُ
وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً
لِيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُمْ
رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ
قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ
﴿١١﴾

12. (Remember) when your Lord inspired the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي
مَعَكُمْ فَثَبِّتُوا الَّذِينَ بَدَأُوا
سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا
الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ
وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

13. This is because they defied and disobeyed Allâh and His Messenger. And whoever defies and disobeys Allâh and His Messenger, then verily, Allâh is Severe in punishment.

ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ
وَرَسُولَهُ ۚ وَمَن يُشَاقِقِ اللَّهَ
وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ﴿١٣﴾

14. This is the torment, so taste it, and surely for the disbelievers is the torment of the Fire.

ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ
لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٤﴾

15. O you who believe! When you meet those who disbelieve, in a battle field, never turn your backs to them.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ
الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُوَلُّوهُمْ
الْأُدْبَارَ ﴿١٥﴾

16. And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his own), - he indeed has drawn upon himself wrath from Allâh. And his abode is Hell, and worst indeed is that destination!

وَمَن يُؤَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا
مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ
فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ
وَمَأْوَاهُ جَهَنَّمُ ۚ وَبِئْسَ الْمَصِيرُ ﴿١٦﴾

17. You killed them not, but Allâh killed them. And you (Muhammad ﷺ) threw not when you did throw but Allâh threw, that He might test the believers by a fair trial from Him. Verily, Allâh is All-Hearer, All-Knower.

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ
قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ
وَلَكِنَّ اللَّهَ رَمَى وَلِيُبْلِيَ
الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا
إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

18. This (is the fact) and surely, Allâh weakens the deceitful plots of the disbelievers.

ذَٰلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ
الْكَافِرِينَ

19. (O disbelievers) if you ask for a judgment, now has the judgment come unto you and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous it be, and verily, Allâh is with the believers.

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ
الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ
لَّكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ
عَنكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ
وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ

20. O you who believe! Obey Allâh and His Messenger, and turn not away from him (i.e. Messenger Muhammad ﷺ) while you are hearing.

يَتَّيِبُهَا لِلَّذِينَ ءَامَنُوا أَطِيعُوا
اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ
وَأَنْتُمْ تَسْمَعُونَ ﴿٢٠﴾

21. And be not like those who say: "We have heard," but they hear not.

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا
سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾

22. Verily! The worst of (moving) living creatures with Allâh are the deaf and the dumb, those who understand not (i.e. the disbelievers).

﴿٢٢﴾ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ
الصُّمُّ الْبُكْمُ الَّذِينَ لَا
يَعْقِلُونَ ﴿٢٢﴾

23. Had Allâh known of any good in them, He would indeed have made them listen, and even if He had made them listen, they would but have turned away, averse (to the truth).

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا
لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا
وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾

24. O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (ﷺ) calls you to that which will give you life, and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا
لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا
يُحْيِيكُمْ وَأَعْلَمُوا أَنَّ اللَّهَ
يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ
وَأَنَّهُ رَإِيَهُ تَحْشُرُونَ ﴿٢٤﴾

25. And fear the *Fitnah* (affliction and trial, etc.) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment.

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ
ظَلَمُوا مِنْكُمْ خَاصَّةً وَأَعْلَمُوا
أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾

26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful.

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ
مُسْتَزْعَفُونَ فِي الْأَرْضِ
تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ
النَّاسُ فَأَوَّكَيْكُمْ وَأَيَّدَكُمْ
بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾

27. O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your *Amânât* (things entrusted to you, and all the duties which Allâh has ordained for you).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا
اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتَكُمْ
وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾

28. And know that your possessions and your children are but a trial and that surely with Allâh is a mighty reward.

وَأَعْلَمُوا أَنَّ مَا أَمْوَالُكُمْ
وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ
عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

29. O you who believe! If you obey and fear Allâh, He will grant you *Furqân* a criterion [(to judge between right and wrong), or (*Makhraj*, i.e. making a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you, and Allâh is the Owner of the Great Bounty.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

30. And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allâh too was planning, and Allâh is the Best of the planners.

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۗ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣٠﴾

31. And when Our Verses (of the Qur'ân) are recited to them, they say: "We have heard this (the Qur'ân); if we wish we can say the like of this. This is nothing but the tales of the ancients."

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَٰذَا ۖ إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٣١﴾

32. And (remember) when they said: "O Allâh! If this (the Qur'ân) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."

وَإِذْ قَالُوا اٰللّٰهُمَّ اِنْ كَانَ
هٰذَا هُوَ اَلْحَقُّ مِنْ عِنْدِكَ
فَاَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ
السَّمَاۤءِ اَوْ اَتِّتْنَا بِعَذَابٍ اَلِيْمٍ



33. And Allâh would not punish them while you (Muhammad ﷺ) are amongst them, nor will He punish them while they seek (Allâh's) Forgiveness.

وَمَا كَانَ اَللّٰهُ لِيُعَذِّبَهُمْ
وَاَنْتَ فِيْهِمْ ۚ وَمَا كَانَ اَللّٰهُ
مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُوْنَ



34. And why should not Allâh punish them while they stop (men) from *Al-Masjid-al-Harâm*, and they are not its guardians? None can be its guardian except *Al-Muttaqûn* (the pious), but most of them know not.

وَمَا لَهُمْ اَلَّا يُعَذِّبَهُمُ اَللّٰهُ وَهُمْ
يَصُدُّوْنَ عَنِ الْمَسْجِدِ
الْحَرَامِ وَمَا كَانُوْا اَوْلِيَآءَهُۥٓ
ۚ اِنْ اَوْلِيَآؤُهُۥٓ اِلَّا الْمُتَّقُوْنَ وَلٰكِنْ
اَكْثَرُهُمْ لَا يَعْلَمُوْنَ



35. Their *Salât* (prayer) at the House (of Allâh, i.e. the Ka'bah at Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ
إِلَّا مُمُكَاةٌ وَتَصْدِيَةٌ فَذُوقُوا
الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ



36. Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ
أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ
اللَّهِ ۚ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ
عَلَيْهِمْ حَسْرَةٌ ثُمَّ يَغْلِبُونَ
وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ
يُحْشَرُونَ



37. In order that Allâh may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islâmic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one on another, heap them together and cast them into Hell. Those! it is they who are the losers.

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ
وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَى
بَعْضٍ فَيَرْكُمَهُ جَمِيعًا
فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَئِكَ هُمُ
الْخَاسِرُونَ



38. Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا
يُغْفَرَ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ
يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ
الْأَوَّلِينَ



39. And fight them until there is no more *Fitnah* (disbelief and polytheism: i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world]. But if they cease (worshipping others besides Allâh), then certainly, Allâh is All-Seer of what they do.

وَقَتِلُوهُمْ حَتَّى لَا تَكُونَ
فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ
فَإِذَا أَنتَهُوا فَإِنَّ اللَّهَ بِمَا
يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾

40. And if they turn away, then know that Allâh is your *Maulâ* (Patron, Lord, Protector and Supporter, etc.), (what) an Excellent *Maulâ*, and (what) an Excellent Helper!

وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ
مَوْلَاكُمْ نِعَمَ الْمَوْلَىٰ وَنِعَمَ
النَّصِيرِ ﴿٤٠﴾

41. And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allâh, and to the Messenger, and to the near relatives [of the Messenger (Muhammad ﷺ)], (and also) the orphans, *Al-Masâkin* (the poor) and the wayfarer, if you have believed in Allâh and in that which We sent down to Our slave (Muhammad ﷺ) on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr) - And Allâh is Able to do all things.

﴿ وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِّن شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِن كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّلَاقِ الْجَمْعَانِ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝٤١﴾

42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allâh might accomplish a matter already ordained (in His Knowledge); so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allâh is All-Hearer, All-Knower.

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ
بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ
أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ
لَا خْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِنْ
لَيَقْضِيَ اللَّهُ أَمْرًا كَانَ
مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ
عَنْ بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَنْ
بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ

43. (And remember) when Allâh showed them to you as few in your (i.e. Muhammad's ﷺ) dream, if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allâh saved (you). Certainly, He is the All-Knower of what is in the breasts.

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ
قَلِيلًا وَلَوْ أَرْنٰكَهُمْ كَثِيرًا
لَّفَسَلْتُمْ وَلَتَنزَعْتُمْ فِي الْأَمْرِ
وَلَكِنَّ اللَّهَ سَلَّمَ ۚ إِنَّهُ عَلِيمٌ
بِذَاتِ الصُّدُورِ ﴿٤٣﴾

44. And (remember) when you met (the army of the disbelievers on the Day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allâh might accomplish a matter already ordained (in His Knowledge), and to Allâh return all matters (for decision).

وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي
أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي
أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا
كَانَ مَفْعُولًا ۚ وَإِلَى اللَّهِ
تُرْجَعُ الْأُمُورُ ﴿٤٤﴾

45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا
لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا
اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ



46. And obey Allâh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allâh is with those who are *As-Sâbirin* (the patient ones, etc.).

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا
تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ
رِيحُكُمْ وَأَصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ
الصَّابِرِينَ



47. And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allâh. and Allâh is *Muhîṭun* (encircling and thoroughly comprehending) all that they do.

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ
دِيَرِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ
وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ ۚ
وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ



48. And (remember) when *Shaitân* (Satan) made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this Day (of the battle of Badr) and verily, I am your neighbor (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily! I see what you see not. Verily! I fear Allâh for Allâh is Severe in punishment."

وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ
أَعْمَلَهُمْ وَقَالَ لَا غَالِبَ
لَكُمْ الْيَوْمَ مِنَ النَّاسِ
وَإِنِّي جَارٌّ لَكُمْ فَلَمَّا تَرَأَتْ
الْفِئَتَانِ نَكَصَ عَلَى عَقْبَيْهِ
وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي
أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ
اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٨﴾

49. When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allâh, then surely, Allâh is All-Mighty, All-Wise.

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ
فِي قُلُوبِهِم مَّرَضٌ غَرَّ هَؤُلَاءِ
دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ
فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾

50. And if you could see when the angels take away the souls of those who disbelieve (at death), they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire."

وَلَوْ تَرَىٰ إِذِ يَتَوَفَّى الَّذِينَ
كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ
وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا
عَذَابَ الْحَرِيقِ ﴿٥٠﴾

51. "This is because of that which your hands had forwarded. And verily, Allâh is not unjust to His slaves."

ذَٰلِكَ بِمَا قَدَّمْتَ أَيْدِيكُمْ
وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿٥١﴾

52. Similar to the behavior of the people of Fir'aun (Pharaoh), and of those before them; they rejected the *Ayât* (proofs, verses, etc.) of Allâh, so Allâh punished them for their sins. Verily, Allâh is All-Strong, Severe in punishment.

كَذَّابٍ ۖ ءَالٍ فِرْعَوْنَ ۖ وَالَّذِينَ
مِن قَبْلِهِمْ ۚ كَفَرُوا بِآيَاتِ اللَّهِ
فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۖ إِنَّ اللَّهَ
قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٥٢﴾

53. That is so because Allâh will never change a grace which He has bestowed on a people until they change what is in their own selves. And verily, Allâh is All-Hearer, All-Knower.

ذَٰلِكَ بِأَنَّ ٱللَّهَ لَمْ يَكُ مُغَيِّرًا
نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ
يُغَيِّرُوا مَا بِأَنفُسِهِمْ ۖ وَأَنَّ ٱللَّهَ
سَمِيعٌ عَلِيمٌ ﴿٥٣﴾

54. Similar to the behaviour of the people of Fir'aun (Pharaoh), and those before them. They belied the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'aun (Pharaoh) for they were all *Zâlimûn* (polytheists and wrong-doers, etc.).

كَذَّٰبِ ٓءَالِ فِرْعَوْنَ
وَالَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا
بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ
بِذُنُوبِهِمْ وَأَغْرَقْنَا ٓءَالَ
فِرْعَوْنَ ۚ وَكُلٌّ كَانُوا
ظَالِمِينَ ﴿٥٤﴾

55. Verily, The worst of moving (living) creatures before Allâh are those who disbelieve, - so they shall not believe.

إِنَّ شَرَّ ٱلْدَّوَآبِ عِندَ ٱللَّهِ ٱلَّذِينَ
كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾

56. They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allâh.

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ
يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ
مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾

57. So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.

فَإِمَّا تَثْقَفَنَّهُمْ فِي الْحَرْبِ فَشَرِّدْ
بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ
يَذَكَّرُونَ ﴿٥٧﴾

58. If you (O Muhammad ﷺ) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allâh likes not the treacherous.

وَإِمَّا تَخَافُ مِنْ قَوْمٍ خِيَانَةً
فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ ۚ إِنَّ اللَّهَ
لَا يُحِبُّ الْخَائِبِينَ ﴿٥٨﴾

59. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allâh's Punishment).

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا
إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾

60. And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allâh and your enemy, and others besides whom, you may not know but whom Allâh does know. And whatever you shall spend in the Cause of Allâh shall be repaid unto you, and you shall not be treated unjustly.

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

61. But if they incline to peace, you also incline to it, and (put your) trust in Allâh. Verily, He is the All-Hearer, the All-Knower.

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾

62. And if they intend to deceive you, then verily, Allâh is All Sufficient for you. He it is Who has supported you with His Help and with the believers.

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۚ هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾

63. And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly He is All Mighty, All Wise.

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُ عَزِيزٌ

حَكِيمٌ ﴿٦٣﴾

64. O Prophet (Muhammad ﷺ)! Allâh is Sufficient for you and for the believers who follow you.

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾

65. O Prophet (Muhammad ﷺ)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ۚ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ ۚ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا ۚ بِأَنَّهُمْ قَوْمٌ لَا

يَفْقَهُونَ ﴿٦٥﴾

66. Now Allâh has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allâh. And Allâh is with *As-Sâbirin* (the patient ones, etc.).

أَلَّنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٦٦﴾

67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All Mighty, All Wise.

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾

68. Were it not a previous ordainment from Allâh, a severe torment would have touched you for what you took.

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾

69. So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allâh. Certainly, Allâh is Oft-Forgiving, Most Merciful.

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ

70. O Prophet! Say to the captives that are in your hands: "If Allâh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allâh is Oft-Forgiving, Most Merciful."

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي
أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِن
يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا
يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ
وَيَغْفِرَ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ

71. But if they intend to betray you (O Muhammad ﷺ), they have already betrayed Allâh before. So He gave (you) power over them. And Allâh is All-Knower, All-Wise.

وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ
خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ
ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allâh as well as those who gave (them) asylum and help, - these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad ﷺ), you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance, and Allâh is the All-Seer of what you do.

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا
وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي
سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا
أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا
لَكُمْ مِّنْ وَلِيَّتِهِم مِّن شَيْءٍ حَتَّىٰ
يُهَاجِرُوا ۚ وَإِنِ اسْتَنْصَرُوكُمْ فِي
الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ
قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَقٌ مِّنَ اللَّهِ
بِمَا تَعْمَلُونَ بَصِيرًا



73. And those who disbelieve are allies to one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one united block with one *Khalifah* - chief Muslim ruler for the whole Muslim world to make victorious Allâh's Religion of Islâmic Monotheism), there will be *Fitnah* (wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (appearance of polytheism).

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ
بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ
فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ



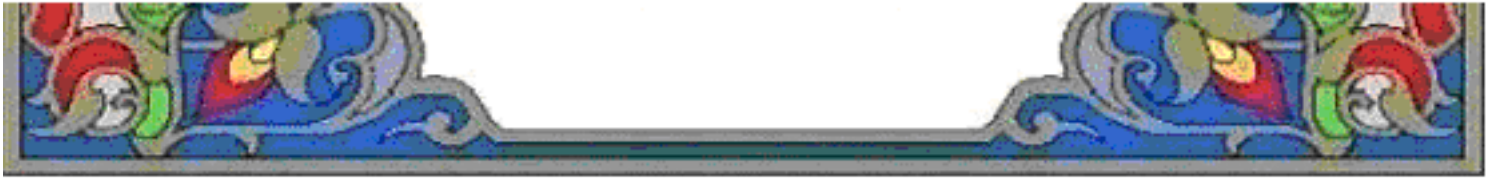
74. And those who believed, and emigrated and strove hard in the Cause of Allâh (*Al-Jihâd*), as well as those who gave (them) asylum and aid; these are the believers in truth, for them is forgiveness and *Rizqun Karîm* (a generous provision i.e. Paradise).

وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا
وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ
ءَاوَوْا وَنَصَرُوا أُولَٰئِكَ هُمُ
الْمُؤْمِنُونَ حَقًّا لَهُمْ مَّغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ



75. And those who believed afterwards, and emigrated and strove hard along with you, (in the Cause of Allâh) they are of you. But kindred by blood are nearer to one another regarding inheritance in the decree ordained by Allâh. Verily, Allâh is the All-Knower of everything.

وَالَّذِينَ ءَامَنُوا مِنْ بَعْدُ
وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ
فَأُولَٰئِكَ مِنْكُمْ وَأُولُوا
الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي
كِتَابِ اللَّهِ ۖ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ
عَلِيمٌ





التَّوْبَةُ AtTauba

1. Freedom from (all) obligations (is declared) from Allâh and His Messenger (ﷺ) to those of the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh), with whom you made a treaty.

بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى
الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ



2. So travel freely (O *Mushrikûn*) for four months (as you will) throughout the land, but know that you cannot escape (from the Punishment of) Allâh, and Allâh will disgrace the disbelievers.

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ
وَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ
وَأَنَّ اللَّهَ مُحْزِي الْكَافِرِينَ



3. And a declaration from Allâh and His Messenger to mankind on the greatest day (the 10th of Dhul-Hijjah - the 12th month of Islâmic calendar) that Allâh is free from (all) obligations to the *Mushrikûn* and so is His Messenger. So if you (*Mushrikûn*) repent, it is better for you, but if you turn away, then know that you cannot escape (from the Punishment of) Allâh. And give tidings (O Muhammad ﷺ) of a painful torment to those who disbelieve.

4. Except those of the *Mushrikûn* with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty to them to the end of their term. Surely Allâh loves *Al- Mattaqûn* (the pious).

وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى
النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ
اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ
وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ
لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا
أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ
الَّذِينَ كَفَرُوا بِعَذَابِ أَلِيمٍ

إِلَّا الَّذِينَ عَاهَدْتُمْ مِّنَ
الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ
شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا
فَاتِّمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَى
مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

5. Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the *Mushrikûn* wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful.

فَإِذَا أَنْسَلَخَ الْأَشْهُرَ الْحَرَّمَ
فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ
وَجَدْتُمُوهُمْ وَخُذُوهُمْ
وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ
كُلَّ مَرْصِدٍ ۚ فَإِنْ تَابُوا
وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا
الزَّكَاةَ فَخَلَوْا سَبِيلَهُمْ ۚ إِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ ﴿٥﴾

6. And if anyone of the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection then grant him protection, so that he may hear the Word of Allâh (the Qur'ân), and then escort him to where he can be secure, that is because they are men who know not.

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ
اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ
كَلِمَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ۚ ذَٰلِكَ
بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾

7. How can there be a covenant with Allâh and with His Messenger for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) except those with whom you made a covenant near *Al-Masjid-al-Harâm* (at Makkah)? So long, as they are true to you, stand you true to them. Verily, Allâh loves *Al-Muttaqûn* (the pious).

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ
عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ
إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ
الْمَسْجِدِ الْحَرَامِ فَمَا
أَسْتَقِيمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ
إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

8. How (can there be such a covenant with them) that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are *Fâsiqûn* (rebellious, disobedient to Allâh).

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ
لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً
يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى
قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ

9. They have purchased with the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh a little gain, and they hindered men from His Way; evil indeed is that which they used to do.

أَشْتَرُوا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا
فَصَدُّوا عَنْ سَبِيلِهِ ۚ إِنَّهُمْ سَاءَ
مَا كَانُوا يَعْمَلُونَ ﴿٩﴾

10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وِلَا
ذِمَّةً ۚ وَأُولَٰئِكَ هُمُ
الْمُعْتَدُونَ ﴿١٠﴾

11. But if they repent, perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât*, then they are your brethren in religion. (In this way) We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know.

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ
وَوَاتُوا الزَّكَاةَ فَإِخْوَانُكُمْ فِي
الدِّينِ ۚ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ
يَعْلَمُونَ ﴿١١﴾

12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief (chiefs of Quraish - pagans of Makkah) - for surely their oaths are nothing to them - so that they may stop (evil actions).

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ
عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ
فَقَاتِلُوا أِيمَّةَ الْكُفْرِ إِنَّهُمْ لَا
أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ



13. Will you not fight a people who have violated their oaths (pagans of Makkah) and intended to expel the Messenger, while they did attack you first? Do you fear them? Allâh has more right that you should fear Him, if you are believers.

أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا
أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ
الرَّسُولِ وَهُمْ بَدَءُوكُمْ أَوَّلَ
مَرَّةٍ أَتَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ
تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ



14. Fight against them so that Allâh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ
بِأَيْدِيكُمْ وَتُخْزِهِمْ وَيَنْصُرْكُمْ
عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ
مُؤْمِنِينَ



15. And remove the anger of their (believers') hearts. Allâh accepts the repentance of whom He wills. Allâh is All-Knowing, All Wise.

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ^ق وَيَتُوبُ
اللَّهُ عَلَىٰ مَنْ يَشَاءُ^ق وَاللَّهُ عَلِيمٌ

حَكِيمٌ ﴿١٥﴾

16. Do you think that you shall be left alone while Allâh has not yet tested those among you who have striven hard and fought and have not taken *Walîjah* [(*Batanah* - helpers, advisors and consultants from disbelievers, pagans, etc.) giving openly to them their secrets] besides Allâh and His Messenger, and the believers. Allâh is Well-Acquainted with what you do.

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا
يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ
وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا
رَسُولِهِ^ج وَلَا الْمُؤْمِنِينَ وَلِيجَةً

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾

17. It is not for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the Mosques of Allâh (i.e. to pray and worship Allâh therein, to look after their cleanliness and their building, etc.), while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide.

18. The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day; perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât* and fear none but Allâh. It is they who are expected to be on true guidance.

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا
مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَى
أَنْفُسِهِمْ بِالْكَفْرِ ۚ أُولَٰئِكَ
حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ
خَالِدُونَ ﴿١٧﴾

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ
ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ
وَلَمْ يَخْشَ إِلَّا اللَّهَ ۖ فَعَسَىٰ
أُولَٰئِكَ أَنْ يَكُونُوا مِنَ
الْمُهْتَدِينَ ﴿١٨﴾

19. Do you consider the providing of drinking water to the pilgrims and the maintenance of *Al-Masjid-al-Harâm* (at Makkah) as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh? They are not equal before Allâh. And Allâh guides not those people who are the *Zâlimûn* (polytheists and wrong-doers).

• أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ
وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ
ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا
يَسْتَوُونَ عِنْدَ اللَّهِ ^ق وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الظَّالِمِينَ

20. Those who believed (in the Oneness of Allâh - Islâmic Monotheism) and emigrated and strove hard and fought in Allâh's Cause with their wealth and their lives are far higher in degree with Allâh. They are the successful.

الَّذِينَ ءَامَنُوا وَهَاجَرُوا
وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً
عِنْدَ اللَّهِ ^ج وَأُولَئِكَ هُمُ الْفَائِزُونَ

21. Their Lord gives them glad tidings of a Mercy from Him, and that He is pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ
وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ
مُّقِيمٌ ﴿٢١﴾

22. They will dwell therein forever. Verily, with Allâh is a great reward.

خَالِدِينَ فِيهَا أَبَدًا ۚ إِنَّ اللَّهَ
عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٢﴾

23. O you who believe! Take not for *Auliya'* (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the *Zâlimûn* (wrong-doers, etc.).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا
تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ
أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ
عَلَى الْإِيمَانِ ۚ وَمَن يَتَوَلَّهُمْ
مِّنْكُمْ فَأُولَٰئِكَ هُمُ
الظَّالِمُونَ ﴿٢٣﴾

24. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause, then wait until Allâh brings about His Decision (torment). And Allâh guides not the people who are *Al-Fâsiqûn* (the rebellious, disobedient to Allâh).

قُلْ إِنْ كَانَ آبَاؤُكُمْ
وَأَبْنَاؤُكُمْ
وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
أَقْرَبْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ
كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا
أَحَبَّ إِلَيْكُمْ مِنْ رَبِّ اللَّهِ
وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ
فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ
بِأَمْرِهِ ۖ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ



25. Truly Allâh has given you victory on many battle fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ
كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ
أَعْجَبْتَكُمْ كَثَرَتُكُمْ فَلَمْ
تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ
عَلَيْكُمْ الْأَرْضُ بِمَا
رَحَبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ



26. Then Allâh did send down His *Sakînah* (calmness, tranquility and reassurance, etc.) on the Messenger (Muhammad ﷺ), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى
رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ
وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ
الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ
الْكَافِرِينَ



27. Then after that Allâh will accept the repentance of whom He will. And Allâh is Oft-Forgiving, Most Merciful.

ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعْدِ ذَٰلِكَ
عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ غَفُورٌ
رَّحِيمٌ

28. O you who believe (in Allâh's Oneness and in His Messenger (Muhammad ﷺ)! Verily, the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad ﷺ) are *Najasun* (impure) . So let them not come near *Al-Masjid-al-Harâm* (at Makkah) after this year, and if you fear poverty, Allâh will enrich you if He will, out of His Bounty. Surely, Allâh is All-Knowing, All-Wise.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا إِنَّمَا
ٱلْمُشْرِكُونَ نَجَسٌۭ فَلَا يَقْرَبُوا
ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ عَامِهِمْ
هَٰذَا ۖ وَإِن خِفْتُمْ عَيْلَةً فَسَوْفَ
يُغْنِيكُمُ ٱللَّهُ مِن فَضْلِهِۦٓ إِن شَآءَ
إِنَّ ٱللَّهَ عَلِيمٌۭ حَكِيمٌۭ

29. Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the *Jizyah* with willing submission, and feel themselves subdued.

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ
بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا
يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ
وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ
الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى
يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ
صَاغِرُونَ ﴿٢٩﴾

30. And the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allâh. That is a saying from their mouths. They imitate the saying of the disbelievers of old. Allâh's Curse be on them, how they are deluded away from the truth!

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ
وَقَالَتِ النَّصَارَى الْمَسِيحُ
ابْنُ اللَّهِ ذَٰلِكَ قَوْلُهُمْ
بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ
الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَتَلَهُمُ
اللَّهُ أَنَّى يُؤْفَكُونَ ﴿٣٠﴾

31. They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)) to worship none but One *Ilâh* (God - Allâh) *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)."

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ
أَرْبَابًا مِّن دُونِ اللَّهِ
وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا
أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا
لَّا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا
يُشْرِكُونَ ﴿٣١﴾

32. They (the disbelievers, the Jews and the Christians) want to extinguish Allâh's Light (with which Muhammad ﷺ has been sent - Islâmic Monotheism) with their mouths, but Allâh will not allow except that His Light should be perfected even though the *Kâfirûn* (disbelievers) hate (it).

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ
بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ
يُتِمَّ نُورَهُ وَلَوْ كَرِهَ
الْكَافِرُونَ ﴿٣٢﴾

33. It is He Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it).

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ
بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ
عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ ﴿٣٣﴾

34. O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allâh (i.e. Allâh's Religion of Islâmic Monotheism). And those who hoard up gold and silver [Al-Kanz: the money, the Zakât of which has not been paid], and spend it not in the Way of Allâh, - announce unto them a painful torment.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّ
كَثِيرًا مِّنَ الْأَحْبَارِ
وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ
بِالْبَاطِلِ وَيَصُدُّونَ عَنِ
سَبِيلِ اللَّهِ ^{قُلْ} وَالَّذِينَ
يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا
يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ
بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

35. On the Day when that (Al-Kanz: money, gold and silver, etc., the Zakât of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard."

يَوْمَ تُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ
فَتُكْوَىٰ بِهَا جِبَاهُهُمْ
وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا
كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا
كُنْتُمْ تَكْنِزُونَ ﴿٣٥﴾

36. Verily, the number of months with Allâh is twelve months (in a year), so was it ordained by Allâh on the Day when He created the heavens and the earth; of them four are Sacred, (i.e. the 1st, the 7th, the 11th and the 12th months of the Islâmic calendar). That is the right religion, so wrong not yourselves therein, and fight against the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) collectively, as they fight against you collectively. But know that Allâh is with those who are *Al-Muttaqûn* (the pious).

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا
عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ
خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ
الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ
أَنْفُسَكُمْ وَقَتِلُوا
الْمُشْرِكِينَ كَافَّةً كَمَا
يُقَتِّلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ
اللَّهَ مَعَ الْمُتَّقِينَ



37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allâh, and make such forbidden ones lawful. The evil of their deeds seems pleasing to them. And Allâh guides not the people, who disbelieve.

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ
يُضِلُّ بِهِ الَّذِينَ كَفَرُوا
تُحِلُّونَهُ عَامًا وَتُحَرِّمُونَهُ عَامًا
لِّيُوَاطِّئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ
فَيُحِلُّوا مَا حَرَّمَ اللَّهُ^ج زُرِبَ
لَهُمْ سُوءُ أَعْمَالِهِمْ^ق وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الْكَافِرِينَ



38. O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allâh (i.e. *Jihâd*) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter.

يَتَأَيَّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ
إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ
اللَّهِ أَتَأْقَلْتُمْ إِلَى الْأَرْضِ^ج
أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ
الْآخِرَةِ^ج فَمَا مَتَعُ الْحَيَاةِ
الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ



39. If you march not forth,
He will punish you with a
painful torment and will
replace you by another
people, and you cannot harm
Him at all, and Allâh is Able
to do all things.

إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا
أَلِيمًا وَيَسْتَبْدِلَ قَوْمًا غَيْرَكُمْ
وَلَا تَضُرُّهُ شَيْئًا ۗ وَاللَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ



40. If you help him (Muhammad ﷺ) not (it does not matter), for Allâh did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad ﷺ and Abu Bakr) were in the cave, and he (ﷺ) said to his companion (Abu Bakr): "Be not sad (or afraid), surely Allâh is with us." Then Allâh sent down His *Sakînah* (calmness, tranquility, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allâh that became the uppermost, and Allâh is All-Mighty, All-Wise.

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ
أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ
أَثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ
يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ
اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ
عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا
وَجَعَلَ الْكَلِمَةَ الَّذِينَ
كَفَرُوا السُّفْلَى وَالْكَلِمَةُ اللَّهُ
هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ



41. March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew.

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا
بِمَوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ
اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ
تَعْلَمُونَ ﴿٤١﴾

42. Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them, and they would swear by Allâh, "If we only could, we would certainly have come forth with you." They destroy their own selves, and Allâh knows that they are liars.

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا
قَاصِدًا لَّاتَّبَعُوكَ وَلَكِنْ بَعُدَتْ
عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ
بِاللَّهِ لَوْ أَسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ
يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ
لَكَاذِبُونَ ﴿٤٢﴾

43. May Allâh forgive you (O Muhammad ﷺ). Why did you grant them leave (for remaining behind, you should have persisted as regards your order to them to proceed on *Jihâd*), until those who told the truth were seen by you in a clear light, and you had known the liars?

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ
حَتَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ
صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ



44. Those who believe in Allâh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives, and Allâh is the All-Knower of *Al-Muttaqûn* (the pious).

لَا يَسْتَعِذُّكَ الَّذِينَ
يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ^ف وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ



45. It is only those who believe not in Allâh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from *Jihâd*). So in their doubts they waver.

إِنَّمَا يَسْتَعِذُّكَ الَّذِينَ لَا
يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَأَرْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ
يَتَرَدَّدُونَ



46. And if they had intended to march out, certainly, they would have made some preparation for it, but Allâh was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)."

﴿ وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ﴾

47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you, and there are some among you who would have listened to them. And Allâh is the All-Knower of the Zâlimûn (polytheists and wrong-doers, etc.).

﴿ لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضْعِفُوا خِلَلَكُمْ يَبْغُونَكُمْ أَلْفِتْنَةً وَفِيكُمْ سَمَّعُونَ لَهُمْ ۖ وَاللَّهُ عَلِيمُ بِالظَّالِمِينَ ﴾

48. Verily, they had plotted sedition before, and had upset matters for you, - until the truth (victory) came and the Decree of Allâh (His Religion, Islâm) became manifest though they hated it.

لَقَدْ أَبْتَغَوْا آلْفِتْنَةً مِنْ قَبْلُ
وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ
الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ
كَرِهُونَ ﴿٤٨﴾

49. And among them is he who says: "Grant me leave (to be exempted from *Jihâd*) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.

وَمِنْهُمْ مَّنْ يَقُولُ أَعْذِنِّي وَلَا
تَفْتِنِّي ۚ أَلَا فِي آلْفِتْنَةٍ سَقَطُوا
وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ
بِالْكَافِرِينَ ﴿٤٩﴾

50. If good befalls you (O Muhammad ﷺ), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand," and they turn away rejoicing.

إِنْ تُصِيبَكَ حَسَنَةٌ تَسُوءُهُمْ
وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا
قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ
وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ ﴿٥٠﴾

51. Say: "Nothing shall ever happen to us except what Allâh has ordained for us. He is our *Maulâ* (Lord, Helper and Protector)." And in Allâh let the believers put their trust.

قُلْ لَّنْ يُصِيبَنَا إِلَّا مَا كَتَبَ
اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ
فَلْتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾

52. Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory); while we await for you either that Allâh will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you."

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا
إِحْدَى الْحُسَيْنَيْنِ ۖ وَنَحْنُ
نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ
بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ
بِأَيْدِينَا فَتَرَبَّصُوا إِنَّا مَعَكُمْ
مُتَرَبِّصُونَ ﴿٥٢﴾

53. Say: "Spend (in Allâh's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are *Fâsiqûn* (rebellious, disobedient to Allâh)."

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَّنْ
يُتَقَبَّلَ مِنْكُمْ إِنَّكُمْ كُنْتُمْ
قَوْمًا فَاسِقِينَ ﴿٥٣﴾

54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad ﷺ); and that they came not to *As-Salât* (the prayer) except in a lazy state ; and that they offer not contributions but unwillingly.

وَمَا مَنَعَهُمْ أَنْ تُقَبَّلَ مِنْهُمْ
نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا
بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ
الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا
يُنْفِقُونَ إِلَّا وَهُمْ كَرِهُونَ ﴿٥٤﴾

55. So let not their wealth or their children amaze you (O Muhammad ﷺ); in reality Allâh's Plan is to punish them with these things in the life of the this world, and that their souls shall depart (die) while they are disbelievers.

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا
أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ
لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا
وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾

56. They swear by Allâh that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ
لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ
وَلَكِنَّهُمْ قَوْمٌ يَفْرَقُونَ ﴿٥٦﴾

57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

لَوْ يَجِدُونَ مَلْجَأًا أَوْ مَغْرَبًا
أَوْ مُدْخَلًا لَّوَلَّوْا إِلَيْهِ وَهُمْ
يَجْمَحُونَ

58. And of them are some who accuse you (O Muhammad ﷺ) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!

وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ
فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ
يُعْطُوا مِنْهَا إِذَا هُمْ
يَسْخَطُونَ

59. Would that they were contented with what Allâh and His Messenger (ﷺ) gave them and had said: "Allâh is Sufficient for us. Allâh will give us of His Bounty, and (also) His Messenger (from alms, etc.). We implore Allâh (to enrich us)."

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ
وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ
سَيُوتِينَا اللَّهُ مِنْ فَضْلِهِ
وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ

60. *As-Sadaqât* (here it means *Zakât*) are only for the *Fuqarâ'* (poor), and *Al-Masâkin* (the poor) and those employed to collect (the funds); and for to attract the hearts of those who have been inclined (towards Islâm); and to free the captives; and for those in debt; and for Allâh's Cause (i.e. for *Mujâhidûn* - those fighting in the holy wars), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ
وَالْمَسْكِينِ وَالْعَمَلِينَ عَلَيْهَا
وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ
وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ
السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

61. And among them are men who hurt the Prophet (Muhammad ﷺ) and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allâh; has faith in the believers; and is a mercy to those of you who believe." But those who hurt Allâh's Messenger (Muhammad ﷺ) will have a painful torment.

﴿ وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ
وَيَقُولُونَ هُوَ أَعِزٌّ قُلٌّ أَعِزٌّ
خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ
لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ
ءَامَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ
رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴾

62. They swear by Allâh to you (Muslims) in order to please you, but it is more fitting that they should please Allâh and His Messenger (Muhammad ﷺ), if they are believers.

تَحْلِفُونَ بِاللَّهِ لَكُمْ
لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ
أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا
مُؤْمِنِينَ ﴿٦٢﴾

63. Know they not that whoever opposes and shows hostility to Allâh (ٱللَّهُ) and His Messenger (ﷺ), certainly for him will be the Fire of Hell to abide therein. That is extreme disgrace.

أَلَمْ يَعْلَمُوا أَنَّهُ مَنِ
وَرَسُولُهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ
خَالِدًا فِيهَا ۚ ذَٰلِكَ الْخِزْيُ
الْعَظِيمُ ﴿٦٣﴾

64. The hypocrites fear lest a *Sûrah* (chapter of the Qur'ân) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allâh will bring to light all that you fear."

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ
عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي
قُلُوبِهِمْ ۚ قُلِ اسْتَزِرُّوْا إِنَّ اللَّهَ
مُخْرِجُ مَا تَحْذَرُونَ ﴿٦٤﴾

65. If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh (عز وجل), and His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking?"

وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾

66. Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were *Mujrimûn* (disbelievers, polytheists, sinners, criminals, etc.).

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِن نَّعْفُ عَنْ طَآئِفَةٍ مِّنْكُمْ نُعَذِّبْ طَآئِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٦﴾

67. The hypocrites, men and women, are from one another, they enjoin (on the people) *Al-Munkar* (i.e. disbelief and polytheism of all kinds and all that Islâm has forbidden), and forbid (people) from *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and they close their hands [from giving (spending in Allâh's Cause) alms, etc.]. They have forgotten Allâh, so He has forgotten them. Verily, the hypocrites are the *Fâsiqûn* (rebellious, disobedient to Allâh).

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ
بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ
بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ
الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ
نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ
الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ



68. Allâh has promised the hypocrites; men and women, and the disbelievers, the Fire of Hell, therein shall they abide. It will suffice them. Allâh has cursed them and for them is the lasting torment.

وَعَدَ اللَّهُ الْمُنَافِقِينَ
وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ
خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ
وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ



69. Like those before you, they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion awhile, so enjoy your portion awhile as those before you enjoyed their portion awhile; and you indulged in play and pastime (and in telling lies against Allâh and His Messenger Muhammad ﷺ) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا
أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا
وَأَوْلَدًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ
فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا
اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ
بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي
خَاضُوا^ج أُولَئِكَ حَبِطَتْ
أَعْمَلُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ
وَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٩﴾

70. Has not the story reached them of those before them? - The people of Nûh (Noah), 'Ad, and Thamûd, the people of Ibrahîm (Abraham), the dwellers of Madyan (Midian) and the cities overthrown [i.e. the people to whom Lout (Lot) preached], to them came their Messengers with clear proofs. So it was not Allâh Who wronged them, but they used to wrong themselves.

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ
قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ
وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ
مَدْيَنَ وَالْمُؤْتَفِكَاتِ
أَتَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا
كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ
كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾

71. The believers, men and women, are *Auliyâ'* (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from *Al-Munkar* (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform *As-Salât* (*Iqâmat-as-Salât*) and give the *Zakât*, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All Mighty, All Wise.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ وَيُقِيمُونَ
الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ
وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ
أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ



72. Allâh has promised to the believers -men and women, - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allâh. That is the supreme success.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَمَسَكِنَ طَيِّبَةً فِي جَنَّاتِ
عَدْنٍ ۚ وَرِضْوَانٌ مِّنَ اللَّهِ
أَكْبَرُ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ



73. O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, - and worst indeed is that destination.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ
وَالْمُنَافِقِينَ وَاعْلُظْ عَلَيْهِمْ ۚ
وَمَا أُولَٰئِهِمْ جَهَنَّمُ ۖ وَبِئْسَ
الْمَصِيرُ



74. They swear by Allâh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islâm, and they resolved that (plot to murder Prophet Muhammad ﷺ) which they were unable to carry out, and they could not find any cause to do so except that Allâh and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away, Allâh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a *Walî* (supporter, protector) or a helper.

تَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ
قَالُوا كَلِمَةً الْكُفْرِ وَكَفَرُوا
بَعْدَ إِسْلَامِهِمْ وَهُمْ بِمَا لَمْ
يَنَالُوا^ج وَمَا نَقَمُوا إِلَّا أَنْ
أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ
فَضْلِهِ^ج فَإِنْ يَتُوبُوا يَكُ خَيْرًا
لَّهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ
عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ^ج
وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ

وَلَا نَصِيرٍ ﴿٧٤﴾

75. And of them are some who made a covenant with Allâh (saying): "If He bestowed on us of His Bounty, we will verily, give *Sadaqâh* (*Zakât* and voluntary charity in Allâh's Cause) and will be certainly among those who are righteous."

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِـِنْ
ءَاتَيْنَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ
وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴿٧٥﴾

76. Then when He gave them of His Bounty, they became niggardly [refused to pay the *Sadaqâh* (*Zakât* or voluntary charity)], and turned away, averse.

فَلَمَّا ءَاتَتْهُمْ مِنْ فَضْلِهِ بَخِلُوا
بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٧٦﴾

77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allâh) which they had promised Him and because they used to tell lies.

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى
يَوْمٍ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا
وَعَدُوهُ وَبِمَا كَانُوا
يَكْذِبُونَ ﴿٧٧﴾

78. Know they not that Allâh knows their secret ideas, and their *Najwa* (secret counsels), and that Allâh is the All-Knower of the unseen.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ
سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ
عَلَّمُ الْغُيُوبِ



79. Those who defame such of the believers who give charity (in Allâh's Cause) voluntarily, and those who could not find to give charity (in Allâh's Cause) except what is available to them, so they mock at them (believers), Allâh will throw back their mockery on them, and they shall have a painful torment.

الَّذِينَ يَلْمِزُونَ
الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ
فِي الصَّدَقَاتِ وَالَّذِينَ لَا
يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ
مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ
عَذَابٌ أَلِيمٌ



80. Whether you (O Muhammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them ... (and even) if you ask seventy times for their forgiveness ... Allâh will not forgive them, because they have disbelieved in Allâh and His Messenger (Muhammad ﷺ). And Allâh guides not those people who are *Fâsiqûn* (rebellious, disobedient to Allâh).

أَسْتَغْفِرَ لَهُمْ أَوْ لَا تَسْتَغْفِرَ لَهُمْ
إِنْ تَسْتَغْفِرَ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ
يَغْفِرَ اللَّهُ لَهُمْ ۚ ذَٰلِكَ بِأَنَّهُمْ
كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾

81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allâh; they hated to strive and fight with their properties and their lives in the Cause of Allâh, and they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat", if only they could understand!

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ
خَلْفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ
يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي
سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي
الْحَرِّ ۖ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ۚ
لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا
كَثِيرًا جَزَاءُ بِمَا كَانُوا يَكْسِبُونَ



83. If Allâh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me, nor fight an enemy with me; you agreed to sit inactive on the first occasion, then you sit (now) with those who lag behind."

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ
مِّنْهُمْ فَاسْتَعِذْنُوكَ لِلْخُرُوجِ فَقُلْ
لَّنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَن
تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ
رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ
فَأَقْعُدُوا مَعَ الْخُلَفَاءِ



84. And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allâh and His Messenger, and died while they were *Fâsiqûn* (rebellious, - disobedient to Allâh and His Messenger ﷺ).

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَّ
أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ
كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا
وَهُمْ فَاسِقُونَ



85. And let not their wealth or their children amaze you. Allâh's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ
إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي
الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ
كَافِرُونَ ﴿٨٥﴾

86. And when a *Sûrah* (chapter from the Qur'ân) is revealed, enjoining them to believe in Allâh and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them (from *Jihâd*) and say, "Leave us (behind), we would be with those who sit (at home)."

وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ ءَامِنُوا
بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ
اسْتَعْذَنَكَ أَُولُوا الطَّلُولِ مِنْهُمْ
وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ ﴿٨٦﴾

87. They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not.

رَضُوا بِأَنْ يَكُونُوا مَعَ
الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ
فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾

88. But the Messenger (Muhammad ﷺ) and those who believed with him (in Islâmic Monotheism) strove hard and fought with their wealth and their lives (in Allâh's Cause). Such are they for whom are the good things, and it is they who will be successful.

لَكِنَّ الرُّسُولَ وَالَّذِينَ
ءَامَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ^ج وَأُولَئِكَ لَهُمُ
الْخَيْرَاتُ^ط وَأُولَئِكَ هُمُ
الْمُفْلِحُونَ ﴿٨٨﴾

89. For them Allâh has got ready Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا^ج
ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾

90. And those who made excuses from the bedouins came (to you, O Prophet ﷺ) asking your permission to exempt them (from the battle), and those who had lied to Allâh and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.

وَجَاءَ الْمُعَذِّرُونَ مِنَ
الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ
الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ^ج
سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ
عَذَابٌ أَلِيمٌ ﴿٩٠﴾

91. There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (*Jihâd*)], if they are sincere and true (in duty) to Allâh and His Messenger. No ground (of complaint) can there be against the *Muhsinûn* (good-doers - see the footnote of V.9:120). And Allâh is Oft-Forgiving, Most Merciful.

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى
الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا
يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ
إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا
عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾

92. Nor (is there blame) on those who came to you to be provided with mounts, and when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for *Jihâd*).

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ
لَتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا
أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ
تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا
يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾

93. The ground (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allâh has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).

94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad ﷺ) "Present no excuses, we shall not believe you. Allâh has already informed us of the news concerning you. Allâh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allâh) will inform you of what you used to do."

﴿ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ
يَسْتَعِذُّونَكَ وَهُمْ أَغْنِيَاءُ
رِضْوَانِ بِأَنْ يَكُونُوا مَعَ
الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ
فَهُمْ لَا يَعْلَمُونَ ﴾

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ
إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ
نُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ
مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ
عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ
إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

95. They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijsun* [i.e. *Najasun* (impure) because of their evil deeds], and Hell is their dwelling place, - a recompense for that which they used to earn.

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا
أَنْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ
فَاعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ
وَمَا وَلَهُمْ جَهَنَّمُ جَزَاءً بِمَا
كَانُوا يَكْسِبُونَ ﴿٩٥﴾

96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allâh is not pleased with the people who are *Al-Fâsiqûn* (rebellious, disobedient to Allâh).

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ
فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا
يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾

97. The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allâh's Commandments and His Legal Laws, etc.) which Allâh has revealed to His Messenger. And Allâh is All-Knower, All-Wise.

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا
وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا
أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿٩٧﴾

98. And of the bedouins there are some who look upon what they spend (in Allâh's Cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allâh is All-Hearer, All-Knower.

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا
يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ
الدَّوَابِرَ عَلَيْهِمْ دَائِرَةُ السَّوِّءِ
وَاللَّهُ سَمِيعٌ عَلِيمٌ

99. And of the bedouins there are some who believe in Allâh and the Last Day, and look upon what they spend in Allâh's Cause as approaches to Allâh, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allâh's Cause) are an approach for them. Allâh will admit them to His Mercy. Certainly Allâh is Oft-Forgiving, Most Merciful.

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا
يُنْفِقُ قُرْبَتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ
الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ
سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّا
اللَّهُ غَفُورٌ رَحِيمٌ

100. And the first to embrace Islâm of the *Muhâjirûn* (those who migrated from Makkah to Al-Madinah) and the *Ansâr* (the citizens of Al-Madinah who helped and gave aid to the *Muhâjirûn*) and also those who followed them exactly (in Faith). Allâh is well pleased with them as they are well pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ
الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ
اتَّبَعُوهُمْ بِإِحْسَنٍ رَضِيَ اللَّهُ
عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ
جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ
الْعَظِيمُ

101. And among the bedouins round about you, some are hypocrites, and so are some among the people of Al-Madinah, they exaggerate and persist in hypocrisy, you (O Muhammad ﷺ) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ
مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ
مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ
نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ
ثُمَّ يَرْدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ



102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allâh will turn unto them in forgiveness. Surely, Allâh is Oft-Forgiving, Most Merciful .

وَأٰخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ
خَلَطُوا عَمَلًا صَالِحًا وَءَاخَرَ
سَيِّئًا عَسَىٰ اَللّٰهُ اَنْ يَّتُوبَ عَلَيْهِمْ
ۚ اِنَّ اَللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٠٢﴾

103. Take *Sadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allâh for them. Verily! Your invocations are a source of security for them, and Allâh is All-Hearer, All-Knower.

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً
تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ
عَلَيْهِمْ ۚ اِنَّ صَلٰوةَكَ سَكَنٌ لَّهُمْ
وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿١٠٣﴾

104. Know they not that Allâh accepts repentance from His slaves and takes the *Sadaqât* (alms, charities) and that Allâh Alone is the One Who forgives and accepts repentance, Most Merciful?

اَلَمْ يَعْلَمُوْا اَنَّ اَللّٰهَ هُوَ يَقْبَلُ
التَّوْبَةَ عَنْ عِبَادِهٖ وَيَاْخُذُ
الصَّدَقٰتِ وَاَنَّ اَللّٰهَ هُوَ
التَّوَّابُ الرَّحِيْمُ ﴿١٠٤﴾

105. And say (O Muhammad ﷺ) "Do deeds! Allâh will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."

وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ
وَرَسُولُهُ وَالْمُؤْمِنُونَ
وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ
وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ
تَعْمَلُونَ ﴿١٠٥﴾

106. And others await Allâh's Decree, whether He will punish them or will forgive them. And Allâh is All-Knowing, All-Wise.

وَأَخْرُوتَ مُرْجُونَ لِأَمْرِ اللَّهِ
إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾

107. And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers, and as an outpost for those who warred against Allâh and His Messenger (Muhammad ﷺ) aforetime, they will indeed swear that their intention is nothing but good. Allâh bears witness that they are certainly liars.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا
ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ
الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ
حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ
وَلِيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ
وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾

108. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure (i.e. who clean their private parts with dust [i.e. to be considered as soap) and water from urine and stools, after answering the call of nature].

لَا تَقُمْ فِيهِ أَبَدًا ۚ لَمَْسْجِدٌ
أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ
يَوْمٍ ۖ أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ فِيهِ
رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۚ
وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾

109. Is it then he, who laid the foundation of his building on piety to Allâh and His Good Pleasure, better, or he who laid the foundation of his building on an undetermined brink of a precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. And Allâh guides not the people who are the *Zâlimûn* (cruel, violent, proud, polytheist and wrong-doer).

أَفَمَنْ أُسِّسَ بُنْيَنُهُ عَلَىٰ
تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ
أَمْ مَنْ أُسِّسَ بُنْيَنُهُ عَلَىٰ شَفَا
جُرْفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ
جَهَنَّمَ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿١٠٩﴾

110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts, unless their hearts are cut to pieces. (i.e. till they die). And Allâh is All-Knowing, All Wise.

لَا يَزَالُ بُنِيَئُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

111. Verily, Allâh has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success.

﴿١١١﴾ إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

112. (The believers whose lives Allâh has purchased are) those who repent to Allâh (from polytheism and hypocrisy, etc.), who worship Him, who praise Him, who fast (or go out in Allâh's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (people) for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all what Islâm has ordained) and forbid (people) from *Al-Munkar* (i.e. disbelief, polytheism of all kinds and all that Islâm has forbidden), and who observe the limits set by Allâh (do all that Allâh has ordained and abstain from all kinds of sins and evil deeds which Allâh has forbidden). And give glad tidings to the believers.

التَّائِبُونَ الْعَبِدُونَ
الْحَامِدُونَ السَّائِحُونَ
الرَّكَعُونَ السَّاجِدُونَ
الْآمِرُونَ بِالْمَعْرُوفِ
وَالنَّاهُونَ عَنِ الْمُنْكَرِ
وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ
الْمُؤْمِنِينَ



113. It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ
ءَامَنُوا أَنْ يَسْتَغْفِرُوا
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَى
قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ
أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾

114. And [Ibrâhîm's (Abraham)] invoking (of Allâh) for his father's forgiveness was only because of a promise he [Ibrâhîm (Abraham)] had made to him (his father). But when it became clear to him [Ibrâhîm (Abraham)] that he (his father) is an enemy to Allâh, he dissociated himself from him. Verily Ibrâhîm (Abraham) was *Al-Awwah* (has fifteen different meanings but the correct one seems to be that he used to invoke Allâh with humility, glorify Him and remember Him much), and was forbearing.

115. And Allâh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allâh is the All-Knower of everything.

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ
لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا
إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ
تَبَرَّأَ مِنْهُ^ج إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ
حَلِيمٌ



وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا
بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ
لَهُمْ مَا يَتَّقُونَ^ج إِنَّ اللَّهَ بِكُلِّ
شَيْءٍ عَلِيمٌ



116. Verily, Allâh! Unto Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allâh you have neither any *Walî* (protector or guardian) nor any helper.

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ طَيِّحٌ وَيُمِيتُ وَمَا
لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ
وَلَا نَصِيرٍ ﴿١١٦﴾

117. Allâh has forgiven the Prophet (ﷺ), the *Muhajirûn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansar* (Muslims of Al-Madinah) who followed him (Muhammad ﷺ) in the time of distress (Tabûk expedition, etc.), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful.

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ
وَالْمُهَاجِرِينَ وَالْأَنْصَارِ
الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ
الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ
قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ
عَلَيْهِمْ إِنَّهُ بِرُءُوفٍ رَّحِيمٍ

118. And (He did forgive also) the three [who did not join the Tabûk expedition (whom the Prophet ﷺ)] left (i.e. he did not give his judgment in their case, and their case was suspended for Allâh's Decision) till for them the earth, vast as it is, was straitened and their ownelves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, Allâh is the One Who accepts repentance, Most Merciful.

119. O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds) .

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا
حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ
بِمَا رَحِبَتْ وَضَاقَتْ عَلَيْهِمُ
أَنْفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنْ
اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمُ
لِيتُوبُوا ۚ إِنَّ اللَّهَ هُوَ التَّوَّابُ
الرَّحِيمُ



يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا
اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ



120. It was not becoming of the people of Al-Madinah and the bedouins of the neighborhood to remain behind Allâh's Messenger (Muhammad ﷺ when fighting in Allâh's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue, nor hunger in the Cause of Allâh, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allâh wastes not the reward of the *Muhsinûn*

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ
حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ
يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا
يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ
ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ
وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي
سَبِيلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا
يَغِظُ الْكَافِرَ وَلَا يَنَالُونَ
مِنْ عَدُوٍّ نِيًّا إِلَّا كُتِبَ لَهُمْ
بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا
يُضِيعُ أَجْرَ الْمُحْسِنِينَ

121. Nor do they spend anything (in Allâh's Cause) - small or great - nor cross a valley, but is written to their credit, that Allâh may recompense them with the best of what they used to do (i.e. Allâh will reward their good deeds according to the reward of their best deeds which they did in the most perfect manner).

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً
وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ
وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ
اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ



122. And it is not (proper) for the believers to go out to fight (*Jihâd*) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islâmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).

وَمَا كَانَ الْمُؤْمِنُونَ
لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ
كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا
فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا
رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ



123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allâh is with those who are the *Al-Muttaqûn* (the pious).

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا
الَّذِينَ يَلُونَكُمْ مِّنَ
الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً
وَاعْلَمُوا أَنَّ اللَّهَ مَعَ
الْمُتَّقِينَ

124. And whenever there comes down a *Sûrah* (chapter from the Qur'ân), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.

وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ
مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ
إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا
فَزَادَتْهُمْ إِيمَانًا وَهُمْ
يَسْتَبْشِرُونَ

125. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt, and they die while they are disbelievers.

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ
مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى
رِجْسِهِمْ وَمَاتُوا وَهُمْ
كَافِرُونَ

126. See they not that they are tried once or twice every year (with different kinds of calamities, disease, famine, etc.)? Yet, they turn not in repentance, nor do they learn a lesson (from it).

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي
كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ
لَا يَتُوبُونَ وَلَا هُمْ
يَذْكُرُونَ ﴿١٢٦﴾

127. And whenever there comes down a *Sûrah* (chapter from the Qur'ân), they look at one another (saying): "Does any one see you?" Then they turn away. Allâh has turned their hearts (from the light) because they are a people that understand not.

وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ
بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرِيكُمْ
مِّنْ أَحَدٍ ثُمَّ
أَنْصَرَفُوا صَرَفَ اللَّهِ قُلُوبَهُمْ
بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

128. Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he ﷺ is) full of pity, kind, and merciful.

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ
أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِصٌ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ



129. . But if they turn away, say (O Muhammad ﷺ): "Allâh is sufficient for me. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), in Him I put my trust and He is the Lord of the Mighty Throne."

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ
لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ
وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ



يُونُسَ Younus

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book (the Qur'ân) *Al-Hakîm* [showing lawful and unlawful things, explaining Allâh's (Divine) Laws for mankind, leading them to eternal happiness by ordering them to follow the true Islâmic Monotheism, - worshipping none but Allâh Alone - that will guide them to Paradise and save them from Hell].

الرَّحْمَنُ تِلْكَ ءَايَةُ الْكِتَابِ
الْحَكِيمِ

2. Is it wonder for mankind that We have sent Our Inspiration to a man from among themselves (i.e. Prophet Muhammad ﷺ) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allâh and in His Prophet Muhammad ﷺ) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad ﷺ and the Qur'ân)!"

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا
إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ
وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ
قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ۚ قَالَ
الْكَافِرُونَ إِنَّ هَٰذَا لَسِحْرُ
مُبِينٌ



3. Surely, your Lord is Allâh Who created the heavens and the earth in six Days and then *Istawâ* (rose over) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allâh, your Lord; so worship Him (Alone). Then, will you not remember?

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا
مِنْ بَعْدِ إِذْنِهِ ۚ ذَٰلِكُمْ اللَّهُ
رَبُّكُمْ فَاعْبُدُوهُ ۚ أَفَلَا
تَذَكَّرُونَ ﴿٣﴾

4. To Him is the return of all of you. The Promise of Allâh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed (in the Oneness of Allâh - Islâmic Monotheism) and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ
حَقًّا ۚ إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ
يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۚ
وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ
حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا
يَكْفُرُونَ ﴿٤﴾

5. It is He Who made the sun a shining thing and the moon as a light and measured out its (their) stages, that you might know the number of years and the reckoning. Allâh did not create this but in truth. He explains the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for people who have knowledge.

هُوَ الَّذِي جَعَلَ الشَّمْسَ
ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ
مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ
وَالْحِسَابَ ۚ مَا خَلَقَ اللَّهُ ذَلِكَ
إِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْآيَاتِ
لِقَوْمٍ يَعْلَمُونَ ﴿٦﴾

6. Verily, in the alternation of the night and the day and in all that Allâh has created in the heavens and the earth are *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for those people who keep their duty to Allâh, and fear Him much.

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا
خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ
لَآيَاتٍ لِّقَوْمٍ يَتَّقُونَ ﴿٦﴾

7. Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.),

إِنَّ الَّذِينَ لَا يَرْجُونَ
لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا
وَاطْمَأْنَنُوا بِهَا وَالَّذِينَ هُمْ عَنْ
آيَاتِنَا غَافِلُونَ ﴿٧﴾

8. Those, their abode will be the Fire, because of what they used to earn.

أُولَٰئِكَ مَأْوَهُمُ النَّارُ بِمَا
كَانُوا يَكْسِبُونَ ﴿٨﴾

9. Verily, those who believe [in the Oneness of Allâh along with the six articles of Faith, i.e. to believe in Allâh, His Angels, His Books, His Messengers, Day of Resurrection, and *Al-Qadar* (Divine Preordainments) - Islâmic Monotheism], and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of delight (Paradise).

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ
بِأَيْمَانِهِمْ تَجْرَى مِنْ تَحْتِهِمُ
الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾

10. Their way of request therein will be *Subhânaka Allâhumma* (Glory to You, O Allâh!) and *Salâm* (peace, safe from each and every evil) will be their greetings therein (Paradise)! and the close of their request will be: *Al-Hamdu Lillâhi Rabbil-'Alamîn* [All the praises and thanks are to Allâh, the Lord of 'Alamîn (mankind, jinns and all that exists)].

دَعَوْنُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ
وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ۖ وَءَاخِرُ
دَعَوْنُهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ﴿١٠﴾

11. And were Allâh to hasten for mankind the evil (they invoke for themselves and for their children, etc. while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction.

﴿ وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ
اسْتَعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ
إِلَيْهِمْ أَجْلُهُمْ ۖ فَتَذَرُ الَّذِينَ لَا
يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ
يَعْمَهُونَ ﴾ ﴿١١﴾

12. And when harm touches man, he invokes Us, lying down on his side, or sitting or standing. But when We have removed his harm from him, he passes on his way as if he had never invoked Us for a harm that touched him! Thus it seems fair to the *Musrifûn* that which they used to do.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا
لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا
كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ
يَدْعُنَا إِلَى ضُرِّ مَسَّهُ ۚ كَذَلِكَ
زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا
يَعْمَلُونَ ﴿١٢﴾

13. And indeed, We destroyed generations before you, when they did wrong while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are *Mujrimûn* (disbelievers, polytheists, sinners, criminals, etc.).

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِن
قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَهُم
رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا
لِيُؤْمِنُوا ۚ كَذَلِكَ نَجْزِي الْقَوْمَ
الْمُجْرِمِينَ ﴿١٣﴾

14. Then We made you follow after them, generations after generations in the land, that We might see how you would work!

ثُمَّ جَعَلْنَاكَم خَلَائِفَ فِي الْأَرْضِ
مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ
تَعْمَلُونَ ﴿١٤﴾

15. And when Our Clear Verses are recited unto them, those who hope not for their meeting with Us, say: Bring us a Qur'ân other than this, or change it." Say (O Muhammad ﷺ): "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear if I were to disobey my Lord, the torment of the Great Day (i.e. the Day of Resurrection)."

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا
بَيِّنَاتٍ ۖ قَالَ الَّذِينَ لَا يَرْجُونَ
لِقَاءَنَا أَأَنْتَ بِقُرْءَانٍ غَيْرِ هَذَا
أَوْ بَدِّلَهُ ۚ قُلْ مَا يَكُونُ لِي أَنْ
أُبَدِّلَهُ ۚ مِنْ تِلْقَآئِ نَفْسِي ۚ إِنَّ
أَتَّبِعُ إِلَّا مَا يُوحَىٰ ۚ إِلَيَّ إِنِّي
أَخَافُ أَنْ عَصَيْتُ رَبِّي عَذَابَ
يَوْمٍ عَظِيمٍ ﴿١٥﴾

16. Say (O Muhammad ﷺ): "If Allâh had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?"

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ
عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ ۖ فَقَدْ
لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ ۚ
أَفَلَا تَعْقِلُونَ ﴿١٦﴾

17. So who does more wrong than he who forges a lie against Allâh or denies His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the *Mujrimûn* (criminals, sinners, disbelievers and polytheists) will never be successful!

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَىٰ
اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ
إِنَّهُ لَا يَفْلَحُ الْمُجْرِمُونَ



18. And they worship besides Allâh things that hurt them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted be He above all that which they associate as partners with Him!

وَيَعْبُدُونَ مِن دُونِ اللَّهِ
مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ
وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا
عِنْدَ اللَّهِ ۚ قُلْ أَتُنَبِّئُونَ اللَّهَ
بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا
فِي الْأَرْضِ ۚ سُبْحَانَهُ وَتَعَالَىٰ
عَمَّا يُشْرِكُونَ



19. Mankind were but one community (i.e. on one religion Islâmic Monotheism) then they differed (later), and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed.

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً
فَاحْتَلَفُوا ۚ وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ
بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾

20. And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The unseen belongs to Allâh Alone, so wait you, verily I am with you among those who wait (for Allâh's Judgment)."

وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ
آيَةٌ مِنْ رَبِّهِ ۖ فَقُلْ إِنَّمَا
الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ
مِنَ الْمُنتَظِرِينَ ﴿٢٠﴾

21. And when We let mankind taste of mercy after some adversity has afflicted them, behold! They take to plotting against Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)! Say: "Allâh is more Swift in planning!" Certainly, Our Messengers (angels) record all of that which you plot.

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ
بَعْدِ ضَرَاءٍ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ
فِي آيَاتِنَا ۚ قُلِ اللَّهُ أَسْرَعُ مَكْرًا
إِنَّ رُسُلَنَا يَكْتُبُونَ مَا
تَمْكُرُونَ ﴿٢١﴾

22. He it is Who enables you to travel through land and sea, till when you are in the ships and they sail with them with a favorable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allâh, making their Faith pure for Him Alone, saying: "If You (Allâh) deliver us from this, we shall truly be of the grateful."

هُوَ الَّذِي يُسِيرُكُمْ فِي الْبَرِّ
وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي
الْفُلِّ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ
وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ
وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ
وَضُنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا
اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ
أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ
مِنَ الشَّاكِرِينَ ﴿٢٢﴾

23. But when He delivered them, behold! They rebel (disobey Allâh) in the earth wrongfully. O mankind! Your rebellion (disobedience to Allâh) is only against your own selves, - a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you that which you used to do.

فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي
الْأَرْضِ بِغَيْرِ الْحَقِّ يَتَأَيَّسُ
النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ
أَنْفُسِكُمْ مَتَّعَ الْحَيَاةَ الدُّنْيَا
ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾

24. Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth of which men and cattle eat until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect.

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ
أَنْزَلْنَاهُ مِنْ السَّمَاءِ فَاخْتَلَطَ
بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ
النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا
أَخَذَتِ الْأَرْضُ زُخْرُفَهَا
وَأَزْيِنَتْ وَظَرَ أَهْلُهَا أَنَّهُمْ
قَادِرُونَ عَلَيْهَا أَتَيْنَاهَا أُمْرُنَا
لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا
كَأَن لَّمْ تَغْرَبِ بِالْأَمْسِ
كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ
يَتَفَكَّرُونَ

25. Allâh calls to the home of peace (i.e. Paradise, by accepting Allâh's religion of Islâmic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to a Straight Path.

وَاللَّهُ يَدْعُوًا إِلَى دَارِ السَّلَامِ
وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ



26. For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honor of glancing at the Countenance of Allâh جل جلاله) Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ
وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ
وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ
هُمْ فِيهَا خَالِدُونَ



27. And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allâh. Their faces will be covered, as it were, with pieces from the darkness of night. They are dwellers of the Fire, they will abide therein forever.

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ
سَيِّئَةٍ بِمِثْلِهَا وَتَرَهَقُهُمْ ذِلَّةٌ مَّا
لَهُمْ مِّنْ آلَهِ مِّنْ عَاصِمٍ كَأَنَّمَا
أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنْ
أَلِيلٍ مُّظْلِمًا ۖ أُولَٰئِكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾

28. And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." then We shall separate them, and their (Allâh's so-called) partners shall say: "It was not us that you used to worship."

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ
لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ
وَشُرَكَاءُكُمْ ۖ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ
شُرَكَاءُهُمْ مَا كُنْتُمْ إِيَّانَا تَعْبُدُونَ

29. "So sufficient is Allâh for a witness between us and you, that We indeed knew nothing of your worship of us."

فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا
وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ
لَغَافِلِينَ ﴿٢٩﴾

30. There! Every person will know (exactly) what (all) he had earned before, and they will be brought back to Allâh, their rightful Lord (*Maula*), and their invented false deities will vanish from them.

هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا
أَسْلَفَتْ ۚ وَرُدُّوٓا۟ إِلَى اللَّهِ مَوْلَاهُمُ
الْحَقُّ ۖ وَضَلَّ عَنْهُمْ مَّا كَانُوا
يَفْتَرُونَ ﴿٣٠﴾

31. Say (O Muhammad ﷺ): "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's Punishment (for setting up rivals in worship with Allâh)?"

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ
وَالْأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ
وَالْأَبْصَرَ وَمَن يُخْرِجُ الْحَيَّ مِنَ
الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ
الْحَيِّ وَمَن يُدَبِّرُ الْأَمْرَ ۚ
فَسَيَقُولُونَ اللَّهُ ۚ فَقُلْ أَفَلَا
تَتَّقُونَ ﴿٣١﴾

32. Such is Allâh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا
بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى
تَصْرِفُونَ

33. Thus is the Word of your Lord justified against those who rebel (disobey Allâh) that they will not believe (in the Oneness of Allâh and in Muhammad ﷺ as the Messenger of Allâh).

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ
عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا
يُؤْمِنُونَ

34. Say: "Is there of your (Allâh's so-called) partners one that originates the creation and then repeats it?" Say: "Allâh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَوُا
الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ قُلِ اللَّهُ يَبْدَوُا
الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ فَأَنَّى تُؤْفَكُونَ

35. Say: "Is there of your (Allâh's so-called) partners one that guides to the truth?" Say: "It is Allâh Who guides to the truth. Is then He, Who gives guidance to the truth, more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?"

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ
يَهْدِي إِلَى الْحَقِّ قُلْ اللَّهُ يَهْدِي
لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ
أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي
إِلَّا أَنْ يَهْدَىٰ فَمَا لَكُمْ كَيْفَ
تَحْكُمُونَ ﴿٣٥﴾

36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allâh is All Aware of what they do.

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ
الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا
إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٦﴾

37. And this Qur'ân is not such as could ever be produced by other than Allâh (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it [i.e. the Taurât (Torah), and the Injeel (Gospel), etc.], and a full explanation of the Book (i.e. laws and orders, etc, decreed for mankind) - wherein there is no doubt from the Lord of the 'Alamîn (mankind, jinns, and all that exists).

38. Or do they say: "He (Muhammad ﷺ) has forged it?" Say: "Bring then a *Sûrah* (chapter) like unto it, and call upon whomsoever you can, besides Allâh, if you are truthful!"

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ
يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ
تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ
وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ
مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا
بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ
أَسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٣٨﴾

39. Nay, they deny that; the knowledge whereof they could not compass and whereof the interpretation has not yet come unto them. Thus those before them did deny. Then see what was the end of the *Zâlimûn* (polytheists and wrong-doers, etc.)!

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا
بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ^ج
كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ^ص
فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ
الظَّالِمِينَ ﴿٣٩﴾

40. And of them there are some who believe therein, and of them there are some who believe not therein, and your Lord is All Aware of the *Mufsidûn* (evil-doers, liars, etc.).

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ
لَا يُؤْمِنُ بِهِ^ج وَرَبُّكَ أَعْلَمُ
بِالْمُفْسِدِينَ ﴿٤٠﴾

41. And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي
وَلَكُمْ عَمَلُكُمْ^ص أَنْتُمْ بَرِيءُونَ
مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا
تَعْمَلُونَ ﴿٤١﴾

42. And among them are some who listen to you, but can you make the deaf to hear, even though they apprehend not?

وَمِنْهُمْ مَّنْ يَسْتَمِعُونَ إِلَيْكَ
أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا
لَا يَعْقِلُونَ ﴿٤٢﴾

43. And among them are some who look at you, but can you guide the blind, even though they see not?

وَمِنْهُمْ مَّنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ
تَهْدِي الْأَعْمَى وَلَوْ كَانُوا لَا
يُبْصِرُونَ ﴿٤٣﴾

44. Truly! Allâh wrongs not mankind in aught; but mankind wrong themselves.

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا
وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ
﴿٤٤﴾

45. And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves, etc.) but an hour of a day. They will recognize each other. Ruined indeed will be those who denied the meeting with Allâh, and were not guided.

وَيَوْمَ تَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا
سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ
بَيْنَهُمْ ۚ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا
بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ
﴿٤٥﴾

46. Whether We show you (in your lifetime, O Muhammad ﷺ) some of what We promise them (the torment), or We cause you to die, - still unto Us is their return, and moreover Allâh is Witness over what they used to do.

وَأَمَّا نُرِيكَ بَعْضَ الَّذِي
نَعِدُّهُمْ أَوْ نَتَوَفِّيكَ فَإِلَيْنَا
مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَى مَا
يَفْعَلُونَ ﴿٤٦﴾

47. And for every *Ummah* (a community or a nation), there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.

وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ
رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ
وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾

48. And they say: "When will be this promise (the torment or the Day of Resurrection), - if you speak the truth?"

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ
كُنْتُمْ صَادِقِينَ ﴿٤٨﴾

49. Say (O Muhammad ﷺ):
"I have no power over any
harm or profit to myself
except what Allâh may will.
For every *Ummah* (a
community or a nation),
there is a term appointed;
when their term is reached,
neither can they delay it nor
can they advance it an hour
(or a moment)."

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا
نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ
أَجَلٌ ۖ إِذَا جَاءَ أَجْلُهُمْ فَلَا
يَسْتَعْجِرُونَ سَاعَةً وَلَا
يَسْتَقْدِمُونَ



50. Say: "Tell me, - if His
torment should come to you
by night or by day, - which
portion thereof would the
Mujrimûn (disbelievers,
polytheists, sinners,
criminals) hasten on?"

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ
بَيِّنًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ
الْمُجْرِمُونَ



51. Is it then, that when it
has actually befallen, that you
will believe in it? What! Now
(you believe)? And you used
(aforetime) to hasten it on!"

أَتُمِّرُوا إِذَا مَا وَقَعَ ءَامَنْتُمْ بِهِ ۚ
ءَالَعْنَوْا قَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ



52. Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (ought) save what you used to earn?"

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا
عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا
بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٢﴾

53. And they ask you (O Muhammad ﷺ) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour; - the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! And you cannot escape from it!"

﴿ وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلٌ
إِىٰ وَرَبِّىَ إِنَّهُ لَحَقُّ ۖ وَمَا أَنْتُمْ
بِمُعْجِزِينَ ﴾ ﴿٥٣﴾

54. And if every person who had wronged (by disbelieving in Allâh and by worshipping others besides Allâh), possessed all that is on earth, and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا
فِى الْأَرْضِ لَافْتَدَتْ بِهِ ۖ
وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا
الْعَذَابَ ۖ وَقُضِيَ بَيْنَهُم
بِالْقِسْطِ ۚ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾

55. No doubt, surely, all that is in the heavens and the earth belongs to Allâh. No doubt, surely, Allâh's Promise is true. But most of them know not.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ ۖ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾

56. It is He Who gives life, and causes death, and to Him you (all) shall return.

هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ
تَرْجَعُونَ ﴿٥٦﴾

57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ
مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا
فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ ﴿٥٧﴾

58. Say: "In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur'ân); - therein let them rejoice." That is better than what (the wealth) they amass.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ
فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا
يَجْمَعُونَ ﴿٥٨﴾

59. Say (O Muhammad ﷺ to these polytheists): "Tell me, what provision Allâh has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad ﷺ): "Has Allâh permitted you (to do so), or do you invent a lie against Allâh?"

60. And what think those who invent lies against Allâh, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the Fire of Hell]. Truly, Allâh is full of Bounty to mankind, but most of them are ungrateful.

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ
مِّن رِّزْقٍ فَجَعَلْتُمْ مِّنْهُ حَرَامًا
وَحَلَالًا قُلْ ءِذَا أُنْزِلَ لَكُمْ
أَمْرٌ عَلَى اللَّهِ تَفْتُرُونَ ﴿٥٩﴾

وَمَا ظَنُّ الَّذِينَ يَفْتُرُونَ
عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَمَةِ
إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى
النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ
يَشْكُرُونَ ﴿٦٠﴾

61. Whatever you (O Muhammad ﷺ) may be doing, and whatever portion you may be reciting from the Qur'ân, - and whatever deed you (mankind) may be doing (good or evil), We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾

62. No doubt! Verily, the *Auliya'* of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve,

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

63. Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).

الَّذِينَ ءَامَنُوا وَكَانُوا
يَتَّقُونَ

64. For them are glad tidings, in the life of the present world (i.e. righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allâh, this is indeed the supreme success.

لَهُمْ الْبُشْرَىٰ فِي الْحَيَاةِ
الدُّنْيَا وَفِي الْآخِرَةِ ۚ لَا
تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ۚ ذَٰلِكَ
هُوَ الْفَوْزُ الْعَظِيمُ

65. And let not their speech grieve you (O Muhammad ﷺ), for all power and honor belong to Allâh. He is the All-Hearer, the All-Knower.

وَلَا يَحْزُنكَ قَوْلُهُمْ ۚ إِنَّ الْعِزَّةَ
لِلَّهِ جَمِيعًا ۚ هُوَ السَّمِيعُ الْعَلِيمُ



66. No doubt! Verily, to Allâh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allâh, in fact they follow not the (Allâh's so-called) partners, they follow only a conjecture and they only invent lies.

أَلَا إِنَّ لِلَّهِ مَنْ فِي
السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ
وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ
مِنْ دُونِ اللَّهِ شُرَكَاءَ ۖ إِنَّ
يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ
إِلَّا يَخْرُصُونَ ﴿٦٦﴾

67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who listen (i.e. those who think deeply).

هُوَ الَّذِي جَعَلَ لَكُمْ لَيْلَ
لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يَسْمَعُونَ ﴿٦٧﴾

68. They (Jews, Christians and pagans) say: "Allâh has begotten a son (children)." Glory be to Him! He is Rich (Free of all wants). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allâh what you know not.

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا
سُبْحَنَهُ هُوَ الْغَنِيُّ لَهُ مَا
فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا
أَتَقُولُونَ عَلَى اللَّهِ مَا لَا
تَعْلَمُونَ

69. Say: "Verily, those who invent lie against Allâh will never be successful" -

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ
عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ

70. A brief enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve [in Allâh, belie His Messengers, deny and challenge His Ayât (proofs, signs, verses, etc.)].

مَتَّعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا
مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ
الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ

71. And recite to them the news of Nûh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh is hard on you, then I put my trust in Allâh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite.

72. "But if you turn away [from accepting my doctrine of Islâmic Monotheism, i.e. to worship none but Allâh], then no reward have I asked of you, my reward is only from Allâh, and I have been commanded to be one of the Muslims (those who submit to Allâh's Will)."

﴿ وَآتِلْ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَتَقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرَكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴾

﴿ فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴾

73. They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who belied Our *Ayât* (proofs, evidences, lessons, signs, revelations, etc.). Then see what was the end of those who were warned.

فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَّعَهُ فِي
الْفُلِّ وَجَعَلْنَاهُمْ خَلِيفَ
وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا
فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ
الْمُنْذَرِينَ ﴿٧٣﴾

74. Then after him We sent Messengers to their people, they brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allâh and disobey Him).

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَى
قَوْمِهِمْ فَجَاءُوهُمْ بِالْبَيِّنَاتِ فَمَا
كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ
مِنْ قَبْلُ ۚ كَذَلِكَ نَطْبَعُ عَلَى
قُلُوبِ الْمُعْتَدِينَ ﴿٧٤﴾

75. Then after them We sent Mûsa (Moses) and Hârûn (Aaron) to Fir'aun (Pharaoh) and his chiefs with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). But they behaved arrogantly and were *Mujrimûn* (disbelievers, sinners, polytheists, criminals, etc.) folk.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ
وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ
بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا
مُّجْرِمِينَ ﴿٧٥﴾

76. So when came to them the truth from Us, they said: "This is indeed clear magic."

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا
قَالُوا إِنَّ هَٰذَا لَسِحْرٌ مُّبِينٌ ﴿٧٦﴾

77. Mûsa (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful."

قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا
جَاءَكُمْ أَسِحْرٌ هَٰذَا وَلَا
يُفْلِحُ السَّاحِرُونَ ﴿٧٧﴾

78. They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, - and that you two may have greatness in the land? We are not going to believe you two!"

قَالُوا أَجِئْتَنَا لِنَلْفِتَنَّا عَمَّا
وَجَدْنَا عَلَيْهِ ءَابَاءَنَا وَتَكُونَ
لَكُمَا الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا
نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٧٨﴾

79. And Fir'aun (Pharaoh) said: "Bring to me every well-versed sorcerer."

وَقَالَ فِرْعَوْنُ أَتُونِي بِكُلِّ
سَاحِرٍ عَلِيمٍ ﴿٧٩﴾

80. And when the sorcerers came, Mûsa (Moses) said to them: "Cast down what you want to cast!"

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ
مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٨٠﴾

81. Then when they had cast down, Mûsa (Moses) said: "What you have brought is sorcery, Allâh will surely make it of no effect. Verily, Allâh does not set right the work of *Al-Mufsidûn* (the evil-doers, corrupts, etc.).

فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ
بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ
اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾

82. "And Allâh will establish and make apparent the truth by His Words, however much the *Mujrimûn* (criminals, disbelievers, polytheists, sinners, etc.) may hate it."

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ
كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

83. But none believed in Mûsa (Moses) except the offspring of his people, because of the fear of Fir'aun (Pharaoh) and his chiefs, lest they should persecute them; and verily, Fir'aun (Pharaoh) was arrogant tyrant on the earth, he was indeed one of the *Musrifûn* (polytheists, sinners and transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins).

فَمَا ءَامَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّتُهُ مِّن
قَوْمِهِ ۚ عَلَىٰ خَوْفٍ مِّن
فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ
وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي
الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ



84. And Mûsa (Moses) said: "O my people! If you have believed in Allâh, then put your trust in Him if you are Muslims (those who submit to Allâh's Will)."

وَقَالَ مُوسَىٰ يَاقَوْمِ إِن كُنتُمْ
ءَامِنْتُمْ بِاللَّهِ فَاعْلَيْهِ تَوَكَّلُوا إِن كُنتُمْ
مُسْلِمِينَ



85. They said: "In Allâh we put our trust. Our Lord! Make us not a trial for the folk who are *Zâlimûn* (polytheists and wrongdoing) (i.e. do not make them overpower us).

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا
تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ



86. "And save us by Your Mercy from the disbelieving folk."

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ
الْكَافِرِينَ ﴿٨٦﴾

87. And We inspired Mûsa (Moses) and his brother (saying): "Take dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform *As-Salât* (*Iqâmat-as-Salât*), and give glad tidings to the believers."

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ
تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا
وَأَجْعَلُوا بُيُوتَكُمْ قِبْلَةً
وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ
الْمُؤْمِنِينَ ﴿٨٧﴾

88. And Mûsa (Moses) said: "Our Lord! You have indeed bestowed on Fir'aun (Pharaoh) and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment."

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ
ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً
وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا
لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا
أَطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَأَشْدُدْ
عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ
يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾

89. Allâh said: "Verily, the invocation of you both is accepted. So you both keep to the Straight Way (i.e. keep on doing good deeds and preaching Allâh's Message with patience), and follow not the path of those who know not (the truth i.e. to believe in the Oneness of Allâh, and also to believe in the Reward of Allâh: Paradise, etc.)."

قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا
فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ
الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾

90. And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that *Lâ ilâha illa (Huwa)*: (none has the right to be worshipped but) He," in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allâh's Will)."

وَجَاوَزْنَا بِبَنِي إِسْرَءِيلَ
الْبَحْرَ فَأَتَبَعَهُمْ فِرْعَوْنُ
وَجُنُودُهُ بَغْيًا وَعَدُوًّا ۖ حَتَّىٰ إِذَا
أَدْرَكَهُ الْغَرَقُ قَالَ ءَامَنْتُ
أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ
بِهِ بَنُو إِسْرَءِيلَ وَأَنَا مِنَ
الْمُسْلِمِينَ ﴿٩٠﴾

91. Now (you believe) while you refused to believe before and you were one of the *Mufsidûn* (evil-doers, corrupts, etc.).

ءَالَّئِنَّ وَقَدْ عَصَيْتَ قَبْلُ
وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾

92. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ
لَتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً
وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ
ءَايَاتِنَا لَغَافِلُونَ ﴿٩٢﴾

93. And indeed We settled the Children of Israel in an honorable dwelling place (Shâm and Misr), and provided them with good things, and they differed not until the knowledge came to them. Verily, Allâh will judge between them on the Day of Resurrection in that in which they used to differ.

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَبَوًّءَ
صِدْقٍ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ
فَمَا اخْتَلَفُوا حَتَّىٰ جَاءَهُمُ
الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ
يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ ﴿٩٣﴾

94. So if you (O Muhammad ﷺ) are in doubt concerning that which We have revealed unto you, [i.e. that your name is written in the Taurât (Torah) and the Injeel (Gospel)] then ask those who are reading the Book [the Taurât (Torah) and the Injeel (Gospel)] before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).

فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا
إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَأُونَ
الْكِتَابَ مِنْ قَبْلِكَ ۚ لَقَدْ
جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا
تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾

95. And be not one of those who belie the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for then you shall be one of the losers.

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا
بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ
الْخَاسِرِينَ ﴿٩٥﴾

96. Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe.

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ
كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾

97. Even if every sign should come to them, - until they see the painful torment.

وَلَوْ جَاءَهُمْ كُلُّ آيَةٍ حَتَّى
يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾

98. Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none,) - except the people of Yûnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.

فَلَوْلَا كَانَتْ قَرْيَةٌ
فَنَفَعَهَا إِيْمَانُهَا إِلَّا قَوْمَ يُونُسَ
لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ
الْخِزْيِ فِي الْحَيٰوةِ الدُّنْيَا
وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾

99. And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad ﷺ) then compel mankind, until they become believers.

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي
الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ
تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا
مُؤْمِنِينَ ﴿٩٩﴾

100. It is not for any person to believe, except by the Leave of Allâh, and He will put the wrath on those who are heedless.

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ
إِلَّا بِإِذْنِ اللَّهِ وَتَجْعَلُ
الرَّجْسَ عَلَى الَّذِينَ لَا
يَعْقِلُونَ ﴿١٠٠﴾

101. Say: "Behold all that is in the heavens and the earth," but neither *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not.

قُلْ أَنْظِرُوا مَاذَا فِي السَّمَوَاتِ
وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ
وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾

102. Then do they wait for (anything) save for (destruction) like the days of the men who passed away before them? Say: "Wait then, I am (too) with you among those who wait."

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ
الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ
فَأَنْتَظِرُوا إِنِّي مَعَكُمْ مِنَ
الْمُنْتَظِرِينَ ﴿١٠٢﴾

103. Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ
ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِ
الْمُؤْمِنِينَ ﴿١٠٣﴾

104. Say (O Muhammad ﷺ):
"O you mankind! If you are
in doubt as to my religion
(Islâm), then (know that) I
will never worship those
whom you worship, besides
Allâh. But I worship Allâh
Who causes you to die, I am
commanded to be one of the
believers.

قُلْ يَٰٓأَيُّهَا النَّاسُ إِن كُنتُمْ فِي
شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ
تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَٰكِن
أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّكُم
وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ



105. "And (it is inspired to
me): Direct your face (O
Muhammad ﷺ) entirely
towards the religion *Hanifa*
(Islâmic Monotheism, i.e. to
worship none but Allâh
Alone), and never be one of
the *Mushrikûn* (those who
ascribe partners to Allâh,
polytheists, idolaters,
disbelievers in the Oneness of
Allâh, and those who worship
others along with Allâh).

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا
وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ



106. "And invoke not besides Allâh, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the *Zâlimûn* (polytheists and wrong-doers). "

107. And if Allâh touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favor which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful.

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ الظَّالِمِينَ

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ
يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ

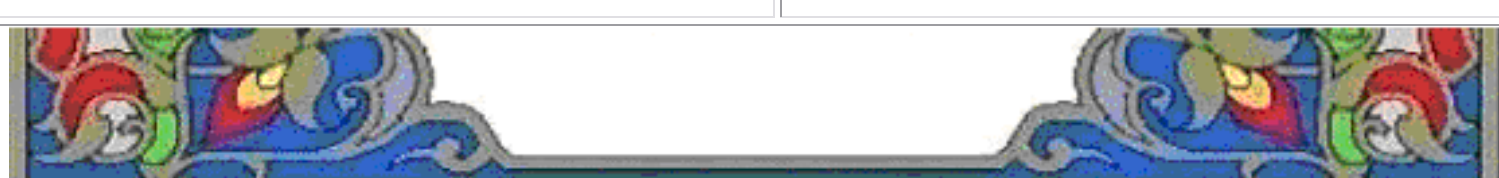


108. Say: "O you mankind! Now truth (i.e. the Qur'ân and Prophet Muhammad ﷺ), has come to you from your Lord. So whosoever receives guidance, he does so for the good of his own self, and whosoever goes astray, he does so to his own loss, and I am not (set) over you as a *Wakîl* (disposer of affairs to oblige you for guidance)."

قُلْ يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ
الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَى
فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ
ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا
عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٨﴾

109. And (O Muhammad ﷺ), follow the inspiration sent unto you, and be patient till Allâh gives judgment. And He is the Best of judges.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصْبِرْ
حَتَّىٰ تَحْكُمَ اللَّهُ ۚ وَهُوَ خَيْرُ
الْحَاكِمِينَ ﴿١٠٩﴾





هُودًا Houd

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge, etc.), and then explained in detail from One (Allâh), Who is All Wise and Well Acquainted (with all things).

الرَّ كِتَبٌ أَحْكَمَتْ ءَايَتُهُ ثُمَّ
فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ



2. (Saying) worship none but Allâh. Verily, I (Muhammad ﷺ) am unto you from Him a warner and a bringer of glad tidings.

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ
مِّنْهُ نَذِيرٌ وَكَاشِيرٌ



3. And (commanding you):
"Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).

وَأَنْ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا
إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَى
أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي
فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي
أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ



4. To Allâh is your return, and He is Able to do all things."

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ



5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (inner most secrets) of the breasts.

أَلَا إِنَّهُمْ يَنْتُونْ صُدُورَهُمْ
لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ
يَسْتَعْشُونَ نِيَابَهُمْ يَعْلَمُ مَا
يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ
عَلِيمٌ بِذَاتِ الصُّدُورِ



6. And no (moving) living creature is there on earth but its provision is due from Allâh. And He knows its dwelling place and its deposit (in the uterus, grave, etc.). all is in a Clear Book (*Al-Lauh Al-Mahfûz* - the Book of Decrees with Allâh).

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا
عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا
وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ
مُبِينٍ

7. And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds. But if you were to say to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic. "

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
وَكَانَ عَرْشُهُ عَلَى الْمَاءِ
لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا
وَلِإِنْ قُلْتَ إِنَّكُمْ مَبْعُوثُونَ
مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ
كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ
مُبِينٌ

8. And if We delay the torment for them till a determined term, they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (fall in) that at which they used to mock!

وَلَيْنَ أَخْرَجْنَا عَنْهُمْ الْعَذَابَ إِلَى
أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا
يَحْبِسُهُ ۗ أَلَّا يَوْمَ يَأْتِيهِمْ
لَيْسَ مَصْرُوفًا عَنْهُمْ
وَحَاقَ بِهِمْ مَا كَانُوا بِهِ
يَسْتَهْزِءُونَ ﴿٨﴾

9. And if We give man a taste of Mercy from Us, and then withdraw it from him, verily! He is despairing, ungrateful.

وَلَيْنَ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً
ثُمَّ نَرَعْنَاهَا مِنْهُ إِنَّهُ لَكُفُوسٌ
كَفُورٌ ﴿٩﴾

10. But if We let him taste good (favor) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allâh).

وَلَيْنَ أَذَقْنَاهُ نِعْمَاءَ بَعْدَ ضَرَاءٍ
مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ
عَنِّي ۚ إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾

11. Except those who show patience and do righteous good deeds, those: theirs will be forgiveness and a great reward (Paradise).

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا
الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ
وَأَجْرٌ كَبِيرٌ ﴿١١﴾

12. So perchance you (Muhammad ﷺ) may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel has come with him?" But you are only a warner. And Allâh is a *Wakîl* (Disposer of affairs, Trustee, Guardian, etc.) over all things.

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ
إِلَيْكَ وَضَآئِقُ بِهِ صَدْرُكَ أَن
يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كِتَابٌ
أَوْ جَاءَ مَعَهُ مَلَكٌ ۚ إِنَّمَا أَنْتَ نَذِيرٌ
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾

13. Or they say, "He (Prophet Muhammad ﷺ) forged it (the Qur'an)." Say: "Bring you then ten forged *Sûrah* (chapters) like unto it, and call whomsoever you can, other than Allâh (to your help), if you speak the truth!"

أَمْ يَقُولُونَ افْتَرَاهُ ۚ قُلْ فَأْتُوا
بِعَشْرِ سُورٍ مِّثْلِهِ مُفْتَرِيَاتٍ
وَادْعُوا مَنِ اسْتَطَعْتُمْ مِّنْ دُونِ
اللَّهِ إِن كُنْتُمْ صَادِقِينَ ﴿١٣﴾

14. If then they answer you not, know then that the Revelation (this Qur'ân) is sent down with the Knowledge of Allâh and that *Lâ ilâha illa Huwa*: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit to Islâm)?

فَالَّمْ يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا
أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ
إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ



15. Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا
وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَلَهُمْ
فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ



16. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do.

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي
الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا
صَنَعُوا فِيهَا وَبَطِلَ مَا كَانُوا
يَعْمَلُونَ



17. Can they (Muslims) who rely on a clear proof (the Qur'ân) from their Lord, and whom a witness [Prophet Muhammad ﷺ through Jibrael (Gabriel)] from Him follows it (can they be equal with the disbelievers); and before it, came the Book of Mûsa (Moses), a guidance and a mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ân), the Fire will be their promised meeting-place. So be not in doubt about it (i.e. those who denied Prophet Muhammad ﷺ and also denied all that which he brought from Allâh, surely, they will enter Hell). Verily, it is the truth from your Lord, but most of the mankind believe not.

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ
وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ
كُتِبَ مُوسَىٰ إِمَامًا وَرَحْمَةً
أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ
بِهِ ۚ مِنَ الْأَحْزَابِ ۚ فَالْنَّارُ
مَوْعِدُهُ ۚ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ ۚ
إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

18. And who does more wrong than he who invents a lie against Allâh. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! The curse of Allâh is on the *Zâlimûn* (polytheists, wrong-doers, oppressors, etc.) .

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَىٰ
اللَّهِ كَذِبًا ۖ أُولَٰئِكَ
يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ
الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ
كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ اللَّهِ
عَلَى الظَّالِمِينَ ﴿١٨﴾

19. Those who hinder (others) from the Path of Allâh (Islâmic Monotheism), and seek a crookedness therein, while they are disbelievers in the Hereafter.

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ
اللَّهِ وَيَبْغُونَهَا عِوَجًا ۖ وَهُمْ
بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾

20. By no means will they escape (from Allâh's Torment) on earth, nor have they protectors besides Allâh! Their torment will be doubled! They could not bear to hear (the preachers of the truth) and they used not to see (the truth because of their severe aversion, in spite of the fact that they had the sense of hearing and sight).

أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ
فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ
دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ۚ يُضَاعَفُ
لَهُمُ الْعَذَابُ ۚ مَا كَانُوا
يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا
يُبْصِرُونَ ﴿٢٠﴾

21. They are those who have lost their own selves, and their invented false deities will vanish from them.

أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ
وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ



22. Certainly, they are those who will be the greatest losers in the Hereafter.

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ
الْأَخْسَرُونَ



23. Verily, those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, - they will be dwellers of Paradise to dwell therein forever.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ
أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا
خَالِدُونَ



24. The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?

﴿ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى
وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ ۚ
هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا
تَذَكَّرُونَ ﴾



25. And indeed We sent Nûh (Noah) to his people (and he said): "I have come to you as a plain warner."

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ
إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾

26. "That you worship none but Allâh, surely, I fear for you the torment of a painful Day."

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ ۚ إِنِّي
أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ

27. The chiefs of the disbelievers among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars."

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ
قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا
وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا
الَّذِينَ هُمْ أَرَادُوا بِادِّىَ
الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِنْ
فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ

28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and a Mercy (Prophethood, etc.) has come to me from Him, but that (Mercy) has been obscured from your sight. Shall we compel you to accept it (Islâmic Monotheism) when you have a strong hatred for it?

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ
بَيِّنَةٍ مِّن رَّبِّي وَءَاتَنِي رَحْمَةً مِّنْ
عِنْدِهِ فَعُمِّيَتْ عَلَيْكُمْ
أَنْزِلُكُمْ مَوْهَا وَأَنْتُمْ لَهَا كَرِهُونَ



29. "And O my people! I ask of you no wealth for it, my reward is from none but Allâh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.

وَيَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ
مَالًا إِنِّي أَجْرِيَ إِلَّا عَلَى اللَّهِ
وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا
إِنَّهُمْ مُّلاقُوا رَبِّهِمْ وَلَكِنِّي أَرَأَيْتُمْ
قَوْمًا تَجْهَلُونَ



30. "And O my people! Who will help me against Allâh, if I drove them away? Will you not then give a thought?

وَيَقَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ
طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ



31. "And I do not say to you that with me are the Treasures of Allâh, "Nor that I know the *Ghaib* (unseen); "nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allâh will not bestow any good on them. Allâh knows what is in their inner-selves (as regards belief, etc.). In that case, I should, indeed be one of the *Zâlimûn* (wrong-doers, oppressors, etc.)."

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ
اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ
إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ
تَزَادَرَىٰ أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ اللَّهُ
خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ
إِنِّي إِذَا لَمِنَ الظَّالِمِينَ ﴿٢٦﴾

32. They said: "O Nûh (Noah)! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful."

قَالُوا يَنْوُحُ قَدْ جَدَلْتَنَا
فَآكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا
تَعِدُنَا إِنْ كُنْتَ
الصَّادِقِينَ ﴿٢٧﴾

33. He said: "Only Allâh will bring it (the punishment) on you, if He will, and then you will escape not."

قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ
شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٢٨﴾

34. "And my advice will not profit you, even if I wish to give you good counsel, if Allâh's Will is to keep you astray. He is your Lord! and to Him you shall return."

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ
أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ
يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ
وَالِيهِ تَرْجِعُونَ ﴿٣٤﴾

35. Or they (the pagans of Makkah) say: "He (Muhammad ﷺ) has fabricated it (the Qur'ân)." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit."

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ
افْتَرَيْتُهُ فَعَلَىٰ إِجْرَامِي وَأَنَا
بَرِيءٌ مِّمَّا تُجْرِمُونَ ﴿٣٥﴾

36. And it was inspired to Nûh (Noah): "None of your people will believe except those who have believed already. So be not sad because of what they used to do."

وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُ لَنْ
يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ
ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا
يَفْعَلُونَ ﴿٣٦﴾

37. "And construct the ship under Our Eyes and with Our Inspiration, and address Me not on behalf of those who did wrong; they are surely to be drowned."

وَأَصْنَعُ الْفُلَكَ بِأَعْيُنِنَا وَوَحْيِنَا
وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا
إِنَّهُمْ مُغْرَقُونَ

38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they made a mockery of him. He said: "If you mock at us, so do we mock at you likewise for your mocking."

وَيَصْنَعُ الْفُلَكَ وَكُلَّمَا مَرَّ
عَلَيْهِ مَلَأُ مِنْ قَوْمِهِ سَخِرُوا
مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا
نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ

39. "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment."

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ
عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ
عَذَابٌ مُقِيمٌ

40. (So it was) till then there came Our Command and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family, except him against whom the Word has already gone forth, and those who believe. And none believed with him, except a few."

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ
قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ
زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ
سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ
وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾

41. And he [Nûh (Noah)] said: "Embark therein, in the Name of Allâh will be its moving course and its resting anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful."

﴿٤١﴾ وَقَالَ أَرْكَبُوا فِيهَا بِسْمِ اللَّهِ
مَجْرِبُهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ
رَّحِيمٌ ﴿٤١﴾

42. So it (the ship) sailed with them amidst the waves like mountains, and Nûh (Noah) called out to his son, who had separated himself (apart), "O my son! Embark with us and be not with the disbelievers."

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ
كَالْجِبَالِ وَنَادَىٰ نُوحٌ ابْنَهُ
وَكَانَ فِي مَعَزٍ يَبْنَىٰ
أَرْكَب مَعَنَا وَلَا تَكُن مَعَ
الْكَافِرِينَ ﴿٤٢﴾

43. The son replied: "I will betake myself to a mountain, it will save me from the water." Nûh (Noah) said: "This day there is no savior from the Decree of Allâh except him on whom He has mercy." And a wave came in between them, so he (the son) was among the drowned.

قَالَ سَأَوِي إِلَىٰ جَبَلٍ
يَعْصِمُنِي مِنَ الْمَاءِ ۚ قَالَ لَا
عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ
رَحِمَ ۚ وَحَالَ بَيْنَهُمَا الْمَوْجُ
فَكَانَ مِنَ الْمَغْرُقِينَ ﴿٤٣﴾

44. And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was diminished (made to subside) and the Decree (of Allâh) was fulfilled (i.e. the destruction of the people of Nûh (Noah). And it (the ship) rested on Mount Judi, and it was said: "Away with the people who are *Zalimûn* (polytheists and wrong-doing)!"

وَقِيلَ يَتَّارِضْ أَرْضُكَ
وَيَسْمَأْ أَقْلِي وَغِيضَ الْمَاءِ
وَقُضِيَ الْأَمْرُ ۖ وَأَسْتَوَتْ عَلَى
الْجُودِيِّ ۖ وَقِيلَ بُعْدًا لِلْقَوْمِ
الظَّالِمِينَ ﴿٤٤﴾

45. And Nûh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges."

وَنَادَىٰ نُوحٌ رَبَّهُ فَقَالَ رَبِّ
إِنَّ أَبْنَىٰ مِنِّ أَهْلِي وَإِنَّ وَعْدَكَ
الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَكَمِينَ



46. He said: "O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you be one of the ignorants."

قَالَ يَنُوحُ إِنَّهُ لَيْسَ مِنِّ
أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ
فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ
عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ
الْجَاهِلِينَ



47. Nûh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I would indeed be one of the losers."

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ
أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ
وَالَا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ
مِنَ الْخَاسِرِينَ



48. It was said: "O Nûh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their off spring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."

قِيلَ يٰنُوحُ اهْبِطْ بِسَلَامٍ مِّنَّا
وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّنْ
مَعَكَ ۚ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ
يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾

49. This is of the news of the unseen which We reveal unto you (O Muhammad ﷺ), neither you nor your people knew them before this. So be patient. Surely, the (good) end is for the *Muttaqûn* (pious)

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا
إِلَيْكَ ۖ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا
قَوْمُكَ مِنْ قَبْلِ هَٰذَا ۖ فَاصْبِرْ
إِنَّ الْعَقِيبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾

50. And to 'Ad (people We sent) their brother Hûd. He said, "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. Certainly, you do nothing but invent (lies)!

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ قَالَ
يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ
إِلَٰهِ غَيْرُهُ ۚ إِنَّكُمْ أَنْتُمْ إِلَّا
مُفْتَرُونَ ﴿٥٠﴾

51. "O my people I ask of you no reward for it (the Message). My reward is only from Him, Who created me. Will you not then understand?

يَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا
إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي
فَطَرَنِي أَفَلَا تَعْقِلُونَ ﴿٥١﴾

52. "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as *Mujrimûn* (criminals, disbelievers in the Oneness of Allâh)."

وَيَقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ
تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ
عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ
قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا
مُجْرِمِينَ ﴿٥٢﴾

53. They said: "O Hûd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you.

قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ
وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ
قَوْلِكَ وَمَا نَحْنُ لَكَ
بِمُؤْمِنِينَ ﴿٥٣﴾

54. "All that we say is that some of our gods (false deities) have seized you with evil (madness)." He said: "I call Allâh to witness and bear you witness that I am free from that which you ascribe as partners in worship, -

إِنْ نَقُولُ إِلَّا أَعْتَرَكُ بَعْضُ
ءَالِهَتِنَا بِسُوءٍ ؕ قَالَ إِنِّي أُشْهِدُ
اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا
تَشْرِكُونَ ﴿٥٤﴾

55. With Him (Allâh). So plot against me, all of you, and give me no respite.

مِنْ دُونِهِ ؕ فَكِيدُونِي جَمِيعًا ثُمَّ
لَا تَنْظُرُونَ ﴿٥٥﴾

56. "I put my trust in Allâh, my Lord and your Lord! There is not a moving (living) creature but He has grasp of its forelock. Verily, my Lord is on the Straight Path (the truth).

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ
مَا مِنْ دَابَّةٍ إِلَّا هُوَ ءَاخِذٌ
بِنَاصِيَتِهَا ؕ إِنَّ رَبِّي عَلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿٥٦﴾

57. "So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things."

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا
أُرْسِلْتُ بِهِ ؕ إِلَيْكُمْ وَيَسْتَخْلِفُ
رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ
شَيْئًا ؕ إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ
حَفِيزٌ ﴿٥٧﴾

58. And when Our Commandment came, We saved Hûd and those who believed with him by a Mercy from Us, and We saved them from a severe torment.

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا
وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِّنَّا
وَنَجَّيْنَاهُمْ مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾

59. Such were 'Ad (people). They rejected the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud obstinate (oppressor of the truth, from their leaders).

وَتِلْكَ ءَادُ جَحَدُوا بِآيَاتِ
رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ
كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾

60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Ad disbelieved in their Lord. So away with 'Ad, the people of Hûd.

وَأُتْبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً
وَيَوْمَ الْقِيَمَةِ ۖ أَلَا إِنَّ ءَادًا
كَفَرُوا رَبَّهُمْ ۖ أَلَا بُعْدًا لِّءَادٍ قَوْمِ
هُودٍ ﴿٦٠﴾

61. And to Thamûd (people, We sent) their brother Sâlih (Saleh). He said: "O my people! Worship Allâh, you have no other *Ilâh* (God) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive."

62. They said: "O Sâlih (Saleh)! You have been among us as a figure of good hope (and we wished for you to be our chief), till this [new thing which you have brought; that we leave our gods and worship your God (Allâh) Alone]! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that which you invite us to (monotheism)."

﴿ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا ۚ
قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ هُوَ أَنشَأَكُمْ مِّنَ الْأَرْضِ وَأَسْتَخْرُكُمْ فِيهَا
فَاستَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ﴾

قَالُوا يَصْلِحْ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا ۖ أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ



63. He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a Mercy (Prophethood, etc.) from Him, who then can help me against Allâh, if I were to disobey Him? Then you increase me not but in loss.

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ
عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَءَاتَنِي مِنْهُ
رَحْمَةً فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ
إِنْ عَصَيْتُهُ فَمَا تَزِيدُونَنِي غَيْرَ
تَخْسِيرٍ

64. "And O my people! This she-camel of Allâh is a sign to you, leave her to feed on Allâh's earth, and touch her not with evil, lest a near torment will seize you."

وَيَقَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ
آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ
اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ
فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ

65. But they killed her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied."

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي
دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَٰلِكَ
وَعْدٌ غَيْرُ مَكْذُوبٍ

66. So when Our Commandment came, We saved Sâlih (Saleh) and those who believed with him by a Mercy from Us, and from the disgrace of that Day. Verily, your Lord, He is the All-Strong, the All Mighty.

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا
وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ
مِّنَّا وَمِن خِزْيِ يَوْمِئِذٍ إِنَّ
رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٦٦﴾

67. And *As-Saîhah* (torment - awful cry, etc.) overtook the wrong-doers, so they lay (dead), prostrate in their homes, -

وَأَخَذَ الَّذِينَ ظَلَمُوا
الصَّيْحَةَ فَأَصْبَحُوا فِي دِيرِهِمْ
جَاثِمِينَ ﴿٦٧﴾

68. As if they had never lived there. No doubt! Verily, Thamûd disbelieved in their Lord. So away with Thamûd!

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ أَلَا إِنَّ
ثَمُودًا كَفَرُوا رَبَّهُمْ ۚ أَلَا بُعْدًا
لِّثَمُودَ ﴿٦٨﴾

69. And verily, there came Our Messengers to Ibrahîm (Abraham) with glad tidings. They said: *Salâm* (greetings or peace!) He answered, *Salâm* (greetings or peace!) and he hastened to entertain them with a roasted calf.

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ
بِالبُّشْرَىٰ قَالُوا سَلَامًا قَالَ
سَلَامٌ فَمَا لَبِثَ أَن جَاءَ بِعِجْلٍ
حَنِيدٍ ﴿٦٩﴾

70. But when he saw their hands went not towards it (the meal), he felt some mistrust of them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lout (Lot)."

فَلَمَّا رَأَوْا أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ
نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً
قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى
قَوْمٍ لُوطٍ ﴿٧٠﴾

71. And his wife was standing (there), and she laughed (either, because the Messengers did not eat their food or for being glad for the destruction of the people of Lout (Lot). But We gave her glad tidings of Ishâque (Isaac), and after him, of Ya'qûb (Jacob).

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ
فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ
إِسْحَاقَ يَعْقُوبَ ﴿٧١﴾

72. She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband, an old man? Verily! This is a strange thing!"

قَالَتْ يَوَيْلَتِي ءَأَلِدُ وَأَنَا عَجُوزٌ
وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا
لَشَيْءٌ عَجِيبٌ ﴿٧٢﴾

73. They said: "Do you wonder at the Decree of Allâh? The Mercy of Allâh and His Blessings be on you, O the family [of Ibrahîm (Abraham)]. Surely, He (Allâh) is All-Praiseworthy, All-Glorious."

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ
رَحِمْتُ اللَّهَ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ
الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ ﴿٧٣﴾

74. Then when the fear had gone away from (the mind of) Ibrahîm (Abraham), and the glad tidings had reached him, he began to plead with Us (Our Messengers) for the people of Lout (Lot).

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ
وَجَاءَتْهُ الْبُشْرَىٰ يُجَادِلُنَا فِي
قَوْمِ لُوطٍ ﴿٧٤﴾

75. Verily, Ibrahîm (Abraham) was, without doubt, forbearing, used to invoke Allâh with humility, and was repentant (to Allâh all the time, again and again).

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٥﴾

76. "O Ibrahîm (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا
إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ
عَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾

77. And when Our Messengers came to Lout (Lot), he was grieved on their account and felt himself straitened for them (lest the town people should approach them to commit sodomy with them). He said: "This is a distressful day."

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ
بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا
يَوْمٌ عَصِيبٌ ﴿٧٧﴾

78. And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy, etc.), he said: "O my people! Here are my daughters (i.e. the daughters of my nation), they are purer for you (if you marry them lawfully). So fear Allâh and degrade me not as regards my guests! Is there not among you a single right-minded man?"

وَجَاءَهُدُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ
وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ
السَّيِّئَاتِ ۚ قَالَ يَتَقَوْمِ هَؤُلَاءِ
بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا
اللَّهَ وَلَا تَخْزُونِ فِي ضَيْفِي
أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٨﴾

79. They said: "Surely you know that we have neither any desire nor in need of your daughters, and indeed you know well what we want!"

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي
بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا
نُرِيدُ ﴿٧٩﴾

80. He said: "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)."

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ
ءَاوِيَ إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨٠﴾

81. They (Messengers) said: "O Lout (Lot)! Verily, we are the Messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back, but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"

قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن
يَصْلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ
بِقِطْعٍ مِّنَ اللَّيْلِ وَلَا يَلْتَفِتْ
مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتَكَ إِنَّهُ
مُصِيبُهَا مَا أَصَابَهُمْ ^ج إِنَّ
مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ
الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾

82. So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, piled up;

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهَا
سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً
مِّن سِجِّيلٍ مَّنصُودٍ ﴿٨٢﴾

83. Marked from your Lord, and they are not ever far from the *Zâlimûn* (polytheists, evil-doers, etc.).

مُسَوَّمَةٌ عِنْدَ رَبِّكَ وَمَا هِيَ
مِنَ الظَّالِمِينَ بَعِيدٍ

84. And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh, you have no other *Ilâh* (God) but Him, and give not short measure or weight, I see you in prosperity; and verily I fear for you the torment of a Day encompassing.

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا
قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا
لَكُمْ مِّنْ إِلَهِ غَيْرُهُ وَلَا
تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ
إِنِّي أَرَأَيْكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ
عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ

85. "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.

وَيَقَوْمِ أَوْفُوا الْمِكْيَالَ
وَالْمِيزَانَ بِالْقِسْطِ وَلَا
تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا
تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

86. "That which is left by Allâh for you (after giving the rights of the people) is better for you, if you are believers. And I am not set over you as a guardian.

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن
كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ

بِحَفِظٍ ٨٦

87. They said: "O Shu'aib! Does your *Salât* (prayer) (i.e. the prayers which you offer has spoiled your mind, so you) command that we leave off what our fathers used to worship, or that we leave off doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically).

قَالُوا يَشْعِبُ أَصْلَوْتُكَ
تَأْمُرُكَ أَنْ نَتْرَكَ مَا يَعْبُدُ
ءَابَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا
مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ

الرَّشِيدُ ٨٧

88. He said: "O my people! Tell me, if I have a clear evidence from my Lord, and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from Allâh, in Him I trust and unto Him I repent.

89. "And O my people! Let not my *Shiqâq* cause you to suffer the fate similar to that of the people of Nûh (Noah) or of Hûd or of Sâlih (Saleh), and the people of Lout (Lot) are not far off from you!

قَالَ يَاقَوْمِ أَرَأَيْتُمْ إِن كُنْتُ
عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ
رِزْقًا حَسَنًا ۚ وَمَا أُرِيدُ أَن
أُخَالِفَكُمْ إِلَىٰ مَا أَنْتُمْ عَنْهُ
ع ۚ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا
أَسْطَعْتُ ۚ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

وَيَقَوْمِ لَا تَجْرِمَنَّكُمْ شِقَاقِي أَن
يُصِيبَكُمْ مِّثْلُ مَا أَصَابَ قَوْمَ
نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ ۚ
وَمَا قَوْمُ لُوطٍ مِّنكُمْ بِبَعِيدٍ ﴿٨٩﴾

90. "And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving."

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا
إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩٠﴾

91. They said: "O Shu'aib! We do not understand much of what you say, and we see you a weak (man, it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us."

قَالُوا يَشْعِبُ مَا نَفَقَهُ كَثِيرًا
مِّمَّا تَقُولُ وَإِنَّا لَنَرُكَ فِينَا
ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ
وَمَا أَنْتَ عَلَيْنَا بَعِزٌّ ﴿٩١﴾

92. He said: "O my people! Is then my family of more weight with you than Allâh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do."

قَالَ يَاقَوْمِ أَرَهْطِيَ أَعَزُّ
عَلَيْكُمْ مِّنْ اللَّهِ وَاتَّخَذْتُمُوهُ
وَرَاءَكُمْ ظَهْرِيًّا إِنَّ رَبِّي بِمَا
تَعْمَلُونَ مُحِيطٌ ﴿٩٢﴾

93. "And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you."

وَيَقُومِ أَعْمَلُوا عَلَى
مَكَانَتِكُمْ إِنِّي عَمِلٌ^ص سَوْفَ
تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ^ص
يُخْزِيهِ وَمَنْ هُوَ كَذِبٌ
وَأَرْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ



94. And when Our Commandment came, We saved Shu'aib and those who believed with him by a Mercy from Us. And As-Saîhah (torment - awful cry, etc.) seized the wrong-doers, and they lay (dead) prostrate in their homes.

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا
وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا
وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ
فَأَصْبَحُوا فِي دِيرِهِمْ



جَثْمِينَ

95. As if they had never lived there! So away with Madyan (Midian)! As away with Thamud! (All these nations were destroyed).

كَأَن لَّمْ يَغْنَوْا فِيهَا^ق إِلَّا بُعْدًا
لِّمَدْيَنَ كَمَا بَعِثْتَ ثَمُودَ



96. And indeed We sent Mûsa (Moses) with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and a manifest authority;

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا
وَسُلْطَانٍ مُّبِينٍ ﴿٩٦﴾

97. To Fir'aun (Pharaoh) and his chiefs, but they followed the command of Fir'aun (Pharaoh), and the command of Fir'aun (Pharaoh) was no right guide.

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوهُ
أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ
بِرَشِيدٍ ﴿٩٧﴾

98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ
فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوَرْدُ
الْمَوْرُودُ ﴿٩٨﴾

99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. How bad is the curse (in this world) pursued by another curse (in the Hereafter).

وَاتَّبَعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ
الْقِيَمَةِ ۚ بئسَ الرِّفْدُ الْمَرْفُودُ
﴿٩٩﴾

100. These are some of the news of the (population of) towns which We relate unto you (O Muhammad ﷺ); of them, some are standing, and some have been (already) reaped.

ذَٰلِكَ مِنْ أَنْبَاءِ الْقُرَىٰ نَقِصُهُ
عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ



101. We wronged them not, but they wronged themselves. So their *âliha* (gods), other than Allâh, whom they invoked, profited them naught when there came the Command of your Lord, nor did they add aught (to their lot) but destruction.

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا
أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ
ءَالِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ
اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ
وَمَا زَادَهُمْ غَيْرَ تَتْبِيبٍ



102. Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful, and severe.

وَكَذَٰلِكَ أَخَذُ رَبُّكَ إِذَا أَخَذَ
الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ
أَلِيمٌ شَدِيدٌ



103. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present.

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ
عَذَابَ الْآخِرَةِ ۚ ذَلِكَ يَوْمٌ
مَّجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ
مَّشْهُودٌ

104. And We delay it only for a term (already) fixed.

وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ

105. On the Day when it comes, no person shall speak except by His (Allâh's) Leave. Some among them will be wretched and (others) blessed.

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا
بِإِذْنِهِ ۚ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ

106. As for those who are wretched, they will be in the Fire, sighing in a high and low tone.

فَأَمَّا الَّذِينَ شَقُوا فِى النَّارِ هُمْ
فِيهَا زَفِيرٌ وَشَهِيقٌ

107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the doer of what He wills.

خَالِدِينَ فِيهَا مَا دَامَتِ
السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا
شَاءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا
يُرِيدُ

108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord will, a gift without an end.

﴿ وَأَمَّا الَّذِينَ سَعِدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْذُوذٍ ﴾
١٠٨

109. So be not in doubt (O Muhammad ﷺ) as to what these (pagans and polytheists) men worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.

﴿ فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ ۚ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ ءَابَاؤُهُمْ مِّن قَبْلُ ۚ وَإِنَّا لَمُوفُونَ ۚ نَصِيبُهُم غَيْرَ مَنقُوصٍ ﴾
١٠٩

110. Indeed, We gave the Book to Mûsa (Moses), but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'ân).

﴿ وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴾
١١٠

111. And verily, to each of them your Lord will repay their works in full. Surely, He is All Aware of what they do.

وَإِنَّ كُلًّا لَّمَّا لِيُوفِّيَنَّهُمْ رَبُّكَ
أَعْمَلَهُمْ^ج إِنَّهُ بِمَا يَعْمَلُونَ
خَبِيرٌ ﴿١١١﴾

112. So stand (ask Allâh to make) you (Muhammad ﷺ) firm and straight (on the religion of Islâmic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allâh) with you, and transgress not (Allâh's legal limits). Verily, He is All-Seer of what you do.

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ
مَعَكَ وَلَا تَطْغَوْا^ج إِنَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾

113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allâh, nor you would then be helped .

وَلَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا
فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِنْ
دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا
تُنصَرُونَ ﴿١١٣﴾

114. And perform *As-Salât* (*Iqâmat-as-Salât*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salât* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا
مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ
السَّيِّئَاتِ ۚ ذَٰلِكَ ذِكْرَىٰ
لِلذَّاكِرِينَ ﴿١١٤﴾

115. And be patient; verily, Allâh loses not the reward of the good-doers.

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ
الْمُحْسِنِينَ ﴿١١٥﴾

116. If only there had been among the generations before you, persons having wisdom, prohibiting (others) from *Al-Fasâd* (disbelief, polytheism, and all kinds of crimes and sins) in the earth, except a few of those whom We saved from among them. Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were *Mujrimûn* (criminals, disbelievers in Allâh, polytheists, sinners, etc.).

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن
قَبْلِكُمْ أُولُوا بَقِيَّةَ يَنهَوْنَ عَنِ
الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا
مِّمَّنْ أُنْجَيْنَا مِنْهُمْ ۖ وَاتَّبَعَ
الَّذِينَ ظَلَمُوا مَا أَتَرَفُوا فِيهِ
وَكَانُوا مُجْرِمِينَ ﴿١١٦﴾

117. . And your Lord would never destroy the towns wrongfully, while their people were right-doers.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ
الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا
مُصْلِحُونَ ﴿١١٧﴾

118. And if your Lord had so willed, He could surely have made mankind one *Ummah* [nation or community (following one religion only i.e. Islâm)], but they will not cease to disagree,

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ
أُمَّةً وَاحِدَةً ۚ وَلَا يَزَالُونَ
مُخْتَلِفِينَ ﴿١١٨﴾

119. Except him on whom your Lord has bestowed His Mercy (the follower of truth Islâmic Monotheism) and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): "Surely, I shall fill Hell with jinns and men all together."

إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَلِكَ
خَلَقَهُمْ ۚ وَتَمَّتْ كَلِمَةُ رَبِّكَ
لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ
وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

120. And all that We relate to you (O Muhammad ﷺ) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'an) has come to you the truth, as well as an admonition and a reminder for the believers.

وَكُلًّا نَّقْصُ عَلَيْكَ مِنْ أَنْبَاءِ
الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ
وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ
وَذِكْرٌ لِلْمُؤْمِنِينَ ﴿١٢٠﴾

121. And say to those who do not believe: "Act according to your ability and way, We are acting (in our way).

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا
عَلَىٰ مَكَانَتِكُمْ إِنَّا عَمِلُونَ ﴿١٢١﴾

122. And you wait! We (too) are waiting."

وَأَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٢٢﴾

123. And to Allâh belongs the *Ghaib* (unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad ﷺ) and put your trust in Him. And your Lord is not unaware of what you (people) do."

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ
وَالِيهِ يُرْجَعُ الْأُمُورُ كُلُّهَا فَعَبْدُهُ
وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾





يُوسُف Yousuf

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'an, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Clear Book (the Qur'ân that makes clear the legal and illegal things, legal laws, a guidance and a blessing).

الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ



2. Verily, We have sent it down as an Arabic Qur'ân in order that you may understand.

إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ

تَعْقِلُونَ



3. We relate unto you (Muhammad ﷺ) the best of stories through Our Revelations unto you, of this Qur'ân. And before this (i.e. before the coming of Divine Inspiration to you), you were among those who knew nothing about it (the Qur'ân).

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ
الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ
هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ
قَبْلِهِ لَمَنِ الْغَفْلِينَ ﴿٣﴾

4. (Remember) when Yûsuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon, I saw them prostrating themselves to me."

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي
رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا
وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي
سَاجِدِينَ ﴿٤﴾

5. He (the father) said: "O my son! Relate not your vision to your brothers, lest they arrange a plot against you. Verily! *Shaitân* (Satan) is to man an open enemy!

قَالَ يَبْنَىٰ لَا تَقْصُصْ رُءْيَاكَ
عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا
إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ
مُّبِينٌ ﴿٥﴾

6. "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favor on you and on the offspring of Ya'qûb (Jacob), as He perfected it on your fathers, Ibrahîm (Abraham) and Ishâque (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."

وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ
وَيُعَلِّمُكَ مِّن تَأْوِيلِ الْأَحَادِيثِ
وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ
آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ
أَبَوَيْكَ مِّن قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ
إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾

7. Verily, in Yûsuf (Joseph) and his brethren, there were *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask.

﴿٧﴾ لَقَدْ كَانَ فِي يُوسُفَ
وَإِخْوَتِهِ ءَايَاتٍ لِّلَّسَّائِلِينَ

8. When they said: "Truly, Yûsuf (Joseph) and his brother (Benjamin) are loved more by our father than we, but we are '*Usbah* (a strong group). Really, our father is in a plain error.

إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ
إِلَىٰ آبِنَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ
أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾

9. "Kill Yûsuf (Joseph) or cast him out to some (other) land, so that the favor of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin)."

أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا
يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا
مِنَ بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾

10. One from among them said: "Kill not Yûsuf (Joseph), but if you must do something, throw him down to the bottom of a well, he will be picked up by some caravan of travelers."

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا
يُوسُفَ وَالْقَوْهُ فِي غَيَّبَتِ الْجُبِّ
يَلْتَقِطَهُ بَعْضُ السَّيَّارَةِ إِن كُنْتُمْ
فَاعِلِينَ ﴿١٠﴾

11. They said: "O our father! Why do you not trust us with Yûsuf (Joseph), - when we are indeed his well-wishers?"

قَالُوا يَتَّابَانَا مَا لَكَ لَا تَأْمَنَّا
عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصِحُونَ ﴿١١﴾

12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."

أَرْسَلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ
وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٢﴾

13. He [Ya'qûb (Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him."

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾

14. They said: "If a wolf devours him, while we are 'Usbah (a strong group) (to guard him), then surely, we are the losers."

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَسِرُونَ ﴿١٤﴾

15. So, when they took him away, they all agreed to throw him down to the bottom of the well, and We inspired in him: " Indeed, you shall (one day) inform them of this their affair, when they know (you) not."

فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَنْ يُجْعَلُوهُ فِي غَيْبَتِ الْجُبِّ^ج وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

16. And they came to their father in the early part of the night weeping.

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾

17. They said: " O our father! We went racing with one another, and left Yûsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth."

قَالُوا يَتَّابَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ
وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَعِنَا
فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ
بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ



18. And they brought his shirt stained with false blood. He said: "Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allâh (Alone) Whose help can be sought against that which you assert."

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ
كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ
أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ
وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا
تَصِفُونَ



19. And there came a caravan of travelers; they sent their water-drawer, and he let down his bucket (into the well). He said: "What good news! Here is a boy." So they hid him as merchandise (a slave). And Allâh was the All-Knower of what they did.

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا
وَارِدَهُمْ فَادْلَلُوهُ قَالَ
يَبْشَىٰ هَذَا غُلَامٌ وَأَسَرُّهُ
بِضْعَةً وَاللَّهُ عَلِيمٌ بِمَا
يَعْمَلُونَ



20. And they sold him for a low price, - for a few Dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant.

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ
مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ
الزَّاهِدِينَ ﴿٢٠﴾

21. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son." Thus did We establish Yûsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allâh has full power and control over His Affairs, but most of men know not.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ
لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَى
أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا
وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي
الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ
الْأَحَادِيثِ ۚ وَاللَّهُ غَالِبٌ عَلَى
أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٢١﴾

22. And when he [Yûsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood), thus We reward the *Muhsinûn* (doers of good).

وَلَمَّا بَلَغَ أَشُدَّهُ ءَاتَيْنَاهُ حُكْمًا
وَعِلْمًا ۚ وَكَذَلِكَ نَجْزِي
الْمُحْسِنِينَ ﴿٢٢﴾

23. And she, in whose house he was, sought to seduce him (to do an evil act), she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allâh (or Allâh forbid)! Truly, he (your husband) is my master! He made my stay agreeable! (So I will never betray him). Verily, the *Zâlimûn* (wrong and evil-doers) will never be successful."

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا
عَنْ نَفْسِهِ، وَغَلَّقَتِ الْأَبْوَابَ
وَقَالَتْ هَيْتَ لَكَ ۖ قَالَ مَعَاذَ
اللَّهِ ۚ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ
إِنَّهُ لَا يَفْلَحُ الظَّالِمُونَ ﴿٢٣﴾

24. And indeed she did desire him and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, guided slaves.

وَلَقَدْ هَمَّتْ بِهِ، وَهَمَّ بِهَا لَوْلَا
أَنْ رَأَىٰ بُرْهَانَ رَبِّهِ ۚ كَذَلِكَ
لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ
إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾

25. So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ
قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا
لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ
أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ
يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾

26. He [Yûsuf (Joseph)] said: "It was she that sought to seduce me," - and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!"

قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي
وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ
كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ
فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿٢٦﴾

27. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!"

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ
فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿٢٧﴾

28. So when he (her husband) saw his [(Yûsuf's (Joseph))] shirt torn at the back; (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!"

فَلَمَّا رَأَىٰ قَمِيصَهُ قَدْ مِنْ دُبُرٍ
قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ
كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾

29. "O Yûsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."

يُوسُفُ أَعْرِضْ عَنْ هَذَا
وَأَسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ
كُنْتِ مِنَ الْخَاطِئِينَ ﴿٢٩﴾

30. And women in the city said: "The wife of Al-'Azîz is seeking to seduce her (slave) young man, indeed she loves him violently; verily we see her in plain error."

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ
امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ
نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا
لَنَرُوهَا فِي ضَلَالٍ مُّبِينٍ ﴿٣٠﴾

31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [(to Yûsuf (Joseph))]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allâh (or Allâh forbid)! No man is this! This is none other than a noble angel!"

32. She said: "This is he (the young man) about whom you did blame me (for his love), and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced."

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ
إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكَعًا
وَأَاتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا
وَقَالَتْ أَخْرِجْ عَلَيْهِنَّ فَلَمَّا
رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ
وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ
هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنِنِي
فِيهِ وَلَقَدْ رَاودْتُهُ^ط عَنْ نَفْسِهِ
فَاسْتَعْصَمَ^ط وَلَئِنْ لَّمْ يَفْعَلْ مَا
ءَامُرُهُ^ط لَيُسْجَنَنَّ وَلَيَكُونَا مِّنَ
الصَّغِيرِينَ ﴿٣٢﴾

33. He said: "O my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorants."

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ
مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ
عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ
مِنَ الْجَاهِلِينَ ﴿٣٣﴾

34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ
عَنَّهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ ﴿٣٤﴾

35. Then it appeared to them, after they had seen the proofs (of his innocence) to imprison him for a time.

ثُمَّ بَدَا لَهُمْ مِّنْ بَعْدِ مَا رَأَوْا
الْآيَاتِ لَيْسَ جُنْدُهُ حَتَّىٰ حِينٍ
﴿٣٥﴾

36. And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the *Muhsinûn* (doers of good)."

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ قَالَ
أَحَدُهُمَا إِنِّي أَرْنِي أُعْصِرُ
خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرْنِي
أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ
الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا
نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾

37. He said: "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allâh and are disbelievers in the Hereafter (i.e. the *Kan'âniûn* of Egypt who were polytheists and used to worship sun and other false deities).

قَالَ لَا يَأْتِيكُمَا طَعَامٌ
تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ
قَبْلَ أَنْ يَأْتِيَكُمَا ذَٰلِكُمَا مِمَّا
عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ
لَّا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ
هُم كَافِرُونَ ﴿٣٧﴾

38. "And I have followed the religion of my fathers , - Ibrahîm (Abraham), Ishâque (Isaac) and Ya'qûb (Jacob), and never could we attribute any partners whatsoever to Allâh. This is from the Grace of Allâh to us and to mankind, but most men thank not (i.e. they neither believe in Allâh, nor worship Him).

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ
وَإِسْحَاقَ وَيَعْقُوبَ ۚ مَا كَانَ
لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ۚ
ذَٰلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا
وَعَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ
النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾

39. "O two companions of the prison! Are many different lords (gods) better or Allâh, the One, the Irresistible?

يَصَدِّجِي السِّجْنِ ۖ أَرَبَابٌ
مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ
الْوَحْدُ الْقَهَّارُ ﴿٣٩﴾

40. "You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allâh has sent down no authority. The command (or the judgment) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion, but most men know not.

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا
أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ
وَعَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ
سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ
إِلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ
الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٤٠﴾

41. "O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire."

يَصْصَحِي السَّجْنَ أَمَّا
أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا
وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ
الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ
الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾

42. And he said to the one whom he knew to be saved: "Mention me to your lord (i.e. your king, so as to get me out of the prison)." But *Shaitân* (Satan) made him forget to mention it to his Lord [or Satan made [(Yûsuf (Joseph)] to forget the remembrance of his Lord (Allâh) as to ask for His Help, instead of others]. So [Yûsuf (Joseph)] stayed in prison a few (more) years.

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ
مِّنْهُمَا أذْكُرْنِي عِندَ رَبِّكَ
فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ
فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ



43. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring - and of seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams."

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ
بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ
عِجَافٌ وَسَبْعُ سُنبُلَاتٍ خُضْرٍ
وَأُخْرَى يَابِسَاتٍ يَأْتِيهَا الْمَلَأُ
أَفْتُونِي فِي رُءْيَايَ إِن كُنْتُمْ لِلرُّءْيَا
تَعْبُرُونَ



44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams."

قَالُوا أَضْغَتْ أَحْلَمٍ وَمَا نَحْنُ
بِتَأْوِيلِ الْأَحْلَمِ بِعَلَمِينَ ﴿٤٤﴾

45. Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ
بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ
فَارْسِلُونِ ﴿٤٥﴾

46. (He said): "O Yûsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know."

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي
سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ
سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ
خُضِرٍ وَأُخْرٍ يَابِسَاتٍ لَّعَلِّي
أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ
يَعْلَمُونَ ﴿٤٦﴾

47. [(Yûsuf (Joseph)) said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave in ears, (all) - except a little of it which you may eat.

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا
فَمَا حَصَدْتُمْ فَذَرُوهُ فِي
سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ
﴿٤٧﴾

48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ
شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا
قَلِيلًا مِمَّا تَحْصِنُونَ ﴿٤٨﴾

49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ
يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ ﴿٤٩﴾

50. And the king said: "Bring him to me." But when the messenger came to him, [Yûsuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allâh) is Well-Aware of their plot.'"

وَقَالَ الْمَلِكُ أَتُؤْنِي بِهِ فَلَمَّا
جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَى
رَبِّكَ فَسْأَلْهُ مَا بَالُ النِّسْوَةِ
الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي
بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾

51. (The King) said (to the women): "What was your affair when you did seek to seduce Yûsuf (Joseph)?" The women said: "Allâh forbid! No evil know we against him!" The wife of Al-'Azîz said: "Now the truth is manifest (to all), it was I who sought to seduce him, and he is surely of the truthful."

قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ
يُوسُفَ عَنْ نَفْسِهِ ۚ قُلْنَ
حَشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ
سُوءٍ ۚ قَالَتِ امْرَأَتُ الْعَزِيزِ
الْحَقُّ أَنَا رَاوَدْتُهُ
عَنْ نَفْسِهِ ۚ وَإِنَّهُ لَمِنَ
الصَّادِقِينَ ﴿٥١﴾

52. [Then Yûsuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Azîz) may know that I betrayed him not in secret. And, verily! Allâh guides not the plot of the betrayers.

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ
بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي
كَيْدَ الْخَائِبِينَ ﴿٥٢﴾

53. "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."

﴿٥٣﴾ وَمَا أُبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ
لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ
إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٣﴾

54. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted."

وَقَالَ الْمَلِكُ أَتُتُونِي بِهِ
أَسْتَخْلِصُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ
قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ
أَمِينٌ

55. [Yûsuf (Joseph)] said: "Set me over the storehouses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt, in place of Al-'Aziz who was dead at that time).

قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ
الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ

56. Thus did We give full authority to Yûsuf (Joseph) in the land, to take possession therein, as when or where he likes. We bestow of Our Mercy on whom We please, and We make not to be lost the reward of *Al-Muhsinûn* (the good doers).

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي
الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ
نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا
نُضِيعُ أَجْرَ الْمُحْسِنِينَ

57. And verily, the reward of the Hereafter is better for those who believe and used to fear Allâh and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds).

وَلَا جُرْ الْأَخِرَةِ خَيْرٌ لِلَّذِينَ
ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

58. And Yûsuf's (Joseph) brethren came and they entered unto him, and he recognized them, but they recognized him not.

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا
عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ
﴿٥٨﴾

59. And when he had furnished them forth with provisions (according to their need), he said: "Bring me a brother of yours from your father; (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts?

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ
أَتُؤْنِي بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ ؕ أَلَا
تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا
خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾

60. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me."

فَإِنْ لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ
لَّكُمْ عِنْدِي وَلَا تَقْرَبُونِ ﴿٦٠﴾

61. They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."

قَالُوا سَنُرَوِّدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾

62. And [Yûsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people, in order that they might come back.

وَقَالَ لِفَتْيَانِهِ أَجْعَلُوا بِضْعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا أُنْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾

63. So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly we will guard him."

فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَتَّابَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٣﴾

64. He said: "Can I entrust him to you except as I entrusted his brother [Yûsuf (Joseph)] to you aforetime? But Allâh is the Best to guard, and He is the Most Merciful of those who show mercy."

قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَى أَخِيهِ مِنْ قَبْلُ ۖ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٤﴾

65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us, so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)."

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا
بِضْعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا
يَا أَبَانَا مَا نَبْغِي هَذِهِ
بِضْعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ
أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلٍ
بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾

66. He [Ya'qûb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allâh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies, etc.)," And when they had sworn their solemn oath, he said: "Allâh is the Witness over what we have said."

قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى
تُؤْتُوا مَوْثِقًا مِنِّي أَللَّهُ لَتَأْتِنِي
بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا
ءَاتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا
نَقُولُ وَكِيلٌ ﴿٦٦﴾

67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allâh at all. Verily! The decision rests only with Allâh. In him, I put my trust and let all those that trust, put their trust in Him."

وَقَالَ يَبْنَى لَا تَدْخُلُوا مِنْ
بَابٍ وَاحِدٍ وَأَدْخُلُوا مِنْ أَبْوَابٍ
مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنْ
اللَّهِ مِنْ شَيْءٍ إِنْ أَلْحَكُمُ إِلَّا لِلَّهِ
عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ
الْمُتَوَكِّلُونَ ﴿٦٧﴾

68. And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allâh, it was but a need of Ya'qûb's (Jacob) inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ
أَبُوهُمْ مَا كَانَ يُغْنِي
عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا
حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا
وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٦٨﴾

69. And when they went in before Yûsuf (Joseph), he betook his brother (Benjamin) to himself and said: "Verily! I am your brother, so grieve not for what they used to do."

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ
ءَاوَىٰ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا
أَخُوكَ فَلَا تَبْتَسِ بِمَا كَانُوا
يَعْمَلُونَ ﴿٦٩﴾

70. So when he had furnished them forth with their provisions, he put the (golden) bowl into his brother's bag, then a crier cried: "O you (in) the caravan! Surely, you are thieves!"

فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ
السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ
مُؤَدِّنٌ أَيُّهَا الْعِيرُ إِنَّكُمْ
لَسَارِقُونَ ﴿٧٠﴾

71. They, turning towards them, said: "What is it that you have missed?"

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا
تَفْقِدُونَ ﴿٧١﴾

72. They said: "We have missed the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; I will be bound by it."

قَالُوا نَفَقْدُ صُوعَ الْمَلِكِ
وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا
بِهِ زَعِيمٌ ﴿٧٢﴾

73. They said: "By Allâh! Indeed you know that we came not to make mischief in the land, and we are no thieves!"

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا
جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا
كُنَّا سَارِقِينَ ﴿٧٣﴾

74. They [Yûsuf's (Joseph) men] said: "What then shall be the penalty of him, if you are (proved to be) liars."

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ
كَذِبِينَ ﴿٧٤﴾

75. They [Yûsuf's (Joseph) brothers] said: "The penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the Zâlimûn (wrong-doers, etc.)!"

قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي
رَحْلِهِ فَهُوَ جَزَاؤُهُ^ج كَذَلِكَ
نَجْزِي الظَّالِمِينَ ﴿٧٥﴾

76. So he [Yûsuf (Joseph)] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yûsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allâh willed it. (So Allâh made the brothers to bind themselves with their way of "punishment, i.e. enslaving of a thief.") We raise to degrees whom We please, but over all those endowed with knowledge is the All-Knowing (Allâh).

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ
أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ
أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ
مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ
الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ
دَرَجَاتٍ مَنْ نَشَاءُ وَفَوْقَ كُلِّ
ذِي عِلْمٍ عَلِيمٌ



77. They [(Yûsuf's (Joseph) brothers)] said: "If he steals, there was a brother of his [Yûsuf (Joseph)] who did steal before (him)." But these things did Yûsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): "You are in worst case, and Allâh knows best the truth of what you assert!"

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ
لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي
نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ
أَنْتُمْ شَرُّ مَكَانٍ وَاللَّهُ أَعْلَمُ
بِمَا تَصِفُونَ



78. They said: "O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the *Muhsinûn* (good-doers)."

قَالُوا يَتَّيْهَا الْعَزِيزُ إِنَّ لَهُدَ أَبَا
شِيخَا كَبِيرَا فَخُذْ أَحَدَنَا
مَكَانَهُدَ إِنَّا نَرُكَ مِنَ
الْمُحْسِنِينَ

79. He said: "Allâh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *Zâlimûn* (wrong-doers)."

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ
وَجَدْنَا مَتَعَنَا عِنْدَهُدَ إِنَّا إِذَا
لَظَلِمُونَ

80. So, when they despaired of him, they held a conference in private. The eldest among them said: "Know you not that your father did take an oath from you in Allâh's Name, and before this you did fail in your duty with Yûsuf (Joseph)? Therefore I will not leave this land until my father permits me, or Allâh decides my case (by releasing Benjamin) and He is the Best of the judges.

فَلَمَّا أَسْتَيْسُوا مِنْهُ خَلَصُوا
نَجِيًّا قَالَ كَبِيرُهُمُ أَلَمْ تَعْلَمُوا
أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ
مَوْثِقًا مِّنَ اللَّهِ وَمِن قَبْلُ مَا
فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ
الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ
يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ
الْحَاكِمِينَ

81. "Return to your father and say, 'O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the unseen!

أَرْجِعُوا إِلَىٰ أَبِيكُمْ فَقُولُوا
يَتَابَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا
شَهِدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا
كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾

82. "And ask (the people of) the town where we have been, and the caravan in which we returned, and indeed we are telling the truth."

وَسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا
وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا
لَصَادِقُونَ ﴿٨٢﴾

83. He [Ya'qûb (Jacob)] said: "Nay, but your ownelves have beguiled you into something. So patience is most fitting (for me). May be Allâh will bring them (back) all to me. Truly He! only He is All-Knowing, All-Wise."

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ
أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَىٰ اللَّهُ أَنْ
يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ
الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾

84. And he turned away from them and said: "Alas, my grief for Yûsuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing.

وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰأَسْفَىٰ عَلَىٰ
يُوسُفَ وَأَبْيَضْتُ عَيْنَاهُ مِنَ
الْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾

85. They said: "By Allâh! You will never cease remembering Yûsuf (Joseph) until you become weak with old age, or until you be of the dead."

قَالُوا تَأَلَّهَ تَفْتَوُا تَذْكُرُ
يُوسُفَ حَتَّى تَكُونَ حَرَضًا
أَوْ تَكُونَ مِنَ الْهَالِكِينَ



86. He said: "I only complain of my grief and sorrow to Allâh, and I know from Allâh that which you know not."

قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي
إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا
تَعْلَمُونَ



87. "O my sons! Go you and enquire about Yûsuf (Joseph) and his brother, and never give up hope of Allâh's Mercy. Certainly no one despairs of Allâh's Mercy, except the people who disbelieve."

يَبَنِيَّ أَذْهَبُوا فَتَحَسَّسُوا مِنْ
يُوسُفَ وَأَخِيهِ وَلَا تَأْيَسُوا مِنْ
رَّوْحِ اللَّهِ إِنَّهُ لَا يَأْيَسُ مِنْ
رَّوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ



88. Then, when they entered unto him [Yûsuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allâh does reward the charitable."

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا
الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ
وَجِئْنَا بِبِضْعَةٍ مُزَجَّلَةٍ فَأَوْفِ
لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ
اللَّهَ تَجَزَّى الْمُتَصَدِّقِينَ ﴿٨٨﴾

89. He said: "Do you know what you did with Yûsuf (Joseph) and his brother, when you were ignorant?"

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ
بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ
جَاهِلُونَ ﴿٨٩﴾

90. They said: "Are you indeed Yûsuf (Joseph)?" He said: "I am Yûsuf (Joseph), and this is my brother (Benjamin). Allâh has indeed been gracious to us. Verily, he who fears Allâh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allâh makes not the reward of the *Muhsinûn* (good-doers) to be lost."

قَالُوا أَإِنَّكَ لَأَنْتَ يُوسُفُ قَالَ
أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ
مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ
وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ
أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾

91. They said: "By Allâh! Indeed Allâh has preferred you above us, and we certainly have been sinners."

قَالُوا تَأَلَّه لَقَدْ ءَاثَرَكَ اللَّهُ
عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ



92. He said: "No reproach on you this day, may Allâh forgive you, and He is the Most Merciful of those who show mercy!"

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ
يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ
الرَّحِيمِينَ



93. "Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family."

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ
عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا
وَأْتُونِي بِأَهْلِكُمْ
أَجْمَعِينَ



94. And when the caravan departed, their father said: "I do indeed feel the smell of Yûsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)."

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ
أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ
لَوْلَا أَنْ تُفَنِّدُونِ



95. They said: "By Allâh! Certainly, you are in your old error."

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ
الْقَدِيمِ ﴿٩٥﴾

96. Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allâh that which you know not.' "

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى
وَجْهِهِ فَارْتَدَّ بَصِيرًا ۖ قَالَ أَلَمْ
أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا
لَا تَعْلَمُونَ ﴿٩٦﴾

97. They said: "O our father! Ask forgiveness (from Allâh) for our sins, indeed we have been sinners."

قَالُوا يَتَّابَانَا ۖ اسْتَغْفِرْ لَنَا
ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾

98. He said: "I will ask my Lord for forgiveness for you, verily He! Only He is the Oft-Forgiving, the Most Merciful."

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٩٨﴾

99. Then, when they entered unto Yûsuf (Joseph), he betook his parents to himself and said: "Enter Egypt, if Allâh wills, in security."

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ
إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ
إِن شَاءَ اللَّهُ ءَامِنِينَ ﴿٩٩﴾

100. And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after *Shaitân* (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He will. Truly He! Only He is the All-Knowing, the All Wise.

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا
لَهُ سُجَّدًا وَقَالَ يَأْبَتِ هَذَا
تَأْوِيلُ رُءْيَايَ مِنْ قَبْلُ قَدْ
جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ
بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ
وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ
أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ
إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا
يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ



101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me the interpretation of dreams; The (only) Creator of the heavens and the earth! You are my *Walî* (Protector, Helper, Supporter, Guardian, etc.) in this world and in the Hereafter, cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous."

﴿ رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّـَّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴾



102. This is of the news of the *Ghaib* (unseen) which We reveal by Inspiration to you (O Muhammad ﷺ). You were not (present) with them when they arranged their plan together, and (also, while) they were plotting.

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ



103. And most of mankind will not believe even if you desire it eagerly.

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ



104. And no reward you (O Muhammad ﷺ) ask of them (those who deny your Prophethood) for it, it (the Qur'ân) is no less than a Reminder and an advice unto the 'Alamîn (men and jinns).

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠٤﴾

105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.

وَكَأَيِّن مِّنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾

106. And most of them believe not in Allâh except that they attribute partners unto Him [i.e. they are *Mushrikûn* -polytheists].

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾

107. Do they then feel secure from the coming against them of the covering veil of the Torment of Allâh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾

108. Say (O Muhammad ﷺ):
"This is my way; I invite unto
Allâh (i.e. to the Oneness of
Allâh - Islâmic Monotheism)
with sure knowledge, I and
whosoever follows me (also
must invite others to Allâh i.e
to the Oneness of Allâh -
Islâmic Monotheism) with
sure knowledge. And
Glorified and Exalted be
Allâh (above all that they
associate as partners with
Him). And I am not of the
Mushrikûn (polytheists,
pagans, idolaters and
disbelievers in the Oneness of
Allâh; those who worship
others along with Allâh or set
up rivals or partners to
Allâh)."

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى
اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي
وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ
الْمُشْرِكِينَ



109. And We sent not before you (as Messengers) any but men, whom We inspired from among the people of townships. Have they not traveled through the earth and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allâh and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا
رِجَالًا نُوحِيَ إِلَيْهِمْ مِنْ أَهْلِ
الْقُرَى ۚ أَفَلَمْ يَسِيرُوا فِي
الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۚ وَلَدَارُ
الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا ۚ
أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were delivered. And Our Punishment cannot be warded off from the people who are *Mujrimûn* (criminals, disobedients to Allâh, sinners, disbelievers, polytheists).

حَتَّىٰ إِذَا اسْتَيْعَسَ الرُّسُلُ
وَوَظَنُوا أَنَّهُمْ قَدْ كُذِّبُوا ۚ
جَاءَهُمْ نَصْرُنَا فَنُجِّى مَنْ نَشَاءُ
وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ
الْمُجْرِمِينَ ﴿١١٠﴾

111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'an) is not a forged statement but a confirmation of the Allâh's existing Books [the Taurât (Torah), the Injeel (Gospel) and other Scriptures of Allâh] and a detailed explanation of everything and a guide and a Mercy for the people who believe.

لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ
لِّأُولِي الْأَلْبَابِ ۚ مَا كَانَ حَدِيثًا
يُفْتَرَىٰ وَلَكِنْ تَصْدِيقَ
الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ
كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً
لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾



الرَّعْدُ ArRaad

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *Alif-Lâm-Mîm-Râ*. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book (the Qur'ân), and that which has been revealed unto you (Muhammad ﷺ) from your Lord is the truth, but most men believe not.

الْمَرْجُ تِلْكَ ءَايَاتُ الْكِتَابِ
وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ
الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يُؤْمِنُونَ ﴿١﴾

2. Allâh is He Who raised the heavens without any pillars that you can see. Then, He *Istawâ* (rose above) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round)! Each running (its course) for a term appointed. He regulates all affairs, explaining the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the meeting with your Lord.

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ
عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى
الْعَرْشِ وَسَخَّرَ الشَّمْسَ
وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ
مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ
الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ
تُوقِنُونَ ﴿٢﴾

3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made *Zawjain Ithnain* (two in pairs - may mean two kinds or it may mean: of two sorts, e.g. black and white, sweet and sour, small and big, etc.) He brings the night as a cover over the day. Verily, in these things, there are *Ayât* (proofs, evidences, lessons, signs, etc.) for people who reflect.

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلُ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ



4. And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields etc.), and date-palms, growing out two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water, yet some of them We make more excellent than others to eat. Verily, in these things, there are *Ayât* (proofs, evidences, lessons, signs) for the people who understand.

وَفِي الْأَرْضِ قِطْعٌ مُّتَجَوِّرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزُرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضَ بَعْضُهَا عَلَى بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ



5. And if you (O Muhammad ﷺ) wonder (at these polytheists who deny your message of Islâmic Monotheism and have taken besides Allâh others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieve in their Lord! They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein.

وَإِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ
أَإِذَا كُنَّا تُرَابًا أَءِنَّا لَفِي خَلْقٍ
جَدِيدٍ ۚ أُولَٰئِكَ الَّذِينَ كَفَرُوا
بِرَبِّهِمْ ۖ وَأُولَٰئِكَ الْأَغْلَالُ فِي
أَعْنَاقِهِمْ ۖ وَأُولَٰئِكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٦﴾

6. They ask you to hasten the evil before the good, yet (many) exemplary punishments have indeed occurred before them. But verily, your Lord is full of Forgiveness for mankind in spite of their wrong-doing. And verily, your Lord is (also) Severe in punishment.

وَيَسْتَعْجِلُونَكَ بِالْسَّيِّئَةِ قَبْلَ
الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ
الْمَثَلَتُ ۚ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ
لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ ۖ وَإِنَّ رَبَّكَ
لَشَدِيدُ الْعِقَابِ ﴿٦﴾

7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ۚ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾

8. Allâh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿٨﴾

9. All-Knower of the unseen and the seen, the Most Great, the Most High.

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ﴿٩﴾

10. It is the same (to Him) whether any of you conceal his speech or declare it openly, whether he be hid by night or go forth freely by day.

سَوَاءٌ مِّنْكُمْ مَّنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿١٠﴾

11. For each (person), there are angels in succession, before and behind him. They guard him by the Command of Allâh. Verily! Allâh will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.

لَهُ مُعَقِّبَتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ
إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۖ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُم مِّنْ دُونِهِ مِنْ وَّالٍ ﴿١١﴾

12. It is He who shows you the lightning, as a fear (for travelers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْشِئُ السَّحَابَ الثِّقَالَ ﴿١٢﴾

13. And *Ar-Ra'd* (thunder) glorifies and praises Him, and so do the angels because of His Awe, He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allâh. And He is Mighty in strength and Severe in punishment.

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ
وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ
الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ
وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ
شَدِيدُ الْحَالِ ﴿١٣﴾

14. For Him (Alone) is the Word of Truth (i.e. none has the right to be worshipped but He). And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not, and the invocation of the disbelievers is nothing but an error (i.e. of no use).

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ
مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ
بِشَيْءٍ إِلَّا كَبَسِطَ كَفِّهِ إِلَى
الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَلِغِهِ
وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي

ضَلَالٍ ﴿١٤﴾

15. And unto Allâh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons. *As Sajda*

16. Say (O Muhammad ﷺ): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allâh." Say: "Have you then taken (for worship) *Auliyâ'* (protectors, etc.) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allâh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them." Say: "Allâh is the Creator of all things, He is the One, the Irresistible."

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَّلُهُمْ
بِالْغُدُوِّ وَالْآصَالِ ﴿١٥﴾

قُلْ مَنْ رَبُّ السَّمَوَاتِ
وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ
مِّن دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ
لأنفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ
هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ
أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ
أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا
كَخَلْقِهِ فَتَشَبَّهَ الْخَلْقُ عَلَيْهِمْ
قُلِ اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ
الْوَحِيدُ الْقَهَّارُ ﴿١٦﴾

17. He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface, and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allâh (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allâh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).

أَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا
فَاَحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا
وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ
ابْتِغَاءَ حِلْيَةٍ اَوْ مَتَاعٍ زَبَدٌ مِثْلُهٗ
كَذٰلِكَ يَضْرِبُ اللّٰهُ الْحَقَّ
وَالْبَاطِلَ ۚ فَاَمَّا الزَّبَدُ فَيَذْهَبُ
جُفَاءً ۖ وَاَمَّا مَا يَنْفَعُ النَّاسَ
فَيَمْكُثُ فِي الْاَرْضِ ۚ كَذٰلِكَ
يَضْرِبُ اللّٰهُ الْاَمْثَالَ

18. For those who answered their Lord's Call [believed in the Oneness of Allâh and followed His Messenger Muhammad ﷺ i.e. Islâmic Monotheism] is *Al-Husna* (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allâh and followed not His Messenger Muhammad ﷺ), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, it will be in vain). For them there will be the terrible reckoning. Their dwelling place will be Hell; - and worst indeed is that place for rest.

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ
الْحُسْنَىٰ ۚ وَالَّذِينَ لَمْ
يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُم مَّا
فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ
لَافْتَدَوْا بِهِ ۚ أُولَٰئِكَ لَهُمْ سُوءُ
الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ
الْمِهَادُ



19. Shall he then who knows that what has been revealed unto you (O Muhammad ﷺ) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed.

۞ أَفَمَنْ يَعْلَمُ أَنَّ مَا أُنْزِلَ إِلَيْكَ
مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ
إِنَّمَا يَتَذَكَّرُ أُولَٰؤُلَاءِ اللَّابِبِ



20. Those who fulfill the Covenant of Allâh and break not the *Mîthâq* (bond, treaty, covenant);

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا
يَنْقُضُونَ الْمِيثَاقَ ﴿٢٠﴾

21. Those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained).

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِمْ
أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ
وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾

22. And those who remain patient, seeking their Lord's Countenance, perform *As-Salât* (*Iqâmat-as-Salât*), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end;

وَالَّذِينَ صَبَرُوا أَبْتِغَاءَ وَجْهِ رَبِّهِمْ
وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا
رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً
وَيُدْرِعُونَ بِالْحَسَنَةِ السَّيِّئَةَ
أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿٢٢﴾

23. 'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying):

جَنَّتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ
صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ
وَذُرِّيَّتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ
عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾

24. "Salâmun 'Alaikum (peace be upon you) for that you persevered in patience! Excellent indeed is the final home!"

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ
عُقْبَى الدَّارِ ﴿٢٤﴾

25. And those who break the Covenant of Allâh, after its ratification, and sever that which Allâh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allâh's Mercy); And for them is the unhappy (evil) home (i.e. Hell) .

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ
بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا
أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ
لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٢٥﴾

26. Allâh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ
وَيَقْدِرُ^ج وَفَرِحُوا بِالْحَيَاةِ
الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي
الْآخِرَةِ إِلَّا مَتَعٌ ﴿٢٦﴾

27. And those who disbelieve say: "Why is not a sign sent down to him (Muhammad ﷺ) from his Lord?" Say: "Verily, Allâh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ
عَلَيْهِ آيَةٌ مِّن رَّبِّهِ^ق قُلْ إِن
اللَّهُ يُضِلُّ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ
مَن أَنَابَ ﴿٢٧﴾

28. Those who believe (in the Oneness of Allâh - Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh, Verily, in the remembrance of Allâh do hearts find rest .

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ
بِذِكْرِ اللَّهِ^ق أَلَا بِذِكْرِ اللَّهِ
تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

29. Those who believe (in the Oneness of Allâh - Islâmic Monotheism), and work righteousness, *Tûbâ* (it means all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return.

30. Thus have We sent you (O Muhammad ﷺ) to a community before whom other communities have passed away, in order that you might recite unto them what We have inspired to you, while they disbelieve in the Most Beneficent (Allâh) Say: "He is my Lord! *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance."

الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ
مَقَابٍ ﴿٢٩﴾

كَذَٰلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ
خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِّتَتْلُوَ
عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ
يَكْفُرُونَ بِالرَّحْمَنِ ۚ قُلْ هُوَ رَبِّي
لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ

وَالِيهِ مَتَابٍ ﴿٣٠﴾

31. And if there had been a Qur'ân with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'ân). But the decision of all things is certainly with Allâh. Have not then those who believe yet known that had Allâh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieve because of their (evil) deeds or it (i.e. the disaster) settle close to their homes, until the Promise of Allâh comes to pass. Certainly, Allâh does not fail in His Promise.

وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ
الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ
كُلِّمَ بِهِ الْمَوْتَىٰ ۚ بَلْ لِلَّهِ الْأَمْرُ
جَمِيعًا ۚ أَفَلَمْ يَأْيَسِ الَّذِينَ
ءَامَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى
النَّاسَ جَمِيعًا ۚ وَلَا يَزَالُ الَّذِينَ
كَفَرُوا تُصِيبُهُم بِمَا صَنَعُوا
قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّنْ دَارِهِمْ
حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ ۚ إِنَّ اللَّهَ لَا
يُخْلِفُ الْمِيعَادَ ﴿٣١﴾

32. And indeed (many) Messengers were mocked at before you (O Muhammad ﷺ), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My Punishment!

وَلَقَدْ أَسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ
فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ
أَخَذْتُهُمْ ۚ فَكَيْفَ كَانَ عِقَابِ ﴿٣٢﴾

33. Is then He (Allâh) Who takes charge (guards, maintains, provides, etc.) of every person and knows all that he has earned (like any other deities who know nothing)? Yet they ascribe partners to Allâh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieve, their plotting is made fair seeming, and they have been hindered from the Right Path, and whom Allâh sends astray, for him, there is no guide.

34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no protector against Allâh.

أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ
بِمَا كَسَبَتْ ۖ وَجَعَلُوا لِلَّهِ شُرَكَاءَ
قُلْ سَمُّوهُمْ ۚ أَمْ تُنَبِّئُونَهُ بِمَا لَا
يَعْلَمُ فِي الْأَرْضِ أَمْ بَيَّظَرٍ مِّنَ
الْقَوْلِ ۚ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا
مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ ۚ
وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ

هَادٍ

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا
وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ
مِّنَ اللَّهِ مِنْ وَاقٍ

35. The description of the Paradise which the *Muttaqûn* (pious): have been promised! -Underneath it rivers flow, its provision is eternal and so is its shade, this is the end (final destination) of the *Muttaqûn* (pious), and the end (final destination) of the disbelievers is Fire.

﴿ مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ۖ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ۖ أُكُلُهَا دَائِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ﴾

36. Those to whom We have given the Book (such as 'Abdullâh bin Salâm and other Jews who embraced Islâm), rejoice at what has been revealed unto you (i.e. the Qur'ân) , but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad ﷺ): "I am commanded only to worship Allâh (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return."

﴿ وَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ ۗ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ ۚ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَعَابِ ﴾

37. And thus have We sent it (the Qur'ân) down to be a judgment of authority in Arabic. Were you (O Muhammad ﷺ) to follow their (vain) desires after the knowledge which has come to you, then you will not have any *Walî* (protector) or defender against Allâh.

وَكَذَٰلِكَ أَنزَلْنَاهُ حُكْمًا عَرَبِيًّا
وَلَيْنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا
جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ
مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٣٧﴾

38. And indeed We sent Messengers before you (O Muhammad ﷺ), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allâh's Leave. (For) each and every matter there is a Decree (from Allâh).

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ
وَجَعَلْنَا لَهُم أَزْوَاجًا وَذُرِّيَّةً وَمَا
كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا
بِإِذْنِ اللَّهِ ۚ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾

39. Allâh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (*Al-Lauh Al-Mahfûz*)

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ
وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾

40. Whether We show you (O Muhammad ﷺ) part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.

وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي
نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا
عَلَيْكَ الْبَلَّغُ وَعَلَيْنَا الْحِسَابُ



41. See they not that We gradually reduce the land (of disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allâh judges, there is none to put back His Judgment and He is Swift at reckoning.

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ
نَنْقُصُهَا مِنْ أَطْرَافِهَا ۚ وَاللَّهُ
يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ ۚ وَهُوَ
سَرِيعُ الْحِسَابِ



42. And verily, those before them did devise plots, but all planning is Allâh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination).

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ
الْمَكْرُ جَمِيعًا ۖ يَعْلَمُ مَا تَكْسِبُ
كُلُّ نَفْسٍ ۖ وَسَيَعْلَمُ الْكُفْرُ لِمَنْ
عُقِبَى الدَّارِ



43. And those who disbelieve, say: "You (O Muhammad ﷺ) are not a Messenger." Say: "Sufficient for a witness between me and you is Allâh and those too who have knowledge of the Scripture (such as 'Abdullâh bin Salâm and other Jews and Christians who embraced Islâm)."

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ
مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا
بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ
الْكِتَابِ ﴿٤٣﴾





إِبْرَاهِيم Ibrahim

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. (This is) a Book which We have revealed unto you (O Muhammad ﷺ) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.

الرَّ كِتَبٌ أَنْزَلْنَاهُ إِلَيْكَ
لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ
إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ
الْعَزِيزِ الْحَمِيدِ ﴿١﴾

2. Allâh to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment.

اللَّهُ الَّذِي لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ
شَدِيدٍ ﴿٢﴾

3. Those who prefer the life of this world instead of the Hereafter, and hinder (men) from the Path of Allâh (i.e. Islâm) and seek crookedness therein - They are far astray.

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ
الدُّنْيَا عَلَى الْآخِرَةِ
وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ
وَيَبْغُونَهَا عِوَجًا ۖ أُولَٰئِكَ فِي
ضَلَالٍ بَعِيدٍ ﴿٣﴾

4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allâh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا
بِلِسَانٍ قَوْمِهِ ۖ لِيُبَيِّنَ لَهُمْ
فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي
مَنْ يَشَاءُ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ
﴿٤﴾

5. And indeed We sent Mûsa (Moses) with Our *Ayât* (signs, proofs, and evidences) (saying): "Bring out your people from darkness into light, and make them remember the annals of Allâh. Truly, therein are evidences, proofs and signs for every patient, thankful (person)."

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا
أَنۢ أَخْرِجْ قَوْمَكَ مِنَ
الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ
بِأَيِّمِ اللَّهِ ۚ إِنَّ فِي ذَٰلِكَ
لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾

6. And (remember) when Mûsa (Moses) said to his people: "Call to mind Allâh's Favor to you, when He delivered you from Fir'aun's (Pharaoh) people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women alive, and in it was a tremendous trial from your Lord."

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ
أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ
أَنْجَاكُمْ مِّنْ ءَالِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوءَ الْعَذَابِ
وَيُذَبِّحُونَ أَبْنَاءَكُمْ
وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي
ذَٰلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ
عَظِيمٌ ﴿٦﴾

7. And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe."

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ
شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ
كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

8. And Mûsa (Moses) said: "If you disbelieve, you and all on earth together, then verily! Allâh is Rich (Free of all wants), Owner of all Praise."

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ
وَمَنْ فِي الْأَرْضِ جَمِيعًا فَأِنَّ
اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾

9. Has not the news reached you, of those before you, the people of Nûh (Noah), and 'Ad, and Thamud? And those after them? None knows them but Allâh. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them from anger) and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us (i.e. Islâmic Monotheism)."

أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ مِنْ
قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ
وَالَّذِينَ مِنْ بَعْدِهِمْ لَا
يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ
رُسُلُهُم بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ
فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا
بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ
مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ﴿٩﴾

10. Their Messengers said: "What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority i.e. a clear proof of what you say)."

﴿ قَالَتْ رُسُلُهُمْ أَفِى اللَّهِ شَكٌّ ۚ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ قَالُوا إِنَّ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانِ يَعْبُدُ ءَابَاؤُنَا فَآتُونَا بِسُلْطَانٍ مُّبِينٍ ﴾

11. Their Messengers said to them: "We are no more than human beings like you, but Allâh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allâh. And in Allâh (Alone) let the believers put their trust.

﴿ قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَمَا كَانَا لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴾

12. "And why should we not put our trust in Allâh while He indeed has guided us our ways. And we shall certainly bear with patience all the hurt you may cause us, and in Allâh (Alone) let those who trust, put their trust."

وَمَا لَنَا إِلَّا نَتَوَكَّلَ عَلَى اللَّهِ
وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ
عَلَى مَا ءَاذِيْتُمُونَا وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢﴾

13. And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord inspired them: "Truly, We shall destroy the *Zâlimûn* (polytheists, disbelievers and wrong-doers.).

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ
لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ
لَتَعُوْدُنَّ فِي مِلَّتِنَا فَأَوْحَىٰ
إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ
﴿١٣﴾

14. "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection or fears My Punishment) and also fears My Threat."

وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ
بَعْدِهِمْ ؕ ذَٰلِكَ لِمَنْ خَافَ
مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾

15. But they (the Messengers) sought victory and help [from their Lord (Allâh)], and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allâh) was brought to a complete loss and destruction.

وَأَسْتَفْتَحُوا وَخَابَ كُلُّ
جَبَّارٍ عَنِيدٍ ﴿١٥﴾

16. In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water.

مِّنْ وَرَآيِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ
مَّاءٍ صَدِيدٍ ﴿١٦﴾

17. He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat , and death will come to him from every side, yet he will not die and in front of him, will be a great torment.

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ
وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ
وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَآيِهِ
عَذَابٌ غَلِيظٌ ﴿١٧﴾

18. The parable of those who disbelieve in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day, they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ
أَعْمَلُهُمْ كَرُمَادٍ أَشْتَدَّتْ بِهِ
الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا
يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى
شَيْءٍ ۚ ذَٰلِكَ هُوَ الضَّلَالُ
الْبَعِيدُ ﴿١٨﴾

19. Do you not see that Allâh has created the heavens and the earth with truth? If He will, He can remove you and bring (in your place) a new creation!

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ إِنْ
يَشَاءُ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ
جَدِيدٍ ﴿١٩﴾

20. And for Allâh that is not hard or difficult (i.e. very easy for Allâh).

وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾

21. And they all shall appear before Allâh (on the Day of Resurrection) then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything from Allâh's Torment?" They will say: "Had Allâh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience, there is no place of refuge for us."

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ
الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا
كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ
مُغْنُونَ عَنَّا مِنَ عَذَابِ اللَّهِ
مِنْ شَيْءٍ قَالُوا لَوْ هَدَّيْنَا اللَّهَ
لَهَدَيْنَاكُمْ سُوءًا عَلَىٰ
أَجْرٍ عَنَّا أَمْ صَبَرْنَا مَا لَنَا مِنْ
مَحِيصٍ ﴿٢١﴾

22. And *Shaitân* (Satan) will say when the matter has been decided: "Verily, Allâh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, so you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allâh (by obeying me in the life of the world). Verily, there is a painful torment for the *Zâlimûn* (polytheists and wrong-doers, etc.)."

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ
إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ
وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا
كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا
أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا
تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا
أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ
بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا
أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ
الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

23. And those who believed (in the Oneness of Allâh and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, - to dwell therein forever (i.e.in Paradise), with the permission of their Lord. Their greeting therein will be: *Salâm* (peace!).

وَأُدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ



24. See you not how Allâh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ



25. Giving its fruit at all times, by the Leave of its Lord and Allâh sets forth parables for mankind in order that they may remember.

تُؤْتِي أَكْثَرَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ



26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth having no stability.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ
خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ
مَا لَهَا مِنْ قَرَارٍ ﴿٢٦﴾

27. Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. And Allâh will cause to go astray those who are *Zâlimûn* (polytheists and wrong-doers, etc.), and Allâh does what He wills.

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا
بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ
الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ
اللَّهُ الظَّالِمِينَ ۚ وَيَفْعَلُ اللَّهُ مَا
يَشَاءُ ﴿٢٧﴾

28. Have you not seen those who have changed the Blessings of Allâh into disbelief (by denying Prophet Muhammad ﷺ and his Message of Islâm), and caused their people to dwell in the house of destruction?

۞ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا
نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ
دَارَ الْبَوَارِ ﴿٢٨﴾

29. Hell, in which they will burn, - and what an evil place to settle in!

جَهَنَّمَ يَصْلَوْنَهَا ۖ وَبِئْسَ
الْقَرَارُ ﴿٢٩﴾

30. And they set up rivals to Allâh, to mislead (men) from His Path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"

وَجَعَلُوا لِلَّهِ أُنْدَادًا لِّيُضِلُّوا عَنْ سَبِيلِهِ ۚ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ ﴿٣٠﴾

31. Say (O Muhammad ﷺ) to 'Ibâdî (My slaves) who have believed, that they should perform *As-Salât* (*Iqâmat-as-Salât*), and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.

قُلْ لِّعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالٌ ﴿٣١﴾

32. Allâh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you.

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ وَسَخَّرَ لَكُمُ الْفُلُكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ۚ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ﴿٣٢﴾

33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you.

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ
دَآبِّينَ ۖ وَسَخَّرَ لَكُمُ اللَّيْلَ
وَالنَّهَارَ ﴿٣٣﴾

34. And He gave you of all that you asked for, and if you count the Blessings of Allâh, never will you be able to count them. Verily! Man is indeed an extreme wrong-doer, - a disbeliever (an extreme ingrate, denies Allâh's Blessings by disbelief, and by worshipping others besides Allâh, and by disobeying Allâh and His Prophet Muhammad ﷺ).

وَأَاتٰكُمْ مِّنْ كُلِّ مَا
سَأَلْتُمُوهُ ۚ وَإِن تَعُدُّوا نِعْمَتَ
اللّٰهِ لَا تُحْصُوهَا ۚ إِنَّ الْإِنسَانَ
لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾

35. And (remember) when Ibrâhim (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ
هَٰذَا الْبَلَدَ ءَامِنًا وَاجْنُبْنِي وَبَنِيَّ
أَنْ نَّعْبُدَ الْأَصْنَامَ ﴿٣٥﴾

36. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me, - still You are indeed Oft-Forgiving, Most Merciful.

رَبِّ إِنِّهِمْ أَضَلَّلْنَ كَثِيرًا مِّنَ
النَّاسِ فَمَنْ تَبِعَنِ فَإِنَّهُ مِنِّي
وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ
رَّحِيمٌ ﴿٣٦﴾

37. "O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah); in order, O our Lord, that they may perform *As-Salât* (*Iqâmat-as-Salât*), so fill some hearts among men with love towards them, and (O Allâh) provide them with fruits so that they may give thanks.

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي
بَوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ
الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ
فَاجْعَلْ أَفْعَدَةً مِّنَ النَّاسِ
تَهْوَىٰ إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ
الشَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allâh.

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا
نُعْلِنُ وَمَا تَخْفَىٰ عَلَى اللَّهِ مِنْ
شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

39. "All the praises and thanks be to Allâh, Who has given me in old age Ismâ'il (Ishmael) and Ishâque (Isaac). Verily! My Lord is indeed the All-Hearer of invocations.

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى
الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ
رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾

40. "O my Lord! Make me one who performs *As-Salât* (*Iqâmat-as-Salât*), and (also) from my offspring, our Lord! And accept my invocation.

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ
وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ



41. "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ
وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ



42. Consider not that Allâh is unaware of that which the *Zâlimûn* (polytheists, wrongdoers, etc.) do, but He gives them respite up to a Day when the eyes will stare in horror.

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا
يَعْمَلُ الظَّالِمُونَ إِنَّمَا
يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ
الْأَبْصَارُ ﴿٤٢﴾



43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear).

مَهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٣﴾

44. And warn (O Muhammad ﷺ) mankind of the Day when the torment will come unto them; then the wrong doers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter).

وَأَنْذِرِ النَّاسَ يَوْمَ الْعَذَابِ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ نَجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرَّسُولَ ۖ أُولَٰئِكَ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلُ مَا لَكُم مِّنْ زَوَالٍ ﴿٤٤﴾

45. "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you."

وَسَكَنْتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُم كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْأَمْثَالَ ﴿٤٥﴾

46. Indeed, they planned their plot, and their plot was with Allâh, though their plot was a great (one, still) it would never be able to remove the mountains (real mountains or the Islâmic law) from their places (as it is of no importance) [*Tafsir Ibn Kathir*, Vol. 2, Page 597]. [It is said by some interpreters regarding this Verse that the Quraish pagans plotted against Prophet Muhammad ﷺ to kill him but they failed and were unable to carry out their plot which they plotted].

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ
اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ
مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ



47. So think not that Allâh will fail to keep His Promise to His Messengers. Certainly, Allâh is All Mighty, - All Able of Retribution.

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ
رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو
اِنْتِقَامٍ



48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allâh, the One, the Irresistible.

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ
وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ
الْقَهَّارِ



49. And you will see the *Mujrimûn* (criminals, disbelievers in the Oneness of Allâh Islâmic Monotheism, polytheists, disobedient to Allâh, etc.) that Day bound together in fetters; [*Muqarranûn* in fetters; mean: with their hands and feet tied to their necks with chains.]

50. Their garments will be of pitch, and fire will cover their faces.

51. That Allâh may requite each person according to what he has earned. Truly, Allâh is Swift at reckoning.

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ
مُقَرَّرِينَ فِي الْأَصْفَادِ ﴿٤٩﴾

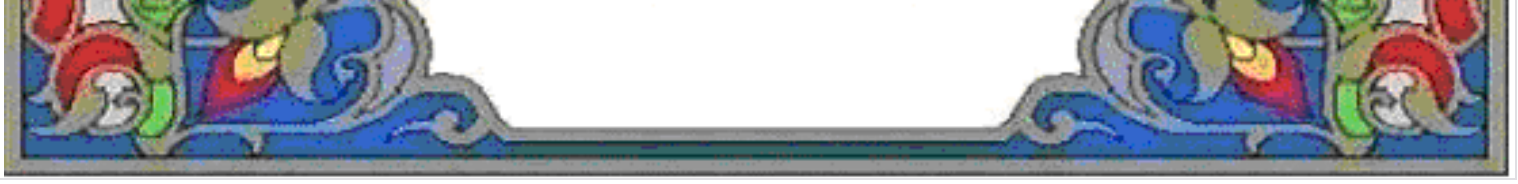
سَرَابِيلُهُمْ مِّنْ قَطِرَانٍ وَتَغْشَىٰ
وُجُوهُهُمْ النَّارُ ﴿٥٠﴾

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا
كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥١﴾



52. This (Qur'ân) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One *Ilâh* (God - Allâh) - (none has the right to be worshipped but Allâh), and that men of understanding may take heed.

هَذَا بَلَّغٌ لِلنَّاسِ وَلِيُنذَرُوا
بِهِ وَلِيَعْلَمُوا أَنَّ مَا هُوَ إِلَهُ
وَاحِدٌ وَلِيَذَّكَّرَ أُولُوا الْأَلْبَابِ





الحَجَر AlHijr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book, and a plain Qur'ân.

الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ
وَقُرْءَانٍ مُبِينٍ ﴿١﴾

2. Perhaps (often) will those who disbelieve wish that they were Muslims [those who have submitted themselves to Allâh's Will in Islâm Islâmic Monotheism, this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise].

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ
كَانُوا مُسْلِمِينَ ﴿٢﴾

3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!

ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا
وَيُلْهِمُهُمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ



4. And never did We destroy a township but there was a known decree for it.

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَهِيَ
كِتَابٌ مَعْلُومٌ



5. No nation can anticipate its term, nor delay it.

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا
يَسْتَعْجِرُونَ



6. And they say: "O you (Muhammad ﷺ) to whom the *Dhikr* (the Qur'ân) has been sent down! Verily, you are a mad man.

وَقَالُوا يَتَأَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ
الذِّكْرُ إِنَّكَ لَمَجْنُونٌ



7. "Why do you not bring angels to us if you are of the truthful ones?"

لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ
مِنَ الصَّادِقِينَ



8. We send not the angels down except with the truth (i.e. for torment, etc.), and in that case, they (the disbelievers) would have no respite!

مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ
وَمَا كَانُوا إِذَا مُنْظَرِينَ



9. Verily We: It is We Who have sent down the *Dhikr* (i.e. the Qur'ân) and surely, We will guard it (from corruption).

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ
لَحَافِظُونَ ﴿٩﴾

10. Indeed, We sent Messengers before you (O Muhammad ﷺ) amongst the sects (communities) of old.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ
الْأَوَّلِينَ ﴿١٠﴾

11. And never came a Messenger to them but they did mock him.

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا
بِهِ يَسْتَهْزِءُونَ ﴿١١﴾

12. Thus do We let it (polytheism and disbelief) enter into the hearts of the *Mujrimûn* [criminals, polytheists, pagans, etc. (because of their mockery at the Messengers)].

كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ
الْمُجْرِمِينَ ﴿١٢﴾

13. They would not believe in it (the Qur'ân), and already the example of (Allâh's punishment of) the ancients (who disbelieved) has gone forth.

لَا يُؤْمِنُونَ بِهِ ۖ وَقَدْ خَلَتْ
سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾

14. And even if We opened to them a gate from the heaven and they were to continue ascending thereto,

وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ
السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾

15. They would surely say: "Our eyes have been (as if) dazzled. Nay, we are a people bewitched."

لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا
بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ﴿١٥﴾

16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا
وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾

17. And We have guarded it (near heaven) from every outcast *Shaitân* (devil).

وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَٰنٍ
رَّجِيمٍ ﴿١٧﴾

18. Except him (devil) that gains hearing by stealing, he is pursued by a clear flaming fire.

إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ
شِهَابٌ مُّبِينٌ ﴿١٨﴾

19. And the earth We spread out, and placed therein firm mountains, and caused to grow therein all kinds of things in due proportion.

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا
رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ
مَّوْزُونٍ ﴿١٩﴾

20. And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals].

وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ وَمَنْ
لَسْتُمْ لَهُ بِرَازِقِينَ ﴿٢٠﴾

21. And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure.

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا
خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ
مَّعْلُومٍ ﴿٢١﴾

22. And We send the winds fertilizing (to fill heavily the clouds with water), then caused the water (rain) to descend from the sky, and We gave it to you to drink, and it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like].

وَأَرْسَلْنَا الرِّيحَ لَوَاحٍ فَأَنْزَلْنَا
مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ
وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾

23. And certainly We! We it is Who give life, and cause death, and We are the Inheritors.

وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ
الْوَارِثُونَ ﴿٢٣﴾

24. And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ
مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَخْرِينَ



25. And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knowing.

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ
حَكِيمٌ عَلِيمٌ



26. And indeed, We created man from sounding clay of altered black smooth mud.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ
صَلْصَلٍ مِّنْ حَمَإٍ مَّسْنُونٍ



27. And the jinn, We created aforetime from the smokeless flame of fire.

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَّارِ
السَّمُومِ



28. And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from sounding clay of altered black smooth mud.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي
خَالِقٌ بَشَرًا مِّنْ صَلْصَلٍ مِّنْ
حَمَإٍ مَّسْنُونٍ



29. "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him."

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ
رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٩﴾

30. So, the angels prostrated themselves, all of them together.

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ
أَجْمَعُونَ ﴿٣٠﴾

31. Except *Iblîs* (Satan), - he refused to be among the prostrators.

إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ
السَّاجِدِينَ ﴿٣١﴾

32. (Allâh) said: "O *Iblîs* (Satan)! What is your reason for not being among the prostrators?"

قَالَ يَتَابِلِيسُ مَا لَكَ إِلَّا تَكُونَ
مَعَ السَّاجِدِينَ ﴿٣٢﴾

33. [*Iblîs* (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from sounding clay of altered black smooth mud."

قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ
خَلَقْتَهُ مِنْ صَلْصَلٍ مِنْ حَمَإٍ
مَسْنُونٍ ﴿٣٣﴾

34. (Allâh) said: "Then, get out from here, for verily, you are *Rajîm* (an outcast or a cursed one)." [Tafsîr At-Tabarî]

قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ



35. "And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)."

وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ



36. [Iblîs (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected."

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ



37. Allâh said: "Then, verily, you are of those reprieved,

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ



38. "Till the Day of the time appointed."

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ



39. [Iblîs (Satan)] said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all.

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ



40. "Except Your chosen, (guided) slaves among them."

إِلَّا عِبَادَكَ مِنْهُمْ



الْمُخْلِصِينَ

41. (Allâh) said: "This is the Way which will lead straight to Me."

قَالَ هَذَا صِرَاطٌ عَلَى مُسْتَقِيمٍ



42. "Certainly, you shall have no authority over My slaves, except those who follow you of the *Ghâwîn* (*Mushrikûn* and those who go astray, criminals, polytheists, and evil-doers, etc.).

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ
سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ
الْغَاوِينَ



43. "And surely, Hell is the promised place for them all.

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ



44. "It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned.

لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ
مِّنْهُمْ جُزْءٌ مَّقْسُومٌ



45. "Truly! The *Muttaqûn* (pious and righteous persons) will be amidst Gardens and water-springs (Paradise).

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ
وَعُيُونٍ



46. "(It will be said to them): 'Enter therein (Paradise), in peace and security.'

أَدْخُلُوهَا بِسَلَامٍ ءَامِنِينَ



47. "And We shall remove from their breasts any sense of injury (that they may have), (So they will be like) brothers facing each other on thrones.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ



48. "No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it."

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ



49. Declare (O Muhammad ﷺ) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful.

﴿ نَبِّئْ عِبَادِيَ أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴾



50. And that My Torment is indeed the most painful torment.

وَأَنَّ عَذَابِي هُوَ الْأَلِيمُ



51. And tell them about the guests (the angels) of Ibrâhim (Abraham).

وَنَبِّئُهُمْ عَنِ ضَيْفِ إِبْرَاهِيمَ



52. When they entered unto him, and said: *Salâman* (peace)! [Ibrâhim (Abraham)] said: "Indeed! We are afraid of you."

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ



53. They (the angels) said: "Do not be afraid! We give you glad tidings of a boy (son) possessing much knowledge and wisdom."

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ
بِغُلَامٍ عَلِيمٍ ﴿٥٣﴾

54. [Ibrâhim (Abraham)] said: "Do you give me glad tidings (of a son) when old age has overtaken me? Of what then is your news?"

قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَن مَّسَّنِيَ
الْكِبَرُ فِيمَ تَبَشِّرُونَ ﴿٥٤﴾

55. They (the angels) said: "We give you glad tidings in truth. So be not of the despairing ones."

قَالُوا بَشِّرْنَا بِالْحَقِّ فَلَا تَكُن
مِّنَ الْقَانِطِينَ ﴿٥٥﴾

56. [Ibrâhim (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?"

قَالَ وَمَن يَقْنَطُ مِن رَّحْمَةِ
رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٦﴾

57. [Ibrâhim (Abraham) again] said: "What then is the business on which you have come, O Messengers?"

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا
الْمُرْسَلُونَ ﴿٥٧﴾

58. They (the angels) said: "We have been sent to a people who are *Mujrimûn* (criminals, disbelievers, polytheists, sinners).

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ
مُّجْرِمِينَ ﴿٥٨﴾

59. "(All) except the family of Lout (Lot). Them all we are surely going to save (from destruction).

إِلَّا عَالَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ
أَجْمَعِينَ ﴿٥٩﴾

60. "Except his wife, of whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed)."

إِلَّا امْرَأَتَهُ قَدَرْنَا^٥ إِنَّهَا لَمِنَ
الْغَابِرِينَ ﴿٦٠﴾

61. Then, when the Messengers (the angels) came unto the family of Lout (Lot).

فَلَمَّا جَاءَ عَالَ لُوطٍ الْمُرْسَلُونَ
﴿٦١﴾

62. He said: "Verily! You are people unknown to me."

قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ
﴿٦٢﴾

63. They said: "Nay, we have come to you with that (torment) which they have been doubting.

قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ
يَمْتَرُونَ ﴿٦٣﴾

64. "And we have brought to you the truth (the news of the destruction of your nation) and certainly, we tell the truth.

وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا
لَصَادِقُونَ ﴿٦٤﴾

65. "Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered."

فَاسْرِبْ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ
وَاتَّبِعْ أَذْبَارَهُمْ وَلَا يَلْتَفِتْ
مِنْكُمْ أَحَدٌ وَأَمْضُوا حَيْثُ
تُؤْمَرُونَ

66. And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning.

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ
دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُّصْبِحِينَ

67. And the inhabitants of the city came rejoicing (at the news of the young men's arrival).

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ

68. [Lout (Lot)] said: "Verily! These are my guests, so shame me not.

قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا
تَفْضَحُونِ

69. "And fear Allâh and disgrace me not."

وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ

70. They (people of the city) said: "Did we not forbid you to entertain (or protect) any of the 'Alamîn (people, foreigners, strangers, etc. from us)?"

قَالُوا أَوَلَمْ نَنْهَكَ عَنِ
الْعَلَمِينَ ﴿٧٠﴾

71. [Lout (Lot)] said: "These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)."

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ
فَاعِلِينَ ﴿٧١﴾

72. Verily, by your life (O Muhammad ﷺ), in their wild intoxication, they were wandering blindly.

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ
يَعْمَهُونَ ﴿٧٢﴾

73. So *As-Saîhah* (torment - awful cry, etc.) overtook them at the time of sunrise;

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ
﴿٧٣﴾

74. And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay.

فَجَعَلْنَا عَلَيْهِمَا سَافِلَهَا وَأَمْطَرْنَا
عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ ﴿٧٤﴾

75. Surely! In this are signs, for those who see (or understand or learn the lessons from the Signs of Allâh).

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّمُتَوَسِّمِينَ



76. And verily! They (the cities) were right on the highroad (from Makkah to Syria i.e. the place where the Dead Sea is now).

وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ



77. Surely! Therein is indeed a sign for the believers.

إِنَّ فِي ذَٰلِكَ لَآيَةً لِّلْمُؤْمِنِينَ



78. And the dwellers in the wood [i.e. the people of Madyan (Midian) to whom Prophet Shu'aib () was sent by Allâh), were also *Zâlimûn* (polytheists and wrong-doers, etc.).

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ

ظَالِمِينَ



79. So, We took vengeance on them. They are both on an open highway, plain to see.

فَأَنْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ

مُبِينٍ



80. And verily, the dwellers of *Al-Hijr* (the rocky tract) denied the Messengers.

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ
الْمُرْسَلِينَ ﴿٨٠﴾

81. And We gave them Our Signs, but they were averse to them.

وَأَتَيْنَاهُمُ آيَاتِنَا فَكَانُوا عَنْهَا
مُعْرِضِينَ ﴿٨١﴾

82. And they used to hew out dwellings from the mountains (feeling themselves) secure.

وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ
بُيُوتًا ءَامِنِينَ ﴿٨٢﴾

83. But *As-Saîhah* (torment - awful cry etc.) overtook them in the early morning (of the fourth day of their promised punishment days).

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ
﴿٨٣﴾

84. And all that which they used to earn availed them not.

فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا
يَكْسِبُونَ ﴿٨٤﴾

85. And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming, so overlook (O Muhammad ﷺ), their faults with gracious forgiveness. [This was before the ordainment of *Jihâd* holy fighting in Allâh's Cause].

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ
وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ
السَّاعَةَ لَأَتِيَةٌ ۖ فَاصْفَحِ
الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾

86. Verily, your Lord is the All-Knowing Creator.

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾

87. And indeed, We have bestowed upon you seven of *Al-Mathâni* (the seven repeatedly recited Verses), (i.e. *Sûrat Al-Fâtiha*) and the Grand Qur'ân .

وَلَقَدْ ءَاتَيْنَكَ سَبْعًا مِّنَ
الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ ﴿٨٧﴾

88. Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers).

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا
بِهِ أَزْوَاجًا مِّنْهُمْ وَلَا تَحْزَنْ
عَلَيْهِمْ ۚ وَآخِضْ جَنَاحَكَ
لِلْمُؤْمِنِينَ ﴿٨٨﴾

89. And say: "I am indeed a plain warner."

وَقُلْ إِنِّي أَنَا النَّذِيرُ
الْمُبِينُ ﴿٨٩﴾

90. As We have sent down on the dividers, (Quraish pagans or Jews and Christians).

كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾

91. Who have made the Qur'ân into parts. (i.e. believed in a part and disbelieved in the other).

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾

92. So, by your Lord (O Muhammad ﷺ), We shall certainly call all of them to account.

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾

93. For all that they used to do.

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾

94. Therefore proclaim openly (Allâh's Message Islâmic Monotheism) that which you are commanded, and turn away from *Al-Mushrikûn* (polytheists, idolaters, and disbelievers, etc).

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾

95. Truly! We will suffice you against the scoffers.

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ



96. Who set up along with Allâh another *ilâh* (god), they will come to know.

الَّذِينَ تَجْعَلُونَ مَعَ اللَّهِ إِلَهًا
ءَاخَرَ فَسَوْفَ يَعْلَمُونَ



97. Indeed, We know that your breast is straitened at what they say.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ
صَدْرُكَ بِمَا يَقُولُونَ



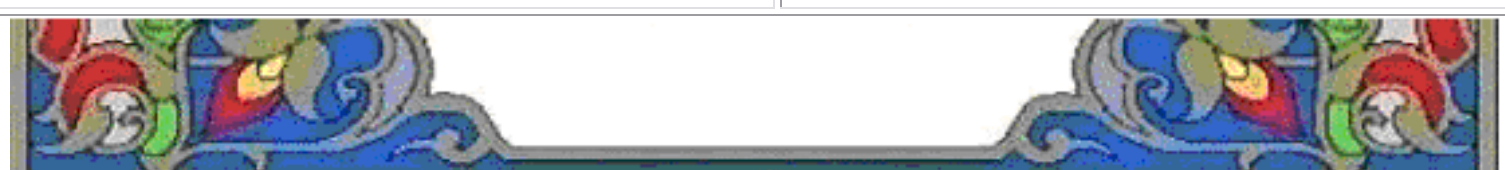
98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ
السَّاجِدِينَ



99. And worship your Lord until there comes unto you the certainty (i.e. death).

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ
الْيَقِينُ



النحل AnNahal

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. The Event (the Hour or the punishment of disbelievers and polytheists or the Islâmic laws or commandments), ordained by Allâh will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him.

أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ
سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١﴾

2. He sends down the angels with inspiration of His Command to whom of His slaves He pleases (saying): "Warn mankind that *Lâ ilâha illa Ana* (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds).

يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ
أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ
عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ
إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾

3. He has created the heavens and the earth with truth. High be He Exalted above all they associate as partners with Him.

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ



4. He has created man from *Nutfah* (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent.

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ
فَإِذَا هُوَ خَصِيمٌ مُبِينٌ



5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat.

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا
دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ



6. And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning.

وَلَكُمْ فِيهَا جَمَالٌ حِينَ
تُرْتَحُونَ وَحِينَ تَسْرَحُونَ



7. And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of Kindness, Most Merciful.

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ
تَكُونُوا بَلِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ
إِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ



8. And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ
لِتَرْكَبُوهَا وَزِينَةً وَتَخْلُقُ مَا لَا
تَعْلَمُونَ ﴿٨﴾

9. And upon Allâh is the responsibility to explain the Straight Path (i.e. Islâmic Monotheism for mankind i.e. to show them legal and illegal, good and evil things, etc. so, whosoever accepts the guidance, it will be for his own benefit and whosoever goes astray, it will be for his own destruction), but there are ways that turn aside (such as Paganism, Judaism, Christianity, etc.). And had He willed, He would have guided you all (mankind).

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا
جَائِزٌ وَلَوْ شَاءَ لَهَدَيْكُمْ
أَجْمَعِينَ ﴿٩﴾

10. He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture;

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ
مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ
فِيهِ تُسِيمُونَ ﴿١٠﴾

11. With it He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit. Verily! In this is indeed an evident proof and a manifest sign for people who give thought.

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ
وَالزَّيْتُونَ
وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ
يَتَفَكَّرُونَ ﴿١١﴾

12. And He has subjected to you the night and the day, the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for people who understand.

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ
وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ
مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ فِي
ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾

13. And whatsoever He has created for you on this earth of varying colors [and qualities from vegetation and fruits, etc. (botanical life) and from animal (zoological life)]. Verily! In this is a sign for people who remember.

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ
مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ
لَآيَةً لِّقَوْمٍ يَذْكُرُونَ ﴿١٣﴾

14. And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful.

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ
لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا
وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً
تَلْبَسُونَهَا وَتَرَى الْفُلْكَ
مَوَاحِرَ فِيهِ وَلِتَبْتَغُوا مِنْ
فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ



15. And He has affixed into the earth mountains standing firm, lest it should shake with you, and rivers and roads, that you may guide yourselves.

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ
تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا
لَعَلَّكُمْ تَهْتَدُونَ



16. And landmarks (signposts, etc. during the day) and by the stars (during the night), they (mankind) guide themselves.

وَعَلَّمَتِ^ج وَبِالنَّجْمِ هُمْ
يَهْتَدُونَ



17. Is then He, Who creates as one who creates not? Will you not then remember?

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا
تَذَكَّرُونَ



18. And if you would count the graces of Allâh, never could you be able to count them. Truly! Allâh is Oft-Forgiving, Most Merciful.

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ۚ إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿١٨﴾

19. And Allâh knows what you conceal and what you reveal.

وَاللَّهُ يَعْلَمُ مَا تُسْرُوبْنَ وَمَا تَعْلِنُونَ ﴿١٩﴾

20. Those whom they (*Al-Mushrikûn*) invoke besides Allâh have not created anything, but are themselves created.

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾

21. (They are) dead, lifeless, and they know not when they will be raised up.

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ ۖ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾

22. Your *Ilâh* (God) is One *Ilâh* (God Allâh, none has the right to be worshipped but He). But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allâh), and they are proud.

إِلَهُكُمْ إِلَهٌُ وَاحِدٌ ۖ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٢٢﴾

23. Certainly, Allâh knows what they conceal and what they reveal. Truly, He likes not the proud.

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا
يُسرُونَ وَمَا يُعْلِنُونَ^ج إِنَّهُ
لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾

24. And when it is said to them: "What is it that your Lord has sent down (unto Muhammad ﷺ)?" They say: "Tales of the men of old!"

وَإِذَا قِيلَ لَهُمْ مَآذَا أَنْزَلَ رَبُّكُمْ^٧
قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٤﴾

25. They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ
الْقِيَمَةِ^٧ وَمِنْ أَوْزَارِ الَّذِينَ
يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ^{٢٥} أَلَا سَاءَ مَا
يَزُرُونَ ﴿٢٥﴾

26. Those before them indeed plotted, but Allâh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ
فَأَنَّى اللَّهُ بُنِيَ لَهُمْ مِنْ
الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ
مِنْ فَوْقِهِمْ وَأَتَتْهُمُ الْعَذَابُ مِنْ
حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

27. Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so called) 'partners' concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allâh)?" Those who have been given the knowledge (about the Torment of Allâh for the disbelievers) will say: "Verily! Disgrace this Day and misery are upon the disbelievers.

ثُمَّ يَوْمَ الْقِيَمَةِ يُخْزِيهِمْ
وَيَقُولُ أَيِّنَ شُرَكَاءِيَ الَّذِينَ
كُنْتُمْ تُشَاقُّونَ فِيهِمْ^ج قَالَ
الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ
الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى
الْكَاْفِرِينَ ﴿٢٧﴾

28. "Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allâh and by committing all kinds of crimes and evil deeds)." Then, they will make (false) submission (saying): "We used not to do any evil." (The angels will reply): "Yes! Truly, Allâh is All-Knower of what you used to do.

الَّذِينَ تَتَوَفَّيْهِمُ الْمَلَائِكَةُ
ظَالِمِينَ أَنْفُسِهِمْ^ط فَأَلْقَوْا السَّلَامَ
مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ^ج بَلَى
إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ

29. "So enter the gates of Hell, to abide therein, and indeed, what an evil abode will be for the arrogant."

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ
خَالِدِينَ فِيهَا فَلَبِئْسَ مَثْوَى
الْمُتَكَبِّرِينَ ﴿٢٩﴾

30. And (when) it is said to those who are the *Muttaqûn* (pious) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the *Muttaqûn* (pious).

﴿٣٠﴾ وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ
رَبُّكُمْ قَالُوا خَيْرٌ لِلَّذِينَ
أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ
وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ
الْمُتَّقِينَ ﴿٣٠﴾

31. 'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allâh rewards the *Muttaqûn* (pious).

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرَى
مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا
يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ
الْمُتَّقِينَ ﴿٣١﴾

32. Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allâh Alone) saying (to them): *Salâmun 'Alaikum* (peace be on you) enter you Paradise, because of (the good) which you used to do (in the world)."

الَّذِينَ تَتَوَفَّيْهِمُ الْمَلَائِكَةُ
طَيِّبِينَ يَقُولُونَ سَلَامٌ
عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ
تَعْمَلُونَ ﴿٣٢﴾

33. Do they (the disbelievers and polytheists) await but that the angels should come to them [to take away their souls (at death)], or there should come the command (i.e. the torment or the Day of Resurrection) of your Lord? Thus did those before them. And Allâh wronged them not, but they used to wrong themselves.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ
الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ
كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ
وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا
أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾

34. Then, the evil results of their deeds overtook them, and that at which they used to mock surrounded them.

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا
وَحَاقَ بِهِمْ مَا كَانُوا بِهِ
يَسْتَهْزِئُونَ ﴿٣٤﴾

35. And those who join others in worship with Allâh say: "If Allâh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message?

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ
اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ
شَيْءٍ نَحْنُ وَلَا ءَابَاؤُنَا وَلَا
حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ
كَذَلِكَ فَعَلَ الَّذِينَ مِنْ
قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا
الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾

36. And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) *Tâghût* (all false deities, etc. i.e. do not worship *Tâghût* besides Allâh)." Then of them were some whom Allâh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ
رَسُولًا أَنْ اعْبُدُوا اللَّهَ
وَأَجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ
هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ
عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي
الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٦﴾

37. If you (O Muhammad ﷺ) covet for their guidance , then verily Allâh guides not those whom He makes to go astray (or none can guide him whom Allâh sends astray). And they will have no helpers.

إِنْ تَحَرَّصَ عَلَىٰ هُدَاهُمْ فَإِنَّ
اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا
لَهُمْ مِّنْ نَّصِيرِينَ ﴿٣٧﴾

38. And they swear by Allâh their strongest oaths, that Allâh will not raise up him who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ
لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ ۚ بَلَىٰ
وَعَدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾

39. In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of Allâh) may know that they were liars.

لِيُبَيِّنَ لَهُمُ الَّذِي تَخْتَلِفُونَ فِيهِ
وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ
كَانُوا كَذِبِينَ ﴿٣٩﴾

40. Verily! Our Word unto a thing when We intend it, is only that We say unto it: "Be!" and it is.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ
نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾

41. And as for those who emigrated for the Cause of Allâh, after suffering oppression, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater, if they but knew!

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ
مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا
حَسَنَةً ۖ وَلَا جُرْأَلًا خِرَةً أَكْبَرُ لَوْ
كَانُوا يَعْلَمُونَ ﴿٤١﴾

42. (They are) those who remained patient (in this world for Allâh's sake), and put their trust in their Lord (Allâh Alone).

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ ﴿٤٢﴾

43. And We sent not (as Our Messengers) before you (O Muhammad ﷺ) any but men, whom We inspired, (to preach and invite mankind to believe in the Oneness of Allâh). So ask of those who know the Scripture [learned men of the Taurât (Torah) and the Injeel (Gospel)], if you know not.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا
رِجَالًا نُوحِيَ إِلَيْهِمْ فَسْأَلُوا أَهْلَ
الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

44. With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad ﷺ) the reminder and the advice (the Qur'ân), that you may explain clearly to men what is sent down to them, and that they may give thought.

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ
الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ
إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

45. Do then those who devise evil plots feel secure that Allâh will not sink them into the earth, or that the torment will not seize them from directions they perceive not?

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ
أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ
يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا
يَشْعُرُونَ ﴿٤٥﴾

46. Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allâh's Punishment)?

أَوْ يَأْخُذَهُمْ فِي تَقْلُبِهِمْ فَمَا
هُمْ بِمُعْجِزِينَ ﴿٤٦﴾

47. Or that He may catch them with gradual wasting (of their wealth and health). Truly! Your Lord is indeed full of Kindness, Most Merciful?

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ
رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٤٧﴾

48. Have they not observed things that Allâh has created, (how) their shadows incline to the right and to the left, making prostration unto Allâh, and they are lowly?

أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّؤُا ظِلُّهُ عَنْ الِّيمِينِ وَالشَّمَآئِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾

49. And to Allâh prostate all that is in the heavens and all that is in the earth, of the live moving creatures and the angels, and they are not proud [i.e. they worship their Lord (Allâh) with humility].

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾

50. They fear their Lord above them, and they do what they are commanded.

يَخَافُونَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾

As Sajda

51. And Allâh said (O mankind!): "Take not *ilâhaîn* (two gods in worship, etc.). Verily, He (Allâh) is (the) only One *Ilâh* (God). Then, fear Me (Allâh جل جلاله) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allâh has forbidden and do all that Allâh has ordained and worship none but Allâh] .

﴿ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ ۖ إِنَّمَا هُوَ إِلَهٌُ وَاحِدٌ ۖ فَإِيَّايَ فَارْهَبُونَ ﴾

52. To Him belongs all that is in the heavens and (all that is in) the earth and *Ad-Din Wasiba* is His [(i.e. perpetual sincere obedience to Allâh is obligatory). None has the right to be worshipped but Allâh)]. Will you then fear any other than Allâh?

﴿ وَلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۖ وَلَهُ الدِّينُ وَاصِبًا ۖ أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴾

53. And whatever of blessings and good things you have, it is from Allâh. Then, when harm touches you, unto Him you cry aloud for help.

﴿ وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ۖ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ ﴾

54. Then, when He has removed the harm from you, behold! Some of you associate others in worship with their Lord (Allâh).

ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا
فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾

55. So (as a result of that) they deny (with ungratefulness) that (Allâh's Favors) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets).

لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ^ج فَتَمَتَّعُوا
فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾

56. And they assign a portion of that which We have provided them unto what they know not (false deities). By Allâh, you shall certainly be questioned about (all) that you used to fabricate.

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ
نَصِيبًا مِّمَّا رَزَقْنَاهُمْ^ق تَاللَّهِ
لَتُسْأَلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ ﴿٥٦﴾

57. And they assign daughters unto Allâh! Glorified (and Exalted) be He above all that they associate with Him! . And unto themselves what they desire;

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ^ي
وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾

58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنْثَىٰ ظَلَّ
وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾

59. He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonor or bury her in the earth? Certainly, evil is their decision.

يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا
بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ
هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ
أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾

60. For those who believe not in the Hereafter is an evil description, and for Allâh is the highest description. And He is the All Mighty, the All Wise.

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
مَثَلُ السَّوْءِ ۚ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۗ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

61. And if Allâh were to seize mankind for their wrongdoing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment).

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ
مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَٰكِنْ
يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا
جَاءَ أَجْلُهُمْ لَا يَسْتَخِرُونَ
سَاعَةً ۚ وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾

62. They assign to Allâh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected.

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ
وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ
أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّ
لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٢﴾

63. By Allâh, We indeed sent (Messengers) to the nations before you (O Muhammad ﷺ), but *Shaitân* (Satan) made their deeds fair-seeming to them. So he (Satan) is their *Wali* (helper) today (i.e. in this world), and theirs will be a painful torment.

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن
قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ
أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَهُمْ
عَذَابٌ أَلِيمٌ ﴿٦٣﴾

64. And We have not sent down the Book (the Qur'an) to you (O Muhammad ﷺ), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.

وَمَا أُنزِلْنَا عَلَيْكَ الْكِتَابَ إِلَّا
لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ
وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾

65. And Allâh sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for people who listen (obey Allâh).

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ
يَسْمَعُونَ ﴿١٥﴾

66. And verily! In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً
نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ
فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا
لِّلشَّارِبِينَ ﴿١٦﴾

67. And from the fruits of date palms and grapes, you derive strong drink (this was before the order of the prohibition of the alcoholic drinks) and a goodly provision. Verily, therein is indeed a sign for people who have wisdom.

وَمِنَ النَّخِيلِ ثَمَرَاتٍ
وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ
سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي
ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿١٧﴾

68. And your Lord inspired the bee, saying: "Take your habitations in the mountains and in the trees and in what they erect.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ
اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ
الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

69. "Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying color wherein is healing for men. Verily, in this is indeed a sign for people who think.

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ
فَأَسْلِكِي سُبُلَ رَبِّكِ ذُلَالًا ۚ يَخْرُجُ
مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ
أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۚ إِنَّ فِي
ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

70. And Allâh has created you and then He will cause you to die, and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly! Allâh is All Knowing, All-Powerful.

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ۚ
وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ
لَكِي لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۚ إِنَّ
اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

71. And Allâh has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Do they then deny the Favor of Allâh?

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ
فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا
بِرَادَى رِزْقِهِمْ عَلَى مَا مَلَكَتْ
أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ
أَفَبِعِزَّةِ اللَّهِ تَجْحَدُونَ

72. And Allâh has made for you wives of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favor of Allâh (by not worshipping Allâh Alone).

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ
أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ
أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً
وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ
أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ
اللَّهِ هُمْ يَكْفُرُونَ

73. And they worship others besides Allâh, such as do not and cannot own any provision for them from the heavens or the earth.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا
يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَوَاتِ
وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ

74. So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not.

75. Allâh puts forward the example (of two men a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and He spends thereof secretly and openly. Can they be equal? (By no means, not). All the praises and thanks be to Allâh. Nay! (But) most of them know not.

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ۚ إِنَّ
اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾

﴿٧٥﴾ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا
مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ
رَزَقْنَاهُ مِنَّْا رِزْقًا حَسَنًا فَهُوَ
يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا ۚ هَلْ
يَسْتَوُونَ ۚ الْحَمْدُ لِلَّهِ ۚ بَلْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾

76. And Allâh puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden to his master, whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islâmic Monotheism) who commands justice, and is himself on a Straight Path?

وَضَرَبَ اللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ خَيْرًا هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾

77. And to Allâh belongs the unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allâh is Able to do all things.

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾

78. And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh).

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

79. Do they not see the birds held (flying) in the midst of the sky? None holds them but Allâh [none gave them the ability to fly but Allâh]. Verily, in this are clear proofs and signs for people who believe (in the Oneness of Allâh).

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ
فِي جَوْ السَّمَاءِ مَا يُمْسِكُهُنَّ
إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يُؤْمِنُونَ



80. And Allâh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels), and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), a furnishing and articles of convenience (e.g. carpets, blankets, etc.), a comfort for a while.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ
سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ
الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ
ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ
أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا
أَتَشَاءُ وَمَتَعْنَا إِلَى حِينٍ



81. And Allâh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Grace unto you, that you may submit yourselves to His Will (in Islâm).

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ
ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ
أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ
تَقِيكُمْ الْحَرِّ وَسَرَابِيلَ تَقِيكُمْ
بَأْسَكُمْ ۚ كَذَلِكَ يُتِمُّ نِعْمَتَهُ
عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ



82. Then, if they turn away, your duty (O Muhammad ﷺ) is only to convey (the Message) in a clear way.

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ
الْمُبِينُ



83. They recognize the Grace of Allâh, yet they deny it (by worshipping others besides Allâh) and most of them are disbelievers (deny the Prophethood of Muhammad ﷺ).

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ
يُنْكِرُونَهَا وَأَكْثُهُمْ
الْكَافِرُونَ



84. And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who have disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to repent and ask for Allâh's Forgiveness (of their sins, etc.).

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا
ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا
وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾

85. And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened unto them, nor will they be given respite.

وَإِذَا رَأَوْا الَّذِينَ ظَلَمُوا الْعَذَابَ
فَلَا يَخَفُّ عَنْهُمْ وَلَا هُمْ
يُنْظَرُونَ ﴿٨٥﴾

86. And when those who associated partners with Allâh see their (Allâh's so-called) partners, they will say: "Our Lord! These are our partners whom we used to invoke besides you." But they will throw back their word at them (and say): "Surely! You indeed are liars!"

وَإِذَا رَأَوْا الَّذِينَ أَشْرَكُوا
شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ
شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا
مِنْ دُونِكَ ۖ فَالْقَوْلُ إِلَيْهِمْ
أَلْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٦﴾

87. And they will offer (their full) submission to Allâh (Alone) on that Day, and their invented false deities [all that they used to invoke besides Allâh, e.g. idols, saints, priests, monks, angels, jinns, Jibrael (Gabriel), Messengers, etc.] will vanish from them.

88. Those who disbelieved and hinder (men) from the Path of Allâh, for them We will add torment over the torment; because they used to spread corruption [by disobeying Allâh themselves, as well as ordering others (mankind) to do so].

وَالْقَوَا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ
وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ



الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ
سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ
الْعَذَابِ بِمَا كَانُوا
يُفْسِدُونَ



89. And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad ﷺ) as a witness against these. And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا
عَلَيْهِمْ مِّنْ أَنفُسِهِمْ وَجِئْنَا
بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ
وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا
لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً
وَبُشْرَىٰ لِلْمُسْلِمِينَ

90. Verily, Allâh enjoins *Al-Adl* (i.e. justice and worshipping none but Allâh Alone - Islâmic Monotheism) and *Al-Ihsân* [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the *Sunnah* (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids *Al-Fahshâ'* (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and *Al-Munkar* (i.e. all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and *Al-Baghy* (i.e. all kinds of oppression), He admonishes you, that you may take heed.

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ
وَالْإِحْسَنِ وَإِيتَايَ ذِي
الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُم
لَعَلَّكُمْ تَذَكَّرُونَ ﴾

91. And fulfill the Covenant of Allâh (*Bai'a*: pledge for Islâm) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed Allâh your surety. Verily! Allâh knows what you do.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ
وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ
تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ
عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ
مَا تَفْعَلُونَ ﴿٩١﴾

92. And be not like her who undoes the thread which she has spun after it has become strong, by taking your oaths a means of deception among yourselves, lest a nation may be more numerous than another nation. Allâh only tests you by this [i.e who obeys Allâh and fulfills Allâh's Covenant and who disobeys Allâh and breaks Allâh's Covenant]. And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ [i.e. a believer confesses and believes in the Oneness of Allâh and in the Prophethood of Prophet Muhammad ﷺ which the disbeliever denies it and that was their difference amongst them in the life of this world] .

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ
غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا
تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا
بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ
أَرْبَىٰ مِنْ أُمَّةٍ ۚ إِنَّمَا يَبْلُوكُمُ
اللَّهُ بِهِ ۚ وَلِيَبَيِّنَ لَكُمْ يَوْمَ
الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

93. And had Allâh willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً
وَّاحِدَةً وَلَٰكِنْ يُضِلُّ مَنْ يَشَاءُ
وَيَهْدِي مَنْ يَشَاءُ ۚ وَلَتُسْأَلُنَّ
عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿١٣﴾

94. And make not your oaths, a means of deception among yourselves, lest a foot may slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the Path of Allâh (i.e. Belief in the Oneness of Allâh and His Messenger, Muhammad ﷺ), and yours will be a great torment (i.e. the Fire of Hell in the Hereafter).

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا
بَيْنَكُمْ فَتَرِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا
وَتَذُوقُوا أَلْسُوءَ بِمَا صَدَدْتُمْ
عَنْ سَبِيلِ اللَّهِ ۚ وَلَكُمْ عَذَابٌ
عَظِيمٌ ﴿١٤﴾

95. And purchase not a small gain at the cost of Allâh's Covenant. Verily! What is with Allâh is better for you if you did but know.

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا
قَلِيلًا ۚ إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ
لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١٥﴾

96. Whatever is with you, will be exhausted, and whatever with Allâh (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do.

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ
بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا
أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا
يَعْمَلُونَ ﴿٩٦﴾

97. Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ
أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ
حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ
أَجْرَهُم بِأَحْسَنِ مَا كَانُوا
يَعْمَلُونَ ﴿٩٧﴾

98. So when you want to recite the Qur'ân, seek refuge with Allâh from *Shaitân* (Satan), the outcast (the cursed one).

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ
بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

99. Verily! He has no power over those who believe and put their trust only in their Lord (Allâh).

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى
الَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ ﴿٩٩﴾

100. His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allâh) [i.e. those who are *Mushrikûn* - polytheists].

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ
يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ
مُشْرِكُونَ ﴿١٠٠﴾

101. And when We change a Verse [of the Qur'ân, i.e. cancel (abrogate) its order] in place of another, and Allâh knows the best of what He sends down, they (the disbelievers) say: "You (O Muhammad ﷺ) are but a *Muftari*! (forger, liar)." Nay, but most of them know not.

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ
آيَةٍ ۚ وَاللَّهُ أَعْلَمُ بِمَا يُنْزِلُ قَالُوا
إِنَّمَا أَنْتَ مُفْتَرٍ ۚ بَلْ أَكْثَرُهُمْ لَا
يَعْلَمُونَ ﴿١٠١﴾

102. Say (O Muhammad ﷺ) *Ruh-ul-Qudus* [Jibrael (Gabriel)] has brought it (the Qur'an) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe and as a guidance and glad tidings to those who have submitted (to Allâh as Muslims).

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ
رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ
ءَامَنُوا وَهُدًى وَبُشْرَى
لِلْمُسْلِمِينَ ﴿١٠٢﴾

103. And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad ﷺ)." The tongue of the man they refer to is foreign, while this (the Qur'ân) is a clear Arabic tongue.

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ
إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ
الَّذِي يُلْحَدُونَ إِلَيْهِ
أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ
مُبِينٌ ﴿١٠٣﴾

104. Verily! Those who believe not in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, Allâh will not guide them and theirs will be a painful torment.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ
اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ
عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

105. It is only those who believe not in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, who fabricate falsehood, and it is they who are liars.

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا
يُؤْمِنُونَ بِآيَاتِ اللَّهِ
وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ



106. Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment.

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ
إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ
مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ
شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ
غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ
عَذَابٌ عَظِيمٌ



107. That is because they loved and preferred the life of this world over that of the Hereafter. And Allâh guides not the people who disbelieve.

ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا
الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ
وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ



108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allâh has set a seal. And they are the heedless!

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ
عَلَىٰ قُلُوبِهِمْ وَسَمْعِهِمْ
وَأَبْصَرِهِمْ وَأُولَٰئِكَ هُمُ
الْغَافِلُونَ ﴿١٠٨﴾

109. No doubt, in the Hereafter, they will be the losers.

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ
الْخَاسِرُونَ ﴿١٠٩﴾

110. Then, verily! Your Lord for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allâh) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ
هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ
جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ
مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾

111. (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly.

﴿١١١﴾ يَوْمَ تَأْتِي كُلُّ نَفْسٍ
تُجَدِّلُ عَنْ نَفْسِهَا وَتُوَفَّىٰ كُلُّ
نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا
يُظْلَمُونَ ﴿١١١﴾

112. And Allâh puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad ﷺ) which they (its people) used to do .

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ
ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا
رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ
بِأَنْعَمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ
الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا
يَصْنَعُونَ



113. And verily, there had come unto them a Messenger (Muhammad ﷺ) from among themselves, but they denied him, so the torment overtook them while they were *Zâlimûn* (polytheists and wrong-doers, etc.).

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ
فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ
وَهُمْ ظَالِمُونَ



114. So eat of the lawful and good food which Allâh has provided for you. And be grateful for the Graces of Allâh, if it is He Whom you worship.

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَلًا
طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن
كُنْتُمْ إِيَّاهُ تَعْبُدُونَ



115. He has forbidden you only *Al-Maytatah* (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols etc. or on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity, without willful disobedience, and not transgressing, then, Allâh is Oft-Forgiving, Most Merciful.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ
وَالْدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ
لِغَيْرِ اللَّهِ بِهِ ۚ فَمَنِ اضْطُرَّ غَيْرَ
بَآغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ



116. And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allâh. Verily, those who invent lies against Allâh will never prosper.

وَلَا تَقُولُوا لِمَا تَصِفُ
أَلْسِنَتُكُمُ الْكَذِبَ هَذَا
حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى
اللَّهِ الْكَذِبَ ۚ إِنَّ الَّذِينَ يَفْتَرُونَ
عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ



117. A passing brief enjoyment (will be theirs), but they will have a painful torment.

مَتَّعْ قَلِيلٌ وَهُمْ عَذَابٌ أَلِيمٌ



118. And unto those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad ﷺ) before [in *Sûrat-Al-An'am*, (The Cattle)]. And We wronged them not, but they used to wrong themselves.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ



119. Then, verily! Your Lord for those who do evil (commit sins and are disobedient to Allâh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهْلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ



120. Verily, Ibrâhim (Abraham) was an *Ummah* (a leader having all the good righteous qualities), or a nation, obedient to Allâh, *Hanifa* (i.e. to worship none but Allâh), and he was not one of those who were *Al-Mushrikûn* (polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who joined partners with Allâh).

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا
لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ
الْمُشْرِكِينَ ﴿١٢٠﴾

121. (He was) thankful for His (Allâh's) Graces. He (Allâh) chose him (as an intimate friend) and guided him to a Straight Path (Islâmic Monotheism, neither Judaism nor Christianity).

شَاكِرًا لِأَنْعُمِهِ ۚ أَجْتَبَهُ
وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾

122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.

وَعَاتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً
وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ
الصَّالِحِينَ ﴿١٢٢﴾

123. Then, We have inspired you (O Muhammad ﷺ saying): "Follow the religion of Ibrâhim (Abraham) *Hanifa* (Islâmic Monotheism - to worship none but Allâh) and he was not of the *Mushrikûn* (polytheists, idolaters, disbelievers, etc.).

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ
إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ
الْمُشْرِكِينَ ﴿١٢٣﴾

124. The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.

إِنَّمَا جُعِلَ السَّبْتُ عَلَى
الَّذِينَ اختلفوا فيه ^ج وَإِنَّ
رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ
الْقِيَمَةِ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ ﴿١٢٤﴾

125. Invite (mankind, O Muhammad ﷺ) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Inspiration and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ
وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ
بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

126. And if you punish (your enemy, O you believers in the Oneness of Allâh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for *As-Sâbirin* (the patient ones, etc.).

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا
عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ
خَيْرٌ لِلصَّابِرِينَ ﴿١٢٦﴾

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

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا
تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ
مِّمَّا يَمْكُرُونَ ﴿١٢٧﴾

128. Truly, Allâh is with those who fear Him (keep their duty unto Him) , and those who are *Muhsinûn* (good-doers).

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ



AlIsra الأُسْرَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] [*Tafsir Qurtubî*, Vol. 10, Page 204] Who took His slave (Muhammad ﷺ) for a journey by night from *Al-Masjid-al-Harâm* (at Makkah) to the farthest mosque (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show him (Muhammad ﷺ) of Our *Ayât* (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ
لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ
إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي
بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ ءَايَاتِنَا
إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾

2. And We gave Mûsa (Moses) the Scripture and made it a guidance for the Children of Israel (saying): "Take not other than Me as (your) *Wakîl* (Protector, Lord, or Disposer of your affairs, etc).

وَأَتَيْنَا مُوسَى الْكِتَابَ
وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ
أَلَّا تَتَّخِذُوا مِن دُونِي وَكِيلًا



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

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ
كَانَ عَبْدًا شَكُورًا



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

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ فِي
الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ
مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوجًا كَبِيرًا



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

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا
عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ
شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ
وَكَانَ وَعْدًا مَّفْعُولًا



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

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ
وَأَمَدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ
وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾

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

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ
لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ
فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَعْوِا
وُجُوهَكُمْ وَلِيَدْخُلُوا
الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ
مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿٧﴾

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

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ ۚ وَإِنْ
عُدْتُمْ عُدْنَا ۚ وَجَعَلْنَا جَهَنَّمَ
لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾

9. Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad ﷺ, etc.). who work deeds of righteousness, that they shall have a great reward (Paradise).

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي
هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ
الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ
لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾

10. And that those who believe not in the Hereafter (i.e. they disbelieve that they will be recompensed for what they did in this world, good or bad, etc.), for them We have prepared a painful torment (Hell).

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾

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

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ
بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾

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

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ
فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ
النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن
رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ
وَالْحِسَابَ ۚ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ
تَفْصِيلًا ﴿١٢﴾

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

وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي
عُنُقِهِ ۚ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ
كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾

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

أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ
عَلَيْكَ حَسِيبًا ﴿١٤﴾

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

مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي
لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا
يَضِلُّ عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ
أُخْرَىٰ ۖ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ
نَبْعَثَ رَسُولًا ﴿١٥﴾

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

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا
مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا
الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ﴿١٦﴾

17. And how many generations have We destroyed after Nûh (Noah)! And Sufficient is your Lord as an All-Knower and All-Beholder of the sins of His slaves.

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ
بَعْدِ نُوحٍ ۖ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ
عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٧﴾

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

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا
لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ
جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا
مَذْمُومًا مَّدْحُورًا ﴿١٨﴾

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

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا
سَعِيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ
كَانَ سَعْيُهُمْ مَّشْكُورًا ﴿١٩﴾

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

كُلًّا نُّمِدُّ هَهُؤُلَاءِ وَهَهُؤُلَاءِ مِنْ
عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ
رَبِّكَ مُحْظُورًا ﴿٢٠﴾

21. See how We prefer one above another (in this world) and verily, the Hereafter will be greater in degrees and greater in preference.

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى
بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ
وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾

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

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ
فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾

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

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا
إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا
يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا
أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ
وَلَا تَنْهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا
كَرِيمًا ۝﴾

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

﴿ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ
مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا
كَمَا رَبَّيَانِي صَغِيرًا ۝﴾

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

﴿ رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ
تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ
لِالْوَابِعِ غَفُورًا ۝﴾

26. And give to the kindred his due and to the *Miskîn* (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift .

وَعَاتِ ذَا الْقُرْبَىٰ حَقَّهُ
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَلَا
تَبْذِرْ تَبْذِيرًا ﴿٢٦﴾

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

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ
الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ
لِرَبِّهِ كَفُورًا ﴿٢٧﴾

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

وَأِمَّا تُعْرِضَنَّ عَنْهُمْ أَبْتِغَاءَ رَحْمَةٍ
مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ
قَوْلًا مَّيْسُورًا ﴿٢٨﴾

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

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ
عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ
فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾

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

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن
يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ كَانَ بِعِبَادِهِ
خَبِيرًا بَصِيرًا ﴿٣٠﴾

31. And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً
أَنْ يَرْزُقُكُمْ ۖ إِيَّاهُمْ ۖ إِنَّ
قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾

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

وَلَا تَقْرَبُوا الزِّنَىٰ ۚ إِنَّهُ كَانَ
فَاحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾

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

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ
اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ
مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ
سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ
إِنَّهُ كَانَ مَنصُورًا ﴿٣٣﴾

34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfill (every) covenant. Verily! The covenant, will be questioned about.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا
بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ
أَشُدَّهُ ۖ وَأَوْفُوا بِالْعَهْدِ ۚ إِنَّ
الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٤﴾

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

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا
بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۚ ذَٰلِكَ
خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٢٥﴾

36. And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allâh).

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ
عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ
وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ
مَسْئُولًا ﴿٢٦﴾

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

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا
إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن
تَبْلُغَ الْجِبَالَ طُولًا ﴿٢٧﴾

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

كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ عِنْدَ
رَبِّكَ مَكْرُوهًا ﴿٢٨﴾

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

ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ
مِنَ الْحِكْمَةِ ۖ وَلَا تَجْعَلْ مَعَ اللَّهِ
إِلَهًا ءَاخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ
مَلُومًا مَّدْحُورًا ﴿٣٩﴾

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

أَفَأَصْفَنكُمْ رَبُّكُم بِالْبَيْنِ
وَأَتَّخَذَ مِنَ الْمَلَائِكَةِ إِنْسَانًا
لِّتَقُولُوا قَوْلًا عَظِيمًا ﴿٤٠﴾

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

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ
لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا
﴿٤١﴾

42. Say (O Muhammad ﷺ to these polytheists, pagans, etc.): "If there had been other *âliha* (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him).

قُلْ لَوْ كَانَ مَعَهُ ءَالِهَةٌ كَمَا
يَقُولُونَ إِذَا لَآبَتَغَوْا إِلَىٰ ذِي
الْعَرْشِ سَبِيلًا

43. Glorified and High be He! From '*Uluwan Kabîra* (the great falsehood) that they say! (i.e. forged statements that there are other gods along with Allâh, but He is Allâh, the One, the Self-Sufficient Master, whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal unto Him).

سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ
عُلُوًّا كَبِيرًا

44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ
وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ
شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ
لَّا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ
كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾

45. And when you (Muhammad ﷺ) recite the Qur'ân, We put between you and those who believe not in the Hereafter, an invisible veil (or screen their hearts, so they hear or understand it not).

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا
بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ حِجَابًا مَّسْتُورًا ﴿٤٥﴾

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

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ
يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا
ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ
وَلَّوْا عَلَى أَدْبَارِهِمْ نُفُورًا ﴿٤٦﴾

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

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ
يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ
خَجَوْنَ إِذْ يَقُولُ الظَّالِمُونَ إِنْ
تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٤٧﴾

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

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ
فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا

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

وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفَاتًا
أَيْنَا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا



50. Say (O Muhammad ﷺ) "Be you stones or iron,"

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا



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

أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي
صُدُورِكُمْ ۚ فَسَيَقُولُونَ مَنْ
يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ
مَرَّةٍ ۚ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ
وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى
أَنْ يَكُونَ قَرِيبًا



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

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ
بِحَمْدِهِ ۚ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا
قَلِيلًا



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

وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ
أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنْزَغُ
بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ
لِلْإِنْسَنِ عَدُوًّا مُّبِينًا ﴿٥٣﴾

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

رَّبُّكُمْ أَعْلَمُ بِكُمْ ۚ إِنْ يَشَأْ
يَرْحَمْكُمْ أَوْ إِنْ يَشَأْ يُعَذِّبْكُمْ ۚ
وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾

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

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ ۚ وَلَقَدْ فَضَّلْنَا بَعْضَ
النَّبِيِّينَ عَلَى بَعْضٍ ۖ وَآتَيْنَا
دَاوُدَ زَبُورًا ﴿٥٥﴾

56. Say (O Muhammad ﷺ):
"Call unto those besides Him
whom you pretend [to be
gods like angels, Iesâ (Jesus),
'Uzair (Ezra), etc.]. They
have neither the power to
remove the adversity from
you nor even to shift it from
you to another person."

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ
دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ
الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾

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

أُولَٰئِكَ الَّذِينَ يَدْعُونَ
يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ
أَيْهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ
وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ
رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾

58. And there is not a town
(population) but We shall
destroy it before the Day of
Resurrection, or punish it
with a severe torment. That is
written in the Book (of our
Decrees)

وَإِنْ مِّنْ قَرْيَةٍ إِلَّا نَحْنُ
مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ
مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ
ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾

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

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ
إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ
وَأَتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً
فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ
إِلَّا تَخَوِيفًا

60. And (remember) when We told you: "Verily! Your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of *Al-Isrâ'*) but a trial for mankind, and likewise the accursed tree (*Zaqqûm*, mentioned) in the Qur'ân. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allâh.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ
بِالنَّاسِ وَمَا جَعَلْنَا الرُّءْيَا الَّتِي
أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ
وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ
وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا
طُغْيَانًا كَبِيرًا

61. And (remember) when We said to the angels: "Prostrate unto Adam." They prostrated except *Iblîs* (Satan). He said: "Shall I prostrate to one whom You created from clay?"

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا
لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ
ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا

62. [*Iblîs* (Satan)] said: "See? This one whom You have honored above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!"

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي
كَرَّمْتُ عَلَىٰ لَيْنٍ أَخَّرْتَنِي إِلَىٰ
يَوْمِ الْقِيَمَةِ لَأُحْتَنِكَ
ذُرِّيَّتَهُ إِلَّا قَلِيلًا

63. (Allâh) said: "Go, and whosoever of them follows you, surely! Hell will be the recompense of you (all) an ample recompense.

قَالَ أَذْهَبُ فَمَنْ تَبِعَكَ مِنْهُمْ
فَأِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً
مَّوْفُورًا

64. "And *Istafziz* [literally means: befool them gradually] those whom you can among them with your voice (i.e. songs, music, and any other call for Allâh's disobedience), make assaults on them with your cavalry and your infantry, mutually share with them wealth and children (by tempting them to earn money by illegal ways usury, etc., or by committing illegal sexual intercourse, etc.), and make promises to them." But Satan promises them nothing but deceit.

وَأَسْتَفْزِرُ مَنْ أَسْتَطَعْتَ مِنْهُمْ
بِصَوْتِكَ وَأَجْلِبُ عَلَيْهِمْ بِخَيْلِكَ
وَرَجْلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ
وَالْأَوْلَادِ وَعِدَّهُمْ ۚ وَمَا يَعِدُهُمُ
الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٤﴾

65. "Verily! My slaves (i.e. the true believers of Islâmic Monotheism), you have no authority over them. And All-Sufficient is your Lord as a Guardian."

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ
سُلْطَانٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾

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

رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ
الْفُلَّكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ
فَضْلِهِ ۚ إِنَّهُ كَانَ بِكُمْ
رَحِيمًا

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

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ
ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهَهُ فَلَمَّا
نَجَّيْكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ
الْإِنْسَانُ كَفُورًا

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

أَفَأَمِنْتُمْ أَنْ تَخْسِفَ بِكُمْ جَانِبَ
الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا
ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا

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

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً
أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا
مِّنَ الرِّيحِ فَيُغَرِّقَكُمْ بِمَا كَفَرْتُمْ
ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ

تَبِعًا ﴿٦٩﴾

70. And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with *At-Taiyibât* (lawful good things), and have preferred them above many of those whom We have created with a marked preference.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ
وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ
وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ
وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ
خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

71. (And remember) the Day when We shall call together all human beings with their (respective) *Imâm* [their Prophets, or their records of good and bad deeds, or their Holy Books like the Qur'ân, the Taurât (Torah), the Injeel (Gospel), etc.]. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ
بِإِمَامِهِمْ ۖ فَمَنْ أُوتِيَ كِتَابَهُ
بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ
كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا



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

وَمَنْ كَانَ فِي هَذِهِ أَعْمَى
فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ
سَبِيلًا



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

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ
الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ
عَلَيْنَا غَيْرَهُ ۖ وَإِذَا لَا تَخَذُوكَ
خَلِيلًا



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

وَلَوْلَا أَن تَبَتَّنَا لَقَدْ كِدْتَ
تَرْكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾

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

إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ
وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ
لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

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

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ
الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا
لَا يَلْبَثُونَ خِلْفَكَ إِلَّا قَلِيلًا



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

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ
رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا



78. Perform *AsSalât (Iqamât-as-Salât)* from mid-day till the darkness of the night (i.e. the *Zuhr*, '*Asr*, *Maghrib*, and '*Ishâ*' prayers), and recite the *Qur'ân* in the early dawn (i.e. the morning prayer). Verily, the recitation of the *Qur'ân* in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ
إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ
إِنَّ قُرْآنَ الْفَجْرِ كَانَ
مَشْهُودًا ﴿٧٨﴾

79. And in some parts of the night (also) offer the *Salât* (prayer) with it (i.e. recite the *Qur'an* in the prayer), as an additional prayer (*Tahajjud* optional prayer *Nawâfil*) for you (O Muhammad ﷺ). It may be that your Lord will raise you to *Maqâman Mahmûda* (a station of praise and glory, i.e. the highest degree in Paradise!).

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً
لَّكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ
مَقَامًا مَّحْمُودًا ﴿٧٩﴾

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

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ
صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ
وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا
نَصِيرًا ﴿٨٠﴾

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

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ
إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

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

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ
شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا
يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

83. And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant, far away from the Right Path. And when evil touches him he is in great despair.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ
أَعْرَضَ وَنَجَا بِجَانِبِهِ ۖ وَإِذَا مَسَّهُ
الشَّرُّ كَانَ يَئُوسًا ﴿٨٣﴾

84. Say (O Muhammad ﷺ to mankind): "Each one does according to *Shakilatihi* (i.e. his way or his religion or his intentions, etc.), and your Lord knows best of him whose path (religion, etc.) is right."

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ ۖ
فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى
سَبِيلًا ﴿٨٤﴾

85. And they ask you (O Muhammad ﷺ) concerning the *Rûh* (the Spirit); Say: "The *Rûh* (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ
الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ
مِّنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

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

وَلَيْنَ شَيْئًا لَّنَذْهَبَنَّ بِالَّذِي
أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ
بِهِ عَلَيْنَا وَكِيلًا ﴿٨٦﴾

87. Except as a Mercy from your Lord. Verily! His Grace unto you (O Muhammad ﷺ) is ever great.

إِلَّا رَحْمَةً مِّن رَّبِّكَ ۚ إِنَّ
فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا

88. Say: "If the mankind and the jinns were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another."

قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ
وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ
هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ
وَلَوْ كَانَتْ بَعْضُهُمْ لِبَعْضٍ
ظَهِيرًا ﴿٨٨﴾

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

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا
الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ
النَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾

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

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى
تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا



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

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّحِيلٍ
وَعِنَبٍ فَتُفَجَّرَ الْأَنْهَارُ خِلَالَهَا



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

أَوْ تُسْقِطَ السَّمَاءُ كَمَا زَعَمْتَ
عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ
وَالْمَلَائِكَةِ قَبِيلًا



93. "Or you have a house of adornable materials (like silver and pure gold, etc.), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad ﷺ): "Glorified (and Exalted) be my Lord (Allâh) above all that evil they (polytheists) associate with Him! Am I anything but a man, sent as a Messenger?"

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ
أَوْ تَرَقَىٰ فِي السَّمَاءِ وَلَن نُؤْمِنَ
لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَابًا
نَقْرُوهُ ۚ قُلْ سُبْحَانَ رَبِّي هَلْ
كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿١٣﴾

94. And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allâh sent a man as (His) Messenger?"

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ
جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا
أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿١٤﴾

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

قُلْ لَّوْ كَانَتْ فِي الْأَرْضِ
مَلَائِكَةٌ يَّمْشُونَ مُطْمَئِنِّينَ
لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ
مَلَكًا رَسُولًا ﴿١٥﴾

96. Say: "Sufficient is Allâh for a witness between me and you. Verily! He is the All-Knower, the All-Seer of His slaves."

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي
وَبَيْنَكُمْ ۚ إِنَّهُ كَانَ بِعِبَادِهِ
خَبِيرًا بَصِيرًا ﴿٩٦﴾

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

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ
يُضِلِّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ
دُونِهِ ۚ وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ
عَلَىٰ وُجُوهِهِمْ عُمِيَآ وَبُكْمًا
وَصُمًّا ۚ مَّا وَلَهُمْ جَهَنَّمُ كُلَّمَا
خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾

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

ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا
بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا
وَرُفَاتًا أَإِنَّا لَمَبْعُوثُونَ خَلْقًا

جَدِيدًا ﴿٩٨﴾

99. See they not that Allâh, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is not doubt. But the *Zâlimûn* (polytheists and wrong-doers, etc.) refuse (the truth the Message of Islâmic Monotheism, and accept nothing) but disbelief.

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

﴿ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَى
أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ
أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى
الظَّالِمُونَ إِلَّا كُفُورًا ﴾

﴿ قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ
رَحْمَةِ رَبِّي إِذَا لَا مُسَكِّمٌ خَشِيَّةَ
الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا ﴾



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

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ ءَايَاتٍ
بَيِّنَاتٍ ۖ فَسَعَلَٰ بَنِي إِسْرَءِيلَ إِذْ
جَآءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي
لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا



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

قَالَ لَقَدْ عَلِمْتَ مَا أَنزَلَ
هَٰؤُلَاءِ إِلَّا رَبُّ السَّمٰوٰتِ
وَالْأَرْضِ بَصَآئِرَ وَإِنِّي لَأَظُنُّكَ
يَفِرْعَوْنُ مَثْبُورًا



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

فَأَرَادَ أَن يَسْتَفِزَّهُم مِّنَ الْأَرْضِ
فَأَغْرَقْنَاهُ وَمَن مَّعَهُ جَمِيعًا



104. And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near [i.e. the Day of Resurrection or the descent of Christ ['Iesa (Jesus), son of Maryam (Mary) on the earth]. We shall bring you altogether as mixed crowd (gathered out of various nations). [Tafsir Al-Qurtubî, Vol. 10, Page 338]

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ
أَسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ
الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾

105. And with truth We have sent it down (i.e. the Qur'ân), and with truth it has descended. And We have sent you (O Muhammad ﷺ) as nothing but a bearer of glad tidings (of Paradise, for those who follow your Message of Islâmic Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islâmic Monotheism).

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا
أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾

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

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى
النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ
تَنْزِيلًا ﴿١٠٦﴾

107. Say (O Muhammad ﷺ to them): "Believe in it (the Qur'ân) or do not believe (in it). Verily! Those who were given knowledge before it (the Jews and the Christians like 'Abdullâh bin Salâm and Salmân Al-Farisî), when it is recited to them, fall down on their faces in humble prostration."

قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا
إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ
إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ
سُجَّدًا ﴿١٠٧﴾

108. And they say: "Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled."

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ
وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾

109. And they fall down on their faces weeping and it adds to their humility. *As Sajda*

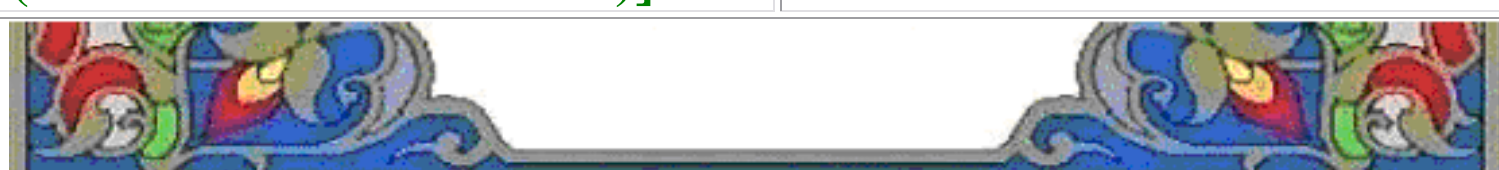
وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ
وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾

110. Say (O Muhammad ﷺ):
"Invoke Allâh or invoke the
Most Beneficent (Allâh), by
whatever name you invoke
Him (it is the same), for to
Him belong the Best Names.
And offer your *Salât* (prayer)
neither aloud nor in a low
voice, but follow a way
between.

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا
الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ
الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُ
بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا وَابْتَغِ
بَيْنَ ذَلِكَ سَبِيلًا ﴿١١٠﴾

111. And say: "All the
praises and thanks be to
Allâh, Who has not begotten
a son (nor an offspring), and
Who has no partner in (His)
Dominion, nor He is low to
have a *Walî* (helper, protector
or supporter). And magnify
Him with all the
magnificence, [*Allâhu-Akbar*
(Allâh is the Most Great)]."

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ
يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ
فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ
الْأَلْهِ وَكَبِّرْهُ تَكْبِيرًا ﴿١١١﴾



AlKahaf الْكَهْف

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. All the praises and thanks be to Allâh, Who has sent down to His slave (Muhammad ﷺ) the Book (the Qur'ân), and has not placed therein any crookedness.

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى
عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ
عِوَجًا ﴿١﴾

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

قِيمًا لِّنَذِرَ بَاسًا شَدِيدًا مِّنْ
لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ
يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ
أَجْرًا حَسَنًا ﴿٢﴾

3. They shall abide therein forever.

مَكِينٍ فِيهِ أَبَدًا ﴿٣﴾

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

وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿٤﴾

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

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾

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

فَلَعَلَّكَ بَخِيعٌ نَفْسَكَ عَلَىٰ ءَاثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ﴿٦﴾

7. Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds. [i.e. those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allâh's sake and in accordance to the legal ways of the Prophet ﷺ].

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً
لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا



8. And verily! We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees, etc.).

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا
جُرْزًا



9. Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ
الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ
آيَاتِنَا عَجَبًا



10. (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave, they said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ
فَقَالُوا رَبَّنَا ءَاتِنَا مِنْ لَدُنْكَ
رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا



11. Therefore We covered up their (sense of) hearing (causing them, to go in deep sleep) in the Cave for a number of years.

فَضَرَبْنَا عَلَى ءَاذَانِهِمْ فِي
الْكَهْفِ سِنِينَ عَدَدًا



12. Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried.

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ
أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا



13. We narrate unto you (O Muhammad ﷺ) their story with truth: Truly! They were young men who believed in their Lord (Allâh), and We increased them in guidance.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ
بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ
وَزِدْنَاهُمْ هُدًى



14. And We made their hearts firm and strong (with the light of Faith in Allâh and bestowed upon them patience to bear the separation of their kith and kin and dwellings, etc.) when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any *ilâh* (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا
فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ
وَالْأَرْضِ لَن نَّدْعُوهُ مِن دُونِهِ
إِلَهًا لَّقَدْ قُلْنَا إِذَا شَطَطًا

15. "These our people have taken for worship *âliha* (gods) other than Him (Allâh). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allâh.

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِن
دُونِهِ ءَالِهَةً لَّوْلَا يَأْتُونَ
عَلَيْهِم بِسُلْطٰنٍ بَيِّنٍ فَمَن أَظْلَمُ
مِمَّنِ افْتَرٰى عَلَى اللَّهِ كَذِبًا

16. (The young men said to one another): "And when you withdraw from them, and that which they worship, except Allâh, then seek refuge in the Cave, your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling, etc.)."

وَإِذِ اعْتَرَلْتُمُوهُمْ وَمَا
يَعْبُدُونَ إِلَّا اللَّهَ فَأْوِرُوا إِلَى
الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ
رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ
مِرفَقًا



17. And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the *Ayât* (proofs, evidences, signs) of Allâh. He whom Allâh guides, is rightly guided; but he whom He sends astray, for him you will find no *Walî* (guiding friend) to lead him (to the right Path).

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ
تَزَاوُرُ عَنْ كَهْفِهِمْ ذَاتَ
الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ
ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ
مِنْهُ ذَٰلِكَ مِنْ ءَايَاتِ اللَّهِ لَعَلَّ
يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ
يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا



18. And you would have thought them awake, while they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

وَتَحَسَّبُهُمْ أَيَقَاطًا وَهُمْ رُقُودٌ
وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ
الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ
ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ
عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا
وَلَمُلِئْتَ مِنْهُمْ رُعبًا

19. Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.

20. "For if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion, and in that case you will never be successful."

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا
بَيْنَهُمْ ۚ قَالَ قَائِلٌ مِّنْهُمْ كَمْ
لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ
يَوْمٍ ۚ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا
لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ
بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ
فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا
فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ
وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

إِنَّهُمْ إِن يَظْهَرُوا عَلَيْكُمْ
يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي
مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا ﴿٢٠﴾

21. And thus We made their case known to the people, that they might know that the Promise of Allâh is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them, their Lord knows best about them," (then) those who won their point said (most probably the disbelievers):

"We verily shall build a place of worship over them."

وَكَذَٰلِكَ أَعْتَرْنَا عَلَيْهِمْ
لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ
وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ
يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ^ط فَقَالُوا
أَبْنُوا عَلَيْهِم بُنْيَانًا رَّبُّهُمْ أَعْلَمُ
بِهِمْ^ج قَالَ الَّذِينَ غَلَبُوا عَلَى
أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ
مَسْجِدًا



22. (Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth, guessing at the unseen; (yet others) say they were seven, the dog being the eighth. Say (O Muhammad ﷺ): "My Lord knows best their number; none knows them but a few." So debate not (about their number, etc.) except with the clear proof (which We have revealed to you). And consult not any of them (people of the Scripture, Jews and Christians) about (the affair of) the people of the Cave.

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ
وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ
كَلْبُهُمْ رَجْمًا بِالْغَيْبِ
وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ
كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعَدَّتِهِمْ
مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ
فِيهِمْ إِلَّا مِرَاءً ظَهَرَ وَلَا
تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾

23. And never say of anything, "I shall do such and such thing tomorrow."

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ
ذَٰلِكَ غَدًا ﴿٢٣﴾

24. Except (with the saying),
"If Allâh will!" And
remember your Lord when
you forget and say: "It may
be that my Lord guides me
unto a nearer way of truth
than this."

إِلَّا أَنْ يَشَاءَ اللَّهُ^ع وَأَذْكُرْ رَبَّكَ
إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ
يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَذَا
رَشَدًا ﴿٢٤﴾

25. And they stayed in their
Cave three hundred (solar)
years, and add nine (for
lunar years).

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ
سِنِينَ^ع وَازْدَادُوا تِسْعًا ﴿٢٥﴾

26. Say: "Allâh knows best
how long they stayed. With
Him is (the knowledge of) the
unseen of the heavens and the
earth. How clearly He sees,
and hears (everything)! They
have no *Walî* (Helper,
Disposer of affairs, Protector,
etc.) other than Him, and He
makes none to share in His
Decision and His Rule."

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا^ص لَهُ
غَيْبُ السَّمَوَاتِ وَالْأَرْضِ^ص
أَبْصَرُ بِهِ وَأَسْمِعُ^ع مَا لَهُمْ مِنْ
دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي
حُكْمِهِ أَحَدًا ﴿٢٦﴾

27. And recite what has been revealed to you (O Muhammad ﷺ) of the Book (the Qur'ân) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words, and none will you find as a refuge other than Him.

وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ
كِتَابِ رَبِّكَ لَا مُبَدِّلَ
لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ
مُلْتَحَدًا



28. And keep yourself (O Muhammad ﷺ) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost.

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ
يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ
وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا
تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ
الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ
أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ
هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا



29. And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. Verily, We have prepared for the *Zâlimûn* (polytheists and wrong-doers, etc.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allâh). And if they ask for help (relief, water, etc.) they will be granted water like boiling oil, that will scald their faces. Terrible the drink, and an evil *Murtafaqâ* (dwelling, resting place, etc.)!

30. Verily! As for those who believe and do righteous deeds, certainly! We shall not suffer to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner.

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ
شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ
فَلْيُكْفُرْ ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ
نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِنْ
يَسْتَعِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ
يَشْوِي آلُؤُجُوهَ ۚ بِئْسَ
الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ
مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾

31. These! For them will be 'Adn (Eden) Paradise (everlasting Gardens); wherein rivers flow underneath them, therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent *Murtafaqâ* (dwelling, resting place, etc.)!

أُولَٰئِكَ لَهُمْ جَنَّاتُ عَدْنٍ
تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ
فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ
وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّنْ
سُنْدُسٍ وَإِسْتَبْرَقٍ مُّتَّكِعِينَ فِيهَا
عَلَى الْأَرَآئِكِ نِعَمَ الثَّوَابِ
وَحَسَنَتْ مُرْتَفَقًا

32. And put forward to them the example of two men; unto one of them We had given two gardens of grapes, and We had surrounded both with date-palms; and had put between them green crops (cultivated fields etc.).

وَأَضْرَبَ لَهُم مَّثَلًا رَّجُلَيْنِ
جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ
أَعْنَبٍ وَحَفَفْنَاهُمَا بِنَخْلٍ
وَجَعَلْنَا بَيْنَهُمَا زَرْعًا

33. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.

كِلْتَا الْجَنَّتَيْنِ ءَاتَتْ أُكْلَهَا وَلَمْ
تَظْلِم مِّنْهُ شَيْئًا وَفَجَّرْنَا
خِلَالَهُمَا نَهْرًا

34. And he had property (or fruit) and he said to his companion, in the course of mutual talk: I am more than you in wealth and stronger in respect of men."

وَكَانَ لَهُ ثَمَرٌ فَقَالَ
لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ
مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾

35. And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: "I think not that this will ever perish.

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ
لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ
هَذِهِ أَبَدًا ﴿٣٥﴾

36. "And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him."

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن
رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا
مِّنْهَا مُنْقَلَبًا ﴿٣٦﴾

37. His companion said to him, during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of *Nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man?

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ
أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ
تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ سَوَّاهُ
رَجُلًا ﴿٣٧﴾

38. "But as for my part (I believe) that He is Allâh, my Lord and none shall I associate as partner with my Lord.

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ
بِرَبِّي أَحَدًا ﴿٣٨﴾

39. It was better for you to say, when you entered your garden: 'That which Allâh wills (will come to pass)! There is no power but with Allâh '. If you see me less than you in wealth, and children.

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتِكَ قُلْتَ
مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ
إِنْ تَرَنْ أَنَا أَقَلُّ مِنْكَ مَالًا
وَوَلَدًا ﴿٣٩﴾

40. "It may be that my Lord will give me something better than your garden, and will send on it *Husbân* (torment, bolt, etc.) from the sky, then it will be a slippery earth.

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا
مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا
مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا
زَلَقًا ﴿٤٠﴾

41. "Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it."

أَوْ يُصْبِحَ مَأْوَهَا غُورًا فَلَنْ
تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾

42. So his fruits were encircled (with ruin). And he remained clapping his hands with sorrow over what he had spent upon it, while it was all destroyed on its trellises, he could only say: "Would I had ascribed no partners to my Lord

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ
كَفَّيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ
خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ
يَلَيْتَنِي لَمْ أَشْرِكْ بِرَبِّي أَحَدًا



43. And he had no group of men to help him against Allâh, nor could he defend or save himself.

وَلَمْ تَكُن لَّهُ فِئَةٌ يَنْصُرُونَهُ مِنْ
دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا



44. There (on the Day of Resurrection), *Al-Walâyah* (the protection, power, authority and kingdom) will be for Allâh (Alone), the True God. He (Allâh) is the Best for reward and the Best for the final end. (*Lâ ilâha ill-Allâh none has the right to be worshipped but Allâh*).

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ
خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا



45. And put forward to them the example of the life of this world, it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allâh is Able to do everything.

وَأَضْرَبَ لَهُمْ مَّثَلًا الْحَيَاةَ
الدُّنْيَا كَمَا أَنزَلْنَاهُ مِنَ السَّمَاءِ
فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ
فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ
وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا



46. Wealth and children are the adornment of the life of this world. But the good righteous deeds (five compulsory prayers, deeds of Allâh's obedience, good and nice talk, remembrance of Allâh with glorification, praises and thanks, etc.), that last, are better with your Lord for rewards and better in respect of hope.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ
الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ
خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا



47. And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a leveled plain, and we shall gather them all together so as to leave not one of them behind.

وَيَوْمَ نُسِيرُ الْجِبَالَ وَتَرَى
الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ
نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾

48. And they will be set before your Lord in (lines as) rows, (and Allâh will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us)."

وَعَرِّضُوا عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ
جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ
مَرَّةٍ ۚ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ
مُوعِدًا ﴿٤٨﴾

49. And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allâh, and in the left hand for a disbeliever in the Oneness of Allâh), and you will see the *Mujrimûn* (criminals, polytheists, sinners, etc.), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!"

And they will find all that they did, placed before them, and your Lord treats no one with injustice.

وَوُضِعَ الْكِتَابُ فَتَرَى
الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ
وَيَقُولُونَ يَتَوَلَّاتَنَا مَالِ هَذَا
الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا
كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا
عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ
أَحَدًا



50. And (remember) when We said to the angels; "Prostrate to Adam." So they prostrated except *Iblîs* (Satan). He was one of the jinns; he disobeyed the Command of his Lord. Will you then take him (*Iblîs*) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the *Zâlimûn* (polytheists, and wrong-doers, etc).

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا
لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ
مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ
أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ
دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ
لِلظَّالِمِينَ بَدَلًا



51. I (Allâh) made them (*Iblîs* and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation, nor was I (Allâh) to take the misleaders as helpers.

﴿ مَا أَشْهَدُهُمْ خَلْقَ السَّمَوَاتِ
وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا
كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا



52. And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you pretended." Then they will cry unto them, but they will not answer them, and We shall put *Maubiqā* (a barrier, or enmity, or destruction, or a valley in Hell) between them.

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ
الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ
يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ
مُوبِقًا



53. And the *Mujrimûn* (criminals, polytheists, sinners), shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا
أَنَّهُمْ مُّوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا
مَصْرَفًا



54. And indeed We have put forth every kind of example in this Qur'ân, for mankind. But, man is ever more quarrelsome than anything.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ
لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ
الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا



55. And nothing prevents men from believing, now when the guidance (the Qur'ân) has come to them, and from asking Forgiveness of their Lord, except that the ways of the ancients be repeated with them (i.e. their destruction decreed by Allâh), or the torment be brought to them face to face?

56. And We send not the Messengers except as giver of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and that with which they are warned, as jest and mockery!

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ
جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا
رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ
أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا
مُبَشِّرِينَ وَمُنذِرِينَ ۚ وَتُجَادِلُ
الَّذِينَ كَفَرُوا بِالْبَاطِلِ
لِيُدْحِضُوا بِهِ الْحَقَّ ۖ وَاتَّخَذُوا
آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿٥٦﴾

57. And who does more wrong than he who is reminded of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this (the Qur'ân), and in their ears, deafness. And if you (O Muhammad ﷺ) call them to guidance, even then they will never be guided.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ
رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا
قَدَّمَتْ يَدَاهُ^ط إِنَّا جَعَلْنَا عَلَى
قُلُوبِهِمْ أَكِنَّةً^ط أَنْ يَفْقَهُوهُ وَفِي
أُذَانِهِمْ وَقْرًا^ط وَإِنْ تَدْعُهُمْ إِلَى
الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا



58. And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ^ص لَوْ
يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ
لَهُمُ الْعَذَابَ^ج بَلْ لَهُمْ مَوْعِدٌ
لَنْ يَجِدُوا مِنْ دُونِهِ مَوْيلًا^ص



59. And these towns (population, 'Ad, Thamûd, etc.) We destroyed when they did wrong. And We appointed a fixed time for their destruction.

وَتِلْكَ الْقُرَىٰ ۖ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا ﴿٥٩﴾

60. And (remember) when Mûsa (Moses) said to his boy-servant: "I will not give up (traveling) until I reach the junction of the two seas or (until) I spend years and years in traveling."

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾

61. But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾

62. So when they had passed further on (beyond that fixed place), Mûsa (Moses) said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey."

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٢﴾

63. He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish, none but *Shaitân* (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!"

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى
الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا
أَنْسَيْنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ
وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا



64. [Mûsa (Moses)] said: "That is what we have been seeking." So they went back retracing their footsteps.

قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّا
عَلَىٰٓ أَثَارِهِمَا قَصَصًا



65. Then they found one of Our slaves, unto whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا
ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا
وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا



66. Mûsa (Moses) said to him (Khidr) "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allâh)?"

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ
عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ
رُشْدًا



67. He (Khidr) said: "Verily! You will not be able to have patience with me!

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾

68. "And how can you have patience about a thing which you know not?"

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾

69. Mûsa (Moses) said: "If Allâh will, you will find me patient, and I will not disobey you in aught."

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾

70. He (Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention it to you."

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾

71. So they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Mûsa (Moses) said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing "Imra" (a Munkar - evil, bad, dreadful thing)."

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتُهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾

72. He (Khidr) said: "Did I not tell you, that you would not be able to have patience with me?"

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ
تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾

73. [Mûsa (Moses)] said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)."

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ
وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا

﴿٧٣﴾

74. Then they both proceeded, till they met a boy, he (Khidr) killed him. Mûsa (Moses) said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing "*Nukra*" (a great *Munkar* - prohibited, evil, dreadful thing)!"

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا
فَقَتَلَهُ قَالَ أَقَتَلْتُ نَفْسًا زَكِيَّةً
بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا
نُّكْرًا ﴿٧٤﴾

75. (Khidr) said: "Did I not tell you that you can have no patience with me?"

قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَنْ
تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾

76. [Mûsa (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ
بَعْدَهَا فَلَا تُصَحِّبْنِي ۖ قَدْ
بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٦﴾

77. Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. [Mûsa (Moses)] said: If you had wished, surely, you could have taken wages for it!"

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ
قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ
يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا
يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ ۚ قَالَ
لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾

78. (Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۚ
سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ
عَلَيْهِ صَبْرًا ﴿٧٨﴾

79. "As for the ship, it belonged to *Masâkîn* (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king after them who seized every ship by force.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ
يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ
أَعْيِبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ
يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾

80. "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ
فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا
وَكُفْرًا ﴿٨٠﴾

81. "So we intended that their Lord should change him for them for one better in righteousness and near to mercy.

فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا
مِّنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾

82. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of those (things) over which you could not hold patience."

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّن رَّبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

83. And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story."

وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا

84. Verily, We established him in the earth, and We gave him the means of everything.

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾

85. So he followed a way.

فَاتَّبَعَ سَبَبًا ﴿٨٥﴾

86. Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allâh) said (by inspiration): "O Dhul-Qarnain! Either you punish them, or treat them with kindness."

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ
وَجَدَهَا تَغْرُبُ فِي عَيْنٍ
حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا
قُلْنَا يَذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ
وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾

87. He said: "As for him (a disbeliever in the Oneness of Allâh) who does wrong, we shall punish him; and then he will be brought back unto his Lord; Who will punish him with a terrible torment (Hell).

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ
نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ
فَيُعَذِّبُهُ عَذَابًا نُّكَرًا ﴿٨٧﴾

88. "But as for him who believes (in Allâh's Oneness) and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak unto him mild words (as instructions)."

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا
فَلَهُ جَزَاءٌ الْحُسْنَىٰ وَسَنَقُولُ
لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾

89. Then he followed another way,

ثُمَّ اتَّبَعَ سَبِيلًا ﴿٨٩﴾

90. Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allâh) had provided no shelter against the sun.

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ
وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ
نَجْعَلْ لَهُم مِّن دُونِهَا سِتْرًا ﴿٩٠﴾

91. So (it was)! And We knew all about him (Dhul-Qarnain).

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ
خُبْرًا ﴿٩١﴾

92. Then he followed (another) way,

ثُمَّ أَتْبَعَ سَبِيلًا ﴿٩٢﴾

93. Until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word.

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ
مِن دُونِهِمَا قَوْمًا لَا يَكَادُونَ
يَفْقَهُونَ قَوْلًا ﴿٩٣﴾

94. They said: "O Dhul-Qarnain! Verily! Ya'jûj and Ma'jûj (Gog and Magog) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?"

قَالُوا يٰذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ
وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ
فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ
تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾

95. He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ
فَاعِينُونِي بِقُوَّةٍ أَجْعَلَ بَيْنَكُمْ
وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾

96. "Give me pieces (blocks) of iron," then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow," till when he had made it (red as) fire, he said: "Bring me molten copper to pour over it."

ءَاتُونِي زُبَرَ الْحَدِيدِ ۖ حَتَّىٰ إِذَا
سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ
أَنْفُخُوا ۖ حَتَّىٰ إِذَا جَعَلَهُ نَارًا
قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾

97. So they [Ya'jûj and Ma'jûj (Gog and Magog)] were made powerless to scale it or dig through it.

فَمَا اسْتَطَعُوا أَنْ يَظْهَرُوهُ وَمَا
اسْتَطَعُوا لَهُ نَقْبًا ﴿٩٧﴾

98. Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."

قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي ۖ فَإِذَا
جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ
وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾

99. And on that Day [i.e. the Day Ya'jûj and Ma'jûj (Gog and Magog) will come out], We shall leave them to surge like waves on one another, and the Trumpet will be blown, and We shall collect them all together.

﴿ وَتَرْكَنَّا بَعْضُهُمْ يَوْمَئِذٍ يَمُوجُ
فِي بَعْضٍ ۖ وَنُفِخَ فِي الصُّورِ
فَجَمَعْنَاهُمْ جَمْعًا ﴾

100. And on that Day We shall present Hell to the disbelievers, plain to view,

﴿ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ
لِّلْكَافِرِينَ عَرْضًا ﴾

101. (To) Those whose eyes had been under a covering from My Reminder (this Qur'ân), and who could not bear to hear (it).

﴿ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ
عَنِ ذِكْرِي وَكَانُوا لَا
يَسْتَطِيعُونَ سَمْعًا ﴾

102. Do then those who disbelieve think that they can take My slaves [i.e., the angels, Allâh's Messengers, 'Iesa (Jesus), son of Maryam (Mary), etc.] as *Auliyâ'* (lords, gods, protectors, etc.) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh Islâmic Monotheism).

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ
يَتَّخِذُوا عِبَادِي مِنْ دُونِي
أَوْلِيَاءَ ۚ إِنَّا أَعْتَدْنَا جَهَنَّمَ
لِلْكَافِرِينَ نُزُلًا ﴿١٠٢﴾

103. Say (O Muhammad ﷺ): "Shall We tell you the greatest losers in respect of (their) deeds?

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ
أَعْمَالًا ﴿١٠٣﴾

104. "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ
الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ
يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾

105. "They are those who deny the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight.

أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزَنًا



106. "That shall be their recompense, Hell; because they disbelieved and took My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery.

ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا



107. "Verily! Those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous deeds, shall have the Gardens of *Al-Firdaus* (the Paradise) for their entertainment.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا



108. "Wherein they shall dwell (forever). No desire will they have to be removed there from."

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا

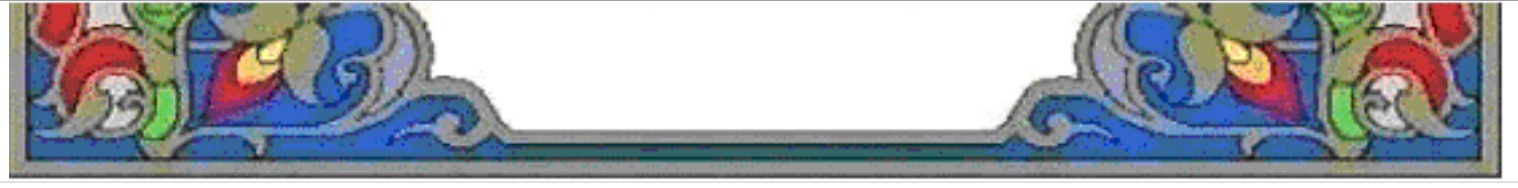


109. Say (O Muhammad ﷺ to mankind). "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid."

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا
لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ
أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا
بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

110. Say (O Muhammad ﷺ): "I am only a man like you. It has been inspired to me that your *Ilâh* (God) is One *Ilâh* (God i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ
إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌُ وَاحِدٌ
فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ
فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا
يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾





مَرْيَمَ Maryam

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *Kâf HâYâ'AînSâd*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

كهيعص

2. (This is) a mention of the mercy of your Lord to His slave Zakariya (Zachariah).

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ
زَكَرِيَّا

3. When he called out his Lord (Allâh) a call in secret,

إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا

4. Saying: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, And I have never been unblest in my invocation to You, O my Lord!

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي
وَأَشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ
أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا

5. "And Verily! I fear my relatives after me, since my wife is barren. So give me from Yourself an heir,

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي
وَكَانَتْ أَمْرَاتِي عَاقِرًا فَهَبْ لِي
مِنْ لَدُنْكَ وَلِيًّا ﴿٥﴾

6. "Who shall inherit me, and inherit (also) the posterity of Ya'qûb (Jacob) (inheritance of the religious knowledge and Prophethood, not the wealth, etc.). And make him, my Lord, one with whom You are Well-pleased!"

يَرِثُنِي وَيَرِثُ مِنْ عَالِ يَعْقُوبَ
وَأَجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾

7. (Allâh said) "O Zakariya (Zachariah)! Verily, We give you the glad tidings of a son, His name will be Yahya (John). We have given that name to none before (him)."

يَزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ
أَسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ
قَبْلُ سَمِيًّا ﴿٧﴾

8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ
وَكَانَتْ أَمْرَاتِي عَاقِرًا وَقَدْ
بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿٨﴾

9. He said: "So (it will be). Your Lord says; It is easy for Me. Certainly I have created you before, when you had been nothing!"

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ
عَلَىٰ هَيْنٌ وَقَدْ خَلَقْتُكَ مِن
قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿٩﴾

10. [Zakariya (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect."

قَالَ رَبِّ اجْعَلْ لِّي آيَةً ۚ قَالَ
آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ
لَيَالٍ سَوِيًّا ﴿١٠﴾

11. Then he came out to his people from *Al-Mihrâb* (a praying place or a private room, etc.), he told them by signs to glorify Allâh's Praises in the morning and in the afternoon.

فَخَرَجَ عَلَىٰ قَوْمِهِ مِنَ
الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ
سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾

12. (It was said to his son): "O Yahya (John)! Hold fast the Scripture [the Taurât (Torah)]." And We gave him wisdom while yet a child.

يَسِيْحِي خُذِ الْكِتَابَ بِقُوَّةٍ
وَأَتَيْنَاهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾

13. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahya (John)] and he was righteous,

وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً
وَكَانَ تَقِيًّا ﴿١٣﴾

14. And dutiful towards his parents, and he was neither an arrogant nor disobedient (to Allâh or to his parents).

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا
عَصِيًّا ﴿١٤﴾

15. And *Salâmun* (peace) be on him the day he was born, the day he dies, and the day he will be raised up to life (again)!

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ
يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾

16. And mention in the Book (the Qur'ân, O Muhammad ﷺ, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.

وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ
انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا
﴿١٦﴾

17. She placed a screen (to screen herself) from them; then We sent to her Our *Ruh* [angel Jibrael (Gabriel)], and he appeared before her in the form of a man in all respects.

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا
فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ
لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

18. She said: "Verily! I seek refuge with the Most Beneficent (Allâh) from you, if you do fear Allâh."

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ
إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾

19. (The angel) said: "I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son."

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ
لَأَهَبَ لَكَ غُلَامًا زَكِيًّا ﴿١٩﴾

20. She said: "How can I have a son, when no man has touched me, nor am I unchaste?"

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ
يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾

21. He said: "So (it will be), your Lord said: 'That is easy for Me (Allâh): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allâh), and it is a matter (already) decreed, (by Allâh).'"

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى
هَيْنٍ ۖ وَلَنَجْعَلَنَّهُ ءَايَةً لِلنَّاسِ
وَرَحْمَةً مِنَّا ۚ وَكَانَ أَمْرًا
مَّقْضِيًّا ﴿٢١﴾

22. So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ
مَكَانًا قَصِيًّا ﴿٢٢﴾

23. And the pains of childbirth drove her to the trunk of a date palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"

فَاجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ
النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ
هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا ﴿٢٣﴾

24. Then [the babe 'Iesa (Jesus) or Jibrael (Gabriel)] cried unto her from below her, saying: "Grieve not! Your Lord has provided a water stream under you;

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ
جَعَلَ رَبُّكَ تَحْتَكِ سَرِيًّا ﴿٢٤﴾

25. "And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you."

وَهَزِيْ إِلَى جِذْعِ النَّخْلَةِ
تَسْقِطُ عَلَيْكَ رُطْبًا جَنِيًّا ﴿٢٥﴾

26. "So eat and drink and be glad, and if you see any human being, say: 'Verily! I have vowed a fast unto the Most Beneficent (Allâh) so I shall not speak to any human being this day.'"

فَكُلِيْ وَاشْرَبِيْ وَقَرِّيْ عَيْنًا فَإِمَّا
تَرَيْنَ مِنْ الْبَشَرِ أَحَدًا فَقُولِيْ إِنِّي
نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ
أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾

27. Then she brought him (the baby) to her people, carrying him. They said: "O Mary! Indeed you have brought a thing *Fariya* (an unheard mighty thing).

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا
يَمْرُئِمُ لَقَدْ جِئْتَ شَيْئًا فَرِيًّا ﴿٢٧﴾

28. "O sister (i.e. the like) of Hârûn (Aaron) [not the brother of Mûsa (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

يَتَأَخَّتْ هَرُونَ مَا كَانَ أَبُوكِ
أَمْرًا سَوَاءً وَمَا كَانَتْ أُمُّكَ بَغِيًّا



29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?"

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ
مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا



30. "He ['Iesa (Jesus)] said: Verily! I am a slave of Allâh, He has given me the Scripture and made me a Prophet;"

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي
الْكِتَابَ وَجَعَلَنِي نَبِيًّا



31. "And He has made me blessed where so ever I be, and has enjoined on me *Salât* (prayer), and *Zakât*, as long as I live."

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ
وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ
مَا دُمْتُ حَيًّا



32. "And dutiful to my mother, and made me not arrogant, unblest.

وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا
شَقِيًّا



33. "And *Salâm* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

34. Such is 'Iesa (Jesus), son of Maryam (Mary). (it is) a statement of truth, about which they doubt (or dispute).

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۚ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾

35. It befits not (the Majesty of) Allâh that He should beget a son [this refers to the slander of Christians against Allâh, by saying that 'Iesa (Jesus) is the son of Allâh]. Glorified (and Exalted be He above all that they associate with Him). When He decrees a thing, He only says to it, "Be!" and it is.

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ ۚ سُبْحَانَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٥﴾

36. ['Iesa (Jesus) said]: "And verily Allâh is my Lord and your Lord. So worship Him (Alone). That is the Straight Path. (Allâh's Religion of Islâmic Monotheism which He did ordain for all of His Prophets)."

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هَٰذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾

37. Then the sects differed [i.e. the Christians about 'Iesa (Jesus)], so woe unto the disbelievers [those who gave false witness by saying that 'Iesa (Jesus) is the son of Allâh] from the meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire).

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ
فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ
يَوْمٍ عَظِيمٍ ﴿٢٧﴾

38. How clearly will they (polytheists and disbelievers in the Oneness of Allâh) see and hear, the Day when they will appear before Us! But the *Zalimûn* (polytheists and wrong-doers) today are in plain error.

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا
لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ
مُبِينٍ ﴿٢٨﴾

39. And warn them (O Muhammad ﷺ) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ
الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا
يُؤْمِنُونَ ﴿٢٩﴾

40. Verily! We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned,

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾

41. And mention in the Book (the Qur'ân) Ibrâhim (Abraham). Verily! He was a man of truth, a Prophet.

وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾

42. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?

إِذْ قَالَ لِأَبِيهِ يَتَّبِعْ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾

43. "O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path.

يَتَّبِعْ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾

44. "O my father! Worship not *Shaitân* (Satan). Verily! *Shaitân* (Satan) has been a rebel against the Most Beneficent (Allâh).

يَتَّبِعْ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾

45. "O my father! Verily! I fear lest a torment from the Most Beneficent (Allâh) overtake you, so that you become a companion of *Shaitân* (Satan) (in the Hell-fire)."

يَتَأْتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ
عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ
لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾

46. He (the father) said: "Do you reject my gods, O Ibrâhim (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you."

قَالَ أَرَأَيْتَ أَنْتَ عَنْ ءَالِهَتِي
يَتَّبِعُ رَاهِيمٌ لِّئِنْ لَّمْ تَنْتَهِ لَأَرْجُمَنَّكَ
وَأَهْجُرَنِي مَلِيًّا ﴿٤٦﴾

47. Ibrâhim (Abraham) said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious.

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ
لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٧﴾

48. "And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call on my Lord; and I hope that I shall not be unblest in my invocation to my Lord."

وَأَعْتَزِّلُكُمْ وَمَا تَدْعُونَ مِن
دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا
أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾

49. So when he had turned away from them and from those whom they worshipped besides Allâh, We gave him Ishâque (Isaac) and Ya'qûb (Jacob), and each one of them We made a Prophet.

فَلَمَّا أَعْتَرَهُمْ وَمَا يَعْبُدُونَ مِنْ
دُونِ اللَّهِ وَهَبْنَا لَهُدْ إِسْحَاقَ
وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا

50. And We gave them of Our Mercy (a good provision in plenty), and We granted them honor on the tongues (of all the nations, i.e. everybody remembers them with a good praise).

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا
لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا

51. And mention in the Book (this Qur'ân) Mûsa (Moses). Verily! He was chosen and he was a Messenger (and) a Prophet.

وَاذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ
كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا

52. And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Mûsa (Moses)].

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ
الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا

53. And We bestowed on him his brother Hârûn (Aaron), (also) a Prophet, out of Our Mercy.

وَوَهَبْنَا لَهُدْ مِنْ رَحْمَتِنَا أَخَاهُ
هَارُونَ نَبِيًّا

54. And mention in the Book (the Qur'ân) Ismâ'il (Ishmael). Verily! He was true to what he promised, and he was a Messenger, (and) a Prophet.

وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ
كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا
نَبِيًّا



55. And he used to enjoin on his family and his people As-Salât (the prayers) and the Zakât, and his Lord was pleased with him.

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ
وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا



56. And mention in the Book (the Qur'ân) Idris (Enoch). Verily! He was a man of truth, (and) a Prophet.

وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ
كَانَ صَدِيقًا نَبِيًّا



57. And We raised him to a high station.

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا



58. Those were they unto whom Allâh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nûh (Noah), and of the offspring of Ibrâhim (Abraham) and Israel and from among those whom We guided and chose. When the Verses of the Most Beneficent (Allâh) were recited unto them, they fell down prostrating and weeping.

As Sajda

59. Then, there has succeeded them a posterity who have given up *As-Salât* (the prayers) [i.e. made their *Salât* (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.] and have followed lusts. So they will be thrown in Hell.

أُولَٰئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ
مِّنَ النَّبِيِّينَ مِن ذُرِّيَّةِ آدَمَ
وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن
ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ
هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ
آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا
وَبُكْيًا



﴿ خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ
أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا
الشَّهَوَاتِ ۖ فَسَوْفَ يَلْقَوْنَ غَيًّا



60. Except those who repent and believe (in the Oneness of Allâh and His Messenger Muhammad ﷺ), and work righteousness. Such will enter Paradise and they will not be wronged in aught.

إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ
صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ
وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾

61. (They will enter) 'Adn (Eden) Paradise (everlasting Gardens), which the Most Beneficent (Allâh) has promised to His slaves in the unseen: Verily! His Promise must come to pass.

جَنَّتٍ عَدْنٍ الَّتِي وَعَدَ
الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ ۚ إِنَّهُ
كَانَ وَعْدُهُ مَأْتِيًّا ﴿٦١﴾

62. They shall not hear therein (in Paradise) any *Laghw* (dirty, false, evil vain talk), but only *Salâm* (salutations of peace). And they will have therein their sustenance, morning and afternoon. [See (V.40:55)].

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا
سَلَامًا ۖ وَهُمْ فِيهَا رِزْقُهُمْ
فِيهَا بُكْرَةً وَعَشِيًّا ﴿٦٢﴾

63. Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqûn* (pious and righteous persons).

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ
عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿٦٣﴾

64. And we (angels) descend not except by the Command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us, and what is between those two, and your Lord is never forgetful,

وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ
مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا
بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ
نَسِيًّا



65. Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (Of course none is similar or coequal or comparable to Him, and He has none as partner with Him). [There is nothing like unto Him and He is the All-Hearer, the All-Seer].

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ
لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا



66. And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?"

وَيَقُولُ الْإِنْسَانُ أَإِذَا مِتُّ
لَسَوْفَ أُخْرَجُ حَيًّا



67. Does not man remember that We created him before, while he was nothing?

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا
خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا



68. So by your Lord, surely, We shall gather them together, and (also) the *Shayâtin* (devils) (with them), then We shall bring them round Hell on their knees.

فَوَرَبِّكَ
لَنَحْشُرَنَّهُمْ
وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ
حَوْلَ جَهَنَّمَ جِثِيًّا



69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Beneficent (Allâh).

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ
أَسْوَدَ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا



70. Then, verily, We know best those who are most worthy of being burnt therein.

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَى
بِهَا صِلِيًّا



71. There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished.

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا^ج كَانَ
عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا



72. Then We shall save those who use to fear Allâh and were dutiful to Him. And We shall leave the *Zâlimûn* (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell).

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ
الظَّالِمِينَ فِيهَا جَثِيًا ﴿٧٢﴾

73. And when Our Clear Verses are recited to them, those who disbelieve (the rich and strong among the pagans of Quraish who live a life of luxury) say to those who believe (the weak, poor companions of Prophet Muhammad ﷺ who have a hard life): "Which of the two groups (i.e. believers and disbelievers) is best in (point of) position and as regards station (place of council for consultation)."

وَإِذَا تُلِيٰ عَلَيْهِمْ ءَايَتُنَا بَيِّنٰتٍ
قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا
أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا
وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾

74. And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?

وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ
أَحْسَنُ أَثْنَآ وَرِءْيَا ﴿٧٤﴾

75. Say (O Muhammad ﷺ) whoever is in error, the Most Beneficent (Allâh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces.

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ
فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّى
إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا
الْعَذَابَ وَإِمَّا السَّاعَةَ
فَسَيَعْلَمُونَ مَنْ هُوَ شَرُّ مَكَانًا
وَأُضْعِفُ جُنْدًا

76. And Allâh increases in guidance those who walk aright [true believers in the Oneness of Allâh who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)]. And the righteous good deeds that last, are better with your Lord, for reward and better for resort.

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا
هُدًى ۖ وَالْبَاقِيَتُ الصَّالِحَتُ
خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا



77. Have you seen him who disbelieved in Our *Ayât* (this Qur'ân and Muhammad ﷺ) and (yet) says: "I shall certainly be given wealth and children [if I will be alive (again)],"

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا
وَقَالَ لَأُوتِينَ مَالًا وَوَلَدًا



78. Has he known the unseen or has he taken a covenant from the Most Beneficent (Allâh)?

أَطَّلَعَ الْغَيْبَ أَمْ آتَّخَذَ عِنْدَ
الرَّحْمَنِ عَهْدًا



79. Nay! We shall record what he says, and We shall increase his torment (in the Hell);

كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ
وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا



80. And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.

وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا



81. And they have taken (for worship) *âliha* (gods) besides Allâh, that they might give them honor, power and glory (and also protect them from Allâh's Punishment etc.).

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً
لَّيَكُونُوا لَهُمْ عِزًّا



82. Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection).

كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ
وَيَكُونُونَ عَلَيْهِمْ ضِدًّا

83. See you not that We have sent the *Shayâtin* (devils) against the disbelievers to push them to do evil.

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ
عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا

84. So make no haste against them; We only count out to them a (limited) number (of the days of the life of this world and delay their term so that they may increase in evil and sins).

فَلَا تَعْجَلْ عَلَيْهِمْ ۖ إِنَّمَا نَعُدُّ
لَهُمْ عَدًّا

85. The Day We shall gather the *Muttaqûn* (pious) unto the Most Beneficent (Allâh), like a delegate (presented before a king for honour).

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ
وَفَدًّا

86. And We shall drive the *Mujrimûn* (polytheists, sinners, criminals, disbelievers in the Oneness of Allâh, etc.) to Hell, in a thirsty state (like a thirsty herd driven down to water),

وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ
وَرَدًّا

87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Beneficent (Allâh).

لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ
أَتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

88. And they say: "The Most Beneficent (Allâh) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say that He has begotten a son ['Iesa (Christ)], and the pagan Arabs say that He has begotten daughters (angels, etc.)]."

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا

89. Indeed you have brought forth (said) a terrible evil thing.

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا

90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ
مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتُحَرُّ الْجِبَالُ
هَدًّا

91. That they ascribe a son (or offspring or children) to the Most Beneficent (Allâh).

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا

92. But it is not suitable for (the Majesty of) the Most Beneficent (Allâh) that He should beget a son (or offspring or children).

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ
وَلَدًا

93. There is none in the heavens and the earth but comes unto the Most Beneficent (Allâh) as a slave.

إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا

94. Verily, He knows each one of them, and has counted them a full counting.

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا

95. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا

96. Verily, those who believe [in the Oneness of Allâh and in His Messenger (Muhammad ﷺ)] and work deeds of righteousness, the Most Beneficent (Allâh) will bestow love for them (in the hearts of the believers).

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ
الرَّحْمَنُ وُدًّا

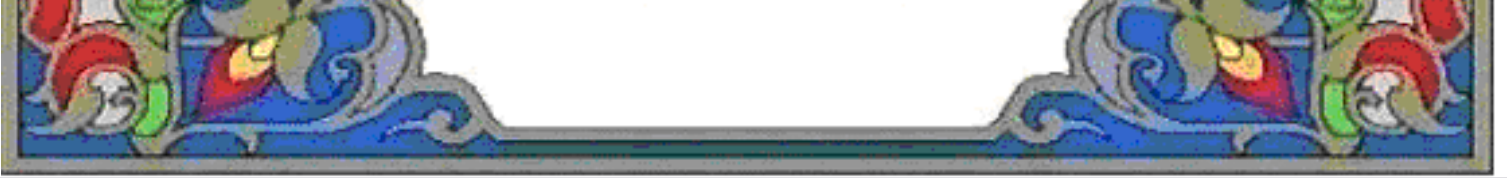
97. So We have made this (the Qur'ân) easy in your own tongue (O Muhammad ﷺ), only that you may give glad tidings to the *Muttaqûn* (pious and righteous persons), and warn with it the *Ludda* (most quarrelsome) people.

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ
بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا
لُّدًّا



98. And how many a generation before them have We destroyed! Can you (O Muhammad ﷺ) find a single one of them or hear even a whisper of them?

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ
هَلْ تُحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ
تَسْمَعُ لَهُمْ رِكْرًا





طه Taaha

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *TâHâ*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]

طه ﴿١﴾

2. We have not sent down the Qur'ân unto you (O Muhammad ﷺ) to cause you distress,

مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ
لَتَشْقَى ﴿٢﴾

3. But only as a Reminder to those who fear (Allâh).

إِلَّا تَذَكِرَةٌ لِّمَن يَخْشَى ﴿٣﴾

4. A revelation from Him (Allâh) Who has created the earth and high heavens.

تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ
وَالسَّمَوَاتِ الْعُلَى ﴿٤﴾

5. The Most Beneficent (Allâh) *Istawâ* (rose over) the (Mighty) Throne (in a manner that suits His Majesty).

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى



6. To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى



7. And if you (O Muhammad ﷺ) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden.

وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرِّ وَأَخْفَى



8. Allâh! *Lâ ilâhla illa Huwa* (none has the right to be worshipped but He)! To Him belong the Best Names.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى



9. And has there come to you the story of Mûsa (Moses)?

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى



10. When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire, perhaps I can bring you some burning brand there from, or find some guidance at the fire."

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هَدًى



11. And when he came to it (the fire), he was called by name: "O Mûsa (Moses)!"

فَلَمَّا أَتَاهَا نُودِيَ يَمُوسَى ۖ

12. "Verily! I am your Lord! So take off your shoes, you are in the sacred valley, *Tuwa*.

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ
إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

13. "And I have chosen you. So listen to that which is inspired to you.

وَأَنَا آخَرْتُكَ فَاسْتَمِعْ لِمَا
يُوحَىٰ

14. "Verily! I am Allâh! *Lâ ilâha illa Ana* (none has the right to be worshipped but I), so worship Me, and perform *AsSalât (Iqâmat-as-Salât)* for My Remembrance.

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا
فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ
لِذِكْرِي

15. "Verily, the Hour is coming and My Will is to keep it hidden that every person may be rewarded for that which he strives.

إِنَّ السَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخْفِيهَا
لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ

16. "Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell, etc.), but follows his own lusts, divert you there from, lest you perish.

فَلَا يَصُدَّنَّكَ عَنْهَا مَنْ لَا يُؤْمِنُ
بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى ﴿١٦﴾

17. "And what is that in your right hand, O Mûsa (Moses)?"

وَمَا تِلْكَ بِيَمِينِكَ يَمُوسَىٰ



18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses."

قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا
عَلَيْهَا وَأَهْشُرُ بِهَا عَلَىٰ غَنَمِي
وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ ﴿١٨﴾

19. (Allâh) said: "Cast it down, O Mûsa (Moses)!"

قَالَ أَلْقَاهَا يَمُوسَىٰ ﴿١٩﴾

20. He cast it down, and behold! It was a snake, moving quickly.

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ



21. Allâh said: "Grasp it, and fear not, We shall return it to its former state,

قَالَ خُذْهَا وَلَا تَخَفْ
سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ ﴿٢١﴾

22. "And press your (right) hand to your (left) side, it will come forth white (and shining), without any disease as another sign,

وَأَضْمَمَ يَدَكَ إِلَى جَنَاحِكَ
تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ءَايَةٌ
أُخْرَى

23. "That We may show you (some) of Our Greater Signs.

لِنُرِيكَ مِنْ ءَايَاتِنَا الْأَكْبَرَى

24. "Go to Fir'aun (Pharaoh)! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved as an arrogant, and as a tyrant)."

اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى

25. [Mûsa (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

26. "And ease my task for me;

وَيَسِّرْ لِي أَمْرِي

27. "And make loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Mûsa (Moses) put in his mouth when he was an infant].

وَأَحْلَلْ عُقْدَةً مِّنْ لِّسَانِي

28. "That they understand my speech,

يَفْقَهُوا قَوْلِي ﴿٢٨﴾

29. "And appoint for me a helper from my family,

وَأَجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾

30. "Hârûn (Aaron), my brother;

هَارُونَ أَخِي ﴿٣٠﴾

31. "Increase my strength with him,

أَشْدِّدْ بِيْءَ أَزْرِيْ ﴿٣١﴾

32. "And let him share my task (of conveying Allâh's Message and Prophethood),

وَأَشْرِكْهُ فِيْ أَمْرِيْ ﴿٣٢﴾

33. "That we may glorify You much,

كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾

34. "And remember You much,

وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾

35. "Verily! You are of us Ever a Well-Seer."

إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٥﴾

36. Allâh said: "You are granted your request, O Mûsa (Moses)!"

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَى ﴿٣٦﴾

37. "And indeed We conferred a favor on you another time (before).

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى ﴿٣٧﴾

38. "When We inspired your mother with that which We inspired.

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ



39. "Saying: 'Put him (the child) into the *Tabût* (a box or a case or a chest) and put it into the river (Nile), then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye,

أَنْ أَقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ
فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ
يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ
وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي
وَلِتُصْنَعَ عَلَىٰ عَيْنِي



40. "When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mûsa (Moses)!

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ
فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ
عَيْنَهَا وَلَا تَحْزَنَ ۗ وَكَتَلْتَ نَفْسًا
فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ
فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِي أَهْلِ
مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ
يَمْوَسَىٰ ﴿٤٠﴾

41. "And I have *Istana'tuka*, for Myself.

وَأَصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾

42. "Go you and your brother with My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and do not, you both, slacken and become weak in My Remembrance.

أَذْهَبَ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا
تَنِيَا فِي ذِكْرِي ﴿٤٢﴾

43. "Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant).

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ



44. "And speak to him mildly, perhaps he may accept admonition or fear Allâh."

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ
يَتَذَكَّرُ أَوْ يَخْشَىٰ



45. They said: "Our Lord! Verily! We fear lest he should hasten to punish us or lest he should transgress (all bounds against us)."

قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ
عَلَيْنَا أَوْ أَنْ يَطْغَىٰ



46. He (Allâh) said: "Fear not, verily! I am with you both, hearing and seeing.

قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا
أَسْمَعُ وَأَرَىٰ



47. "So go you both to him, and say: 'Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!

فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ
فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا
تُعَذِّبْهُمْ ۖ قَدْ جِئْنَاكَ بِغَايَةِ مِّنْ
رَّبِّكَ وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ
الْهُدَىٰ



48. 'Truly, it has been revealed to us that the torment will be for him who denies [believes not in the Oneness of Allâh, and in His Messengers, etc.], and turns away.'(from the truth and obedience of Allâh)"

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ
عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾

49. Fir'aun (Pharaoh) said: "Who then, O Mûsa (Moses), is the Lord of you two?"

قَالَ فَمَنْ رَبُّكُمَا يَمُوسَىٰ ﴿٤٩﴾

50. [Mûsa (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ
شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥٠﴾

51. [Fir'aun (Pharaoh)] said: "What about the generations of old?"

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥١﴾

52. [Mûsa (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor He forgets, "

قَالَ عَلِمُهَا عِنْدَ رَبِّي فِي كِتَابٍ
لَّا يَضِلُّ رَبِّي وَلَا يَنْسَىٰ ﴿٥٢﴾

53. Who has made earth for you like a bed (spread out); and has opened roads (ways and paths etc.) for you therein; and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ
مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا
وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ نَّبَاتٍ
شَتَّى

54. Eat and pasture your cattle, (therein); verily, in this are proofs and signs for men of understanding.

كُلُوا وَارْعَوْا أَنْعَمَكُمُ إِنَّ فِي
ذَٰلِكَ لَآيَاتٍ لِّأُولِي النُّهَى

55. Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ
وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

56. And indeed We showed him [Fir'aun (Pharaoh)] all Our Signs and Evidences, but he denied and refused.

وَلَقَدْ أَرَيْنَاهُ ءَايَاتِنَا كُلَّهَا
فَكَذَّبَ وَابَى

57. He [Fir'aun (Pharaoh)] said: "Have you come to drive us out of our land with your magic, O Mûsa (Moses)?"

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ
أَرْضِنَا بِسِحْرِكَ يَمُوسَى

58. "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we, nor you shall fail to keep, in an open wide place where both shall have a just and equal chance (and beholders could witness the competition)."

فَلَنَأْتِيَنَّكَ بِسِحْرِ مِثْلِهِ
فَأَجْعَلَ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا
خُلْفَهُ نَحْنُ وَلَا أَنْتَ مَكَانًا
سَوًى

59. [Mûsa (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)."

قَالَ مَوْعِدُكُمْ يَوْمُ الزَّيْنَةِ وَأَن
تُحْشَرَ النَّاسُ ضَحًى

60. So Fir'aun (Pharaoh) withdrew, devised his plot and then came back.

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ
ثُمَّ أَتَى

61. Mûsa (Moses) said to them: "Woe unto you! Invent not a lie against Allâh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allâh) will fail miserably."

قَالَ لَهُم مُّوسَىٰ وَيَلَكُمْ لَا
تَفْتَرُوا عَلَى اللَّهِ كَذِبًا
فَيُسْحِتَكُم بِعَذَابٍ وَقَدْ خَابَ
مَنْ أَفْتَرَىٰ

62. Then they debated with one another what they must do, and they kept their talk secret.

فَتَنَزَعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا
النَّجْوَى ﴿٦٢﴾

63. They said: "Verily! These are two magicians. Their object is to drive you out from your land with magic, and overcome your chiefs and nobles.

قَالُوا إِنَّ هَذَيْنِ لَسَاحِرَانِ
يُرِيدَانِ أَنْ يُخْرِجَاكَ مِنْ
أَرْضِكَ بِسِحْرِهِمَا وَيَذْهَبَا
بِطَرِيقَتِكُمُ الْمُثْلَى ﴿٦٣﴾

64. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful."

فَاجْمَعُوا كَيْدَكُمْ ثُمَّ أَتُّوا
صَفًّا ۖ وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ
أَسْتَعْلَى ﴿٦٤﴾

65. They said: "O Mûsa (Moses)! Either you throw first or we be the first to throw?"

قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا
أَنْ نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾

66. [Mûsa (Moses)] said: "Nay, throw you (first)!" Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved fast.

قَالَ بَلْ أَلْقُوا ۖ فَإِذَا حِبَاهُمْ
وَعَصِيُّهُمْ يُلْخِلُ إِلَيْهِ مِنْ
سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ﴿٦٦﴾

67. So Mûsa (Moses) conceived a fear in himself.

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً
مُوسَى ﴿٦٧﴾

68. We (Allâh) said: "Fear not! Surely, you will have the upper hand.

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ
الْأَعْلَى ﴿٦٨﴾

69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, no matter whatever amount (of skill) he may attain."

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا
صَنَعُوا ^ص إِنَّمَا صَنَعُوا كَيْدُ
سَاحِرٍ ^ص وَلَا يُفْلِحُ السَّاحِرُ
حَيْثُ أَتَى ﴿٦٩﴾

70. So the magicians fell down prostrate. They said: "We believe in the Lord of Hârûn (Aaron) and Mûsa (Moses)."

فَأَلْقَى السَّحَرَةُ سُجَّدًا قَالُوا
ءَامَنَّا بِرَبِّ هَارُونَ وَمُوسَى ﴿٧٠﴾

71. [Fir'aun (Pharaoh)] said: "Believe you in him [Mûsa (Moses)] before I give you permission? Verily! He is your chief who taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us [I (Fir'aun Pharaoh) or the Lord of Mûsa (Moses) (Allâh)] can give the severe and more lasting torment."

72. They said: "We prefer you not over the clear signs that have come to us, and to Him (Allâh) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world."

قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ
لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي
عَلَّمَكُمُ السِّحْرَ فَلَأُقَطِّعَنَّ
أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خِلْفٍ
وَلَأُصَلِّبَنَّكُمْ فِي جُذُوعِ النَّخْلِ
وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَىٰ



قَالُوا لَن نُّؤْثِرَكَ عَلَىٰ مَا جَاءَنَا
مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا
فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا
تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا



73. "Verily! We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allâh is better as regards reward in comparison to your [Fir'aun's (Pharaoh)] reward, and more lasting (as regards punishment in comparison to your punishment)."

إِنَّا ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا
خَطَايَنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ
السِّحْرِ ۖ وَاللَّهُ خَيْرٌ وَأَبْقَىٰ



74. Verily! Whoever comes to his Lord as a *Mujrim* (criminal, polytheist, disbeliever in the Oneness of Allâh and His Messengers, sinner, etc.), then surely, for him is Hell, therein he will neither die nor live.

إِنَّهُمْ مِّن يَّاتِ رَبَّهُ مُجْرِمًا فَإِنَّ
لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا
يَحْيَىٰ



75. But whoever comes to Him (Allâh) as a believer (in the Oneness of Allâh, etc.), and has done righteous good deeds, for such are the high ranks (in the Hereafter),

وَمَن يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ
الصَّالِحَاتِ فَأُولَٰئِكَ هُمُ
الدَّرَجَاتُ الْعُلَىٰ



76. 'Adn (Edn) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves [(by abstaining from all kinds of sins and evil deeds) which Allâh has forbidden and by doing all that which Allâh has ordained)].

جَنَّتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ
جَزَاءُ مَنْ تَزَكَّى ﴿٧٦﴾

77. And indeed We inspired Mûsa (Moses) (saying): "Travel by night with *Ibâdi* (My slaves) and strike a dry path for them in the sea, fearing neither to be overtaken [by Fir'aun (Pharaoh)] nor being afraid (of drowning in the sea)."

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ
أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُمْ
طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفُ
دَرَكًا وَلَا تَخْشَىٰ ﴿٧٧﴾

78. Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea-water completely overwhelmed them and covered them up.

فَاتَّبَعَهُمْ فِرْعَوْنُ وَبِجُنُودِهِ
فَغَشَّيَهُمْ مِّنَ الْيَمِّ مَا غَشَّيَهُمْ ﴿٧٨﴾

79. And Fir'aun (Pharaoh) led his people astray, and he did not guide them.

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ ۖ وَمَا
هَدَىٰ ﴿٧٩﴾

80. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you *Al-Manna* and quails,

يَبْنَىٰ إِسْرَءِيلَ قَدْ أَجْنَيْنَاكُمْ
مِّنْ عَدُوِّكُمْ وَوَعَدْنَاكُمْ جَانِبَ
الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمْ
الْمَنَّ وَالسَّلْوَىٰ ﴿٨٠﴾

81. (Saying) eat of the *Taiyibât* (good lawful things) wherewith We have provided you, and commit no oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished.

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ
وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ
غَضَبِي ۖ وَمَن يَحْلِلْ عَلَيْهِ غَضَبِي
فَقَدْ هَوَىٰ ﴿٨١﴾

82. And verily, I am indeed Forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ
وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴿٨٢﴾

83. "And what made you hasten from your people, O Mûsa (Moses)?"

﴿٨٣﴾ وَمَا أَعَجَلَكَ عَنْ قَوْمِكَ
يَمُوسَىٰ ﴿٨٣﴾

84. He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased."

قَالَ هُمْ أُولَاءِ عَلَىٰ أَثَرِي
وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ﴿٨٤﴾

85. (Allâh) said: "Verily! We have tried your people in your absence, and As-Samiri has led them astray."

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنۢ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٥﴾

86. Then Mûsa (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, so you broke your promise to me (i.e disbelieving in Allâh and worshipping the calf)?"

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَنَ أَسْفًا ۚ قَالَ يَاقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا ۚ أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي

87. They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the [Fir'aun's (Pharaoh)] people, then we cast them (into the fire), and that was what As-Samiri suggested."

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ
بِمَلِكِنَا وَلَكِنَّا حَمِلْنَا أَوْزَارًا مِّنْ
زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ
أَلْقَى السَّامِرِيُّ



88. Then he took out (of the fire) for them a statue of a calf which seemed to low. They said: "This is your *ilâh* (god), and the *ilâh* (god) of Mûsa (Moses), but [Mûsa (Moses)] has forgotten (his god)."

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ
خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ
وَالَهُ مُوسَىٰ فَنَسِيَ



89. Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?

أَفَلَا يَرَوْنَ إِلَّا يَرْجِعُ إِلَيْهِمْ
قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا
نَفْعًا



90. And Hârûn (Aaron) indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allâh) the Most Beneficent, so follow me and obey my order."

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ
يَقَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ
رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي
وَأَطِيعُوا أَمْرِيَ ﴿٩٠﴾

91. They said: "We will not stop worshipping it (i.e. the calf), until Mûsa (Moses) returns to us."

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ
حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿٩١﴾

92. [Mûsa (Moses)] said: "O Hârûn (Aaron)! What stopped you when you saw them going astray;

قَالَ يَهْرُونَ مَا مَنَعَكَ إِذْ
رَأَيْتَهُمْ ضَلُّوا ﴿٩٢﴾

93. "That you followed me not (according to my advice to you)? Have you then disobeyed my order?"

أَلَا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي
﴿٩٣﴾

94. He [Hârûn (Aaron)] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!'"

قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِي
وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ
تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ
وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٤﴾

95. [Mûsa (Moses)] said: "And what is the matter with you. O Samiri? (i.e. why did you do so?)"

قَالَ فَمَا خَطْبُكَ يَسْمِيرِي



96. (Samiri) said: "I saw what they saw not, so I took a handful (of dust) from the hoof print of the messenger [Jibrael's (Gabriel) horse] and threw it [into the fire in which were put the ornaments of the Fir'aun's (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me."

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا
بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ
الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ
سَوَّلَتْ لِي نَفْسِي



97. Mûsa (Moses) said: "Then go away! And verily, your (punishment) in this life will be that you will say: "Touch me not (i.e. you will live alone exiled away from mankind); and verily (for a future torment), you have a promise that will not fail. And look at your *ilâh* (god), to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."

قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي
الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ
وَإِنَّ لَكَ مَوْعِدًا لَّنْ تَخْلَفَهُ
وَأَنْظِرْ إِلَىٰ إِلَهِكَ الَّذِي ظَلْتَ
عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ
لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا



98. Your *Ilâh* (God) is only Allâh, the One (*Lâ ilâha illa Huwa*) (none has the right to be worshipped but He). He has full knowledge of all things.

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا



99. Thus We relate to you (O Muhammad ﷺ) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'ân).

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا



100. Whoever turns away from it (this Qur'ân i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection,

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا



101. They will abide in that (state in the Fire of Hell), and evil indeed will it be that load for them on the Day of Resurrection;

خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا



102. The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the *Mujrimûn* (criminals, polytheists, sinners, disbelievers in the Oneness of Allâh, etc.) *Zurqa*: (blue or blind eyed with black faces).

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ
الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا

103. In whispers will they speak to each other (saying): "You stayed not longer than ten (days)."

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ
إِلَّا عَشْرًا

104. We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ
يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ
إِلَّا يَوْمًا

105. And they ask you concerning the mountains, say; "My Lord will blast them and scatter them as particles of dust.

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ
يَنْسِفُهَا رَبِّي نَسْفًا

106. "Then He shall leave it as a level smooth plain.

فَيَذَرُهَا قَاعًا صَفْصَفًا

107. "You will see therein nothing crooked or curved."

لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا



108. On that Day mankind will follow strictly (the voice of) Allâh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allâh's caller). And all voices will be humbled for the Most Beneficent (Allâh), and nothing shall you hear but the low voice of their footsteps.

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا



109. On that day no intercession shall avail, except the one for whom the Most Beneficent (Allâh) has given permission and whose word is acceptable to Him.

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا



110. He (Allâh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter), and they will never compass anything of His Knowledge.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ



111. And (all) faces shall be humbled before (Allâh), the Ever Living, the One Who sustains and protects all that exists. And he who carried (a burden of) wrongdoing (i.e. he who disbelieved in Allâh, ascribed partners to Him, and did deeds of His disobedience), became indeed a complete failure (on that Day).

وَعَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ
وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا



112. And he who works deeds of righteousness, while he is a believer (in Islâmic Monotheism) then he will have no fear of injustice, nor of any curtailment (of his reward).

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ
وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا
وَلَا هَضْمًا



113. And thus We have sent it down as a Qur'ân in Arabic, and have explained therein in detail the warnings, in order that they may fear Allâh, or that it may cause them to have a lesson from it (or to have the honour for believing and acting on its teachings).

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا
وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ
يَتَّقُونَ أَوْ يُحَدِّثُ لَهُمْ ذِكْرًا



114. Then High above all be Allâh, the True King. And be not in haste (O Muhammad ﷺ) with the Qur'ân before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ وَلَا
تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ
يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ
زِدْنِي عِلْمًا ﴿١١٤﴾

115. And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power.

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ
فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٥﴾

116. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated (all) except *Iblîs* (Satan), who refused.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا
لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ
أَبَىٰ ﴿١١٦﴾

117. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you be distressed in misery.

فَقُلْنَا يَتَّعَادُمُ إِنَّ هَذَا عَدُوٌّ لَكَ
وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ
الْجَنَّةِ فَتَشْقَىٰ ﴿١١٧﴾

118. Verily, you have (a promise from Us) that you will never be hungry therein nor naked.

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا
تَعْرَىٰ ﴿١١٨﴾

119. And you (will) suffer not from thirst therein nor from the sun's heat.

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا
تَضْحَى

120. Then *Shaitân* (Satan) whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"

فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ
يَعَادِمُ هَلْ أَذُوكَ عَلَى شَجَرَةٍ
الْخُلْدِ وَمُلْكٍ لَا يَبْلَى

121. Then they both ate of the tree, and so their private parts appeared to them, and they began to stick on themselves the leaves from Paradise for their covering. Thus did Adam disobey his Lord, so he went astray.

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا
سَوَاءُتُهُمَا وَطَفِقَا مَخْصِفَانِ
عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى
ءَادَمُ رَبَّهُ فَغَوَى

122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ
وَهَدَى

123. (Allâh) said: "Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery.

قَالَ أَهْبِطَا مِنْهَا جَمِيعًا
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا
يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ
اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا
يَشْقَى



124. "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ
لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ
الْقِيَمَةِ أَعْمًى



125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)."

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمًى
وَقَدْ كُنْتُ بَصِيرًا



126. (Allâh) will say: "Like this, Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allâh's Mercy)."

قَالَ كَذَلِكَ أَتَتْكَ ءَايَاتُنَا
فَنَسِيَهَا^ط وَكَذَلِكَ الْيَوْمَ تُنْسَى



127. And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allâh) and believes not in His Messengers, and His revealed Books, like this Qur'ân, etc.], and believes not in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, and the torment of the Hereafter is far more severe and more lasting.

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ
يُؤْمِنْ بِعَايَاتِ رَبِّهِ^ج وَلَعَذَابُ
الْآخِرَةِ أَشَدُّ وَأَبْقَى



128. Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ
مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي
النُّهَى



129. And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world).

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ
لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى



130. So bear patiently (O Muhammad ﷺ) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some of the hours of the night, and at the sides of the day (an indication for the five compulsory congregational prayers), that you may become pleased with the reward which Allâh shall give you.

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ
وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ
الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ
ءَانَايِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ
النَّهَارِ لَعَلَّكَ تَرْضَىٰ



131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allâh), the splendour of the life of this world that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting.

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا
مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ زَهْرَةَ
الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ
وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾

132. And enjoin *As-Salât* (the prayer) on your family, and be patient in offering them [i.e. the *Salât* (prayers)]. We ask not of you a provision (i.e. to give Us something: money, etc.); We provide for you. And the good end (i.e. Paradise) is for the *Muttaqûn* (pious).

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ
عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۖ نَّحْنُ
نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ﴿١٣٢﴾

133. They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers [Scriptures, i.e. the Taurât (Torah), and the Injeel (Gospel), etc. about the coming of the Prophet Muhammad ﷺ].

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ ۚ أَوَلَمْ تَأْتِهِم بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَىٰ

134. And if We had destroyed them with a torment before this (i.e. Messenger Muhammad ﷺ and the Qur'ân), they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced."

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَنْ نَّذِلَّ وَنَخْزَىٰ

135. Say (O Muhammad ﷺ):
"Each one (believer and
disbeliever, etc.) is waiting, so
wait you too, and you shall
know who are they that are
on the Straight and Even
Path (i.e. Allâh's Religion of
Islâmic Monotheism), and
who are they that have let
themselves be guided (on the
Right Path).

قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبِّصُوا
فَسَتَعْلَمُونَ مَنْ أَصْحَابُ
الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى



AlAnbia الأَنْبِيَاءُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Draws near for mankind their reckoning, while they turn away in heedlessness.

أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾

2. Comes not unto them an admonition (a chapter of the Qur'ân) from their Lord as a recent revelation but they listen to it while they play,

مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾

3. With their hearts occupied (with evil things) those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad ﷺ) more than a human being like you? Will you submit to magic while you see it?"

لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأَ النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ تَبْصُرُونَ ﴿٣﴾

4. He (Muhammad ﷺ) said:
"My Lord knows (every)
word (spoken) in the heavens
and on earth. And He is the
All-Hearer, the All-Knower."

قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي
السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ
الْعَلِيمُ ﴿٤﴾

5. Nay, they say:"These
(revelations of the Qur'ân
which are inspired to
Muhammad ﷺ) are mixed up
false dreams! Nay, he has
invented it! Nay, he is a poet!
Let him then bring us an
Ayâh (sign as a proof) like the
ones (Prophets) that were
sent before (with signs)!"

بَلْ قَالُوا أَضْغَتْ أَحْلَامَ بَلِ
أَفْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا
بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ
﴿٥﴾

6. Not one of the towns
(populations), of those which
We destroyed, believed
before them (though We sent
them signs), will they then
believe?

مَا ءَامَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ
أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾

7. And We sent not before you (O Muhammad ﷺ) but men to whom We inspired, so ask the people of the Reminder [Scriptures - the Taurât (Torah), the Injeel (Gospel)] if you do not know.

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا
نُوحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ
الذِّكْرِ إِنْ كُنْتُمْ لَا
تَعْلَمُونَ ﴿٧﴾

8. And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals,

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا
يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا
خَالِدِينَ ﴿٨﴾

9. Then We fulfilled to them the promise, and We saved them and those whom We willed, but We destroyed *Al-Musrifûn* (i.e. extravagants in oppression, polytheism and in sin).

ثُمَّ صَدَقْنَاهُمْ الْوَعْدَ
فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا
الْمُسْرِفِينَ ﴿٩﴾

10. Indeed, We have sent down for you (O mankind) a Book, (the Qur'ân) in which there is *Dhikrukum*, (your Reminder or an honour for you i.e. honor for the one who follows the teaching of the Qur'ân and acts on its orders). Will you not then understand?

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ
ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١٠﴾

11. How many a town (community), that were wrong doers, have We destroyed, and raised up after them another people!

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ
ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا
ءَاخِرِينَ ﴿١١﴾

12. Then, when they perceived (saw) Our Torment (coming), behold, they (tried to) flee from it.

فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا
يَرْكُضُونَ ﴿١٢﴾

13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.

لَا تَرْكُضُوا وَأَرْجِعُوا إِلَى مَا
أُتْرِفْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ
تُسْأَلُونَ ﴿١٣﴾

14. They cried: "Woe to us! Certainly! We have been *Zâlimûn* (polytheists, wrongdoers and disbelievers in the Oneness of Allâh, etc.)."

قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ



15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead).

فَمَا زَالَتْ تِلْكَ دَعْوُهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَمِدِينَ



16. We created not the heavens and the earth and all that is between them for a (mere) play .

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبِينَ



17. Had We intended to take a pastime (i.e. a wife or a son, etc.), We could surely have taken it from Us, if We were going to do (that).

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ هَوًا لَّاتَّخَذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ



18. Nay, We fling (send down) the truth (this Qur'ân) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe (to Us) (against Allâh by uttering that Allâh has a wife and a son).

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ
فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ
الْأَوَّلُ مِمَّا تَصِفُونَ ﴿١٨﴾

19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship).

وَلَهُ مَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا
يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا
يَسْتَحْسِرُونَ ﴿١٩﴾

20. They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so).

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا
يَفْتُرُونَ ﴿٢٠﴾

21. Or have they taken (for worship) *âliha* (gods) from the earth who raise the dead?

أَمْ اتَّخَذُوا ءَالِهَةً مِّنَ الْأَرْضِ
هُمْ يُنْشِرُونَ ﴿٢١﴾

22. Had there been therein (in the heavens and the earth) gods besides Allâh, then verily both would have been ruined. Glorified be Allâh, the Lord of the Throne, (High is He) above what they attribute to Him!

لَوْ كَانَ فِيهِمَا ءَالِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۚ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

23. He cannot be questioned as to what He does, while they will be questioned.

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾

24. Or have they taken for worship (other) *âliha* (gods) besides Him? Say: "Bring your proof:" This (the Qur'ân) is the Reminder for those with me and the Reminder for those before me. But most of them know not the Truth, so they are averse.

أَمْ آتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مَن مَّعِيَ وَذِكْرٌ مِّن قَبْلِي ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ ﴿٢٤﴾

25. And We did not send any Messenger before you (O Muhammad ﷺ) but We inspired him (saying): *Lâ ilâha illa Ana* [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ
رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا
إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

26. And they say: "The Most Beneficent (Allâh) has begotten a son (or children)." Glory to Him! They [those whom they call children of Allâh i.e. the angels, 'Iesa (Jesus) son of Maryam (Mary), 'Uzair (Ezra), etc.], are but honoured slaves.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا
سُبْحَنَهُ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾

27. They speak not until He has spoken, and they act on His Command.

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ
بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾

28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا
لِمَنْ أَرَادَ تَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ
مُشْفِقُونَ ﴿٢٨﴾

29. And if any of them should say: "Verily, I am an *ilâh* (a god) besides Him (Allâh)," such a one We should recompense with Hell. Thus We recompense the *Zâlimûn* (polytheists and wrong-doers, etc.).

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ
مِّن دُونِهِ فَذَلِكَ نَجْزِي جَهَنَّمَ
كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٩﴾

30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ
السَّمَوَاتِ وَالْأَرْضَ كَانَتَا
رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ
الْمَاءِ كُلِّ شَيْءٍ حَيٍّ أَفَلَا
يُؤْمِنُونَ ﴿٣٠﴾

31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ
تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا
سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾

32. And We have made the heaven a roof, safe and well guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds, etc.).

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا
وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٢﴾

33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ
وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ
يَسْبَحُونَ ﴿٣٣﴾

34. And We granted not to any human being immortality before you (O Muhammad ﷺ), then if you die, would they live forever?

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ
الْخُلْدَ أَفَإِنَّ مِتَّ فَهُمْ
الْخَالِدُونَ ﴿٣٤﴾

35. Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ
وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً
وَالِيْنَا تَرْجَعُونَ ﴿٣٥﴾

36. And when those who disbelieve (in the Oneness of Allâh) see you (O Muhammad ﷺ), they take you not except for mockery (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve at the mention of the Most Beneficent (Allâh).

وَإِذَا رَأَاكَ الَّذِينَ كَفَرُوا
إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا
أَهَذَا الَّذِي يَذْكُرُ
ءَالِهَتَكُمْ وَهُمْ بِذِكْرِ الرَّحْمَنِ
هُمْ كَافِرُونَ ﴿٣٦﴾

37. Man is created of haste, I will show you My Ayât (torments, proofs, evidences, verses, lessons, signs, revelations, etc.). So ask Me not to hasten (them).

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ
سَأُورِيكُمْ ءَايَاتِي فَلَا
تَسْتَعْجِلُونِ ﴿٣٧﴾

38. And they say: "When will this promise (come to pass), if you are truthful."

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs; and they will not be helped.

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا
يَكْفُوتُ عَنْ وُجُوهِهِمُ النَّارُ
وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ
يُنصَرُونَ ﴿٣٩﴾

40. Nay, it (the Fire or the Day of Resurrection) will come upon them all of a sudden and will perplex them, and they will have no power to avert it, nor will they get respite.

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا
يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ
يُنْظَرُونَ ﴿٤٠﴾

41. Indeed (many) Messengers were mocked before you (O Muhammad ﷺ), but the scoffers were surrounded by that, whereat they used to mock.

وَلَقَدْ أَسْتَهْزِئُ بِرُسُلٍ مِّنْ
قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا
مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤١﴾

42. Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Beneficent (Allâh)?" Nay, but they turn away from the remembrance of their Lord.

قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ
وَالنَّهَارِ مِنَ الرَّحْمَنِ ۚ بَلْ هُمْ
عَنْ ذِكْرِ رَبِّهِمْ مُّعْرِضُونَ ﴿٤٢﴾

43. Or have they *âliha* (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our Torment).

أَمْ لَهُمْ ءَالِهَةٌ تَمْنَعُهُمْ مِّنْ
دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ
أَنفُسِهِمْ وَلَا هُمْ مِّنَّا
يُصْحَبُونَ ﴿٤٣﴾

44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome.

بَلْ مَتَّعْنَا هَؤُلَاءِ وُءَابَاءَهُمْ
حَتَّىٰ طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا
يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ
نَنقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمْ
الْغَالِبُونَ ﴿٤٤﴾

45. Say (O Muhammad ﷺ):
"I warn you only by the
revelation (from Allâh and
not by the opinion of the
religious scholars and
others). But the deaf (who
follow the religious scholars
and others blindly) will not
hear the call, (even) when
they are warned [(i.e. one
should follow only the Qur'ân
and the *Sunnah* (legal ways,
orders, acts of worship,
statements of Prophet
Muhammad ﷺ, as the
Companions of the Prophet ﷺ
did)].

قُلْ إِنَّمَا أُنذِرُكُم بِالْوَحْيِ
وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا
يُنذَرُونَ

46. And if a breath (minor
calamity) of the Torment of
your Lord touches them, they
will surely cry: "Woe unto
us! Indeed we have been
Zâlimûn (polytheists and
wrong-doers, etc.).

وَلَيْنَ مَسَّتْهُمُ نَفْحَةٌ مِّنْ
عَذَابِ رَبِّكَ لَيَقُولُنَّ يَوَيْلَنَا
إِنَّا كُنَّا ظَالِمِينَ

47. And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ
الْقِيَمَةِ فَلَا تَظْلَمُ نَفْسٌ شَيْئًا
وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ
خَرْدَلٍ أَتَيْنَا بِهَا ^ق وَكَفَىٰ بِنَا
حَسِيبِينَ ﴿٤٧﴾

48. And indeed We granted to Mûsa (Moses) and Hârûn (Aaron) the criterion (of right and wrong), and a shining light [i.e. the Taurât (Torah)] and a Reminder for *Al-Muttaqûn* (the pious).

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَارُونَ
الْفُرْقَانَ وَضِيَاءً وَذِكْرًا
لِّلْمُتَّقِينَ ﴿٤٨﴾

49. Those who fear their Lord without seeing Him, while they are afraid of the Hour.

الَّذِينَ يَخْشَوْنَ رَبَّهُمْ
بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ
مُشْفِقُونَ ﴿٤٩﴾

50. And this is a blessed Reminder (the Qur'ân) which We have sent down, will you then (dare to) deny it?

وَهَٰذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ
أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٥٠﴾

51. And indeed We bestowed aforetime on Ibrâhim (Abraham) his (portion of) guidance, and We were Well-Acquainted with him (as to his Belief in the Oneness of Allâh, etc.).

﴿٥١﴾ وَلَقَدْ ءَاتَيْنَا إِبْرَاهِيمَ رُشْدَهُ
مِّن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ

52. When he said to his father and his people: "What are these images, to which you are devoted?"

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ
الَّتِمَاطِيلُ الَّتِي أَنْتُمْ هَاهَا
عَٰكِفُونَ ﴿٥٢﴾

53. They said: "We found our fathers worshipping them."

قَالُوا وَجَدْنَا ءَابَاءَنَا هَاهَا
عَبِيدِينَ ﴿٥٣﴾

54. He said: "Indeed you and your fathers have been in manifest error."

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ
وَأَبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥٤﴾

55. They said: "Have you brought us the truth, or are you one of those who play about?"

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ
الِّلَّٰعِبِينَ ﴿٥٥﴾

56. He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and of that I am one of the witnesses.

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ
وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا
عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ



57. "And by Allâh, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."

وَتَأَلَّه لَأَكِيدَنَّ أَصْنَامَكُمْ
بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ



58. So he broke them to pieces, (all) except the biggest of them, that they might turn to it.

فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا
هُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ



59. They said: "Who has done this to our *âliha* (gods)? He must indeed be one of the wrong-doers."

قَالُوا مَنْ فَعَلَ هَٰذَا بِإِلٰهَتِنَا
إِنَّهُ لَمِنَ الظَّالِمِينَ



60. They said: "We heard a young man talking (against) them who is called Ibrâhim (Abraham)."

قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ
يُقَالُ لَهُ إِبْرَاهِيمُ



61. They said: "Then bring him before the eyes of the people, that they may testify."

قَالُوا فَآتُوا بِهِ عَلَىٰ أَعْيُنِ
النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾

62. They said: "Are you the one who has done this to our gods, O Ibrâhim (Abraham)?"

قَالُوا ءَأَنْتَ فَعَلْتَ هَٰذَا
بِءَاهِتِنَا يٰٓإِبْرَاهِيمُ ﴿٦٢﴾

63. [Ibrâhim (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!"

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا
فَسْأَلُوهُمْ إِنْ كَانُوا
يَنْطِقُونَ ﴿٦٣﴾

64. So they turned to themselves and said: "Verily, you are the *Zâlimûn* (polytheists and wrong-doers)."

فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا
إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾

65. Then they turned to themselves (their first thought and said): "Indeed you [Ibrâhim (Abraham)] know well that these (idols) speak not!"

ثُمَّ نَكَسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ
عَلِمْتَ مَا هَٰؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾

66. [Ibrâhim (Abraham)] said: "Do you then worship besides Allâh, things that can neither profit you, nor harm you?"

قَالَ أَتَعْبُدُونَ مِنْ دُونِ
اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا
يَضُرُّكُمْ ﴿٦٦﴾

67. "Fie upon you, and upon that which you worship besides Allâh! Have you then no sense?"

أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ
دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾

68. They said: "Burn him and help your *âliha* (gods), if you will be doing."

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ
إِنْ كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾

69. We (Allâh) said: "O fire! Be you coolness and safety for Ibrâhim (Abraham)!"

قُلْنَا يَنَارُ كُونِي بَرْدًا وَسَلَامًا
عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾

70. And they wanted to harm him, but We made them the worst losers.

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ
الْأَخْسَرِينَ ﴿٧٠﴾

71. And We rescued him and Lout (Lot) to the land which We have blessed for the 'Alamîn (mankind and jinns).

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي
بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾

72. And We bestowed upon him Ishâque (Isaac), and (a grandson) Ya'qûb (Jacob). Each one We made righteous.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ
نَافِلَةً ۖ وَكُلًّا جَعَلْنَا صَالِحِينَ



73. And We made them leaders, guiding (mankind) by Our Command, and We inspired in them the doing of good deeds, performing *Salât* (*Iqâmat-as-Salât*), and the giving of *Zakât* and of Us (Alone) they were worshippers.

وَجَعَلْنَاهُمْ أِمَّةً يَهْدُونَ
بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ
الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ
الزَّكَاةِ ۖ وَكَانُوا لَنَا عَبِيدِينَ



74. And (remember) Lout (Lot), We gave him *Hukman* (right judgement of the affairs and Prophethood) and (religious) knowledge, and We saved him from the town (folk) who practised *Al-Khabâ'ith* (evil, wicked and filthy deeds, etc.). Verily, they were a people given to evil, and were *Fâsiqûn* (rebellious, disobedient, to Allâh).

وَلُوطًا ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا
وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي
كَانَتْ تَعْمَلُ الْخَبِيثَاتِ ۖ إِنَّهُمْ
كَانُوا قَوْمَ سَوْءٍ فَسِقِينَ



75. And We admitted him to Our Mercy, truly, he was of the righteous.

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ
الصَّالِحِينَ ﴿٧٥﴾

76. And (remember) Nûh (Noah), when he cried (to Us) aforetime. We listened to his invocation and saved him and his family from great distress.

وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ
فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ
مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾

77. We helped him against people who denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). Verily, they were a people given to evil. So We drowned them all.

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ
كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا
قَوْمَ سَوَاءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ
﴿٧٧﴾

78. And (remember) Dawûd (David) and Sulaimân (Solomon), when they gave judgment in the case of the field in which the sheep of certain people had pastured at night and We were witness to their judgment.

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ
فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ
الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ
شَاهِدِينَ ﴿٧٨﴾

79. And We made Sulaimân (Solomon) to understand (the case), and to each of them We gave *Hukman* (right judgement of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dawûd (David), And it was We Who were the doers (of all these things).

فَفَهَّمْنَاهَا سُلَيْمَانَ ۖ وَكُلًّا
ءَاتَيْنَا حُكْمًا وَعِلْمًا ۚ وَسَخَّرْنَا
مَعَ دَاوُدَ آلِجَبَالِ يُسَبِّحْنَ
وَالطَّيْرَ ۚ وَكُنَّا فَاعِلِينَ ﴿٧٩﴾

80. And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ
لِتَحْصِنَكُمْ مِنْ بَأْسِكُمْ ۚ فَهَلْ
أَنْتُمْ شَاكِرُونَ ﴿٨٠﴾

81. And to Sulaimân (Solomon) (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower.

وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي
بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا
فِيهَا ۚ وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٨١﴾

82. And of the *Shayâtin* (devils) (from the jinns) were some who dived for him, and did other work besides that; and it was We Who guarded them.

وَمِنْ الشَّيَاطِينِ مَنْ
يَغُوصُونَ لَهُ وَيَعْمَلُونَ
عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ
حَافِظِينَ ﴿٨٢﴾

83. And (remember) Ayûb (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy."

﴿٨٣﴾ وَيُؤَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي
مَسْنِيَ الضُّرِّ وَأَنْتَ أَرْحَمُ
الرَّاحِمِينَ ﴿٨٣﴾

84. So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost), and the like thereof along with them, as a mercy from Ourselves and a Reminder for all who worship Us.

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ
مِنْ ضُرٍّ ۖ وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُم
مَعَهُمْ رَحْمَةً مِنَّا عِندَنَا
وَذِكْرًا لِّلْعَبِيدِ ﴿٨٤﴾

85. And (remember) Isma'îl (Ishmael), and Idris (Enoch) and Dhul-Kifl (Isaiah), all were from among *As-Sâbirin* (the patient ones, etc.).

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا
الْكِفْلِ ۚ كُلٌّ مِّنَ الصَّابِرِينَ
﴿٨٥﴾

86. And We admitted them to Our Mercy. Verily, they were of the righteous.

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ
مِّنَ الصَّالِحِينَ ﴿٨٦﴾

87. And (remember) Dhan-Nûn (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): *Lâ ilâha illa Anta* [none has the right to be worshipped but You (O Allâh)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers."

وَإِذَا النُّونُ إِذْ ذَهَبَ مُغْضِبًا
فَظَنَّ أَن لَّنْ نَّقْدِرَ عَلَيْهِ فَنَادَىٰ
فِي الظُّلُمَاتِ أَن لَّا إِلَهَ إِلَّا أَنْتَ
سُبْحَانَكَ إِنِّي كُنْتُ مِنَ
الظَّالِمِينَ ﴿٨٧﴾

88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allâh, abstain from evil and work righteousness).

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ
الْغَمِّ ۚ وَكَذَٰلِكَ نُنَجِّي
الْمُؤْمِنِينَ ﴿٨٨﴾

89. And (remember) Zakariya (Zachariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors."

وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ
لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ
الْوَارِثِينَ ﴿٨٩﴾

90. So We answered his call, and We bestowed upon him Yahya (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ
يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۚ
إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي
الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا
وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾

91. And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our *Rûh* Jibrael (Gabriel)], and We made her and her son ['Iesa (Jesus)] a sign for *Al-'Alamin* (the mankind and jinns).

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا
فِيهَا مِنْ رُّوحِنَا وَجَعَلْنَاهَا
وَأَبْنَاهَا آيَةً لِلْعَالَمِينَ ﴿٩١﴾

92. Truly! This, your *Ummah* [*Sharia* or religion (Islâmic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). [*Tafsîr Ibn Kathîr*]

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً
وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾

93. But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us.

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلٌّ
إِلَيْنَا رَاجِعُونَ ﴿٩٣﴾

94. So whoever does righteous good deeds while he is a believer (in the Oneness of Allâh Islâmic Monotheism), his efforts will not be rejected. Verily! We record it in his Book of deeds.

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ
وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ
لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ ﴿٩٤﴾

95. And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).

وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا
أَنْهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾

96. Until, when Ya'jûj and Ma'jûj (Gog and Magog) are let loose (from their barrier), and they swiftly swarm from every mound.

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ
وَمَاْجُوجُ وَهُمْ مِّنْ كُلِّ
حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾

97. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly stare in horror. (They will say): "Woe to us! We were indeed heedless of this; nay, but we were *Zâlimûn* (polytheists and wrong-doers, etc.)."

وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا
هِيَ شَخِصَةٌ أَبْصَرُ الَّذِينَ
كَفَرُوا يَوِيلَنَا قَدْ كُنَّا فِي
غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا
ظَالِمِينَ ﴿٩٧﴾

98. Certainly! You (disbelievers) and that which you are worshipping now besides Allâh, are (but) fuel for Hell! (Surely), you will enter it.

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ
دُونِ اللَّهِ حَصَبُ جَهَنَّمَ
أَنْتُمْ لَهَا وَرِدُونَ ﴿٩٨﴾

99. Had these (idols, etc.) been *âliha* (gods), they would not have entered there (Hell), and all of them will abide therein.

لَوْ كَانَتْ هَؤُلَاءِ ۚ إِلَٰهَةً مَّا
وَرَدُّوهَا ۚ وَكُلٌّ فِيهَا خَالِدُونَ



100. Therein breathing out with deep sighs and roaring will be their portion, and therein they will hear not.

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا
يَسْمَعُونَ



101. Verily those for whom the good has preceded from Us, they will be removed far therefrom (Hell) [e.g. 'Iesa (Jesus), son of Maryam (Mary); 'Uzair (Ezra), etc.].

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا
الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ



102. They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire.

لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ
فِي مَا أَشْتَهَتْ أَنفُسُهُمْ
خَالِدُونَ



103. The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting): "This is your Day which you were promised."

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ
وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا
يَوْمُكُمْ الَّذِي كُنْتُمْ
تُوعَدُونَ ﴿١٠٣﴾

104. And (remember) the Day when We shall roll up the heavens like a scroll rolled up for books, as We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it.

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ
السِّجْلِ لِلْكِتَابِ كَمَا بَدَأْنَا
أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًا عَلَيْنَا
إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٤﴾

105. And indeed We have written in Zabûr (Psalms) [i.e. all the revealed Holy Books the Taurât (Torah), the Injeel (Gospel), the Qur'ân] after (We have already written in) *Al-Lauh Al-Mahfûz* (the Book, that is in the heaven with Allâh), that My righteous slaves shall inherit the land (i.e. the land of Paradise).

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ
بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا
عِبَادِي الصَّالِحُونَ ﴿١٠٥﴾

106. Verily, in this (the Qur'ân) there is a plain Message for people who worship Allâh (i.e. the true, real believers of Islâmic Monotheism who act practically on the Qur'ân and the *Sunnah* legal ways of the Prophet ﷺ).

إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ
عَبِيدِينَ ﴿١٠٦﴾

107. And We have sent you (O Muhammad ﷺ) not but as a mercy for the 'Alamîn (mankind, jinns and all that exists).

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً
لِّلْعَالَمِينَ ﴿١٠٧﴾

108. Say (O Muhammad ﷺ): "It is revealed to me that your *Ilâh* (God) is only one *Ilâh* (God - Allâh). Will you then submit to His Will (become Muslims and stop worshipping others besides Allâh)?"

قُلْ إِنَّمَا يُوحَىٰٓ إِلَيَّ أَنَّمَا
إِلَهُكُمْ إِلَهٌُ وَاحِدٌ فَهَلْ أَنْتُمْ
مُسْلِمُونَ ﴿١٠٨﴾

109. But if they (disbelievers, idolaters, Jews, Christians, polytheists, etc.) turn away (from Islâmic Monotheism) say (to them O Muhammad ﷺ): "I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised (i.e. the torment or the Day of Resurrection) is near or far."

فَإِنْ تَوَلَّوْا فَقُلْ ءَاذَنْتُكُمْ
عَلَىٰ سَوَاءٍ وَإِنْ أَدْرَىٰ أَقْرَبُ
أَم بَعِيدُ مَا تُوعَدُونَ ﴿١٠٩﴾

110. (Say O Muhammad ﷺ) Verily, He (Allâh) knows that which is spoken aloud (openly) and that which you conceal.

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ
وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾

111. And I know not, perhaps it may be a trial for you, and an enjoyment for a while.

وَإِنْ أَدْرَىٰ لَعَلَّهُ فِتْنَةٌ لَّكُمْ
وَمَتَاعٌ إِلَىٰ حِينٍ ﴿١١١﴾

112. He (Muhammad ﷺ) said: "My Lord! Judge You in truth! Our Lord is the Most Beneficent, Whose Help is to be sought against that which you attribute (unto Allâh that He has offspring, and unto Muhammad ﷺ that he is a sorcerer, and unto the Qur'ân that it is

قَالَ رَبِّ أَحْكُم بِالْحَقِّ وَرَبُّنَا
الرَّحْمَنُ الْمُسْتَعَانُ عَلَى مَا
تَصِفُونَ ﴿١١٢﴾





AlHajj الْحَجَّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgment) is a terrible thing.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ
إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ
عَظِيمٌ ﴿١﴾

2. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allâh.

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ
مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ
كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى
النَّاسَ سُكَرَىٰ وَمَا هُمْ
بِسُكَرَىٰ وَلَكِنَّ عَذَابَ اللَّهِ
شَدِيدٌ ﴿٢﴾

3. And among mankind is he who disputes concerning Allâh, without knowledge, and follows every rebellious (disobedient to Allâh) *Shaitân* (devil) (devoid of each and every kind of good).

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ
بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ
مَّرِيدٍ ﴿٣﴾

4. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire. [*Tafsir At-Tabarî*]

كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَأَنَّهُ
يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ
السَّعِيرِ ﴿٤﴾

5. O mankind! If you are in doubt about the Resurrection, then verily! We have created you (i.e. Adam) from dust, then from a *Nutfah* (mixed drops of male and female sexual discharge i.e. offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh, some formed and some unformed (miscarriage), that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will).

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ
مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُم مِّن
تُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عِلْقَةٍ
ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ
مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ^ج وَنُقَرُّ فِي
الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ
مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ
لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ

And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth).

مَنْ يُتَوَفَّىٰ وَمِنْكُمْ مَنْ يُرَدُّ
إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ
مِنْ بَعْدِ عِلْمٍ شَيْئًا ۚ وَتَرَى
الْأَرْضَ حَامِدَةً فَإِذَا أَنْزَلْنَا
عَلَيْهَا الْمَاءَ أَهْتَرَتْ وَرَبَتْ
وَأُنْبِتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ



6. That is because Allâh, He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ
يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ



7. And surely, the Hour is coming, there is no doubt about it, and certainly, Allâh will resurrect those who are in the graves.

وَأَنَّ السَّاعَةَ ءَاتِيَةٌ ۖ لَا رَيْبَ فِيهَا
وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ



8. And among men is he who disputes about Allâh, without knowledge or guidance, or a Book giving light (from Allâh),

وَمِنَ النَّاسِ مَن تَجَدَّلُ فِي اللَّهِ
بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ
مُّنِيرٍ

9. Bending his neck in pride (far astray from the Path of Allâh), and leading (others) too (far) astray from the Path of Allâh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).

ثَانِيَ عِطْفِهِ لِيُضِلَّ عَن سَبِيلِ
اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ
وَنُذِيقُهُ يَوْمَ الْقِيَمَةِ عَذَابَ
الْحَرِيقِ

10. That is because of what your hands have sent forth, and verily, Allâh is not unjust to (His) slaves.

ذَلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ
اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ

11. And among mankind is he who worships Allâh as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islâm). He loses both this world and the Hereafter. That is the evident loss.

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى
حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ
أَطْمَأَنَّ بِهِ ۚ وَإِنْ أَصَابَتْهُ فِتْنَةٌ
أَنقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ
الدُّنْيَا وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ
الْخُسْرَانُ الْمُبِينُ ﴿١١﴾

12. He calls besides Allâh unto that which hurts him not, nor profits him. That is a straying far away.

يَدْعُوا مِن دُونِ اللَّهِ مَا لَا
يَضُرُّهُ وَمَا لَا نَفْعَ لَهُ ۚ ذَٰلِكَ
هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٢﴾

13. He calls unto him whose harm is nearer than his profit; certainly, and evil *Maula* (patron) and certainly an evil friend!

يَدْعُوا لَمَن ضَرُّهُ أَقْرَبُ مِن
نَّفْعِهِ ۚ لَبِئْسَ الْمَوْلَىٰ وَلِبِئْسَ
الْعَشِيرُ ﴿١٣﴾

14. Truly, Allâh will admit those who believe (in Islâmic Monotheism) and do righteous good deeds (according to the Qur'ân and the *Sunnah*) to Gardens underneath which rivers flow (in Paradise). Verily, Allâh does what He wills.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

15. Whoever thinks that Allâh will not help him (Muhammad ﷺ) in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!

مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدَهُ مَا يَغِيطُ

16. Thus have We sent it (this Qur'ân) down (to Muhammad ﷺ) as clear signs, evidences and proofs, and surely, Allâh guides whom He wills.

وَكَذَلِكَ أَنْزَلْنَاهُ ءَايَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ

17. Verily, those who believe (in Allâh and in His Messenger Muhammad ﷺ), and those who are Jews, and the Sabians, and the Christians, and the Magians, and those who worship others besides Allâh, truly, Allâh will judge between them on the Day of Resurrection. Verily! Allâh is Witness over all things.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا
وَالصَّبِيِّينَ وَالنَّصْرَى
وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا
إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ
الْقِيَمَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
شَهِيدٌ



18. See you not that to Allâh prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and *Ad-Dawâb* (moving living creatures, beasts, etc.), and many of mankind? But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honour him. Verily! Allâh does what He wills.

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ
مَنْ فِي السَّمَوَاتِ وَمَنْ فِي
الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ
وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ
وَالْدَوَابُّ وَكَثِيرٌ مِنَ النَّاسِ
وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ
يُنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ



اللَّهُ يَفْعَلُ مَا يَشَاءُ

19. These two opponents (believers and disbelievers) dispute with each other about their Lord; then as for those who disbelieve, garments of fire will be cut out for them, boiling water will be poured down over their heads.

﴿ هَٰذَا نِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ ۖ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ۝١٩﴾

20. With it will melt or vanish away what is within their bellies, as well as (their) skins.

﴿ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ۝٢٠﴾

21. And for them are hooked rods of iron (to punish them).

﴿ وَهُمْ مَّقْمِعُ مِّنْ حَدِيدٍ ۝٢١﴾

22. Every time they seek to get away there from, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"

﴿ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ۝٢٢﴾

23. Truly, Allâh will admit those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ
ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا
خَرِيرٌ

24. And they are guided (in this world) unto goodly speech (i.e. *Lâ ilâha ill-Allâh*, *Alhamdu lillâh*, recitation of the Qur'ân, etc.) and they are guided to the Path of Him (i.e. Allâh's Religion of Islâmic Monotheism), Who is Worthy of all praises.

وَهُدُوا إِلَى الطَّيِّبِ مِنَ
الْقَوْلِ وَهَدُوا إِلَى صِرَاطِ
الْحَمِيدِ

25. Verily! Those who disbelieve and hinder (men) from the Path of Allâh, and from *Al-Masjid-al-Harâm* (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage (*Hajj* and '*Umrah*)]. And whoever inclines to evil actions therein or to do wrong (i.e. practice polytheism and leave Islâmic Monotheism), him We shall cause to taste a painful torment.

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ
عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ
الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ
سَوَاءً الْعَكِفُ فِيهِ وَالْبَادِ وَمَنْ
يُردْ فِيهِ بِالْحَادِ بِظُلْمٍ نُدَقُّهُ مِنْ
عَذَابِ أَلِيمٍ ﴿٢٥﴾

26. And (remember) when We showed Ibrâhim (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, [*Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh Islâmic Monotheism)], and sanctify My House for those who circumambulate it, and those who stand up for prayer, and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer, etc.);"

27. And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform *Hajj*).

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ
الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا
وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ
وَالْقَائِمِينَ وَالرُّكَّعِ
السُّجُودِ ﴿٢٦﴾

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ
رِجَالًا وَعَلَى كُلِّ ضَامِرٍ
يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

28. That they may witness things that are of benefit to them (i.e. reward of *Hajj* in the Hereafter, and also some worldly gain from trade, etc.), and mention the Name of Allâh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjâh), over the beast of cattle that He has provided for them (for sacrifice) (at the time of their slaughtering by saying:

Bismillah, Wallâhu-Akbar, Allâhumma Minka wa Ilaik).

Then eat thereof and feed therewith the poor who have a very hard time.

لِيَشْهَدُوا مَنَافِعَ لَهُمْ
وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ
مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُم مِّنْ
بَهِيمَةٍ الْأَنْعَامِ فَكُلُوا مِنْهَا
وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾

29. Then let them complete the prescribed duties (*Manâsik* of *Hajj*) for them, and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah).

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا
نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ
الْعَتِيقِ ﴿٢٩﴾

30. That (*Manâsik* prescribed duties of Hajj is the obligation that mankind owes to Allâh), and whoever honors the sacred things of Allâh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements)

ذَٰلِكَ وَمَنْ يُعْظِمَ حُرْمَتَ اللَّهِ
فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۖ وَأُحِلَّتْ
لَكُمْ الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ
عَلَيْكُمْ ۖ فَاجْتَنِبُوا الرِّجْسَ
مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ
الزُّورِ ﴿٣٠﴾

31. *Hunafâ' Lillâh* (i.e. to worship none but Allâh), not associating partners (in worship, etc.) unto Him and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.

حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ
وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ
مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ
أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ
سَحِيقٍ ﴿٣١﴾

32. Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allâh]. And whosoever honours the Symbols of Allâh, then it is truly from the piety of the heart.

ذَلِكَ وَمَنْ يُعْظِمَ شَعَائِرَ اللَّهِ
فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٢﴾

33. In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice unto the ancient House (the *Haram* - sacred territory of Makkah city).

لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ
مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ
الْعَتِيقِ ﴿٣٣﴾

34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allâh over the beast of cattle that He has given them for food. And your *Ilâh* (God) is One *Ilâh* (God Allâh), so you must submit to Him Alone (in Islâm). And (O Muhammad ﷺ) give glad tidings to the *Mukhbitin* [those who obey Allâh with humility and are humble from among the true believers of Islâmic Monotheism],

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا
لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا
رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ
فَالِهُكُمْ إِلَهٌُ وَاحِدٌ فَلَهُ أَسْلِمُوا
وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾

35. Whose hearts are filled with fear when Allâh is mentioned; who patiently bear whatever may befall them (of calamities); and who perform *AsSalât* (*Iqâmat-as-Salât*), and who spend (in Allâh's Cause) out of what We have provided them.

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ
قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا
أَصَابَهُمْ وَالْمُقِمِي الصَّلَاةِ
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٥﴾

36. And the *Budn* (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah.) We have made for you as among the Symbols of Allâh, therein you have much good. So mention the Name of Allâh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the beggar who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful.

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعِيرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ ۚ فَإِذَا وُجِبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا أَلْقَانِعَ وَالْمُعَتِّرَ ۚ كَذَٰلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾

37. It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allâh for His Guidance to you. And give glad tidings (O Muhammad ﷺ) to the *Muhsinûn* (doers of good).

لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَٰكِنْ يَنَالُهُ التَّقْوَىٰ ۚ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ ۚ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾

38. Truly, Allâh defends those who believe. Verily! Allâh likes not any treacherous ingrate to Allâh [those who disobey Allâh but obey *Shaitân* (Satan)].

﴿۞﴾ إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿۳۸﴾

39. Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allâh is Able to give them (believers) victory

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنفُسِهِمْ ظَلَمُوا ۖ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿۳۹﴾

40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allâh." - For had it not been that Allâh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allâh is mentioned much would surely have been pulled down. Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All Mighty.

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۚ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتَّتْ صَوَامِعُ وَيَعُوعُ وَصَلَوَاتُ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۚ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿۴۰﴾

41. Those (Muslim rulers) who, if We give them power in the land, (they) order for *Iqamat-as-Salât*. [i.e. to perform the five compulsory congregational *Salât* (prayers) (the males in mosques)], to pay the *Zakât* and they enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid *Al-Munkar* (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ
أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ
وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ
الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

42. And if they belie you (O Muhammad ﷺ), so were belied the Prophets before them, (by) the people of Nûh (Noah), 'Ad and Thamûd,

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ
قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ

43. And the people of Ibrâhim (Abraham) and the people of Lout (Lot),

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾

44. And the dwellers of Madyan (Midian); and belied was Mûsa (Moses), but I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My Punishment (against their wrong-doing).

وَأَصْحَابُ مَدْيَنَ ۖ وَكُذِّبَ
مُوسَىٰ فَأَمَلَّيْتُ لِلْكَافِرِينَ ثُمَّ
أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ نَكِيرِ



45. And many a township have We destroyed while it was given to wrong-doing, so that it lies in ruins (up to this day), and (many) a deserted well and lofty castles!

فَكَانَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا
وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَىٰ
عُرُوشِهَا وَبِئْرٍ مُعَطَّلَةٍ وَقَصْرٍ



46. Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ
لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ
يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى
الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ
الَّتِي فِي الصُّدُورِ



47. And they ask you to hasten on the torment! And Allâh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ
يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا
عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا
تَعُدُّونَ ﴿٤٧﴾

48. And many a township did I give respite while it was given to wrong doing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).

وَكَأَيِّنْ مِّنْ قَرْيَةٍ أُمْلِيتُ لَهَا
وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَيَّ
الْمَصِيرُ ﴿٤٨﴾

49. Say (O Muhammad ﷺ): "O mankind! I am (sent) to you only as a plain warner."

قُلْ يَتَايَا أَلْنَّاسِ إِنَّمَا أَنَا لَكُمْ
نَذِيرٌ مُّبِينٌ ﴿٤٩﴾

50. So those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, for them is forgiveness and *Rizqûn Karîm* (generous provision, i.e. Paradise).

فَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ
كَرِيمٌ ﴿٥٠﴾

51. But those who strive against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate and obstruct them, they will be dwellers of the Hell-fire.

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا
مُعْجِزِينَ أُولَٰئِكَ أَصْحَابُ
الْجَحِيمِ ﴿٥١﴾

52. Never did We send a Messenger or a Prophet before you, but; when he did recite the revelation or narrated or spoke, *Shaitân* (Satan) threw (some falsehood) in it. But Allâh abolishes that which *Shaitân* (Satan) throws in. Then Allâh establishes His Revelations. And Allâh is All-Knower, All-Wise:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ
رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى
أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ
فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ
ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ ۖ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿٥٢﴾

53. That He (Allâh) may make what is thrown in by *Shaitân* (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the *Zalimûn* (polytheists and wrong-doers, etc.) are in an opposition far-off (from the truth against Allâh's Messenger and the believers).

لِيَجْعَلَ مَا يُلْقَى الشَّيْطَانُ فِتْنَةً
لِّلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ
وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ
الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

54. And that those who have been given knowledge may know that it (this Qur'ân) is the truth from your Lord, and that they may believe therein, and their hearts may submit to it with humility. And verily, Allâh is the Guide of those who believe, to the Straight Path.

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ
أَنَّهُ الْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا
بِهِ فَتُخَبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ
اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَى
صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾

55. And those who disbelieve will not cease to be in doubt about it (this Qur'ân) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e. the Day of Resurrection).

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي
مَرِيَةٍ مِّنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ
بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ
عَقِيمٍ

56. The sovereignty on that Day will be that of Allâh (the one Who has no partners). He will judge between them. So those who believed (in the Oneness of Allâh Islâmic Monotheism) and did righteous good deeds will be in Gardens of delight (Paradise).

الْمُلْكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ
بَيْنَهُمْ ۚ فَأَلْذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ
النَّعِيمِ

57. And those who disbelieved and belied Our Verses (of this Qur'ân), for them will be a humiliating torment (in Hell).

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا
بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ
مُّهِينٌ

58. Those who emigrated in the Cause of Allâh and after that were killed or died, surely, Allâh will provide a good provision for them. And verily, it is Allâh Who indeed is the Best of those who make provision.

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ
اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ
اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ
خَيْرُ الرَّازِقِينَ ﴿٥٨﴾

59. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allâh indeed is All-Knowing, Most Forbearing.

لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ
وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾

60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allâh will surely help him. Verily! Allâh indeed is Oft-Pardoning, Oft-Forgiving.

﴿ ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا
عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ
لَيَنْصُرْنَهُ اللَّهُ ﴾ إِنَّ اللَّهَ لَعَفُوءٌ
غَفُورٌ ﴿٦٠﴾

61. That is because Allâh merges the night into the day, and He merges the day into the night. And verily, Allâh is All-Hearer, All-Seer.

ذَٰلِكَ بِأَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ
فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ
وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦١﴾

62. That is because Allâh He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is *Bâtil* (falsehood) And verily, Allâh He is the Most High, the Most Great.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ
وَأَنَّ مَا يَدْعُونَ مِن
دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ
هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾

63. See you not that Allâh sends down water (rain) from the sky, and then the earth becomes green? Verily, Allâh is the Most Kind and Courteous, Well-Acquainted with all things.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ
السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ
مُخْضَرَّةً ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾

64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allâh He is Rich (Free of all wants), Worthy of all praise.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ ۗ وَإِنَّ اللَّهَ لَهُوَ
الْغَنِيُّ الْحَمِيدُ ﴿٦٤﴾

65. See you not that Allâh has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allâh is, for mankind, full of Kindness, Most Merciful.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي
الْأَرْضِ وَالْفُلَّكَ تَجْرِي فِي
الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ
أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ
إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ



66. It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily! Man is indeed an ingrate.

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ
يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ
إِنَّ الْإِنْسَانَ لَكَفُورٌ



67. For every nation We have ordained religious ceremonies [e.g. slaughtering of the beast of cattle during the three days of stay at Mîna (Makkah) during the *Hajj* (pilgrimage)] which they must follow; so let them (pagans) not dispute with you on the matter (i.e. to eat of the cattle which you slaughter, and not to eat of cattle which Allâh kills by its natural death), but invite them to your Lord. Verily! You (O Muhammad ﷺ) indeed are on the (true) straight guidance. (i.e. the true religion of Islâmic Monotheism).

68. And if they argue with you (as regards the slaughtering of the sacrifices), say; "Allâh knows best of what you do.

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا هُمْ
نَاسِكُوهُ فَلَا يُنْزِعُكَ فِي
الْأَمْرِ ۚ وَأَدْعُ إِلَىٰ رَبِّكَ ۚ إِنَّكَ
لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿٦٧﴾

وَإِنْ جَادَلُوكَ فَقُلِ ٱللَّهُ أَعْلَمُ
بِمَا تَعْمَلُونَ ﴿٦٨﴾

69. "Allâh will judge between you on the Day of Resurrection about that wherein you used to differ."

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ
الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ
تَخْتَلِفُونَ ﴿٦٩﴾

70. Know you not that Allâh knows all that is in heaven and on earth? Verily, it is (all) in the Book (*Al-Lauh Al-Mahfûz*). Verily! That is easy for Allâh.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي
السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي
كِتَابٍ ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ
﴿٧٠﴾

71. And they worship besides Allâh others for which He has sent down no authority, and of which they have no knowledge and for the *Zâlimûn* (wrong-doers, polytheists and disbelievers in the Oneness of Allâh) there is no helper.

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا
لَمْ يَنْزَلْ بِهِ سُلْطَانًا وَمَا لِيَسَ
هُمْ بِهِ عِلْمٌ ۖ وَمَا لِلظَّالِمِينَ مِن
نَّصِيرٍ ﴿٧١﴾

72. And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allâh has promised to those who disbelieve, and worst indeed is that destination!"

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ
تَعْرِفُ فِي وُجُوهِ الَّذِينَ
كَفَرُوا الْمُنْكَرَ يَكَادُونَ
يَسْطُونَ بِالَّذِينَ يَتْلُونَ
عَلَيْهِمْ ءَايَاتِنَا ۖ قُلْ أَفَأُنَبِّئُكُمْ
بِشَرٍّ مِّنْ ذَٰلِكُمُ النَّارُ وَعَدَهَا
اللَّهُ الَّذِينَ كَفَرُوا ۖ وَبِئْسَ
الْمَصِيرُ ﴿٧٢﴾

73. O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allâh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought.

يَأْتِيهَا النَّاسُ ضُرْبَ مَثَلٍ
فَاسْتَمِعُوا لَهُ ۚ إِنَّ الَّذِينَ
تَدْعُونَ مِنْ دُونِ اللَّهِ لَن
يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ
وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا
يَسْتَنْقِذُوهُ مِنْهُ ۚ ضَعُفَ الطَّالِبُ
وَالْمَطْلُوبُ ﴿٧٣﴾

74. They have not estimated Allâh His Rightful Estimate; Verily, Allâh is All Strong, All Mighty.

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٤﴾

75. Allâh chooses Messengers from angels and from men. Verily, Allâh is All Hearer, All Seer.

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

76. He knows what is before them, and what is behind them. And to Allâh return all matters (for decision).

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٦﴾

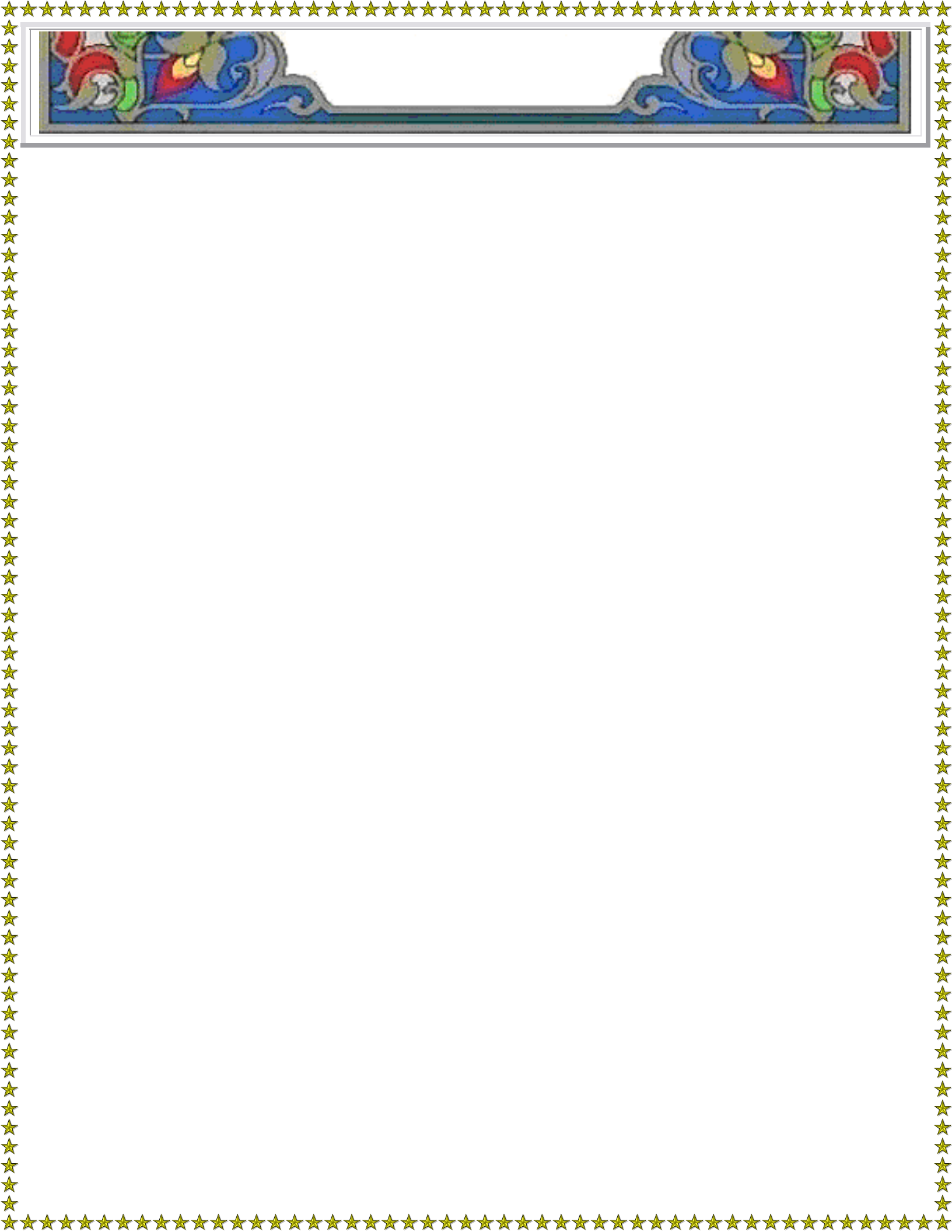
77. O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful. *As Sajda*

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾

78. And strive hard in Allâh's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islâmic Monotheism to mankind by inviting them to His religion, Islâm), and has not laid upon you in religion any hardship, it is the religion of your father Ibrahim (Abraham) (Islâmic Monotheism). It is He (Allâh) Who has named you Muslims both before and in this (the Qur'ân), that the Messenger (Muhammad ﷺ) may be a witness over you and you be witnesses over mankind! So perform *AsSalât* (*Iqamat-as-Salât*), give *Zakât* and hold fast to Allâh [i.e. have confidence in Allâh, and depend upon Him in all your affairs] He is your *Maula* (Patron, Lord, etc.), what an Excellent *Maula* (Patron, Lord, etc.) and what an Excellent Helper!

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ
هُوَ أَجْتَبَكُمْ وَمَا جَعَلَ عَلَيْكُمْ
فِي الدِّينِ مِنْ حَرَجٍ ۚ مِلَّةَ أَبِيكُمْ
إِبْرَاهِيمَ ۚ هُوَ سَمَّكُمُ
الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا
لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ
وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ
فَأَقِمْوَا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَأَعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ ۚ
فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ







AlMominoon

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Successful indeed are the believers.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾

2. Those who offer their *Salât* (prayers) with all solemnity and full submissiveness.

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

3. And those who turn away from *Al-Laghw* (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden).

وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾

4. And those who pay the *Zakât* .

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾

5. And those who guard their chastity (i.e. private parts, from illegal sexual acts)

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾

6. Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame;

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ
أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ



7. But whoever seeks beyond that, then those are the transgressors;

فَمَنۢ أَبْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ
هُمُ الْعَادُونَ



8. Those who are faithfully true to their *Amanât* (all the duties which Allâh has ordained, honesty, moral responsibility and trusts etc.) and to their covenants;

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ
وَعَهْدِهِمْ رَاعُونَ



9. And those who strictly guard their (five compulsory congregational) *Salawât* (prayers) (at their fixed stated hours).

وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ
يُحَافِظُونَ



10. These are indeed the inheritors.

أُولَٰئِكَ هُمُ الْوَارِثُونَ



11. Who shall inherit the *Firdaus* (Paradise). They shall dwell therein forever.

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ
فِيهَا خَالِدُونَ



12. And indeed We created man (Adam) out of an extract of clay (water and earth).

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ
مِّن طِينٍ ﴿١٢﴾

13. Thereafter We made him (the offspring of Adam) as a *Nutfah* (mixed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (womb of the woman).

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ
﴿١٣﴾

14. Then We made the *Nutfah* into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allâh, the Best of creators.

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً
فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا
الْمُضْغَةَ عِظْمًا فَكَسَوْنَا
الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا
ءَاخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ
الْخَالِقِينَ ﴿١٤﴾

15. After that, surely, you will die.

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ
﴿١٥﴾

16. Then (again), surely, you will be resurrected on the Day of Resurrection.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ
تُبْعَثُونَ ﴿١٦﴾

17. And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation.

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ
طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ
غَافِلِينَ ﴿١٧﴾

18. And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away.

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ
فَأَسْكَنَّهُ فِي الْأَرْضِ وَإِنَّا عَلَى
ذَهَابِهِ لَقَادِرُونَ ﴿١٨﴾

19. Then We brought forth for you therewith gardens of date palms and grapes, wherein is much fruit for you, and whereof you eat.

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ
نَّخِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَاكِهِ
كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾

20. And a tree (olive) that springs forth from Mount Sinai, that grows oil, and (it is a) relish for the eaters.

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ
تَنْبُتُ بِالذَّهْنِ وَصَبْغٍ
لِّلْأَكْلِينَ ﴿٢٠﴾

21. And Verily! In the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you, and of them you eat.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً
نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ
فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ



22. And on them, and on ships you are carried.

وَعَلَيْهَا وَعَلَى الْفُلِّ تُحْمَلُونَ



23. And indeed We sent Nûh (Noah) to his people, and he said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him (Islâmic Monotheism). Will you not then be afraid (of Him i.e. of His Punishment because of worshipping others besides Him)?"

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ
فَقَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ
مِّنْ إِلَهِ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ



24. But the chiefs of those who disbelieved among his people said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allâh willed, He surely could have sent down angels; never did we hear such a thing among our fathers of old.

فَقَالَ الْمَلَأُوا الَّذِينَ كَفَرُوا مِنْ
قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ
يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ
شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا
سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ



25. "He is only a man in whom is madness, so wait for him a while."

إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ
فَتَرَبَّصُوا بِهِ حَتَّىٰ حِينٍ



26. [Nûh (Noah)] said: "O my Lord! Help me because they deny me."

قَالَ رَبِّ أَنْصُرْنِي بِمَا
كَذَّبُونِ



27. So We inspired him (saying): "Construct the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and the oven gushes forth water, take on board of each kind two (male and female), and your family, except those thereof against whom the Word has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.

فَأَوْحَيْنَا إِلَيْهِ أَنْ أَصْنَعْ الْفُلَكَ
بِأَعْيُنِنَا وَوَحِّينَا فَإِذَا جَاءَ أَمْرُنَا
وَفَارَ التَّنُّورُ فَاسْلُكْ فِيهَا مِنْ
كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ
إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ
وَلَا تَخْطِبْنِي فِي الَّذِينَ ظَلَمُوا
إِنَّهُمْ مُغْرَقُونَ ﴿٢٧﴾

28. And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks be to Allâh, Who has saved us from the people who are *Zâlimûn* (i.e. oppressors, wrong-doers, polytheists, those who join others in worship with Allâh, etc.).

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ
عَلَى الْفُلِكَ فَقُلِ الْحَمْدُ لِلَّهِ
الَّذِي نَجَّيْنَا مِنَ الْقَوْمِ
الظَّالِمِينَ ﴿٢٨﴾

29. And say: "My Lord! Cause me to land at a blessed landing-place, for You are the Best of those who bring to land."

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا
وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾

30. Verily, in this [what We did as regards drowning of the people of Nûh (Noah)], there are indeed *Ayât* (proofs, evidences, lessons, signs, etc. for men to understand), for sure We are ever putting (men) to the test.

31. Then, after them, We created another generation.

32. And We sent to them a Messenger from among themselves (saying): "Worship Allâh! You have no other *Ilâh* (God) but Him. Will you not then be afraid (of Him i.e. of His Punishment because of worshipping others besides Him)?"

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ وَإِنْ كُنَّا
لَمُبْتَلِينَ ﴿٣٠﴾

ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا
ءَاخَرِينَ ﴿٣١﴾

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ
اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ
غَيْرُهُ ۚ أَفَلَا تَتَّقُونَ ﴿٣٢﴾

33. And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and to whom We had given the luxuries and comforts of this life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink.

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ
كَفَرُوا وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ
وَأَتَرَفْنَهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا
هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا
تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا
تَشْرَبُونَ ﴿٣٣﴾

34. "If you were to obey a human being like yourselves, then verily! You indeed would be losers.

وَلَيْنَ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ
إِذَا لَخَسِرُونَ ﴿٣٤﴾

35. "Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)?

أَيَعِدُّكُمْ أَنْكُمْ إِذَا مِتُّمْ وَكُنْتُمْ
تُرَابًا وَعِظْمًا أَنْكُمْ تُخْرَجُونَ ﴿٣٥﴾

36. "Far, very far is that which you are promised.

﴿ هَيَّاتَ هَيَّاتَ لِمَا تُوعَدُونَ ﴾ ﴿٣٦﴾

37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!

إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا
نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ



38. "He is only a man who has invented a lie against Allâh, but we are not going to believe in him."

إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَىٰ
اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ



بِمُؤْمِنِينَ

39. He said: "O my Lord! Help me because they deny me."

قَالَ رَبِّ اٰنصُرْنِي بِمَا كَذَّبُوْنِ



40. (Allâh) said: "In a little while, they are sure to be regretful."

قَالَ عَمَّا قَلِيلٍ لِّيُصْبِحُنَّ



نَادِمِينَ

41. So *As-Saîhah* (torment - awful cry, etc.) overtook them with justice, and We made them as rubbish of dead plants. So away with the people who are *Zâlimûn* (polytheists, wrong-doers, disbelievers in the Oneness of Allâh, disobedient to His Messengers, etc.).

فَاَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ
فَجَعَلْنَاهُمْ غُرَاءً فَبَعْدًا لِلْقَوْمِ



الظَّالِمِينَ

42. Then, after them, We created other generations.

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا
ءَاخِرِينَ ﴿٤٢﴾

43. No nation can anticipate their term, nor can they delay it.

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا
يَسْتَأْخِرُونَ ﴿٤٣﴾

44. Then We sent Our Messengers in succession, every time there came to a nation their Messenger, they denied him, so We made them follow one another (to destruction), and We made them as *Ahadith* (the true stories for mankind to learn a lesson from them). So away with a people who believe not.

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلًّا مَا
جَاءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ فَاتَّبَعْنَا
بَعْضَهُمْ بِبَعْضٍ وَجَعَلْنَاهُمْ
أَحَادِيثَ ۚ فَبُعْدًا لِقَوْمٍ لَا
يُؤْمِنُونَ ﴿٤٤﴾

45. Then We sent Mûsa (Moses) and his brother Hârûn (Aaron), with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority,

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ
هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ
﴿٤٥﴾

46. To Fir'aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their Lord, and exalting themselves over and above the Messenger of Allâh).

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ
فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ



47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility (and we use them to serve us as we like)."

فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا
وَقَوْمُهُمَا لَنَا عَبِيدُونَ



48. So they denied them both [Mûsa (Moses) and Hârûn (Aaron)] and became of those who were destroyed.

فَكَذَّبُوهُمَا فَكَانُوا مِنَ
الْمُهْلَكِينَ



49. And indeed We gave Mûsa (Moses) the Scripture, that they may be guided.

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ الْكِتَابَ
لَعَلَّهُمْ يَهْتَدُونَ



50. And We made the son of Maryam (Mary) and his mother as a sign, And We gave them refuge on high ground, a place of rest, security and flowing streams.

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ ءَايَةً
وَءَاوَيْنَهُمَا إِلَىٰ رِبْوَةٍ ذَاتِ قَرَارٍ
وَمَعِينٍ



51. O (you) Messengers! Eat of the *Taiyibât* [all kinds of *Halâl* (legal) foods which Allâh has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.)], and do righteous deeds. Verily! I am Well-Acquainted with what you do.

يَتَّيِبُهَا الرَّسُلُ كُلُّوْا مِّنَ الطَّيِّبَاتِ
وَأَعْمَلُوا صَالِحًا إِنَِّّي بِمَا
تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾

52. And verily! This your religion (of Islâmic Monotheism) is one religion, and I am your Lord, so keep your duty to Me.

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً
وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٥٢﴾

53. But they (men) have broken their religion among them into sects, each group rejoicing in its belief.

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا
كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾

54. So leave them in their error for a time.

فَذَرَّهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾

55. Do they think that We enlarge them in wealth and children,

أَتُحْسَبُونَ أَنَّكُمْ نُؤْتُهُمْ بِهِ مِنْ
مَّالٍ وَبَنِينَ ﴿٥٥﴾

56. We hasten unto them with good things (in this worldly life so that they will have no share of good things in the Hereafter)? Nay, but they perceive not.

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ
٥٦

57. Verily! Those who live in awe for fear of their Lord;

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ
٥٧

58. And those who believe in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord,

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ
٥٨

59. And those who join not anyone (in worship) as partners with their Lord;

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ
٥٩

60. And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord (for reckoning).

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ
٦٠

61. It is these who race for the good deeds, and they are foremost in them [e.g. offering the compulsory *Salât* (prayers) in their (early) stated, fixed times and so on].

أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ
وَهُمْ لَهَا سَابِقُونَ ﴿٦١﴾

62. And We tax not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged.

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا
وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ
لَا يُظْلَمُونَ ﴿٦٢﴾

63. Nay, but their hearts are covered (blind) from understanding this (the Qur'ân), and they have other (evil) deeds, besides, which they are doing.

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَٰذَا
وَهُمْ أَعْمَلُ مِّنْ دُونِ ذَٰلِكَ هُمْ
لَهَا عَمِلُونَ ﴿٦٣﴾

64. Until, when We grasp those of them who lead a luxurious life with punishment, behold! They make humble invocation with a loud voice.

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم
بِالْعَذَابِ إِذَا هُمْ يَجْعَرُونَ
﴿٦٤﴾

65. Invoke not loudly this day! Certainly, you shall not be helped by Us.

لَا تَجْعَرُوا أَلْيَوْمَ إِنَّكُمْ مِنَّا لَا
تُنصَرُونَ ﴿٦٥﴾

66. Indeed My Verses used to be recited to you, but you used to turn back on your heels (denying them, and with hatred to listen to them).

قَدْ كَانَتْ ءَايَتِي تُتْلَىٰ عَلَيْكُمْ
فَكُنْتُمْ عَلَىٰٓ أَعْقَابِكُمْ تَنكِصُونَ



67. In pride (they Quraish pagans and polytheists of Makkah used to feel proud that they are the dwellers of Makkah sanctuary *Haram*), talking evil about it (the Qur'ân) by night.

مُسْتَكْبِرِينَ بِهِ سَامِرًا
تَهْجُرُونَ



68. Have they not pondered over the Word (of Allâh, i.e. what is sent down to the Prophet ﷺ), or has there come to them what had not come to their fathers of old?

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ
مَا لَمْ يَأْتِ ءَابَاءَهُمُ الْأَوَّلِينَ



69. Or is it that they did not recognize their Messenger (Muhammad ﷺ) so they deny him?

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ
مُنْكَرُونَ



70. Or say they: "There is madness in him?" Nay, but he brought them the truth [i.e. "(A) *Tauhîd*: Worshipping Allâh Alone in all aspects (B) The Qur'ân (C) The religion of Islâm,"] but most of them (the disbelievers) are averse to the truth.

أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ
جَاءَهُم بِالْحَقِّ وَأَكْثَرُهُم لِلْحَقِّ
كَرِهُونَ ﴿٧٠﴾

71. And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.

وَلَوْ أَتَبَعَ الْحَقُّ أَهْوَاءَهُمْ
لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ
وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ
بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ
مُعْرِضُونَ ﴿٧١﴾

72. Or is it that you (O Muhammad ﷺ) ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance.

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَجُ
رَبِّكَ خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ
﴿٧٢﴾

73. And certainly, you (O Muhammad ﷺ) call them to a Straight Path (true religion Islâmic Monotheism).

وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿٧٣﴾

74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true religion Islâmic Monotheism).

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ عَنْ الصِّرَاطِ
لَنَكِبُونَ ﴿٧٤﴾

75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.

﴿٧٥﴾ وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا
بِهِمْ مِنْ ضُرٍّ لَلَجُوا فِي طُغْيَانِهِمْ
يَعْمَهُونَ ﴿٧٥﴾

76. And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allâh) with submission to Him.

وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا
أَسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ
﴿٧٦﴾

77. Until, when We open for them the gate of severe punishment, then lo! They will be plunged into destruction with deep regrets, sorrows and in despair.

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا
عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ
مُبْلِسُونَ ﴿٧٧﴾

78. It is He, Who has created for you (the sense of) hearing (ears), sight (eyes), and hearts (understanding). Little thanks you give.

وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ
وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا
تَشْكُرُونَ ﴿٧٨﴾

79. And it is He Who has created you on the earth, and to Him you shall be gathered back.

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ
وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾

80. And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ
أَخْتَلَفُ اللَّيْلِ وَالنَّهَارِ أَفَلَا
تَعْقِلُونَ ﴿٨٠﴾

81. Nay, but they say the like of what the men of old said.

بَلْ قَالُوا مِثْلَ مَا قَالَ
الْأَوَّلُونَ ﴿٨١﴾

82. They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?"

قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا
وَعِظْمًا أَإِنَّا لَمَبْعُوثُونَ ﴿٨٢﴾

83. "Verily, this we have been promised, we and our fathers before (us)! This is only the tales of the ancients!"

لَقَدْ وَعِدْنَا نَحْنُ وَءَابَاؤُنَا هَذَا
مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ
الْأَوَّلِينَ ﴿٨٣﴾

84. Say: "Whose is the earth and whosoever is therein? If you know!"

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ
كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾

85. They will say: "It is Allâh's!" Say: "Will you not then remember?"

سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا
تَذَكَّرُونَ ﴿٨٥﴾

86. Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?"

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ
وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾

87. They will say: "Allâh." Say: "Will you not then fear Allâh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for each and every good or bad deed)."

سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا
تَتَّقُونَ ﴿٨٧﴾

88. Say "In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allâh saves anyone none can punish or harm him, and if Allâh punishes or harms anyone none can save him), if you know."

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ
إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾

89. They will say: "(All that belongs) to Allâh." Say: "How then are you deceived and turn away from the truth?"

سَيَقُولُونَ لِلَّهِ ۚ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾

90. Nay, but We have brought them the truth (Islâmic Monotheism), and verily, they (disbelievers) are liars.

بَلْ أَتَيْنَهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾

91. No son (or offspring or children) did Allâh beget, nor is there any *ilâh* (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allâh above all that they attribute to Him!

مَا آتَخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا
كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا
لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ
بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ
اللَّهِ عَمَّا يَصِفُونَ ﴿٩١﴾

92. All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him!

عَلِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّى
عَمَّا يُشْرِكُونَ ﴿٩٢﴾

93. Say (O Muhammad ﷺ): " My Lord! If You would show me that with which they are threatened (torment),

قُلْ رَبِّ إِمَّا تُرِيْنِي مَا
يُوعَدُونَ ﴿٩٣﴾

94. "My Lord! Then (save me from Your Punishment), and put me not amongst the people who are the *Zâlimûn* (polytheists and wrongdoing)."

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ
الظَّالِمِينَ ﴿٩٤﴾

95. And indeed We are Able to show you (O Muhammad ﷺ) that with which We have threatened them.

وَإِنَّا عَلَىٰ أَنْ نُرِيكَ مَا نَعِدُهُمْ
لَقَدِيرُونَ ﴿٩٥﴾

96. Repel evil with that which is better. We are Best-Acquainted with the things they utter.

أَدْفَعْ بِأَلَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ
نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾

97. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the *Shayâtin* (devils).

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ
الشَّيَاطِينِ ﴿٩٧﴾

98. "And I seek refuge with You, My Lord! Lest they may attend (or come near) me."

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ
﴿٩٨﴾

99. Until, when death comes to one of them (those who join partners with Allâh), he says: "My Lord! Send me back,

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ
قَالَ رَبِّ أَرْجِعُونِ ﴿٩٩﴾

100. "So that I may do good in that which I have left behind!" No! It is but a word that he speaks, and behind them is *Barzakh* (a barrier) until the Day when they will be resurrected.

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا
تَرَكْتُ ۚ كَلَّا ۚ إِنَّهَا كَلِمَةٌ هُوَ
قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ
يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

101. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا
أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا
يَتَسَاءَلُونَ ﴿١٠١﴾

102. Then, those whose scales (of good deeds) are heavy, - these, they are the successful.

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ
هُمْ الْمُقْلِحُونَ ﴿١٠٢﴾

103. And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide.

وَمَنْ خَفَّتْ مَوَازِينُهُ
فَأُولَئِكَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾

104. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).

تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا
كَالِحُونَ ﴿١٠٤﴾

105. "Were not My Verses (this Qur'ân) recited to you, and then you used to deny them?"

أَلَمْ تَكُنْ ءَايَتِي تُتْلَىٰ عَلَيْكُمْ
فَكُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٠٥﴾

106. They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا
شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ



107. "Our Lord! Bring us out of this; if ever we return (to evil), then indeed we shall be *Zâlimûn*: (polytheists, oppressors, unjust, and wrong-doers, etc.)."

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا
فإِنَّا ظَالِمُونَ



108. He (Allâh) will say: "Remain you in it with ignominy! And speak you not to Me!"

قَالَ أَحْسَعُوا فِيهَا وَلَا تَكَلِّمُونِ



109. Verily! There was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!"

إِنَّهُمْ كَانُوا فَرِيقٌ مِّنْ عِبَادِي
يَقُولُونَ رَبَّنَا ءَامَنَّا فَآغْفِرْ
لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ



110. But you took them for a laughingstock, so much so that they made you forget My Remembrance while you used to laugh at them!

فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّى
أَنْسَوَكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ
تَضَحَكُونَ ﴿١١٠﴾

111. Verily! I have rewarded them this Day for their patience, they are indeed the ones that are successful.

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا
أَنْهُمْ هُمُ الْفَائِزُونَ ﴿١١١﴾

112. He (Allâh) will say: "What number of years did you stay on earth?"

قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ
سِنِينَ ﴿١١٢﴾

113. They will say: "We stayed a day or part of a day. Ask of those who keep account."

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ
فَسْأَلِ الْعَادِّينَ ﴿١١٣﴾

114. He (Allâh) will say: "You stayed not but a little, if you had only known!

قَالَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ
أَنْتُمْ كُنْتُمْ تَعْلَمُونَ ﴿١١٤﴾

115. "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?"

أَفَحَسِبْتُمْ أَنْمَّا خَلَقْنَاكُمْ عِبَثًا
وَأَنْتُمْ إِلَيْنَا لَا تَرْجِعُونَ ﴿١١٥﴾

116. So Exalted be Allâh, the True King, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne!

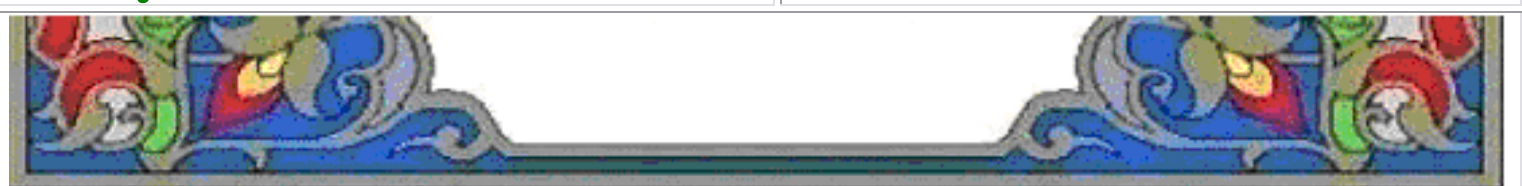
فَتَعَلَىٰ اللَّهُ الْمَلِكُ الْحَقُّ لَا
إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ
الْكَرِيمِ ﴿١١٦﴾

117. And whoever invokes (or worships), besides Allâh, any other *ilâh* (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! *Al-Kâfirûn* (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters, etc.) will not be successful.

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ
لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا
حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا
يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾

118. And say (O Muhammad ﷺ): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ
خَيْرُ الرَّاحِمِينَ ﴿١١٨﴾





النُّور AnNoor

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. (This is) a *Sûrah* (chapter of the Qur'ân) which We have sent down and which We have enjoined, (ordained its legal laws) and in it We have revealed manifest *Ayât* (proofs, evidences, verses, lessons, signs, revelations lawful and unlawful things, and set boundaries of Islâmic Religion), that you may remember.

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا
وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَّعَلَّكُمْ
تَذَكَّرُونَ ﴿١﴾

2. The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allâh, if you believe in Allâh and the Last Day. And let a party of the believers witness their punishment. (This

punishment is for unmarried persons guilty of the above crime but if married persons commit it, the punishment is to stone them to death, according to Allâh's Law).

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ
وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا
تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ
إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا
طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ



3. The adulterer marries not but an adulteress or a *Mushrikah* and the adulteress none marries her except an adulterer or a *Muskrik* [and that means that the man who agrees to marry (have a sexual relation with) a *Mushrikah* (female polytheist, pagan or idolatress) or a prostitute, then surely he is either an adulterer, or a *Mushrik* (polytheist, pagan or idolater, etc.) And the woman who agrees to marry (have a sexual relation with) a *Mushrik* (polytheist, pagan or idolater) or an adulterer, then she is either a prostitute or a *Mushrikah* (female polytheist, pagan, or idolatress, etc.)]. Such a thing is forbidden to the believers (of Islâmic Monotheism).

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ
مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا
زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى
الْمُؤْمِنِينَ



4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony for ever, they indeed are the *Fâsiqûn* (liars, rebellious, disobedient to Allâh).

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ
لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ
فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا
تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا
وَأُولَئِكَ هُمُ الْفَاسِقُونَ

5. Except those who repent thereafter and do righteous deeds, (for such) verily, Allâh is Oft-Forgiving, Most Merciful.

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ
وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

6. And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allâh that he is one of those who speak the truth.

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ
يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ
فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ
بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ

7. And the fifth (testimony) (should be) the invoking of the Curse of Allâh on him if he be of those who tell a lie (against her).

وَالْخَمِيسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ
إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾

8. But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allâh, that he (her husband) is telling a lie.

وَيَدْرُؤُا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ
أَرْبَعَ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ
الْكَاذِبِينَ ﴿٨﴾

9. And the fifth (testimony) should be that the Wrath of Allâh be upon her if he (her husband) speaks the truth.

وَالْخَمِيسَةُ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا
إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾

10. And had it not been for the Grace of Allâh and His Mercy on you (He would have hastened the punishment upon you)! And that Allâh is the One Who accepts repentance, the All Wise.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ
﴿١٠﴾

11. Verily! Those who brought forth the slander (against 'Aishah (may Allah be pleased with her) the wife of the Prophet ﷺ) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ
مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ
هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ
مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي
تَوَلَّىٰ كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ
عَظِيمٌ

12. Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: "This (charge) is an obvious lie?"

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ
الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ
بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا
إِفْكٌ مُّبِينٌ

13. Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allâh they are the liars.

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ
فَإِذَا لَمْ يَأْتُوا بِالشُّهَدَاءِ
فَأُولَٰئِكَ عِنْدَ اللَّهِ هُمُ
الْكَاذِبُونَ

14. Had it not been for the Grace of Allâh and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ
لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ
عَذَابٌ عَظِيمٌ ﴿١٤﴾

15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allâh it was very great.

إِذْ تَلَقَّوْنَهُ بِالسِّنِّتِمْ وَتَقُولُونَ
بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ
عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ
اللَّهِ عَظِيمٌ ﴿١٥﴾

16. And why did you not, when you heard it, say? "It is not right for us to speak of this. Glory be to You (O Allâh) this is a great lie."

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا
يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا
سُبْحَانَكَ هَذَا بُهْتَنٌ عَظِيمٌ ﴿١٦﴾

17. Allâh forbids you from it and warns you not to repeat the like of it forever, if you are believers.

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ
أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾

18. And Allâh makes the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allâh is All-Knowing, All Wise.

وَيَبِّينُ اللَّهُ لَكُمْ الْآيَاتِ ۚ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿١٨﴾

19. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allâh knows and you know not.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ
الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا
لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا
وَالْآخِرَةِ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا
تَعْلَمُونَ ﴿١٩﴾

20. And had it not been for the Grace of Allâh and His Mercy on you, (Allâh would have hastened the punishment upon you). And that Allâh is full of kindness, Most Merciful.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ



21. O you who believe! Follow not the footsteps of *Shaitân* (Satan). And whosoever follows the footsteps of *Shaitân* (Satan), then, verily he commands *Al-Fahshâ'* [i.e. to commit indecency (illegal sexual intercourse, etc.)], and *Al-Munkar* [disbelief and polytheism (i.e. to do evil and wicked deeds; to speak or to do what is forbidden in Islâm, etc.)]. And had it not been for the Grace of Allâh and His Mercy on you, not one of you would ever have been pure from sins. But Allâh purifies (guides to Islâm) whom He wills, and Allâh is All-Hearer, All-Knower.

﴿ يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا
خُطُوَاتِ الشَّيْطَانِ ۚ وَمَنْ يَتَّبِعْ
خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ
بِالْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَوْلَا
فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا
زَكَّىٰ مِنْكُمْ مِّنْ أَحَدٍ أَبَدًا وَلَٰكِنَّ
اللَّهَ يُزَكِّي مَن يَشَاءُ ۗ وَاللَّهُ سَمِيعٌ
عَلِيمٌ ﴾



22. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masâkîn* (the poor), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful.

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ
وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ
وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي
سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا
أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ
وَاللَّهُ غَفُورٌ رَحِيمٌ

23. Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment,

إِنَّ الَّذِينَ يَرْمُونَ
الْمُحْصَنَاتِ
الْمُؤْمِنَاتِ لَعْنُوا فِي الدُّنْيَا
وَالْآخِرَةِ وَهُمْ عَذَابٌ عَظِيمٌ

24. On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do.

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ
وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا
يَعْمَلُونَ

25. On that Day Allâh will pay them the recompense of their deeds in full, and they will know that Allâh, He is the Manifest Truth.

يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ
الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ
الْحَقُّ الْمُبِينُ ﴿٢٥﴾

26. Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women), such (good people) are innocent of (each and every) bad statement which they say, for them is Forgiveness, and *Rizqun Karîm* (generous provision i.e. Paradise).

الْخَبِيثَاتُ لِلْخَبِيثِينَ
وَالْخَبِيثُونَ لِلْخَبِيثَاتِ
وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ
لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ
مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ
كَرِيمٌ ﴿٢٦﴾

27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them, that is better for you, in order that you may remember.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا
بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى
تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا
ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٢٧﴾

28. And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you, and Allâh is All-Knower of what you do.

فَإِنْ لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا
تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ
وَإِنْ قِيلَ لَكُمْ آرْجِعُوا فَآرْجِعُوا
هُوَ أَزْكَىٰ لَكُمْ وَاللَّهُ بِمَا
تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾

29. There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them. And Allâh has knowledge of what you reveal and what you conceal.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا
بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَعٌ
لَّكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ
وَمَا تَكْتُمُونَ ﴿٢٩﴾

30. Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allâh is All Aware of what they do.

قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ
أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ
ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ
بِمَا يَصْنَعُونَ ﴿٢٠﴾

31. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over *Juyubihinna* (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their

وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ
أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ
وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا
ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ خُمْرَهُنَّ
عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ
زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ
ءَابَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ
أَخْوَالِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ
بَنَاتِ أَخْوَالِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا

brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigor, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful.

مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّبِيعِينَ
غَيْرِ أُولَى الْأَرْبَةِ مِنَ الرِّجَالِ أَوْ
الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا
عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضُرُّنَّ
بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ
زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا
أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ
تُفْلِحُونَ ﴿٦٦﴾

32. And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the *Sâlihûn* (pious, fit and capable ones) of your (male) slaves and maid servants (female slaves). If they be poor, Allâh will enrich them out of His Bounty. And Allâh is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people).

وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ
وَالصَّالِحِينَ مِنْ عِبَادِكُمْ
وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ
يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ
وَاسِعٌ عَلِيمٌ ﴿٦٧﴾

33. And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you know that they are good and trustworthy. And give them something yourselves out of the wealth of Allâh which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allâh is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil action unwillingly).

وَلَيْسَتَعَفِيفِ الَّذِينَ لَا تَجِدُونَ
نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ
فَضْلِهِ ۖ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ
مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ
إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۖ وَءَاتُوهُمْ
مِنْ مَالِ اللَّهِ الَّذِي ءَاتَاكُمْ ۚ وَلَا
تُكْرِهُوا فَتِيَّتَكُمْ عَلَى الْبِغَاءِ ۚ إِنْ
أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ
الْحَيَاةِ الدُّنْيَا ۚ وَمَنْ يُكْرِهِنَّ
فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ
غَفُورٌ رَحِيمٌ



34. And indeed We have sent down for you *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are *Al-Muttaqûn* (the pious).

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ ءَايَاتٍ مُّبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ



35. Allâh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp, the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allâh guides to His Light whom He wills. And Allâh sets forth parables for

﴿ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۚ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ ۚ﴾

mankind, and Allâh is All-Knower of everything.

36. In houses (mosques), which Allâh has ordered to be raised (to be cleaned, and to be honored), in them His Name is glorified in the mornings and in the afternoons or the evenings,

37. Men whom neither trade nor sale diverts them from the Remembrance of Allâh (with heart and tongue), nor from performing *AsSalât* (*Iqâmat-as-Salât*), nor from giving the *Zakât*. They fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection).

38. That Allâh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allâh provides without measure to whom He wills.

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ
وَيُذَكَّرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ
فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ
عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ
وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا
تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾

لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا
وَيَزِيدَهُم مِّنْ فَضْلِهِ ۗ وَاللَّهُ
يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

39. As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing, but he finds Allâh with him, Who will pay him his due (Hell). And Allâh is Swift in taking account.

وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ
كَسَرَابٍ بِقِيعَةٍ تَحْسَبُهُ
الظَّمْآنُ مَاءً حَتَّى إِذَا
جَاءَهُ لَمْ يَجِدْهُ
شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ
فَوَفَّاهُ حِسَابَهُ وَاللَّهُ
سَرِيعُ الْحِسَابِ



40. Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with a great wave topped by a great wave, topped by dark clouds, darkness, one above another, if a man stretches out his hand, he can hardly see it! And he for whom Allâh has not appointed light, for him there is no light.

أَوْ كَظُلُمَاتٍ فِي تَحْرِ لُجِّي يَغْشَاهُ
مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ
سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ
بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ
يَرُهَا وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ
نُورًا فَمَا لَهُ مِنْ نُّورٍ



41. See you not (O Muhammad ﷺ) that Allâh, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings out-spread (in their flight). Of each one He (Allâh) knows indeed his *Salât* (prayer) and his glorification, [or everyone knows his *Salât* (prayer) and his glorification], and Allâh is All-Aware of what they do.

42. And to Allâh belongs the sovereignty of the heavens and the earth, and to Allâh is the return (of all).

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مِنْ فِي
السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ
صَافَّتِ كُلُّ قَدْ عَلِمَ صَلَاتَهُ
وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا
يَفْعَلُونَ ﴿٤١﴾

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
وَإِلَى اللَّهِ الْمَصِيرُ ﴿٤٢﴾

43. See you not that Allâh drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them. And He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strike therewith whom He will, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.

44. Allâh causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in these things is indeed a lesson for those who have insight.

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ
يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَّامًا
فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ
خِلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ
جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ
مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَن يَشَاءُ
يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ
بِالْأَبْصَرِ

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي
ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَرِ

45. Allâh has created every moving (living) creature from water. Of them there are some that creep on their bellies, some that walk on two legs, and some that walk on four. Allâh creates what He wills. Verily! Allâh is Able to do all things.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ
فَمِنْهُمْ مَّن يَمْشِي عَلَى بَطْنِهِ
وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ
وَمِنْهُمْ مَّن يَمْشِي عَلَى أَرْبَعٍ
يَخْلُقُ اللَّهُ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ
كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾

46. We have indeed sent down (in this Qur'ân) manifest *Ayât* (proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundaries of Islâmic religion, etc. that make things clear showing the Right Path of Allâh). And Allâh guides whom He wills to a Straight Path (i.e. to Allâh's religion of Islâmic Monotheism).

لَقَدْ أَنزَلْنَا ءَايَاتٍ مُّبَيِّنَاتٍ
وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ
مُّسْتَقِيمٍ ﴿٤٦﴾

47. They (hypocrites) say: "We have believed in Allâh and in the Messenger (Muhammad ﷺ), and we obey," then a party of them turn away thereafter, such are not believers.

وَيَقُولُونَ ءَامَنَّا بِاللَّهِ
وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى
فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا
أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٧﴾

48. And when they are called to Allâh (i.e. His Words, the Qur'ân) and His Messenger (ﷺ), to judge between them, lo! A party of them refuse (to come) and turn away.

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ
لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ
مُّعْرِضُونَ ﴿٤٨﴾

49. But if the right is with them, they come to him willingly with submission.

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ
مُذْعِنِينَ ﴿٤٩﴾

50. Is there a disease in their hearts? Or do they doubt or fear lest Allâh and His Messenger (ﷺ) should wrong them in judgment. Nay, it is they themselves who are the *Zâlimûn* (polytheists, hypocrites and wrong-doers, etc.).

أَفِي قُلُوبِهِم مَّرَضٌ أَمْ آرْتَابُوا أَمْ
يَخَافُونَ أَنْ يَحْجِفَ اللَّهُ عَلَيْهِمْ
وَرَسُولُهُ ۚ بَلْ أُولَئِكَ هُمُ
الظَّالِمُونَ ﴿٥٠﴾

51. The only saying of the faithful believers, when they are called to Allâh (His Words, the Qur'ân) and His Messenger (ﷺ), to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise).

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا
دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ
بَيْنَهُمْ أَنْ يُقُولُوا سَمِعْنَا
وَأَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ﴿٥١﴾

52. And whosoever obeys Allâh and His Messenger (ﷺ), fears Allâh, and keeps his duty (to Him), such are the successful ones.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَتَخْشَ
اللَّهَ وَيَتَّقْهُ فَأُولَٰئِكَ هُمُ
الْفَائِزُونَ ﴿٥٢﴾

53. They swear by Allâh their strongest oaths, that if only you would order them, they would leave (their homes for fighting in Allâh's Cause). Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allâh knows well what you do."

﴿٥٣﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ
أَيْمَانِهِمْ لَئِنْ أُمِّرْتُمْ لَيَخْرُجَنَّ
قُلُوبُهُمْ لَا تُقْسِمُوا طَاعَةٌ مَعْرُوفَةٌ
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٣﴾

54. Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad ﷺ) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)."

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا
الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا
عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا
حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا
وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ
الْمُبِينُ



55. Allâh has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the *Fâsiqûn* (rebellious, disobedient to Allâh).

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ
وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ
كَمَا أَسْتَخْلَفَ الَّذِينَ مِن
قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ
الَّذِي أَرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم
مِّن بَعْدِ خَوْفِهِمْ أَمْنًا
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي
شَيْئًا ۚ وَمَن كَفَرَ بَعْدَ ذَٰلِكَ
فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾

56. And perform *AsSalât* (*IqâmatasSalât*), and give *Zakât* and obey the Messenger (Muhammad ﷺ) that you may receive mercy (from Allâh).

وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ
وَاطِيعُوا الرَّسُولَ لَعَلَّكُمْ
تُرْحَمُونَ ﴿٥٦﴾

57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire, and worst indeed is that destination.

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا
مُعْجِزِينَ فِي الْأَرْضِ
وَمَا أُولَهُمُ النَّارُ وَلَبِئْسَ الْمَصِيرُ

58. O you who believe! Let your legal slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions; before *Fajr* (morning) prayer, and while you put off your clothes for the noonday (rest), and after the '*Ishâ*' (late-night) prayer. (These) three times are of privacy for you, other than these times there is no sin on you or on them to move about, attending (helping) you each other. Thus Allâh makes clear the *Ayât* (the Verses of this Qur'ân, showing proofs for the legal aspects of permission for visits, etc.) to you. And Allâh is All-Knowing, All Wise.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا
لِيَسْتَعِذْنَكُمُ الَّذِينَ مَلَكَتْ
أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا
الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّنْ
قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ
تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ
وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ
عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ
وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ
طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ
عَلَىٰ بَعْضٍ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ
لَكُمْ الْآيَاتِ ۖ وَاللَّهُ عَلِيمٌ حَكِيمٌ

59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allâh makes clear His *Ayât* (Commandments and legal obligations) for you. And Allâh is All-Knowing, All-Wise.

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ
الْحُلُمَ فَلْيَسْتَعِذُوا كَمَا
اسْتَعَذَنَ الَّذِينَ مِنْ قَبْلِهِمْ^ج
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
آيَاتِهِ^ق وَاللَّهُ عَلِيمٌ حَكِيمٌ



60. And as for women past child bearing who do not expect wedlock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allâh is All-Hearer, All-Knower.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا
يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ
جُنَاحٌ أَنْ يَضَعْنَ^ط ثِيَابَهُنَّ
غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ
يَسْتَعْفِفْنَ^ق خَيْرٌ لَهُنَّ وَاللَّهُ
سَمِيعٌ عَلِيمٌ



61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allâh (i.e. say: *As-Salâmu 'Alaikum* - peace be on you) blessed and good. Thus Allâh makes clear the *Ayât* (these Verses or your religious symbols and signs, etc.) to you that you may

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا
عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى
الْمَرِيضِ حَرَجٌ وَلَا عَلَى
أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ
بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ
أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ
إِخْوَانِكُمْ أَوْ بُيُوتِ
أَخَوَاتِكُمْ أَوْ بُيُوتِ
أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ
أَوْ بُيُوتِ أَخَوَالِكُمْ أَوْ بُيُوتِ
خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ
مَفَاتِحَهُ أَوْ صَدِيقِكُمْ ۚ
لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ
تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ۚ
فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى

understand.

أَنْفُسِكُمْ تَحْيَةً مِّنْ عِنْدِ اللَّهِ
مُبَرَكََةً طَيِّبَةً ۚ كَذَلِكَ
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾

62. The true believers are only those, who believe in (the Oneness of) Allâh and His Messenger (Muhammad ﷺ), and when they are with him on some common matter, they go not away until they have asked his permission. Verily! Those who ask your permission, those are they who (really) believe in Allâh and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allâh for their forgiveness. Truly, Allâh is Oft-Forgiving, Most Merciful.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ
ءَامَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا
كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ
لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۚ إِنَّ
الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ
الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ
فَإِذَا أَسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ
فَآذَنَ لِمَنْ شِئْتَ مِنْهُمْ
وَأَسْتَغْفِرْ لَهُمْ ۚ إِنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ ﴿٦٢﴾

63. Make not the calling of the Messenger (Muhammad ﷺ) among you as your calling of one another. Allâh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger ﷺ). And let those who oppose the Messenger's (Muhammad ﷺ) commandment (i.e. his *Sunnah legal ways, orders, acts of worship, statements, etc.*) (among the sects) beware, lest some *Fitnah* (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ
بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا
قَدْ يَعْلَمُ اللَّهُ الَّذِينَ
يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا
فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ
أَمْرِهٖ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ
يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

64. Certainly, to Allâh belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allâh is All-Knower of everything.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ ۖ قَدْ يَعْلَمُ مَا أَنْتُمْ
عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ
فَيُنَبِّئُهُمْ بِمَا عَمِلُوا ۗ وَاللَّهُ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿٦٤﴾



AlFurqan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad ﷺ) that he may be a warner to the 'Alamîn (mankind and jinns).

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾

2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ﴿٢﴾

3. Yet they have taken besides Him other *âlihâ* (gods) that created nothing but are themselves created, and possess neither hurt nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.

وَاتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَا
يَخْلُقُونَ شَيْئًا وَهُمْ
يُخْلَقُونَ وَلَا يَمْلِكُونَ
لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا
يَمْلِكُونَ مَوْتًا وَلَا حَيَوةً وَلَا
نُشُورًا ﴿٣﴾

4. Those who disbelieve say: "This (the Qur'ân) is nothing but a lie that he (Muhammad ﷺ) has invented, and others have helped him at it, so that they have produced an unjust wrong (thing) and a lie."

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا
إِفْكٌ آفَئْتَهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ
ءَاخِرُونَ فَقَدْ جَاءُوا ظُلْمًا
وَزُورًا ﴿٤﴾

5. And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."

وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ
أَكْتَتَبَهَا فَهِىَ تُمْلَى عَلَيْهِ
بُكْرَةً وَأَصِيلًا ﴿٥﴾

6. Say: "It (this Qur'ân) has been sent down by Him (Allâh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي
السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ
كَانَ غَفُورًا رَحِيمًا ﴿٦﴾

7. And they say: "Why does this Messenger (Muhammad ﷺ) eat food, and walk about in the markets (like ourselves). Why is not an angel sent down to him to be a warner with him?"

وَقَالُوا مَالِ هَذَا الرَّسُولِ
يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي
الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ
فَيَكُونَ مَعَهُ نَذِيرًا ﴿٧﴾

8. "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the Zâlimûn (polytheists and wrong-doers, etc.) say: "You follow none but a man bewitched."

أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ
جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ
الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا
رَجُلًا مَّسْحُورًا ﴿٨﴾

9. See how they coin similitudes for you, so they have gone astray, and they cannot find a (Right) Path.

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ
الْأَمْثَلَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ
سَبِيلًا ﴿٩﴾

10. Blessed be He Who, if He will, will assign you better than (all) that, - Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise).

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ
خَيْرًا مِّنْ ذَلِكَ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ
قُصُورًا ﴿١٠﴾

11. Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell).

بَلْ كَذَّبُوا بِالسَّاعَةِ ۖ وَأَعْتَدْنَا
لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾

12. When it (Hell) sees them from a far place, they will hear its raging and its roaring.

إِذَا رَأَتْهُمْ مِّنْ مَّكَانٍ بَعِيدٍ سَمِعُوا
لَهَا تَغِيْظًا وَزَفِيرًا ﴿١٢﴾

13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا
مُّقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾

14. Exclaim not today for one destruction, but exclaim for many destructions.

لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا
وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾

15. Say: (O Muhammad ﷺ) "Is that (torment) better or the Paradise of Eternity promised to the *Muttaqûn* (pious and righteous persons)?" It will be theirs as a reward and as a final destination.

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ
الَّتِي وُعِدَ الْمُتَّقُونَ ؕ كَانَتْ
لَهُمْ جَزَاءً وَمَصِيرًا ﴿١٥﴾

16. For them there will be therein all that they desire, and they will abide (there forever). It is a promise binding upon your Lord that must be fulfilled.

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ
كَانَ عَلَى رَبِّكَ وَعْدًا
مَسْئُولًا ﴿١٦﴾

17. And on the Day when He will gather them together and that which they worship besides Allâh [idols, angels, pious men, saints, 'Iesa (Jesus) son of Maryam (Mary), etc.]. He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?"

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ
مِنْ دُونِ اللَّهِ فَيَقُولُ ؕ أَأَنْتُمْ
أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ
ضَلُّوا السَّبِيلَ ﴿١٧﴾

18. They will say: "Glorified be You! It was not for us to take any *Auliyâ'* (Protectors, Helpers, etc.) besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people (doomed to total loss).

قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي
لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ
أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَعَآبَاءَهُمْ
حَتَّى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا
بُورًا



19. Thus they (false gods all deities other than Allâh) will give you (polytheists) the lie regarding what you say (that they are gods besides Allâh), then you can neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to Allâh), We shall make him taste a great torment.

فَقَدْ كَذَّبْتُمْ بِمَا
تَقُولُونَ فَمَا تَسْتَطِيعُونَ
صَرْفًا وَلَا نَصْرًا وَمَنْ يَظْلِمِ
مِنْكُمْ نُذِقْهُ عَذَابًا كَبِيرًا



20. And We never sent before you (O Muhammad ﷺ) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others: will you have patience? And your Lord is Ever All-Seer (of everything).

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ
الْمُرْسَلِينَ إِلَّا إِنْهُمْ
لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ
فِي الْأَسْوَاقِ ۖ وَجَعَلْنَا بَعْضَكُمْ
لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ
وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾

21. And those who expect not for a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter), say: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride.

۞ وَقَالَ الَّذِينَ لَا يَرْجُونَ
لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا
الْمَلَائِكَةُ أَوْ نَرَىٰ رَبَّنَا ۖ لَقَدْ
أَسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا
عُنُوتًا كَبِيرًا ﴿٢١﴾

22. On the Day they will see the angels, no glad tidings will there be for the *Mujrimûn* (criminals, disbelievers, polytheists, sinners, etc.) that day. And they (angels) will say: "All kinds of glad tidings are forbidden for you," [None will be allowed to enter Paradise except the one who said: *Lâ ilâha ill-Allâh*, "(none has the right to be worshipped but Allâh) and acted practically on its legal orders and obligations].

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ
يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ
حِجْرًا مَّحْجُورًا ﴿٢٢﴾

23. And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust.

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ
فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ﴿٢٣﴾

24. The dwellers of Paradise (i.e. those who deserved it through their Faith and righteousness) will, on that Day, have the best abode, and have the fairest of places for repose.

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ
مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾

25. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.

وَيَوْمَ تَشَقُّ السَّمَاءُ بِالْغَمَمِ
وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا

26. The sovereignty on that Day will be the true (sovereignty), belonging to the Most Beneficent (Allâh), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allâh Islâmic Monotheism).

الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ
وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ
عَسِيرًا

27. And (remember) the Day when the *Zâlim* (wrongdoer, oppressor, polytheist, etc.) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad ﷺ).

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ
يَقُولُ يَلَيْتَنِي أَتَّخَذْتُ مَعَ
الرَّسُولِ سَبِيلًا

28. "Ah! Woe to me! Would that I had never taken so-and-so as a friend!

يَوَيْلَتِي لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا
خَلِيلًا

29. "He indeed led me astray from the Reminder (this Qur'ân) after it had come to me. And *Shaitân* (Satan) is ever a deserter to man in the hour of need."

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ
إِذْ جَاءَنِي ۖ وَكَانَ الشَّيْطَانُ
لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾

30. And the Messenger (Muhammad ﷺ) will say: "O my Lord! Verily, my people deserted this Qur'ân (neither listened to it, nor acted on its laws and orders).

وَقَالَ الرَّسُولُ يَرْبِّ إِنَّ قَوْمِي
اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا
﴿٣٠﴾

31. Thus have We made for every Prophet an enemy among the *Mujrimûn* (disbelievers, polytheists, criminals, etc.). But Sufficient is your Lord as a Guide and Helper.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ
عَدُوًّا مِّنَ الْمُجْرِمِينَ ۖ وَكَفَىٰ
بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾

32. And those who disbelieve say: "Why is not the Qur'ân revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. (It was revealed to the Prophet ﷺ in 23 years.).

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ
عَلَيْهِ الْقُرْآنُ جُمْلَةً ۖ وَحِيدَةً ۚ
كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ
وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾

33. And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'ân), but We reveal to you the truth (against that similitude or example), and the better explanation thereof.

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ
بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾

34. Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path.

الَّذِينَ يُحْشَرُونَ عَلَى
وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ
شَرُّ مَكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾

35. And indeed We gave Mûsa (Moses) the Scripture [the Taurât (Torah)], and placed his brother Hârûn (Aaron) with him as a helper;

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ الْكِتَابَ
وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ
وَزِيرًا ﴿٣٥﴾

36. And We said: "Go you both to the people who have denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)." Then We destroyed them with utter destruction.

فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ
كَذَّبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ
تَدْمِيرًا ﴿٣٦﴾

37. And Nûh's (Noah) people, when they denied the Messengers We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the *Zâlimûn* (polytheists and wrong-doers, etc).

وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا الرُّسُلَ
أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً
وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا
أَلِيمًا ﴿٢٧﴾

38. And (also) 'Ad and Thamûd, and the dwellers of Ar-Rass, and many generations in between.

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرِّسِّ
وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿٢٨﴾

39. And for each of them We put forward examples (as proofs and lessons, etc.), and each (of them) We brought to utter ruin (because of their disbelief and evil deeds).

وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَلَ
وَكُلًّا تَبَرْنَا تَبِيرًا ﴿٢٩﴾

40. And indeed they have passed by the town [of Prophet Lout (Lot)] on which was rained the evil rain. Did they (disbelievers) not then see it (with their own eyes)? Nay ! But they used not to expect for any resurrection.

وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي
أَمْطَرْنَا مَطَرًا سَوَاءً ۚ أَفَلَمْ
يَكُونُوا يَرَوْنَهَا ۚ بَلْ كَانُوا
لَا يَرْجُونَ نُشُورًا ﴿٣٠﴾

41. And when they see you (O Muhammad ﷺ), they treat you only as a mockery (saying): "Is this the one whom Allâh has sent as a Messenger?"

وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوءًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ۝٤١

42. "He would have nearly misled us from our *âliha* (gods), had it not been that we were patient and constant in their worship!" And they will know when they see the torment, who it is that is most astray from the (Right) Path!

إِن كَادَ لَيُضِلَّنَا عَنْ ءَالِهَتِنَا لَوْلَا أَن صَبَرْنَا عَلَيْهَا ۚ وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ۝٤٢

43. Have you (O Muhammad ﷺ) seen him who has taken as his *ilâh* (god) his own desire? Would you then be a *Wakîl* (a disposer of his affairs or a watcher) over him?

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ۝٤٣

44. Or do you think that most of them hear or understand? They are only like cattle; nay, they are even farther astray from the Path. (i.e. even worst than cattle).

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِن هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ۝٤٤

45. Have you not seen how your Lord spread the shadow. If He willed, He could have made it still then We have made the sun its guide [i.e. after the sunrise, it (the shadow) squeezes and vanishes at mid noon and then again appears in the afternoon with the decline of the sun, and had there been no sun light, there would have been no shadow].

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ
وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ
جَعَلْنَا الشَّمْسُ عَلَيْهِ دَلِيلًا



46. Then We withdraw it to Us a gradual concealed withdrawal.

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا



47. And it is He Who makes the night a covering for you, and the sleep (as) repose, and makes the day *Nushûr* (i.e. getting up and going about here and there for daily work, etc. after one's sleep at night or like resurrection after one's death).

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ
لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ
النَّهَارَ نُشُورًا



48. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain), and We send down pure water from the sky,

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا
بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا
مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾

49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created.

لِنُحْيِيَ بِهِ بَلْدَةً مَّيْتًا وَنُسْقِيَهُ
مِمَّا خَلَقْنَا أَنْعَمًا وَأَنْاسِيَّ
كَثِيرًا ﴿٤٩﴾

50. And indeed We have distributed it (rain or water) amongst them in order that they may remember the Grace of Allâh, but most men refuse (or deny the Truth or Faith) and accept nothing but disbelief or ingratitude.

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا
فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾

51. And had We willed, We would have raised a warner in every town.

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ
نَذِيرًا ﴿٥١﴾

52. So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavor, with it (the Qur'ân).

فَلَا تُطِيعِ الْكَافِرِينَ
وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا



53. And it is He Who has let free the two seas (kinds of water), one palatable and sweet, and the other salt and bitter, and He has set a barrier and a complete partition between them.

۞ وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ
هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ
أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا
وَحِجْرًا مَّحْجُورًا



54. And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He will.

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا
فَجَعَلَهُ نَسَبًا وَصِهْرًا ۖ وَكَانَ
رَبُّكَ قَدِيرًا



55. And they (disbelievers, polytheists, etc.) worship besides Allâh, that which can neither profit them nor harm them, and the disbeliever is ever a helper (of the Satan) against his Lord.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا
يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ ۖ وَكَانَ
الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا



56. And We have sent you (O Muhammad ﷺ) only as a bearer of glad tidings and a warner.

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا



57. Say: "No reward do I ask of you for this (that which I have brought from my Lord and its preaching, etc.), save that whosoever wills, may take a Path to his Lord.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ
إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ

سَبِيلًا

58. And put your trust (O Muhammad ﷺ) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves;

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا
يَمُوتُ وَسَبِّحْ بِحَمْدِهِ

وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ

خَبِيرًا

59. Who created the heavens and the earth and all that is between them in six Days. Then He *Istawâ* (rose over) the Throne (in a manner that suits His Majesty). The Most Beneficent (Allâh)! Ask Him (O Prophet Muhammad ﷺ), (concerning His Qualities, His rising over His Throne, His creations, etc.), as He is *Al-Khabîr* (The All-Knower of everything i.e. Allâh).

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ
أَسْتَوَىٰ عَلَى الْعَرْشِ ۚ الرَّحْمَنُ
فَسْأَلْ بِهِ خَيْرًا ﴿٥٩﴾

60. And when it is said to them: "Prostrate to the Most Beneficent (Allâh)! They say: "And what is the Most Beneficent? Shall we fall down in prostration to that which you (O Muhammad ﷺ) command us?" And it increases in them only aversion. *As Sajda*

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ
قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا
تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾

61. Blessed be He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ
بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا
مُنِيرًا ﴿٦١﴾

62. And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ
خِلْفَةً لِّمَنۢ أَرَادَ أَن يَذَّكَّرَ أَوْ
أَرَادَ شُكُورًا ﴿٦٢﴾

63. And the slaves of the Most Beneficent (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ
يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا
خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا
سَلَامًا ﴿٦٣﴾

64. And those who spend the night before their Lord, prostrate and standing.

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ
سُجَّدًا وَقِيَمًا ﴿٦٤﴾

65. And those who say: "Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment."

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ
عَنَّا عَذَابَ جَهَنَّمَ ۚ إِنَّ
عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾

66. Evil indeed it (Hell) is as an abode and as a place to dwell.

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾

67. And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا
وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ
ذَلِكَ قَوَامًا ﴿٦٧﴾

68. And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such life as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment.

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ
إِلَهًا ءَاخَرَ وَلَا يَقْتُلُونَ النَّفْسَ
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا
يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ
أَثَامًا ﴿٦٨﴾

69. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ
الْقِيَمَةِ وَتَحُلَّدُ فِيهِ مُهَانًا ﴿٦٩﴾

70. Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds, for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.

إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ
عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ
اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۖ وَكَانَ
اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

71. And whosoever repents and does righteous good deeds, then verily, he repents towards Allâh with true repentance.

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ
يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾

72. And those who do not witness falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.

وَالَّذِينَ لَا يَشْهَدُونَ
الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا
كِرَامًا ﴿٧٢﴾

73. And those who, when they are reminded of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat.

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ
رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا
وَعُمْيَانًا ﴿٧٣﴾

74. And those who say: "Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the *Muttaqûn*" (pious)."

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا
مِنْ أَزْوَاجِنَا ذُرِّيَّتَنَا قُرَّةَ
أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ
إِمَامًا ﴿٧٤﴾

75. Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.

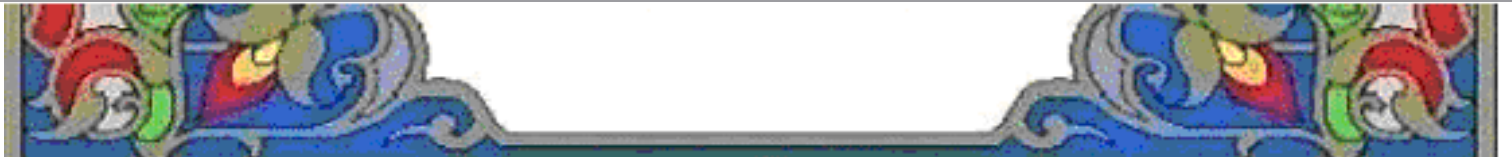
أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا
صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً
وَسَلَامًا ﴿٧٥﴾

76. Abiding therein; excellent it is as an abode, and as a place to dwell.

خَالِدِينَ فِيهَا ۚ حَسُنَتْ
مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾

77. Say (O Muhammad ﷺ to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours for ever (inseparable permanent punishment)."

قُلْ مَا يَعْبُؤُا بِكُمْ رَبِّي لَوْلَا
دُعَاؤُكُمْ ۖ فَقَدْ كَذَّبْتُمْ فَسَوْفَ
يَكُونُ لِيَزَامَا ﴿٧٧﴾



AshShuara أَلشُّعْرَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *TâSînMîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]

طسّم

2. These are the Verses of the manifest Book [this Qur'ân, which was promised by Allâh in the Taurât (Torah) and the Injeel (Gospel), makes things clear].

تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ

3. It may be that you (O Muhammad ﷺ) are going to kill yourself with grief, that they do not become believers [in your *Risalah* (Messengership) and in your Message of Islâmic Monotheism].

لَعَلَّكَ بَخِعٌ نَفْسَكَ أَلَّا يَكُونُوا

مُؤْمِنِينَ

4. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.

إِنْ نَّشَأْ نُنْزِلَ عَلَيْهِمْ مِنَ السَّمَاءِ
آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا
خَاضِعِينَ ﴿٤﴾

5. And never comes there unto them a Reminder as a recent revelation from the Most Beneficent (Allâh), but they turn away there from.

وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ
مُحَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ﴿٥﴾

6. So they have indeed denied (the truth this Qur'ân), then the news of what they mocked at, will come to them.

فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا
كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٦﴾

7. Do they not observe the earth, how much of every good kind We cause to grow therein?

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا
فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾

8. Verily, in this is an *Ayâh* (proof or sign), yet most of them (polytheists, pagans, etc., who do not believe in Resurrection) are not believers.

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ
أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٨﴾

9. And verily, your Lord! He is truly the All-Mighty, the Most Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩﴾

10. And (remember) when your Lord called Mûsa (Moses) (saying): "Go to the people who are *Zâlimûn* (polytheists and wrong-doing),

وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنْ أَتِ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾

11. The people of Fir'aun (Pharaoh). Will they not fear Allâh and become righteous?"

قَوْمَ فِرْعَوْنَ ۖ أَلَا يَتَّقُونَ ﴿١١﴾

12. He said: "My Lord! Verily, I fear that they will belie me,

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾

13. "And my breast straitens, and my tongue expresses not well. So send for Hârûn (Aaron) (to come along with me).

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ ﴿١٣﴾

14. "And they have a charge of crime against me, and I fear they will kill me."

وَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾

15. Allâh said: "Nay! Go you both with Our Signs. Verily! We shall be with you, listening.

قَالَ كَلَّا ۖ فَادْهَبَا بِآيَاتِنَا ۚ إِنَّآ
مَعَكُمْ مُسْتَمِعُونَ ﴿١٥﴾

16. "And when you both come to Fir'aun (Pharaoh), say: 'We are the Messengers of the Lord of the 'Alamîn (mankind, jinns and all that exists),

فَآتِيَا فِرْعَوْنَ فَقُولَا ۚ إِنَّآ
رُسُلُ رَبِّ الْعَالَمِينَ ﴿١٦﴾

17. "So allow the Children of Israel to go with us.' "

أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَءِيلَ
﴿١٧﴾

18. [Fir'aun (Pharaoh)] said [to Mûsa (Moses)]: "Did we not bring you up among us as a child? And you did dwell many years of your life with us.

قَالَ أَلَمْ نُزَبِّكَ فِينَا وَلِيدًا
وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ
﴿١٨﴾

19. "And you did your deed, which you did (i.e. the crime of killing a man). And you are one of the ingrates."

وَفَعَلْتَ فَعَلْتَكَ الَّتِي فَعَلْتَ وَأَنْتَ
مِنَ الْكَافِرِينَ ﴿١٩﴾

20. Mûsa (Moses) said: "I did it then, when I was an ignorant (as regards my Lord and His Message).

قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ
الضَّالِّينَ ﴿٢٠﴾

21. "So I fled from you when I feared you. But my Lord has granted me *Hukman* (i.e. religious knowledge, right judgment of the affairs and Prophethood), and appointed me as one of the Messengers.

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ
فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي
مِنَ الْمُرْسَلِينَ ﴿٢١﴾

22. "And this is the past favor with which you reproach me, that you have enslaved the Children of Israel."

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ
عَبَدْتُ بَنِي إِسْرَءِيلَ ﴿٢٢﴾

23. Fir'aun (Pharaoh) said: "And what is the Lord of the '*Alamîn* (mankind, jinns and all that exists)?"

قَالَ فِرْعَوْنُ وَمَا رَبُّ
الْعَالَمِينَ ﴿٢٣﴾

24. Mûsa (Moses) said: "Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty."

قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا ۖ إِنْ كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾

25. Fir'aun (Pharaoh) said to those around: "Do you not hear (what he says)?"

قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ ﴿٢٥﴾

26. Mûsa (Moses) said:
"Your Lord and the Lord of
your ancient fathers!"

قَالَ رَبُّكُمْ وَرَبُّ
آبَائِكُمْ
الْأَوَّلِينَ ﴿٢٦﴾

27. Fir'aun (Pharaoh) said:
"Verily, your Messenger who
has been sent to you is a
madman!"

قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ
إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾

28. Mûsa (Moses) said:
"Lord of the east and the
west, and all that is between
them, if you did but
understand!"

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا
بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ ﴿٢٨﴾

29. Fir'aun (Pharaoh) said:
"If you choose an *ilâh* (god)
other than me, I will certainly
put you among the
prisoners."

قَالَ لَنْ آتَّخِذَ إِلَهًا غَيْرِي
لَأَجْعَلَكَ مِنَ الْمَسْجُونِينَ
﴿٢٩﴾


30. Mûsa (Moses) said:
"Even if I bring you
something manifest (and
convincing)?"

قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ
﴿٣٠﴾


31. Fir'aun (Pharaoh) said:
"Bring it forth then, if you
are of the truthful!"

قَالَ فَأْتِ بِهِ إِنْ كُنْتَ
مِنَ الصَّادِقِينَ ﴿٣١﴾

32. So [Mûsa (Moses)] threw his stick, and behold, it was a serpent, manifest.

فَالْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ



33. And he drew out his hand, and behold, it was white to all beholders!

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ



34. [Fir'aun (Pharaoh)] said to the chiefs around him: "Verily! This is indeed a well-versed sorcerer.

قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ



35. "He wants to drive you out of your land by his sorcery, then what is it your counsel, and what do you command?"

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ


36. They said: "Put him off and his brother (for a while), and send callers to the cities;

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ


37. "To bring up to you every well-versed sorcerer."

يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ


38. So the sorcerers were assembled at a fixed time on a day appointed.

فَجَمَعَ السَّحَرَةُ لَمِيقَتِ يَوْمٍ
مَّعْلُومٍ ﴿٣٨﴾

39. And it was said to the people: "Are you (too) going to assemble?"

وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ
مُجْتَمِعُونَ ﴿٣٩﴾

40. "That we may follow the sorcerers [who were on Fir'aun's (Pharaoh) religion of disbelief] if they are the winners."

لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا
هُمْ الْغَالِبِينَ ﴿٤٠﴾

41. So when the sorcerers arrived, they said to Fir'aun (Pharaoh): "Will there surely be a reward for us if we are the winners?"

فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا
لِفِرْعَوْنَ أَئِنْ لَنَا لَأَجْرًا إِنْ كُنَّا
نَحْنُ الْغَالِبِينَ ﴿٤١﴾

42. He said: "Yes, and you shall then verily be of those brought near (to myself)."

قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ
الْمُقَرَّبِينَ ﴿٤٢﴾

43. Mûsa (Moses) said to them: "Throw what you are going to throw!"

قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ
مُلْقُونَ ﴿٤٣﴾

44. So they threw their ropes and their sticks, and said: "By the might of Fir'aun (Pharaoh), it is we who will certainly win!"

فَالْقَوَا حِبَاهُمْ وَعَصِيَّهُمْ
وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ
الْغَالِبُونَ ﴿٤٤﴾

45. Then Mûsa (Moses) threw his stick, and behold, it swallowed up all the falsehoods which they showed!

فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ
تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾

46. And the sorcerers fell down prostrate.

فَأَلْقَى السَّحَرَةُ سَجْدِينَ ﴿٤٦﴾

47. Saying: "We believe in the Lord of the 'Alamîn (mankind, jinns and all that exists).

قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٧﴾

48. "The Lord of Mûsa (Moses) and Hârûn (Aaron)."

رَبِّ مُوسَى وَهَارُونَ ﴿٤٨﴾

49. [Fir'aun (Pharaoh)] said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all."

قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ
لَكُمْ ۖ إِنَّهُ لَكَبِيرُكُمُ الَّذِي
عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ
لَا أُقِطِعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ
خَلْفٍ وَلَا أُصَلِّبَنَّكُمْ أَجْمَعِينَ



50. They said: "No harm! Surely, to our Lord (Allâh) we are to return;

قَالُوا لَا ضَيْرَ ۚ إِنَّا إِلَىٰ رَبِّنَا
مُنْقَلِبُونَ



51. "Verily! We really hope that our Lord will forgive us our sins, as we are the first of the believers [in Mûsa (Moses) and in the Monotheism which he has brought from Allâh]."

إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا
خَطَيْنَا ۚ أُن كُنَّا أَوَّلَ الْمُؤْمِنِينَ



52. And We inspired Mûsa (Moses), saying: "Take away My slaves by night, verily, you will be pursued."

﴿ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ
بِعِبَادِي إِنَّكُمْ مُّتَّبِعُونَ ﴾



53. Then Fir'aun (Pharaoh) sent callers to (all) the cities.

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ
حَاشِرِينَ ﴿٥٣﴾

54. (Saying): "Verily! These indeed are but a small band.

إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾

55. "And verily, they have done what has enraged us;

وَأِنَّهُمْ لَنَا لَغَائِظُونَ ﴿٥٥﴾

56. "But we are host all assembled, amply forewarned."

وَإِنَّا لَجَمِيعٌ حَادِرُونَ ﴿٥٦﴾

57. So, We expelled them from gardens and springs,

فَأَخْرَجْنَاهُمْ مِّنْ جَنَّاتٍ وَعُيُونٍ
﴿٥٧﴾

58. Treasures, and every kind of honorable place.

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾

59. Thus [We turned them (Pharaoh's people) out] and We caused the Children of Israel to inherit them.

كَذَٰلِكَ وَأَوْثَقْنَاهَا بَنِي إِسْرَءِيلَ
﴿٥٩﴾

60. So they pursued them at sunrise.

فَاتَّبَعُوهُمْ مُّشْرِقِينَ ﴿٦٠﴾

61. And when the two hosts saw each other, the companions of Mûsa (Moses) said: "We are sure to be overtaken."

فَلَمَّا تَرَاءَا الْجَمْعَانِ قَالَ
أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ



62. [Mûsa (Moses)] said: "Nay, verily! With me is my Lord, He will guide me."

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ



63. Then We inspired Mûsa (Moses) (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like the huge, firm mass of a mountain.

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ
بِعَصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ فَكَانَ
كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ



64. Then We brought near the others [Fir'aun's (Pharaoh) party] to that place.

وَأَزَلَفْنَا ثُمَّ الْآخَرِينَ



65. And We saved Mûsa (Moses) and all those with him.

وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَّعَهُ
أَجْمَعِينَ



66. Then We drowned the others.

ثُمَّ أَغْرَقْنَا الْآخَرِينَ



67. Verily! In this is indeed a sign (or a proof), yet most of them are not believers.

إِنَّ فِي ذَلِكَ لَآيَةً^ط وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٦٧﴾

68. And verily, your Lord! He is truly the All-Mighty, the Most Merciful.

وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾

69. And recite to them the story of Ibrâhim (Abraham).

وَأَتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ﴿٦٩﴾

70. When he said to his father and his people: "What do you worship?"

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾

71. They said: "We worship idols, and to them we are ever devoted."

قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَكِفِينَ ﴿٧١﴾

72. He said: "Do they hear you, when you call (on them)?"

قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ﴿٧٢﴾

73. "Or do they benefit you or do they harm (you)?"

أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ ﴿٧٣﴾

74. They said: "Nay, but we found our fathers doing so."

قَالُوا بَلْ وَجَدْنَا ءَابَاءَنَا كَذَلِكَ يَفْعَلُونَ ﴿٧٤﴾

75. He said: "Do you observe that which you have been worshipping,

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ



76. "You and your ancient fathers?

أَنْتُمْ وَعَاءَبَاؤُكُمْ الْأَقْدَمُونَ



77. "Verily! They are enemies to me, save the Lord of the 'Alamîn (mankind, jinns and all that exists);

فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ



78. "Who has created me, and it is He Who guides me;

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ



79. "And it is He Who feeds me and gives me to drink.

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ



80. "And when I am ill, it is He who cures me;

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ



81. "And Who will cause me to die, and then will bring me to life (again);

وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ



82. "And Who, I hope will forgive me my faults on the Day of Recompense, (the Day of Resurrection),"

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي
خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾

83. My Lord! Bestow *Hukman* (religious knowledge, right judgment of the affairs and Prophethood) on me, and join me with the righteous;

رَبِّ هَبْ لِي حُكْمًا
وَالْحَقِّنِي بِالصَّالِحِينَ ﴿٨٣﴾

84. And grant me an honorable mention in later generations;

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي
الْآخِرِينَ ﴿٨٤﴾

85. And make me one of the inheritors of the Paradise of Delight;

وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ
﴿٨٥﴾

86. And forgive my father, verily he is of the erring;

وَأَغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ
الضَّالِّينَ ﴿٨٦﴾

87. And disgrace me not on the Day when (all the creatures) will be resurrected;

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾

88. The Day whereon neither wealth nor sons will avail,

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ



89. Except him who brings to Allâh a clean heart [clean from *Shirk* (polytheism) and *Nifâq* (hypocrisy)].

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ



90. And Paradise will be brought near to the *Muttaqûn* (pious - see V.2:2).

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ



91. And the (Hell) Fire will be placed in full view of the erring.

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ



92. And it will be said to them: "Where are those (the false gods whom you used to set up as rivals with Allâh) that you used to worship

وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ



93. "Instead of Allâh? Can they help you or (even) help themselves?"

مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ



يَنْصُرُونَ

94. Then they will be thrown on their faces into the (Fire), They and the *Ghâwûn* (devils, and those who were in error).

فَكَبِّبُوا فِيهَا هُمْ وَالْغَاوُونَ



95. And the whole hosts of *Iblîs* (Satan) together.

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾

96. They will say while contending therein,

قَالُوا وَهُمْ فِيهَا تَخْتَصِمُونَ ﴿٩٦﴾

97. By Allâh, we were truly in a manifest error,

تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ

﴿٩٧﴾

98. When We held you (false gods) as equals (in worship) with the Lord of the '*Alamîn* (mankind, jinns and all that exists);

إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾

99. And none has brought us into error except the *Mujrimûn* [*Iblîs* (Satan) and those of human beings who commit crimes, murderers, polytheists, oppressors, etc.].

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾

100. Now we have no intercessors,

فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾

101. Nor a close friend (to help us).

وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾

102. (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers!

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾

103. Verily! In this is indeed a sign, yet most of them are not believers.

إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٠٣﴾

104. And verily, your Lord! He is truly the All-Mighty, the Most Merciful.

وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٤﴾

105. The people of Nûh (Noah) belied the Messengers.

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾

106. When their brother Nûh (Noah) said to them: "Will you not fear Allâh and obey Him?"

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾

107. "I am a trustworthy Messenger to you.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾

108. "So fear Allâh, keep your duty to Him, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٠٨﴾

109. "No reward do I ask of you for it (my Message of Islâmic Monotheism), my reward is only from the Lord of the 'Alamîn (mankind, jinns and all that exists).

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٠٩﴾

110. "So keep your duty to Allâh, fear Him and obey me."

فَاتَّقُوا اللَّهَ وَأَطِيعُوا

111. They said: "Shall we believe in you, when the meanest (of the people) follow you?"

قَالُوا أَنْتُمْ لَكُمْ وَاتَّبَعَكَ
الْأَرْذَلُونَ

112. He said: "And what knowledge have I of what they used to do?"

قَالَ وَمَا عَلِمِي بِمَا كَانُوا
يَعْمَلُونَ

113. "Their account is only with my Lord, if you could (but) know.

إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ
تَشْعُرُونَ

114. "And I am not going to drive away the believers.

وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ

115. I am only a plain warner."

إِن أَنَا إِلَّا نَذِيرٌ مُّبِينٌ

116. They said: "If you cease not, O Nûh (Noah)! You will surely be among those stoned (to death)."

قَالُوا لَئِنْ لَّمْ تَنْتَهِ يَنُوحُ
لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ

117. He said: "My Lord! Verily, my people have belied me.

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ

118. Therefore judge You between me and them, and save me and those of the believers who are with me."

فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا
وَنَجِّنِي وَمَنْ مَعِيَ مِنَ
الْمُؤْمِنِينَ ﴿١١٨﴾

119. And We saved him and those with him in the laden ship.

فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِكِ
الْمَشْحُونِ ﴿١١٩﴾

120. Then We drowned the rest (disbelievers) thereafter.

ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ ﴿١٢٠﴾

121. Verily, in this is indeed a sign, yet most of them are not believers.

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا
كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٢١﴾

122. And verily! Your Lord, He is indeed the All Mighty, the Most Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ
﴿١٢٢﴾

123. 'Ad (people) belied the Messengers.

كَذَّبَتْ عَادُ الْمُرْسَلِينَ ﴿١٢٣﴾

124. When their brother Hûd said to them: "Will you not fear Allâh and obey Him?"

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا
تَتَّقُونَ ﴿١٢٤﴾

125. "Verily! I am a trustworthy Messenger to you.

إِنِّي لَكُم رَسُولٌ أَمِينٌ ﴿١٢٥﴾

126. "So fear Allâh, keep your duty to Him, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٢٦﴾

127. "No reward do I ask of you for it (my Message of Islâmic Monotheism), my reward is only from the Lord of the 'Alamîn (mankind, jinns, and all that exists).

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٢٧﴾

128. "Do you build high palaces on every high place, while you do not live in them?

أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ ﴿١٢٨﴾

129. "And do you get for yourselves palaces (fine buildings) as if you will live therein for ever.

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾

130. "And when you seize, seize you as tyrants?

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾

131. "So fear Allâh, keep your duty to Him, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٣١﴾

132. "And keep your duty to Him, fear Him Who has aided you with all (good things) that you know.

وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿١٣٢﴾

133. "He has aided you with cattle and children.

أَمَدَّكُمْ بِأَنْعَمٍ وَبَنِينَ ﴿١٣٣﴾

134. "And gardens and springs.

وَجَنَّاتٍ وَعُيُونٍ ﴿١٣٤﴾

135. "Verily, I fear for you the torment of a Great Day."

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾

136. They said: "It is the same to us whether you preach or be not of those who preach.

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَضْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٣٦﴾

137. "This is no other than the false-tales and religion of the ancients,

إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٧﴾

138. "And we are not going to be punished."

وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾

139. So they belied him, and We destroyed them. Verily! In this is indeed a sign, yet most of them are not believers.

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ^ق إِنَّ فِي ذَلِكَ لَآيَةً^ص وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٣٩﴾

140. And verily! Your Lord,
He is indeed the All Mighty,
the Most Merciful.

وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ



141. Thamûd (people) belied
the Messenger.

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ



142. When their brother
Sâlih (Saleh) said to them:
"Will you not fear Allâh and
obey Him?"

إِذْ قَالَ لَهُمُ أَخُوهُمْ صَالِحٌ أَلَا
تَتَّقُونَ



143. "I am a trustworthy
Messenger to you.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ



144. "So fear Allâh, keep
your duty to Him, and obey
me.

فَاتَّقُوا اللَّهَ وَأَطِيعُونَ



145. "No reward do I ask of
you for it (my Message of
Islâmic Monotheism), my
reward is only from the Lord
of the 'Alamîn (mankind,
jinns and all that exists).

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ
أَجْرِي إِلَّا عَلَى رَبِّ الْعَالَمِينَ



146. "Will you be left secure
in that which you have here?"

أَتُتْرَكُونَ فِي مَا هَاهُنَا ءَامِنِينَ



147. "In gardens and
springs.

فِي جَنَّاتٍ وَعُيُونٍ



148. And green crops (fields etc.) and date palms with soft spadix.

وَزُرُوعٍ وَخَلِّ طَلْعُهَا هَضِيمٌ



149. "And you carve houses out of mountains with great skill.

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا

فَرِهِينَ

150. "So fear Allâh, keep your duty to Him, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا

151. "And follow not the command of *Al-Musrifûn* [i.e. their chiefs, leaders who were polytheists, criminals and sinners],

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ

152. "Who make mischief in the land, and reform not."

الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا

يُصْلِحُونَ

153. They said: "You are only of those bewitched!

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ



154. "You are but a human being like us. Then bring us a sign if you are of the truthful."

مَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ
بِآيَةٍ إِنْ كُنْتَ مِنَ
الصَّادِقِينَ ﴿١٥٤﴾

155. He said: "Here is a she-camel; it has a right to drink (water), and you have a right to drink (water) (each) on a day, known."

قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ
وَلَكُمْ شِرْبُ يَوْمٍ مَعْلُومٍ ﴿١٥٥﴾

156. "And touch her not with harm, lest the torment of a Great Day seize you."

وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ
عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾

157. But they killed her, and then they became regretful.

فَعَقَرُوهَا فَاصْبَحُوا نَدِمِينَ
﴿١٥٧﴾

158. So the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.

فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ
لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ
مُؤْمِنِينَ ﴿١٥٨﴾

159. And verily! Your Lord, He is indeed the All Mighty, the Most Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ
﴿١٥٩﴾

160. The people of Lout (Lot) (those dwelt in the towns of Sodom in Palestine) belied the Messengers.

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ



161. When their brother Lout (Lot) said to them: "Will you not fear Allâh and obey Him?"

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ



162. "Verily! I am a trustworthy Messenger to you.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ



163. "So fear Allâh, keep your duty to Him, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا



164. "No reward do I ask of you for it (my Message of Islâmic Monotheism), my reward is only from the Lord of the 'Alamîn (mankind, jinns and all that exists).

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ



الْعَالَمِينَ

165. "Go you in unto the males of the 'Alamîn (mankind),

أَتَاتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ



166. "And leave those whom Allâh has created for you to be your wives? Nay, you are a trespassing people!"

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ
أَزْوَاجِكُمْ ۚ بَلْ أَنْتُمْ قَوْمٌ
عَادُونَ ﴿١٦٦﴾

167. They said: "If you cease not. O Lout (Lot)! Verily, you will be one of those who are driven out!"

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَلُوطُ
لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ ﴿١٦٧﴾

168. He said: "I am, indeed, of those who disapprove with severe anger and fury your (this evil) action (of sodomy).

قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٨﴾

169. "My Lord! Save me and my family from what they do."

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾

170. So We saved him and his family, all,

فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾

171. Except an old woman (his wife) among those who remained behind.

إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٧١﴾

172. Then afterward We destroyed the others.

ثُمَّ دَمَّرْنَا الْأَخْرَيْنَ ﴿١٧٢﴾

173. And We rained on them a rain (of torment). And how evil was the rain of those who had been warned.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَسَاءَ
مَطَرُ الْمُنْذَرِينَ ﴿١٧٣﴾

174. Verily, in this is indeed a sign, yet most of them are not believers.

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ
أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٧٤﴾

175. And verily! Your Lord, He is indeed the All Mighty, the Most Merciful.

وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ
﴿١٧٥﴾

176. The dwellers of Al-Aiyka [near Madyan (Midian)] belied the Messengers.

كَذَّبَ أَصْحَابُ لُؤْيُكَةَ الْمُرْسَلِينَ
﴿١٧٦﴾

177. When Shu'âib (Shuaib) said to them: "Will you not fear Allâh (and obey Him)?"

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ
﴿١٧٧﴾

178. "I am a trustworthy Messenger to you.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾

179. "So fear Allâh, keep your duty to Him, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا
﴿١٧٩﴾

180. "No reward do I ask of you for it (my Message of Islâmic Monotheism), my reward is only from the Lord of the 'Alamîn (mankind, jinns and all that exists).

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ
أَجْرِي إِلَّا عَلَى رَبِّ الْعَالَمِينَ



181. "Give full measure, and cause no loss (to others).

۞ أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ
الْمُخْسِرِينَ



182. "And weigh with the true and straight balance.

وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ



183. "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land.

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ
وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ



184. "And fear Him Who created you and the generations of the men of old."

وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ
الْأُولَى



185. They said: "You are only one of those bewitched!

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ



186. "You are but a human being like us and verily, we think that you are one of the liars!"

وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِنْ
نَظُنُّكَ لَمِنَ الْكَاذِبِينَ ﴿١٨٦﴾

187. "So cause a piece of the heaven to fall on us, if you are of the truthful!"

فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ
السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ

188. He said: "My Lord is the Best Knower of what you do."

قَالَ رَبِّيَّ أَعْلَمُ بِمَا تَعْمَلُونَ

189. But they belied him, so the torment of the day of shadow (a gloomy cloud) seized them, indeed that was the torment of a Great Day.

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ
الظُّلَّةِ ۚ إِنَّهُ كَانَ عَذَابَ يَوْمٍ
عَظِيمٍ ﴿١٨٩﴾

190. Verily, in this is indeed a sign, yet most of them are not believers.

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ
أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٩٠﴾

191. And verily! Your Lord, He is indeed the All Mighty, the Most Merciful.

وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ

192. And truly, this (the Qur'ân) is a revelation from the Lord of the 'Alamîn (mankind, jinns and all that exists),

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾

193. Which the trustworthy *Rûh* [Jibrael (Gabriel)] has brought down;

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾

194. Upon your heart (O Muhammad ﷺ) that you may be (one) of the warners,

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾

195. In the plain Arabic language.

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾

196. And verily, it (the Qur'ân, and its revelation to Prophet Muhammad ﷺ) is (announced) in the Scriptures [i.e. the Taurât (Torah) and the Injeel (Gospel)] of former people.

وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٩٦﴾

197. Is it not a sign to them that the learned scholars (like 'Abdullâh bin Salâm who embraced Islâm) of the Children of Israel knew it (as true)?

أَوَلَمْ يَكُنْ لَهُمْ ءَايَةٌ أَنْ يَعْلَمَهُرُ
عُلَمَاءُ بَنِي إِسْرَءِيلَ ﴿١٩٧﴾

198. And if We had revealed it (this Qur'ân) unto any of the non-Arabs,

وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ
الْأَعْجَمِينَ ﴿١٩٨﴾

199. And he had recited it unto them, they would not have believed in it.

فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ
مُؤْمِنِينَ ﴿١٩٩﴾

200. Thus have We caused it (the denial of the Qur'ân) to enter the hearts of the *Mûjrimûn* (criminals, polytheists, sinners, etc.).

كَذَٰلِكَ سَلَكْنَاهُ فِي قُلُوبِ
الْمُجْرِمِينَ ﴿٢٠٠﴾

201. They will not believe in it until they see the painful torment;

لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوْا
الْعَذَابَ الْأَلِيمَ ﴿٢٠١﴾

202. It shall come to them of a sudden, while they perceive it not;

فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا
يَشْعُرُونَ ﴿٢٠٢﴾

203. Then they will say: "Can we be respited?"

فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ﴿٢٠٣﴾

204. Would they then wish for Our Torment to be hastened on?

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾

205. Tell Me, if We do let them enjoy for years,

أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ



206. And afterwards comes to them that (punishment) which they had been promised!

ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ



207. All that with which they used to enjoy shall not avail them.

مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمَتَّعُونَ



208. And never did We destroy a township, but it had its warners

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا هَا مُنْذِرُونَ



209. By way of reminder, and We have never been unjust.

ذِكْرَىٰ وَمَا كُنَّا ظَالِمِينَ



210. And it is not the *Shayâtin* (devils) who have brought it (this Qur'ân) down,

وَمَا تَنْزَّلَتْ بِهِ الشَّيَاطِينُ



211. Neither would it suit them, nor they can (produce it).

وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ



212. Verily, they have been removed far from hearing it.

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ



213. So invoke not with Allâh another *ilâh* (god) lest you be among those who receive punishment.

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا ءَاخَرَ
فَتَكُونَ مِنَ الْمُعَذِّبِينَ



214. And warn your tribe (O Muhammad ﷺ) of near kindred.

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ



215. And be kind and humble to the believers who follow you.

وَأَخْفِضْ جَنَاحَكَ لِمَنِ
اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ



216. Then if they disobey you, say: "I am innocent of what you do."

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ
مِّمَّا تَعْمَلُونَ



217. And put your trust in the All-Mighty, the Most Merciful,

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ



218. Who sees you (O Muhammad ﷺ) when you stand up (alone at night for *Tahajjud* prayers).

الَّذِي يَرْنَكَ حِينَ تَقُومُ



219. And your movements among those who fall prostrate (along with you to Allâh in the five compulsory congregational prayers).

وَتَقَلَّبَكَ فِي السَّجْدَيْنِ ﴿٢١٩﴾

220. Verily! He, only He, is the All-Hearer, the All-Knower.

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾

221. Shall I inform you (O people!) upon whom the *Shayâtin* (devils) descend?

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ تَنَزَّلُ الشَّيَاطِينُ ﴿٢٢١﴾

222. They descend on every lying (one who tells lies), sinful person.

تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾

223. Who gives ear (to the devils and they pour what they may have heard of the unseen from the angels), and most of them are liars.

يُلْقُونَ السَّمْعَ وَأَكْثُهُمْ كَذِبُونَ ﴿٢٢٣﴾

224. As for the poets, the erring follow them,

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾

225. See you not that they speak about every subject (praising others right or wrong) in their poetry?

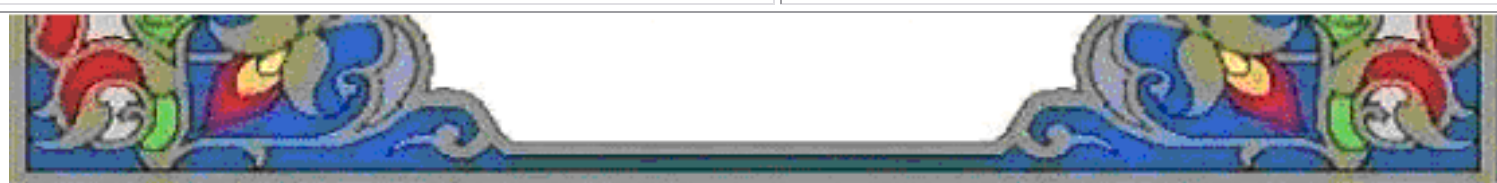
أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾

226. And that they say what they do not do.

وَأَنَّهُمْ يَقُولُونَ مَا لَا
يَفْعَلُونَ ﴿٢٢٦﴾

227. Except those who believe (in the Oneness of Allâh Islâmic Monotheism), and do righteous deeds, and remember Allâh much, and reply back (in poetry) to the unjust poetry (which the pagan poets utter against the Muslims). And those who do wrong will come to know by what overturning they will be overturned.

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا
وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا
وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ
مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾





النَّمْل AnNamal

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *TâSîn*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Qur'ân, and (it is) a Book (that makes things) clear;

طس ٓ تِلْكَ ءَايَتُ الْقُرْءَانِ
وَكِتَابٍ مُبِينٍ ﴿١﴾

2. A guide (to the Right Path); and glad tidings for the believers [who believe in the Oneness of Allâh (i.e. Islâmic Monotheism)].

هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٢﴾

3. Those who perform As-Salât (IqâmatasSalât) and give Zakât and they believe with certainty in the Hereafter (resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.).

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ
يُوقِنُونَ ﴿٣﴾

4. Verily, those who believe not in the Hereafter, We have made their deeds fair seeming to them, so they wander about blindly.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
زَيَّنَّا لَهُمْ أَعْمَلَهُمْ فَهُمْ
يَعْمَهُونَ ﴿٤﴾

5. They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers.

أُولَٰئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ
وَهُمْ فِي الْآخِرَةِ هُمُ الْآخَسِرُونَ ﴿٥﴾

6. And verily, you (O Muhammad ﷺ) are receiving the Qur'ân from the One, All Wise, All-Knowing.

وَإِنَّكَ لَتُلْقَى الْقُرْآنَ مِنْ
لَدُنْ حَكِيمٍ عَلِيمٍ ﴿٦﴾

7. (Remember) when Mûsa (Moses) said to his household: "Verily! I have seen a fire, I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves."

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي
ءَانَسْتُ نَارًا سَآتِيكُمْ مِنْهَا
بِخَبَرٍ أَوْ ءَاتِيكُمْ بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ
تَصْطَلُونَ ﴿٧﴾

8. But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And glorified be Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists).

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ
مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا
وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ﴿٨﴾

9. "O Mûsa (Moses)! Verily! It is I, Allâh, the All Mighty, the All-Wise.

يَمُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ
الْحَكِيمُ ﴿٩﴾

10. "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said): "O Mûsa (Moses)! Fear not, verily! The Messengers fear not in front of Me.

وَأَلْقِ عَصَاكَ فَلَمَّا رَءَاهَا تَهْتَزُّ
كَأَنَّهُا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ
يُعِقِّبْ يَمُوسَىٰ لَا تَخَفْ إِنِّي
لَا يَخَافُ لَدَى الْمُرْسَلُونَ ﴿١٠﴾

11. "Except him who has done wrong and afterwards has changed evil for good, then surely, I am Oft-Forgiving, Most Merciful.

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا
بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ ﴿١١﴾

12. "And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people, they are a people who are the *Fâsiqûn* (rebellious, disobedient to Allâh).

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ
بَيْضَاءَ مِنْ غَيْرِ سُوءٍ فِي تِسْعِ
آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ ۚ إِنَّهُمْ
كَانُوا قَوْمًا فَسِقِينَ ﴿١٢﴾

13. But when Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) came to them, clear to see, they said: "This is a manifest magic."

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً
قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿١٣﴾

14. And they belied them (those *Ayât*) wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (*Ayât*) are from Allâh, and Mûsa (Moses) is the Messenger of Allâh in truth, but they disliked to obey Mûsa (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the *Mufsidûn* (disbelievers, disobedient to Allâh, evil-doers, liars.).

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا
أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا ۖ فَانْظُرْ
كَيْفَ كَانَ عَقِبَةُ الْمُفْسِدِينَ



15. And indeed We gave knowledge to Dawûd (David) and Sulaimân (Solomon), and they both said: "All the praises and thanks be to Allâh, Who has preferred us above many of His believing slaves!"

وَلَقَدْ ءَاتَيْنَا دَاوُدَ وَسُلَيْمَانَ
عِلْمًا ۖ وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي
فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ
الْمُؤْمِنِينَ



16. And Sulaimân (Solomon) inherited (the knowledge of) Dawûd (David). He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allâh)."

وَوَرِثَ سُلَيْمٰنُ دَاوُدَ ۚ وَقَالَ
يٰٓاَيُّهَا النَّاسُ عَلِّمْنَا مَنطِقَ
الطَّيْرِ ۚ وَاُوتَيْنَا مِنْ كُلِّ شَيْءٍ ۚ اِنَّ
هٰذَا هُوَ الْفَضْلُ الْمُبِيْنُ ﴿١٦﴾

17. And there were gathered before Sulaimân (Solomon) his hosts of jinns and men, and birds, and they all were set in battle order (marching forwards).

وَحُشِرَ لِسُلَيْمٰنَ جُنُوْدُهُۥ مِنْ
الْجِيْنِ وَالْاِنْسِ وَالطَّيْرِ فَهُمْ
يُوزَعُوْنَ ﴿١٧﴾

18. Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaimân (Solomon) and his hosts crush you, while they perceive not."

حَتّٰى اِذَا اتَّوٰاْ عَلٰى وَادِ النَّمْلِ
قَالَتْ نَمْلَةٌ يٰٓاَيُّهَا النَّمْلُ
ادْخُلُوْا مَسٰكِنَكُمْ لَا
يَحْطِمَنَّكُمْ سُلَيْمٰنُ وَجُنُوْدُهُۥ
وَهُمْ لَا يَشْعُرُوْنَ ﴿١٨﴾

19. So he [Sulaimân (Solomon)] smiled, amused at her speech and said: "My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا
وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ
نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ
وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ
صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي
بِرَحْمَتِكَ فِي عِبَادِكَ
الصَّالِحِينَ ﴿١٩﴾

20. He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا
أَرَى الْهُدُودَ أَمْ كَانَ مِن
الْغَائِبِينَ ﴿٢٠﴾

21. "I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason."

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ
لَأَأْذِنَنَّهٗ أَوْ لِيَأْتِيَنِي بِسُلْطٰنٍ
مُّبِينٍ ﴿٢١﴾

22. But the hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news.

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ
بِمَا لَمْ تُحِطْ بِهِ، وَجِئْتُكَ مِنْ
سَبَأٍ بِنَبَأٍ يَقِينٍ ﴿٢٢﴾

23. "I found a woman ruling over them, and she has been given all things that could be possessed by any ruler of the earth, and she has a great throne.

إِنِّي وَجَدْتُ أَمْرَأَةً تَمْلِكُهُمْ
وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَهِيَ
عَرْشٌ عَظِيمٌ ﴿٢٣﴾

24. "I found her and her people worshipping the sun instead of Allâh, and *Shaitân* (Satan) has made their deeds fair-seeming to them, and has barred them from (Allâh's) Way, so they have no guidance,"

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ
لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ
لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ
فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا
يَهْتَدُونَ ﴿٢٤﴾

25. *Al-Lâ* (this word has two interpretations) (A) [As *Shaitân* (Satan) has barred them from Allâh's Way] so that they do not worship (prostrate before) Allâh, or (B) So that they may worship (prostrate before) Allâh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal.

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي تُخْرِجُ
الْخَبَاءَ فِي السَّمَوَاتِ وَالْأَرْضِ
وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ



26. Allâh, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne!

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ
الْعَظِيمِ



As Sajda

27. [Sulaimân (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars.

قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ
مِنَ الْكَاذِبِينَ



28. "Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return."

أَذْهَبْ بِكِتَابِي هَذَا فَأَلْقِهْ إِلَيْهِمْ
ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا
يَرْجِعُونَ



29. She said: "O chiefs! Verily! Here is delivered to me a noble letter,

قَالَتْ يَتَايَهَا أَلَمْلُؤْا إِنِّي أُلْقِيَ إِلَيَّ
كِتَابٌ كَرِيمٌ ﴿٢٩﴾

30. "Verily! It is from Sulaimân (Solomon), and verily! It (reads): In the Name of Allâh, the Most Beneficent, the Most Merciful;

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ
الرَّحْمَنِ الرَّحِيمِ ﴿٣٠﴾

31. "Be you not exalted against me, but come to me as Muslims (true believers who submit to Allâh with full submission)' "

أَلَّا تَعْلُوا عَلَيَّ وَأْتُونِي مُسْلِمِينَ
﴿٣١﴾

32. She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me."

قَالَتْ يَتَايَهَا أَلَمْلُؤْا أَفْتُونِي فِي
أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا
حَتَّى تَشْهَدُونِ ﴿٣٢﴾

33. They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command."

قَالُوا نَحْنُ أَوْلُوا قُوَّةٍ وَأُولُوا بَأْسٍ
شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانْظُرِي
مَاذَا تَأْمُرِينَ ﴿٣٣﴾

34. She said: "Verily! Kings, when they enter a town (country), they despoil it, and make the most honorable amongst its people low. And thus they do.

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا
قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ
أَهْلِهَا أَذِلَّةً ۖ وَكَذَلِكَ يَفْعَلُونَ



35. "But verily! I am going to send him a present, and see with what (answer) the messengers return."

وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ
بِمَ يَرْجِعُ الْمُرْسَلُونَ



36. So when (the messengers with the present) came to Sulaimân (Solomon), he said: "Will you help me in wealth? What Allâh has given me is better than that which He has given you! Nay, you rejoice in your gift!"

فَلَمَّا جَاءَ سُلَيْمَنَ قَالَ
أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَيْنِيَ اللَّهُ
خَيْرٌ مِّمَّا آتَيْتُكُمْ بَلْ أَنْتُمْ
بِهَدِيَّتِكُمْ تَفْرَحُونَ



37. [Then Sulaimân (Solomon) said to the chief of her messengers who brought the present]: "Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased."

أَرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا
قَبْلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا
أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿٣٧﴾

38. He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"

قَالَ يَأَيُّهَا الْمَلَأُوا أَئْيُكُم يَأْتِيَنِي
بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي
مُسْلِمِينَ ﴿٣٨﴾

39. An *Ifrît* (strong) from the jinns said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work."

قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا
ءَاتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِن
مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾

40. One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" then when [Sulaimân (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his own self, and whoever is ungrateful, (he is ungrateful only for the loss of his own self). Certainly! My Lord is Rich (Free of all wants), Bountiful."

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ
الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ
يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ
مُسْتَقَرًّا عِنْدَهُ قَالَ هَذَا مِن
فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ
أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ
لِنَفْسِهِ ء وَمَن كَفَرَ فَإِنَّ رَبِّي
غَنِيٌّ كَرِيمٌ ﴿٤٠﴾

41. He said: "Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided."

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنظُرْ
أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا
يَهْتَدُونَ ﴿٤١﴾

42. So when she came, it was said (to her): "Is your throne like this?" She said: "(It is) as though it were the very same." And [Sulaimân (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to Allâh (in Islâm as Muslims before her)."

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا
عَرْشُكَ ^ط قَالَتْ كَأَنَّهُ هُوَ ^ج
وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا
مُسْلِمِينَ ﴿٤٢﴾

43. And that which she used to worship besides Allâh has prevented her (from Islâm), for she was of a disbelieving people.

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ
دُونِ اللَّهِ ^ط إِنَّهَا كَانَتْ مِنْ قَوْمٍ
كَافِرِينَ ﴿٤٣﴾

44. It was said to her: "Enter *As-Sarh*" [(a glass surface with water underneath it) or a palace], but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs, Sulaimân (Solomon) said: "Verily, it is *Sarh* [(a glass surface with water underneath it) or a palace] paved smooth with slab of glass." She said: "My Lord! Verily, I have wronged myself, and I submit (in Islâm, together with Sulaimân (Solomon), to Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists))."

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا
رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ
سَاقِيهَا^ج قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ
مِّن قَوَارِيرَ^ق قَالَتْ رَبِّ إِنِّي
ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ
سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٤﴾

45. And indeed We sent to Thamûd their brother Sâlih (Saleh), saying: "Worship Allâh (Alone and none else). Then look! They became two parties (believers and disbelievers) quarreling with each other."

وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ
صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ
فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٥﴾

46. He said: "O my people! Why do you seek to hasten the evil (torment) before the good (Allâh's Mercy)? Why seek you not the Forgiveness of Allâh, that you may receive mercy?"

قَالَ يٰٓقَوْمِ لِمَ تَسْتَعْجِلُونَ
بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ۚ لَوْلَا
تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ
تُرْحَمُونَ ﴿٤٦﴾

47. They said: "We augur ill omen from you and those with you." He said: "Your ill omen is with Allâh; nay, but you are a people that are being tested."

قَالُوا أَطَّيَّرْنَا بِكَ وَبِمَنْ مَّعَكَ
قَالَ طَبَّيْرُكُمْ عِنْدَ اللَّهِ ۚ بَلْ أَنْتُمْ
قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾

48. And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform.

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ
رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ
وَلَا يُصْلِحُونَ ﴿٤٨﴾

49. They said: "Swear one to another by Allâh that we shall make a secret night attack on him and his household, and afterwards we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily! We are telling the truth.'"

قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ
وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا
شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا
لَصَادِقُونَ ﴿٤٩﴾

50. So they plotted a plot, and We planned a plan, while they perceived not.

وَمَكَرُوا مَكْرًا وَمَكْرْنَا مَكْرًا
وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾

51. Then see how was the end of their plot! Verily! We destroyed them and their nation, all together.

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ
مَكْرِهِمْ أَنَا دَمَرْنَاهُمْ وَقَوْمَهُمْ
أَجْمَعِينَ ﴿٥١﴾

52. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an *Ayâh* (a lesson or a sign) for people who know.

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا
ظَلَمُوا ۚ إِنَّ فِي ذَلِكَ لَآيَةً
لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾

53. And We saved those who believed, and used to fear Allâh, and keep their duty to Him.

وَأَنْجَيْنَا الَّذِينَ ءَامَنُوا
وَكَانُوا يَتَّقُونَ ﴿٥٣﴾

54. And (remember) Lout (Lot)! When he said to his people. Do you commit *Al-Fâhishah* (evil, great sin, every kind of unlawful sexual intercourse, sodomy, etc.) while you see (one another doing evil without any screen, etc.)?"

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ
أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ
تَبْصِرُونَ ﴿٥٤﴾

55. "Do you approach men in your lusts rather than women? Nay, but you are a people who behave senselessly."

أَيِّنْكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ
دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ
تَجْهَلُونَ ﴿٥٥﴾

56. There was no other answer given by his people except that they said: "Drive out the family of Lout (Lot) from your city. Verily, these are men who want to be clean and pure!"

﴿٥٦﴾ فَمَا كَانَ جَوَابَ قَوْمِهِ
إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ
مِّنْ قَرْيَتِكُمْ ۖ إِنَّهُمْ
يَتَطَهَّرُونَ ﴿٥٦﴾

57. So We saved him and his family, except his wife. We destined her to be of those who remained behind.

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ
قَدَرْنَاهَا مِنَ الْغَابِرِينَ ﴿٥٧﴾

58. And We rained down on them a rain (of stones). So evil was the rain of those who were warned.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ
مَطَرُ الْمُنْذَرِينَ ﴿٥٨﴾

59. Say (O Muhammad ﷺ): "Praise and thanks be to Allâh, and peace be on His slaves whom He has chosen (for His Message)! Is Allâh better, or (all) that you ascribe as partners (to Him)?" (Of course, Allâh is Better).

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ
الَّذِينَ اصْطَفَى ؕ وَاللَّهُ خَيْرٌ أَمَّا
يُشْرِكُونَ ﴿٥٩﴾

60. Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any *ilâh* (god) with Allâh? Nay, but they are a people who ascribe equals (to Him)!

أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ
مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتِ
بَهْجَةٍ مَّا كَانَتْ لَكُمْ أَنْ
تُنْبِتُوا شَجَرَهَا أَأَيْلَهُ مَعَ اللَّهِ ج
بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾

61. Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water). Is there any *ilâh* (god) with Allâh? Nay, but most of them know not.

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ
خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا
رَوَاسِيَ وَجَعَلَ بَيْنَ
الْبَحْرَيْنِ حَاجِزًا أَأَيْلَهُ مَعَ اللَّهِ ج
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾



62. Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any *ilâh* (god) with Allâh? Little is that you remember!

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ
وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ
خُلَفَاءَ الْأَرْضِ ۖ أَئِلَٰهٌ مَّعَ اللَّهِ
قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾

63. Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any *ilâh* (god) with Allâh? High Exalted be Allâh above all that they associate as partners (to Him)!

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ
وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّحَ بُشْرًا
بَيْنَ يَدَيْ رَحْمَتِهِ ۖ أَئِلَٰهٌ مَّعَ
اللَّهِ ۚ تَعَالَى اللَّهُ عَمَّا
يُشْرِكُونَ ﴿٦٣﴾

64. Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any *ilâh* (god) with Allâh? Say, "Bring forth your proofs, if you are truthful."

أَمَّنْ يَبْدُوْا اَلْحَلْقَ ثُمَّ يُعِيْدُهُ
وَمَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ
وَالْاَرْضِ ؕ اَءِلٰهٌ مَّعَ اللّٰهِ ۚ قُلْ
هَاتُوا بُرْهٰنَكُمْ اِنْ كُنْتُمْ
صٰدِقِيْنَ ﴿٦٤﴾

65. Say: "None in the heavens and the earth knows the *Ghaib* (unseen) except Allâh, nor can they perceive when they shall be resurrected."

قُلْ لَا يَعْلَمُ مَنْ فِى السَّمٰوٰتِ
وَالْاَرْضِ الْغَيْبَ اِلَّا اللّٰهُ ۚ وَمَا
يَشْعُرُوْنَ اَيَّٰنَ يُبْعَثُوْنَ ﴿٦٥﴾

66. Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are blind about it.

بَلِ اَدْرٰكَ عِلْمُهُمْ فِى الْاٰخِرَةِ ۚ
بَلْ هُمْ فِى شَكٍّ مِّنْهَا ۚ بَلْ هُمْ
مِّنْهَا عَمُوْنَ ﴿٦٦﴾

67. And those who disbelieve say: "When we have become dust, we and our fathers, shall we really be brought forth (again)?"

وَقَالَ الَّذِيْنَ كَفَرُوْا اِذَا كُنَّا تُرَابًا
وَاٰبَاؤُنَا اَبْنَاۗا لَّمْ خُرْجُوْنَ
﴿٦٧﴾

68. "Indeed we were promised this, we and our forefathers before, Verily, these are nothing but tales of ancients."

لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَءَابَاؤُنَا
مِنْ قَبْلُ إِنَّ هَذَا إِلَّا أَسْطِيرُ
الْأَوَّلِينَ ﴿٦٨﴾

69. Say to them (O Muhammad ﷺ) "Travel in the land and see how has been the end of the criminals (those who denied Allâh's Messengers and disobeyed Allâh)."

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا
كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٦٩﴾

70. And grieve you not for them, nor be straitened (in distress) because of what they plot.

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي
ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٧٠﴾

71. And they (the disbelievers in the Oneness of Allâh) say: "When (will) this promise (be fulfilled), if you are truthful?"

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٧١﴾

72. Say: "Perhaps that which you wish to hasten on, may be close behind you.

قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ
بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾

73. "Verily, your Lord is full of Grace for mankind, yet most of them do not give thanks."

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى
النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا
يَشْكُرُونَ ﴿٧٣﴾

74. And verily, your Lord knows what their breasts conceal and what they reveal.

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ
صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾

75. And there is nothing hidden in the heaven and the earth, but is in a Clear Book (i.e. *Al-Lauh Al-Mahfûz*).

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ
وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٧٥﴾

76. Verily, this Qur'ân narrates to the Children of Israel most of that about which they differ.

إِنَّ هَذَا الْقُرْآنَ يَقْصُّ عَلَى
بَنِي إِسْرَءِيلَ أَكْثَرَ الَّذِي هُمْ
فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾

77. And truly, it (this Qur'ân) is a guide and a mercy to the believers.

وَإِنَّهُ لَهْدَىٰ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٧٧﴾

78. Verily, your Lord will decide between them (various sects) by His Judgement. And He is the All Mighty, the All-Knowing.

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ
بِحُكْمِهِ ۚ وَهُوَ الْعَزِيزُ الْعَلِيمُ



79. So put your trust in Allâh; surely, you (O Muhammad ﷺ) are on manifest truth.

فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّكَ عَلَى
الْحَقِّ الْمُبِينِ



80. Verily, you cannot make the dead to hear (i.e. benefit them and similarly the disbelievers), nor can you make the deaf to hear the call, when they flee, turning their backs.

إِنَّكَ لَا تَسْمِعُ الْمَوْتَى وَلَا
تَسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا
مُدْبِرِينَ



81. Nor can you lead the blind out of their error, you can only make to hear those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and who have submitted (themselves to Allâh in Islâm as Muslims).

وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ
ضَلَالَتِهِمْ ۚ إِنْ تَسْمِعُ إِلَّا مَنْ
يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ



82. And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast to them, which will speak to them because mankind believed not with certainty in Our *Ayât* (Verses of the Qur'ân and Prophet Muhammad ﷺ).

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ
أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ
تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا
بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾

83. And (remember) the Day when We shall gather out of every nation a troop of those who denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be gathered (and driven to the place of reckoning),

وَيَوْمَ نَخْشِرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا
مِّمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ
يُوزَعُونَ ﴿٨٣﴾

84. Till, when they come (before their Lord at the place of reckoning), He will say: "Did you deny My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) when you comprehended them not in knowledge, or what (else) was it that you used to do?"

حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ
بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا
أَمْ أَذَا كُنْتُمْ تَعْمَلُونَ ﴿٨٤﴾

85. And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak (in order to defend themselves).

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا
فَهُمْ لَا يَنْطِقُونَ ﴿٨٥﴾

86. See they not that We have made the night for them to rest therein, and the day sight giving? Verily, in this are *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for the people who believe.

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يُؤْمِنُونَ ﴿٨٦﴾

87. And (remember) the Day on which the Trumpet will be blown and all who are in the heavens and all who are on the earth, will be terrified except him whom Allâh will (exempt). And all shall come to Him humbled.

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ
فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ
إِلَّا مَنْ شَاءَ اللَّهُ ۚ وَكُلٌّ أَتَوْهُ
دَاخِرِينَ ﴿٨٧﴾

88. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allâh, Who perfected all things, verily! He is Well-Acquainted with what you do.

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً
وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۚ صُنْعَ
اللَّهِ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ ۚ إِنَّهُ
خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٨٨﴾

89. Whoever brings a good deed (i.e. Belief in the Oneness of Allâh along with every deed of righteousness), will have better than its worth, and they will be safe from the terror on that Day.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا
وَهُمْ مِّنْ فَرْعٍ يَوْمَئِذٍ ءَامِنُونَ ﴿٨٩﴾

90. And whoever brings an evil (deed) (i.e. *Shirk* polytheism, disbelief in the Oneness of Allâh and every evil sinful deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do?"

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ
وُجُوهُهُمْ فِي النَّارِ هَلْ
تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾

91. I (Muhammad ﷺ) have been commanded only to worship the Lord of this city (Makkah), Him Who has sanctified it and His is everything. And I am commanded to be from among the Muslims (those who submit to Allâh in Islâm).

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ
هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ
كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ
مِنَ الْمُسْلِمِينَ ﴿٩١﴾

92. And to recite the Qur'ân, so whosoever receives guidance, receives it for the good of his ownself, and whosoever goes astray, say (to him): "I am only one of the warners."

وَأَنْ أَتْلُوا الْقُرْآنَ فَمَنْ
أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ
وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ
الْمُنذِرِينَ ﴿٩٢﴾

93. And say [(O Muhammad ﷺ) to these polytheists and pagans etc.]: "All the praises and thanks be to Allâh. He will show you His *Ayât* (signs, in yourselves, and in the universe or punishments, etc.), and you shall recognize them. And your Lord is not unaware of what you do."

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ
فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ
عَمَّا تَعْمَلُونَ ﴿٩٣﴾

AlQasas الْقَصَص

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *TâSînMîm* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]

طسّم

2. These are Verses of the manifest Book (that makes clear truth from falsehood, good from evil, etc.).

تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ

3. We recite to you some of the news of Mûsa (Moses) and Fir'aun (Pharaoh) in truth, for a people who believe (those who believe in this Qur'ân, and in the Oneness of Allâh).

نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَى
وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ
يُؤْمِنُونَ

4. Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them, killing their sons, and letting their females live. Verily, he was of the *Mufsidûn* (i.e. those who commit great sins and crimes, oppressors, tyrants, etc.).

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ
وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ
طَائِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ
وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ
كَانَ مِنَ الْمُفْسِدِينَ ﴿٤﴾

5. And We wished to do a favor to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors,

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ
اسْتُضِعُّوا فِي الْأَرْضِ
وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ
الْوَارِثِينَ ﴿٥﴾

6. And to establish them in the land, and We let Fir'aun (Pharaoh) and Hâmân and their hosts receive from them that which they feared.

وَنُمَكِّنْهُمْ فِي الْأَرْضِ وَنُرِيَ
فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا
مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ﴿٦﴾

7. And We inspired the mother of Mûsa (Moses), (saying): "Suckle him [Mûsa (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you, and shall make him one of (Our) Messengers."

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ
أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ
فَالْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا
تَحْزَنِي ۚ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ
مِنَ الْمُرْسَلِينَ ﴿٧﴾

8. Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily! Fir'aun (Pharaoh), Hâmân and their hosts were sinners.

فَالْتَقَطَهُرَّ ۖ ءَالَ فِرْعَوْنَ
لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۖ
إِنَّ فِرْعَوْنَ وَهَمَمَنَ
وَجُنُودَهُمَا
كَانُوا
خَاطِئِينَ ﴿٨﴾

9. And the wife of Fir'aun (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceive not (the result of that).

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتُ
عَيْنٍ لِّي وَلَكَ ۖ لَا تَقْتُلُوهُ عَسَىٰ
أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ
لَا يَشْعُرُونَ ﴿٩﴾

10. And the heart of the mother of Mûsa (Moses) became empty [from every thought, except the thought of Mûsa (Moses)]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers.

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرِغًا
إِن كَادَتْ لَتُبْدِيَ بِهِ
لَوْلَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا
لَتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾

11. And she said to his [Musa's (Moses)] sister: "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not.

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ
بِهِ عَنِ جُنُبٍ وَهُمْ لَا
يَشْعُرُونَ ﴿١١﴾

12. And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct you to a household who will rear him for you, and sincerely they will look after him in a good manner?"

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِن
قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ
أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ
وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾

13. So did We restore him to his mother, that she might be delighted, and that she might not grieve, and that she might know that the Promise of Allâh is true. But most of them know not.

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَىٰ تَقَرَّ عَيْنُهَا
وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ
وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

14. And when he attained his full strength, and was perfect (in manhood), We bestowed on him *Hukman* (Prophethood, right judgement of the affairs) and religious knowledge [of the religion of his forefathers i.e. Islâmic Monotheism]. And thus do We reward the *Muhsinûn* (i.e. good doers).

وَلَمَّا بَلَغَ أَشُدَّهُ وَآسَتَوَىٰ
ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا
وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾

15. And he entered the city at a time of unawareness of its people, and he found there two men fighting, - one of his party (his religion - from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Mûsa (Moses) struck him with his fist and killed him. He said: "This is of *Shaitân's* (Satan) doing, verily, he is a plain misleading enemy."

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ
غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا
رَجُلَيْنِ يَقْتَتِلَانِ هَذَا مِنْ
شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ
فَاسْتَغَاثَهُ الَّذِي مِنْ شِيعَتِهِ
عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ
مُوسَى فَقَضَى عَلَيْهِ قَالَ هَذَا
مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ
مُّضِلٌّ مُّبِينٌ ﴿١٥﴾

16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي
فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ
الْغَفُورُ الرَّحِيمُ ﴿١٦﴾

17. He said: "My Lord! For that with which You have favored me, I will never more be a helper for the *Mujrimûn* (criminals, disobedient to Allâh, polytheists, sinners, etc.)!"

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ
أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٧﴾

18. So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before, called for his help (again). Mûsa (Moses) said to him: "Verily, you are a plain misleader!"

19. Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mûsa (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا
يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ
بِالْأَمْسِ يَسْتَصْرِخُهُ ۚ قَالَ لَهُ
مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ ﴿١٨﴾

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي
هُوَ عَدُوٌّ لَهُمَا قَالَ يَمْوَسَى
أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ
نَفْسًا بِالْأَمْسِ ۚ إِنَّ تُرِيدُ إِلَّا أَنْ
تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا
تُرِيدُ أَنْ تَكُونَ مِنَ الْمَصْلِحِينَ

20. And there came a man running, from the farthest end of the city. He said: "O Mûsa (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am to you of those who give sincere advice."

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ
يَسْعَىٰ قَالَ يَمُوسَىٰ إِنَّ
الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ
فَاخْرُجْ إِنِّي لَكَ مِنَ
النَّاصِحِينَ ﴿٢٠﴾

21. So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are *Zâlimûn* (polytheists and wrong-doers)!"

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ
رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ
﴿٢١﴾

22. And when he went towards (the land of) Madyan (Midian) he said: "It may be that my Lord guides me to the Right Way."

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ
عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ
السَّبِيلِ ﴿٢٢﴾

23. And when he arrived at the water of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man."

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ
عَلَيْهِ أُمَّةً مِّنَ النَّاسِ
يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ
أَمْرَاتَيْنِ تَذُودَانِ قَالَ مَا
خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى
يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ
كَبِيرٌ

24. So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!"

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ
فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ
مِنْ خَيْرٍ فَقِيرٌ

25. Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are *Zâlimûn* (polytheists, disbelievers, and wrong-doers)."

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى
أَسْتَحْيَاءٍ قَالَتْ إِنَّ أَبِي
يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا
سَقَيْتَ لَنَا فَلَمَّا جَاءَهُدْ وَقَصَّ
عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ
نَجَّوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ



26. And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."

قَالَتْ إِحْدَاهُمَا يَتَّابِتْ
أَسْتَجِرُّهُ إِنَّ خَيْرَ مَنِ
أَسْتَجَرْتُ الْقَوِيُّ الْأَمِينُ



27. He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years, but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If Allâh will, you will find me one of the righteous."

قَالَ إِنِّي أُرِيدُ أَنْ أَنْكِحَكَ
إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ
تَأْجُرَنِي ثَمَنِي حَجَبٍ فَإِنْ
أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ
وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ
سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنْ
الصَّالِحِينَ ﴿٢٧﴾

28. He [Mûsa (Moses)] said: "That (is settled) between me and you whichever of the two terms I fulfill, there will be no injustice to me, and Allâh is Surety over what we say."

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا
الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ
عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ
وَكَيلٌ ﴿٢٨﴾

29. Then, when Mûsa (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tûr (Mount). He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning fire-brand that you may warm yourselves."

﴿ فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ
وَسَارَ بِأَهْلِهِ ۖ آنَسَ مِنْ
جَانِبِ الطُّورِ نَارًا ۚ قَالَ لِأَهْلِهِ
امْكُثُوا إِنِّي آنَسْتُ نَارًا ۚ لَعَلِّي
آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ
مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴾



30. So when he reached it (the fire), he was called from the right side of the valley, in the blessed place from the tree: "O Mûsa (Moses)! Verily! I am Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists)!"

﴿ فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ
الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ
الْمُبْرَكَةِ مِنَ الشَّجَرَةِ أَن
يَمُوسَىٰ إِنَّي أَنَا اللَّهُ رَبُّ
الْعَالَمِينَ ﴾



31. "And throw your stick!"
But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said): "O Mûsa (Moses)! Draw near, and fear not. Verily, you are of those who are secure.

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَءَاهَا
تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ
يُعِقِّبْ^ج يَمُوسَى أَقْبِلْ وَلَا
تَخَفْ^ط إِنَّكَ مِنَ الْآمِنِينَ



32. "Put your hand in your bosom, it will come forth white without a disease, and draw your hand close to your side to be free from fear (that which you suffered from the snake, and also by that your hand will return to its original state). these are two *Burhân* (signs, miracles, evidences, proofs) from your Lord to Fir'aun (Pharaoh) and his chiefs. Verily, they are the people who are *Fâsiqûn* (rebellious, disobedient to Allâh).

أَسْلُكَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ
بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَأَضْمُمُ^ط
إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ
فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ
إِلَى فِرْعَوْنَ وَمَلَئِهِ^ج إِنَّهُمْ
كَانُوا قَوْمًا فَسِيقِينَ



33. He said: "My Lord! I have killed a man among them, and I fear that they will kill me.

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا
فَأَخَافُ أَنْ يَقْتُلُونِ ﴿٣٣﴾

34. "And my brother Hârûn (Aaron) he is more eloquent in speech than me so send him with me as a helper to confirm me. Verily! I fear that they will belie me."

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي
لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا
يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ
يُكَذِّبُونِ ﴿٣٤﴾

35. Allâh said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), you two as well as those who follow you will be the victors."

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ
وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا
يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمَا
وَمَنْ أَتَّبَعَكُمَا الْغَالِبُونَ ﴿٣٥﴾

36. Then when Mûsa (Moses) came to them with Our Clear *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."

فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا
بَيَّنَّتْ قَالُوا مَا هَذَا إِلَّا سِحْرٌ
مُّفْتَرٍ وَمَا سَمِعْنَا بِهَذَا فِي
ءَابَائِنَا الْأَوَّلِينَ ﴿٣٦﴾

37. Mûsa (Moses) said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the *Zâlimûn* (wrongdoers, polytheists and disbelievers in the Oneness of Allâh) will not be successful."

وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَن
جَاءَ بِالْهُدَىٰ مِّنْ عِنْدِهِ ۖ وَمَن
تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا
يُفْلِحُ الظَّالِمُونَ ﴿٣٧﴾

38. Fir'aun (Pharaoh) said:
"O chiefs! I know not that
you have an *ilâh* (a god) other
than me, so kindle for me (a
fire), O Hâmân, to bake
(bricks out of) clay, and set
up for me a *Sarhan* (a lofty
tower, or palace, etc.) in
order that I may look at (or
look for) the *Ilâh* (God) of
Mûsa (Moses); and verily, I
think that he [Mûsa (Moses)]
is one of the liars."

وَقَالَ فِرْعَوْنُ يَتَأَيُّهَا آلَمَلَأُ مَا
عَلِمْتُ لَكُمْ مِّنْ إِلَهِ غَيْرِي
فَأَوْقَدْ لِي يَهْمَمُنْ عَلَى الطِّينِ
فَأَجْعَلْ لِّي صَرْحًا لَّعَلِّي أَطَّلِعُ
إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ
مِنَ الْكَذِبِينَ ﴿٣٨﴾

39. And he and his hosts
were arrogant in the land,
without right, and they
thought that they would
never return to Us.

وَأَسْتَكْبَرُ هُوَ وَجُنُودُهُ فِي
الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ
إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾

40. So We seized him and his hosts, and We threw them all into the sea (and drowned them). So behold (O Muhammad ﷺ) what was the end of the *Zâlimûn* [wrongdoers, polytheists and those who disbelieved in the Oneness of their Lord (Allâh), or rejected the advice of His Messenger Mûsa (Moses)].

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ
فِي الْيَمِّ ۖ فَانْظُرْ كَيْفَ كَانَ
عَاقِبَةُ الظَّالِمِينَ ﴿٤٠﴾

41. And We made them leaders inviting to the Fire, and on the Day of Resurrection, they will not be helped.

وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى
النَّارِ ۖ وَيَوْمَ الْقِيَمَةِ لَا
يُنصَرُونَ ﴿٤١﴾

42. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among *Al-Maqbuhûn* (those who are prevented to receive Allâh's Mercy or any good, despised or destroyed, etc.).

وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً
وَيَوْمَ الْقِيَمَةِ هُمْ مِّنَ
الْمَقْبُوحِينَ ﴿٤٢﴾

43. And indeed We gave Mûsa (Moses), after We had destroyed the generations of old, the Scripture [the Taurât (Torah)] as an enlightenment for mankind, and a guidance and a mercy, that they might remember (or receive admonition).

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ
مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ
الْأُولَىٰ بِصَآئِرٍ لِلنَّاسِ وَهَدَىٰ
وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾

44. And you (O Muhammad ﷺ) were not on the western side (of the Mount), when We made clear to Mûsa (Moses) the commandment, and you were not among those present.

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ
قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا
كُنْتَ مِنَ الشَّاهِدِينَ ﴿٤٤﴾

45. But We created generations [after generations i.e. after Mûsa (Moses)], and long were the ages that passed over them. And you (O Muhammad ﷺ) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers).

وَلَكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ
عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًا
فِي أَهْلِ مَدْيَنَ تَتْلُوا عَلَيْهِمْ
ءَايَاتِنَا وَلَكِنَّا كُنَّا
مُرْسِلِينَ ﴿٤٥﴾

46. And you (O Muhammad ﷺ) were not at the side of the Tûr (Mount) when We did call, [it is said that Allâh called the followers of Muhammad ﷺ, and they answered His Call, or that Allâh called Mûsa (Moses)]. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.

47. And if (We had) not (sent you to the people of Makkah) in case a calamity should seize them for (the deeds) that their hands have sent forth, they should have said: "Our Lord! Why did You not send us a Messenger? We should then have followed Your *Ayât* (Verses of the Qur'ân) and should have been among the believers."

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ
نَادَيْنَا وَلَٰكِنْ رَّحْمَةً مِّن رَّبِّكَ
لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِّنْ نَّذِيرٍ
مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ



وَلَوْلَا أَن تُصِيبَهُم مُّصِيبَةٌ بِمَا
قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا
لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ
آيَاتِكَ وَنَكُونَ مِن

الْمُؤْمِنِينَ



48. But when the truth (i.e. Muhammad ﷺ with his Message) has come to them from Us, they say: "Why is he not given the like of what was given to Mûsa (Moses)? Did they not disbelieve in that which was given to Mûsa (Moses) of old? They say: "Two kinds of magic [the Taurât (Torah) and the Qur'ân] each helping the other!" And they say: "Verily! In both we are disbelievers."

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا
قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا
أُوتِيَ مُوسَىٰ ۚ أَوَلَمْ يَكْفُرُوا
بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ ۖ قَالُوا
سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ
كَافِرُونَ ﴿٤٨﴾

49. Say (to them, O Muhammad ﷺ): "Then bring a Book from Allâh, which is a better guide than these two [the Taurât (Torah) and the Qur'ân], that I may follow it, if you are truthful."

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ
هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِن
كُنْتُمْ صَادِقِينَ ﴿٤٩﴾

50. But if they answer you not (i.e. do not believe in your doctrine of Islâmic Monotheism, nor follow you), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily! Allâh guides not the people who are *Zâlimûn* (wrong-doers, disobedient to Allâh, and polytheists).

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ
أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ
أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ
هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا
يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾

51. And indeed now We have conveyed the Word (this Qur'ân in which is the news of everything to them), in order that they may remember (or receive admonition).

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾

52. Those to whom We gave the Scripture [i.e. the Taurât (Torah) and the Injeel (Gospel), etc.] before it, - they believe in it (the Qur'ân).

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ مِنْ
قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾

53. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allâh in Islâm as Muslims (like 'Abdullâh bin Salâm and Salmân Al-Farisî, etc.).

وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَا إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾

54. These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them.

أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ الْسَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٥٤﴾

55. And when they hear *Al-Laghw* (dirty, false, evil vain talk), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not the ignorant."

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ ﴿٥٥﴾

56. Verily! You (O Muhammad ﷺ) guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided.

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ
وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ
أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾

57. And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.

وَقَالُوا إِنْ نَتَّبِعِ الْهُدَىٰ مَعَكَ
نُتَخَطَّفُ مِنْ أَرْضِنَا ۚ أَوَلَمْ
نُمْكِن لَهُمْ حَرَمًا ءَامِنًا يُجْبَىٰ
إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِّنْ
لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ ﴿٥٧﴾

58. And how many a town (population) have We destroyed, which were thankless for its means of livelihood (disobeyed Allâh, and His Messengers, by doing evil deeds and crimes)! And those are their dwellings, which have not been inhabited after them except a little. And verily! We have been the inheritors.

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ
مَعِيشَتَهَا ۖ فَتِلْكَ مَسْكِنُهُمْ لَمَّا
تُسْكَنُ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا
وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾

59. And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are *Zâlimûn* (polytheists, wrongdoers, disbelievers in the Oneness of Allâh, oppressors and tyrants).

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ
حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا
يَتْلُوا عَلَيْهِمْ ءَايَاتِنَا وَمَا كُنَّا
مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا
ظَالِمُونَ ﴿٥٩﴾

60. And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allâh is better and will remain forever. Have you then no sense?

وَمَا أُوتِيتُمْ مِّن شَيْءٍ فَمَتَّعُ
الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا وَمَا
عِندَ اللَّهِ خَيْرٌ وَأَبْقَىٰ ۚ أَفَلَا
تَعْقِلُونَ ﴿٦٠﴾

61. Is he whom We have promised an excellent promise (Paradise), which he will find true, like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to

أَفَمَن وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ
لَاقِيهِ كَمَن مَّتَّعْنَاهُ مَتَّعَ الْحَيَاةِ
الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ
الْمُحْضَرِينَ ﴿٦١﴾

be punished in the Hell-fire)?

62. And (remember) the Day when He will call to them, and say: "Where are My (so-called) partners whom you used to assert?"

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ
شُرَكَائِيَ الَّذِينَ كُنْتُمْ
تَزْعُمُونَ ﴿٦٢﴾

63. Those about whom the Word will have come true (to be punished) will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence (from them) before You. It was not us they worshipped."

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ
رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا
أَغْوَيْنَهُمْ كَمَا غَوَيْنَا ۖ تَبَرَّأْنَا
إِلَيْكَ مَا كَانُوا إِلَّا نَا
يَعْبُدُونَ ﴿٦٣﴾

64. And it will be said (to them): "Call upon your (so-called) partners (of Allâh), and they will call upon them, but they will give no answer to them, and they will see the torment. (They will then wish) if only they had been guided!

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ
فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا
الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٦٤﴾

65. And (remember) the Day (Allâh) will call to them, and say: "What answer gave you to the Messengers?"

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا
أَجَبْتُمْ أَلْمُرْسَلِينَ ﴿٦٥﴾

66. Then the news of a good answer will be obscured to them on that day, and they will not be able to ask one another.

فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ
فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٦﴾

67. But as for him who repented (from polytheism and sins, etc.), believed (in the Oneness of Allâh, and in His Messenger Muhammad ﷺ), and did righteous deeds (in the life of this world), then he will be among those who are successful.

فَأَمَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ
صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ
الْمُفْلِحِينَ ﴿٦٧﴾

68. And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified be Allâh, and exalted above all that they associate as partners (with Him).

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ
قُلْ مَا كَانَ لَهُمُ الْخِيَرَةُ
سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا
يُشْرِكُونَ ﴿٦٨﴾

69. And your Lord knows what their breasts conceal, and what they reveal.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ
صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾

70. And He is Allâh; *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). His is all praise, in the first (i.e. in this world) and in the last (i.e. in the Hereafter). And for Him is the Decision, and to Him shall you (all) be returned.

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ
الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ
الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾

71. Say (O Muhammad ﷺ): "Tell me! If Allâh made night continuous for you till the Day of Resurrection, who is an *ilâh* (a god) besides Allâh who could bring you light? Will you not then hear?"

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ
عَلَيْكُمْ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ
الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ
يَأْتِيكُمْ بِضِيَاءٍ أَوْ لَافًا
تَسْمَعُونَ ﴿٧١﴾

72. Say (O Muhammad ﷺ):
"Tell me! If Allâh made day
continuous for you till the
Day of Resurrection, who is
an *ilâh* (a god) besides Allâh
who could bring you night
wherein you rest? Will you
not then see?"

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ
عَلَيْكُمْ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ
الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ
يَأْتِيَكُمْ بَلِيلٍ تَسْكُنُونَ فِيهِ
أَفَلَا تَبْصُرُونَ

73. It is out of His Mercy
that He has put for you night
and day, that you may rest
therein (i.e. during the night)
and that you may seek of His
Bounty (i.e. during the day),
and in order that you may be
grateful.

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمْ آيَاتٍ
وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا
مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

74. And (remember) the Day
when He (your Lord Allâh)
will call them (those who
worshipped others along with
Allâh), and will say: "Where
are My (so-called) partners,
whom you used to assert?"

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ
شُرَكَائِيَ الَّذِينَ كُنْتُمْ
تَزْعُمُونَ

75. And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allâh (Alone), and the lies (false gods) which they invented will disappear from them.

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا
فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا
أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا
كَانُوا يَفْتَرُونَ ﴿٧٥﴾

76. Verily, Qârûn (Korah) was of Mûsa's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. When his people said to him: "Do not be glad (with ungratefulness to Allâh's Favours). Verily! Allâh likes not those who are glad (with ungratefulness to Allâh's Favours).

﴿٧٦﴾ إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ
مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَآتَيْنَاهُ
مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ
بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ
قَوْمُهُ لَا تَفْرَحْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ
الْفَرِحِينَ ﴿٧٦﴾

77. But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allâh has been good to you, and seek not mischief in the land. Verily, Allâh likes not the *Mufsidûn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).

وَابْتَغِ فِيمَا ءَاتَاكَ اللَّهُ الْدَّارَ
الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ
مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا
أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ
الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا
يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

78. He said: "This has been given to me only because of knowledge I possess." Did he not know that Allâh had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected. But the *Mujrimûn* (criminals, disbelievers, polytheists, sinners, etc.) will not be questioned of their sins (because Allâh knows them well, so they will be punished

قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ
عِنْدِي ؕ أَوْلَمْ يَعْلَمْ أَنَّ اللَّهَ
قَدْ أَهْلَكَ مِن قَبْلِهِ مِن
الْقُرُونِ مَن هُوَ أَشَدُّ مِنْهُ قُوَّةً
وَأَكْثَرُ جَمْعًا ؕ وَلَا يُسْأَلُ عَن
ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٨﴾

without account).

79. So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qârûn (Korah) has been given? Verily! He is the owner of a great fortune."

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ
قَالَ الَّذِينَ يُرِيدُونَ
الْحَيَاةَ الدُّنْيَا يَلِيتَ لَنَا مِثْلَ
مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ
عَظِيمٍ

80. But those who had been given (religious) knowledge said: "Woe to you! The Reward of Allâh (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are patient (in following the truth)."

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ
وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِّمَن
ءَامَنَ وَعَمِلَ صَالِحًا وَلَا
يُلْقِيهَا إِلَّا الصَّابِرُونَ

81. So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allâh, nor was he one of those who could save themselves.

فَحَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ
فَمَا كَانَ لَهُ مِنْ فِئَةٍ
يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا
كَانَ مِنَ الْمُنْتَصِرِينَ

82. And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allâh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allâh was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful.

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ
بِالْأَمْسِ يَقُولُونَ وَيَكَارِهُ اللَّهُ
يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ
عِبَادِهِ وَيَقْدِرُ لَوْ لَا أَنْ مَنَّ اللَّهُ
عَلَيْنَا لَخَسَفَ بِنَا وَيَكَارِهُ لَا
يُفْلِحُ الْكَافِرُونَ ﴿٨٢﴾

83. That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the *Muttaqûn* (pious - see V.2:2).

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعُلُهَا لِلَّذِينَ
لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا
فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾

84. Whosoever brings good (Islâmic Monotheism along with righteous deeds), he shall have the better thereof, and whosoever brings evil (polytheism along with evil deeds) then, those who do evil deeds will only be requited for what they used to do.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا
وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا تُجْزَى
الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا
كَانُوا يَعْمَلُونَ ﴿٨٤﴾

85. Verily, He Who has given you (O Muhammad ﷺ) the Qur'an (i.e. ordered you to act on its laws and to preach it to others) will surely bring you back to the *Ma'âd* (place of return, either to Makkah or to Paradise after your death, etc.). Say (O Muhammad ﷺ): "My Lord is Aware of him who brings guidance, and he who is in manifest error."

إِنَّ الَّذِي فَرَضَ عَلَيْكَ
الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ
قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ
وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾

86. And you were not expecting that the Book (this Qur'ân) would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ
إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً
مِّنْ رَبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا
لِّلْكَافِرِينَ ﴿٨٦﴾

87. And let them not turn you (O Muhammad ﷺ) away from (preaching) the *Ayât* (revelations and verses) of Allâh after they have been sent down to you, and invite (men) to (believe in) your Lord [i.e: in the Oneness (*Tauhîd*) of Allâh (1) Oneness of the Lordship of Allâh; (2) Oneness of the worship of Allâh; (3) Oneness of the Names and Qualities of Allâh], and be not of *Al-Mushrikûn* (those who associate partners with Allâh, e.g. polytheists, pagans, idolaters, those who disbelieve in the Oneness of Allâh and deny the Prophethood of Messenger Muhammad ﷺ).

وَلَا يَصُدُّنَكَ عَنْ ءَايَاتِ اللَّهِ
بَعْدَ إِذْ أُنْزِلَتْ إِلَيْكَ وَادْعُ إِلَى
رَبِّكَ وَلَا تَكُونَنَّ مِنَ
الْمُشْرِكِينَ



88. And invoke not any other *ilâh* (god) along with Allâh, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned.

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا ءَاخَرَ لَا
إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا
وَجْهَهُ ۚ لَهُ الْحُكْمُ وَإِلَيْهِ
تُرْجَعُونَ





AlAnkaboot الْعَنْكَبُوت

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *AlifLâmMîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]

الم

2. Do people think that they will be left alone because they say: "We believe," and will not be tested.

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ

٢

3. And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ
فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا
وَلَيَعْلَمَنَّ الْكَاذِبِينَ

٣

Allâh knows all that before putting them to test).

4. Or those who do evil deeds think that they can outstrip Us (i.e. escape Our Punishment)? Evil is that which they judge!

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ
السَّيِّئَاتِ أَنْ يَسْبِقُونَا ۚ سَاءَ مَا
يَحْكُمُونَ ﴿٤﴾

5. Whoever hopes for the Meeting with Allâh, then Allâh's Term is surely coming. and He is the All-Hearer, the All-Knower.

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ
أَجَلَ اللَّهِ لَآتٍ ۚ وَهُوَ السَّمِيعُ
الْعَلِيمُ ﴿٥﴾

6. And whosoever strives, he strives only for himself. Verily, Allâh is free of all wants from the 'Alamîn (mankind, jinns, and all that exists).

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ
لِنَفْسِهِ ۚ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ
الْعَالَمِينَ ﴿٦﴾

7. Those who believe [in the Oneness of Allâh (Monotheism) and in Messenger Muhammad ﷺ, and do not apostate because of the harm they receive from the polytheists], and do righteous good deeds, surely, We shall remit from them

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ
سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ
الَّذِي كَانُوا يَعْمَلُونَ ﴿٧﴾

their evil deeds and shall reward them according to the best of that which they used to do.

8. And We have enjoined on man to be good and dutiful to his parents, but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return, and I shall tell you what you used to do.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ
حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ
بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا
تُطِعْهُمَا ۖ إِلَىٰ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾

9. And for those who believe (in the Oneness of Allâh and other items of Faith) and do righteous good deeds, surely, We shall make them enter in (the entrance of) the righteous (i.e. in Paradise).

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي
الصَّالِحِينَ ﴿٩﴾

10. Of mankind are some who say: "We believe in Allâh," but if they are made to suffer for the sake of Allâh, they consider the trial of mankind as Allâh's punishment, and if victory comes from your Lord, (the hypocrites) will say: "Verily! We were with you (helping you)." Is not Allâh Best Aware of what is in the breast of the 'Alamîn (mankind and jinns).

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا
بِاللَّهِ فَإِذَا أُذِيَ فِي اللَّهِ جَعَلَ
فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن
جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا
كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ
بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١٠﴾

11. Verily, Allâh knows those who believe, and verily, He knows the hypocrites [i.e. Allâh will test the people with good and hard days to discriminate the good from the wicked (although Allâh knows all that before putting them to test)].

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا
وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١١﴾

12. And those who disbelieve say to those who believe: "Follow our way and we will verily bear your sins," never will they bear anything of their sins. Surely, they are liars.

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ
ءَامَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ
خَطَايَكُمْ وَمَا هُمْ بِحَامِلِينَ
مِّنْ خَطَايَاهُمْ مِّنْ شَيْءٍ إِنَّهُمْ
لَكَاذِبُونَ ﴿١٢﴾

13. And verily, they shall bear their own loads, and other loads besides their own, and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.

وَلَيَحْمِلُنَّ أَثْقَاهُمْ وَأَثْقَالًا
مَّعَ أَثْقَالِهِمْ وَلَيُسْأَلُنَّ يَوْمَ
الْقِيَامَةِ عَمَّا كَانُوا
يَفْتَرُونَ ﴿١٣﴾

14. And indeed We sent Nûh (Noah) to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allâh (Monotheism), and discard the false gods and other deities], and the Deluge overtook them while they were *Zâlimûn* (wrong-doers, polytheists, disbelievers, etc.).

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ
فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا
خَمْسِينَ عَامًا فَأَخَذَهُمُ
الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٤﴾

15. Then We saved him and those with him in the ship, and made it (the ship) as an *Ayâh* (a lesson, a warning, etc.) for the 'Alamîn (mankind, jinns and all that exists).

فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ
وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴿١٥﴾

16. And (remember) Ibrâhim (Abraham) when he said to his people: "Worship Allâh (Alone), and fear Him, that is better for you if you did but know.

وَأِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا
اللَّهَ وَاتَّقُوهُ ذَٰلِكُمْ خَيْرٌ لَّكُمْ
إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٦﴾

17. "You worship besides Allâh only idols, and you only invent falsehood. Verily, those whom you worship besides Allâh have no power to give you provision, so seek your provision from Allâh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back.

إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ
أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ
الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ
لَا يَمْلِكُونَ لَكُمْ رِزْقًا
فَاَبْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ
وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۚ إِلَيْهِ
تُرْجَعُونَ ﴿١٧﴾

18. "And if you deny, then nations before you have denied (their Messengers). And the duty of the Messenger is only to convey (the Message) plainly."

وَإِنْ تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ
مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ
إِلَّا أَلْبَلُغُ الْمُبِينِ ﴿١٨﴾

19. See they not how Allâh originates creation, then repeats it. Verily, that is easy for Allâh.

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ
الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ
عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾

20. Say: "Travel in the land and see how (Allâh) originated creation, and then Allâh will bring forth (resurrect) the creation of the Hereafter (i.e. resurrection after death). Verily, Allâh is Able to do all things."

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا
كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ
يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

21. He punishes whom He will, and shows mercy to whom He will, and to Him you will be returned.

يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن
يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾

22. And you cannot escape in the earth or in the heaven. And besides Allâh you have neither any *Walî* (Protector or Guardian) nor any Helper.

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا
لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ
وَلَا نَصِيرٍ ﴿٢٢﴾

23. And those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and the Meeting with Him, it is they who have no hope of My Mercy, and it is they who will (have) a painful torment.

وَالَّذِينَ كَفَرُوا بِعَايَةِ اللَّهِ
وَلِقَائِهِ أُولَئِكَ يَئِسُوا مِنْ
رَّحْمَتِي وَأُولَئِكَ لَهُمْ عَذَابٌ
أَلِيمٌ ﴿٢٣﴾

24. So nothing was the answer of [Ibrâhîm's (Abraham)] people except that they said: "Kill him or burn him." Then Allâh saved him from the fire. Verily, in this are indeed signs for a people who believe.

فَمَا كَانَ جَوَابَ قَوْمِهِ
إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ
فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي
ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾

25. And [Ibrâhim (Abraham)] said: "You have taken (for worship) idols instead of Allâh, and the love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper."

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ
أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ
الدُّنْيَا ثُمَّ يَوْمَ الْقِيَمَةِ يَكْفُرُ
بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ
بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ
النَّارُ وَمَا لَكُم مِّن نَّصِيرِينَ



26. So Lout (Lot) believed in him [Ibrâhim's (Abraham) Message of Islâmic Monotheism]. He [Ibrâhim (Abraham)] said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise."

﴿ فَعَازَمَن لَّهُ لُوطٌ ۖ وَقَالَ إِنِّي
مُهَاجِرٌ إِلَىٰ رَبِّي ۖ إِنَّهُ هُوَ الْعَزِيزُ
الْحَكِيمُ ﴾



27. And We bestowed on him [Ibrâhim (Abraham)], Ishâque (Isaac) and Ya'qûb (Jacob), and ordained among his offspring Prophethood and the Book [i.e. the Taurât (Torah) (to Mûsa Moses), the Injeel (Gospel) (to 'Iesa Jesus), the Qur'ân (to Muhammad ﷺ), all from the offspring of Ibrâhim (Abraham)], and We granted him his reward in this world, and verily, in the Hereafter he is indeed among the righteous.

وَوَهَبْنَا لَهُدْ إِسْحَاقَ وَيَعْقُوبَ
وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ
وَالْكِتَابَ وَءَاتَيْنَاهُ أَجْرَهُدْ فِي
الدُّنْيَا وَإِنَّهُدْ فِي الْآخِرَةِ لَمِنَ
الصَّالِحِينَ



28. And (remember) Lout (Lot), when he said to his people: "You commit *Al-Fâhishah* (sodomy the worst sin) which none has preceded you in (committing) it in the '*Alamîn* (mankind and jinns)."

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ
لِفَاعْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ
بَهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ



29. "Verily, you do sodomy with men, and rob the wayfarer (travelers, etc.)! And practise *Al-Munkar* (disbelief and polytheism and every kind of evil wicked deed) in your meetings." But his people gave no answer except, that they said: "Bring Allâh's Torment upon us if you are one of the truthful."

أَيِّنْكُمْ لَتَأْتُونَ الرِّجَالَ
وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ
فِي نَادِيكُمْ الْمُنْكَرَ فَمَا
كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ
قَالُوا أَأُتِنَا بِعَذَابِ اللَّهِ إِنْ
كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٩﴾

30. He said: "My Lord! Give me victory over the people who are *Mufsidûn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).

قَالَ رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ
الْمُفْسِدِينَ ﴿٣٠﴾

31. And when Our Messengers came to Ibrâhim (Abraham) with the glad tidings they said: "Verily, we are going to destroy the people of this [Lout's (Lot's)] town (i.e. the town of Sodom in Palestine) truly, its people have been *Zâlimûn* [wrong-doers, polytheists and disobedient to Allâh, and

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ
بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ
هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا
ظَالِمِينَ ﴿٣١﴾

have also belied their Messenger Lout (Lot)]."

32. Ibrâhim (Abraham) said: "But there is Lout (Lot) in it." They said: "We know better who is there, we will verily save him [Lout (Lot)] and his family, except his wife, she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk)."

33. And when Our Messengers came to Lout (Lot), he was grieved because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family, except your wife, she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk).

قَالَ إِنَّ فِيهَا لُوطًا ۖ قَالُوا
نَحْنُ أَعْلَمُ بِمَنْ فِيهَا
لَنَنْجِيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ
كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٢﴾

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا
سِئَاءَ بِيَهُمْ وَضَاقَ بِهِمْ ذَرْعًا
وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا
مُنْجُونَكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ
كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٣﴾

34. Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious (against Allâh's Command)."

إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ
الْقَرْيَةِ رِجْزًا مِّنَ السَّمَاءِ بِمَا
كَانُوا يَفْسُقُونَ ﴿٢٤﴾

35. And indeed We have left thereof an evident *Ayâh* (a lesson and a warning and a sign the place where the Dead Sea is now in Palestine) for a folk who understand.

وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً
لِّقَوْمٍ يَعْقِلُونَ ﴿٢٥﴾

36. And to (the people of) Madyan (Midian), We sent their brother Shu'aib (Shuaib). He said: "O my people! Worship Allâh, and hope for (the reward of good deeds by worshipping Allâh Alone, on) the last Day, and commit no mischief on the earth as *Mufsidûn* (those who commit great crimes, oppressors, tyrants, mischief-makers, corrupts).

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا
فَقَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ
وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْتَوْا
فِي الْأَرْضِ مُفْسِدِينَ ﴿٢٦﴾

37. And they belied him [Shu'aib (Shuaib)], so the earthquake seized them, and they lay (dead), prostrate in their dwellings.

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ
فَأَصْبَحُوا فِي دَارِهِمْ
جَثْمِينَ

38. And 'Ad and Thamûd (people)! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. *Shaitân* (Satan) made their deeds fair seeming to them, and turned them away from the (Right) Path, though they were intelligent.

وَعَادًا وَثَمُودًا وَقَدْ تَبَيَّنَ
لَكُمْ مِنْ مَسْكِنِهِمْ
وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ
فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا
مُسْتَبْصِرِينَ

39. And (We destroyed also) Qârûn (Korah), Fir'aun (Pharaoh), and Hâmân. And indeed Mûsa (Moses) came to them with clear *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip Us (escape Our punishment).

وَقَرُونِ وَفِرْعَوْنَ
وَهَامَانَ وَلَقَدْ جَاءَهُمْ
مُوسَى بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا
فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ

40. So We punished each (of them) for his sins, of them were some on whom We sent *Hâsiban* (a violent wind with shower of stones) [as the people of Lout (Lot)], and of them were some who were overtaken by *AsSaihah* [torment awful cry, etc. (as Thamûd or Shu'aib's people)], and of them were some whom We caused the earth to swallow [as Qârûn (Korah)], and of them were some whom We drowned [as the people of Nûh (Noah), or Fir'aun (Pharaoh) and his people]. It was not Allâh Who wronged them, but they wronged themselves.

فَكُلًّا أَخَذْنَا بِذُنُبِهِ ۖ فَمِنْهُمْ
مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ
مَنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ
مَنْ خَسَفْنَا بِهِ الْأَرْضَ
وَمِنْهُمْ مَنْ أَغْرَقْنَا ۚ وَمَا
كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ
كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ



41. The likeness of those who take *Auliya'* (protectors and helpers) other than Allâh is as the likeness of a spider, who builds (for itself) a house, but verily, the frailest (weakest) of houses is the spider's house; if they but knew.

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ
دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ
الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ
أَوَّهَهَا الْبُيُوتُ لَيْتَ
الْعَنْكَبُوتِ لَوْ كَانُوا
يَعْلَمُونَ ﴿٤١﴾

42. Verily, Allâh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise.

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ
دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿٤٢﴾

43. And these similitudes We put forward for mankind, but none will understand them except those who have knowledge (of Allâh and His Signs, etc.).

وَتِلْكَ الْأَمْثَلُ نَضَرِبُهَا لِلنَّاسِ
لَعَلَّهُمْ يَفْقَهُونَ ﴿٤٣﴾

44. (Allâh says to His Prophet Muhammad ﷺ): "Allâh (Alone) created the heavens and the earth with truth (and none shared Him in their creation)." Verily! Therein is surely a sign for those who believe.

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ
بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً
لِّلْمُؤْمِنِينَ ﴿٤٤﴾

45. Recite (O Muhammad ﷺ) what has been revealed to you of the Book (the Qur'ân), and perform *As-Salât* (*IqamâtasSalât*). Verily, *As-Salât* (the prayer) prevents from *Al-Fahshâ'* (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and *Al-Munkar* (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.) and the remembering (praising, etc.) of (you by) Allâh (in front of the angels) is greater indeed [than your remembering (praising, etc.) Allâh in prayers, etc.]. And Allâh knows what you do.

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ
الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ
الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ ۚ وَلَذِكْرُ اللَّهِ أَكْبَرُ
وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

46. And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong, and say (to them): "We believe in that which has been revealed to us and revealed to you; our *Ilâh* (God) and your *Ilâh* (God) is One (i.e. Allâh), and to Him we have submitted (as Muslims)."

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ
إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ
ظَلَمُوا مِنْهُمْ وَقُولُوا ءَامَنَّا
بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ
إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ
وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٤٦﴾

47. And thus We have sent down the Book (i.e. this Qur'an) to you (O Muhammad ﷺ), and those whom We gave the Scripture [the Taurât (Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullâh bin Salâm) and none but the disbelievers reject Our *Ayât* [(proofs,

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ
الْكِتَابَ ۚ فَالَّذِينَ ءَاتَيْنَاهُمْ
الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ
هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ ۚ وَمَا
يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ

signs, verses, lessons, etc., and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islâmic Monotheism)].

48. Neither did you (O Muhammad ﷺ) read any book before it (this Qur'ân), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ
كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذَا
لَا رَتَابَ الْمُبْطِلُونَ

49. Nay, but they, the clear *Ayât* [i.e the description and the qualities of Prophet Muhammad ﷺ written like verses in the Taurât (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (from the people of the Scriptures). And none but the *Zâlimûn* (polytheists and wrongdoers, etc.) deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ
الَّذِينَ أُوتُوا الْعِلْمَ وَمَا
يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ



50. And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allâh, and I am only a plain warner."

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

51. Is it not sufficient for them that We have sent down to you the Book (the Qur'ân) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

52. Say (to them O Muhammad ﷺ): "Sufficient is Allâh for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in *Bâtîl* (all false deities other than Allâh), and disbelieve in Allâh and (in His Oneness), it is they who are the losers.

قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ ءَامَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٥٢﴾

53. And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا
أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ
وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ



54. They ask you to hasten on the torment. And verily! Hell, of a surety, will encompass the disbelievers.

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ
جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ



55. On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ
فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ
وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ



56. O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me (Alone)."

يَعِبَادِي الَّذِينَ ءَامَنُوا إِنَّ
أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ



57. Everyone shall taste the death. Then unto Us you shall be returned.

كُلُّ نَفْسٍ ذَاقَةُ الْمَوْتِ ثُمَّ
إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾

58. And those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward of the workers.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَنُبَوِّئَنَّهُم مِّنَ الْجَنَّةِ
غُرَفًا تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا نِعَمَ أَجْرُ الْعَامِلِينَ
﴿٥٨﴾

59. Those who are patient, and put their trust (only) in their Lord (Allâh).

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ ﴿٥٩﴾

60. And so many a moving (living) creature there is, that carries not its own provision! Allâh provides for it and for you. And He is the All-Hearer, the AllKnower.

وَكَايْنِ مِّنْ دَابَّةٍ لَا تَحْمِلُ
رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ
السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾

61. If you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" They will surely reply: "Allâh." How then are they deviating (as polytheists and disbelievers)?

وَلَيْنَ سَأَلْتَهُم مَّنْ خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ
الشَّمْسَ وَالْقَمَرَ لَيَقُولَنَّ اللَّهُ
فَأَنِّي يُؤْفَكُونَ ﴿٦١﴾

62. Allâh enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allâh is the AllKnower of everything.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ
عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿٦٢﴾

63. If you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" They will surely reply: "Allâh." Say: "All the praises and thanks be to Allâh!" Nay! Most of them have no sense.

وَلَيْنَ سَأَلْتَهُم مَّنْ نَّزَّلَ مِنَ
السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ
مِن بَعْدِ مَوْتِهَا لَيَقُولَنَّ اللَّهُ قُلِ
الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا
يَعْقِلُونَ ﴿٦٣﴾

64. And this life of the world is only amusement and play! Verily, the home of the Hereafter, that is the life indeed (i.e. the eternal life that will never end), if they but knew

وَمَا هَذِهِ الْحَيَوةُ الدُّنْيَا إِلَّا
لَهُمْ وَلَعِبٌ وَإِنَّ الدَّارَ
الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ
كَانُوا يَعْلَمُونَ ﴿٦٤﴾

65. And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.

فَإِذَا رَكِبُوا فِي الْفُلِّ دَعَوْا
اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا
نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ
﴿٦٥﴾

66. So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know.

لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ
وَلِيَتَمَتَّعُوا فَسَوْفَ يَعْلَمُونَ
﴿٦٦﴾

67. Have they not seen that We have made (Makkah) a sanctuary secure, and that men are being snatched away from all around them? Then do they believe in *Bâtil* (falsehood - polytheism, idols

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا
ءَامِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ
حَوْلِهِمْ أَفَبِالْبَاطِلِ يُؤْمِنُونَ
وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٦٧﴾

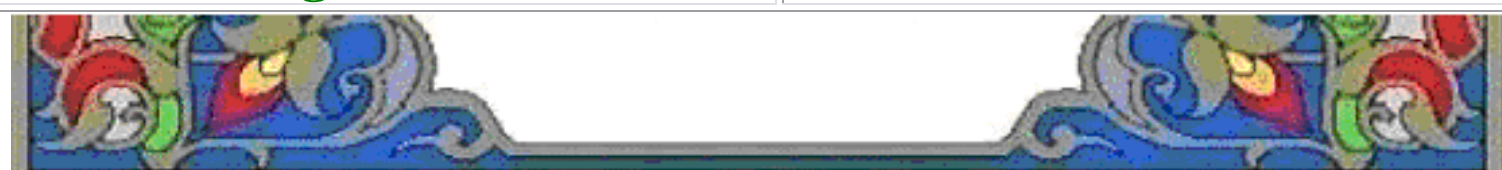
and all deities other than Allâh), and deny (become ingrate for) the Graces of Allâh?

68. And who does more wrong than he who invents a lie against Allâh or denies the truth (Muhammad ﷺ and his doctrine of Islâmic Monotheism and this Qur'ân), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allâh and in His Messenger Muhammad ﷺ)?

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ
كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا
جَاءَهُ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى
لِّلْكَافِرِينَ ﴿٦٨﴾

69. As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's Religion - Islâmic Monotheism). And verily, Allâh is with the *Muhsinûn* (good doers)."

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ
سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ
الْمُحْسِنِينَ ﴿٦٩﴾





الرُّوم ArRoom

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *AlifLâmMîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

الم

2. The Romans have been defeated.

غَلَبَتِ الرُّومُ

3. In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.

فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ
بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ

4. Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans). And on that

فِي بَضْعِ سِنِينَ ۖ لِلَّهِ الْأَمْرُ مِنْ
قَبْلُ وَمِنْ بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ
الْمُؤْمِنُونَ

Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians),

5. With the help of Allâh, He helps whom He wills, and He is the All Mighty, the Most Merciful.

6. (It is) a Promise of Allâh (i.e. Allâh will give victory to the Romans against the Persians), and Allâh fails not in His Promise, but most of men know not.

7. They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.

بِنَصْرِ اللَّهِ^ج يَنْصُرُ مَنْ يَشَاءُ^ص
وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦﴾

وَعَدَ اللَّهُ^ص لَا تُخْلِفُ اللَّهُ وَعْدَهُ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦﴾

يَعْلَمُونَ ظَهْرًا مِّنَ الْحَيَاةِ
الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ ﴿٧﴾

8. Do they not think deeply (in their own selves) about themselves (how Allâh created them from nothing, and similarly He will resurrect them)? Allâh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny the Meeting with their Lord.

أَوَلَمْ يَتَفَكَّرُوا فِي أَنْفُسِهِمْ ۚ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَائِ رَبِّهِمْ لَكَافِرُونَ ﴿٨﴾

9. Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done, and there came to them their Messengers with clear proofs. Surely, Allâh wronged them not, but they used to wrong themselves.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۚ فَمَا كَانُوا لِيُظْلَمَهُمْ وَلَٰكِن كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٩﴾

10. Then evil was the end of those who did evil, because they belied the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allâh and made mock of them.

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ اسْتَكْبَرُوا
الْسُّوْءَىٰ أَنْ كَذَّبُوا بِآيَاتِ
اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ ﴿١٠﴾

11. Allâh (Alone) originates the creation, then He will repeat it, then to Him you will be returned.

اللَّهُ يَبْدُوُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ
إِلَيْهِ تُرْجَعُونَ ﴿١١﴾

12. And on the Day when the Hour will be established, the *Mujrimûn* (disbelievers, sinners, criminals, polytheists, etc.) will be plunged into destruction with deep regrets, sorrows, and despair.

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ
الْمُجْرِمُونَ ﴿١٢﴾

13. No intercessor will they have from those whom they made equal with Allâh (partners i.e. their so called associate gods), and they will (themselves) reject and deny their partners.

وَلَمْ يَكُنْ لَهُمْ مِّنْ شُرَكَائِهِمْ
شُفَعَاؤُاْ وَكَانُوا بِشُرَكَائِهِمْ
كَافِرِينَ ﴿١٣﴾

14. And on the Day when the Hour will be established, that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers).

وَيَوْمَ تَقُومُ السَّاعَةُ يُومِّدُ
يَتَفَرَّقُونَ ﴿١٤﴾

15. Then as for those who believed (in the Oneness of Allâh Islâmic Monotheism) and did righteous good deeds, such shall be honored and made to enjoy luxurious life (forever) in a Garden of delight (Paradise).

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ
يُحْبَرُونَ ﴿١٥﴾

16. And as for those who disbelieved and belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, Allâh's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire).

وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا
بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ
فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿١٦﴾

17. So glorify Allâh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the

فَسُبِّحَنَّ اللَّهُ حِينَ تُمْسُونَ
وَحِينَ تَصْبِحُونَ ﴿١٧﴾

(*Maghrib*) sunset and ('*Ishâ*') night prayers], and when you enter the morning [i.e offer the (*Fajr*) morning prayer].

18. And His is all the praises and thanks in the heavens and the earth, and (glorify Him) in the afternoon (i.e. offer '*Asr* prayer) and when you come up to the time, when the day begins to decline (i.e offer *Zuhr* prayer). (Ibn 'Abbâs said: "These are the five compulsory congregational prayers mentioned in the Qur'ân)."

19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).

وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ
وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ



يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ
الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ
بَعْدَ مَوْتِهَا
يُخْرِجُونَ



20. And among His Signs is this, that He created you (Adam) from dust, and then [Hawwa' (Eve) from Adam's rib, and then his offspring from the semen, and], - behold you are human beings scattered!

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَكُمْ مِنْ
تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ
تَنْتَشِرُونَ ﴿٢٠﴾

21. And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ
أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا
وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ
يَتَفَكَّرُونَ ﴿٢١﴾

22. And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge.

وَمِنْ ءَايَاتِهِ خَلْقُ السَّمَوَاتِ
وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ
وَالْوَلَوْنِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِلْعَالَمِينَ ﴿٢٢﴾

23. And among His Signs is the sleep that you take by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen.

وَمِنْ ءَايَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِّنْ فَضْلِهِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾

24. And among His Signs is that He shows you the lightning, by way of fear and hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.

وَمِنْ ءَايَاتِهِ يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾

25. And among His Signs is that the heaven and the earth stand by His Command, then afterwards when He will call you by single call, behold, you will come out from the earth (i.e. from your graves for reckoning and recompense).

وَمِنْ ءَايَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ۚ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴿٢٥﴾

26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him.

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ
كُلُّ لَهُ قَانِتُونَ ﴿٢٦﴾

27. And He it is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All Mighty, the All Wise.

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ
يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ
الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ
وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ



28. He sets forth for you a parable from your own selves, - Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you? Whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.

ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ
هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ
أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَّا
رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ
تَخَافُونَهُمْ كَخِيفَتِكُمْ
أَنْفُسَكُمْ ۚ كَذَٰلِكَ نُفَصِّلُ
الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾



29. Nay, but those who do wrong follow their own lusts without knowledge, Then who will guide him whom Allâh has sent astray? And for such there will be no helpers.

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا
أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي
مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ
نَاصِرِينَ ﴿٢٩﴾

30. So set you (O Muhammad ﷺ) your face towards the religion of pure Islâmic Monotheism *Hanifa* (worship none but Allâh Alone) Allâh's *Fitrah* (i.e. Allâh's Islâmic Monotheism), with which He has created mankind. No change let there be in *Khalqillâh* (i.e. the Religion of Allâh Islâmic Monotheism), that is the straight religion, but most of men know not.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ
فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ
عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ
ذَٰلِكَ الدِّينُ الْقَيِّمُ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٣٠﴾

31. (Always) Turning in repentance to Him (only), and be afraid and dutiful to Him; and perform *AsSalât* (*IqâmatasSalât*) and be not of *AlMushrikûn* (the disbelievers in the Oneness of

﴿٣١﴾ مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا
الصَّلَاةَ وَلَا تَكُونُوا مِنَ
الْمُشْرِكِينَ ﴿٣١﴾

Allah, polytheists, idolaters, etc.).

32. Of those who split up their religion (i.e. who left the true Islâmic Monotheism), and became sects, [i.e. they invented new things in the religion (*Bid'ah*), and followed their vain desires], each sect rejoicing in that which is with it.

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ
وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا
لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

33. And when harm touches men, they cry sincerely only to their Lord (Allâh), turning to Him in repentance, but when He gives them a taste of His Mercy, behold! A party of them associate partners in worship with their Lord.

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا
رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ
مِّنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُمْ بِرَبِّهِمْ
يُشْرِكُونَ ﴿٣٣﴾

34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know.

لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتَّعُوا
فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾

35. Or have We revealed to them a Scripture, which speaks of that which they have been associating with Him?

أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ
يَتَكَلَّمُ بِمَا كَانُوا بِهِ يَشْرِكُونَ
﴿٣٥﴾

36. And when We cause mankind to taste of mercy, they rejoice therein, but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, lo! They are in despair!

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِبَّهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ



37. Do they not see that Allâh enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ



38. So give to the kindred his due, and to *AlMiskîn* (the poor) and to the wayfarer. That is best for those who seek Allâh's Countenance, and it is they who will be successful.

فَعَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ



39. And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allâh, but that which you give in *Zakât* seeking Allâh's Countenance then those, they shall have manifold increase.

وَمَا ءَاتَيْتُمْ مِّن رَّبًّا لِّيرْبُوا فِي
أَمْوَالِ النَّاسِ فَلَا يَرْبُوا عِندَ
اللَّهِ وَمَا ءَاتَيْتُمْ مِّن زَكَاةٍ
تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ
هُمُ الْمُضْعِفُونَ ﴿٣٩﴾

40. Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (socalled) partners (of Allâh) that do anything of that? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him).

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ
ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ
مِنْ شُرَكَائِكُمْ مَّن يَفْعَلُ مِنْ
ذَٰلِكُمْ مِّن شَيْءٍ سُبْحَانَهُ
وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٤٠﴾

41. Evil (sins and disobedience of Allâh, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allâh may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon).

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا
كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ
بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ ﴿٤١﴾

42. Say (O Muhammad ﷺ): "Travel in the land and see what was the end of those before (you)! Most of them were *Mushrikûn* (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc.)."

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ
كَانَ أَكْثَرُهُمْ مُّشْرِكِينَ ﴿٤٢﴾

43. So set you (O Muhammad ﷺ) your face to (the obedience of Allâh, your Lord) the straight and right religion (Islâmic Monotheism), before there comes from Allâh a Day which none can avert it. On that Day men shall be divided

فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَیِّمِ مِن
قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ
اللَّهِ يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾

[(in two groups), a group in Paradise and a group in Hell].

44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds (by practicing Islâmic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allâh from His Torment).

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَمَنْ عَمِلَ
صَالِحًا فَلِأَنْفُسِهِمْ يَمْهَدُونَ



45. That He may reward those who believe (in the Oneness of Allâh Islâmic Monotheism), and do righteous good deeds, out of His Bounty. Verily, He likes not the disbelievers.

لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ مِنْ فَضْلِهِ ۚ إِنَّهُ لَا
يُحِبُّ الْكَافِرِينَ



46. And among His Signs is this, that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, in order that you may be thankful.

وَمِنْ ءَايَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ
مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ
وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ
وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۚ وَلَعَلَّكُمْ
تَشْكُرُونَ



47. And indeed We did send Messengers before you (O Muhammad ﷺ) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allâh, sins, etc.), and (as for) the believers it was incumbent upon Us to help (them).

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا
إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ
فَأَنْتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا
وَكَانَ حَقًّا عَلَيْنَا نَصْرُ
الْمُؤْمِنِينَ ﴿٤٧﴾

48. Allâh is He Who sends the winds, so they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He will, lo! they rejoice!

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ
سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ
كَيْفَ يَشَاءُ وَتَجْعَلُهُ كِسْفًا فَتَرَى
الْوَدْقَ تَخْرُجُ مِنْ خِلَالِهِ ۖ فَإِذَا
أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ
عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾

49. And verily before that (rain), just before it was sent down upon them, they were in despair!

وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنْزَلَ
عَلَيْهِمْ مِنْ قَبْلِهِ لَمُبْلِسِينَ
﴿٤٩﴾

50. Look then at the effects (results) of Allâh's Mercy, how He revives the earth after its death. Verily! That (Allâh) Who revived the earth after its death shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things.

فَانْظُرْ إِلَىٰ ءَاثِرِ رَحْمَتِ اللَّهِ
كَيْفَ تُمْحِي الْأَرْضَ بَعْدَ مَوْتِهَا
إِنَّ ذَٰلِكَ لَمُحِي الْمَوْتِ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾

51. And if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow, behold, they then after their being glad, would become unthankful (to their Lord Allâh as) disbelievers.

وَلَيْنَ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا
لَّظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ ﴿٥١﴾

52. So verily, you (O Muhammad ﷺ) cannot make the dead to hear (i.e. the disbelievers, etc.), nor can you make the deaf to hear the call, when they show their backs, turning away.

فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا
تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا
مُدْبِرِينَ ﴿٥٢﴾

53. And you (O Muhammad ﷺ) cannot guide the blind from their straying; you can make to hear only those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allâh in Islâm (as Muslims).

وَمَا أَنْتَ بِهَادٍ الْعُمَىٰ عَنْ
ضَلَالَتِهِمْ ۚ إِنْ تُسْمِعُ إِلَّا مَنْ
يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ



54. Allâh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All Knowing, the All - Powerful (i.e. Able to do all things).

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ
ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً
ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا
وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَاءُ وَهُوَ
الْعَلِيمُ الْقَدِيرُ



55. And on the Day that the Hour will be established, the *Mujrimûn* (criminals, disbelievers, polytheists, sinners, etc.) will swear that they stayed not but an hour, thus were they ever deluded [away from the truth (i.e. they used to tell lies and take false oaths, and turn away

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ
الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ
كَذَلِكَ كَانُوا يُؤْفَكُونَ



from the truth) in this life of the world)].

56. And those who have been bestowed with knowledge and faith will say: "Indeed you have stayed according to the Decree of Allâh, until the Day of Resurrection, so this is the Day of Resurrection, but you knew not."

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ
وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ
اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ
الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا
تَعْلَمُونَ ﴿٥٦﴾

57. So on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with Allâh, and by denying the Day of Resurrection), nor will they be allowed (then) to return to seek Allâh's Pleasure (by having Islâmic Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).

فِيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ
ظَلَمُوا مَعْذِرَتُهُمْ وَلَا هُمْ
يُسْتَعْتَبُونَ ﴿٥٧﴾

58. And indeed We have set forth for mankind, in this Qur'ân every kind of parable. But if you (O Muhammad ﷺ) bring to them any sign or proof, (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): "You follow nothing but falsehood, and magic."

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا
الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَئِنْ
جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ
كَفَرُوا إِنَّ أَنْتُمْ إِلَّا مُبْطِلُونَ



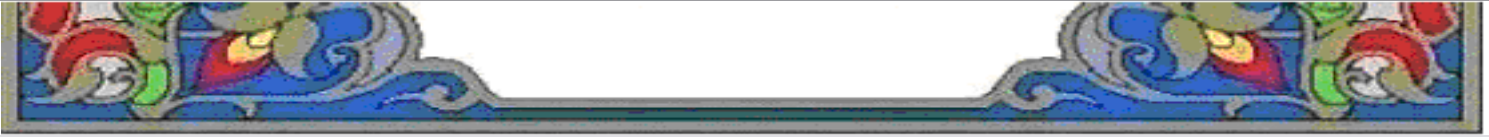
59. Thus does Allâh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allâh i.e. those who try not to understand true facts that which you (Muhammad ﷺ) have brought to them].

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ
الَّذِينَ لَا يَعْلَمُونَ



60. So be patient (O Muhammad ﷺ). Verily, the Promise of Allâh is true, and let not those who have no certainty of faith, discourage you from conveying Allâh's Message (which you are obliged to convey).

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا
يَسْتَخِفُّكَ الَّذِينَ لَا
يُوقِنُونَ



Luqman لُقْمَن

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *AlifLâmMîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]

الم

2. These are Verses of the Wise Book (the Qur'ân).

تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ

٢

3. A guide and a mercy for the *Muhsinûn* (gooddoers)

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ

4. Those who perform *As-Salât* (*Iqamatas-Salât*) and give *Zakât* and they have faith in the Hereafter with certainty.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ
يُوقِنُونَ

٤

5. Such are on guidance from their Lord, and such are the successful.

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ
وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

6. And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire).

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوًا
الْحَدِيثَ لِيُضِلَّ عَن سَبِيلِ اللَّهِ
بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا
أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٦﴾

7. And when Our Verses (of the Qur'ân) are recited to such a one, he turns away in pride, as if he heard them not, as if there were deafness in his ear. So announce to him a painful torment.

وَإِذَا تُلِيٰ عَلَيْهِ ءَايَاتُنَا وَلِيٍّ
مُّسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا
كَأَنَّ فِيٓ أُذُنَيْهِ وَقْرًا ۖ فَبَشِّرْهُ
بِعَذَابٍ أَلِيمٍ ﴿٧﴾

8. Verily, those who believe (in Islâmic Monotheism) and do righteous good deeds, for them are Gardens of delight (Paradise).

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ
﴿٨﴾

9. To abide therein. It is a Promise of Allâh in truth. And He is the All Mighty, the All Wise.

خَالِدِينَ فِيهَا وَعَدَ اللَّهُ حَقًّا
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾

10. He has created the heavens without any pillars, that you see and has set on the earth firm mountains, lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.

خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾

11. This is the creation of Allâh. So show Me that which those (whom you worship), besides Him have created. Nay, the *Zâlimûn* (polytheists, wrongdoers and those who do not believe in the Oneness of Allâh) are in plain error.

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۚ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ ﴿١١﴾

12. And indeed We bestowed upon Luqmân *AlHikmah* (wisdom and religious understanding, etc.) saying: "Give thanks to Allâh," and whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allâh is All Rich (Free of all wants), Worthy of all praise.

وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ
أَشْكُرْ لِلَّهِ ۚ وَمَن يَشْكُرْ فَإِنَّمَا
يَشْكُرُ لِنَفْسِهِ ۖ وَمَن كَفَرَ فَإِنَّ
اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾

13. And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily! Joining others in worship with Allâh is a great *Zûlm* (wrong) indeed.

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ
يُعِظُهُ ۖ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ ۚ
إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ
أُمُّهُ ۖ وَهْنًا عَلَىٰ وَهْنٍ وَفَصَّلَهُ
فِي عَامَيْنِ أَنِ اشْكُرْ لِي
وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ ﴿١٤﴾

15. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

وَأِنْ جَاهِدَاكَ عَلَىٰ أَنْ
تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ
عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبُهُمَا
فِي الدُّنْيَا مَعْرُوفًا ۖ وَاتَّبِعْ سَبِيلَ
مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ
فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ



16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allâh will bring it forth. Verily, Allâh is Subtle (in bringing out that grain), Well Aware (of its place).

يَبْنِي إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ
مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ
فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ
يَأْتِ بِهَا اللَّهُ ۚ إِنَّ اللَّهَ لَطِيفٌ
خَبِيرٌ



17. "O my son! *AqimisSalât* (perform *AsSalât*), enjoin (people) for *AlMa'rûf* (Islâmic Monotheism and all that is good), and forbid (people) from *AlMunkar* (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allâh with no exemption.

18. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allâh likes not each arrogant boaster.

19. "And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass."

يَبْنِيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ
بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ
وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ
ذَلِكَ مِنْ عَزَمِ الْأُمُورِ ﴿١٧﴾

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا
تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ
لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ
مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ
لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

20. See you not (O men) that Allâh has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e. Islâmîc Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. One's Faith in Allâh (of Islâmîc Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise, etc.]? Yet of mankind is he who disputes about Allâh without knowledge or guidance or a Book giving light!

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا
فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَهْرَةً
وَبَاطِنَةً ۚ وَمِنَ النَّاسِ مَن يُجَادِلُ
فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى
وَلَا كِتَابٍ مُّنِيرٍ ﴿٢٠﴾

21. And when it is said to them: "Follow that which Allâh has sent down", they say: "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if *Shaitân* (Satan) invites them to the torment of the Fire.

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ
اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا
عَلَيْهِ ءَابَاءَنَا^ج أَوَّلَوْ كَانِ
الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ

السَّعِيرِ ﴿٢١﴾

22. And whosoever submits his face (himself) to Allâh [i.e.(follows Allâh's Religion of Islâmic Monotheism), worships Allâh (Alone) with sincere Faith in the (1) Oneness of His Lordship,(2) Oneness of His worship, and (3) Oneness of His Names and Qualities], while he is a *Muhsin* (good doer i.e. performs good deeds totally for Allâh's sake without any show-off or to gain praise or fame etc. and does them in accordance with the *Sunnah* of Allâh's Messenger Muhammad ﷺ), then he has grasped the most trustworthy

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ
وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقَىٰ^ق وَإِلَى اللَّهِ عَاقِبَةُ

الْأُمُورِ ﴿٢٢﴾

handhold [*Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh)]. And to Allâh return all matters for decision.

23. And whoever disbelieved, let not his disbelief grieve you (O Muhammad ﷺ), to Us is their return, and We shall inform them what they have done. Verily, Allâh is the All-Knower of what is in the breasts (of men).

وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ ۚ
إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا
عَمِلُوا ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ
الْصُّدُورِ ﴿٢٣﴾

24. We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.

نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ
عَذَابٍ غَلِيظٍ ﴿٢٤﴾

25. And if you (O Muhammad ﷺ) ask them: "Who has created the heavens and the earth," they will certainly say: "Allâh." Say: "All the praises and thanks be to Allâh!" But most of them know not.

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ
قُلِ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ
لَا يَعْلَمُونَ ﴿٢٥﴾

26. To Allâh belongs whatsoever is in the heavens and the earth. Verily, Allâh, He is *AlGhanî* (Rich, Free of

لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۚ
إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٦﴾

all wants), Worthy of all praise.

27. And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allâh would not be exhausted. Verily, Allâh is All Mighty, All Wise.

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ
أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ
سَبْعَةُ أَنْحَارٍ مَا نَفِدَتْ كَلِمَاتُ
اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾

28. The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allâh is All Hearer, All Seer.

مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا
كَنَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ
بَصِيرٌ ﴿٢٨﴾

29. See you not (O Muhammad ﷺ) that Allâh merges the night into the day (i.e. the decrease in the hours of the night are added in the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added in the hours of night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allâh is

أَلَمْ تَرَ أَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي
النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ
يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ
اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾

All Aware of what you do.

30. That is because Allâh, He is the Truth, and that which they invoke besides Him is *AlBâtil* (falsehood, Satan and all other false deities), and that Allâh, He is the Most High, the Most Great.

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا
يَدْعُونَ مِن دُونِهِ ٱلْبَاطِلُ وَأَنَّ
ٱللَّهَ هُوَ ٱلْعَلِيُّ ٱلْكَبِيرُ ﴿٣٠﴾

31. See you not that the ships sail through the sea by Allâh's Grace? That He may show you of His Signs? Verily, in this are signs for every patient, grateful (person).

أَلَمْ تَرَ أَنَّ ٱلْفُلَكَ تَجْرَىٰ فِي
ٱلْبَحْرِ بِنِعْمَتِ ٱللَّهِ لِيُرِيكُمْ مِّنْ
آيَاتِهِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ
لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾

32. And when a wave covers them like shades (i.e. like clouds or the mountains of seawater), they invoke Allâh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in the middle, between (Belief and disbelief). But none denies Our Signs except every perfidious ungrateful.

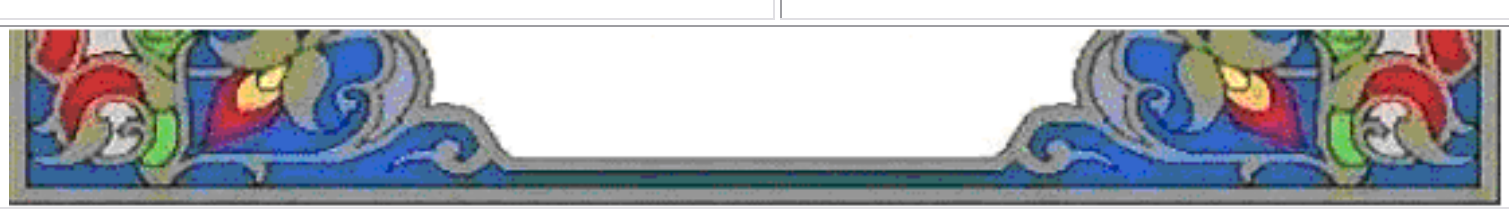
وَإِذَا غَشِيَهُمْ مَّوْجٌ كَٱلظُّلُلِ دَعَوْا
ٱللَّهَ مُخْلِصِينَ لَهُ ٱلْدِّينَ فَلَمَّا
نَجَّاهُمْ إِلَى ٱلْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ
وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ
خَتَّارٍ كَفُورٍ ﴿٣٢﴾

33. O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allâh is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allâh.

يَتَأْتِيهَا النَّاسُ أَتَقُوتُوا رَبَّكُمْ
وَأَخْشَوُا يَوْمًا لَا تَجْزِي وَالِدٌ
عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٍ
عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ
اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ
الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ
الْغُرُورُ ﴿٣٣﴾

34. Verily, Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All Knower, All Aware (of things).

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ
وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي
الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ
مَّاذَا تَكْسِبُ غَدًا وَمَا
تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾



السَّجْدَةُ AsSajada

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *AlifLâmMîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]

الم

2. The revelation of the Book (this Qur'ân) is from the Lord of the 'Alamîn (mankind, jinns and all that exists) in which there is not doubt!

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ
مِن رَّبِّ الْعَالَمِينَ

3. Or say they: "He (Muhammad ﷺ) has fabricated it?" Nay, it is the truth from your Lord, that you may warn a people to whom no warner has come before you (O Muhammad ﷺ), in order that they may be guided.

أَمْ يَقُولُونَ افْتَرَاهُ ۚ بَلْ هُوَ
الْحَقُّ مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا
أَتَتْهُمْ مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ
يَهْتَدُونَ

4. Allâh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He *Istawâ* (rose over) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a *Walî* (protector or helper etc.) or an intercessor. Will you not then remember (or be admonished)?

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ
مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا
شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ﴿٤﴾

5. He arranges (every) affair from the heavens to the earth, then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time).

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى
الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ
كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا
تَعُدُّونَ ﴿٥﴾

6. That is He, the All Knower of the unseen and the seen, the All Mighty, the Most Merciful.

ذَٰلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ
الْعَزِيزُ الرَّحِيمُ ﴿٦﴾

7. Who made everything He has created good, and He began the creation of man from clay.

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ
وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ
﴿٧﴾

8. Then He made his offspring from semen of worthless water (male and female sexual discharge).

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ ﴿٨﴾

9. Then He fashioned him in due proportion, and breathed into him the soul (created by Allâh for that person), and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ ۚ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾

10. And they say: "When we are (dead and become) lost in the earth, shall we indeed be recreated anew?" Nay, but they deny the Meeting with their Lord!

وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ۚ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ ﴿١٠﴾

11. Say: "The angel of death, who is set over you, will take your souls, then you shall be brought to your Lord."

﴿١١﴾ قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾

12. And if you only could see when the *Mujrimûn* (criminals, disbelievers, polytheists, sinners, etc.) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), we will do righteous good deeds. Verily! We now believe with certainty."

وَلَوْ تَرَىٰٓ إِذِ الْمُجْرِمُونَ
نَاكِسُوا رُءُوسِهِمْ عِندَ رَبِّهِمْ
رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا
نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ



13. And if We had willed, surely! We would have given every person his guidance, but the Word from Me took effect (about evildoers), that I will fill Hell with jinn and mankind together.

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ
هُدًىٰ وَلَٰكِنْ حَقَّ الْقَوْلُ مِنِّي
لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ
وَالنَّاسِ أَجْمَعِينَ



14. Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours, (and) surely! We too will forget you, so taste you the abiding torment for what you used to do.

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ
هَٰذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا
عَذَابَ الْخُلْدِ بِمَا كُنتُمْ
تَعْمَلُونَ



15. Only those believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them fall down prostrate, and glorify the Praises of their Lord, and they are not proud.

As Sajda

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا
ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا
وَسَبِّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا
يَسْتَكْبِرُونَ ﴿١٥﴾

16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allâh's Cause) out of what We have bestowed on them.

تَتَجَافَىٰ جُنُوبُهُمْ عَنْ
الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا
وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾

17. No person knows what is kept hidden for them of joy as a reward for what they used to do.

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ
مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا
يَعْمَلُونَ ﴿١٧﴾

18. Is then he who is a believer like him who is *Fâsiq* (disbeliever and disobedient to Allâh)? Not equal are they.

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ
فَاسِقًا لَا يَسْتَوُونَ ﴿١٨﴾

19. As for those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) as an entertainment, for what they used to do.

أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ
الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ



20. And as for those who are *Fâsiqûn* (disbelievers and disobedient to Allâh), their abode will be the Fire, every time they wish to get away there from, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny."

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ
النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا
مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ
ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ
بِهَا تَكْذِبُونَ



21. And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islâm).

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ
الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ
لَعَلَّهُمْ يَرْجِعُونَ



22. And who does more wrong than he who is reminded of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the *Mujrimûn* (criminals, disbelievers, polytheists, sinners, etc.).

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ
رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ
الْمُجْرِمِينَ مُنْتَقِمُونَ ﴿٢٢﴾

23. And indeed We gave Mûsa (Moses) the Scripture [the Taurât (Torah)]. So be not you in doubt of meeting him [i.e. when you met Mûsa (Moses) during the night of *AlIsra'* and *AlMi'râj* over the heavens]. And We made it [the Taurât (Torah)] a guide to the Children of Israel.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ
فَلَا تَكُن فِي مِرْيَةٍ مِّن لِّقَائِهِ
وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ
﴿٢٣﴾

24. And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our *Ayât* (proofs, evidences, verses,

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ
بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا
بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾

lessons, signs, revelations, etc.).

25. Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ
الْقِيَمَةِ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ ﴿٢٥﴾

26. Is it not a guidance for them, how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ
قَبْلِهِمْ مِّنَ الْقُرُونِ يَمْشُونَ فِي
مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ
أَفَلَا يَسْمَعُونَ ﴿٢٦﴾

27. Have they not seen how We drive water (rain clouds) to the dry land without any vegetation, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى
الْأَرْضِ الْجُرْزِ فَنُخْرِجُ بِهِ
زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ
وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾

28. They say: "When will this *AlFath* (Decision) be (between us and you, i.e. the Day of Resurrection), if you are telling the truth?"

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٨﴾

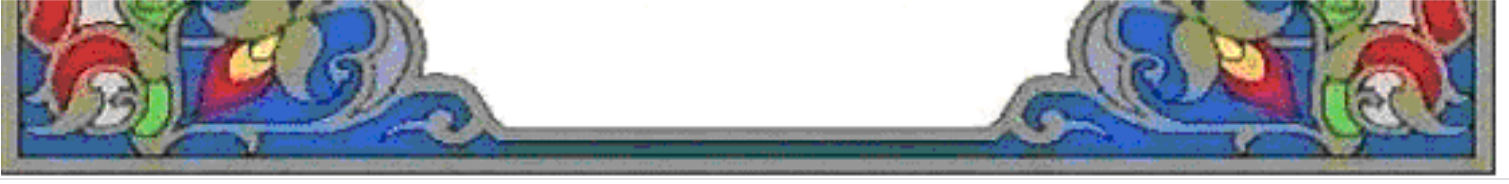
29. Say: "On the Day of *Al-Fath* (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite."

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ
كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنْظَرُونَ



30. So turn aside from them (O Muhammad ﷺ) and await, verily they (too) are awaiting.

فَاعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ
مُنْتَظَرُونَ



AlAhzab الأَحْزَاب

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. O Prophet (Muhammad ﷺ)! Keep your duty to Allâh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advices). Verily! Allâh is Ever All Knower, All Wise.

يَا أَيُّهَا النَّبِيُّ أَتَقِ اللَّهَ وَلَا تُطِعِ
الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ
اللَّهَ كَانَ عَلِيمًا حَكِيمًا



2. And follow that which is inspired in you from your Lord. Verily, Allâh is Well Acquainted with what you do.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ
رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا
تَعْمَلُونَ خَبِيرًا



3. And put your trust in Allâh, and Sufficient is Allâh as a *Wakîl* (Trustee, or Disposer of affairs).

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ
بِاللَّهِ وَكِيلًا



4. Allâh has not put for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers. [AzZihâr is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach.], nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He guides to the (Right) Way.

5. Call them (adopted sons) by (the names of) their fathers, that is more just with Allâh. But if you know not their father's (names, call them) your brothers in faith and *Mawâlîkum* (your freed slaves). And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend.

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِي جَوْفِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۖ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۚ فَإِنْ لَّمْ تَعْلَمُوا ءَابَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ ۚ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ

And Allâh is Ever Oft Forgiving, Most Merciful.

6. The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allâh (regarding inheritance) than (the brotherhood of) the believers and the *Muhajirûn* (emigrants from Makkah, etc.), except that you do kindness to those brothers (when the Prophet ﷺ joined them in brotherhood ties). This has been written in the (Allâh's Book of Divine) Decrees (*AlLauh AlMahfûz*)."

وَكَانَ اللَّهُ غُفُورًا رَحِيمًا ﴿٦﴾

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ
أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ
وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ
بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ
الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا
أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَّعْرُوفًا
كَانَ ذَلِكَ فِي الْكِتَابِ
مَسْطُورًا ﴿٦﴾

7. And (remember) when We took from the Prophets their covenant, and from you (O Muhammad ﷺ), and from Nûh (Noah), Ibrâhim (Abraham), Mûsa (Moses), and 'Iesa (Jesus), son of Maryam (Mary). We took from them a strong covenant.

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَقَهُمْ
وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ
وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ
وَأَخَذْنَا مِنْهُمْ مِيثَقًا غَلِيظًا



8. That He may ask the truthfals (Allâh's Messengers and His Prophets) about their truth (i.e. the conveyance of Allâh's Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire).

لَيَسْأَلَنَّ الصَّادِقِينَ عَنْ صِدْقِهِمْ
وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا



9. O you who believe! Remember Allâh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of AlAhzâb (the Confederates)]. And Allâh is Ever All Seer of what you do.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ
اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ
فَأَرْسَلْنَا عَلَيْهِم رِيحًا وَجُنُودًا لَّمْ
تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ



10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allâh.

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ
أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ
الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ
الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا



11. There, the believers were tried and shaken with a mighty shaking.

هٰذَاكَ أَتٰى الْمُؤْمِنُونَ
وَزُلْزِلُوا زِلْزَالًا شَدِيدًا



12. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allâh and His Messenger (ﷺ) promised us nothing but delusions!"

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ
فِي قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا
اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا



13. And when a party of them said: "O people of Yathrib (AlMadinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet (ﷺ) saying: "Truly, our homes

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ
يَثْرِبَ لَا مَقَامَ لَكُمْ فَارْجِعُوا
وَيَسْتَعِذُّنَ فَرِيقٌ مِّنْهُمْ النَّبِيَّ
يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا
هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا

lie open (to the enemy)." And they lay not open. They but wished to flee.

14. And if the enemy had entered from all sides (of the city), and they had been exhorted to *AlFitnah* (i.e. to renegade from Islâm to polytheism) they would surely have committed it and would have hesitated thereupon but little.

15. And indeed they had already made a covenant with Allâh not to turn their backs, and a covenant with Allâh must be answered for.

16. Say (O Muhammad ﷺ to these hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing, and then you will enjoy no more than a little while!"

وَلَوْ دَخَلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا
ثُمَّ سِيلُوا الْفِتْنَةَ لَأَتَوْهَا وَمَا
تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ﴿١٤﴾

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِن
قَبْلُ لَا يُؤَلُّونَ الْأَدْبَرَ وَكَانَ
عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾

قُلْ لَّن يَنْفَعَكُمُ الْفِرَارُ إِن
فَرَرْتُمْ مِّنَ الْمَوْتِ أَوِ الْقَتْلِ
وَإِذَا لَا تُمَتَّعُونَ إِلَّا قَلِيلًا ﴿١٦﴾

17. Say: "Who is he who can protect you from Allâh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allâh, for themselves any *Walî* (protector, supporter, etc.) or any helper.

18. Allâh already knows those among you who keep back (men) from fighting in Allâh's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little.

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكَ مِنَ
اللَّهِ إِنَّ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ
بِكُمْ رَحْمَةً ۖ وَلَا يَجِدُونَ لَهُمْ مِنْ
دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾

﴿١٨﴾ قَدْ يَعْلَمُ اللَّهُ الْمَعْوِقِينَ مِنْكُمْ
وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا
وَلَا يَأْتُونَ الْبَاسَ إِلَّا قَلِيلًا ﴿١٨﴾

19. Being miserly towards you (as regards help and aid in Allâh's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death, but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore Allâh makes their deeds fruitless, and that is ever easy for Allâh.

أَشِحَّةٌ عَلَيْكُمْ ۖ فَإِذَا جَاءَ الْخَوْفُ
رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ
أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ
الْمَوْتِ ۖ فَإِذَا ذَهَبَ الْخَوْفُ
سَلَقُواكُمْ بِاللِّسَانِ ۚ حَدَادٍ
أَشِحَّةً عَلَى الْخَيْرِ ۚ أُولَٰئِكَ لَمْ
يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ ۚ
وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾

20. They think that *AlAhzâb* (the Confederates) have not yet withdrawn, and if *Al-Ahzâb* (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little.

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا
وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ
أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ
يَسْأَلُونَ عَنَّا أَنْبَاءَكُمْ وَلَوْ
كَانُوا فِيكُمْ مَا قَتَلُوا إِلَّا
قَلِيلًا ﴿٢٠﴾

21. Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow for him who hopes in (the Meeting with) Allâh and the Last Day and remembers Allâh much.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ
أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا
اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا

22. And when the believers saw *AlAhzâb* (the Confederates), they said: "This is what Allâh and His Messenger (Muhammad ﷺ) had promised us, and Allâh and His Messenger (Muhammad ﷺ) had spoken the truth, and it only added to their faith and to their submissiveness (to Allâh).

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ
قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ
وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ
وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا

23. Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for *Jihâd* (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them

مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا
عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّن
قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّن يَنْتَظِرُ
وَمَا بَدَّلُوا تَبْدِيلًا

are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allâh] in the least.

24. That Allâh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allâh), and punish the hypocrites if He will or accept their repentance by turning to them in Mercy. Verily, Allâh is Oft Forgiving, Most Merciful.

25. And Allâh drove back those who disbelieved in their rage, they gained no advantage (booty, etc.). Allâh sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allâh is Ever All Strong, All Mighty.

لَيَجْزِيَ اللَّهُ الصَّادِقِينَ
بِصِدْقِهِمْ
الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ
عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا
رَّحِيمًا

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ
لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ
الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ
قَوِيًّا عَزِيزًا

26. And those of the people of the Scripture who backed them (the disbelievers) Allâh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives.

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ
الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ
فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا
تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا



27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allâh is Able to do all things.

وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ
وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطْئُوهَا
وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ



28. O Prophet (Muhammad ﷺ)! Say to your wives: If you desire the life of this world, and its glitter, Then come! I will make a provision for you and set you free in a handsome manner (divorce).

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ
كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا
وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ
وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا



29. But if you desire Allâh and His Messenger, and the home of the Hereafter, then verily, Allâh has prepared for *AlMuhsinât* (good doers) amongst you an enormous reward.

وَإِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ
وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ
لِلْمُحْسِنَاتِ مِنْكُمْ أَجْرًا
عَظِيمًا ﴿٢٩﴾

30. O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allâh.

يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ
بِفَاحِشَةٍ مُبِينَةٍ يُضَاعَفْ لَهَا
الْعَذَابُ ضِعْفَيْنِ ۚ وَكَانَ
ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

31. And whosoever of you is obedient to Allâh and His Messenger ﷺ, and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her *Rizqan Karima* (a noble provision Paradise).

وَمَنْ يَقْنُتْ مِنْكُنَّ لِلَّهِ
وَرَسُولِهِ ۖ وَتَعْمَلْ صَالِحًا نُؤْتِيهَا
أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا
كَرِيمًا ﴿٣١﴾

32. O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honorable manner.

33. And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform *As-Salât* (*IqamâtasSalât*), and give *Zakât* and obey Allâh and His Messenger. Allâh wishes only to remove *ArRijs* (evil deeds and sins, etc.) from you, O members of the family (of the Prophet ﷺ), and to purify you with a thorough purification.

يٰۤاَيُّهَا النِّسَاءُ اَلنَّبِيِّ لَسْتُنَّ كَاٰحَدٍ
مِّنَ النِّسَاءِ ۚ اِنْ اَتَّقَيْتُنَّ فَلَا
تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي
فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا
مَّعْرُوفًا

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ
تَبَرُّجَ الْجَاهِلِيَّةِ الْاُولٰٓئِ وَاقِمْنَ
الصَّلٰوةَ وَءَاتِينَ الزَّكٰوةَ
وَاَطِعْنَ اِلٰهَ وَرَسُوْلَهُ ۚ اِنَّمَا يُرِيْدُ
اِلٰهُ لِيُذْهَبَ عَنْكُمُ الرِّجْسَ
اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

34. And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and *AlHikmah* (i.e. Prophet's *Sunnah* legal ways, etc. so give your thanks to Allâh and glorify His Praises for this *Qur'an* and the *Sunnah*). Verily, Allâh is Ever Most Courteous, Well Acquainted with all things.

وَأَذْكُرْتَ مَا يُتْلَى فِي
بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ
وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ
لَطِيفًا خَبِيرًا



35. Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord Allâh), the men and the women who give *Sadaqât* (i.e. *Zakât*, and alms, etc.), the men and the women who observe *Saum* (fast) (the obligatory fasting during the month of Ramadân, and the optional *Nawâfil* fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَالْقَانِتِينَ وَالْقَانِتَاتِ
وَالصَّادِقِينَ وَالصَّادِقَاتِ
وَالصَّابِرِينَ وَالصَّابِرَاتِ
وَالْخَاشِعِينَ وَالْخَاشِعَاتِ
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ
وَالصَّائِمِينَ وَالصَّائِمَاتِ
وَالْحَافِظِينَ وَالْحَافِظَاتِ
وَالذَّاكِرِينَ وَالذَّاكِرَاتِ
اللَّهُ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ
لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا



remember Allâh much with their hearts and tongues (while sitting, standing, lying, etc. for more than 300 times extra over the remembrance of Allâh during the five compulsory congregational prayers) or praying extra additional *Nawâfil* prayers of night in the last part of night, etc.) Allâh has prepared for them forgiveness and a great reward (i.e. Paradise).

36. It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger, he has indeed strayed in a plain error.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا
قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ
يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ
ضَلَّ ضَلَالًا مُّبِينًا ﴿٣٦﴾

37. And (remember) when you said to him (Zaid bin Hârithah; the freed slave of the Prophet ﷺ) on whom Allâh has bestowed Grace (by guiding him to Islâm) and you (O Muhammad ﷺ too) have done favor (by manumitting him) "Keep your wife to yourself, and fear Allâh." But you did hide in yourself (i.e. what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., Muhammad ﷺ married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of)

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ
وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ
زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي
نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى
النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ
فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا
زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى
الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ
أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا
وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا



the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allâh's Command must be fulfilled.

38. There is no blame on the Prophet (ﷺ) in that which Allâh has made legal for him. That has been Allâh's Way with those who have passed away of (the Prophets of) old. And the Command of Allâh is a decree determined.

39. Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allâh as a Reckoner.

40. Muhammad (ﷺ) is not the father of any man among you, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever AllAware of everything.

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ
فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي
الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ
اللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ
وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا
اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٣٩﴾

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ
رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ
وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ
شَيْءٍ عَلِيمًا ﴿٤٠﴾

41. O you who believe! Remember Allâh with much remembrance.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ
ذِكْرًا كَثِيرًا ﴿٤١﴾

42. And glorify His Praises morning and afternoon [the early morning (*Fajr*) and 'Asr prayers].

وَسَبِّحْهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

43. He it is Who sends *Salât* (His blessings) on you, and His angels too (ask Allâh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islâmic Monotheism). And He is Ever Most Merciful to the believers.

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ
وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ
الظُّلُمَاتِ إِلَى النُّورِ ۚ وَكَانَ
بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾

44. Their greeting on the Day they shall meet Him will be "*Salâm*: Peace (i.e. the angels will say to them: *Salâmu 'Alaikum*)!" And He has prepared for them a generous reward (i.e. Paradise).

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۖ
وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾

45. O Prophet (Muhammad ﷺ)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا
وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾

46. And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ân and the *Sunnah the legal ways of the Prophet* ﷺ).

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا
مُنِيرًا ﴿٤٦﴾

47. And announce to the believers (in the Oneness of Allâh and in His Messenger Muhammad ﷺ) the glad tidings, that they will have from Allâh a Great Bounty.

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللَّهِ
فَضْلًا كَبِيرًا ﴿٤٧﴾

48. And obey not the disbelievers and the hypocrites, and harm them not (till you are ordered). And put your trust in Allâh, and Sufficient is Allâh as a *Wakîl* (Trustee, or Disposer of affairs).

وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ
وَدَعْ أَذُنَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ
وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٨﴾

49. O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah [divorce prescribed period] have you to count in respect of them. So give them a present, and set them free i.e. divorce, in a handsome manner.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ
الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ
قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ
عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا
فَمَتِّعُوهُنَّ وَسَرَّحُوهُنَّ سَرَاحًا
جَمِيلًا



50. O Prophet (Muhammad ﷺ)! Verily, We have made lawful to you your wives, to whom you have paid their *Mahr* (bridal money given by the husband to his wife at the time of marriage), and those (captives or slaves) whom your right hand possesses - whom Allâh has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammah (paternal aunts) and the daughters of your Khâl (maternal uncles) and the daughters of your Khâlah (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her; a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (captives or slaves) whom

يَأْتِيهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ
أَزْوَاجَكَ الَّتِي ءَاتَيْتَ
أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ
مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ
عَمِّكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ
خَالِكَ وَبَنَاتِ خَالَتِكَ الَّتِي
هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً
إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ
النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً
لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ
عَلِمْنَا مَا فَרَضْنَا عَلَيْهِمْ فِي
أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ
لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا



their right hands possess, - in order that there should be no difficulty on you. And Allâh is Ever Oft Forgiving, Most Merciful.

51. You (O Muhammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again), that is better; that they may be comforted and not grieved, and may all be pleased with what you give them. Allâh knows what is in your hearts. And Allâh is Ever All Knowing, Most Forbearing.

﴿ تَرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُعْوَ
إِلَيْكَ مَنْ تَشَاءُ ۖ وَمَنْ أَبْتَغَيْتَ
مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ
ذَلِكَ أَدْنَىٰ أَنْ تَقْرَءَ عَنَّهُنَّ وَلَا
تُحْزَنَ ۚ وَيَرْضَيْنَ بِمَا
ءَاتَيْتَهُنَّ كُلُّهُنَّ ۚ وَاللَّهُ يَعْلَمُ مَا
فِي قُلُوبِكُمْ ۚ وَكَانَ اللَّهُ عَلِيمًا
حَلِيمًا ﴾

52. It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (captives or slaves) whom your right hand possesses. And Allâh is Ever a Watcher over all things.

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ
وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ
أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا
مَلَكَتْ يَمِينُكَ ۖ وَكَانَ اللَّهُ عَلَى
كُلِّ شَيْءٍ رَقِيبًا



53. O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk. Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go), but Allâh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allâh's Messenger, nor that you should ever marry his wives after him (his death). Verily! With Allâh that shall be an enormity.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا
تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ
يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ
نَظَرِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ
فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا
وَلَا مُسْتَعْسِنِينَ لِحَدِيثٍ إِنَّ
ذَلِكَ كَانَ يُؤْذَى النَّبِيَّ
فَيَسْتَحْيِ مِنْكُمْ وَاللَّهُ لَا
يَسْتَحْيِ مِنْ الْحَقِّ وَإِذَا
سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ
مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ
لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ
لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ
وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ
بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ
عِنْدَ اللَّهِ عَظِيمًا

54. Whether you reveal anything or conceal it, verily, Allâh is Ever All Knower of everything.

إِنْ تُبْدُوا شَيْئًا أَوْ تَخْفُوهُ فَإِنَّ
اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا



55. It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves, and keep your duty to Allâh. Verily, Allâh is Ever All Witness over everything.

لَا جُنَاحَ عَلَيْهِنَ فِي آبَائِهِنَّ وَلَا
أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ
إِخْوَانِهِنَّ وَلَا أَبْنَاءَ أَخَوَاتِهِنَّ وَلَا
نِسَائِهِنَّ وَلَا مَا مَلَكَتْ
أَيْمَانُهُنَّ وَآتَقِينَ اللَّهََ إِنَّ اللَّهََ
كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا



56. Allâh sends His *Salât* (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad ﷺ) and also His angels too (ask Allâh to bless and forgive him). O you who believe! Send your *Salât* on (ask Allâh to bless) him (Muhammad ﷺ), and (you should) greet (salute) him

إِنَّ اللَّهََ وَمَلَائِكَتَهُ يُصَلُّونَ
عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ
آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا



تَسْلِيمًا

with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).

57. Verily, those who annoy Allâh and His Messenger (ﷺ) Allâh has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ
وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا
وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا
مُّهِينًا



58. And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا
فَقَدْ أَحْتَمَلُوا بُهْتَنَا وَإِنَّمَا
مُبِينًا



59. O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft Forgiving, Most Merciful.

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ
وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ
يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَبِيبِهِنَّ
ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا



60. If the hypocrites, and those in whose hearts is a disease (evil desire for adultery, etc.), and those who spread false news among the people in AlMadinah, cease not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbors but a little while.

لِّئِنْ لَّمْ يَنْتَهِ الْمُنَافِقُونَ
وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ
وَالْمُرْجِفُونَ فِي الْمَدِينَةِ
لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا
يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا



61. Accursed, wherever found, they shall be seized and killed with a (terrible) slaughter.

مَلْعُونِينَ أَيْنَمَا
تُفُوتُوا
أُخِذُوا وَقُتِلُوا تَقْتِيلًا



62. That was the Way of Allâh in the case of those who passed away of old, and you will not find any change in the Way of Allâh.

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا
مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ
تَبْدِيلًا

63. People ask you concerning the Hour, say: "The knowledge of it is with Allâh only. What do you know? It may be that the Hour is near!"

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ
إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا
يُذْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ
قَرِيبًا

64. Verily, Allâh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell).

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ
سَعِيرًا

65. Wherein they will abide for ever, and they will find neither a *Walî* (a protector) nor a helper.

خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ
وَلِيًّا وَلَا نَصِيرًا

66. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allâh and obeyed the Messenger (Muhammad ﷺ)."

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ
يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ
وَأَطَعْنَا الرَّسُولَ

67. And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way.

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا
وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلًا ﴿٦٧﴾

68. Our Lord! give them double torment and curse them with a mighty curse!"

رَبَّنَا ءَاتِهِمْ ضِعْفَيْنِ مِنَ
الْعَذَابِ وَالْعَنَهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾

69. O you who believe! Be not like those who annoyed Mûsa (Moses), but Allâh cleared him of that which they alleged, and he was honorable before Allâh.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا
كَالَّذِينَ ءَاذَوْا مُوسَىٰ فَبَرَّاهُ اللَّهُ
مِمَّا قَالُوا ۚ وَكَانَ عِنْدَ اللَّهِ
وَجِيهًا ﴿٦٩﴾

70. O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ
وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾

71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (ﷺ) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).

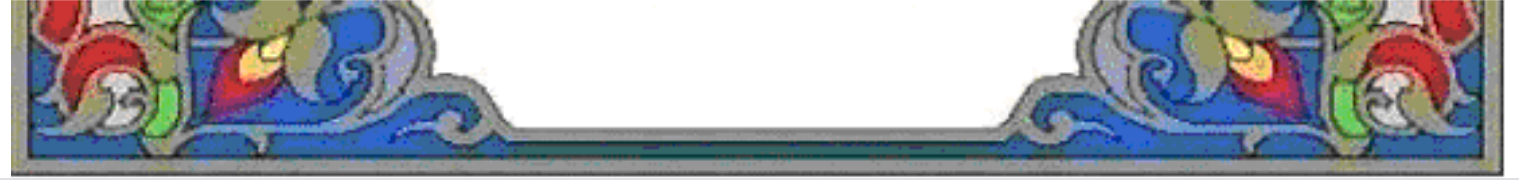
يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ
لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِيعِ اللَّهَ
وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

72. Truly, We did offer *Al-Amânah* (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى
السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ
فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ
مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ
ظَلُومًا جَهُولًا ﴿٧٢﴾

73. So that Allâh will punish the hypocrites, men and women, and the men and women who are *AlMushrikûn* (the polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh, and in His Messenger Muhammad ﷺ). And Allâh will pardon (accept the repentance of) the true believers of the Islâmic Monotheism, men and women. And Allâh is Ever Oft Forgiving, Most Merciful.

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ
وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ
وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ
اللَّهُ غَفُورًا رَحِيمًا ﴿٧٣﴾





سَبَا Saba

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. All the praises and thanks be to Allâh, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All Wise, the All Aware.

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ
الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ
الْخَبِيرُ ﴿١﴾

2. He knows that which goes into the earth and that which comes forth from it, and that which descend from the heaven and that which ascends to it. And He is the Most Merciful, the Oft Forgiving.

يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا
يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنْ
السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ
الرَّحِيمُ الْغَفُورُ ﴿٢﴾

3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, it will come to you." (Allâh, He is) the All Knower of the unseen, not even the weight of an atom (or a small ant) or less than that or greater, escapes from His Knowledge in the heavens or in the earth, but it is in a Clear Book (*Al-Lauh AlMahfûz*).

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا
السَّاعَةُ ۖ قُلْ بَلَىٰ وَرَبِّي
لَتَأْتِيََنَّكُمْ عَلِيمِ الْغَيْبِ لَا
يَعِزُّبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي
السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا
أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ
إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٣﴾

4. That He may recompense those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds. Those, theirs is forgiveness and *Rizqun Karîm* (generous provision, i.e. Paradise).

لَيَجْزِيَنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ ۖ أُولَٰئِكَ هُمْ
مَغْفِرَةٌ ۖ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

5. But those who strive against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate them, those, for them will be a severe painful torment.

وَالَّذِينَ سَعَوْا فِي ءَايَاتِنَا
مُعْجِزِينَ أُولَٰئِكَ هُمْ عَذَابُ
مِّن رَّجْزٍ أَلِيمٍ ﴿٥﴾

6. And those who have been given knowledge see that what is revealed to you (O Muhammad ﷺ) from your Lord is the truth, and guides to the Path of the Exalted in Might, Owner of all praise.

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي
أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ
الْحَقُّ وَيَهْدِي إِلَى صِرَاطِ
الْعَزِيزِ الْحَمِيدِ ﴿٦﴾

7. Those who disbelieve say: "Shall we direct you to a man (Muhammad ﷺ) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then, you will be created (again) anew?"

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُكُمُ
عَلَى رَجُلٍ يَنْبِئُكُمْ إِذَا مُزِّقْتُمْ
كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِي خَلْقٍ
جَدِيدٍ ﴿٧﴾

8. Has he (Muhammad ﷺ) invented a lie against Allâh, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.

أَفَتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ
جِنَّةٌ ۚ بَلِ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ
الْبَعِيدِ ﴿٨﴾

9. See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them. Verily, in this is a sign for every faithful believer that [believes in the Oneness of Allâh], and turns to Allâh (in all affairs with humility and in repentance).

أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ
وَمَا خَلْفَهُمْ مِّنَ السَّمَاءِ
وَالْأَرْضِ إِن نَّشَاءَ نَحْصِفْ بِهِمُ
الْأَرْضَ أَوْ نُسْقِطَ عَلَيْهِمْ كِسَفًا
مِّنَ السَّمَاءِ إِن فِي ذَلِكَ
لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ﴿٩﴾

10. And indeed We bestowed grace on David from Us (saying): "O you mountains. Glorify (Allâh) with him! And you birds (also)! And We made the iron soft for him."

﴿٩﴾ وَلَقَدْ ءَاتَيْنَا دَاوُدَ مِنَّا فَضْلًا
يٰجِبَالُ أُوبِى مَعَهُ وَالطَّيْرُ
وَأَلْنَا لَهُ الْحَدِيدَ ﴿١٠﴾

11. Saying: "Make you perfect coats of mail, balancing well the rings of chain armor, and work you (men) righteousness. Truly, I am All Seer of what you do."

أَنِ اعْمَلْ سَابِغَةً وَاقْدِرْ فِي
السَّرْدِ وَاعْمَلُوا صَالِحًا إِنِّي
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾

12. And to Solomon (We subjected) the wind, its morning (stride from sunrise till mid noon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinns that worked in front of him, by the Leave of his Lord, and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire.

وَلَسَلِمْنَ الرِّيحُ غُدُوَهَا شَهْرٌ
وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ
الْقِطْرِ وَمِنَ الْجِنَّ مَنْ يَعمَلُ
بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَنْ يَزِغْ
مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ
عَذَابِ السَّعِيرِ ﴿١٢﴾

13. They worked for him what he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dâwud (David), with thanks!" But few of My slaves are grateful.

يَعمَلُونَ لَهُ مَا يَشَاءُ مِنْ
مَّحْرِبٍ وَتَمْثِيلٍ وَجِفَانٍ
كَالْجَوَابِ وَقُدُورٍ رَاسِيَتٍ
أَعمَلُوا ءَالَ دَاوُدَ شُكْرًا وَقَلِيلٌ
مِّنْ عِبَادِيَ الشَّاكِرُ ﴿١٣﴾

14. Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinns) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick, so when he fell down, the jinns saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment.

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا
دَهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةٌ
أَلَّا رَضِ تَأْكُلُ مِنْ سَاكِهِ فَلَمَّا
خَرَّ تَبَيَّنَتِ الْجِنَّ أَنْ لَوْ كَانَوْا
يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي
الْعَذَابِ الْمُهِينِ ﴿١٤﴾

15. Indeed there was for Saba' (Sheba) a sign in their dwelling place, - two gardens on the right hand and on the left (and it was said to them) "Eat of the provision of your Lord, and be grateful to Him, a fair land and an Oft-Forgiving Lord.

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ ءَايَةٌ
جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ
كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا
لَهُ بَلَدٌ طَيِّبٌ وَرَبٌّ غَفُورٌ ﴿١٥﴾

16. But they turned away (from the obedience of Allâh), so We sent against them *Sail Al'Arîm* (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lotetrees.

فَاعْرَضُوا فَاَرْسَلْنَا عَلَيْهِمْ سَيْلَ
الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ
ذَوَاتِىْ اُكُلٍ خَمْطٍ وَاَثَلٍ وَشٰىءٍ
مِّنْ سِدْرٍ قَلِيْلٍ ﴿١٦﴾

17. Like this We requited them because they were ungrateful disbelievers. And never do We requit in such a way except those who are ungrateful, (disbelievers).

18. And We placed between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."

19. But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves, so We made them as tales (in the land), and We dispersed them all, totally. Verily, in this are indeed signs for every steadfast grateful (person).

ذَٰلِكَ جَزَيْنَهُمْ بِمَا كَفَرُوا
وَهَلْ نُجْزِي إِلَّا الْكَفُورَ ﴿١٧﴾

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي
بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً
وَقَدَّرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا
لَيَالِي وَأَيَّامًا ءَامِنِينَ ﴿١٨﴾

فَقَالُوا رَبَّنَا بَعِدْ بَيْنَ أَسْفَارِنَا
وَزَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ
أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ
شَكُورٍ ﴿١٩﴾

20. And indeed *Iblîs* (Satan) did prove true his thought about them, and they followed him, all except a group of true believers (in the Oneness of Allâh).

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ
فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ



21. And he (*Iblîs* Satan) had no authority over them, except that We might test him, who believes in the Hereafter from him who is in doubt about it. And your Lord is a *Hafiz* over everything. (All Knower of everything i.e. He keeps record of each and every person as regards deeds, and then He will reward them accordingly).

وَمَا كَانَ لَهُ عَلَيْهِمْ مِّنْ
سُلْطَانٍ إِلَّا لِنَعْلَمَ مَن يُّؤْمِنُ
بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ
وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيزٌ



22. Say: (O Muhammad ﷺ to those polytheists, pagans, etc.) "Call upon those whom you assert (to be associate gods) besides Allâh, they possess not even the weight of an atom (or a small ant), either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them.

قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ
دُونِ اللَّهِ ۚ لَا يَمْلِكُونَ
مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا
فِي الْأَرْضِ وَمَا هُمْ فِيهِمَا مِنْ
شَرِكٍ وَمَا لَهُ مِنْهُمْ مِّنْ ظَهِيرٍ



23. Intercession with Him profits not, except for him whom He permits. Until when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great."

وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا
لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِعَ
عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ
رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ
الْكَبِيرُ ﴿٢٣﴾

24. Say (O Muhammad ﷺ to these polytheists, pagans, etc.) "Who gives you provision from the heavens and the earth?" Say: "Allâh, And verily, (either) we or you are rightly guided or in a plain error."

﴿ قُلْ مَنْ يَرْزُقُكُمْ مِّنَ
السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ
وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ
فِي ضَلَالٍ مُّبِينٍ ﴾ ﴿٢٤﴾

25. Say (O Muhammad ﷺ to these polytheists, pagans, etc.) "You will not be asked about our sins, nor shall we be asked of what you do."

قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا
وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾

26. Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the (Most Trustworthy) All Knowing Judge."

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ
بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ
الْعَلِيمُ ﴿٢٦﴾

27. Say (O Muhammad ﷺ to these polytheists and pagans): "Show me those whom you have joined to Him as partners. Nay (there are not at all any partners with Him)! But He is Allâh (Alone), the All Mighty, the All Wise."

قُلْ أَرُونِي الَّذِينَ أَلْحَقْتُمْ بِهِ
شُرَكَاءَ ۖ كَلَّا ۚ بَلْ هُوَ اللَّهُ
الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾

28. And We have not sent you (O Muhammad ﷺ) except as a giver of glad tidings and a warner to all mankind, but most of men know not.

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ
بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾

29. And they say: "When is this promise (i.e. the Day of Resurrection will be fulfilled) if you are truthful?"

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٩﴾

30. Say (O Muhammad ﷺ): "The appointment to you is for a Day, which you cannot put back for an hour (or a moment) nor put forward."

قُلْ لَّكُمْ مِّيعَادُ يَوْمٍ لَا
تَسْتَخِرُونَ عَنْهُ سَاعَةً وَلَا
تَسْتَقْدِمُونَ ﴿٣٠﴾

31. And those who disbelieve say: "We believe not in this Qur'ân nor in that which was before it," but if you could see when the *Zâlimûn* (polytheists and wrongdoers, etc.) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!"

وَقَالَ الَّذِينَ كَفَرُوا لَن
نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا
بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى
الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ
رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى
بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ
أَسْتَزْعِفُوا لِلَّذِينَ أَسْتَكْبَرُوا
لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾

32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were *Mujrimûn* (polytheists, sinners, criminals, disobedient to Allâh, etc.).

قَالَ الَّذِينَ أَسْتَكْبَرُوا لِلَّذِينَ
أَسْتَزْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ
عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ
كُنْتُمْ مُجْرِمِينَ ﴿٣٢﴾

33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allâh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allâh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?

وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكَرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا ۖ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَغْلَلَ فِي آعْنَاقِ الَّذِينَ كَفَرُوا ۖ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾

34. And We did not send a warner to a township, but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٤﴾

35. And they say: "We are more in wealth and in children, and we are not going to be punished."

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَدًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾

36. Say (O Muhammad ﷺ):
"Verily, my Lord enlarges
and restricts the provision to
whom He pleases, but most
men know not."

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن
يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾

37. And it is not your wealth,
nor your children that bring
you nearer to Us (i.e. pleases
Allâh), but only he (will
please Us) who believes (in
the Islâmic Monotheism), and
does righteous deeds; as for
such, there will be twofold
reward for what they did,
and they will reside in the
high dwellings (Paradise) in
peace and security.

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِآلَتِي
تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَن
ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ
لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا
وَهُمْ فِي الْغُرُفَاتِ ءَامِنُونَ ﴿٣٧﴾

38. And those who strive
against Our *Ayât* (proofs,
evidences, verses, lessons,
signs, revelations, etc.), to
frustrate them, will be
brought to the torment.

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا
مُعْجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ
مُحْضَرُونَ ﴿٣٨﴾

39. Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers."

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ^ج وَمَا أَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهُ^ط وَهُوَ خَيْرُ الرَّازِقِينَ



40. And (remember) the Day when He will gather them all together, and then will say to the angels: "Was it you that these people used to worship?"

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ



41. They (angels) will say: "Glorified be You! You are our *Walî* (Lord) instead of them. Nay, but they used to worship the jinns; most of them were believers in them."

قَالُوا سُبْحَانَكَ أَنْتَ وَلِيُّنَا مِنْ دُونِهِمْ^ط بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ



42. So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like angels, jinns, prophets, saints, righteous persons, etc.) along with Allâh]: "Taste the torment of the Fire which you used to belie.

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ



43. And when Our Clear Verses are recited to them, they say: "This (Muhammad ﷺ) is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad ﷺ when Allâh sent him as a Messenger with proofs, evidences, verses, lessons, signs, etc.): "This is nothing but evident magic!"

وَإِذَا تُلِيٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَٰذَا إِلَّا رَجُلٌ يُرِيدُ أَن يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ ءَابَاؤُكُمْ وَقَالُوا مَا هَٰذَا إِلَّا إِفْكٌ مُّفْتَرًى ۖ وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ



44. And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad ﷺ) any warner (Messenger).

وَمَا ءَاتَيْنَهُمْ مِّنْ كُتُبٍ
يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ
قَبْلَكَ مِنْ نَّذِيرٍ ﴿٤٤﴾

45. And those before them belied; these have not received one tenth (1/10th) of what We had granted to those (of old), yet they belied My Messengers, then how (terrible) was My denial (punishment)!

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا
بَلَّغُوا مِعْشَارَ مَا ءَاتَيْنَهُمْ
فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾

46. Say (to them O Muhammad ﷺ): "I exhort you on one (thing) only: that you stand up for Allâh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet ﷺ): there is no madness in your companion (Muhammad ﷺ), he is only a warner to you in face of a severe torment."

﴿ قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ
تَقُومُوا لِلَّهِ مِثْلِيَ وَفُرَادَى ثُمَّ
تَتَفَكَّرُونَ مَا بِصَاحِبِكُمْ مِنْ
جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ
يَدَىٰ عَذَابٍ شَدِيدٍ ﴾ ﴿٤٦﴾

47. Say (O Muhammad ﷺ):
"Whatever wage I might
have asked of you is yours.
My wage is from Allâh only.
and He is Witness over all
things."

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ
لَكُمْ إِنِ أَجْرِي إِلَّا عَلَى اللَّهِ
وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٤٧﴾

48. Say (O Muhammad ﷺ):
"Verily! My Lord sends
down Inspiration and makes
apparent the truth (i.e. this
Revelation that had come to
me), the AllKnower of the
Ghaib (unseen)."

قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَّامُ
الْغُيُوبِ ﴿٤٨﴾

49. Say (O Muhammad ﷺ):
"The truth (the Qur'ân and
Allâh's Inspiration) has
come, and *AlBâtil* [falsehood -
Iblîs (Satan)] can neither
create anything nor resurrect
(anything)."

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ
الْبَاطِلُ وَمَا يُعِيدُ ﴿٤٩﴾

50. Say: "If (even) I go
astray, I shall stray only to
my own loss. But if I remain
guided, it is because of the
Inspiration of my Lord to me.
Truly, He is All Hearer, Ever
Near (to all things)."

قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى
نَفْسِي وَإِنْ اهْتَدَيْتُ فَبِمَا
يُوحَىٰ إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ
قَرِيبٌ ﴿٥٠﴾

51. And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place.

وَلَوْ تَرَىٰ إِذْ فَرَغُوا فَلَا قُوَّةَ
وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ ﴿٥١﴾

52. And they will say (in the Hereafter): "We do believe (now);" but how could they receive (Faith and the acceptance of their repentance by Allâh) from a place so far off (i.e. to return to the worldly life again).

وَقَالُوا ءَامَنَّا بِهِءِ وَأَنَّىٰ لَهُمُ
التَّنَاضُتُ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٢﴾

53. Indeed they did disbelieve (in the Oneness of Allâh, Islâm, the Qur'ân and Muhammad ﷺ) before (in this world), and they (used to) conjecture about the unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allâh, etc. (by saying) all that is untrue], from a far place.

وَقَدْ كَفَرُوا بِهِءِ مِنْ قَبْلُ
وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ
بَعِيدٍ ﴿٥٣﴾

54. And a barrier will be set between them and that which they desire [i.e. *At-Taubah* (turning to Allâh in repentance) and the accepting of Faith etc.], as was done in the past with the people of their kind. Verily, they have been in grave doubt.

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ
كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِّن قَبْلُ
إِنَّهُمْ كَانُوا فِي شَكٍّ مَُّرِيبٍ ﴿٥٤﴾





فَاطِر Faatir

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. All the praises and thanks be to Allâh, the (only) Originator [or the (only) Creator] of the heavens and the earth, Who made the angels messengers with wings, - two or three or four. He increases in creation what He wills. Verily, Allâh is Able to do all things.

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ
وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا
أُولَى أَجْنَحَةٍ مِّثْنَى وَثُلُثَ وَرُبْعَ
يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

2. Whatever of mercy (i.e. of good), Allâh may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All Mighty, the All Wise.

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ
فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ
فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ
الْعَزِيزُ الْحَكِيمُ ﴿٢﴾

3. O mankind! Remember the Grace of Allâh upon you! Is there any creator other than Allâh who provides for you from the sky (rain) and the earth? *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). How then are you turning away (from Him)?

يٰۤاَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللّٰهِ
عَلَيْكُمْ ؕ هَلْ مِنْ خَلْقٍ غَيْرِ اللّٰهِ
يَرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ
لَا اِلٰهَ اِلَّا هُوَ ۚ فَاَنۡتَ
تُوَفَّكُوۡنَ ﴿٣﴾

4. And if they belie you (O Muhammad ﷺ), so were Messengers belied before you. And to Allâh return all matters (for decision).

وَإِن يَكۡذِبُوۡكَ فَقَدۡ كُذِّبَتۡ
رُسُلٌ مِّنۡ قَبۡلِكَ ؕ وَإِلَى اللّٰهِ تُرۡجَعُ
الۡأُمُورُ ﴿٤﴾

5. O mankind! Verily, the Promise of Allâh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allâh.

يٰۤاَيُّهَا النَّاسُ إِنَّ وَعۡدَ اللّٰهِ حَقٌّ
فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا وَلَا
يَغُرَّنَّكُمۡ بِاللّٰهِ الْغُرُورُ ﴿٥﴾

6. Surely, *Shaitân* (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his *Hizb* (followers) that they may become the dwellers of the blazing Fire.

إِنَّ الشَّيۡطَانَ لَكُمۡ عَدُوٌّ فَاتَّخِذُوهُ
عَدُوًّا ؕ إِنَّمَا يَدَّعُوا حِزۡبَهُ
لِيَكُونُوا مِنۡ أَصْحَابِ السَّعِيرِ ﴿٦﴾

7. Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ
وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ
كَبِيرٌ

8. Is he, then, to whom the evil of his deeds made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allâh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad ﷺ) in sorrow for them. Truly, Allâh is the All Knower of what they do!

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ
حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ
وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ
نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ إِنَّ اللَّهَ
عَلِيمٌ بِمَا يَصْنَعُونَ

9. And it is Allâh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ
سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَيِّتٍ
فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا
كَذَٰلِكَ النُّشُورُ

10. Whosoever desires honor, power and glory then to Allâh belong all honor, power and glory [and one can get honor, power and glory only by obeying and worshipping Allâh (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (the goodly words i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds), but those who plot evils, theirs will be severe torment. And the plotting of such will perish.

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ
جَمِيعًا ۖ إِلَيْهِ يَصْعَدُ الْكَلِمُ
الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۚ
وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ
عَذَابٌ شَدِيدٌ ۖ وَمَكْرُ أُولَٰئِكَ
هُوَ يَبُورُ ﴿١٠﴾

11. And Allâh did create you (Adam) from dust, then from *Nutfah* (male and female discharge semen drops i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth, but with His Knowledge. And no aged man is granted a length of life, nor is a part cut off from his life (or another man's life), but is in a Book (*AlLauh AlMahfûz*) Surely, that is easy for Allâh.

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ
نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا
تَحْمِلُ مِنْ أَنْثَى وَلَا تَضَعُ إِلَّا
بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ
وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي
كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ



12. And the two seas (kinds of water) are not alike, this fresh sweet, and pleasant to drink, and that saltish and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the seawater as they sail through it), that you may seek of His Bounty, and that you may give thanks.

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا
عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ
وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلٍّ
تَأْكُلُونَ لَحْمًا طَرِيًّا
وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا
وَتَرَى الْفُلْكَ فِيهِ مَوَاحِرَ
لِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ
تَشْكُرُونَ



13. He merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day are added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allâh your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a *Qitmîr* (the thin membrane over the dates tone).

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ
النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ
وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ
مُّسَمًّى ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ
الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ
دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ



14. If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad ﷺ) like Him Who is the All Knower (of each and everything).

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا
دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا
اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَمَةِ
يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ
مِثْلُ خَبِيرٍ



15. O mankind! it is you who stand in need of Allâh, but Allâh is Rich (Free of all wants and needs), Worthy of all praise.

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ
إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ



16. If He will, He could destroy you and bring about a new creation.

إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ



17. And that is not hard for Allâh.

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

18. And no bearer of burdens shall bear another's burden, and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad ﷺ) can warn only those who fear their Lord unseen, and perform *As-Salât* (*Iqâmatas-Salât*). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his own self. And to Allâh is the (final) Return (of all).

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ
وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمْلِهَا لَا يَحْمِلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ
إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۚ وَإِلَى اللَّهِ الْمَصِيرُ



19. Not alike are the blind (disbelievers in Islâmic Monotheism) and the seeing (believers in Islâmic Monotheism).

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ



20. Nor are (alike) the darkness (disbelief) and the light (Belief in Islâmic Monotheism).

وَلَا الظُّلُمَاتُ وَلَا النُّورُ



21. Nor are (alike) the shade and the sun's heat.

وَلَا الظِّلُّ وَلَا الْحَرُورُ



22. Nor are (alike) the living (believers) and the dead (disbelievers). Verily, Allâh makes whom He will hear, but you cannot make hear those who are in graves.

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا
الْأَمْوَاتُ^ج إِنَّ اللَّهَ يُسْمِعُ مَن
يَشَاءُ^ط وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي
الْقُبُورِ



23. You (O Muhammad ﷺ) are only a warner (i.e. your duty is to convey Allâh's Message to mankind but the guidance is in Allâh's Hand).

إِنَّ أَنتَ إِلَّا نَذِيرٌ



24. Verily! We have sent you with the truth, a bearer of glad tidings, and a warner. And there never was a nation but a warner had passed among them.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا
وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ



25. And if they belie you, those before them also belied. Their Messengers came to them with clear signs, and with the Scriptures, and the book giving light.

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَ
الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ
رُسُلُهُمْ بِالْبَيِّنَاتِ وَبِالزُّبُرِ
وَبِالْكِتَابِ الْمُنِيرِ



26. Then I took hold of those who disbelieved, and how terrible was My denial (punishment)!

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ
كَانَ نَكِيرِ



27. See you not that Allâh sends down water (rain) from the sky, and We produce therewith fruits of varying colors, and among the mountains are streaks white and red, of varying colors and (others) very black.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ
مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ
مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ
جُدُدٌ بَيَضٌ وَحُمْرٌ مُخْتَلِفٌ
أَلْوَانُهَا وَغَرَابِيبُ سُودٌ



28. And of men and *Ad-Dawâb* (moving living creatures, beasts, etc.), and cattle, in like manner of various colors. It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All Mighty, Oft Forgiving.

وَمِنَ النَّاسِ وَالْدَّوَابِّ
وَالْأَنْعَامِ مُخْتَلِفٌ
أَلْوَانُهُ
كَذَلِكَ
إِنَّمَا يَخْشَى اللَّهَ مِنْ
عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ
عَزِيزٌ
غَفُورٌ



29. Verily, those who recite the Book of Allâh (this *Qur'ân*), and perform *As-Salât* (*IqâmatasSalât*), and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) trade gain that will never perish.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ
وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا
رَزَقْنَاهُمْ سِرًّا
وَعَلَانِيَةً
يَرْجُونَ تِجْرَةً لَّنْ تَبُورَ



30. That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily! He is Oft Forgiving, Most Ready to appreciate (good deeds and to recompense).

لِيُوفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُمْ
مِّنْ فَضْلِهِ إِنَّهُ غَفُورٌ
شَكُورٌ



31. And what We have inspired in you (O Muhammad ﷺ), of the Book (the Qur'ân), it is the (very) truth [that you (Muhammad ﷺ) and your followers must act on its instructions], confirming that which was (revealed) before it. Verily! Allâh is indeed All Aware, and All Seer of His slaves.

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ
الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا
بَيْنَ يَدَيْهِ ۚ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ
بَصِيرٌ ﴿٦١﴾

32. Then We gave the Book the Qur'ân) for inheritance to such of Our slaves whom We chose (the followers of Muhammad ﷺ). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allâh's Leave, foremost in good deeds. That (inheritance of the Qur'ân), that is indeed a great grace.

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ
اصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ
ظَالِمٌ لِّنَفْسِهِ ۖ وَمِنْهُمْ مُّقْتَصِدٌ
وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ ۖ بإِذْنِ
اللَّهِ ۚ ذَٰلِكَ هُوَ الْفَضْلُ
الْكَبِيرُ ﴿٦٢﴾

33. 'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk (i.e. in Paradise).

جَنَّتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ
فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا
وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾

34. And they will say: "All the praises and thanks be to Allâh, Who has removed from us (all) grief. Verily, our Lord is indeed Oft Forgiving, Most Ready to appreciate (good deeds and to recompense).

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ
عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ
شَكُورٌ ﴿٣٤﴾

35. Who, out of His Grace, has lodged us in a home that will last forever; there, toil will touch us not, nor weariness will touch us."

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ
فَضْلِهِ لَا يَمَسُّنَا فِيهَا نُصَبٌ
وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾

36. But those who disbelieve, (in the Oneness of Allâh - Islâmic Monotheism) for them will be the Fire of Hell. Neither it will have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ
لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا
يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا
كَذَٰلِكَ نَجْزِي كُلَّ كَافِرٍ ﴿٣٦﴾

37. Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allâh will reply): "Did We not give you lives long enough, so that whosoever would receive admonition, - could receive it? And the warner came to you. So taste you (the evil of your deeds). For the *Zâlimûn* (polytheists and wrongdoers, etc.) there is no helper."

وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا
أُخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ
الَّذِي كُنَّا نَعْمَلُ ۖ أَوَلَمْ
نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ
تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا
فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٣٧﴾

38. Verily, Allâh is the All Knower of the unseen of the heavens and the earth. Verily! He is the All Knower of that is in the breasts.

إِنَّ اللَّهَ عَلِيمُ الْغَيْبِ
السَّمَوَاتِ وَالْأَرْضِ ۚ إِنَّهُ عَلِيمُ
بِذَاتِ الصُّدُورِ ﴿٣٨﴾

39. He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islâmic Monotheism) on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred with their Lord. And the disbelief of the disbelievers adds nothing but loss.

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي
الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ
وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ عِنْدَ
رَبِّهِمْ إِلَّا مَقْتًا وَلَا يَزِيدُ
الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا



40. Say (O Muhammad ﷺ): "Tell me or inform me (what) do you think about your (so - called) partner gods to whom you call upon besides Allâh, show me, what they have created of the earth? Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof there from? Nay, the *Zâlimûn* (polytheists and wrongdoers, etc.) promise one another nothing but delusions."

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ
تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا
خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ
فِي السَّمَوَاتِ أَمْ ءَاتَيْنَهُمْ كِتَابًا
فَهُمْ عَلَىٰ بَيِّنَةٍ مِنْهُ ۚ بَلْ إِنْ
يَعِدُ الظَّالِمُونَ بَعْضُهُمْ
بَعْضًا إِلَّا غُرُورًا



41. Verily! Allâh grasps the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft Forgiving.

﴿ إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ
وَالْأَرْضَ أَنْ تَزُولَا ۚ وَلَئِنْ زَالَتَا
إِنَّ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنْ
بَعْدِهِ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴾



42. And they swore by Allâh their most binding oath, that if a warner came to them, they would be more guided than any of the nations (before them), yet when a warner (Muhammad ﷺ) came to them, it increased in them nothing but flight (from the truth),

﴿ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ
لَئِنْ جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ
أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ فَلَمَّا
جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا
نُفُورًا ﴾



43. (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else), but the *Sunnah* (way of dealing) of the peoples of old? So no change will you find in Allâh's *Sunnah* (way of dealing), and no turning off will you find in Allâh's *Sunnah* (way of dealing).

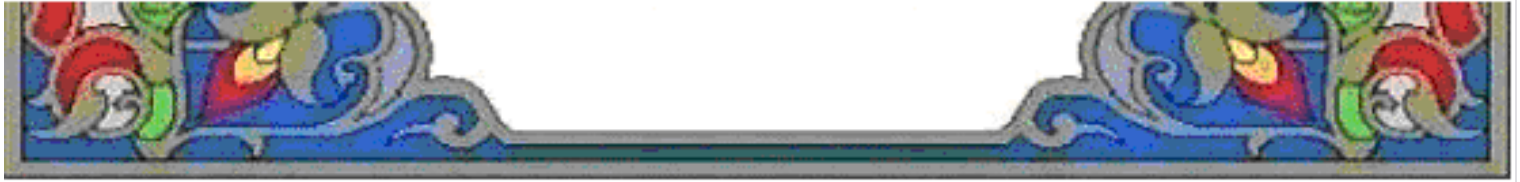
أَسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرُ
الْأَسِيِّ وَلَا تَحِيقُ الْمَكْرُ الْإِسْيَ
إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ
إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَن تَجِدَ
لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَن تَجِدَ
لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٤٣﴾

44. Have they not traveled in the land, and seen what was the end of those before them, and they were superior to them in power? Allâh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All Knowing, All Omnipotent.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ
قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً
وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ
شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي
الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا
قَدِيرًا ﴿٤٤﴾

45. And if Allâh were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth, but He gives them respite to an appointed term, and when their term comes, then verily, Allâh is Ever All Seer of His slaves.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا
كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا
مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى
أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ
فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا





يس Yaseen

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *Yâ-Sîn*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]

يس ﴿١﴾

2. By the Qur'ân, full of wisdom (i.e. full of laws, evidences, and proofs),

وَالْقُرْءَانِ الْحَكِيمِ ﴿٢﴾

3. Truly, you (O Muhammad ﷺ) are one of the Messengers,

إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٣﴾

4. On a Straight Path (i.e. on Allâh's religion of Islâmic Monotheism).

عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤﴾

5. (This is) a Revelation sent down by the All Mighty, the Most Merciful,

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٥﴾

6. In order that you may warn a people whose forefathers were not warned, so they are heedless.

لِتُنذِرَ قَوْمًا مَّا أُنذِرَ ءَابَاؤُهُمْ
فَهُمْ غَافِلُونَ ﴿٦﴾

7. Indeed the Word (of punishment) has proved true against most of them, so they will not believe.

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ
فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾

8. Verily! We have put on their necks iron collars reaching to chins, so that their heads are forced up.

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا
فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ
مُقْمَحُونَ ﴿٨﴾

9. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا
وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ
فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾

10. It is the same to them whether you warn them or you warn them not, they will not believe.

وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ
تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾

11. You can only warn him who follows the Reminder (the Qur'ân), and fears the Most Beneficent (Allâh) unseen. Bear you to such one

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ
وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ
بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾

the glad tidings of forgiveness, and a generous reward (i.e. Paradise).

12. Verily, We give life to the dead, and We record that which they send before (them), and their traces [their footsteps and walking on the earth with their legs to the mosques for the five compulsory congregational prayers, *Jihâd* (holy fighting in Allâh's Cause) and all other good and evil they did, and that which they leave behind], and all things We have recorded with numbers (as a record) in a Clear Book.

13. And put forward to them a similitude; the (story of the) dwellers of the town, [It is said that the town was Antioch (Antakiya)], when there came Messengers to them.

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ
وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ
وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ
مُّبِينٍ

وَأَضْرَبَ لَهُمْ مَّثَلًا أَصْحَابَ
الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ

14. When We sent to them two Messengers, they belied them both, so We reinforced them with a third, and they said: "Verily! We have been sent to you as Messengers."

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ
فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ
فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ ﴿١٤﴾

15. They (people of the town) said: "You are only human beings like ourselves, and the Most Beneficent (Allâh) has revealed nothing, you are only telling lies."

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا
أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ
إِلَّا تَكْذِبُونَ ﴿١٥﴾

16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you,

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ
لَمُرْسَلُونَ ﴿١٦﴾

17. "And our duty is only to convey plainly (the Message)."

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾

18. They (people) said: "For us, we see an evil omen from you, if you cease not, we will surely stone you, and a painful torment will touch you from us."

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِنْ لَمْ
تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ
مِنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾

19. They (Messengers) said: "Your evil omens be with you! (Do you call it "evil omen") because you are admonished? Nay, but you are a people *Musrifûn* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allâh).

قَالُوا طَئِيرُكُمْ مَعَكُمْ ؕ أَيْنَ
ذِكْرُكُمْ ؕ بَلْ أَنْتُمْ قَوْمٌ
مُسْرِفُونَ ﴿١٩﴾

20. And there came running from the farthest part of the town, a man, saying: "O my people! Obey the Messengers;

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ
يَسْعَىٰ قَالَ يَاقَوْمِ اتَّبِعُوا
الْمُرْسَلِينَ ﴿٢٠﴾

21. "Obey those who ask no wages of you (for themselves), and who are rightly guided.

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ
مُهْتَدُونَ ﴿٢١﴾

22. "And why should I not worship Him (Allâh Alone) Who has created me and to Whom you shall be returned.

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي
وَالِيهِ تُرْجَعُونَ ﴿٢٢﴾

23. "Shall I take besides Him *âliha* (gods), if the Most Beneficent (Allâh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me?

ءَأَتَّخِذُ مِنْ دُونِهِ ءَالِهَةً إِن يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ



24. "Then verily, I should be in plain error.

إِنِّي إِذَا لَفِيَ ضَلَالٍ مُّبِينٍ



25. Verily! I have believed in your Lord, so listen to me!"

إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ



26. It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew!

قِيلَ ادْخُلِ الْجَنَّةَ ؕ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ



27. "That my Lord (Allâh) has forgiven me, and made me of the honored ones!"

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ



28. And We sent not against his people after him a host from heaven, nor do We send (such a thing).

وَمَا أَنزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ



29. It was but one *Saihah* (shout, etc.) and lo! They (all) were silent (dead-destroyed).

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً
فَإِذَا هُمْ خَمِيدُونَ ﴿٢٩﴾

30. Alas for mankind! There never came a Messenger to them but they used to mock at him.

يَحْسِرَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ
مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ
يَسْتَهْزِءُونَ ﴿٣٠﴾

31. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ
مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا
يَرْجِعُونَ ﴿٣١﴾

32. And surely, all, everyone of them will be brought before Us.

وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَّدَيْنَا
مُحْضَرُونَ ﴿٣٢﴾

33. And a sign for them is the dead land. We gave it life, and We brought forth from it grains, so that they eat thereof.

وَأَيُّهُمْ أَلَّا أَرْضُ الْمَيِّتَةِ
أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا
فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾

34. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein.

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ
وَأَعْنَبٍ وَفَجَّرْنَا فِيهَا مِنَ
الْعُيُونِ ﴿٣٤﴾

35. So that they may eat of the fruit thereof, and their hands made it not. Will they not, then, give thanks?

لِيَأْكُلُوا مِنْ ثَمَرِهِ ^{عَلَىٰ} وَمَا
عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا
يَشْكُرُونَ ﴿٣٥﴾

36. Glory be to Him, Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not.

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ
كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ
أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

37. And a sign for them is the night, We withdraw there from the day, and behold, they are in darkness.

وَعَايَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ
النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾

38. And the sun runs on its fixed course for a term (appointed). That is the Decree of the All Mighty, the All-Knowing.

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ^ج
ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾

39. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk.

وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ
عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾

40. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ
الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ
وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

41. And an *Ayâh* (sign) for them is that We bore their offspring in the laden ship [of Nûh (Noah)].

وَأَيَّاهُ هُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي
الْفُلِّ الْمَشْحُونِ ﴿٤١﴾

42. And We have created for them of the like thereunto, so on them they ride.

وَخَلَقْنَا لَهُمْ مِّنْ مِّثْلِهِ مَا
يَرْكَبُونَ ﴿٤٢﴾

43. And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help) nor will they be saved.

وَإِنْ نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيحَ هُمْ
وَلَا هُمْ يُنْقَذُونَ ﴿٤٣﴾

44. Unless it be a mercy from Us, and as an enjoyment for a while.

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ
﴿٤٤﴾

45. And when it is said to them: "Beware of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive Mercy (i.e. if you believe in Allâh's Religion Islâmic Monotheism, and avoid polytheism, and obey Allâh with righteous deeds).

وَإِذَا قِيلَ لَهُمْ اتَّقُوا مَا بَيْنَ
أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ
تَرْحَمُونَ ﴿٤٥﴾

46. And never came an *Ayâh* from among the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it.

وَمَا تَأْتِيهِمْ مِّنْ ءَايَةٍ مِّنْ ءَايَاتِ
رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾

47. And when it is said to them: "Spend of that with which Allâh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allâh willed, He (Himself) would have fed? You are only in a plain error."

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا
رَزَقَكُمْ اللَّهُ قَالَ الَّذِينَ كَفَرُوا
لِلَّذِينَ ءَامَنُوا أَنْطَعِمُ مَنْ لَوْ
يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا
فِي ضَلَالٍ مُّبِينٍ ﴿٤٧﴾

48. And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?"

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٨﴾

49. They await only but a single *Saihah* (shout, etc.), which will seize them while they are disputing!

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾

50. Then they will not be able to make bequest, nor they will return to their family.

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

51. And the Trumpet will be blown (i.e. the second blowing) and behold! From the graves they will come out quickly to their Lord.

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾

52. They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Beneficent (Allâh) had promised, and the Messengers spoke truth!"

قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ^{سَقَطَ} هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾

53. It will be but a single *Saihah* (shout, etc.), so behold! They will all be brought up before Us!

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾

54. This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do.

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا
تُجْزَوْنَ إِلَّا مَا كُنتُمْ
تَعْمَلُونَ ﴿٥٤﴾

55. Verily, the dwellers of the Paradise, that Day, will be busy in joyful things.

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي
شُغْلٍ فَاكِهُونَ ﴿٥٥﴾

56. They and their wives will be in pleasant shade, reclining on thrones.

هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى
الْأَرَآئِكِ مُتَكِنُونَ ﴿٥٦﴾

57. They will have therein fruits (of all kinds) and all that they ask for.

هُمْ فِيهَا فَاكِهَةٌ وَهُمْ مَا يَدْعُونَ
﴿٥٧﴾

58. (It will be said to them): *Salâmun* (peace be on you), a Word from the Lord (Allâh), Most Merciful.

سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ ﴿٥٨﴾

59. (It will be said): "And O you *Al-Mujrimûn* (criminals, polytheists, sinners, disbelievers in the Islâmic Monotheism, wicked evil ones, etc.)! Get you apart this Day (from the believers).

وَامْتَرُواْ الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ
﴿٥٩﴾

60. Did I not ordain for you, O Children of Adam, that you should not worship *Shaitân* (Satan). Verily, he is a plain enemy to you.

﴿ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَى ءَادَمَ
أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ
لَكُمْ عَدُوٌّ مُّبِينٌ ﴾

61. And that you should worship Me [Alone Islâmic Monotheism, and set up not rivals, associate-gods with Me]. That is a Straight Path.

﴿ وَأَنِ اعْبُدُونِي ۚ هَذَا صِرَاطٌ
مُّسْتَقِيمٌ ﴾

62. And indeed he (Satan) did lead astray a great multitude of you. Did you not, then, understand?

﴿ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا
أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴾

63. This is Hell which you were promised!

﴿ هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ
تُوعَدُونَ ﴾

64. Burn therein this Day, for that you used to disbelieve.

﴿ أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ
تَكْفُرُونَ ﴾

65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is

﴿ الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ
وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ
أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

said that one's left thigh will be the first to bear the witness.

66. And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?

67. And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they should have been unable to go forward (move about) nor they could have turned back. [As it happened with the Jews].

68. And he whom We grant long life, We reverse him in creation (weakness after strength). Will they not then understand?

69. And We have not taught him (Muhammad ﷺ) poetry, nor is it meet for him. This is only a Reminder and a plain Qur'ân.

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ
فَأَسْتَبَقُوا الصِّرَاطَ فَأَنَّى
يُبْصِرُونَ ﴿٦٦﴾

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ
مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا
مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ۖ
أَفَلَا يَعْقِلُونَ ﴿٦٨﴾

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي
لَهُ ۚ إِنَّ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ
مُّبِينٌ ﴿٦٩﴾

70. That he or it (Muhammad ﷺ or the Qur'ân) may give warning to him who is living (a healthy minded the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings).

لِيُنذِرَ مَنْ كَانَ حَيًّا وَتَحِقَّ
الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾

71. Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا
عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا
مَالِكُونَ ﴿٧١﴾

72. And We have subdued them unto them so that some of them they have for riding and some they eat.

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا
يَأْكُلُونَ ﴿٧٢﴾

73. And they have (other) benefits from them (besides), and they get (milk) to drink, will they not then be grateful?

وَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا
يَشْكُرُونَ ﴿٧٣﴾

74. And they have taken besides Allâh *âliha* (gods), hoping that they might be helped (by those so called gods).

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً
لَّعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾

75. They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning).

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ
جُنْدٌ مُحْضَرُونَ ﴿٧٥﴾

76. So let not their speech, then, grieve you (O Muhammad ﷺ). Verily, We know what they conceal and what they reveal.

فَلَا تَحْزَنْكَ قَوْلُهُمْ إِنَّا نَعْلَمُ
مَا يُسْرُونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾

77. Does not man see that We have created him from *Nutfah* (mixed male and female discharge semen drops). Yet behold! He (stands forth) as an open opponent.

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ
نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ
﴿٧٧﴾

78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones when they have rotted away and became dust?"

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ
قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ
رَمِيمٌ ﴿٧٨﴾

79. Say: (O Muhammad ﷺ) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ
مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

80. He, Who produces for you fire out of the green tree, when behold! You kindle therewith.

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ
الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ
تُقَدُّونَ ﴿٨٠﴾

81. Is not He, Who created the heavens and the earth Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.

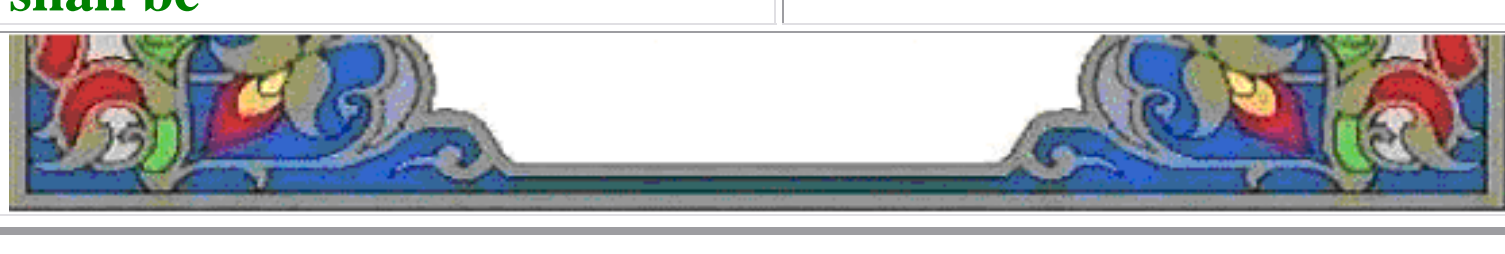
أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ
مِثْلَهُمْ ۚ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ
﴿٨١﴾

82. Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is!

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن
يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾

83. So Glorified is He and Exalted above all that they associate with Him, and in Whose Hands is the dominion of all things, and to Him you shall be

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ
كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾



الصَّفَّت AsSaffat

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. By those (angels) ranged in ranks (or rows).

وَالصَّافَّتِ صَفًّا ١

2. By those (angels) who drive the clouds in a good way.

فَالزَّجَرَاتِ زَجْرًا ٢

3. By those (angels) who bring the Book and the Qur'ân from Allâh to mankind.

فَالْتَلَيْتِ ذِكْرًا ٣

4. Verily your *Ilâh* (God) is indeed One (i.e. Allâh);

إِنَّ إِلَهَكُمْ لَوَاحِدٌ ٤

5. Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings. (None has the right to be worshipped but Allâh).

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ ٥

6. Verily! We have adorned the near heaven with the stars (for beauty).

إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ
الْكَوَاكِبِ ﴿٦﴾

7. And to guard against every rebellious devil.

وَحِفْظًا مِّنْ كُلِّ شَيْطَآنٍ مَّارِدٍ
﴿٧﴾

8. They cannot listen to the higher group (angels) for they are pelted from every side.

لَّا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى
وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ ﴿٨﴾

9. Outcast, and theirs is a constant (or painful) torment.

دُحُورًا ۖ وَهُمْ عَذَابٌ وَّاصِبٌ
﴿٩﴾

10. Except such as snatch away something by stealing and they are pursued by a flaming fire of piercing brightness.

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ
شِهَابٌ ثَاقِبٌ ﴿١٠﴾

11. Then ask them (i.e. these polytheists, O Muhammad ﷺ): "Are they stronger as creation, or those (others like the heavens and the earth and the mountains, etc.) whom We have created?"

فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ
مَنْ خَلَقْنَا ۚ إِنَّا خَلَقْنَاهُمْ مِّنْ
طِينٍ لَّازِبٍ ﴿١١﴾

Verily, We created them of a sticky clay.

12. Nay, you (O Muhammad ﷺ) wondered (at their insolence) while they mock (at you and at the Qur'ân).

بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴿١٢﴾

13. And when they are reminded, they pay no attention.

وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ﴿١٣﴾

14. And when they see an *Ayâh* (a sign, a proof, or an evidence) from Allâh, they mock at it.

وَإِذَا رَأَوْا ءَايَةً يَسْتَسْخِرُونَ ﴿١٤﴾

15. And they say: "This is nothing but evident magic!

وَقَالُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ

﴿١٥﴾

16. "When we are dead and have become dust and bones, shall we (then) verily be resurrected?

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا
أَإِنَّا لَمَبْعُوثُونَ ﴿١٦﴾

17. "And also our fathers of old?"

أَوَءَابَاؤُنَا أَأَلْأَؤُلُونَ ﴿١٧﴾

18. Say (O Muhammad ﷺ): "Yes, and you shall then be humiliated."

قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٨﴾

19. It will be a single *Zajrah* [shout (i.e. the second blowing of the Trumpet)], and behold, they will be staring!

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ
يَنْظُرُونَ ﴿١٩﴾

20. They will say: "Woe to us! This is the Day of Recompense!"

وَقَالُوا يَوَيْلَنَا هَذَا يَوْمُ الدِّينِ
﴿٢٠﴾

21. (It will be said): "This is the Day of Judgment which you used to deny."

هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ
بِهِ تَكْذِبُونَ ﴿٢١﴾

22. (It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship.

﴿٢٢﴾ أَحْشُرُوا الَّذِينَ ظَلَمُوا
وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ
﴿٢٢﴾

23. "Instead of Allâh, and lead them on to the way of flaming Fire (Hell);

مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى
صِرَاطِ الْجَحِيمِ ﴿٢٣﴾

24. "But stop them, verily they are to be questioned.

وَقِفُّهُمْ إِنَّهُمْ مَسْئُولُونَ ﴿٢٤﴾

25. "What is the matter with you? Why do you not help one another (as you used to do in the world)?"

مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٥﴾

26. Nay, but that Day they shall surrender,

بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾

27. And they will turn to one another and question one another.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٧﴾

28. They will say: "It was you who used to come to us from the right side [i.e. from the right side of one of us and beautify for us every evil, order us for polytheism, and stop us from the truth i.e. Islâmic Monotheism and from every good deed]."

قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٨﴾

29. They will reply: "Nay, you yourselves were not believers.

قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٢٩﴾

30. "And we had no authority over you. Nay! But you were transgressing people (disobedient, polytheists, and disbelievers).

وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ
بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ ﴿٣٠﴾

31. "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment).

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا ^ط إِنَّآ لَذَٰبِقُونَ ﴿٣١﴾

32. "So we led you astray because we were ourselves astray."

فَاغْوَيْنَكُمْ إِنَّا كُنَّا غَاوِينَ ﴿٣٢﴾

33. Then verily, that Day, they will (all) share in the torment.

فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾

34. Certainly, that is how We deal with *AlMujrimûn* (polytheists, sinners, criminals, the disobedient to Allâh, etc.).

إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾

35. Truly, when it was said to them: *Lâ ilâha ill-Allâh* "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride (i.e. denied it).

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾

36. And (they) said: "Are we going to abandon our *âliha* (gods) for the sake of a mad poet?"

وَيَقُولُونَ أَيُّنَا لَتَارِكُوا ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾

37. Nay! he (Muhammad ﷺ) has come with the truth (i.e. Allâh's Religion - Islâmic Monotheism and this Qur'ân) and he confirms the Messengers (before him who brought Allâh's religion -

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٧﴾

Islâmic Monotheism).

38. Verily, you (pagans of Makkah) are going to taste the painful torment;

إِنَّكُمْ لَذَآئِقُوا الْعَذَابِ الْأَلِيمِ



39. And you will be requited nothing except for what you used to do (evil deeds, sins, and Allâh's disobedience which you used to do in this world);

وَمَا تَجْزُونَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ



40. Save the chosen slaves of Allâh (faithful, obedient, true believers of Islâmic Monotheism).

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ



41. For them there will be a known provision (in Paradise).

أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ



42. Fruits; and they shall be honored,

فَوَاكِهُ وَهُمْ مُكْرَمُونَ



43. In the Gardens of delight (Paradise),

فِي جَنَّاتِ النَّعِيمِ



44. Facing one another on thrones,

عَلَى سُرُرٍ مُتَقَابِلِينَ



45. Round them will be passed a cup of pure wine;

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِينٍ



46. White, delicious to the drinkers,

بَيَّضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٤٦﴾

47. Neither they will have *Ghoul* (any kind of hurt, abdominal pain, headache, a sin, etc.) from that, nor will they suffer intoxication there from.

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ﴿٤٧﴾

48. And with them will be chaste females, restraining their glances (desiring none except their husbands), with wide and beautiful eyes.

وَعِنْدَهُمْ قَصِرَتُ الْأَطْرَافُ عَيْنٌ ﴿٤٨﴾

49. (Delicate and pure) as if they were (hidden) eggs (well) preserved.

كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾

50. Then they will turn to one another, mutually questioning.

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾

51. A speaker of them will say: "Verily, I had a companion (in the world),

قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾

52. Who used to say: "Are you among those who believe (in resurrection after death).

يَقُولُ أَأَيْنِكَ لَمِنَ الْمُصَدِّقِينَ ﴿٥٢﴾

53. "(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?"

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا
أَإِنَّا لَمَدِينُونَ ﴿٥٣﴾

54. (The man) said: "Will you look down?"

قَالَ هَلْ أَنتُمْ مُطَّلِعُونَ ﴿٥٤﴾

55. So he looked down and saw him in the midst of the Fire.

فَاطَّلَعَ فَرَآهُ فِي سَوَاءٍ الْجَحِيمِ
﴿٥٥﴾

56. He said: "By Allâh! You have nearly ruined me.

قَالَ تَاللَّهِ إِن كِدْتَ لَتُرْدِينَ ﴿٥٦﴾

57. "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)."

وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ
الْمُحْضَرِينَ ﴿٥٧﴾

58. (Allâh informs about that true believer that he said): "Are we then not to die (any more)?"

أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾

59. "Except our first death, and we shall not be punished? (after we have entered Paradise)."

إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ
بِمُعَذَّبِينَ ﴿٥٩﴾

60. Truly, this is the supreme success!

إِنَّ هَذَا هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾

61. For the like of this let the workers work.

لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ



62. Is that (Paradise) better entertainment or the tree of *Zaqqûm* (a horrible tree in Hell)?

أَذَلِكَ خَيْرٌ نُزْلاً أَمْ شَجَرَةُ
الزَّقُّومِ ﴿٦٢﴾

63. Truly We have made it (as) a trail for the *Zâlimûn* (polytheists, disbelievers, wrong-doers, etc.).

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٣﴾

64. Verily, it is a tree that springs out of the bottom of Hell-fire,

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ
الْجَحِيمِ ﴿٦٤﴾

65. The shoots of its fruit-stalks are like the heads of *Shayâtin* (devils);

طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ



66. Truly, they will eat thereof and fill their bellies therewith.

فَإِنَّهُمْ لَا يَكْلُونَ مِنْهَا فَمَا يَكُونُ مِنْهَا
الْبُطُونَ ﴿٦٦﴾



67. Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and *Zaqqûm* in their bellies).

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ
حَمِيمٍ

68. Then thereafter, verily, their return is to the flaming fire of Hell.

ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ

69. Verily, they found their fathers on the wrong path;

إِنَّهُمْ أَلفُوا ءَابَاءَهُمْ ضَالِّينَ

70. So they (too) made haste to follow in their footsteps!

فَهُمْ عَلَى ءَاثَرِهِمْ يُرْعَوْنَ

71. And indeed most of the men of old went astray before them;

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ
الْأَوَّلِينَ

72. And indeed We sent among them warners (Messengers);

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُّنْذِرِينَ

73. Then see what was the end of those who were warned (but heeded not).

فَآنْظُرْ كَيْفَ كَانَ عَاقِبَةُ
الْمُنْذَرِينَ

74. Except the chosen slaves of Allâh (faithful, obedient, and true believers of Islâmic Monotheism).

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ

75. And indeed Nûh (Noah) invoked Us, and We are the Best of those who answer (the request).

وَلَقَدْ نَادَيْنَا نُوحًا فَلَنِعْمَ
الْمُجِيبُونَ ﴿٧٥﴾

76. And We rescued him and his family from the great distress (i.e. drowning),

وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ
الْعَظِيمِ ﴿٧٦﴾

77. And, his progeny, them We made the survivors (i.e. Shem, Ham and Japheth).

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٧﴾

78. And left for him (a goodly remembrance) among generations to come in later times:

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٨﴾

79. *Salâmun* (peace) be upon Nûh (Noah) (from Us) among the '*Alamîn* (mankind, jinns and all that exists)!"

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ ﴿٧٩﴾

80. Verily, thus We reward the *Muhsinûn* (good-doers).

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾

81. Verily, he [Nûh (Noah)] was one of Our believing slaves.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾

82. Then We drowned the other (disbelievers and polytheists, etc.).

ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٨٢﴾

83. And, verily, among those who followed his [Nûh's (Noah)] way (Islâmic Monotheism) was Ibrâhim (Abraham).

وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ



84. When he came to his Lord with a pure heart [attached to Allâh Alone and none else, worshipping none but Allâh Alone true Islâmic Monotheism, pure from the filth of polytheism].

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ



85. When he said to his father and to his people: "What is it that which you worship?

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ



86. "Is it a falsehood *âliha* (gods) other than Allâh that you seek?

أَفِيفًا ءَالِهَةً دُونَ اللَّهِ تُرِيدُونَ



87. "Then what do you think about the Lord of the 'Alamîn (mankind, jinns, and all that exists)?"

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ



88. Then he cast a glance at the stars (to deceive them),

فَنَظَرَ نَظْرَةً فِي النُّجُومِ



89. And he said: "Verily, I am sick (with plague. He did

فَقَالَ إِنِّي سَقِيمٌ



this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan's feast)."

90. So they turned away from him, and departed (for fear of the disease).

91. Then he turned to their *âliha* (gods) and said: "Will you not eat (of the offering before you)?"

92. "What is the matter with you that you speak not?"

93. Then he turned upon them, striking (them) with (his) right hand.

94. Then they (the worshippers of idols) came, towards him, hastening.

95. He said: "Worship you that which you (yourselves) carve?"

96. "While Allâh has created you and what you make!"

فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾

فَرَاغَ إِلَىٰ ءَالِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾

مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٢﴾

فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾

فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ ﴿٩٤﴾

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾

97. They said: "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!"

قَالُوا أَبْنُوا لَهُ بُيْنًا فَأَلْقُوهُ فِي
الْجَحِيمِ ﴿٩٧﴾

98. So they plotted a plot against him, but We made them the lowest.

فَارَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمْ
الْأَسْفَلِينَ ﴿٩٨﴾

99. And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!"

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي
سَيِّدِينَ ﴿٩٩﴾

100. "My Lord! Grant me (offspring) from the righteous."

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾

101. So We gave him the glad tidings of a forbearing boy.

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾

102. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allâh), so look what you think!" He said: "O my father! Do that which you are commanded,

فَلَمَّا بَلَغَ مَعَهُ السَّعَىٰ قَالَ يَبْنَىٰ
إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ
فَانْظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَتَأَبَّتْ
أَفْعَلُ مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِن
شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٢﴾

Inshâ' Allâh (if Allâh will),
you shall find me of *As-Sâbirin* (the patient ones,
etc.)."

103. Then, when they had
both submitted themselves (to
the Will of Allâh), and he had
laid him prostrate on his
forehead (or on the side of his
forehead for slaughtering);

104. And We called out to
him: "O Abraham!

105. You have fulfilled the
dream (vision)!" Verily! Thus
do We reward the *Muhsinûn*
(good-doers).

106. Verily, that indeed was
a manifest trial

107. And We ransomed him
with a great sacrifice (a ram);

108. And We left for him (a
goodly remembrance) among
generations (to come) in later
times.

109. *Salâmun* (peace) be
upon Ibrâhim (Abraham)!"

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾

وَنَدَيْنَاهُ أَنْ يَتَّكِئْهُمَا ﴿١٠٤﴾

قَدْ صَدَّقْتَ الرُّءْيَا إِنَّا كَذَّاكَ
نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٦﴾

وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٧﴾

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾

110. Thus indeed do We reward the *Muhsinûn* (good-doers).

كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾

111. Verily, he was one of Our believing slaves.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ



112. And We gave him the glad tidings of Ishâque (Isaac) a Prophet from the righteous.

وَوَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ ﴿١١٢﴾

113. We blessed him and Ishâque (Isaac), and of their progeny are (some) that do right, and some that plainly wrong themselves.

وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ ۚ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ ﴿١١٣﴾

114. And, indeed We gave Our Grace to Mûsa (Moses) and Hârûn (Aaron).

وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٤﴾

115. And We saved them and their people from the great distress;

وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١١٥﴾

116. And helped them, so that they became the victors;

وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ



117. And We gave them the clear Scripture;

وَأَاتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ



118. And guided them to the Right Path;

وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ



119. And We left for them (a goodly remembrance) among generations (to come) in later times;

وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْرَبِ



120. *Salâmun* (peace) be upon Mûsa (Moses) and Hârûn (Aaron)!"

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ



121. Verily, thus do We reward the *Muhsinûn* (good-doers).

إِنَّا كَذَٰلِكَ نَجْزِي
الْمُحْسِنِينَ



122. Verily! They were two of Our believing slaves.

إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ



123. And verily, Iliyâs (Elias) was one of the Messengers.

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ



124. When he said to his people: "Will you not fear Allâh?

إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ﴿١٢٤﴾

125. "Will you call upon *Ba'l* (a well-known idol of his nation whom they used to worship) and forsake the Best of creators,

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٥﴾

126. "Allâh, your Lord and the Lord of your forefathers?"

اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿١٢٦﴾

127. But they denied him [Iliyâs (Elias)], so they will certainly be brought forth (to the punishment),

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾

128. Except the chosen slaves of Allâh.

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٨﴾

129. And We left for him (a goodly remembrance) among generations (to come) in later times;

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾

130. *Salâmun* (peace) be upon Ilyâsîn (Elias)!"

سَلَامٌ عَلَىٰ إِيَّاسِينَ ﴿١٣٠﴾

131. Verily, thus do We reward the *Muhsinûn* (good-doers, who perform good deeds totally for Allâh's sake only).

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ



132. Verily, he was one of Our believing slaves.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ



133. And verily, Lout (Lot) was one of the Messengers.

وَإِنَّ لُوطًا لَّمِنَ الْمُرْسَلِينَ



134. When We saved him and his family, all,

إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ



135. Except an old woman (his wife) who was among those who remained behind.

إِلَّا عَجُوزًا فِي الْغَابِرِينَ



136. Then We destroyed the rest [i.e. the towns of Sodom at the place of the Dead Sea (now) in Palestine].

ثُمَّ دَمَّرْنَا الْأَخْرِينَ



137. Verily, you pass by them in the morning.

وَأَنْكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ



138. And at night; will you not then reflect?

وَبِالْأَيْلٍ أَفَلَا تَعْقِلُونَ



139. And, verily, Yûnus (Jonah) was one of the Messengers.

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ



140. When he ran to the laden ship,

إِذْ أَبَقَ إِلَى الْفُلِّ الْمَشْحُونِ



141. He (agreed to) cast lots, and he was among the losers,

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ



142. Then a (big) fish swallowed him and he had done an act worthy of blame.

فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ



143. Had he not been of them who glorify Allâh,

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ



144. He would have indeed remained inside its belly (the fish) till the Day of Resurrection.

لَلْبَثِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ



145. But We cast him forth on the naked shore while he was sick,

فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ



146. And We caused a plant of gourd to grow over him.

وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ



147. And We sent him to a hundred thousand (people) or even more.

وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ
يَزِيدُونَ ﴿١٤٧﴾

148. And they believed; so We gave them enjoyment for a while.

فَعَامَنُوا فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾

149. Now ask them (O Muhammad ﷺ): "Are there (only) daughters for your Lord and sons for them?"

فَأَسْتَفْتِهِمْ أَلِرَبِّكَ الْأَبْنَاتُ وَلَهُمُ
الْبُنُونَ ﴿١٤٩﴾

150. Or did We create the angels females while they were witnesses?

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنْثًا وَهُمْ
شَاهِدُونَ ﴿١٥٠﴾

151. Verily, it is of their falsehood that they (Quraish pagans) say:

أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ
﴿١٥١﴾

152. "Allâh has begotten off spring or children (i.e. angels are the daughters of Allâh)?" And, verily, they are liars!

وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾

153. Has He (then) chosen daughters rather than sons?

أَصْطَفَىٰ الْبَنَاتِ عَلَىٰ الْبَنِينَ
﴿١٥٣﴾

154. What is the matter with you? How do you decide?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾

155. Will you not then remember?

أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾

156. Or is there for you a plain authority?

أَمْ لَكُمْ سُلْطٰنٌ مُّبِينٌ ﴿١٥٦﴾

157. Then bring your Book if you are truthful!

فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صٰدِقِينَ ﴿١٥٧﴾

158. And they have invented a kinship between Him and the jinns, but the jinns know well that they have indeed to appear (before Him) (i.e. they will be brought for accounts).

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسَبًا ۚ وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾

159. Glorified is Allâh! (He is Free) from what they attribute unto Him!

سُبْحٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ﴿١٥٩﴾

160. Except the slaves of Allâh, whom He choses (for His Mercy i.e. true believers of Islâmic Monotheism who do not attribute false things unto Allâh).

إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلِصِينَ ﴿١٦٠﴾

161. So, verily you (pagans) and those whom you worship (idols).

فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾

162. Cannot lead astray [turn away from Him (Allâh) anyone of the believers],

مَا أَنْتُمْ عَلَيْهِ بِفِتْنِينَ ﴿١٦٢﴾

163. Except those who are predestined to burn in Hell!

إِلَّا مَنْ هُوَ صَالٍ الْجَحِيمِ ﴿١٦٣﴾

164. There is not one of us (angels) but has his known place (or position);

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ

﴿١٦٤﴾

165. Verily, we (angels), we stand in rows for the prayers (as you Muslims stand in rows for your prayers);

وَإِنَّا لَنَحْنُ الصَّافُّونَ ﴿١٦٥﴾

166. Verily, we (angels), we are they who glorify (Allâh's Praises i.e. perform prayers).

وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾

167. And indeed they (Arab pagans) used to say;

وَإِنْ كَانُوا لَيَقُولُونَ ﴿١٦٧﴾

168. "If we had a reminder as had the men of old (before the coming of Prophet Muhammad ﷺ as a Messenger of Allâh).

لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ

﴿١٦٨﴾

169. "We would have indeed been the chosen slaves of Allâh (true believers of Islâmic Monotheism)!"

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾

170. But (now that the Qur'ân has come) they disbelieve therein (i.e. in the Qur'ân and in Prophet Muhammad ﷺ, and all that which he brought, the Divine Revelation), so they will come to know!

فَكَفَرُوا بِهِ ۖ فَسَوْفَ يَعْلَمُونَ



171. And, verily, Our Word has gone forth of old for Our slaves, the Messengers,

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا
الْمُرْسَلِينَ



172. That they verily would be made triumphant.

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ



173. And that Our hosts, they verily would be the victors.

وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ



174. So turn away (O Muhammad ﷺ) from them for a while,

فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ



175. And watch them and they shall see (the punishment)!

وَأَبْصِرْهُمْ فَسَوْفَ يُبْصَرُونَ



176. Do they seek to hasten on Our Torment?

أَفِعْذَابِنَا يُسْتَعْجَلُونَ



177. Then, when it descends into their courtyard (i.e. near to them), evil will be the morning for those who had been warned!

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ
الْمُنْذَرِينَ ﴿١٧٧﴾

178. So turn (O Muhammad ﷺ) away from them for a while,

وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾

179. And watch and they shall see (the torment)!

وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾

180. Glorified be your Lord, the Lord of Honor and Power! (He is free) from what they attribute unto Him!

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا
يَصِفُونَ ﴿١٨٠﴾

181. And peace be on the Messengers!

وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾

182. And all the praise and thanks be to Allâh, Lord of the 'Alamîn (mankind, jinns and all that exists).

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾





ص Saud

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. [These letters (*Sâd* etc.) are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. By the Qur'ân full of reminding.

صَّ وَالْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾

2. Nay, those who disbelieve are in false pride and opposition.

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ



3. How many a generation We have destroyed before them, and they cried out when there was no longer time for escape!

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ
فَنَادَوْا وَلَاتَ حِينَ مَنَاصٍ ﴿٣﴾



4. And they (Arab pagans) wonder that a warner (Prophet Muhammad ﷺ) has come to them from among themselves! And the disbelievers say: "This (Prophet Muhammad ﷺ) is a sorcerer, a liar.

وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ
وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ
كَذَّابٌ ﴿٤﴾

5. "Has he made the *âliha* (gods) (all) into One *Ilâh* (God - Allâh). Verily, this is a curious thing!"

أَجَعَلَ الْأَلِهَةَ إِلَهًا وَاحِدًا إِنَّ
هَذَا لَشَيْءٌ عَجَابٌ ﴿٥﴾

6. And the leaders among them went about (saying): "Go on, and remain constant to your *âliha* (gods)! Verily, This is a thing designed (against you)!"

وَأَنْطَلَقَ الْمَلَأُ مِنْهُمْ أَنْ آمَشُوا
وَأَصْبِرُوا عَلَىٰ آلِهَتِكُمْ إِنَّ هَذَا
لَشَيْءٌ يُرَادُ ﴿٦﴾

7. "We have not heard (the like) of this among the people of these later days. This is nothing but an invention!"

مَا سَمِعْنَا بِهَذَا فِي الْأَمَلَةِ الْأَخِرَةِ
إِنَّ هَذَا إِلَّا آخْتِلَقُ ﴿٧﴾

8. "Has the Reminder been sent down to him (alone) from among us?" Nay! but they are in doubt about My Reminder (this Qur'ân)! Nay, but they have not tasted (My) Torment!

أُنْزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ
هُمْ فِي شَكٍّ مِّنْ ذِكْرِي بَلْ لَّمَّا
يَذُوقُوا عَذَابٍ ﴿٨﴾

9. Or have they the treasures of the Mercy of your Lord, the All Mighty, the Real Bestower?

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ
الْعَزِيزِ الْوَهَّابِ ﴿٩﴾

10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)!

أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ فَلْيَرْتَقُوا
فِي الْأَسْبَابِ ﴿١٠﴾

11. (As they denied Allâh's Message) they will be a defeated host like the confederates of the old times (who were defeated).

جُنُودٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ
الْأَحْزَابِ ﴿١١﴾

12. Before them (were many who) belied Messengers, the people of Nûh (Noah); and 'Ad; and Fir'aun (Pharaoh) the man of stakes (with which he used to punish the people),

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ
وَفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١٢﴾

13. And Thamûd, and the people of Lout (Lot), and the dwellers of the wood; such were the confederates.

وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ
لَيْكَةِ أُولَئِكَ الْأَحْزَابِ ﴿١٣﴾

14. Not one of them but belied the Messengers, therefore My Torment was justified,

إِن كُلُّ إِلَّا كَذَّبَ الرُّسُلَ
فَحَقَّ عِقَابِ ﴿١٤﴾

15. And these only wait for a single *Saihah* [shout (i.e. the blowing of the Trumpet by the angel *Isrâfil* Sarafil)] there will be no pause or ending thereto [till everything will perish except Allâh (the only God full of Majesty, Bounty and Honour)].

وَمَا يَنْظُرُ هَتُّوْلَاءِ إِلَّا صَيْحَةً
وَحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ﴿١٥﴾

16. They say: "Our Lord! Hasten to us *Qittana* (i.e. our Record of good and bad deeds so that we see it) before the Day of Reckoning!"

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنًا
قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾

17. Be patient (O Muhammad ﷺ) of what they say, and remember Our slave *Dâwûd* (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allâh).

أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاذْكُرْ
عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ ۚ إِنَّهُ
أَوَّابٌ ﴿١٧﴾

18. Verily, We made the mountains to glorify Our Praises with him [*Dâwûd* (David)] in the '*Ashi* (i.e. after the mid-day till sunset) and *Ishrâq* (i.e. after the sunrise till mid-day).

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ
يُسَبِّحْنَ بِالْعُشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾

19. And (so did) the birds assembled: all with him [Dâwûd (David)] did turn (to Allâh i.e. glorified His Praises).

وَالطَّيْرَ مَحْشُورَةً ۖ كُلٌّ لَّهُ أَوَّابٌ



20. We made his kingdom strong and gave him *Al-Hikmah* (Prophethood, etc.) and sound judgment in speech and decision.

وَشَدَدْنَا مُلْكَهُ ۖ وَءَاتَيْنَاهُ

الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ



21. And has the news of the litigants reached you? When they climbed over the wall into (his) *Mihrâb* (a praying place or a private room,).

۞ وَهَلْ أَتَاكَ نَبُؤُا الْخَصَمِ إِذْ

تَسَوَّرُوا الْمِحْرَابَ



22. When they entered in upon Dâwûd (David), he was terrified of them, they said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way.

إِذْ دَخَلُوا عَلَىٰ دَاوُدَ ففَزِعَ مِنْهُمْ

قَالُوا لَا تَخَفْ خَصْمَانِ بَغَىٰ

بَعْضُنَا عَلَىٰ بَعْضٍ فَاحْكُم بَيْنَنَا

بِالْحَقِّ وَلَا تَشْطِطْ وَأَهْدِنَا إِلَىٰ

سَوَاءٍ الصِّرَاطِ



23. Verily, this my brother (in religion) has ninety nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ
نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ
أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾

24. [Dâwûd (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dâwûd (David) guessed that We have tried him and he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allâh) in repentance. **As Sajda**

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ
نَعَجَتِكَ إِلَىٰ نِعَاجِهِ ۖ وَإِنَّ كَثِيرًا
مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ
بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ۖ وَظَنَّ
دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ
وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾

25. So We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise).

فَغَفَرْنَا لَهُ ذَٰلِكَ ۖ وَإِنَّ لَهُ
عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ ﴿٢٥﴾

26. O Dâwûd (David)! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire for it will mislead you from the Path of Allâh. Verily! Those who wander astray from the Path of Allâh (shall) have a severe torment, because they forgot the Day of Reckoning.

يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي
الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ
بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ
عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ
يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ
عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ
الْحِسَابِ

27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire!

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ
وَمَا بَيْنَهُمَا بَطِلًا ذَٰلِكَ ظَنُّ
الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا
مِنَ النَّارِ

28. Shall We treat those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, as *Mufsidûn* (those who associate partners in worship with Allâh and commit

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي
الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ
كَالْفُجَّارِ

crimes) on earth? Or shall We treat the *Muttaqûn* (pious), as the *Fujjâr* (criminals, disbelievers, wicked, etc)?

29. (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.

30. And to Dâwûd (David) We gave Sulaimân (Solomon). How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)!

31. When there were displayed before him, in the afternoon, well trained horses of the highest breed [for *Jihâd* (holy fighting in Allâh's Cause)].

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ
لِيَذَّبَ رُوسًا ءَايَاتِهِ وَلِيَتَذَكَّرَ أُولُوا
الْأَلْبَابِ ﴿٢٩﴾

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ
الْعَبْدِ إِنَّهٗ رَءُوفٌ ﴿٣٠﴾

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ
الصَّافِنَاتُ الْجَيَادُ ﴿٣١﴾

32. And he said: "Alas! I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)" till the time was over, and (the sun) had hidden in the veil (of night).

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ
عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ
بِالْحِجَابِ ﴿٣٣﴾

33. Then he said "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the display).

رُدُّوهَا عَلَيَّ ^طفَطَفِقَ مَسْحًا
بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٣﴾

34. And, indeed We did try Sulaimân (Solomon) and We placed on his throne *Jasadan* (a devil, so he lost his kingdom for a while) but he did return (to his throne and kingdom by the Grace of Allâh and he did return) to Allâh with obedience and in repentance.

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى
كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾

35. He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower."

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا
لَّا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي ^ط
إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٥﴾

36. So, We subjected to him the wind, it blew gently to his order whithersoever he willed,

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ
رُخَاءً حَيْثُ أَصَابَ ﴿٣٦﴾

37. And also the *Shayâtin* (devils) from the jinns (including) every kind of builder and diver,

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ
﴿٣٧﴾

38. And also others bound in fetters.

وَأَآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ
﴿٣٨﴾

39. [Saying of Allâh to Sulaimân (Solomon)]: "This is Our gift, so spend you or withhold, no account will be asked."

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ
بِغَيْرِ حِسَابٍ ﴿٣٩﴾

40. And verily, he enjoyed a near access to Us, and a good final return (Paradise).

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ
مَّآبٍ ﴿٤٠﴾

41. And remember Our slave Ayûb (Job), when he invoked his Lord (saying): "Verily! *Shaitân* (Satan) has touched me with distress (by losing my health) and torment (by losing my wealth)!"

وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ
رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ
بِنُصَبٍ وَعَذَابٍ ﴿٤١﴾

42. (Allâh said to him):
"Strike the ground with your
foot: This is a spring of water
to wash in, cool and a
(refreshing) drink."

أَرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ
بَارِدٌ وَشَرَابٌ ﴿٤٢﴾

43. And We gave him (back)
his family, and along with
them the like thereof, as a
Mercy from Us, and a
Reminder for those who
understand.

وَوَهَبْنَا لَهُ ذُرِّيَّتَهُ وَأَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ
رَحْمَةً مِنَّا وَذِكْرَى لَأُولَى
الْأَلْبَابِ ﴿٤٣﴾

44. "And take in your hand a
bundle of thin grass and
strike therewith (your wife),
and break not your oath .
Truly! We found him
patient. How excellent (a)
slave! Verily, he was ever oft
returning in repentance (to
Us)!

وَخُذْ بِيَدِكَ ضِغْثًا فَاصْرِبْ بِهِ
وَلَا تَحْنَطْ إِنَّهُ وَجَدْنَاهُ صَابِرًا
نِعْمَ الْعَبْدُ إِنَّهُ رَوَّابٌ ﴿٤٤﴾

45. And remember Our
slaves, Ibrâhim (Abraham),
Ishâque (Isaac), and Ya'qûb
(Jacob), (all) owners of
strength (in worshipping Us)
and (also) of religious
understanding.

وَاذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ
وَيَعْقُوبَ أُولَى الْأَيْدِي
وَالْأَبْصَارِ ﴿٤٥﴾

46. Verily, We did choose them by granting them (a good thing, i.e.) the remembrance of the home [in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allâh and to do good deeds for the Hereafter].

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ
ذِكْرَى الدَّارِ ﴿٤٦﴾

47. And they are with Us, verily, of the chosen and the best!

وَإِنَّهُمْ عِندَنَا لَمِنَ الْمُصْطَفَيْنَ
الْأَخْيَارِ ﴿٤٧﴾

48. And remember Ismâ'il (Ishmael), AlYasa'â (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

وَاذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا
الْكِفْلِ وَكُلٌّ مِّنَ الْأَخْيَارِ ﴿٤٨﴾

49. This is a Reminder, and verily, for the *Muttaqûn* (pious and righteous persons) is a good final return (Paradise), -,

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ
مَّغَابٍ ﴿٤٩﴾

50. 'Adn (Edn) Paradise (everlasting Gardens), whose doors will be open for them, [It is said that one can speak to the doors, just one tells it to open and close, and it will open or close as it is ordered].

جَنَّتٍ عَدْنٍ مَّفْتَحَةٌ لَهُمْ
الْأَبْوَابُ ﴿٥٠﴾

51. Therein they will recline; therein they will call for fruits in abundance and drinks;

مُتَكِّئِينَ فِيهَا يَدْعُونَ فِيهَا
بِفِكَهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾

52. And beside them will be chaste females (virgins) restraining their glances only for their husbands, (and) of equal ages.

وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ
أُتْرَابٌ ﴿٥٢﴾

53. This it is what you (*Al-Muttaqûn* - the pious) are promised for the Day of Reckoning!

هَذَا مَا تُوْعَدُونَ لِيَوْمِ
الْحِسَابِ ﴿٥٣﴾

54. (It will be said to them)! Verily, this is Our Provision which will never finish;

إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ
﴿٥٤﴾

55. This is so! And for the *Tâghûn* (transgressors, disobedient to Allâh and His Messenger - disbelievers in the Oneness of Allâh,

هَذَا وَإِنَّ لِلطَّاغِيْنَ لَشَرًّا
مَّعَابٍ ﴿٥٥﴾

criminals, etc.), will be an evil final return (Fire),

56. Hell! Where they will burn, and worst (indeed) is that place to rest!

جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ الْمِهَادُ



57. This is so! Then let them taste it, a boiling fluid and dirty wound discharges.

هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ



58. And other torments of similar kind, all together!

وَأَآخِرُ مِنْ شَكْلِهِ أَزْوَاجٌ



59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire!

هَذَا فَوْجٌ مُّقْتَحِمٌ مَعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ



60. (The followers of the misleaders will say): "Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!"

قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدْ مَتَّمُّوهُ لَنَا فَبِئْسَ



61. They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا
فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ﴿٦١﴾

62. And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?"

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا
كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ﴿٦٢﴾

63. Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"

أَتُخَذْنَهُمْ سِخْرِيًّا أَمْ زَاغَتْ
عَنَّهُمُ الْأَبْصَارُ ﴿٦٣﴾

64. Verily, that is the very truth, the mutual dispute of the people of the Fire!

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ
﴿٦٤﴾

65. Say (O Muhammad ﷺ): "I am only a warner and there is no *Ilâh* (God) except Allâh (none has the right to be worshipped but Allâh) the One, the Irresistible,

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنَّ إِلَهِ
إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾

66. "The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving."

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ ﴿٦٦﴾

67. Say: "That (this Qur'ân) is a great news,

قُلْ هُوَ نَبَأٌ عَظِيمٌ
﴿٦٧﴾

68. "From which you turn away!

أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾

69. "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of Adam).

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَائِكَةِ إِذْ تَخْتَصِمُونَ ﴿٦٩﴾

70. "Only this has been inspired to me, that I am a plain warner."

إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنْمَأَ أَنَا نَذِيرٌ مُبِينٌ ﴿٧٠﴾

71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay".

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلِقُ بَشَرًا مِنْ طِينٍ ﴿٧١﴾

72. So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٧٢﴾

73. So the angels prostrated themselves, all of them:

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾

74. Except *Iblîs* (Satan) he was proud and was one of the disbelievers.

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾

75. (Allâh) said: "O *Iblîs* (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?"

قَالَ يٰٓإِبْلِيسُ مَا مَنَعَكَ أَنْ
تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِيَّ
أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ



76. [*Iblîs* (Satan)] said: "I am better than he, You created me from fire, and You created him from clay."

قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ
نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ



77. (Allâh) said: "Then get out from here, for verily, you are outcast."

قَالَ فَأَخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ



78. "And verily!, My Curse is on you till the Day of Recompense."

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ
الدِّينِ



79. [*Iblîs* (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected."

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ
يُبْعَثُونَ



80. (Allâh) said: "Verily! You are of those allowed respite"

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ



81. "Till the Day of the time appointed."

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾

82. [*Iblîs* (Satan)] said: "By Your Might, then I will surely mislead them all,

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ

﴿٨٢﴾

83. "Except Your chosen slaves amongst them (faithful, obedient, true believers of Islâmic Monotheism)."

إِلَّا عِبَادَكَ مِنْهُمْ
الْمُخْلِصِينَ ﴿٨٣﴾

84. (Allâh) said: "The Truth is, and the Truth I say,

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾

85. That I will fill Hell with you [*Iblîs* (Satan)] and those of them (mankind) that follow you, together."

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ
تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾

86. Say (O Muhammad ﷺ): "No wage do I ask of you for this (the Qur'ân), nor am I one of the *Mutakallifûn* (those who pretend and fabricate things which do not exist).

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ
وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾

87. "It (this Qur'ân) is only a Reminder for all the 'Alamîn (mankind and jinns).

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَامِينَ ﴿٨٧﴾

88. "And you shall certainly know the truth of it after a while."

وَلَتَعْلَمَنَّ نَبَاهُ بَعْدَ حِينٍ





AzZumur الزُّمَر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. The revelation of this Book (the Qur'ân) is from Allâh, the All-Mighty, the All-Wise.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ
الْحَكِيمِ ﴿١﴾

2. Verily, We have sent down the Book to you (O Muhammad ﷺ) in truth: So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only, (and not to show-off, and not to set up rivals with Him in worship).

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ
بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ
الدِّينَ ﴿٢﴾

3. Surely, the religion (i.e. the worship and the obedience) is for Allâh only. And those who take *Auliyâ'* (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ
وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ
أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا
إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ
بَيْنَهُمْ فِي مَا هُمْ فِيهِ
يَخْتَلِفُونَ ۖ إِنَّ اللَّهَ لَا يَهْدِي
مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾

4. Had Allâh willed to take a son (or offspring or children), He could have chosen whom He pleased out of those whom He created. But glory be to Him! (He is above such things). He is Allâh, the One, the Irresistible.

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا
لَاصْطَفَىٰ مِمَّا تَخْلُقُ مَا يَشَاءُ ۚ
سُبْحَانَهُ ۚ هُوَ اللَّهُ الْوَاحِدُ
الْقَهَّارُ ﴿٤﴾

5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving.

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ
وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ
يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ أَلَا هُوَ
الْعَزِيزُ الْغَفُورُ

6. He created you (all) from a single person (Adam); then made from him his wife [Hawwa' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers, creation after creation in three veils of darkness, such is Allâh your Lord. His is the kingdom, *Lâ ilâha illa Huwa* (none has the

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ
جَعَلَ مِنْهَا زَوْجَهَا وَانزَلَ لَكُمْ
مِّنَ الْأَنْعَامِ ثَمَنِيَّةً أَزْوَاجًا
يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ
خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ
ثَلَاثٍ ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ
الْمُلْكُ ۚ لَا إِلَٰهَ إِلَّا هُوَ ۚ فَآَنِي
تُصَرِّفُونَ

right to be worshipped but He). How then are you turned away?

7. If you disbelieve, then verily, Allâh is not in need of you, He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, so He will inform you what you used to do. Verily, He is the All-Knower of that which is in (men's) breasts.

8. And when some hurt touches man, he cries to his Lord (Allâh Alone), turning to Him in repentance, but when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His Path. Say: "Take pleasure in your disbelief for a while: surely,

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ
عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ
وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا
تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ
رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا
كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ
الصُّدُورِ



وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا
رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ
نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُوًا
إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا
لِّيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ
بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ
النَّارِ



you are (one) of the dwellers of the Fire!"

9. Is one who is obedient to Allâh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses).

أَمَّنْ هُوَ قَنْتُ ءَانَاءَ أَلِيلٍ
سَاجِدًا وَقَائِمًا تَحْذَرُ الْآخِرَةَ
وَيَرْجُوا رَحْمَةَ رَبِّهِ ۖ قُلْ هَلْ
يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا
يَعْلَمُونَ ۚ إِنَّمَا يَتَذَكَّرُ أُولُوا
الْأَلْبَابِ ﴿١٠﴾

10. Say (O Muhammad ﷺ): "O My slaves who believe (in the Oneness of Allâh Islâmic Monotheism), be afraid of your Lord (Allâh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allâh's earth is spacious (so if you cannot worship Allâh at a place, then go to another)! Only those who are patient shall receive their rewards in full, without reckoning."

قُلْ يَاعِبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا
رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ
الدُّنْيَا حَسَنَةٌ ۚ وَأَرْضُ اللَّهِ
وَسِعَةٌ ۚ إِنَّمَا يُوفَّى الصَّابِرُونَ
أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١١﴾

11. Say (O Muhammad ﷺ):
"Verily, I am commanded to
worship Allâh (Alone) by
obeying Him and doing
religious deeds sincerely for
Allâh's sake only and not to
show off, and not to set up
rivals with Him in worship;

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ
مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾

12. "And I am commanded
(this) in order that I may be
the first of those who submit
themselves to Allâh (in Islâm)
as Muslims."

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ
الْمُسْلِمِينَ ﴿١٢﴾

13. Say (O Muhammad ﷺ):
"Verily, if I disobey my Lord,
I am afraid of the torment of
a great Day."

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي
عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾

14. Say (O Muhammad ﷺ)
"Allâh Alone I worship by
doing religious deeds
sincerely for His sake only
and not to show-off, and not
to set up rivals with Him in
worship."

قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي
﴿١٤﴾

15. So worship what you like besides Him. Say (O Muhammad ﷺ): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"

فَاعْبُدُوا مَا شِئْتُمْ مِّنْ دُونِهِ
قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا
أَنفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ
أَلَا ذَلِكَ هُوَ الْخَسِرَانُ الْمُبِينُ



16. They shall have coverings of Fire, above them and covering (of Fire) beneath them; with this Allâh does frighten His slaves: "O My slaves, therefore fear Me!"

لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ
وَمِن تَحْتِهِمْ ظُلَلٌ ذَٰلِكَ يُخَوِّفُ
اللَّهُ بِهِ عِبَادَهُ يَتَّقُونَ



17. Those who avoid *At-Tâghût* (false deities) by not worshipping them and turn to Allâh in repentance, for them are glad tidings; so announce the good news to My slaves,

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ
يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ
الْبُشْرَىٰ فَبَشِّرْ عِبَادِ



18. Those who listen to the Word [good advice *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) and Islâmic Monotheism, etc.] and follow the best thereof (i.e. worship Allâh Alone, repent to Him and avoid *Tâghût*, etc.) those are (the ones) whom Allâh has guided and those are men of understanding (like Zaid bin 'Amr bin Nufail, Salmân Al-Fârisi and Abû Dhar Al-Ghifârî).

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ
فَيَتَّبِعُونَ أَحْسَنَهُ ۗ أُولَٰئِكَ
الَّذِينَ هَدَاهُمُ اللَّهُ ۖ وَأُولَٰئِكَ هُمْ
أُولُوا الْأَلْبَابِ ﴿١٨﴾

19. Is, then one against whom the Word of punishment justified (equal to the one who avoids evil). Will you (O Muhammad ﷺ) rescue him who is in the Fire?

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ
أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ ﴿١٩﴾

20. But those who fear Allâh and keep their duty to their Lord (Allâh), for them are built lofty rooms; one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allâh: and Allâh does not fail in (His) Promise.

لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ
غُرَفٌ مِّنْ فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَ
اللَّهُ لَا يَخْلِفُ اللَّهُ الْمِيعَادَ ﴿٢٠﴾

21. See you not, that Allâh sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs and afterward thereby produces crops of different colors, and afterward they wither and you see them turn yellow, then He makes them dry and broken pieces. Verily, in this, is a Reminder for men of understanding.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ
مَاءً فَسَلَكَهُ يَنْبِيعَ فِي
الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا
مُّخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيَجُ فَتَرَهُ
مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ
فِي ذَلِكَ لَذِكْرًا لِأُولِي
الْأَلْبَابِ ﴿٢١﴾

22. Is he whose breast Allâh has opened to Islâm, so that he is in light from His Lord (as he who is non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allâh! They are in plain error!

23. Allâh has sent down the best statement, a Book (this Qur'ân), its parts resembling each other in goodness and truth, oft repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is the guidance of Allâh. He Guides therewith whom He pleases and whomever Allâh sends astray, for him there is no guide.

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ
لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ
فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُم مِّن ذِكْرِ
اللَّهِ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٢﴾

اللَّهُ نَزَّلَ أَحْسَنَ الْكِتَابِ
مُتَشَبِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ
جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ
تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ
اللَّهِ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ
مَنْ يَشَاءُ وَمَنْ يُضْلِلِ اللَّهُ فَمَا
لَهُ مِنْ هَادٍ ﴿٢٣﴾

24. Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the *Zâlimûn* (polytheists and wrong-doers, etc.): "Taste what you used to earn!"

أَفَمَنْ يَتَّقِ بِوَجْهِهِ سُوءَ
الْعَذَابِ يَوْمَ الْقِيَمَةِ وَقِيلَ
لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ
تَكْسِبُونَ ﴿٢٤﴾

25. Those before them belied, and so the torment came on them from directions they perceived not.

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَتْهُمْ
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾

26. So Allâh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!

فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ
الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ
لَوْ كَانُوا يَعْلَمُونَ ﴿٢٦﴾

27. And indeed We have put forth for men, in this Qur'ân every kind of similitude in order that they may remember.

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا
الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٢٧﴾

28. An Arabic Qur'ân, without any crookedness (therein) in order that they may avoid all evil which Allâh has ordered them to avoid, fear Him and keep their duty to Him.

قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ
لَّعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾

29. Allâh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allâh) disputing with one another, and a (slave) man belonging entirely to one master, (like those who worship Allâh Alone). Are those two equal in comparison? All the praises and thanks be to Allâh! But most of them know not.

ضَرَبَ اللَّهُ مَثَلًا رَّجُلًا فِيهِ
شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا
سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا
الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا
يَعْلَمُونَ ﴿٢٩﴾

30. Verily, you (O Muhammad ﷺ) will die and verily, they (too) will die.

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٠﴾

31. Then, on the Day of Resurrection, you will be disputing before your Lord.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ
رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾

32. Then, who does more wrong than one who utters a lie against Allâh, and denies the truth [this Qur'ân, the Prophet (Muhammad ﷺ), the Islâmic Monotheism, the Resurrection and the reward or punishment according to good or evil deeds] when it comes to him! Is there not in Hell an abode for the disbelievers?

﴿ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ
عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ
جَاءَهُ ۖ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى
لِّلْكَافِرِينَ ﴾

33. And he (Muhammad ﷺ) who has brought the truth (this Qur'ân and Islâmic Monotheism) and (those who) believed therein (i.e. the true believers of Islâmic Monotheism), those are *Al-Muttaqûn* (the pious and righteous persons).

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ
بِهِ ۚ ۖ أُولَٰئِكَ هُمُ الْمُتَّقُونَ

34. They shall have all that they will desire with their Lord. That is the reward of *Muhsinûn* (good-doers).

لَهُمْ مَا يَشَاءُونَ عِندَ رَبِّهِمْ ۚ
ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ

35. So that Allâh may remit from them the evil of what they did and give them the reward, according to the best of what they used to do.

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي
عَمِلُوا وَتَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ
الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٥﴾

36. Is not Allâh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allâh sends astray, for him there will be no guide.

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ
وَتُخَوِّفُونَكَ بِالَّذِينَ مِنْ
دُونِهِ ۚ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ
مِنْ هَادٍ ﴿٣٦﴾

37. And whomsoever Allâh guides, for him there will be no misleader. Is not Allâh All-Mighty, Possessor of Retribution?

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ
مُضِلٍّ ۚ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي
أَنْتِقَامٍ ﴿٣٧﴾

38. And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allâh (has created them)." Say: "Tell me then, the things that you invoke besides Allâh, if Allâh intended some harm for me, could they remove His harm, or if He (Allâh) intended some mercy for me, could they withhold His Mercy?" Say : "Sufficient for me is Allâh; in Him those who trust (i.e. believers) must put their trust."

وَلَيْنَ سَأَلْتَهُم مَّنْ خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ
اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ
دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ
هُنَّ كَاشِفَتُ ضُرَّهُ أَوْ أَرَادَنِيَ
بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ
رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ
يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾

39. Say: (O Muhammad ﷺ) "O My people! Work according to your way, I am working (according to my way). Then you will come to know,

قُلْ يٰقَوْمِ اَعْمَلُوا عَلٰى
مَكَانَتِكُمْ اِنِّىْ عَمِلْتُ فَاَسُوْفُ
تَعْلَمُوْنَ ﴿٣٩﴾

40. "To whom comes a disgracing torment, and on whom descends an everlasting torment."

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ
عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾

41. Verily, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ân) for mankind in truth. So whosoever accepts the guidance, it is only for his own self, and whosoever goes astray, he goes astray only for his (own) loss. And you (O Muhammad ﷺ) are not a *Wakîl* (trustee or disposer of affairs, or keeper) over them.

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ
بِالْحَقِّ ۖ فَمَنْ أَهْتَدَىٰ
فَلِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا
يَضِلُّ عَلَيْهَا ۖ وَمَا أَنْتَ عَلَيْهِمْ
بِوَكِيلٍ ﴿٤١﴾

42. It is Allâh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا
وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا
فِيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا
الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ
أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ
لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

43. Have they taken others as intercessors besides Allâh? Say: "Even if they have power over nothing whatever and have no intelligence?"

أَمْ آتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ ۚ
قُلْ أُولَٰئِكَ كَانُوا لَا يَمْلِكُونَ
شَيْئًا وَلَا يَعْقِلُونَ ﴿٤٣﴾

44. Say: "To Allâh belongs all intercession. His is the Sovereignty of the heavens and the earth, then to Him you shall be brought back."

قُلْ لِلّٰهِ الشَّفَعَةُ جَمِيعًا ۖ لَهُ مُلْكُ
السَّمٰوٰتِ وَالْاَرْضِ ۖ ثُمَّ اِلَيْهِ
تُرْجَعُوْنَ ﴿٤٤﴾

45. And when Allâh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allâh) and when those (whom they obey or worship) besides Him [like all false deities other than Allâh, it may be a Messenger like 'Iesa (Jesus) son of Maryam (Mary), 'Uzair (Ezra), an angel, a pious man, a jinn, or any other creature even idols, graves of religious people, saints, priests, monks, etc.] are mentioned, behold, they rejoice!

وَإِذَا ذُكِرَ اللّٰهُ وَحْدَهُ اشْمَأَزَّتْ
قُلُوْبُ الَّذِيْنَ لَا يُؤْمِنُوْنَ
بِالْآخِرَةِ ۖ وَإِذَا ذُكِرَ الَّذِيْنَ مِنْ
دُوْنِهِ إِذَا هُمْ يَسْتَبْشِرُوْنَ ﴿٤٥﴾

46. Say (O Muhammad ﷺ):
"O Allâh! Creator of the
heavens and the earth! All-
Knower of the *Ghaib*
(unseen) and the seen. You
will judge between your
slaves about that wherein
they used to differ."

قُلِ اَللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ
وَالْاَرْضِ عَلِمَ الْغَيْبِ وَالشَّهَادَةِ
اَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا
كَانُوا فِيهِ يَخْتَلِفُوْنَ ﴿٤٦﴾

47. And those who did wrong
(the polytheists and
disbelievers in the Oneness of
Allâh), if they had all that is
in earth and therewith as
much again, they verily,
would offer it to ransom
themselves therewith on the
Day of Resurrection from the
evil torment, and there will
become apparent to them
from Allâh, what they had
not been reckoning.

وَلَوْ اَنَّ لِلَّذِيْنَ ظَلَمُوْا مَا فِي
الْاَرْضِ جَمِيعًا مِّثْلَهُ مَعَهُ
لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ
يَوْمَ الْقِيٰمَةِ وَبَدَا لَهُمْ مِنَ
اَللّٰهِ مَا لَمْ يَكُونُوْا يَحْتَسِبُوْنَ ﴿٤٧﴾

48. And the evils of that
which they earned will
become apparent to them,
and they will be encircled by
that which they used to mock
at!

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوْا
وَحَاقَ بِهِمْ مَا كَانُوْا بِهٖ
يَسْتَهْزِءُوْنَ ﴿٤٨﴾

49. When harm touches man, he calls to Us (for help), then when We have (rescued him from that harm and) changed it into a favor from Us, he says: "Only because of knowledge (that I possess) I obtained it." Nay, it is only a trial, but most of them know not!

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا
ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ
إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ ۚ بَلْ هِيَ
فِتْنَةٌ وَلَٰكِنَّا أَكْثَرُهُمْ لَا يَعْلَمُونَ



50. Verily, those before them said it, yet (all) that they had earned availed them not.

قَدْ قَالُوا الَّذِينَ مِن قَبْلِهِمْ فَمَا
أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ



51. So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Muhammad ﷺ) have been sent], will also be overtaken by the evil results (torment) for that which they earned, and they will never be able to escape.

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا ۚ
وَالَّذِينَ ظَلَمُوا مِن هَٰؤُلَاءِ
سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا
وَمَا هُمْ بِمُعْجِزِينَ



52. Do they not know that Allâh enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for the folk who believe!

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ
الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي
ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ



53. Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh, verily Allâh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.

﴿ قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا
عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن
رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ
جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ



54. "And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him, (in Islâm), before the torment comes upon you, then you will not be helped.

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ
مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ
لَا تُنصَرُونَ ﴿٥٤﴾



55. "And follow the best of that which is sent down to you from your Lord (i.e. this Qur'ân, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!"

وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ
مِّن رَّبِّكُمْ مِّن قَبْلِ أَنْ
يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ
لَا تَشْعُرُونَ ﴿٥٥﴾

56. Lest a person should say: "Alas, my grief that I was undutiful to Allâh (i.e. I have not done what Allâh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh), the Qur'ân, and Muhammad ﷺ and at the faithful believers, etc.]

أَنْ تَقُولَ نَفْسٌ يَحْسَرْتِي عَلَى
مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ
كُنْتُ لَمِنَ السَّخِرِينَ ﴿٥٦﴾

57. Or (lest) he should say: "If only Allâh had guided me, I should indeed have been among the *Muttaqûn* (pious and righteous persons - see V.2:2)."

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي
لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿٥٧﴾

58. Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world) then I should indeed be among the *Muhsinûn* (good-doers)."

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ
أَنَّ لِي كَرَّةً فَأَكُونُ مِنَ
الْمُحْسِنِينَ ﴿٥٨﴾

59. Yes! Verily, there came to you My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud and were among the disbelievers.

بَلَىٰ قَدْ جَاءَتْكَ ءَايَاتِي فَكَذَّبْتَ
بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ
الْكَافِرِينَ ﴿٥٩﴾

60. And on the Day of Resurrection you will see those who lied against Allâh (i.e. attributed to Him sons, partners, etc.) their faces will be black. Is there not in Hell an abode for the arrogant ones?

وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ
كَذَبُوا عَلَى اللَّهِ وُجُوهُهُمْ
مُسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى
لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾

61. And Allâh will deliver those who are the *Muttaqûn* (pious - see V.2:2) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve.

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا
بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ
وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾

62. Allâh is the Creator of all things, and He is the *Wakîl* (Trustee, Disposer of affairs, Guardian, etc.) over all things.

اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾

63. To Him belong the keys of the heavens and the earth. And those who disbelieve in the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh, such are they who will be the losers.

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٣﴾

64. Say (O Muhammad ﷺ to the polytheists, etc.): "Do you order me to worship other than Allâh O you fools?"

قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ﴿٦٤﴾

65. And indeed it has been revealed to you (O Muhammad ﷺ), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾

66. Nay! But worship Allâh (Alone and none else), and be among the grateful.

بَلِ اللَّهِ فَاعْبُدْ وَكُن مِّنَ
الشَّاكِرِينَ ﴿٦٦﴾

67. They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ
وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ
الْقِيَمَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ
بِيمِينِهِ ۚ سُبْحَانَهُ وَتَعَالَى عَمَّا
يُشْرِكُونَ ﴿٦٧﴾

68. And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh will. Then it will blown a second time and behold, they will be standing, looking on (waiting).

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَن فِي
السَّمَوَاتِ وَمَن فِي الْأَرْضِ إِلَّا
مَن شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ
أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾

69. And the earth will shine with the light of its Lord (Allâh, when He will come to judge among men) and the Book will be placed (open) and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged.

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا
وَوُضِعَ الْكِتَابُ وَجِئَتْ
بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ
بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ



70. And each person will be paid in full of what he did; and He is Best Aware of what they do.

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ
وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ



71. And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes, but the Word of torment has been justified against the disbelievers!"

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ
زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا فَتِحَتْ
أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ
يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ
عَلَيْكُمْ ءَايَاتِ رَبِّكُمْ
وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا
قَالُوا بَلَىٰ وَلَٰكِن حَقَّتْ كَلِمَةُ
الْعَذَابِ عَلَى الْكَافِرِينَ



72. It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!"

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ
خَالِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى
الْمُتَكَبِّرِينَ ﴿٧٢﴾

73. And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: *Salâmun 'Alaikum* (peace be upon you)! You have done well, so enter here to abide therein."

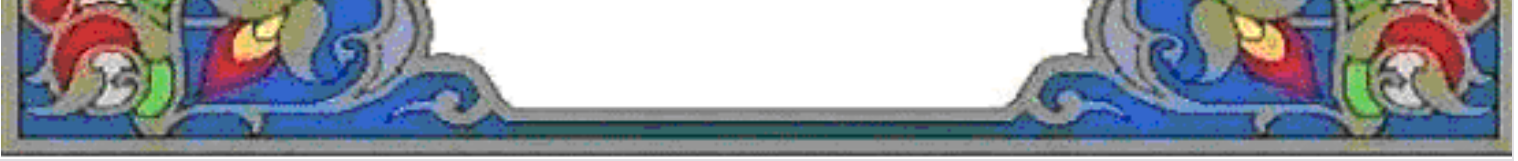
وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى
الْجَنَّةِ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا
وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ
خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ
فَادْخُلُوهَا خَالِدِينَ ﴿٧٣﴾

74. And they will say: "All the praises and thanks be to Allâh Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious good) workers!"

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي
صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ ۖ
نَتَّبِعُ مِنْ بَيْنِ الْأَجْنَةِ حَيْثُ نَشَاءُ
فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٤﴾

75. And you will see the angels surrounding the Throne (of Allâh) from all round, glorifying the praises of their Lord (Allâh). And they (all the creatures) will be judged with truth, and it will be said. All the praises and thanks be to Allâh, the Lord of the '*Alamîn* (mankind, jinns and all that exists)."

وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ
حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ
رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾



AlMomin

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *Hâ-Mîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

حم

2. The revelation of the Book (this Qur'ân) is from Allâh the All Mighty, the All-Knower.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ
الْعَلِيمِ

3. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favours), *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), to Him is the final return.

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ
شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا
إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ

4. None disputes in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you [O Muhammad ﷺ, their ultimate end will be the Fire of Hell]!

مَا تُجَادِلُ فِي ءَايَاتِ اللَّهِ إِلَّا
الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقْلُبُهُمْ
فِي الْبَلَدِ ﴿٤﴾

5. The people of Nûh (Noah) and the confederates after them denied (their Messengers) before these, and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment!

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ
وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ
كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ
وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا
بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ
عِقَابِ ﴿٥﴾

6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ
عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ
النَّارِ ﴿٦﴾

7. Those (angels) who bear the Throne (of Allâh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allâh) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire!

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ



8. "Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them, and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All Mighty, the All-Wise.

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ



9. "And save them from (the punishment, because of what they did of) the sins, and whomsoever You save from (the punishment, because of what they did of) the sins (i.e. excuse them) that Day, him verily, You have taken into mercy." And that is the supreme success.

وَقِهِمُ السَّيِّئَاتِ ۚ وَمَنْ تَقِ
السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۚ
وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

10. Those who disbelieve will be addressed (at the time of entering into the Fire): "Allâh's aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the Fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse."

إِنَّ الَّذِينَ كَفَرُوا يُنَادَوْنَ
لَمَقَّتْ لَّهُ أَكْبَرُ مِنْ مَّقَّتِكُمْ
أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى
الْإِيمَانِ فَتَكْفُرُونَ ﴿١٠﴾

11. They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our deaths in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?"

قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ
وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا
بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن
سَبِيلٍ ﴿١١﴾

12. (It will be said): "This is because, when Allâh Alone was invoked (in worship, etc.) you disbelieved, but when partners were joined to Him, you believed! So the judgment is only with Allâh, the Most High, the Most Great!"

ذَٰلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ
وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ
بِهِ تَوَمَّنُوا ۚ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ
الْكَبِيرِ ﴿١٢﴾

13. It is He, Who shows you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky. And none remembers but those who

هُوَ الَّذِي يُرِيكُم ءَايَاتِهِ
وَيُنَزِّلُ لَكُم مِّنَ السَّمَاءِ رِزْقًا
وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ﴿١٣﴾

turn (to Allâh) in obedience and in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else).

14. So, call you (O Muhammad ﷺ and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show-off and not to set up rivals with Him in worship). However much the disbelievers (in the Oneness of Allâh) may hate (it).

15. (He is Allâh) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the Inspiration by His Command to any of His slaves He wills, that he (the person who receives inspiration) may warn (men) of the Day of Mutual Meeting (i.e. The Day of Resurrection).

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ
الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٤﴾

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي
الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ
مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ

16. The Day when they will (all) come out, nothing of them will be hidden from Allâh. Whose is the kingdom this Day? (Allâh Himself will reply to His Question): It is Allâh's the One, the Irresistible!

يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَىٰ
اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ
الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾

17. This Day shall every person be recompensed for what he earned. No injustice (shall be done to anybody). Truly, Allâh is Swift in reckoning.

الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا
كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ
اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٧﴾

18. And warn them (O Muhammad ﷺ) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the *Zâlimûn* (polytheists and wrong-doers, etc.), who could be given heed to.

وَأَنْذِرْهُمْ يَوْمَ الْأَزْفَةِ إِذِ
الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظْمِينَ
مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا
شَفِيعٍ يُطَاعُ ﴿١٨﴾

19. Allâh knows the fraud of the eyes, and all that the breasts conceal.

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي
الصُّدُورُ ﴿١٩﴾

20. And Allâh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allâh! He is the All-Hearer, the All-Seer.

وَاللَّهُ يَقْضِي بِالْحَقِّ ^ص وَالَّذِينَ
يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ
بِشَيْءٍ ^ق إِنَّ اللَّهَ هُوَ السَّمِيعُ
الْبَصِيرُ ﴿٢٠﴾

21. Have they not traveled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allâh seized them with punishment for their sins. And none had they to protect them from Allâh.

﴿٢١﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ
فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ
كَانُوا مِنْ قَبْلِهِمْ ^ج كَانُوا هُمْ أَشَدَّ
مِنْهُمْ قُوَّةً وَءَاثَارًا فِي الْأَرْضِ
فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ
لَهُمْ مِّنَ اللَّهِ مِنْ وَاقٍ ﴿٢١﴾

22. That was because there came to them their Messengers with clear evidences, proofs and signs but they disbelieved (in them). So Allâh seized them with punishment. Verily, He is All-Strong, Severe in punishment.

ذَٰلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ
رُسُلُهُم بِالْبَيِّنَاتِ فكَفَرُوا
فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ
الْعِقَابِ ﴿٢٢﴾

23. And indeed We sent Mûsa (Moses) with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and a manifest authority,

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا
وَسُلْطَانٍ مُّبِينٍ ﴿٢٣﴾

24. To Fir'aun (Pharaoh), Hâmân and Qârûn (Korah), but they called (him): "A sorcerer, a liar!"

إِلَىٰ فِرْعَوْنَ وَهَامَانَ
وَقَارُونَ فَقَالُوا سَاحِرٌ
كَذَّابٌ ﴿٢٤﴾

25. Then, when he brought them the Truth from Us, they said: "Kill the sons of those who believe with him and let their women live", but the plots of disbelievers are nothing but errors!

فَلَمَّا جَاءَهُم بِالْحَقِّ مِنْ عِنْدِنَا
قَالُوا أَاقْتُلُوا أَبْنَاءَ الَّذِينَ
ءَامَنُوا مَعَهُ وَاسْتَحْيُوا
نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ
إِلَّا فِي ضَلَالٍ ﴿٢٥﴾

26. Fir'aun (Pharaoh) said:
"Leave me to kill Mûsa
(Moses), and let him call his
Lord (to stop me from killing
him)! I fear that he may
change your religion, or that
he may cause mischief to
appear in the land!"

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ
مُوسَىٰ وَلْيَدْعُ رَبَّهُ ۚ إِنِّي أَخَافُ
أَن يُبَدِّلَ دِينَكُمْ أَوْ أَن يُظْهِرَ
فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾

27. Mûsa (Moses) said:
"Verily, I seek refuge in my
Lord and your Lord from
every arrogant who believes
not in the Day of
Reckoning!"

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي
وَرَبِّكُمْ مِّنْ كُلِّ مُتَكَبِّرٍ لَا
يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٧﴾

28. And a believing man of Fir'aun's (Pharaoh) family, who hid his faith said: "Would you kill a man because he says: My Lord is Allâh, and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allâh guides not one who is a *Musrif* (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ آلِ
فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ
أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ
اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ
رَّبِّكُمْ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ
كَذِبُهُ وَإِنْ يَكُ صَادِقًا
يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ
إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ
كَذَّابٌ

29. "O my people! Yours is the kingdom this day, you are uppermost in the land. But who will save us from the Torment of Allâh, should it befall us?" Fir'aun (Pharaoh) said: "I show you only that which I see (correct), and I guide you only to the path of right policy!"

يَقَوْمِ لَكُمْ الْمُلْكُ الْيَوْمَ
ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ
يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا
قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا
أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ
الرَّشَادِ ﴿٢٩﴾

30. And he who believed said: "O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old)!"

وَقَالَ الَّذِي ءَامَنَ يَقَوْمِ إِنِّي
أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ
الْأَحْزَابِ ﴿٣٠﴾

31. "Like the fate of the people of Nûh (Noah), and 'Ad, and Thamûd and those who came after them. And Allâh wills no injustice for (His) slaves.

مِثْلَ دَابِّ قَوْمِ نُوحٍ وَعَادٍ
وَتَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا
اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ ﴿٣١﴾

32. "And, O my people! Verily! I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise)."

وَيَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ
التَّنَادِ ﴿٣٢﴾

33. A Day when you will turn your backs and flee having no protector from Allâh, And whomsoever Allâh sends astray, for him there is no guide.

يَوْمَ تَوَلَّوْنَ مُدْبِرِينَ مَا لَكُمْ مِّنْ
اللَّهِ مِنْ عَاصِمٍ ^{قُلْ} وَمَنْ يُضِلِلِ اللَّهُ
فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾

34. And indeed Yûsuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died you said: "No Messenger will Allâh send after him." Thus Allâh leaves astray him who is a *Musrif* (a polytheist, oppressor, a criminal, sinner who commit great sins) and a *Murtâb* (one who doubts Allâh's Warning and His Oneness).

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ
قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ
مِّمَّا جَاءَكُمْ بِهِ حَتَّىٰ إِذَا
هَلَكَ قُلْتُمْ لَن يَبْعَثَ اللَّهُ مِنْ
بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ
اللَّهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابٌ ﴿٣٤﴾

35. Those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority that has come to them, it is greatly hateful and disgusting to Allâh and to those who believe. Thus does Allâh seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path).

الَّذِينَ يَجِدُونَ فِي آيَاتِ اللَّهِ
بَغْيَ سُلْطَانٍ أَتَاهُمْ كَبْرَ مَقْتًا
عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا
كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ
قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ﴿٢٥﴾

36. And Fir'aun (Pharaoh) said: "O Hâmân! Build me a tower that I may arrive at the ways,

وَقَالَ فِرْعَوْنُ يَهْمَنُ ابْنُ لِي
صَرْحًا لَّعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿٢٦﴾

37. "The ways of the heavens, and I may look upon the *Ilâh* (God) of Mûsa (Moses) but verily, I think him to be a liar." Thus it was made fair seeming, in Fir'aun's (Pharaoh) eyes, the evil of his deeds, and he was hindered from the (Right) Path, and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him).

أَسْبَابَ السَّمَوَاتِ فَأَطَّلَعَ إِلَى
إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ
كَذِبًا ۚ وَكَذَلِكَ زَيْنَ
لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصُدَّ عَنِ
السَّبِيلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ
إِلَّا فِي تَبَابٍ ﴿٢٧﴾

38. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allâh's religion of Islâmic Monotheism with which Mûsa (Moses) has been sent].

وَقَالَ الَّذِي ءَامَنَ يَتَقَوْمِ
اتَّبِعُونِ اِهْدِكُمْ سَبِيلَ
الرَّشَادِ ﴿٣٨﴾

39. "O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever."

يَتَقَوْمِ اِنَّمَا هَذِهِ الْحَيٰوةُ
الدُّنْيَا مَتَعٌ وَّ اِنَّ الْآخِرَةَ هِيَ
دَارُ الْقَرَارِ ﴿٣٩﴾

40. "Whosoever does an evil deed, will not be requited except the like thereof, and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allâh), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit.

مَنْ عَمِلَ سَيِّئَةً فَلَا تَجْزِيْ اِلَّا
مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّنْ
ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ
فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ
يُرْزَقُوْنَ فِيْهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

41. "And O my people! How is it that I call you to salvation while you call me to the Fire!

وَيَقَوْمٍ مَا لِي اَدْعُوَكُمْ اِلَى
النَّجْوَةِ وَتَدْعُونِنِي اِلَى النَّارِ



42. "You invite me to disbelieve in Allâh (and in His Oneness), and to join partners in worship with Him; of which I have no knowledge, and I invite you to the All-Mighty, the Oft-Forgiving!

تَدْعُونِنِي لِكُفْرٍ بِاللّٰهِ وَاُشْرِكٍ
بِهٖءَ مَا لَيْسَ لِيْ بِهِ عِلْمٌ وَاَنَا
اَدْعُوَكُمْ اِلَى الْعَزِيزِ الْغَفَّارِ



43. "No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allâh, and *Al-Musrifûn* (i.e. polytheists and arrogants, those who commit great sins, the transgressors of Allâh's set limits)! They shall be the dwellers of the Fire!

لَا جَرَمَ اَنَّمَا تَدْعُونِنِي اِلَيْهِ
لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا
فِي الْآخِرَةِ وَاَنَّا مَرَدُّنَا اِلَى اللّٰهِ
وَاَنَّ الْمُسْرِفِيْنَ هُمْ اَصْحَابُ
النَّارِ



44. "And you will remember what I am telling you, and my affair I leave it to Allâh. Verily, Allâh is the All-Seer of (His) slaves."

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ
وَأُفَوِّضُ أَمْرِي إِلَى اللَّهِ إِنَّ
اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٤٤﴾

45. So Allâh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people.

فَوَقَّاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا
وَحَاقَ بِعَالِ فِرْعَوْنَ سُوءُ
الْعَذَابِ ﴿٤٥﴾

46. The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا
وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ
أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ
الْعَذَابِ ﴿٤٦﴾

47. And, when they will dispute in the Fire, the weak will say to those who were arrogant; "Verily! We followed you, can you then take from us some portion of the Fire?"

وَإِذْ يَتَحَاجُّونَ فِي النَّارِ
فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ
اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا
فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا
نَصِيبًا مِّنَ النَّارِ ﴿٤٧﴾

48. Those who were arrogant will say: "We are all (together) in this (Fire)! Verily Allâh has judged between (His) slaves!"

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٤٨﴾

49. And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!"

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٩﴾

50. They will say: "Did there not come to you, your Messengers with (clear) evidences and signs? They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in error!"

قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمُ رُسُلُكُم بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا دُعَاؤُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٥٠﴾

51. Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection),

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٥١﴾

52. The Day when their excuses will be of no profit to *Zâlimûn* (polytheists, wrongdoers and disbelievers in the Oneness of Allâh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ
وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ



53. And, indeed We gave Mûsa (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurât (Torah)],

وَلَقَدْ ءَاتَيْنَا مُوسَى الْهُدَى
وَأَوْرَثْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ



54. A guide and a reminder for men of understanding.

هُدًى وَذِكْرَى لِأُولِي
الْأَلْبَابِ



55. So be patient (O Muhammad ﷺ). Verily, the Promise of Allâh is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the *Ashi* (i.e. the time period after the mid noon till sunset) and in the *Ibkâr* (i.e. the time period from early morning or sunrise till before mid noon)

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ
وَأَسْتَغْفِرْ لِدُنُوبِكَ وَسَبِّحْ بِحَمْدِ
رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ



[it is said that, that means the five compulsory congregational *Salât* (prayers) or the 'Asr and *Fajr* prayers].

56. Verily, those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Muhammad ﷺ) as a Messenger of Allâh and to obey you]. They will never have it (i.e. Prophethood which Allâh has bestowed upon you). So seek refuge in Allâh (O Muhammad ﷺ from the arrogants). Verily, it is He Who is the All-Hearer, the All-Seer.

57. The creation of the heavens and the earth is indeed greater than the creation of mankind, yet most of mankind know not.

إِنَّ الَّذِينَ يُجَادِلُونَ فِي
آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ
إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا
هُمْ بِبِلَغِيهِ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ
هُوَ السَّمِيعُ الْبَصِيرُ ﴿٥٦﴾

لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ
أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَٰكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾

58. And not equal are the blind and those who see, nor are (equal) those who believe (in the Oneness of Allâh Islâmic Monotheism), and do righteous good deeds, and those who do evil. Little do you remember!

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ
وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَلَا الْمُسِيءُ
قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾

59. Verily, the Hour (Day of Judgment) is surely coming, therein is no doubt, yet most men believe not.

إِنَّ السَّاعَةَ لَآتِيَةٌ لَا رَيْبَ فِيهَا
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يُؤْمِنُونَ ﴿٥٩﴾

60. And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"

وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ
لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ
عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ
دَاخِرِينَ ﴿٦٠﴾

61. Allâh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allâh is full of Bounty to mankind, yet most of mankind give no thanks.

اللَّهُ الَّذِي جَعَلَ لَكُمْ لَيْلًا
لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا
إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى
النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا
يَشْكُرُونَ ﴿٦١﴾

62. That is Allâh, your Lord, the Creator of all things, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), where then you are turning away (from Allâh, by worshipping others instead of Him)!

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ خَلِقُ كُلِّ
شَيْءٍ لَا إِلَهَ إِلَّا هُوَ ۖ فَآَنِي
تُؤْفَكُونَ ﴿٦٢﴾

63. Thus were turned away those who used to deny the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh.

كَذَٰلِكَ يُؤْفَكُ الَّذِينَ كَانُوا
بِعَايَةِ اللَّهِ تَجْحَدُونَ ﴿٦٣﴾

64. Allâh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allâh, your Lord, then blessed be Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists).

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ
قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمُ
فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُم مِّنَ
الطَّيِّبَاتِ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ
فَتَبَارَكَ اللَّهُ رَبُّ
الْعَالَمِينَ

65. He is the Ever Living, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allâh's sake only, and not to show off, and not to set up rivals with Him in worship). All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists).

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ
فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

66. Say (O Muhammad ﷺ):
"I have been forbidden to
worship those whom you
worship besides Allâh, since
there have come to me
evidences from my Lord, and
I am commanded to submit
(in Islâm) to the Lord of the
'*Alamîn* (mankind, jinns and
all that exists).

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ
الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ
لَمَّا جَاءَنِيَ الْبَيِّنَاتُ مِنْ رَبِّي
وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ
الْعَالَمِينَ ﴿٦٦﴾

67. He, it is Who has created
you (Adam) from dust, then
from a *Nutfah* [mixed semen
drops of male and female
discharge (i.e. Adam's
offspring)] then from a clot (a
piece of coagulated blood),
then brings you forth as
children, then (makes you
grow) to reach the age of full
strength, and afterwards to
be old (men and women),
though some among you die
before, and that you reach an
appointed term, in order that
you may understand.

هُوَ الَّذِي خَلَقَكُمْ مِنْ تَرَابٍ
ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ
يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا
أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا
وَمِنْكُمْ مَنْ يُتَوَفَّى مِنْ قَبْلُ
وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى
وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾

68. He it is Who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" and it is.

هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٦٨﴾

69. See you not those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh? How are they turning away (from the truth, i.e. Islâmic Monotheism to the falsehood of polytheism)?

أَلَمْ تَرَ إِلَى الَّذِينَ تَجَدَّلُونَ فِي آيَاتِ اللَّهِ أَنِّي يُصْرَفُونَ ﴿٦٩﴾

70. Those who deny the Book (this Qur'ân), and that with which We sent Our Messengers (i.e. to worship none but Allâh Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the Fire of Hell).

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾

71. When iron collars will be rounded over their necks, and the chains, they shall be dragged along.

إِذِ الْأَغْلَلُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ ﴿٧١﴾

72. In the boiling water, then they will be burned in the Fire.

فِي الْحَمِيمِ ثُمَّ فِي النَّارِ
يُسْجَرُونَ ﴿٧٢﴾

73. Then it will be said to them: "Where are (all) those whom you used to join in worship as partners

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ
تُشْرِكُونَ ﴿٧٣﴾

74. "Besides Allâh" They will say: "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus Allâh leads astray the disbelievers.

مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا
بَلْ لَمْ نَكُن نَدْعُوا مِنْ قَبْلُ
شَيْئًا ۚ كَذَلِكَ يَضِلُّ اللَّهُ
الْكَافِرِينَ ﴿٧٤﴾

75. That was because you had been exulting in the earth without any right (by worshipping others instead of Allâh and by committing crimes), and that you used to rejoice extremely (in your error).

ذَٰلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ
فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ
تَمْرَحُونَ ﴿٧٥﴾

76. Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!

أَدْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٧٦﴾

77. So be patient (O Muhammad ﷺ), verily, the Promise of Allâh is true, and whether We show you (O Muhammad ﷺ in this world) some part of what We have promised them, or We cause you to die, then it is to Us they all shall be returned.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ ﴿٧٧﴾

78. And, indeed We have sent Messengers before you (O Muhammad ﷺ); of some of them We have related to you their story and of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allâh. So, when comes the Commandment of Allâh, the matter will be decided with truth, and the followers of falsehood will then be lost.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾

79. Allâh, it is He Who has made cattle for you, that you may ride on some of them and of some you eat.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْإِنْعَامَ
لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ



80. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads, etc.), and on them and on ships you are carried.

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا
حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا
وَعَلَى الْفُلْكِ تُحْمَلُونَ



81. And He shows you His Signs and Proofs (of His Oneness in all the above mentioned things). Which, then of the Signs and Proofs of Allâh do you deny?

وَيُرِيكُمْ ءَايَاتِهِ ۚ فَآيَ ءَايَاتِ اللَّهِ
تُنْكِرُونَ



82. Have they not traveled through the earth and seen what was the end of those before them? They were more numerous than them and mightier in strength, and in the traces (they have left behind them) in the land, yet all that they used to earn availed them not.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ
قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ
قُوَّةً وَءِثَارًا فِي الْأَرْضِ فَمَا
أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ



83. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things): And that at which they used to mock, surrounded them (i.e. the punishment).

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ
فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ
وَحَاقَ بِهِمْ مَا كَانُوا بِهِ
يَسْتَهْزِءُونَ



84. So when they saw Our punishment, they said: "We believe in Allâh Alone and reject (all) that we used to associate with Him as (His) partners.

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا
بِاللَّهِ وَحَدَّهُدُ وَكَفَرْنَا بِمَا كُنَّا
بِهِ مُشْرِكِينَ



85. Then their Faith (in Islâmic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allâh in dealing with His slaves. And there the disbelievers lost utterly (when Our Torment covered them).

فَلَمْ يَكُ يَنْفَعُهُمْ إِيْمَانُهُمْ لَمَّا
رَأَوْا بَاسَنَا سُنَّتَ اللّٰهِ الَّتِي قَدْ
خَلَتْ فِي عِبَادِهِ وَخَسِرَ
هُنَالِكَ الْكَافِرُونَ ﴿٨٥﴾



Fussalit فُصِّلَتْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *HâMîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]

حم

2. A revelation from Allâh, the Most Beneficent, the Most Merciful.

تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ

3. A Book whereof the Verses are explained in detail; A Qur'ân in Arabic for people who know.

كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْءَانًا
عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ

4. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allâh (i.e. Islâmic Monotheism) and fears Allâh much (abstains from all kinds of sins and evil deeds) and

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ
أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ

loves Allâh much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell Fire to the one who disbelieves in the Oneness of Allâh), but most of them turn away, so they listen not.

5. And they say: "Our hearts are under coverings (screened) from that to which you invite us, and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)."

6. Say (O Muhammad ﷺ): "I am only a human being like you. It is inspired in me that your *Ilâh* (God) is One *Ilâh* (God - Allâh), therefore take Straight Path to Him (with true Faith Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to *Al-Mushrikûn* (the disbelievers in the Oneness of Allâh,

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا
تَدْعُونَا إِلَيْهِ وَفِي ءَاذَانِنَا وَقْرٌ
وَمِنْ بَيْنِنَا وَبَيْنَكَ حِجَابٌ
فَاعْمَلْ إِنَّا عَامِلُونَ ﴿٥﴾

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ
إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌُ وَاحِدٌ
فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ
وَوَيْلٌ لِّلْمُشْرِكِينَ ﴿٦﴾

polytheists, idolaters, etc.).

7. Those who give not the *Zakât* and they are disbelievers in the Hereafter.

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ
بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٧﴾

8. Truly, those who believe (in the Oneness of Allâh Islâmic Monotheism, and in His Messenger Muhammad ﷺ) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise).

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ
مَمْنُونٍ ﴿٨﴾

9. Say (O Muhammad ﷺ): "Do you verily disbelieve in Him Who created the earth in two Days and you set up rivals (in worship) with Him? That is the Lord of the '*Alamîn* (mankind, jinns and all that exists).

﴿ قُلْ أَبِئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي
خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ
لَهُ أُنْدَادًا ذَٰلِكَ رَبُّ الْعَالَمِينَ
﴿٩﴾

10. He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four 'days' were equal in the length of time), for all

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا
وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي
أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلنَّاسِ يَلِينِ ﴿١٠﴾

those who ask (about its creation).

11. Then He *Istawâ* (rose over) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come, willingly."

ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ
دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا
طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا
طَائِعِينَ ﴿١١﴾

12. Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knower.

فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي
يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ
أَمْرَهَا ۚ وَزَيَّنَّا السَّمَاءَ الدُّنْيَا
بِمَصْبِيحٍ وَحِفْظًا ۚ ذَٰلِكَ
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾

13. But if they turn away, then say (O Muhammad ﷺ): "I have warned you of a *Sâ'iqah* (a destructive awful cry, torment, hit, a thunderbolt) like the *Sâ'iqah*

فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ
صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ
وَتَمُودَ ﴿١٣﴾

which overtook 'Ad and Thamûd (people)."

14. When the Messengers came to them, from before them and behind them (saying): "Worship none but Allâh" They said: "If our Lord had so willed, He would surely have sent down the angels. So indeed! We disbelieve in that with which you have been sent."

إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ
أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا
تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ
رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا
أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٤﴾

15. As for 'Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allâh, Who created them was mightier in strength than them. And they used to deny Our Ayât (proofs, evidences, verses, lessons, revelations, etc.)!

فَأَمَّا عَادُ فَاسْتَكْبَرُوا فِي
الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ
أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ
اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ
مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا
يَجْحَدُونَ ﴿١٥﴾

16. So We sent upon them furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life, but surely the torment of the Hereafter will be more disgracing, and they will never be helped.

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي
أَيَّامٍ نَحْسَاتٍ لِّنُذِيقَهُمْ عَذَابَ
الْحِزْيِ فِي الْحَيَاةِ الدُّنْيَا
وَلَعَذَابُ الْآخِرَةِ أَخْزَىٰ وَهُمْ
لَا يُنصَرُونَ ﴿١٦﴾

17. And as for Thamûd, We showed and made clear to them the Path of Truth (Islâmic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they preferred blindness to guidance, so the *Sâ'iqah* (a destructive awful cry, torment, hit, a thunderbolt) of disgracing torment seized them, because of what they used to earn.

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ
فَأَسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ
فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ
أَلْهُونَ بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾

18. And We saved those who believed and used to fear Allâh, keep their duty to Him and avoid evil.

وَنَجَّيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا
يَتَّقُونَ ﴿١٨﴾

19. And (remember) the Day that the enemies of Allâh will be gathered to the Fire, so they will be collected there (the first and the last).

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ
فَهُمْ يُوزَعُونَ ﴿١٩﴾

20. Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do.

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ
سَمْعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ
بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

21. And they will say to their skins, "Why do you testify against us?" They will say: "Allâh has caused us to speak, as He causes all things to speak, and He created you the first time, and to Him you are made to return."

وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ
عَلَيْنَا ۖ قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي
أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ
أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾

22. And you have not been hiding against yourselves, lest your ears, and your eyes, and your skins testify against you, but you thought that Allâh knew not much of what you were doing.

وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ
عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ وَلَا
جُلُودُكُمْ وَلَكِنْ ظَنْنْتُمْ أَنَّ اللَّهَ
لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٢﴾

23. And that thought of yours which you thought about your Lord, has brought you to destruction, and you have become (this Day) of those utterly lost!

وَذَٰلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ
بِرَبِّكُمْ أَرَدْتُمْ فَأَصْبَحْتُمْ مِّنَ
الْخَسِرِينَ ﴿٢٣﴾

24. Then, if they have patience, yet the Fire will be a home for them, and if they beg for to be excused, yet they are not of those who will ever be excused.

فَإِن يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ
وَإِن يَسْتَغِيثُوا فَمَا هُمْ مِّنَ
الْمُعْتَبِينَ ﴿٢٤﴾

25. And We have assigned them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection, etc.) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward, etc.). And the Word (i.e. the torment) is justified against them as it was justified

﴿٢٥﴾ وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ
خَلَتْ مِّن قَبْلِهِم مِّنَ الْجِنِّ
وَالْإِنسِ إِنَّهُمْ كَانُوا خَسِرِينَ ﴿٢٥﴾

against those who were among the previous generations of jinns and men that had passed away before them. Indeed they (all) were the losers.

26. And those who disbelieve say: "Listen not to this Qur'ân, and make noise in the midst of its (recitation) that you may overcome."

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا
هَذَا الْقُرْآنَ وَالْغَوْا فِيهِ لَعَلَّكُمْ
تَغْلِبُونَ ﴿٢٦﴾

27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.

فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا
شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَشْوَأَ الَّذِي
كَانُوا يَعْمَلُونَ ﴿٢٧﴾

28. That is the recompense of the enemies of Allâh: The Fire, therein will be for them the eternal home, a (deserving) recompense for that they used to deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ
هُمْ فِيهَا دَارُ الْخُلْدِ ۖ جَزَاءُ ۖ بِمَا
كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٢٨﴾

29. And those who disbelieve will say: "Our Lord! Show us those among jinns and men who led us astray, we shall crush them under our feet, so that they become the lowest."

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا
الَّذِينَ أَضَلَّانَا مِنَ الْجِنَّ
وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا
لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴿٢٩﴾

30. Verily, those who say: "Our Lord is Allâh (Alone)," and then they *Istaqâmû* , on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ
اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ
الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا
تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي
كُنْتُمْ تُوعَدُونَ ﴿٣٠﴾

31. "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask for."

نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا
وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا
تَشْتَهُى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا
تَدْعُونَ ﴿٣١﴾

32. "An entertainment from (Allâh), the Oft-Forgiving, Most Merciful."

نُزُلًا مِّنْ غُفُورٍ رَّحِيمٍ ﴿٣٢﴾

33. And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands straight (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى
اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّي
مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend.

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ
أَدْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا
الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ
كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

35. But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in

وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا
يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾

this world of a high moral character).

36. And if an evil whisper from *Shaitân* (Satan) tries to turn you away (O Muhammad ﷺ) (from doing good, etc.), then seek refuge in Allâh. Verily, He is the All-Hearer, the All-Knower.

وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ
فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ

37. And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allâh Who created them, if you (really) worship Him.

وَمِنْ ءَايَاتِهِ اللَّيْلُ وَالنَّهَارُ
وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا
لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا
لِلَّهِ الَّذِي خَلَقَهُنَّ إِن
كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

38. But if they are too proud (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.

فَإِنْ أَسْتَكْبَرُوا فَالَّذِينَ عِنْدَ
رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ
وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ

As Sajda

39. And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, (He) is Able to give life to the dead (on the Day of Resurrection). Indeed! He is Able to do all things.

وَمِنْ ءَايَاتِهِۦ أَنَّكَ تَرَى۟ الْأَرْضَ خَاشِعَةًۖ فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۚ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتَى ۚ إِنَّهُۥ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

40. Verily, those who turn away from Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them), are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily! He is All-Seer of what you do (this is a severe threat to the disbelievers).

إِنَّ الَّذِينَ يُلْحِدُونَ فِي ءَايَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۚ أَفَمَنْ يُلْقَىٰ فِي النَّارِ خَيْرٌ أَمْ مَن يَأْتِي ءَامِنًا يَوْمَ الْقِيَمَةِ ۚ أَعْمَلُوا مَا شِئْتُمْ ۚ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾

41. Verily, those who disbelieved in the Reminder (i.e. the Qur'ân) when it came to them (shall receive the

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُۥ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾

punishment). And verily, it is an honorable respected Book (because it is Allâh's Speech, and He has protected it from corruption, etc.).

42. Falsehood cannot come to it from before it or behind it (it is) sent down by the AllWise, Worthy of all praise (Allâh مَزُوجِل).

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ
وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ
حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

43. Nothing is said to you (O Muhammad ﷺ) except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ
لِلرُّسُلِ مِن قَبْلِكَ إِنَّ رَبَّكَ لَذُو
مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾

44. And if We had sent this as a Qur'ân in a foreign language other than Arabic, they would have said: "Why are not its Verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ân) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand).

وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَمِيًّا
لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ
ءَاَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ
لِلَّذِينَ ءَامَنُوا هُدًى
وَشِفَاءٌ لِّلَّذِينَ لَا
يُؤْمِنُونَ فِي ءَاذَانِهِمْ وَقْرٌ وَهُوَ
عَلَيْهِمْ عَمًى أُولَٰئِكَ
يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ ﴿٤٤﴾

45. And indeed We gave Mûsa (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ
فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ
وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿٤٥﴾

Qur'ân).

46. Whosoever does righteous good deed it is for (the benefit of) his own self, and whosoever does evil, it is against his own self, and your Lord is not at all unjust to (His) slaves.

47. (The learned men) refer to Him (Alone) the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive (within her womb), nor brings forth (young), except by His Knowledge. And on the Day when He will call unto them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!"

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ
وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ وَمَا رَبُّكَ
بِظَلَّامٍ لِّلْعَبِيدِ ﴿٤٦﴾

﴿٤٧﴾ إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ۚ وَمَا
تَخْرُجُ مِنْ ثَمَرَاتٍ مِّنْ أَكْمَامِهَا
وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ
إِلَّا بِعِلْمِهِ ۚ وَيَوْمَ يُنَادِيهِمْ أَئِنَّ
شُرَكَاءِي قَالُوا ءَاذَنَّاكَ مَا
مِنَّا مِنْ شَهِيدٍ ﴿٤٧﴾

48. And those whom they used to invoke before will fail them, and they will perceive that they have no place of refuge (from Allâh's punishment).

وَضَلَّ عَنْهُمْ مَّا كَانُوا يَدْعُونَ
مِنْ قَبْلُ وَظَنُّوا مَا لَهُمْ مِنْ
مُجِيسٍ ﴿٤٨﴾

49. Man (the disbeliever) does not get tired of asking good (things from Allâh), but if an evil touches him, then he gives up all hope and is lost in despair.

لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاءِ
الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ
قَنُوطٌ ﴿٤٩﴾

50. And truly, if We give him a taste of mercy from us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: "This is for me (due to my merit), I think not that the Hour will be established. But if I am brought back to my Lord, Surely, there will be for me the best (wealth, etc.) with Him. Then, We verily, will show to the disbelievers what they have done and We shall make them taste a severe torment.

وَلَيْنَ أَذْقَنَهُ رَحْمَةً مِنَّا مِنْ بَعْدِ
ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي
وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ
رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ
لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا
بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنْ
عَذَابٍ غَلِيظٍ ﴿٥٠﴾

51. And when We show favor to man, he withdraws and turns away, but when evil touches him, then he has recourse to long supplications.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ
أَعْرَضَ وَنَجَا بِجَانِبِهِ وَإِذَا مَسَّهُ
الشَّرُّ فَذُوْ دُعَاءٍ عَرِيضٍ ﴿٥١﴾

52. Say: "Tell me, if it (the Qur'ân) is from Allâh, and you disbelieve in it, who is more astray than one who is in opposition far away (from Allâh's Right Path and His obedience).

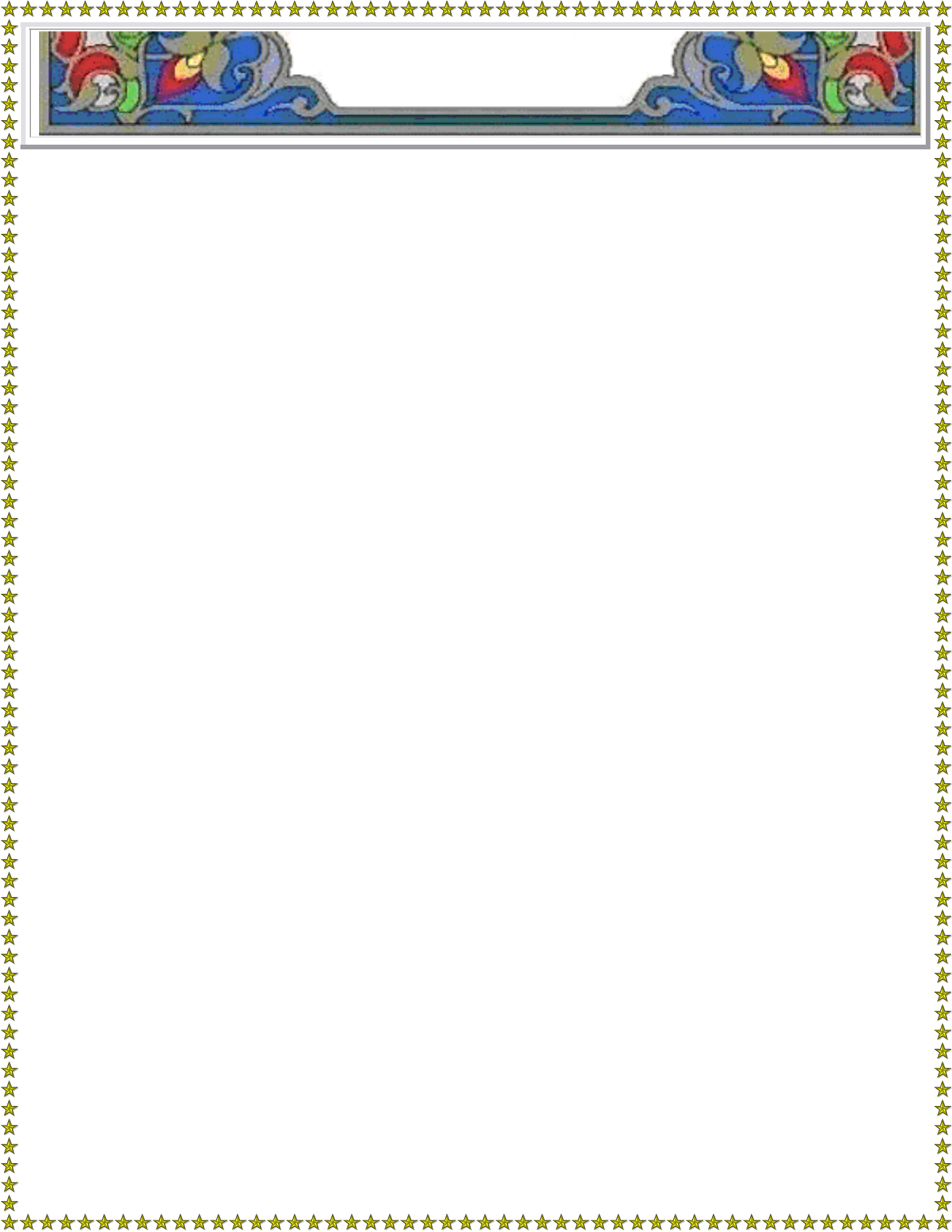
قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ
اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ
مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ ﴿٥٢﴾

53. We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ân) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?

سَنُرِيهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي
أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ
الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ
عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾

54. Verily! They are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their deaths, and their return to their Lord). Verily! He it is Who is surrounding all things!

أَلَا إِنَّهُمْ فِي مَرِئَةٍ مِّنْ لِّقَاءِ رَبِّهِمْ
أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٤﴾





أَلشُّورَى AshShura

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *HâMîm.*

حَمْ

2. 'AînSînQâf. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

عَسَق

3. Likewise Allâh, the All-Mighty, the All-Wise inspires you (O Muhammad ﷺ) as (He inspired) those before you.

كَذَٰلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ
مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

٣

4. To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ

٤

5. Nearly the heavens might rent asunder from above them (by His Majesty), and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth, verily, Allâh is the Oft-Forgiving, the Most Merciful.

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ
فَوْقِهِنَّ ۚ وَالْمَلَائِكَةُ يُسَبِّحُونَ
بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ
فِي الْأَرْضِ ۗ أَلَا إِنَّ اللَّهَ هُوَ
الْغَفُورُ الرَّحِيمُ ﴿٥﴾

6. And as for those who take as *Auliya'* (guardians, supporters, helpers, protectors, etc.) others besides Him [i.e. they take false deities other than Allâh (as) protectors, and they worship them] Allâh is *Hafîz* (Protector) over them (i.e. takes care of their deeds and will recompense them), and you (O Muhammad ﷺ) are not a *Wakîl* (guardian or a disposer of their affairs) over them (to protect their deeds, etc.).

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ
اللَّهُ حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ
عَلَيْهِمْ بِوَكِيلٍ ﴿٦﴾

7. And thus We have inspired unto you (O Muhammad ﷺ) a Qur'ân (in Arabic) that you may warn the Mother of the Towns (Makkah) and all around it. And warn of the Day of Assembling, of which there is no doubt, when a party will be in Paradise (those who believed in Allâh and followed what Allâh's Messenger ﷺ brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allâh and followed not what Allâh's Messenger ﷺ brought them)

8. And if Allâh had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the *Zâlimûn* (polytheists and wrong-doers, etc.) will have neither a *Walî* (protector) nor a helper.

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا
عَرَبِيًّا لِّتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ
حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ لَا
رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ
فِي السَّعِيرِ ﴿٧﴾

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً
وَلَٰكِن يُدْخِلُ مَنْ يَشَاءُ فِي
رَحْمَتِهِ ۚ وَالظَّالِمُونَ مَا لَهُمْ مِنْ
وَلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾

9. Or have they taken (for worship) *Auliyâ'* (guardians, supporters, helpers, protectors, etc.) besides Him? But Allâh, He Alone is the *Walî* (Protector, etc.). And it is He Who gives life to the dead, and He is Able to do all things.

أَمْ آتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ
فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَى
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠﴾

10. And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). (And say O Muhammad ﷺ to these polytheists:) Such is Allâh, my Lord in Whom I put my trust, and to Him I turn in all of my affairs and in repentance.

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ
فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ
رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١١﴾

11. The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ
جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا
وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ
فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ
السَّمِيعُ الْبَصِيرُ ﴿١٢﴾

12. To Him belong the keys of the heavens and the earth, He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily! He is the All-Knower of everything.

لَهُ مَقَالِيدُ السَّمَوَاتِ
وَالْأَرْضِ ۖ يَبْسُطُ الرِّزْقَ لِمَن
يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ



13. He (Allâh) has ordained for you the same religion (Islâm) which He ordained for Nûh (Noah), and that which We have inspired in you (O Muhammad ﷺ), and that which We ordained for Ibrahîm (Abraham), Mûsa (Mosesý) and 'Iesa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the *Mushrikûn* , is that to which you (O Muhammad ﷺ) call them. Allâh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ اللَّهُ سَجَّتَىٰ إِلَيْهِ مَنِ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ

يُنِيبُ ﴿١٣﴾

14. And they divided not till after knowledge had come to them, through selfish transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurâh (Torah) and the Injeel (Gospel)] after them (i.e. Jews and Christians) are in grave doubt concerning it (i.e. Allâh's true religion Islâm or the Qur'ân).

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا
جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَلَوْلَا
كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ
مُسَمًّى لَقُضِيَ بَيْنَهُمْ وَإِنَّ الَّذِينَ
أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي
شَكٍّ مِّنْهُ مُرِيبٍ ﴿١٤﴾

15. So unto this (religion of Islâm, alone and this Qur'ân) then invite (people) (O Muhammad ﷺ), and *Istaqim* [(i.e. stand firm and straight on Islâmic Monotheism by performing all that is ordained by Allâh (good deeds, etc.), and by abstaining from all that is forbidden by Allâh (sins and evil deeds, etc.)], as you are commanded, and follow not their desires but say: "I believe in whatsoever Allâh has sent down of the Book [all the holy Books, this Qur'ân and the Books of the old from the Taurât (Torah), or the Injeel (Gospel) or the Pages of Ibrâhim (Abraham)] and I am commanded to do justice among you, Allâh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allâh will assemble us (all), and to Him is the final return.

فَلِذَٰلِكَ فَادْعُ^ط وَأَسْتَقِمْ^ط كَمَا
أُمِرْتَ^ط وَلَا تَتَّبِعْ أَهْوَاءَهُمْ^ط وَقُلْ^ط
ءَامَنْتُ^ط بِمَا أُنْزِلَ^ط اللَّهُ مِنْ
كِتَابٍ^ط وَأُمِرْتُ^ط لِأَعْدِلَ^ط
بَيْنَكُمْ^ط اللَّهُ رَبُّنَا وَرَبُّكُمْ^ط لَنَا
أَعْمَلْنَا^ط وَلَكُمْ^ط أَعْمَلْتُمْ^ط لَا
حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ^ط اللَّهُ يَجْمَعُ^ط
بَيْنَنَا^ط وَإِلَيْهِ الْمَصِيرُ^ط



16. And those who dispute concerning Allâh (His Religion of Islâmic Monotheism, with which Muhammad ﷺ has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord, and on them is wrath, and for them will be a severe torment.

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ
بَعْدِ مَا اسْتُجِيبَ لَهُمْ حُجَّتُهُمْ
دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ
غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ



17. It is Allâh Who has sent down the Book (the Qur'ân) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ
وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ
السَّاعَةَ قَرِيبٌ



18. Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away.

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا
يُؤْمِنُونَ بِهَا وَالَّذِينَ
يُؤْمِنُونَ مُشْفِقُونَ أَلَا إِنَّ
الَّذِينَ يُمَارُونَ فِي
السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ



19. Allâh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All Mighty.

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ
يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾

20. Whosoever desires (with his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (with his deeds), We give him thereof (what is written for him), and he has no portion in the Hereafter.

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ
نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ
يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا
وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ



21. Or have they partners with Allâh (false gods), who have instituted for them a religion which Allâh has not allowed. And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the *Zâlimûn* (polytheists and wrong-doers), there is a painful torment.

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ
مِّنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ
وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ
بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ



عَذَابٌ أَلِيمٌ

22. You will see (on the Day of Resurrection), the *Zâlimûn* (polytheists and wrong-doers, etc.) fearful of that which they have earned, and it (Allâh's Torment) will surely befall them, while those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous deeds (will be) in the flowering meadows of the Gardens (Paradise), having what they wish from their Lord. That is the supreme Grace, (Paradise).

تَرَى الظَّالِمِينَ مُشْفِقِينَ
مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ
وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ فِي رَوْضَاتِ
الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ
رَبِّهِمْ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ



23. That is (the Paradise) whereof Allâh gives glad tidings to His slaves who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds. Say (O Muhammad ﷺ): "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allâh is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him).

ذَٰلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ
الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ ۖ قُلْ لَا أَسْأَلُكُمْ
عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ
وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ
فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ



24. Or say they: "He has invented a lie against Allâh?" If Allâh willed, He could have sealed your heart (so that you forget all that you know of the Qur'an). And Allâh wipes out falsehood, and establishes the truth (Islâm) by His Word (this Qur'an). Verily, He knows well what (the secrets) are in the breasts (of mankind).

أَمْ يَقُولُونَ افْتَرَىٰ عَلَىٰ اللَّهِ كَذِبًا
فَإِنْ يَشَاءِ اللَّهُ تَحْتِمَ عَلَىٰ قَلْبِكَ
وَيَمَحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ
بِكَلِمَتِهِ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿٢٤﴾

25. And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do.

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ
عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ
وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾

26. And He answers (the invocation of) those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment.

وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَيَزِيدُهُمْ مِّنْ
فَضْلِهِ ۚ وَالْكَافِرُونَ لَهُمْ عَذَابٌ
شَدِيدٌ ﴿٢٦﴾

27. And if Allâh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily! He is in respect of His slaves, the Well Aware, the All-Seer (of things that benefit them).

﴿ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَٰكِن يُنْزِلُ بِقَدَرٍ مَّا يَشَاءُ ۚ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ۝ ﴾

28. And He it is Who sends down the rain after they have despaired, and spreads abroad His Mercy. And He is the *Walî* (Helper, Supporter, Protector, etc.), Worthy of all Praise.

﴿ وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ۚ وَهُوَ الْوَلِيُّ الْحَمِيدُ ۝ ﴾

29. And among His *Ayât* (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He will.

﴿ وَمِنْ ءَايَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا مِنْ دَابَّةٍ ۚ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ۝ ﴾

30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ
فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا
عَنْ كَثِيرٍ ﴿٣٠﴾

31. And you cannot escape from Allâh (i.e. His Punishment) in the earth, and besides Allâh you have neither any *Walî* (guardian or a protector) nor any helper.

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ
وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ
وَلِيٍّ وَلَا نَصِيرٍ ﴿٣١﴾

32. And among His Signs are the ships, in the sea, like mountains.

وَمِنْ ءَايَاتِهِ الْجَوَارِ فِي الْبَحْرِ
كَأَلَّا عُلَمٍ ﴿٣٢﴾

33. If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful.

إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ
رَوَاكِدَ عَلَى ظَهْرِهِ ۚ إِنَّ فِي
ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ
﴿٣٣﴾

34. Or He may destroy them (by drowning) because of that which their (people) have earned. And He pardons much.

أَوْ يُوبِقَهُنَّ بِمَا كَسَبُوا وَيَعْفُ
عَنْ كَثِيرٍ ﴿٣٤﴾

35. And those who dispute (polytheists, etc. with Our Messenger Muhammad ﷺ) as regards Our *Ayât* (proofs, signs, verses, etc. of Islâmic Monotheism) may know that there is no place of refuge for them (from Allâh's punishment).

وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي
آيَاتِنَا مَا لَهُمْ مِنْ مَحِيصٍ ﴿٣٥﴾

36. So whatever you have been given is but a passing enjoyment for this worldly life, but that which is with Allâh (Paradise) is better and more lasting for those who believe (in the Oneness of Allâh Islâmic Monotheism) and put their trust in their Lord (concerning all of their affairs).

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُ
الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ
خَيْرٌ وَأَبْقَى لِلَّذِينَ ءَامَنُوا وَعَلَى
رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾

37. And those who avoid the greater sins, and *Al-Fawâhish* (illegal sexual intercourse, etc.), and when they are angry, they forgive

وَالَّذِينَ تَجْتَنِبُونَ كَبِيرَ الْإِثْمِ
وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ
يَغْفِرُونَ ﴿٣٧﴾

38. And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allâh), and to worship none but Him Alone], and perform *As-Salât* (*Iqâmat-as-Salât*), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them;

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا
الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ
وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٨﴾

39. And those who, when an oppressive wrong is done to them, they take revenge.

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ
يَنْتَصِرُونَ ﴿٣٩﴾

40. The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is due from Allâh. Verily, He likes not the *Zâlimûn* (oppressors, polytheists, and wrong-doers, etc.).

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ
عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ
إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾

41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.

وَلَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمِهِ
فَأُولَٰئِكَ مَا عَلَيْهِمْ مِّن سَبِيلٍ



42. The way (of blame) is only against those who oppress men and wrongly rebel in the earth, for such there will be a painful torment.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ
يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي
الْأَرْضِ بِغَيْرِ الْحَقِّ ۚ أُولَٰئِكَ
لَهُمْ عَذَابٌ أَلِيمٌ



43. And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allâh.

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ
عَزْمِ الْأُمُورِ



44. And whomsoever Allâh sends astray, for him there is no *Walî* (protector) after Him. And you will see the *Zâlimûn* (polytheists, wrongdoers, oppressors, etc.) when they behold the torment, they will say: "Is there any way of return (to the world)?"

وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ
مِّنْ بَعْدِهِ ۚ وَتَرَى الظَّالِمِينَ
لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ
هَلْ إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ



45. And you will see them brought forward to it (Hell) made humble by disgrace, (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the *Zâlimûn* [i.e. *Al-Kâfirûn* (disbelievers in Allâh, in His Oneness and in His Messenger ﷺ, polytheists, wrong-doers, etc.)] will be in a lasting torment.

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا
خَشِعِينَ مِنْ آذِلِّ
يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ
وَقَالَ الَّذِينَ ءَامَنُوا إِنَّ
الْخَسِرِينَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ
أَلَّا إِنَّ الظَّالِمِينَ فِي عَذَابٍ
مُقِيمٍ

46. And they will have no *Auliyâ'* (protectors) to help them other than Allâh. And he whom Allâh sends astray, for him there is no way.

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ
يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ
يُضِلُّ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ

47. Answer the Call of your Lord (i.e. accept the Islâmic Monotheism, O mankind, and jinns) before there comes from Allâh a Day which cannot be averted. You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds).

أَسْتَجِيبُوا لِرَبِّكُمْ مِّن قَبْلِ أَن
يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِّنَ اللَّهِ
مَا لَكُمْ مِّن مَّلْجَأٍ يَوْمَئِذٍ وَمَا
لَكُمْ مِّن نَّكِيرٍ ﴿٤٧﴾

48. But if they turn away (O Muhammad ﷺ from the Islâmic Monotheism, which you have brought to them). We have not sent you (O Muhammad ﷺ) as a *Hafîẓ* (protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of Mercy from Us, he rejoices thereat, but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!

فَإِن أَعْرَضُوا فَمَا أَرْسَلْنَاكَ
عَلَيْهِمْ حَفِظًا ۖ إِنَّا إِنَّا عَلَيْنَا
أَلْبَلَغُ ۖ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ
مِنَّا رَحْمَةً فَرِحَ بِهَا ۚ وَإِنْ تُصِيبِهِمْ
سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ
الْإِنْسَانَ كَفُورٌ ﴿٤٨﴾

49. To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
يَخْلُقُ مَا يَشَاءُ^ج يَهَبُ لِمَنْ يَشَاءُ
إِنثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ



50. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثًا
وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا^ج إِنَّهُ
عَلِيمٌ قَدِيرٌ



51. It is not given to any human being that Allâh should speak to him unless (it be) by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.

❖ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ
إِلَّا وَحْيًا أَوْ مِنْ وَرَآيِ حِجَابٍ أَوْ
يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا
يَشَاءُ^ج إِنَّهُ عَلَىٰ حَكِيمٍ



52. And thus We have sent to you (O Muhammad ﷺ) *Ruhan* (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's religion of Islâmic Monotheism).

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا
مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِي مَا
الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِن
جَعَلْنَاهُ نُورًا ۖ نَّهْدِي بِهِ مَن
نَّشَاءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي
إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٢﴾

53. The Path of Allâh, to Whom belongs all that is in the heavens and all that is in the earth. Verily, all the matters at the end go to Allâh (for decision).

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي
السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ
إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٣﴾





AzZukhruf أَلْزُكْرُفُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *HâMîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

حَمْ

2. By the manifest Book (that makes things clear, i.e. this Qur'ân).

وَالْكِتَابِ الْمُبِينِ

3. We verily, have made it a Qur'ân in Arabic, that you may be able to understand (its meanings and its admonitions).

إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا
لَعَلَّكُمْ تَعْقِلُونَ

4. And Verily, it (this Qur'ân) is in the Mother of the Book (i.e. *Al-Lauh Al-Mahfûz*), before Us, indeed Exalted, full of Wisdom.

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ
حَكِيمٌ

5. Shall We then (warn you not and) take away the Reminder (this Qur'ân) from you, because you are a people *Musrifûn*.

أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ
صَفْحًا أَنْ كُنْتُمْ قَوْمًا
مُسْرِفِينَ ﴿٥﴾

6. And how many a Prophet have We sent amongst the men of old.

وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ
﴿٦﴾

7. And never came there a Prophet to them but they used to mock at him.

وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا
بِهِ يَسْتَهْزِءُونَ ﴿٧﴾

8. Then We destroyed men stronger (in power) than these, and the example of the ancients has passed away (before them).

فَاهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا
وَمَضَىٰ مَثَلُ الْأَوَّلِينَ ﴿٨﴾

9. And indeed if you ask them, "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them."

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ
خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ﴿٩﴾

10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way,

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ
مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا
لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠﴾

11. And Who sends down water (rain) from the sky in due measure. Then We revive a dead land therewith, and even so you will be brought forth (from the dead),

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً
بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيِّتًا
كَذَلِكَ تُخْرَجُونَ ﴿١١﴾

12. And Who has created all the pairs and has appointed for you ships and cattle on which you ride,

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا
وَجَعَلَ لَكُمْ مِنَ الْفُلْكِ وَالْأَنْعَامِ
مَا تَرْكَبُونَ ﴿١٢﴾

13. In order that you may mount firmly on their backs, and then may remember the Favor of your Lord when you mount thereon, and say: "Glory to Him who has subjected this to us, and we could never have it (by our efforts)."

لِتَسْتَوْدُوا عَلَى ظُهُورِهِ ثُمَّ
تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ
عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي
سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ
مُقْرِنِينَ ﴿١٣﴾

14. And verily, to Our Lord we indeed are to return!

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾

15. Yet they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate!

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا
إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾

16. Or has He taken daughters out of what He has created, and He has selected for you sons?

أَمْ أَتَّخَذَ مِنْهَا تَحَلُّقٌ بَنَاتٍ
وَأَصْفَنَكُمْ بِالْبَنِينَ ﴿١٦﴾

17. And if one of them is informed of the news of (the birth of) that which he set forth as a parable to the Most Beneficent (Allâh) (i.e. of a girl), his face becomes dark, gloomy, and he is filled with grief!

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ
لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ
مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾

18. (Do they then like for Allâh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and in dispute cannot make herself clear?

أَوْ مَنْ يُنشَأُ فِي الْحِلْيَةِ وَهُوَ
فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾

19. And they make the angels who themselves are slaves to the Most Beneficent (Allâh) females. Did they witness their creation? Their evidence will be recorded, and they will be questioned!

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ
عِبْدُ الرَّحْمَنِ إِنثًا أَشْهَدُوا
خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ
وَيُسْأَلُونَ

20. And they said: "If it had been the Will of the Most Beneficent (Allâh), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie!

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا
عَبَدْنَاهُمْ مَا لَهُم بِذَلِكَ مِنْ
عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ

21. Or have We given them any Book before this (the Qur'ân), to which they are holding fast?

أَمْ ءَاتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ
فَهُمْ بِهِ مُسْتَمْسِكُونَ

22. Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps."

بَلْ قَالُوا إِنَّا وَجَدْنَا ءَابَاءَنَا
عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ ءَاثَرِهِمْ
مُهْتَدُونَ

23. And similarly, We sent not a warner before you (O Muhammad ﷺ) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."

وَكَذَٰلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي
قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا
إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا
عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ ﴿٢٣﴾

24. (The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, We disbelieve in that with which you have been sent."

﴿ قُلْ أَوَلَوْ جِئْتُكُمْ بِأَهْدَىٰ
مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ
قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ
كَافِرُونَ ﴾ ﴿٢٤﴾

25. So We took revenge of them, then see what was the end of those who denied (Islâmic Monotheism).

فَأَنْتَقَمْنَا مِنْهُمْ ۖ فَانْظُرْ كَيْفَ كَانَ
عَاقِبَةُ الْمُكَذِّبِينَ ﴿٢٥﴾

26. And (remember) when Ibrahîm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship,

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ
إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾

27. "Except Him (i.e. I worship none but Allâh Alone) Who did create me, and verily, He will guide me."

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيِّدِي



28. And he made it [i.e. *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh Alone)] a Word lasting among his offspring (True Monotheism), that they may turn back (i.e. to repent to Allâh or receive admonition).

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ
لَعَلَّهُمْ يَرْجِعُونَ



29. Nay, but I gave (the good things of this life) to these (polytheists) and their fathers to enjoy, till there came to them the truth (the Qur'ân), and a Messenger (Muhammad ﷺ) making things clear.

بَلْ مَتَّعْتُ هَؤُلَاءِ وَءَابَاءَهُمْ
حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ



30. And when the truth (this Qur'ân) came to them, they (the disbelievers in this Qur'ân) said: "This is magic, and we disbelieve therein."

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا
سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ



31. And they say: "Why is not this Qur'ân sent down to some great man of the two towns (Makkah and Tâ'if)?"

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ
عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ



32. Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad ﷺ) is better than the (wealth of this world) which they amass.

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ
نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِي
الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ
فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ
بَعْضُهُم بَعْضًا سُخْرِيًّا وَرَحْمَتُ
رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ



33. And were it not that all mankind would have become of one community (all disbelievers, desiring worldly life only), We would have provided for those who disbelieve in the Most Beneficent (Allâh), silver roofs for their houses, and elevators (and stair-ways, etc.

وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً
وَّاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ
بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقُفًا مِّنْ
فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ



of silver) whereby they ascend,

34. And for their houses, doors (of silver), and thrones (of silver) on which they could recline,

35. And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones etc. of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is only for the *Muttaqûn*.

36. And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (Allâh) (i.e. this Qur'ân and worship of Allâh), We appoint for him *Shaitân* (Satan devil) to be a *Qarîn* (an intimate companion) to him.

37. And verily, they (Satans / devils) hinder them from the Path (of Allâh), but they think that they are guided aright!

وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُورًا عَلَيْهَا
يَتَكُونُونَ ﴿٣٤﴾

وَزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا
مَتَعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ
عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ
نُقِضْ لَهُ شَيْطَانًا فَهُوَ لَهُ
قَرِينٌ ﴿٣٦﴾

وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ
وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٧﴾

38. Till, when (such a one) comes to Us, he says [to his *Qarîn* (Satan / devil companion)] "Would that between me and you were the distance of the two easts (or the east and west)" a worst (type of) companion (indeed)!

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي
وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ
الْقَرِينُ ﴿٣٨﴾

39. It will profit you not this Day (O you who turn away from Allâh's remembrance and His worship, etc.) as you did wrong, (and) that you will be sharers (you and your *Qarîn*) in the punishment.

وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ
أَنْكُمُ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾

40. Can you (O Muhammad ﷺ) make the deaf to hear, or can you guide the blind or him who is in manifest error?

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي
الْعُمَىٰ وَمَنْ كَانَتْ فِي ضَلَالٍ
مُّبِينٍ ﴿٤٠﴾

41. And even if We take you (O Muhammad ﷺ) away, We shall indeed take vengeance on them.

فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ
مُنْتَقِمُونَ ﴿٤١﴾

42. Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them.

أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا
عَلَيْهِمْ مُّقْتَدِرُونَ ﴿٤٢﴾

43. So hold you (O Muhammad ﷺ) fast to that which is inspired in you. Verily, you are on a Straight Path.

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ
إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٣﴾

44. And verily, this (the Qur'ân) is indeed a Reminder for you (O Muhammad ﷺ) and your people (Quraish people, or your followers), and you will be questioned (about it).

وَأِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ
وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾

45. And ask (O Muhammad ﷺ) those of Our Messengers whom We sent before you: "Did We ever appoint *âliha* (gods) to be worshipped besides the Most Beneficent (Allâh)?"

وَسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ
رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ
ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾

46. And indeed We did send Mûsa (Moses) with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir'aun (Pharaoh) and his chiefs (inviting them to Allâh's Religion of Islâm) He said: "Verily, I am a Messenger of the Lord of the 'Alamîn (mankind, jinns and

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ
فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي
رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾

all that exists)."

47. But when he came to them with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) behold! They laughed at them.

فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا
يَضْحَكُونَ ﴿٤٧﴾

48. And not an *Ayâh* (sign, etc.) We showed them but it was greater than its fellow, and We seized them with torment, in order that they might turn [from their polytheism to Allâh's Religion (Islâmic Monotheism)].

وَمَا نُزِيهِمْ مِنْ ءَايَةٍ إِلَّا هِيَ
أَكْبَرُ مِنْ أُخْتِهَا ۖ وَأَخَذْنَاهُمْ
بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾

49. And they said [to Mûsa (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)."

وَقَالُوا يَتَّيِّهَ السَّاحِرُ ادْعُ لَنَا
رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّا
لَمُهْتَدُونَ ﴿٤٩﴾

50. But when We removed the torment from them, behold! They broke their covenant (that they will believe if We remove the torment for them).

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا
هُمْ يَنْكُثُونَ ﴿٥٠﴾

51. And Fir'aun (Pharaoh) proclaimed among his people, saying: "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?"

وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ
يَقَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ
وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي
أَفَلَا تُبْصِرُونَ ﴿٥١﴾

52. "Am I not better than this one [Mûsa (Moses)], who is *Mahîn* [has no honour nor any respect, and is weak and despicable] and can scarcely express himself clearly?

أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ
مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾

53. "Why then are not golden bracelets bestowed on him, or angels sent along with him?"

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ
ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ
مُقْتَرِنِينَ ﴿٥٣﴾

54. Thus he [Fir'aun (Pharaoh)] befooled and misled his people, and they obeyed him. Verily, they were ever a people who were *Fâsiqûn* (rebellious, disobedient to Allâh).

فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ
إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٥٤﴾

55. So when they angered Us, We punished them, and drowned them all.

فَلَمَّا ءَاسَفُونَا اَنْتَقَمْنَا مِنْهُمْ
فَاَغْرَقْنَاهُمْ اَجْمَعِينَ ﴿٥٥﴾

56. And We made them a precedent (as a lesson for those coming after them), and an example to later generations.

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا
لِّلْآخِرِينَ ﴿٥٦﴾

57. And when the son of Maryam (Mary) is quoted as an example [i.e. 'Iesa (Jesus) is worshipped like their idols), behold! Your people cry aloud (laugh out at the example).

﴿٥٧﴾ وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا
اِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾

58. And say: "Are our *âliha* (gods) better or is he ['Iesa (Jesus)]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. [(See VV. 21:97-101) - The Qur'ân.]

وَقَالُوا ءَالِهَتُنَا خَيْرٌ اَمَّا هُوَ ۚ مَا
ضَرَبُوهُ لَكَ اِلَّا جَدَلًا ۚ بَلْ هُمْ
قَوْمٌ خَصِمُونَ ﴿٥٨﴾

59. He ['Iesa (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example to the Children of Israel (i.e. his creation without a father).

إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ
وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ



60. And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth.

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً
فِي الْأَرْضِ تَخْلُفُونَ



61. And he ['Iesa (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Iesa's (Jesus) descent on the earth] . Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allâh) (i.e. be obedient to Allâh and do what He orders you to do, O mankind)! This is the Straight Path (of Islâmic Monotheism, leading to Allâh and to His Paradise).

وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا
تَمْتَرُ بِهَا وَاتَّبِعُونِ ۚ هَٰذَا
صِرَاطٌ مُّسْتَقِيمٌ



62. And let not *Shaitân* (Satan) hinder you (from the right religion, i.e. Islâmic Monotheism), Verily, he (Satan) to you is a plain enemy.

وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٢﴾

63. And when 'Iesa (Jesus) came with (Our) clear Proofs, he said: "I have come to you with *Al-Hikmah* (Prophethood), and in order to make clear to you some of the (points) in which you differ, therefore fear Allâh and obey me,

وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿٦٣﴾

64. "Verily, Allâh! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allâh's religion of true Islâmic Monotheism)."

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٤﴾

65. But the sects from among themselves differed. So woe to those who do wrong (by ascribing things to 'Iesa (Jesus) that are not true) from the torment of a painful Day (i.e. the Day of

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ﴿٦٥﴾

Resurrection)!

66. Do they only wait for the Hour that it shall come upon them suddenly, while they perceive not?

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ
تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ



67. Friends on that Day will be foes one to another except *Al-Muttaqûn* (pious - see V.2:2).

الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ
لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ



68. (It will be said to the true believers of Islâmic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,

يَعْبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ
وَلَا أَنْتُمْ تَحْزَنُونَ



69. (You) who believed in Our *Ayât* (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allâh's Will, and believe in the Oneness of Allâh - Islâmic Monotheism).

الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا
مُسْلِمِينَ



70. Enter Paradise, you and your wives, in happiness.

أَدْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ
تُحْبَرُونَ ﴿٧٠﴾

71. Trays of gold and cups will be passed round them, (there will be) therein all that the one's inner-selves could desire, all that the eyes could delight in, and you will abide therein forever.

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ
ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا
تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ
الْأَعْيُنُ وَأَنْتُمْ فِيهَا
خَالِدُونَ ﴿٧١﴾

72. This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا
كُنْتُمْ تَعْمَلُونَ ﴿٧٢﴾

73. Therein for you will be fruits in plenty, of which you will eat (as you desire).

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا
تَأْكُلُونَ ﴿٧٣﴾

74. Verily, the *Mujrimûn* (criminals, sinners, disbelievers, etc.) will be in the torment of Hell to abide therein forever.

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ
خَالِدُونَ ﴿٧٤﴾

75. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.

لَا يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ



76. We wronged them not, but they were the *Zâlimûn* (polytheists, wrong-doers, etc.).

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمْ

الظَّالِمِينَ



77. And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily you shall abide forever."

وَنَادَوْا يَمَلِكُ لِيَقْضِ عَلَيْنَا

رَبُّكَ قَالَ إِنَّكُمْ مَّا كُنْتُمْ



78. Indeed We have brought the truth (Muhammad ﷺ with the Qur'ân), to you, but most of you have a hatred for the truth.

لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ

أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ



79. Or have they plotted some plan? Then We too are planning.

أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ



80. Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our Messengers (appointed angels in charge of mankind) are by them, to record.

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ
وَنَجْوَاهُمْ ۚ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ
يَكْتُبُونَ ﴿٨٠﴾

81. Say (O Muhammad ﷺ): "If the Most Beneficent (Allâh) had a son (or children as you pretend), then I am the first of Allâh's worshippers [who deny and refute this claim of yours (and the first to believe in Allâh Alone and testify that He has no children)].

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا
أَوَّلُ الْعَبِيدِينَ ﴿٨١﴾

82. Glorified be the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).

سُبْحَانَ رَبِّ السَّمَوَاتِ
وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا
يَصِفُونَ ﴿٨٢﴾

83. So leave them (alone) to speak nonsense and play until they meet the Day of theirs, which they have been promised.

فَذَرَّهُمْ يُخَوِّضُونَ وَيَلْعَبُونَ حَتَّىٰ
يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٨٣﴾

84. It is He (Allâh) Who is the only *Ilâh* (God to be worshipped) in the heaven and the only *Ilâh* (God to be worshipped) on the earth. And He is the All Wise, the All-Knower.

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي
الْأَرْضِ إِلَهٌُ وَهُوَ الْحَكِيمُ
الْعَلِيمُ

85. And blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.

وَتَبَارَكَ الَّذِي لَهُ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ
تُرْجَعُونَ

86. And those whom they invoke instead of Him have no power of intercession; except those who bear witness to the truth (i.e. believed in the Oneness of Allâh, and obeyed His Orders), and they know (the facts about the Oneness of Allâh) .

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ
مِنْ دُونِهِ الشَّفَعَةَ إِلَّا مَنْ شَهِدَ
بِالْحَقِّ وَهُمْ يَعْلَمُونَ

87. And if you ask them who created them, they will surely say: "Allâh". How then are they turned away (from the worship of Allâh, Who created them)?

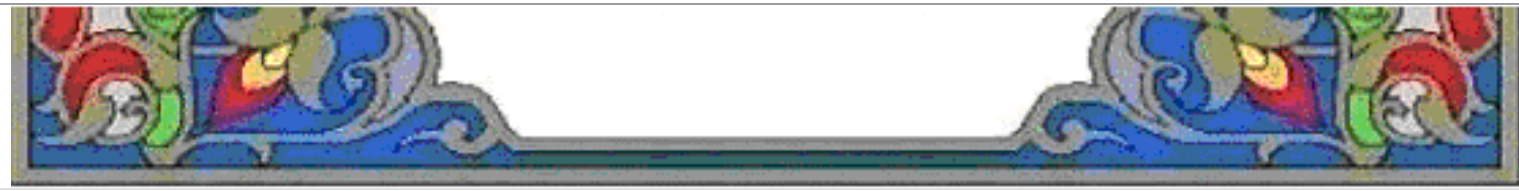
وَلَيْنَ سَأَلْتَهُم مِّنْ خَلْقِهِمْ
لَيَقُولَنَّ اللَّهُ فَاَنَّى يُؤْفَكُونَ ﴿٨٧﴾

88. (Allâh has knowledge) of (Prophet Muhammad's) saying: "O my Lord! Verily, these are a people who believe not!"

وَقِيلِهِ يَرْبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَّا
يُؤْمِنُونَ ﴿٨٨﴾

89. So turn away from them (O Muhammad ﷺ), and say: *Salâm* (peace)! But they will come to know.

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ
فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾



الدُّخَان AdDukhan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *Hâ-Mîm*. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings].

حَمْ

2. By the manifest Book (this Qur'ân) that makes things clear,

وَالْكِتَابِ الْمُبِينِ

3. We sent it (this Qur'ân) down on a blessed night [(i.e. night of *Qadr*, *Sûrah* No: 97) in the month of *Ramadhân*., the 9th month of the Islâmic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship].

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ

4. Therein (that night) is decreed every matter of ordainments.

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾

5. *Amran* (i.e. a Command or this Qur'an or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers),

أَمْرًا مِّنْ عِندِنَا إِنَّا كُنَّا مُرْسِلِينَ ﴿٥﴾

6. (As) a Mercy from your Lord. Verily! He is the All-Hearer, the All-Knower.

رَحْمَةً مِّن رَّبِّكَ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦﴾

7. The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ إِن كُنتُمْ مُوقِنِينَ ﴿٧﴾

8. *Lâ ilaha illa Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death, your Lord and the Lord of your forefathers.

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٨﴾

9. Nay! They play in doubt.

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ﴿٩﴾

10. Then wait you for the Day when the sky will bring forth a visible smoke.

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾

11. Covering the people, this is a painful torment.

يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾

12. (They will say): "Our Lord! Remove the torment from us, really we shall become believers!"

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾

13. How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them.

أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ ﴿١٣﴾

14. Then they had turned away from him (Messenger Muhammad ﷺ) and said: "One (Muhammad ﷺ) taught (by a human being), a madman!"

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ ﴿١٤﴾

15. Verily, We shall remove the torment for a while. Verily! You will revert.

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٥﴾

16. On the Day when We shall seize you with the greatest grasp. Verily, We will exact retribution.

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ ﴿١٦﴾

17. And indeed We tried before them Fir'aun's (Pharaoh) people, when there came to them a noble Messenger [i.e. Mûsa (Moses)],

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾

18. Saying: "Restore to me the slaves of Allâh (i.e. the Children of Israel). Verily! I am to you a Messenger worthy of all trust,

أَنْ أَدُّوْا إِلَىٰ عِبَادِ اللَّهِ^ص إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾

19. "And exalt not (yourselves) against Allâh. Truly, I have come to you with a manifest authority.

وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ^ص إِنِّي ءَاتِيكُمْ بِسُلْطٰنٍ مُّبِينٍ ﴿١٩﴾

20. "And truly, I seek refuge in my Lord and your Lord, lest you stone me (or call me a sorcerer or kill me).

وَإِنِّي عُدْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ ﴿٢٠﴾

21. "But if you believe me not, then keep away from me and leave me alone."

وَإِنْ لَّمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ ﴿٢١﴾

22. (But they were aggressive), so he [Mûsa (Moses)] called upon his Lord (saying): "These are indeed the people who are *Mujrimûn* (disbelievers, polytheists, sinners, criminals, etc.)."

فَدَعَا رَبَّهُ أَنْ هَؤُلَاءِ قَوْمٌ
مُجْرِمُونَ ﴿٢٢﴾

23. (Allâh said): "Depart you with My slaves by night. Surely, you will be pursued.

فَاسْرِبْ بِعِبَادِي لَيْلاً إِنَّكُمْ
مُتَّبَعُونَ ﴿٢٣﴾

24. "And leave the sea as it is (quiet and divided). Verily, They are a host to be drowned."

وَأَتْرَكَ الْبَحْرَ رَهَوًا إِنَّهُمْ جُنْدٌ
مُغْرَقُونَ ﴿٢٤﴾

25. How many of gardens and springs do they [Fir'aun's (Pharaoh) people] left.

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ
﴿٢٥﴾

26. And green crops (fields etc.) and goodly places,

وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾

27. And comforts of life wherein they used to take delight!

وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ ﴿٢٧﴾

28. Thus (it was)! And We made other people inherit them (i.e. We made the Children of Israel to inherit the kingdom of Egypt).

كَذَٰلِكَ ۖ وَأَوْرَثْنَاهَا قَوْمًا ءَاخِرِينَ



29. And the heavens and the earth wept not for them, nor were they given a respite.

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ
وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ



30. And indeed We saved the Children of Israel from the humiliating torment,

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ مِنَ
الْعَذَابِ الْمُهِينِ



31. From Fir'aun (Pharaoh); Verily! He was arrogant and was of the *Musrifûn* (those who transgress beyond bound in spending and other things and commit great sins).

مِّنْ فِرْعَوْنَ ۚ إِنَّهُ كَانَ عَلِيًّا
مِّنَ الْمُسْرِفِينَ



32. And We chose them (the Children of Israel) above the 'Alamîn (mankind, and jinns) [during the time of Mûsa (Moses)] with knowledge,

وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَى
الْعَالَمِينَ



33. And granted them signs in which there was a plain trial.

وَأَتَيْنَاهُم مِّنَ الْآيَاتِ مَا فِيهِ
بَلَاءٌ مُّبِينٌ



34. Verily, these (Quraish) people are saying:

إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾

35. "There is nothing but our first death, and we shall not be resurrected.

إِنَّ هِيَ إِلَّا مَوْتَتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٥﴾

36. "Then bring back our fore-fathers, if you speak the truth!"

فَاتُوا بِآبَائِنَا إِن كُنْتُمْ صَادِقِينَ ﴿٣٦﴾

37. Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed *Mujrimûn* (disbelievers, polytheists, sinners, criminals, etc.).

أَهْمٌ خَيْرٌ أَمْ قَوْمُ تُبَعٍّ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٧﴾

38. And We created not the heavens and the earth, and all that is between them, for mere play,

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبِينَ ﴿٣٨﴾

39. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.

مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾

40. Verily, the Day of Judgement (when Allâh will judge between the creatures) is the time appointed for all of them,

إِنَّ يَوْمَ الْفَصْلِ مِيقَتُهُمْ أَجْمَعِينَ ﴿٤٠﴾

41. The Day when *Maulan* (a near relative) cannot avail *Maulan* (a near relative) in aught, and no help can they receive,

يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾

42. Except him on whom Allâh has Mercy. Verily, He is the All Mighty, the Most Merciful.

إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾

43. Verily, the tree of *Zaqqûm*,

إِنَّ شَجَرَتَ الزَّقُّومِ ﴿٤٣﴾

44. Will be the food of the sinners,

طَعَامُ الْأَثِيمِ ﴿٤٤﴾

45. Like boiling oil, it will boil in the bellies,

كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾

46. Like the boiling of scalding water.

كَغَلِي الْحَمِيمِ ﴿٤٦﴾

47. (It will be said) "Seize him and drag him into the midst of blazing Fire,

خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ﴿٤٧﴾

48. "Then pour over his head the torment of boiling water,

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ
عَذَابِ الْحَمِيمِ ﴿٤٨﴾

49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾

50. "Verily! This is that whereof you used to doubt!"

إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥٠﴾

51. Verily! The *Muttaqûn* (pious - see V.2:2), will be in place of Security (Paradise).

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾

52. Among Gardens and Springs;

فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٢﴾

53. Dressed in fine silk and (also) in thick silk, facing each other,

يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ﴿٥٣﴾

54. So (it will be), and We shall marry them to *Houris* (female fair ones) with wide, lovely eyes.

كَذَلِكَ وَزَوَّجْنَاهُمْ نَحُورٍ عِينٍ ﴿٥٤﴾

55. They will call therein for every kind of fruit in peace and security;

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ
ءَامِنِينَ ﴿٥٥﴾

56. They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire,

لَا يَذُوقُونَ فِيهَا الْمَوْتَ
إِلَّا الْمَوْتَةَ الْأُولَىٰ ۖ وَوَقَّهُم
عَذَابَ الْجَحِيمِ ﴿٥٦﴾

57. As a Bounty from your Lord! That will be the supreme success!

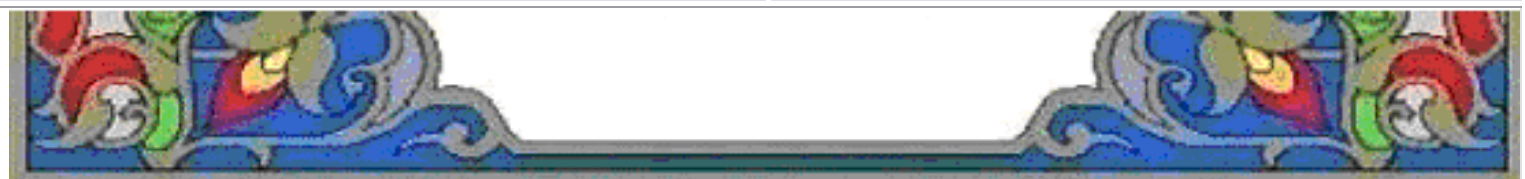
فَضْلًا مِّن رَّبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ
الْعَظِيمُ ﴿٥٧﴾

58. Certainly, We have made this (Qur'ân) easy in your tongue, in order that they may remember.

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٥٨﴾

59. Wait then (O Muhammad ﷺ); Verily, they (too) are waiting.

فَارْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ ﴿٥٩﴾



اَلْجَاسِيَّةُ AlJasia

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *HâMîm*. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings].

حَم

2. The revelation of the Book (this Qur'ân) is from Allâh, the All Mighty, the All-Wise.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ
الْحَكِيمِ

3. Verily, in the heavens and the earth are signs for the believers.

إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ
لِّلْمُؤْمِنِينَ

4. And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty.

وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ
آيَاتٌ لِّقَوْمٍ يُوقِنُونَ

5. And in the alternation of night and day, and the provision (rain) that Allâh sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west etc., sometimes bringing glad tidings of rain etc., and sometimes bringing the torment), are signs for a people who understand.

وَاخْتَلَفَ اللَّيْلُ وَالنَّهَارُ وَمَا أَنْزَلَ
اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ
الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ
الرِّيْحِ ؕ آيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٥﴾

6. These are the *Ayât* (proofs, evidences, verses, lessons, revelations, etc.) of Allâh, which We recite to you (O Muhammad ﷺ) with truth. Then in which speech after Allâh and His *Ayât* will they believe?

تِلْكَ ؕ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ
بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ
وَأَيِّتِهِ يُؤْمِنُونَ ﴿٦﴾

7. Woe to every sinful liar,

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾

8. Who hears the Verses of Allâh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment!

يَسْمَعُ ءَايَاتِ اللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ
يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا
فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٨﴾

9. And when he learns something of Our Verses (this Qur'ân), he makes them a jest. For such there will be a humiliating torment.

وَإِذَا عَلِمَ مِنْ ءَايَاتِنَا شَيْئًا اتَّخَذَهَا
هُزُوًا ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٩﴾

10. In front of them there is Hell, and that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as *Auliya'* (protectors, helpers, etc.) besides Allâh. And theirs will be a great torment.

مِّنْ وَرَائِهِم جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ
مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ
دُونِ اللَّهِ أَوْلِيَاءَ ۚ وَلَهُمْ عَذَابٌ
عَظِيمٌ ﴿١٠﴾

11. This (Qur'ân) is a guidance. And those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, for them there is a painful torment of *Rijz* (a severe kind of punishment).

هَٰذَا هُدًى ۚ وَالَّذِينَ كَفَرُوا
بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رَّجْزٍ
أَلِيمٌ ﴿١١﴾

12. Allâh it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful,

﴿اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لَتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

13. And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favor and kindness from Him. Verily, in it are signs for a people who think deeply.

﴿وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾

14. Say (O Muhammad ﷺ) to the believers to forgive those who (harm them and) hope not for the Days of Allâh (i.e. His Recompense), that He may recompense people according to what they have earned (i.e. to punish these disbelievers, who harm the believers).

﴿قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ﴾

15. Whosoever does a good deed, it is for his own self, and whosoever does evil, it is against (his own self). Then to your Lord you will be made to return.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾

16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the 'Alamîn (mankind and jinns) (of their time, during that period),

وَلَقَدْ ءَاتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ الْعَالَمِينَ ﴿١٦﴾

17. And gave them clear proofs in matters [by revealing to them the Taurât (Torah)]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, Your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.

وَءَاتَيْنَاهُمْ بَيِّنَاتٍ مِّنَ الْأَمْرِ ۚ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ ۚ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾

18. Then We have put you (O Muhammad ﷺ) on a plain way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not.

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ
الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ
الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

19. Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the *Zâlimûn* (polytheists, wrong-doers, etc.) are *Auliya'* (protectors, helpers, etc.) to one another, but Allâh is the *Walî* (Helper, Protector, etc.) of the *Muttaqûn* (pious).

إِنَّهُمْ لَن يَغْنُوْا عَنْكَ مِنَ اللَّهِ
شَيْئًا ۖ وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ
أَوْلِيَاءُ بَعْضٍ ۚ وَاللَّهُ وَلِيُّ
الْمُتَّقِينَ ﴿١٩﴾

20. This (Qur'ân) is a clear insight and evidence for mankind, and a guidance and a mercy for people who have Faith with certainty.

هَٰذَا بَصِيرَةٌ لِّلنَّاسِ وَهُدًى
وَرَحْمَةٌ لِّلْقَوْمِ يُوْقِنُونَ ﴿٢٠﴾

21. Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgment that they make.

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا
السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً
مَحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَاءَ
مَا يَحْكُمُونَ ﴿٢١﴾

22. And Allâh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.

وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ
بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا
كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

23. Have you seen him who takes his own lust (vain desires) as his *ilâh* (god), and Allâh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allâh? Will you not then remember?

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَٰهَهُ هَوَاهُ
وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ
سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ
بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ
بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾

24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except *Ad-Dahr* (the time). And they have no knowledge of it, they only conjecture.

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا
نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ
وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ
إِلَّا يَظُنُّونَ ﴿٢٤﴾

25. And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَا
كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اأْتُوا
بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾

26. Say (to them): "Allâh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not."

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ
يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ
فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٢٦﴾

27. And to Allâh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established, on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities, etc.) shall lose (everything).

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
وَيَوْمَ تَقُومُ السَّاعَةُ يُومِذِ تَحْشَرُ
الْمُبْطِلُونَ

28. And you will see each nation humbled to their knees (kneeling), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do.

وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً
كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا
الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ

29. This Our Record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds).

هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ
إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ
تَعْمَلُونَ

30. Then, as for those who believed (in the Oneness of Allâh Islâmic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي
رَحْمَتِهِ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْمُبِينُ

31. But as for those who disbelieved (it will be said to them): "Were not Our Verses recited to you? But you were proud, and you were a people who were *Mujrimûn* (polytheists, disbelievers, sinners, criminals)."

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ
ءَايَاتِي تُتْلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ
وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣١﴾

32. And when it was said: "Verily! Allâh's Promise is the truth, and there is no doubt about the coming of the Hour," you said; "We know not what is the Hour, we do not think it but as a conjecture, and we have no firm convincing belief (therein)."

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ
وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا
نَدْرِي مَا السَّاعَةُ إِنْ نَّظُنُّ إِلَّا
ظَنًّا وَمَا نَحْنُ بِمُستَيْقِنِينَ ﴿٣٢﴾

33. And the evil of what they did will appear to them, and they will be completely encircled by that which they used to mock at!

وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٣﴾

34. And it will be said: "This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you."

وَقِيلَ الْيَوْمَ نَنْسِيكُمْ كَمَا نَسِيتُمْ
لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ
وَمَا لَكُم مِّنْ نَّصِيرِينَ ﴿٣٤﴾

35. This, because you took the revelations of Allâh (this Qur'ân) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be *Yustâ'tabûn* (i.e. they shall not return to the worldly life, so that they repent to Allâh, and beg His Pardon for their sins).

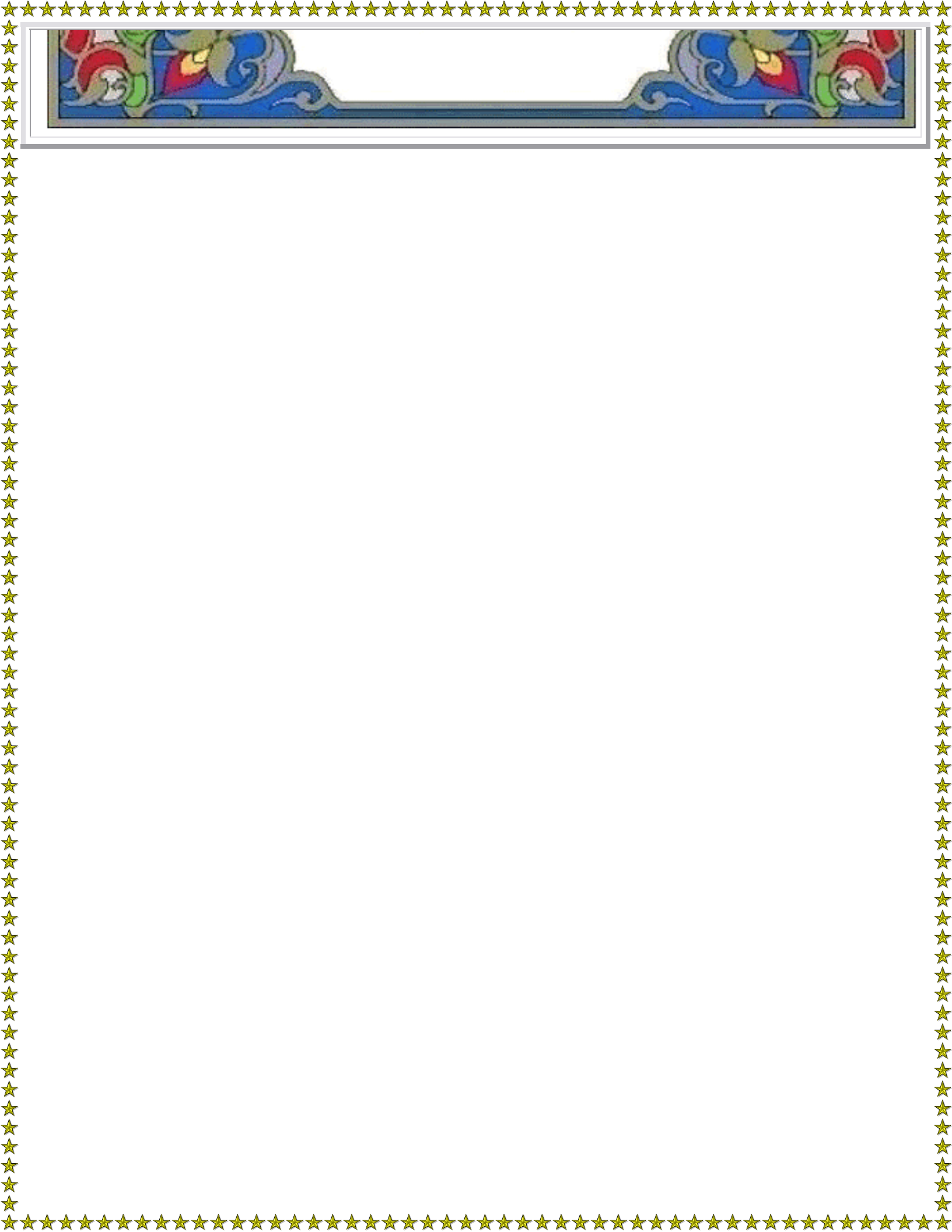
ذَٰلِكُمْ بِأَنَّكُمْ أَتَّخَذْتُمْ ءَايَاتِ اللَّهِ
هُزُوءًا وَغَرَّتْكُمْ الْحَيَوةُ الدُّنْيَا
فَالْيَوْمَ لَا تَخْرُجُونَ مِنْهَا وَلَا هُمْ
يُسْتَعْتَبُونَ ﴿٣٥﴾

36. So all the praises and thanks are to Allâh, the Lord of the heavens and the Lord of the earth, and the Lord of the 'Alamîn (mankind, jinns and all that exists).

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ
الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿٣٦﴾

37. And His (Alone) is the Majesty in the heavens and the earth, and He is the All Mighty, the All-Wise.

وَلَهُ الْكِبَرِيَاءُ فِي السَّمَوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ
﴿٣٧﴾



AlAhqaf

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *HâMîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

حَم

2. The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ
الْحَكِيمِ

3. We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned.

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ
وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ
مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا
مُعْرِضُونَ

4. Say (O Muhammad ﷺ to these pagans): "Think! All that you invoke besides Allâh show me! What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!"

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ
دُونِ اللَّهِ أُرُونِي مَاذَا خَلَقُوا مِنَ
الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي
السَّمَوَاتِ أَتُتُونِي بِكِتَابٍ مِنْ
قَبْلِ هَذَا أَوْ أَثَرَةٍ مِنْ عِلْمٍ إِنْ
كُنْتُمْ صَادِقِينَ ﴿٤﴾

5. And who is more astray than one who calls (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ
اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُمْ إِلَى يَوْمِ
الْقِيَمَةِ وَهُمْ عَنْ دُعَائِهِمْ
غَافِلُونَ ﴿٥﴾

6. And when mankind are gathered (on the Day of Resurrection), they (false deities) will become enemies for them and will deny their worshipping.

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ
أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾

7. And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'ân), when it reaches them: "This is plain magic!"

وَإِذَا تُلِيٰ عَلَيْهِمْ ءَايَتُنَا بِيِّنَاتٍ
قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا
جَاءَهُمْ هَٰذَا سِحْرٌ مُّبِينٌ ﴿٧﴾

8. Or say they: "He (Muhammad ﷺ) has fabricated it." Say: "If I have fabricated it, still you have no power to support me against Allâh. He knows best of what you say among yourselves concerning it (i.e. this Qur'ân)! Sufficient is He for a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."

أَمْ يَقُولُونَ افْتَرَاهُ ۚ قُلْ إِنِ افْتَرَيْتُهُ
فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا ۚ
هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۚ كَفَىٰ
بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۚ وَهُوَ
الْغَفُورُ الرَّحِيمُ ﴿٨﴾

9. Say (O Muhammad ﷺ): "I am not a new thing among the Messengers (of Allâh) (i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَا
أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ ۚ إِنِ
أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَيَّ وَمَا أَنَا إِلَّا
نَذِيرٌ مُّبِينٌ ﴿٩﴾

10. Say: "Tell me! If this (Qur'ân) is from Allâh, and you deny it, and a witness from among the Children of Israel ('Abdullâh bin Salâm) testifies that this Qur'ân is from Allâh [like the Taurât (Torah)], so he believed (embraced Islâm) while you are too proud (to believe)." Verily! Allâh guides not the people who are *Zâlimûn* (polytheists, disbelievers and wrong-doing).

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ
وَكَفَرْتُمْ بِهِءِ وَشَهِدَ شَاهِدٌ مِّنْ بَنِي
إِسْرَءِيلَ عَلَىٰ مِثْلِهِءِ فَقَامَنَ
وَاسْتَكْبَرْتُمْ إِيَّاهُ اللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾

11. And those who disbelieve (strong and wealthy) say of those who believe (weak and poor): "Had it (Islâmic Monotheism to which Muhammad ﷺ is inviting mankind) been a good thing, they (weak and poor) would not have preceded us thereto!" And when they have not let themselves be guided by it (this Qur'ân), they say: "This is an ancient lie!"

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ
ءَامَنُوا لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا
إِلَيْهِ ؕ وَإِذْ لَمْ يَهْتَدُوا بِهِءِ
فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ ﴿١١﴾

12. And before this was the Scripture of Mûsa (Moses) as a guide and a mercy. And this is a confirming Book (the Qur'ân) in the Arabic language, to warn those who do wrong, and as glad tidings to the *Muhsinûn* (good-doers).

وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا
وَرَحْمَةً وَهَذَا كِتَابٌ مُصَدِّقٌ
لِّسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ ظَلَمُوا
وَنُشْرَى لِلْمُحْسِنِينَ ﴿١٢﴾

13. Verily, those who say: "Our Lord is (only) Allâh," and thereafter *Istaqâmû* (i.e. stood firm and straight on the Islâmic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allâh has forbidden and by performing all kinds of good deeds which He has ordained), on them shall be no fear, nor shall they grieve.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ
اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَحْزَنُونَ ﴿١٣﴾

14. Such shall be the dwellers of Paradise, abiding therein (forever), a reward for what they used to do.

أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ
فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship and she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty (30) months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ
إِحْسَانًا ۖ حَمَلَتْهُ أُمُّهُ كُرْهًا
وَوَضَعَتْهُ كُرْهًا ۖ وَحَمَلُهُ وَفِصْلُهُ
ثَلَاثُونَ شَهْرًا ۚ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ
وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ
أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي
أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ
أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي
فِي ذُرِّيَّتِي ۖ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ
الْمُسْلِمِينَ ﴿١٥﴾

16. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise, a promise of truth, which they have been promised.

أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ



17. But he who says to his parents: "Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?" While they (father and mother) invoke Allâh for help (and rebuke their son): "Woe to you! Believe! Verily, the Promise of Allâh is true." But he says: "This is nothing but the tales of the ancient."

وَالَّذِي قَالَ لَوْلَا إِلَهُي لَمَمَّا أَتْعَدَانِي أَنَّ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَكْبِرَانِ اللَّهُ وَبِكَ ءَامِنٌ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ



18. They are those against whom the Word (of torment) is justified among the previous generations of jinns and mankind that have passed away. Verily! They are ever the losers.

أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ
الْقَوْلُ فِي أَمْرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ
مِّنَ الْجِنِّ وَالْإِنسِ إِنَّهُمْ كَانُوا
خَاسِرِينَ ﴿١٨﴾

19. And for all, there will be degrees according to that which they did, that He (Allâh) may recompense them in full for their deeds. And they will not be wronged.

وَلِكُلِّ دَرَجَةٌ بِمَا عَمِلُوا
وَلِيُوفِّيَهُمْ أَعْمَلَهُمْ وَهُمْ لَا
يُظْلَمُونَ ﴿١٩﴾

20. On the Day when those who disbelieve (in the Oneness of Allâh Islâmic Monotheism) will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel and disobey (Allâh).

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى
النَّارِ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي
حَيَاتِكُمْ الدُّنْيَا وَأَسْتَمْتَعْتُمْ بِهَا
فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا
كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ
الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿٢٠﴾

21. And remember (Hûd) the brother of 'Ad, when he warned his people in *Al-Ahqâf* (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but Allâh; truly, I fear for you the torment of a mighty Day."

﴿وَأَذْكُرَ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ
بِالْأَحْقَافِ وَقَدْ خَلَّتِ النُّذُرُ مِنْ
بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا
إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمٍ عَظِيمٍ﴾

22. They said: "Have you come to turn us away from our *âliha* (gods)? Then bring us that with which you threaten us, if you are one of the truthful!"

﴿قَالُوا أَجِئْتَنَا لِنَأْفِكَنَا عَنْ آلِهَتِنَا
فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ
الصَّادِقِينَ﴾

23. He said: "The knowledge (of the time of its coming) is with Allâh only, and I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!"

﴿قَالَ إِنَّمَا أَلْغِمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ
مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرَأَيْكُمْ
قَوْمًا تَجْهَلُونَ﴾

24. Then, when they saw it as a dense cloud coming towards their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened! a wind wherein is a painful torment!

فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ
أُودِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ
مُّمَطِّرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ
رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾

25. Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the people who are *Mujrimûn* (polytheists, disbelievers, sinners, etc.)!

تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا
فَأَصْبَحُوا لَا يُرَى إِلَّا مَسْكِنُهُمْ
كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٥﴾

26. And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts, but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the *Ayât* (Allâh's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations, etc.) of Allâh, and they were completely encircled by that which they used to mock at!

وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِن مَّكَّنَّكُمْ
فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرًا
وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ
وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِّنْ
شَيْءٍ إِذْ كَانُوا يَسْتَحْذِرُونَ
بِأَيِّتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا
بِهِ يَسْتَهْزِءُونَ ﴿٢٦﴾

27. And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allâh - Islâmic Monotheism).

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنْ
الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ
يَرْجِعُونَ ﴿٢٧﴾

28. Then why did those whom they had taken for *âliha* (gods) besides Allâh, as a way of approach (to Allâh) not help them? Nay, but they vanished completely from them (when there came the torment). And that was their lie, and their inventions which they had been inventing (before their destruction).

فَلَوْلَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِنْ
دُونِ اللَّهِ قُرْبَانًا ءِالِهَةً ۖ بَلْ ضَلُّوا
عَنْهُمْ ۚ وَذَٰلِكَ إِنْكُهُمْ وَمَا كَانُوا
يَفْتَرُونَ ﴿٢٨﴾

29. And (remember) when We sent towards you (Muhammad ﷺ) *Nafran* (three to ten persons) of the jinns, (quietly) listening to the Qur'ân, when they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنَّ
يَسْتَمِعُونَ ۚ الْقُرْءَانَ فَلَمَّا
حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ
وَلَّوْا إِلَىٰ قَوْمِهِمْ مُّنْذِرِينَ ﴿٢٩﴾

30. They said: "O our people! Verily! We have heard a Book (this Qur'ân) sent down after Mûsa (Moses), confirming what came before it, it guides to the truth and to a Straight Path (i.e. Islâm).

قَالُوا يٰقَوْمَنَا اِنَّا سَمِعْنَا كِتٰبًا
اُنْزِلَ مِنْۢ بَعْدِ مُوسٰى مُصَدِّقًا لِّمَا
بَيْنَ يَدَيْهِ يَهْدِىۤ اِلَى الْحَقِّ وَاِلَى
طَرِيقٍ مُّسْتَقِيْمٍ

31. O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's Messenger Muhammad ﷺ), and believe in him (i.e. believe in that which Muhammad ﷺ has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell fire).

يٰقَوْمَنَا اٰجِبُوْا دَاعِىَ اللّٰهِ
وَعٰمِنُوْا بِهٖۤ يَغْفِرْ لَكُمْ مِّنْ
ذُنُوْبِكُمْ وَيَجْرُكُم مِّنْ عَذَابٍ اَلِيْمٍ

32. And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no *Auliyâ'* (protectors) for him besides Allâh (from Allâh's Punishment). Those are in manifest error.

وَمَنْ لَا يُجِبْ دَاعِىَ اللّٰهِ فَلَيْسَ
بِمُعْجِزٍ فِى الْاَرْضِ وَلَيْسَ لَهُۥ مِنْ
دُوْنِهٖۤ اَوْلِيَاءُۚ اُولٰٓئِكَ فِى ضَلٰلٍ
مُّبِيْنٍ

33. Do they not see that Allâh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَئِ
يَخْلُقْهُنَّ بِقَدْرِ عَلَى أَنْ يُحْيِيَ
الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ



34. And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, By our Lord!" He will say: "Then taste the torment, because you used to disbelieve!"

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى
النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا
بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ
بِمَا كُنْتُمْ تَكْفُرُونَ

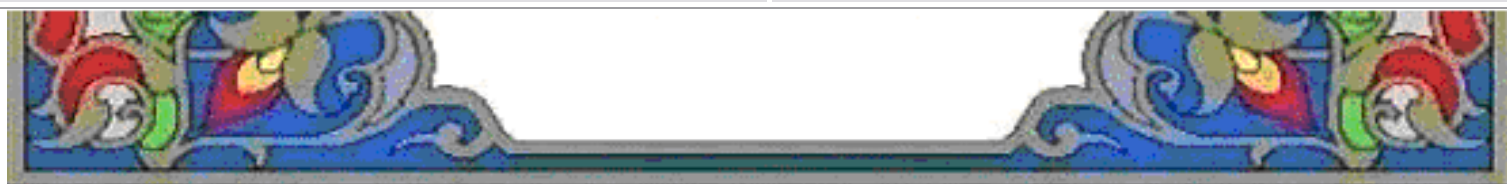


35. Therefore be patient (O Muhammad ﷺ) as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind!

فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعِزْمِ مِنْ
الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ
يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ
يَلْبَثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ بَلَّغٌ
فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ



This Qur'ân is sufficient as) a
clear Message (or
proclamation to save yourself
from destruction). But shall
any be destroyed except the
people who are *Al-Fâsiqûn*
(the rebellious, disobedient to
Allâh).



مُحَمَّد Muhammad

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Those who disbelieve [in the Oneness of Allâh, and in the Message of Prophet Muhammad ﷺ], and hinder (men) from the Path of Allâh (Islâmic Monotheism), He will render their deeds vain.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ
اللَّهِ أَضَلَّ أَعْمَلَهُمْ ﴿١﴾

2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (ﷺ), for it is the truth from their Lord, He will expiate from them their sins, and will make good their state.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَءَامَنُوا بِمَا نُزِّلَ
عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ
كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ

3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allâh set forth their parables for mankind.

ذَٰلِكَ بِأَنَّ ٱلَّذِينَ كَفَرُوا۟ ٱتَّبَعُوا۟
ٱلْبَاطِلَ وَأَنَّ ٱلَّذِينَ ءَامَنُوا۟ ٱتَّبَعُوا۟
ٱلْحَقَّ مِن رَّبِّهِمْ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ
لِلنَّاسِ ٱمْتَحِنَهُمْ ﴿٣﴾

4. So, when you meet (in fight *Jihâd* in Allâh's Cause), those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islâm), until the war lays down its burden. Thus [you are ordered by Allâh to continue in carrying out *Jihâd* against the disbelievers till they embrace Islâm (i.e. are saved from the punishment in the Hell-fire) or at least come under your

فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ فَضَرْبَ
ٱلرِّقَابِ حَتَّىٰ إِذَا أَخْنَثْتُمُوهُمُ
فَشُدُّوا۟ ٱلْوَتَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا
فِدَآءً حَتَّىٰ تَضَعَ ٱلْحَرْبُ أَوْزَارَهَا ۚ
ذَٰلِكَ وَلَوْ يَشَآءُ ٱللَّهُ لَآ نَتَصَرَ مِنْهُمْ
وَلَٰكِن لِّبَلَّوْا۟ بَعْضُكُم بِبَعْضٍ
وَٱلَّذِينَ قُتِلُوا۟ فِي سَبِيلِ ٱللَّهِ فَلَن
يُضِلَّ أَعْمَالَهُمْ ﴿٤﴾

protection], but if it had been Allâh's Will, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. But those who are killed in the Way of Allâh, He will never let their deeds be lost,

5. He will guide them and set right their state.

6. And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise more than they used to know their houses in the world).

7. O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.

8. But those who disbelieve (in the Oneness of Allâh Islâmic Monotheism), for them is destruction, and (Allâh) will make their deeds vain.

سَيِّدِيهِمْ وَيُصْلِحْ بَاهُمْ ﴿٥﴾

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ﴿٦﴾

يَتَّيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا
اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾

وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ وَأُضَلَّ
أَعْمَالُهُمْ ﴿٨﴾

9. That is because they hate that which Allâh has sent down (this Qur'ân and Islâmic laws, etc.), so He has made their deeds fruitless.

ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ ٱللَّهُ
فَأَحْبَطَ أَعْمَالَهُمْ ﴿٩﴾

10. Have they not travelled through the earth, and seen what was the end of those before them? Allâh destroyed them completely and a similar (fate awaits) the disbelievers.

﴿٩﴾ أَفَلَمْ يَسِيرُوا فِي ٱلْأَرْضِ فَيَنظُرُوا
كَيْفَ كَانَ عَاقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ
دَمَّرَ ٱللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ
أَمْثَلُهَا ﴿١٠﴾

11. That is because Allâh is the *Maula* (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no *Maula* (lord, master, helper, protector, etc.).

ذَٰلِكَ بِأَنَّ ٱللَّهَ مَوْلَى ٱلَّذِينَ ءَامَنُوا
وَأَنَّ ٱلْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴿١١﴾

12. Certainly! Allâh will admit those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise), while those who disbelieve enjoy themselves and eat as cattle eat, and the Fire will be their abode.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ ﴿١٢﴾

13. And many a town, stronger than your town (Makkah) (O Muhammad ﷺ) which has driven you out We have destroyed. And there was none to help them.

وَكَأَيِّنْ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجَتْكَ أَهْلُكُنَّهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾

14. Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٤﴾

15. The description of Paradise which the *Muttaqûn* (pious) have been promised is that in it are rivers of water the taste and smell of which are not changed; rivers of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey (clear and pure) therein for them is every kind of fruit; and forgiveness from their Lord. (Are these) like those who shall dwell forever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels?

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ
فِيهَا أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ
مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ
مِّن خَمْرٍ لَّذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِّن
عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ
الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ
هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً
حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ

16. And among them are some who listen to you (O Muhammad ﷺ) till, when they go out from you, they say to those who have received knowledge: "What has he said just now? Such are men whose hearts Allâh has sealed, and they follow their lusts (evil desires).

وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا
خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ
أُوتُوا الْعِلْمَ مَاذَا قَالَ ءَايَفَا
أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى
قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ

17. While as for those who accept guidance, He increases their guidance, and bestows on them their piety.

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى
وَعَاقِبَتُهُمْ تَقْوَاهُمْ ﴿١٧﴾

18. Do they then await (anything) other than the Hour, that it should come upon them suddenly? But some of its portents (indications and signs) have already come, and when it (actually) is on them, how can they benefit then by their reminder?

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ
تَأْتِيَهُمْ بَغْتَةً ۖ فَقَدْ جَاءَ أَشْرَاطُهَا
فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرُهُمْ ﴿١٨﴾

19. So know (O Muhammad ﷺ) that *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allâh knows well your moving about, and your place of rest (in your homes).

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ
وَأَسْتَغْفِرْ لِدُنْيِكَ وَلِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ ۖ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ
وَمَثْوَىٰكُمْ ﴿١٩﴾

20. Those who believe say: "Why is not a *Sûrah* (chapter of the Qur'ân) sent down (for us)? But when a decisive *Sûrah* (explaining and ordering things) is sent down, and fighting (*Jihâd* holy fighting in Allâh's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allâh and to obey Him).

وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا
نُزِّلَتْ سُورَةٌ ۖ فَإِذَا أُنْزِلَتْ سُورَةٌ
مُّحْكَمَةٌ وَذِكْرُ فِيهَا الْقِتَالِ ۖ رَأَيْتَ
الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يَنْظُرُونَ
إِلَيْكَ نَظَرَ الْمَغْشَىٰ عَلَيْهِ مِنْ
الْمَوْتِ فَأُولَٰئِكَ لَهُمْ

21. Obedience (to Allâh) and good words (were better for them). And when the matter (preparation for *Jihâd*) is resolved on, then if they had been true to Allâh, it would have been better for them.

طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ ۚ فَإِذَا عَزَمَ
الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا
لَّهُمْ

22. Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ
تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا
أَرْحَامَكُمْ

23. Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ
فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ ﴿٢٣﴾

24. Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?

أَفَلَا يَتَدَبَّرُونَ الْقُرْءَانَ أَمْ
عَلَىٰ قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾

25. Verily, those who have turned back (have apostated) as disbelievers after the guidance has been manifested to them, *Shaitân* (Satan) has beautified for them (their false hopes), and (Allâh) prolonged their term (age).

إِنَّ الَّذِينَ أَرْتَدُّوا عَلَىٰ
أَدْبَارِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ
الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ
وَأَمَلَىٰ لَهُمْ ﴿٢٥﴾

26. This is because they said to those who hate what Allâh has sent down: "We will obey you in part of the matter," but Allâh knows their secrets.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ
كَرَهُوا مَا نَزَّلَ اللَّهُ
سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ
وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾

27. Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs?

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ
يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ
﴿٢٧﴾

28. That is because they followed that which angered Allâh, and hated that which pleased Him. So He made their deeds fruitless.

ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَصْحَبَ
اللَّهُ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ
أَعْمَالَهُمْ ﴿٢٨﴾

29. Or do those in whose hearts is a disease (of hypocrisy), think that Allâh will not bring to light all their hidden ill-wills?

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ
مَّرَضٌ أَن لَّنْ نُخْرِجَ اللَّهُ أَضْغَنَهُمْ
﴿٢٩﴾

30. Had We willed, We could have shown them to you, and you should have known them by their marks, but surely, you will know them by the tone of their speech! And Allâh knows all your deeds.

وَلَوْ نَشَاءُ لَأَرَيْنَاكُمْ فَلَعَرَفْتَهُمْ
بِسِيمَانِهِمْ ۚ وَلَتَعَرَفْنَهُمْ فِي لَحْنِ
الْقَوْلِ ۚ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٣٠﴾

31. And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and the patient ones, and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ
الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ
وَنَبْلُوَ أَخْبَارَكُمْ ﴿٣١﴾

32. Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm), and oppose the Messenger (ﷺ) (by standing against him and hurting him), after the guidance has been clearly shown to them, they will not hurt Allâh in the least, but He will make their deeds fruitless,

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ
سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ
بَعْدِ مَا تَبَيَّنَ لَهُمْ الْهُدَىٰ لَنْ
يُضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ
أَعْمَلُهُمْ

33. O you who believe! Obey Allâh, and obey the Messenger (Muhammad ﷺ) and render not vain your deeds.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ
وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا
أَعْمَالَكُمْ

34. Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm); then die while they are disbelievers, Allâh will not forgive them.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ
سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ
فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

35. So be not weak and ask not for peace (from the enemies of Islâm), while you are having the upper hand. Allâh is with you, and will never decrease the reward of your good deeds.

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ
وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ
يُزِيلَ أَعْمَالَكُمْ

36. The life of this world is but play and pastime, but if you believe (in the Oneness of Allâh Islâmic Monotheism), and fear Allâh, and avoid evil, He will grant you your wages, and will not ask you your wealth.

إِنَّمَا الْحَيَوةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ
وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ
أُجُورَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ



37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill wills.

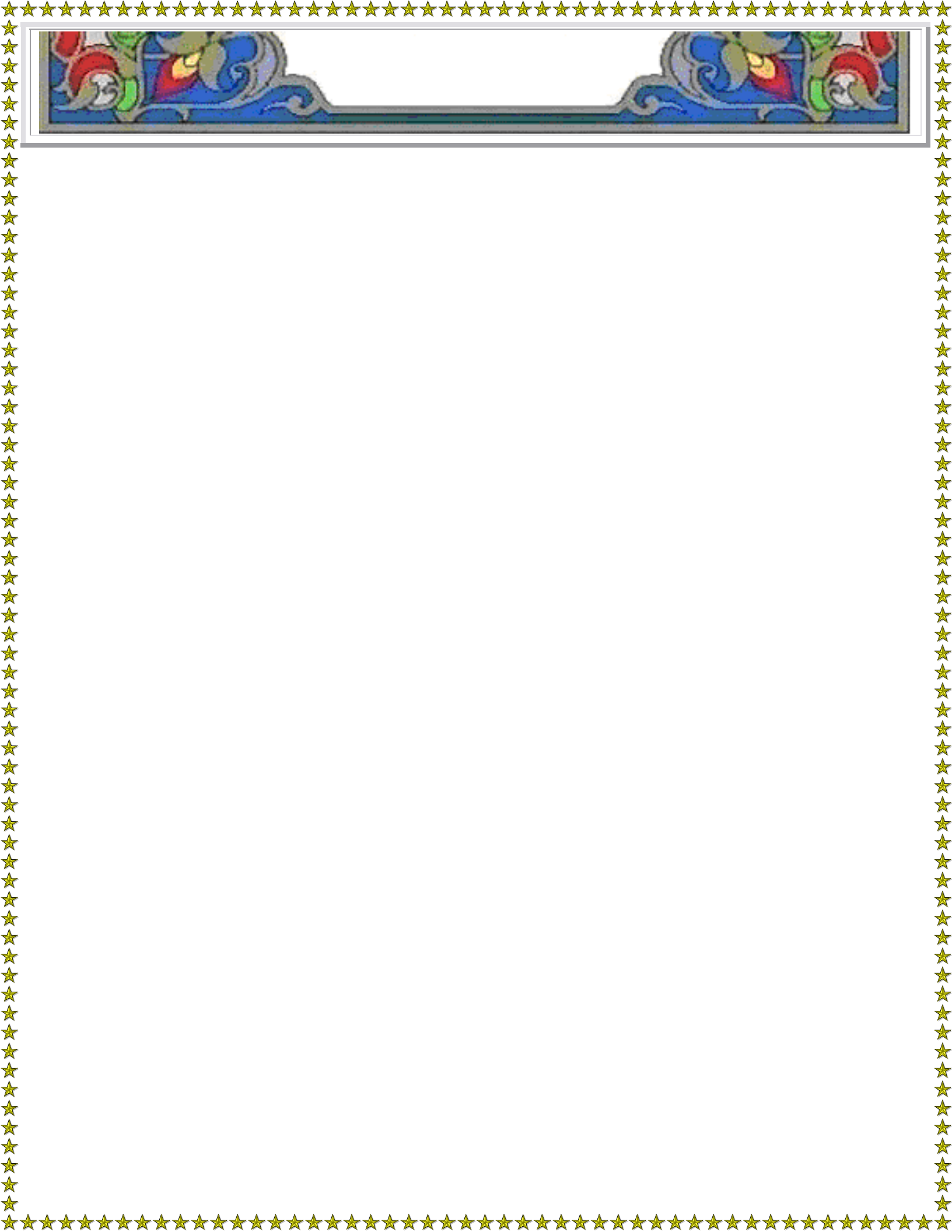
إِنْ يَسْأَلْكُمْوهَا فَيُحْفِكُمْ
تَبْخُلُوا وَتُخْرِجُ أَصْغَانَكُمْ



38. Behold! You are those who are called to spend in the Cause of Allâh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his own self. But Allâh is Rich (Free of all wants), and you (mankind) are poor. And if you turn away (from Islâm and the obedience of Allâh), He will exchange you for some other people, and they will not be your likes.

هَآأَنْتُمْ هَآؤُلَآءِ تُدْعَوْنَ
لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ
مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا
يَبْخُلُ عَنْ نَفْسِهِ وَاللَّهُ الْغَنِيُّ
وَأَنْتُمْ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا
يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا
يَكُونُوا أَمْثَلَكُمْ





AlFath

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Verily, We have given you (O Muhammad ﷺ) a manifest victory.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا



2. That Allâh may forgive you your sins of the past and the future, and complete His Favor on you, and guide you on the Straight Path;

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ
ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ
عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا



3. And that Allâh may help you with strong help.

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا



4. He it is Who sent down *As-Sakinah* (calmness and tranquility) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allâh belong the hosts of the heavens and the earth, and Allâh is Ever All-Knower, All Wise.

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ
الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ
إِيمَانِهِمْ ۗ وَلِلَّهِ جُنُودُ السَّمَوَاتِ
وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا ﴿٤﴾

5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise), to abide therein forever, and to expiate from them their sins, and that is with Allâh, a supreme success,

لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَيُكَفَّرُ عَنْهُمْ
سَيِّئَاتِهِمْ ۚ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ
فَوْزًا عَظِيمًا ﴿٥﴾

6. And that He may punish the *Munâfiqûn* (hypocrites), men and women, and also the *Mushrikûn* men and women, who think evil thoughts about Allâh, for them is a disgraceful torment, and the Anger of Allâh is upon them, and He has cursed them and prepared Hell for them, and worst indeed is that destination.

وَيُعَذِّبُ الْمُنَافِقِينَ
وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ
وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ
ظَنَّ السَّوْءَ عَلَيْهِمْ دَائِرَةُ
السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ
وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ
وَسَاءَتْ مَصِيرًا ﴿٦﴾

7. And to Allâh belong the hosts of the heavens and the earth. And Allâh is Ever All-Knower, All-Wise.

وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ
وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٧﴾

8. Verily, We have sent you (O Muhammad ﷺ) as a witness, as a bearer of glad tidings, and as a warner.

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا
وَنَذِيرًا ﴿٨﴾

9. In order that you (O mankind) may believe in Allâh and His Messenger (ﷺ), and that you assist and honor him (ﷺ), and (that you) glorify (Allâh's) praises morning and afternoon.

لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ
وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً
وَأَصِيلًا ﴿٩﴾

10. Verily, those who give *Bai'â* (pledge) to you (O Muhammad ﷺ) they are giving *Bai'â* (pledge) to Allâh. The Hand of Allâh is over their hands. Then whosoever breaks his pledge, breaks only to his own harm, and whosoever fulfills what he has covenanted with Allâh, He will bestow on him a great reward.

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا
يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ
أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ
عَلَىٰ نَفْسِهِ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ
عَلَيْهِ اللَّهُ فَسُيُوتِيهِ أَجْرًا عَظِيمًا



11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allâh, if He intends you hurt or intends you benefit? Nay, but Allâh is Ever All-Aware of what you do.

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ
الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا
فَأَسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِمْ
مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ
يَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا إِنْ
أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا
بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا



12. "Nay, but you thought that the Messenger (ﷺ) and the believers would never return to their families; and that was made fair-seeming in their hearts, and you did think an evil thought and you became a useless people going for destruction."

بَلْ ظَنَنْتُمْ أَنْ لَّنْ يَنْقَلِبَ الرَّسُولُ
وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا
وَزُيِّنَ ذَٰلِكَ فِي قُلُوبِكُمْ
وَظَنَنْتُمْ ظَنًّا سَوْءًا وَكُنْتُمْ
قَوْمًا بُورًا ﴿١٢﴾

13. And whosoever does not believe in Allâh and His Messenger (Muhammad ﷺ), then verily, We have prepared for the disbelievers a blazing Fire .

وَمَنْ لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا
أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٣﴾

14. And to Allâh belongs the sovereignty of the heavens and the earth, He forgives whom He wills, and punishes whom He wills. And Allâh is Ever Oft-Forgiving, Most Merciful.

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٤﴾

15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you," They want to change Allâh's Words. Say: "You shall not follow us; thus Allâh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.

سَيَقُولُ الْمُخَلَّفُونَ إِذَا
أَنْطَلَقْتُمْ إِلَىٰ مَغَانِمَ
لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ
يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ
قُلْ لَنْ تَتَّبِعُونَا كَذَابِكُمْ قَالَ
اللَّهُ مِنْ قَبْلُ ۖ فَسَيَقُولُونَ بَلْ
تَحْسُدُونَنَا ۚ بَلْ كَانُوا لَا يَفْقَهُونَ
إِلَّا قَلِيلًا ﴿١٥﴾

16. Say (O Muhammad ﷺ) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allâh will give you a fair reward, but if you turn away as you did turn away before, He will punish you with a painful torment."

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ
سَتُدْعَوْنَ إِلَىٰ قَوْمٍ أُولِي بَأْسٍ
شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ
فَإِنْ تَطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا
حَسَنًا وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ
قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾

17. No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not forth to war). And whosoever obeys Allâh and His Messenger (Muhammad ﷺ), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا
عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى
الْمَرِيضِ حَرَجٌ ۖ وَمَنْ يُطِيعِ اللَّهَ
وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ ۖ وَمَنْ يَتَوَلَّ
يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

18. Indeed, Allâh was pleased with the believers when they gave their *Bai'â* (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down *As-Sakinah* (calmness and tranquility) upon them, and He rewarded them with a near victory,

﴿١٨﴾ لَقَدْ رَضِيَ اللَّهُ عَنْ
الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ
تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ
فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ
فَتْحًا قَرِيبًا ﴿١٨﴾

19. And abundant spoils that they will capture. And Allâh is Ever All-Mighty, All-Wise.

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۚ وَكَانَ
اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾

20. Allâh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to a Straight Path.

وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً
تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ
وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ
وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ
وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٢٠﴾

21. And other (victories and much booty there are, He promises you) which are not yet within your power, indeed Allâh compasses them, And Allâh is Ever Able to do all things.

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ
أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾

22. And if those who disbelieve fight against you, they certainly would have turned their backs, then they would have found neither a *Walî* (protector) nor a helper.

وَلَوْ قَتَلْتُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا
أَلَّا دَبَّرْتُمْ لَا تَجِدُونَ وَلِيًّا وَلَا
نَصِيرًا ﴿٢٢﴾

23. That has been the Way of Allâh already with those who passed away before. And you will not find any change in the Way of Allâh.

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ
وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾

24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allâh is Ever the All-Seer of what you do.

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ
وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ
بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ
بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

25. They are the ones who disbelieved (in the Oneness of Allâh Islâmic Monotheism), and hindered you from *Al-Masjid alHarâm* (the sacred mosque of Makkah) and the sacrificial animals, detained from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them, and on whose account a sin would have been committed by you without (your) knowledge, that Allâh might bring into His Mercy whom He will, if they (the believers and the disbelievers) should have been apart, We verily had punished those of them who disbelieved, with painful torment.

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ
عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ
مَعْكُوفًا أَنْ يَبْلُغَ مَحَلَّهُ^ج وَلَوْلَا
رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ
لَّمْ تَعْلَمُوهُمْ أَنْ تَطْؤُوهُمْ
فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ
لِّيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ
لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا
مِنْهُمْ عَذَابًا أَلِيمًا



26. When those who disbelieve had put in their hearts pride and haughtiness the pride and haughtiness of the time of ignorance, then Allâh sent down His *Sakinah* (calmness and tranquility) upon His Messenger (ﷺ) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allâh), and they were well entitled to it and worthy of it. And Allâh is the All-Knower of everything.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا



27. Indeed Allâh shall fulfill the true vision which He showed to His Messenger (ﷺ) [i.e. the Prophet ﷺ saw a dream that he has entered Makkah along with his companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter *Al-Masjid al-Harâm*; if Allâh wills, secure, (some) having your heads shaved, and

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا



(some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.

28. He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islâm), that He may make it (Islâm) superior over all religions. And All-Sufficient is Allâh as a Witness.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ
بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ
عَلَى الدِّينِ كُلِّهِ ۚ وَكَفَىٰ بِاللَّهِ
شَهِيدًا



29. Muhammad (ﷺ) is the Messenger of Allâh, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَفَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

**Muhammad (ﷺ) till the Day of
Resurrection) and do
righteous good deeds,
forgiveness and a mighty
reward (i.e. Paradise).**



AlHujrat الحُجُرَات

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. O you who believe! Do not put (yourselves) forward before Allâh and His Messenger (ﷺ), and fear Allâh. Verily! Allâh is All-Hearing, All-Knowing.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا
بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۚ وَاتَّقُوا
اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾

2. O you who believe! Raise not your voices above the voice of the Prophet (ﷺ), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا
أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا
تَجْهَرُوا لَهُ ۚ بِالْقَوْلِ كَجَهْرِ
بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ
أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾

3. Verily! Those who lower their voices in the presence of Allâh's Messenger (ﷺ), they are the ones whose hearts Allâh has tested for piety. For them is forgiveness and a great reward.

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ
عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ
أَمْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ
مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾

4. Verily! Those who call you from behind the dwellings, most of them have no sense.

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ
الْحُجُرَاتِ أَكْثَرُهُمْ لَا
يَعْقِلُونَ ﴿٤﴾

5. And if they had patience till you could come out to them, it would have been better for them. And Allâh is Oft-Forgiving, Most Merciful.

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ
لَكَانَ خَيْرًا لَهُمْ ۚ وَاللَّهُ غَفُورٌ
رَّحِيمٌ ﴿٥﴾

6. O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ
فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا
قَوْمًا بِجَهْلَةٍ فَتُصْبِحُوا عَلَىٰ مَا
فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

7. And know that, among you there is the Messenger of Allâh (ﷺ). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble, but Allâh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger ﷺ) hateful to you. These! They are the rightly guided ones,

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾

8. (This is) a Grace from Allâh and His Favor. And Allâh is All-Knowing, All Wise.

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾

9. And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allâh; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are equitable.

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ
اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ
بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى
فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى
أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا
بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ
يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾

10. The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا
بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تُرحَمُونَ ﴿١٠﴾

11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked", etc.]. And whosoever does not repent, then such are indeed *Zâlimûn* (wrong-doers, etc.).

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ
مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا
مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن
يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا
أَنفُسَكُمْ وَلَا تَنَابَزُوا بِاللُّغَابِ
بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ
الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ
هُمُ الظَّالِمُونَ ﴿١١﴾

12. O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting) . And fear Allâh. Verily, Allâh is the One Who accepts repentance, Most Merciful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا
مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ
وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم
بَعْضًا ؕ أَيُّحِبُّ أَحَدُكُمْ أَن
يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا
فَكَرِهْتُمُوهُ ؕ وَاتَّقُوا اللَّهَ ؕ إِنَّ اللَّهَ
تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

13. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has *At-Taqlwa* [i.e. one of the *Muttaqûn* (pious - see V.2:2). Verily, Allâh is All-Knowing, All-Aware.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن
ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا
وَقَبَايِلَ لِتَعَارَفُوا ؕ إِنَّ أَكْرَمَكُمْ
عِندَ اللَّهِ أَتَقَىٰكُمْ ؕ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ ﴿١٣﴾

14. The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islâm),' for Faith has not yet entered your hearts. But if you obey Allâh and His Messenger (ﷺ), He will not decrease anything in reward for your deeds. Verily, Allâh is Oft-Forgiving, Most Merciful."

﴿ قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ
تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا
يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ
تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ
مِّنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ ﴾

15. Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allâh. Those! They are the truthful.

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا
بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا
وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي
سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ
الصَّادِقُونَ ﴾

16. Say: "Will you inform Allâh about your religion? While Allâh knows all that is in the heavens and all that is in the earth, and Allâh is All-Aware of everything.

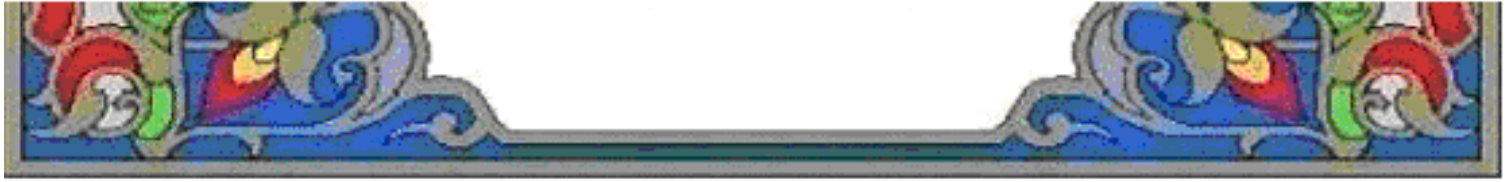
﴿ قُلْ أَتُعَلِّمُونَ اللَّهَ بِدِينِكُمْ
وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

17. They regard as favor upon you (O Muhammad ﷺ) that they have embraced Islâm. Say: "Count not your Islâm as a favor upon me. Nay, but Allâh has conferred a favor upon you, that He has guided you to the Faith, if you indeed are true.

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا
تَمُنُوا عَلَيَّ إِسْلَمَكُمْ بَلِ اللَّهُ يَمُنُ
عَلَيْكُمْ أَنْ هَدَيْتُكُمْ لِلْإِيمَانِ إِنْ
كُنْتُمْ صَادِقِينَ ﴿١٧﴾

18. Verily, Allâh knows the unseen of the heavens and the earth. And Allâh is the All-Seer of what you do.

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ
وَالْأَرْضِ ۚ وَاللَّهُ بَصِيرٌ بِمَا
تَعْمَلُونَ ﴿١٨﴾





ق Qaaf

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *Qâf*. [These letters (*Qâf*, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. By the Glorious Qur'ân.

ق وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾

2. Nay, they wonder that there has come to them a warner (Muhammad ﷺ) from among themselves. So the disbelievers say: "This is a strange thing!

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ
فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ
عَجِيبٌ ﴿٢﴾

3. "When we are dead and have become dust (shall we be resurrected?) That is a far return."

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ
بَعِيدٌ ﴿٣﴾

4. We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees).

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ
وَعِنْدَنَا كِتَابٌ حَفِيزٌ ﴿٤﴾

5. Nay, but they have denied the truth (this Qur'ân) when it has come to them, so they are in a confused state (can not differentiate between right and wrong).

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ
فَهُمْ فِي أَمْرٍ مَّرِيجٍ ﴿٥﴾

6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ
كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ
فُرُوجٍ ﴿٦﴾

7. And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants).

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا
رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ
بَهِيجٍ ﴿٧﴾

8. An insight and a Reminder for every slave turning to Allâh (i.e. the one who believes in Allâh and performs deeds of His obedience, and always begs His pardon).

تَبَصَّرَةٌ وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ﴿٨﴾

9. And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped.

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبَرَّكًَا
فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ
الْحَصِيدِ ﴿٩﴾

10. And tall date-palms, with ranged clusters;

وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ
نَضِيدٌ ﴿١٠﴾

11. A provision for (Allâh's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead).

رِزْقًا لِلْعِبَادِ ۖ وَأَحْيَيْنَا بِهِ بَلَدَةً
مَيِّتًا كَذَلِكَ الْخُرُوجُ ﴿١١﴾

12. Denied before them (i.e. these pagans of Makkah who denied you, O Muhammad ﷺ) the people of Nûh (Noah), and the dwellers of Rass, and the Thamûd,

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ
الرَّسِّ وَثَمُودُ ﴿١٢﴾

13. And 'Ad, and Fir'aun (Pharaoh), and the brethren of Lout (Lot),

وَعَادُ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٣﴾

14. And the dwellers of the Wood, and the people of Tubba'; everyone of them denied (their) Messengers, so My Threat took effect.

وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ
كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ ﴿١٤﴾

15. Were We then tired with the first creation? Nay, They are in confused doubt about a new creation (i.e. Resurrection)?

أَفَعِينَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾

16. And indeed We have created man, and We know what his own self whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾

17. (Remember!) that the two receivers (recording angels) receive (each human being after he or she has attained the age of puberty), one sitting on the right and one on the left (to note his or her actions) .

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾

18. Not a word does he (or she) utter, but there is a watcher by him ready (to record it).

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

19. And the stupor of death will come in truth: "This is what you have been avoiding!"

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَٰلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ﴿١٩﴾

20. And the Trumpet will be blown, that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection).

وَنُفِخَ فِي الصُّورِ ۚ ذَٰلِكَ يَوْمُ
الْوَعِيدِ ﴿٢٠﴾

21. And every person will come forth along with an (angel) to drive (him), and an (angel) to bear witness.

وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَاقٍ
وَشَهِيدٌ ﴿٢١﴾

22. (It will be said to the sinners): "Indeed you were heedless of this, now We have removed your covering, and sharp is your sight this Day!"

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَٰذَا
فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ
الْيَوْمَ حَدِيدٌ ﴿٢٢﴾

23. And his companion (angel) will say: "Here is (this Record) ready with me!"

وَقَالَ قَرِينُهُ هَٰذَا مَا لَدَىَّ عَتِيدٌ
﴿٢٣﴾

24. (And it will be said): "Both of you throw (Order from Allâh to the two angels) into Hell, every stubborn disbeliever (in the Oneness of Allâh, in His Messengers, etc.).

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ
﴿٢٤﴾

25. "Hinderer of good, transgressor, doubter,

مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾

26. "Who set up another *ilâh* (god) with Allâh, then (both of you) cast him in the severe torment."

الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا ءَاخَرَ
فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾

27. His companion (Satan devil)] will say: "Our Lord! I did not push him to transgress, (in disbelief, oppression, and evil deeds) but he was himself in error far astray."

﴿ قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ
وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ﴾ ﴿٢٧﴾

28. Allâh will say: "Dispute not in front of Me, I had already, in advance, sent you the threat.

﴿ قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ
قَدَّمْتُ إِلَيْكُم بِالْوَعِيدِ ﴾ ﴿٢٨﴾

29. The Sentence that comes from Me cannot be changed, and I am not unjust (to the least) to the slaves."

﴿ مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا
بِظَلَمٍ لِلْعَبِيدِ ﴾ ﴿٢٩﴾

30. On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?"

﴿ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ
وَتَقُولُ هَلْ مِنْ مَزِيدٍ ﴾ ﴿٣٠﴾

31. And Paradise will be brought near to the *Muttaqûn* (pious) not far off.

﴿ وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ
﴿٣١﴾

32. (It will be said): "This is what you were promised, - (it is) for those oft-returning (to Allâh) in sincere repentance, and those who preserve their covenant with Allâh (by obeying Him in all what He has ordered, and worship none but Allâh Alone, i.e. follow Allâh's Religion, Islâmic Monotheism).

هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ
حَفِيزٍ

33. "Who feared the Most Beneficent (Allâh) in the *Ghaib* (unseen): (i.e. in this worldly life before seeing and meeting Him), and brought a heart turned in repentance (to Him - and absolutely free from each and every kind of polytheism),

مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ
بِقَلْبٍ مُّنِيبٍ

34. "Enter you therein in peace and security; this is a Day of eternal life!"

أَدْخُلُوهَا بِسَلَامٍ ^{صَلٰ} ذَلِكَ يَوْمُ
الْخُلُودِ

35. There they will have all that they desire, and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic جل جلاله).

هُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ

36. And how many a generation We have destroyed before them, who were stronger in power than them, and (when Our Torment came) they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)?

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَّخِصٍ ﴿٣٦﴾

37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.

إِنَّ فِي ذَلِكَ لَذِكْرٍ لِّمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾

38. And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُّغُوبٍ ﴿٣٨﴾

39. So bear with patience (O Muhammad ﷺ) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the *Fajr*, *Zuhr*, and 'Asr prayers) .

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾

40. And during a part of the night (also), glorify His praises (i.e. *Maghrib* and *'Isha* prayers), and (so likewise) after the prayers [*As-Sunnah, Nawâfil optional and additional prayers, and also glorify, praise and magnify Allâh - Subhân Allâh, Alhamdu lillâh, Allâhu-Akbar*].

وَمِنْ أَلَّيْلٍ فَسَبِّحْهُ وَأَدْبَرَ
السُّجُودِ ﴿٤٠﴾

41. And listen on the Day when the caller will call from a near place,

وَأَسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ
مَكَانٍ قَرِيبٍ ﴿٤١﴾

42. The Day when they will hear *As-Saihah* (shout, etc.) in truth, that will be the Day of coming out (from the graves i.e. the Day of Resurrection).

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ
ذَلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾

43. Verily, We it is Who give life and cause death; and to Us is the final return,

إِنَّا نَحْنُ حَيُّ - وَنُمِيتُ وَإِلَيْنَا
الْمَصِيرُ ﴿٤٣﴾

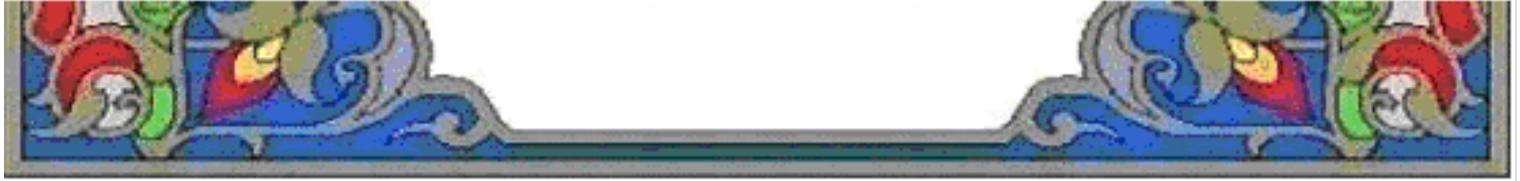
44. On the Day when the earth shall be cleft, from off them, (they will come out) hastening forth. That will be a gathering, quite easy for Us.

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ
سِرَاعًا ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ



45. We know of best what they say; and you (O Muhammad ﷺ) are not a tyrant over them (to force them to Belief). But warn by the Qur'ân, him who fears My Threat.

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ
عَلَيْهِمْ بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَنْ
يَخَافُ وَعِيدِ



AzZariat آلْذَرِيَّت

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. By (the winds) that scatter dust.

وَالَّذِيَّتْ ذَرَّوَا ﴿١﴾

2. And (the clouds) that bear heavy weight of water;

فَالْحَمِلَتْ وَقَرَّا ﴿٢﴾

3. And (the ships) that float with ease and gentleness;

فَالْجَرِيَّتْ يُسْرَا ﴿٣﴾

4. And those (angels) who distribute (provisions, rain, and other blessings) by (Allâh's) Command;

فَالْمُقَسِّمَتْ أَمْرًا ﴿٤﴾

5. Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds, etc.) is surely true.

إِنَّمَا تُوعَدُونَ لَصَادِقٌ ﴿٥﴾

6. And verily, the Recompense is sure to happen.

وَإِنَّ الدِّينَ لَوَاقِعٌ ﴿٦﴾

7. By the heaven full of paths,

وَالسَّمَاءِ ذَاتِ الْحُبُكِ ﴿٧﴾

8. Certainly, you have different ideas (about Muhammad ﷺ and the Qur'ân).

إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾

9. Turned aside there from (i.e. from Muhammad ﷺ and the Qur'ân) is he who is turned aside (by the Decree and Preordainment القضاء والقدر of Allâh).

يُؤْفِكُ عَنْهُ مَنْ أَفَكَ ﴿٩﴾

10. Cursed be the liars,

قُتِلَ الْخَرَّصُونَ ﴿١٠﴾

11. Who are under a cover of heedlessness (think not about the gravity of the Hereafter),

الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ ﴿١١﴾

12. They ask; "When will be the Day of Recompense?"

يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ ﴿١٢﴾

13. (It will be) a Day when they will be tried (i.e. burnt) over the Fire!

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ﴿١٣﴾

14. "Taste you your trial (burning)! This is what you used to ask to be hastened!"

ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿١٤﴾

15. Verily, the *Muttaqûn* (pious) will be in the midst of Gardens and Springs (in the Paradise),

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ



16. Taking joy in the things which their Lord has given them. Verily, they were before this *Muhsinûn* (good-doers).

ءَاخِذِينَ مَا ءَاتَاهُمْ رَبُّهُمْ^ج إِنَّهُمْ
كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ



17. They used to sleep but little by night [invoking their Lord (Allâh) and praying, with fear and hope].

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ



18. And in the hours before dawn, they were (found) asking (Allâh) for forgiveness,

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ



19. And in their properties there was the right of the beggar, and the *Mahrûm* (the poor who does not ask the others) ,

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ
وَالْمَحْرُومِ



20. And on the earth are signs for those who have Faith with certainty,

وَفِي الْأَرْضِ ءَايَاتٌ لِّلْمُوقِنِينَ



21. And also in your own selves. Will you not then see?

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ



22. And in the heaven is your provision, and that which you are promised.

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ



23. Then, by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ



24. Has the story reached you, of the honored guests [three angels; Jibrael (Gabriel) along with another two] of Ibrahîm (Abraham)?

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ



25. When they came in to him, and said, "Salâm, (peace be upon you)!" He answered; "Salâm, (peace be upon you)," and said: "You are a people unknown to me,"

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ



26. Then he turned to his household, so brought out a roasted calf [as the property of Ibrahîm (Abraham) was mainly cows].

فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ



27. And placed it before them, (saying): "Will you not eat?"

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ



28. Then he conceived a fear of them (when they ate not). They said: "Fear not." And they gave him glad tidings of an intelligent son, having knowledge (about Allâh and His religion of True Monotheism).

فَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا لَا تَخَفْ ۖ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ﴿٢٨﴾

29. Then his wife came forward with a loud voice, she smote her face, and said: "A barren old woman!"

فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾

30. They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower."

قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣٠﴾

31. [Ibrâhim (Abraham)] said: "Then for what purpose you have come, O Messengers?"

﴿٣١﴾ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٣١﴾

32. They said: "We have been sent to a people who are *Mujrimûn* (polytheists, sinners, criminals, disbelievers in Allâh);

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾

33. To send down upon them stones of baked clay.

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ﴿٣٣﴾

34. Marked by your Lord for the *Musrifûn* (polytheists, criminals, sinners those who trespass Allâh's set limits in evil-doings by committing great sins).

مُسْرِفَةٌ عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾

35. So We brought out from therein the believers.

فَأَخْرَجْنَا مَن كَانَ فِيهَا مِّنَ الْمُؤْمِنِينَ ﴿٣٥﴾

36. But We found not there any household of the Muslims except one [i.e. Lout (Lot) and his two daughters].

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ ﴿٣٦﴾

37. And We have left there a sign (i.e. the place of the Dead Sea , well-known in Palestine) for those who fear the painful torment.

وَتَرَكْنَا فِيهَا آيَةً لِّلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾

38. And in Mûsa (Moses) (too, there is a sign). When We sent him to Fir'aun (Pharaoh) with a manifest authority.

وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾

39. But [Fir'aun (Pharaoh)] turned away (from Belief in might) along with his hosts, and said: "A sorcerer, or a madman."

فَتَوَلَّىٰ بُرْكَانِهِ ۖ وَقَالَ سَاحِرٌ أَوْ
مَجْنُونٌ ﴿٣٩﴾

40. So We took him and his hosts, and dumped them into the sea, while he was to be blamed.

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي
الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾

41. And in 'Ad (there is also a sign) when We sent against them the barren wind;

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ
الْعَقِيمَ ﴿٤١﴾

42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins.

مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا
جَعَلَتْهُ كَالرِّمِيمِ ﴿٤٢﴾

43. And in Thamûd (there is also a sign), when they were told: "Enjoy yourselves for a while!"

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا
حَتَّىٰ حِينٍ ﴿٤٣﴾

44. But they insolently defied the Command of their Lord, so the *Sâ'iqah* overtook them while they were looking.

فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ
الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ ﴿٤٤﴾

45. Then they were unable to rise up, nor could they help themselves.

فَمَا اسْتَطَعُوا مِنْ قِيَامٍ وَمَا كَانُوا
مُنْتَصِرِينَ ﴿٤٥﴾

46. (So were) the people of Nûh (Noah) before them. Verily, they were a people who were *Fâsiqûn* (rebellious, disobedient to Allâh).

وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا
قَوْمًا فَاسِقِينَ ﴿٤٦﴾

47. With power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof.

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا
لَمُوسِعُونَ ﴿٤٧﴾

48. And We have spread out the earth, how Excellent Spreader (thereof) are We!

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ
الْمَهْدُونَ ﴿٤٨﴾

49. And of everything We have created pairs, that you may remember (the Grace of Allâh).

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ
لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾

50. So flee to Allâh (from His Torment to His Mercy Islâmic Monotheism), verily, I (Muhammad ﷺ) am a plain warner to you from Him.

فَفِرُّوْا إِلَى اللَّهِ إِنِّي لَكُم مِّنْهُ نَذِيرٌ
مُّبِينٌ ﴿٥٠﴾

51. And set not up (or worship) any other *ilâhan* (god) along with Allâh [Glorified be He (Alone), Exalted above all that they associate as partners with Him]. Verily, I (Muhammad ﷺ) am a plain warner to you from Him.

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا ءَاخَرَ إِنِّي
لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾

52. Likewise, no Messenger came to those before them, but they said: "A sorcerer or a madman!"

كَذَٰلِكَ مَا أَتَى الَّذِينَ مِن قَبْلِهِم
مِّن رَّسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ
مَجْنُونٌ ﴿٥٢﴾

53. Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)!

أَتَوَاصَوْا بِهِمْ ۚ بَلْ هُمْ قَوْمٌ
طَاغُونَ ﴿٥٣﴾

54. So turn away (O Muhammad ﷺ) from them (Quraish pagans) you are not to be blamed (as you have conveyed Allâh's Message).

فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ﴿٥٤﴾

55. And remind (by preaching the Qur'ân, O Muhammad ﷺ) for verily, the reminding profits the believers.

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ
الْمُؤْمِنِينَ ﴿٥٥﴾

56. And I (Allâh) created not the jinns and humans except they should worship Me (Alone).

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا
لِيَعْبُدُونِ ﴿٥٦﴾

57. I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ
أَنْ يُطْعَمُونِ ﴿٥٧﴾

58. Verily, Allâh is the All-Provider, Owner of Power, the Most Strong.

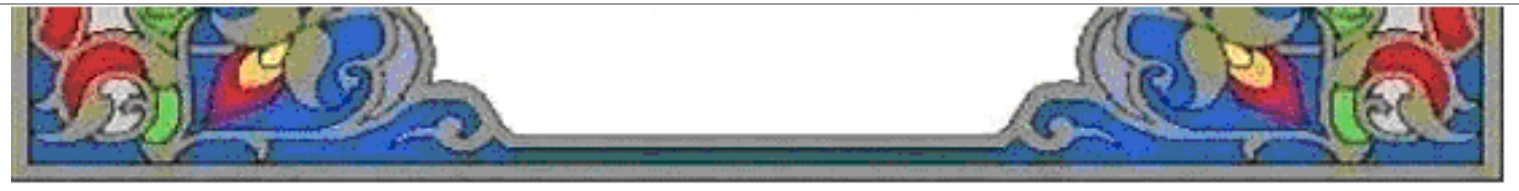
إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ
الْمَتِينِ ﴿٥٨﴾

59. And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old), so let them not ask Me to hasten on!

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِّثْلَ
ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ
﴿٥٩﴾

60. Then, woe to those who disbelieve (in Allâh and His Oneness Islâmic Monotheism) from (that) their Day which they have been promised (for their punishment).

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ
الَّذِي يُوعَدُونَ ﴿٦٠﴾





الطُّور AtToor

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. By the Mount;

وَالطُّورِ ﴿١﴾

2. And by the Book
Inscribed.

وَكِتَابٍ مَّسْطُورٍ ﴿٢﴾

3. In parchment unrolled.

فِي رَقٍّ مَّنْشُورٍ ﴿٣﴾

4. And by the *Bait-ul-Ma'mûr* (the house over the heavens parable to the *Ka'bah* at Makkah, continuously visited by the angels);

وَالْبَيْتِ الْمَعْمُورِ ﴿٤﴾

5. And by the roof raised
high (i.e. the heaven).

وَالسَّقْفِ الْمَرْفُوعِ ﴿٥﴾

6. And by the sea kept filled
(or it will be fire kindled on
the Day of Resurrection).

وَالْبَحْرِ الْمَسْجُورِ ﴿٦﴾

7. Verily, the Torment of your Lord will surely come to pass,

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ﴿٧﴾

8. There is none that can avert it;

مَا لَهُ مِنْ دَافِعٍ ﴿٨﴾

9. On the Day when the heaven will shake with a dreadful shaking,

يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ﴿٩﴾

10. And the mountains will move away with a (horrible) movement.

وَتَسِيرُ الْجِبَالُ سَيْرًا ﴿١٠﴾

11. Then woe that Day to the beliers;

فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١١﴾

12. Who are playing in falsehood.

الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ﴿١٢﴾

13. The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing.

يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَاً ﴿١٣﴾

14. This is the Fire which you used to belie.

هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تَكْذِبُونَ ﴿١٤﴾

15. Is this magic, or do you not see?

أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿١٥﴾

16. Taste you therein its heat, and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.

أَصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا
سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا
كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾

17. Verily, the *Muttaqûn* (pious) will be in Gardens (Paradise), and Delight.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿١٧﴾

18. Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.

فِيكَهِنَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَّاهُمْ
رَبُّهُمْ عَذَابَ الْجَحِيمِ ﴿١٨﴾

19. "Eat and drink with happiness because of what you used to do."

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ
تَعْمَلُونَ ﴿١٩﴾

20. They will recline (with ease) on thrones arranged in ranks. And We shall marry them to *Houris* (female, fair ones) with wide lovely eyes.

مُتَّكِنِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ
وَزَوْجَتُهُمْ نَحُورٌ عِينٍ ﴿٢٠﴾

21. And those who believe and whose offspring follow them in Faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.

وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ
بِإِيمَانٍ ۖ لَّحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا
أَلْتَنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ ۚ كُلُّ
أَمْرٍ إِنَّمَا كَسَبَ رَهِيْنٌ ﴿٢١﴾

22. And We shall provide them with fruit and meat, such as they desire.

وَأَمَدَدْنَاهُمْ بِفِكَهَةٍ وَلَحْمٍ مِّمَّا
يَشْتَهُونَ ﴿٢٢﴾

23. There they shall pass from hand to hand a (wine) cup, free from any *Laghw* (dirty, false, evil vague talk between them), and free from sin (because it will be legal for them to drink).

يَتَنَزَّعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا
وَلَا تَأْتِيْمٌ ﴿٢٣﴾

24. And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.

﴿٢٤﴾ وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ هُمْ
كَأَنَّهُمْ لَوْلُؤٌ مَّكْنُونٌ ﴿٢٤﴾

25. And some of them draw near to others, questioning.

وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ
يَتَسَاءَلُونَ ﴿٢٥﴾

26. Saying: "Aforetime, we were afraid with our families (from the punishment of Allâh).

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا
مُشْفِقِينَ ﴿٢٦﴾

27. "But Allâh has been gracious to us, and has saved us from the torment of the Fire.

فَمَنْ بَّ اللَّهُ عَلَيْنَا وَوَقَدْنَا عَذَابَ
الْسَّمُومِ ﴿٢٧﴾

28. "Verily, We used to invoke Him (Alone and none else) before. Verily, He is *Al-Barr* (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful."

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ
هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾

29. Therefore, remind and preach (mankind, O Muhammad ﷺ of Islâmic Monotheism). By the Grace of Allâh, you are neither a soothsayer, nor a madman.

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ
بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾

30. Or do they say: "(Muhammad ﷺ is) a poet! We await for him some calamity by time!"

أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ
رَيْبَ الْمَنُونِ ﴿٣٠﴾

31. Say (O Muhammad ﷺ to them): "Wait! I am with you, among the waiters!"

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ
الْمُتَرَبِّصِينَ ﴿٣١﴾

32. Do their minds command them this [i.e. to tell a lie against you (Muhammad ﷺ)] or are they people exceeding the bounds (i.e. from Belief in Allâh to disbelief).

أَمْ تَأْمُرُهُمْ أَحْلَمُهُمْ بِهَذَا أَمْ هُمْ
قَوْمٌ طَاغُونَ ﴿٣٢﴾

33. Or do they say: "He (Muhammad ﷺ) has forged it (this Qur'ân)?" Nay! They believe not!

أَمْ يَقُولُونَ تَقَوَّلَهُ بَلْ لَا يُؤْمِنُونَ
﴿٣٣﴾

34. Let them then produce a recital like unto it (the Qur'ân) if they are truthful.

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا
صَادِقِينَ ﴿٣٤﴾

35. Were they created by nothing, or were they themselves the creators?

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ
الْخَالِقُونَ ﴿٣٥﴾

36. Or did they create the heavens and the earth? Nay, but they have no firm Belief.

أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ
بَلْ لَا يُوقِنُونَ ﴿٣٦﴾

37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمْ
الْمُصِيطِرُونَ ﴿٣٧﴾

38. Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof.

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ
مُسْتَمِعُهُمْ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾

39. Or has He (Allâh) only daughters and you have sons?

أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ﴿٣٩﴾

40. Or is it that you (O Muhammad ﷺ) ask a wage from them (for your preaching of Islâmic Monotheism) so that they are burdened with a load of debt?

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَّغْرَمٍ
مُثْقَلُونَ ﴿٤٠﴾

41. Or that the *Ghaib* (unseen) is with them, and they write it down?

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ
﴿٤١﴾

42. Or do they intend a plot (against you O Muhammad ﷺ)? But those who disbelieve (in the Oneness of Allâh Islâmic Monotheism) are themselves in a plot!

أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمْ
الْمَكِيدُونَ ﴿٤٢﴾

43. Or have they an *ilâh* (a god) other than Allâh? Glorified be Allâh from all that they ascribe as partners (to Him)

أَمْ لَهُمْ إِلَهُ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ
عَمَّا يُشْرِكُونَ ﴿٤٣﴾

44. And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!"

وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ
سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ

45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).

فَذَرَهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي
فِيهِ يُصْعَقُونَ ﴿٤٥﴾

46. The Day when their plotting shall not avail them at all nor will they be helped (i.e. they will receive their torment in Hell).

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا
وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾

47. And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves) before this, but most of them know not.

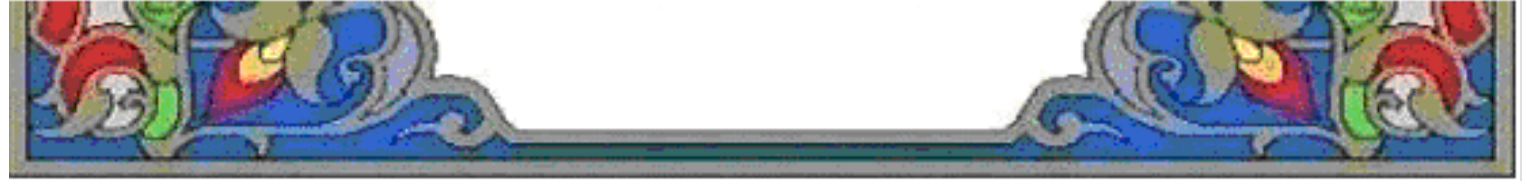
وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ
ذَٰلِكَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

48. So wait patiently (O Muhammad ﷺ) for the Decision of your Lord, for verily, you are under Our Eyes, and glorify the Praises of your Lord when you get up from sleep.

وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا
وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾

49. And in the night time, also glorify His Praises, and at the setting of the stars.

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ
النُّجُومِ ﴿٤٩﴾



النَّجْم AnNajam

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. By the star when it goes down, (or vanishes).

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾

2. Your companion (Muhammad ﷺ) has neither gone astray nor has erred.

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾

3. Nor does he speak of (his own) desire.

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾

4. It is only an Inspiration that is inspired.

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾

5. He has been taught (this Qur'ân) by one mighty in power [Jibrael (Gabriel)].

عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾

6. *Dhu Mirrah* (free from any defect in body and mind), *Fastawa* [then he (Jibrael Gabriel) rose and became stable]. [*Tafsir At-Tabarî*].

ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾

7. While he [Jibrael (Gabriel)] was in the highest part of the horizon,

وَهُوَ بِالْأُفُقِ الْأَعْلَى ﴿٧﴾

8. Then he [Jibrael (Gabriel)] approached and came closer,

ثُمَّ دَنَا فَتَدَلَّى ﴿٨﴾

9. And was at a distance of two bows' length or (even) nearer,

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ﴿٩﴾

10. So did (Allâh) convey the Inspiration to His slave [Muhammad ﷺ through Jibrael (Gabriel)].

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾

11. The (Prophet's) heart lied not (in seeing) what he (Muhammad ﷺ) saw.

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾

12. Will you then dispute with him (Muhammad ﷺ) about what he saw [during the *Mi'râj*: (Ascent of the Prophet ﷺ over the seven heavens)] .

أَفْتَمْرُوهٗ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾

13. And indeed he (Muhammad ﷺ) saw him [Jibrael (Gabriel)] at a second descent (i.e. another time).

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾

14. Near *Sidrat-ul-Muntaha* [lote-tree of the utmost boundary (beyond which none can pass)],

عِنْدَ سِدْرَةِ الْمُنْتَهَى

15. Near it is the Paradise of Abode.

عِنْدَهَا جَنَّةُ الْمَأْوَى

16. When that covered the lote tree which did cover it!

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى

17. The sight (of Prophet Muhammad ﷺ) turned not aside (right or left), nor it transgressed beyond (the) limit (ordained for it).

مَا زَاغَ الْبَصَرُ وَمَا طَغَى

18. Indeed he (Muhammad ﷺ) did see, of the Greatest Signs, of his Lord (Allâh).

لَقَدْ رَأَى مِنْ ءَايَاتِ رَبِّهِ الْكُبْرَى



19. Have you then considered *Al-Lât*, and *Al-'Uzza* (two idols of the pagan Arabs)

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى

20. And *Manât* (another idol of the pagan Arabs), the other third?

وَمَنْوَةَ الثَّالِثَةِ الْآخَرَى

21. Is it for you the males and for Him the females?

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَى

22. That indeed is a division most unfair!

تِلْكَ إِذَا قِسْمَةٌ ضِيزَى

23. They are but names which you have named, you and your fathers, for which Allâh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!

إِنَّ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ
وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ
سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا
تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ
مِّن رَّبِّهِمْ أَهْدَى ﴿٢٣﴾

24. Or shall man have what he wishes?

أَمْ لِلْإِنسَانِ مَا تَمَنَّى ﴿٢٤﴾

25. But to Allâh belongs the last (Hereafter) and the first (the world).

فَلِلَّهِ الْأَخِرَةُ وَالْأُولَى ﴿٢٥﴾

26. And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and pleases.

وَكَم مِّن مَّلَكٍ فِي السَّمَوَاتِ لَا
تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ
أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى ﴿٢٦﴾

27. Verily, those who believe not in the Hereafter, name the angels with female names.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
لَيَسْمُونَهُنَّ الْمَلَائِكَةَ تَسْمِيَةً الْأُنْثَى
﴿٢٧﴾

28. While they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth.

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ
إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ
الْحَقِّ شَيْئًا ﴿٢٨﴾

29. Therefore withdraw (O Muhammad ﷺ) from him who turns away from Our Reminder (this Qur'ân) and desires nothing but the life of this world.

فَاعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا
وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾

30. That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance.

ذَٰلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ
هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ
وَهُوَ أَعْلَمُ بِمَنْ اهْتَدَىٰ ﴿٣٠﴾

31. And to Allâh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا
بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا
بِالْحُسْنَىٰ ﴿٣١﴾

32. Those who avoid great sins and *Al-Fawâhish* (illegal sexual intercourse, etc.) except the small faults, verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allâh and keep his duty to Him [i.e. those who are *Al-Muttaqûn* (pious)].

الَّذِينَ تَجْتَنِبُونَ كَبِيرَ الْإِثْمِ
وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ
وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ
أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ
أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا
تُزَكُّوْا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ
اتَّقَى



33. Did you (O Muhammad ﷺ) observe him who turned away (from Islâm).

أَفَرَأَيْتَ الَّذِي تَوَلَّى



34. And gave a little, then stopped (giving)?

وَأَعْطَى قَلِيلًا وَأَكْدَى



35. Is with him the knowledge of the unseen so that he sees?

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى



36. Or is he not informed with what is in the Pages (Scripture) of Mûsa (Moses),

أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَى



37. And of Ibrâhim (Abraham) who fulfilled (or conveyed) all that (what Allâh ordered him to do or convey),

وَابْرَاهِيمَ الَّذِي وَفَّى ﴿٣٧﴾

38. That no burdened person (with sins) shall bear the burden (sins) of another.

أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾

39. And that man can have nothing but what he does (good or bad) ,

وَأَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾

40. And that his deeds will be seen,

وَأَن سَعْيُهُ سَوْفَ يُرَىٰ ﴿٤٠﴾

41. Then he will be recompensed with a full and the best recompense

ثُمَّ يُجْزَاهُ الْجَزَاءُ الْأَوْفَىٰ ﴿٤١﴾

42. And that to your Lord (Allâh) is the End (Return of everything).

وَأَن إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ﴿٤٢﴾

43. And that it is He (Allâh) Who makes (whom He wills) laugh, and makes (whom He wills) weep;

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٤٣﴾

44. And that it is He (Allâh) Who causes death and gives life;

وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾

45. And that He (Allâh) creates the pairs, male and female,

وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿٤٥﴾

46. From *Nutfah* (drops of semen male and female discharges) when it is emitted;

مِنْ نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾

47. And that upon Him (Allâh) is another bringing forth (Resurrection);

وَأَنَّ عَلَيْهِ النَّشْأَةَ الْآخِرَىٰ ﴿٤٧﴾

48. And that it is He (Allâh) Who gives much or a little (or gives wealth and contentment),

وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾

49. And that He (Allâh) is the Lord of Sirius (the star which the pagan Arabs used to worship);

وَأَنَّهُ هُوَ رَبُّ الشَّعَرَىٰ ﴿٤٩﴾

50. And that it is He (Allâh) Who destroyed the former 'Ad (people),

وَأَنَّهُ رَٰهُلَكَ عَادًا الْأُولَىٰ ﴿٥٠﴾

51. And Thamûd (people). He spared none of them.

وَتَمُودًا فَمَا أَبْقَىٰ ﴿٥١﴾

52. And the people of Nûh (Noah) aforetime, verily, they were more unjust and more rebellious and transgressing

وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَىٰ ﴿٥٢﴾

[in disobeying Allâh and His Messenger Nûh (Noah)].

53. And He destroyed the overthrown cities [of Sodom to which Prophet Lout (Lot) was sent].

وَالْمُؤْتَفِكَةَ أَهْوَىٰ

54. So there covered them that which did cover (i.e. torment with stones).

فَغَشَّاهَا مَا غَشَّىٰ

55. Then which of the Graces of your Lord (O man!) will you doubt.

فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَىٰ

56. This (Muhammad ﷺ) is a warner (Messenger) of the (series of) warners (Messengers) of old.

هَٰذَا نَذِيرٌ مِّنَ النَّذِرِ الْأُولَىٰ

57. The Day of Resurrection draws near,

أَزِفَتِ الْأَزْفَةُ

58. None besides Allâh can avert it, (or advance it, or delay it).

لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ



59. Do you then wonder at this recital (the Qur'ân)?

أَفَمِنْ هَٰذَا الْحَدِيثِ تَعْجَبُونَ



60. And you laugh at it and weep not,

وَتَضْحَكُونَ وَلَا تَبْكُونَ

61. Wasting your (precious) lifetime in pastime and amusements (singing, etc.).

وَأَنْتُمْ سَامِدُونَ ﴿٦١﴾

62. So fall you down in prostration to Allâh, and worship Him (Alone). *As Sajda*

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٦٢﴾





الْقَمَر AlQamar

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon).

اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴿١﴾

2. And if they see a sign, they turn away, and say: "This is continuous magic."

وَإِنْ يَرَوْا ءَايَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾

3. They belied (the Verses of Allâh, this Qur'ân), and followed their own lusts. And every matter will be settled [according to the kind of deeds (for the doer of good deeds, his deeds will take him to Paradise, and similarly evil

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿٣﴾
وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ ﴿٤﴾

deeds will take their doers to Hell)].

4. And indeed there has come to them news (in this Qur'ân) wherein there is (enough warning) to check (them from evil),

وَلَقَدْ جَاءَهُمْ مِّنَ الْأَنْبَاءِ مَا فِيهِ
مُزْدَجَرٌ ﴿٤﴾

5. Perfect wisdom (this Qur'ân), but (the preaching of) warners benefit them not,

حِكْمَةٌ بَلِغَةٌ ^طفَمَا تُغْنِ الْأُنذُرُ
﴿٥﴾

6. So (O Muhammad ﷺ) withdraw from them. The Day that the caller will call (them) to a terrible thing.

فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ
شَيْءٍ نُّكْرٍ ﴿٦﴾

7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad,

خُشَعًا أَبْصَرُهُمْ يَخْرُجُونَ مِّنَ
الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُُّنْتَشِرٌ
﴿٧﴾

8. Hastening towards the caller, the disbelievers will say: "This is a hard Day."

مُهَاطِعِينَ إِلَى الدَّاعِ ^طيَقُولُ
الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ ﴿٨﴾

9. The people of Nûh (Noah) denied (their Messenger) before them, they rejected Our slave, and said: "A madman!" and he was insolently rebuked and threatened.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا
عَبْدَنَا وَقَالُوا مَجْنُونٌ ۖ وَازْدُجِرَ

10. Then he invoked his Lord (saying): "I have been overcome, so help (me)!"

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَأَنْتَصِرْ



11. So We opened the gates of heaven with water pouring forth.

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَرٍ



12. And We caused the earth to gush forth with springs. So the waters (of the heaven and the earth) met for a matter predestined.

وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى
الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ



13. And We carried him on a (ship) made of planks and nails,

وَحَمَلْنَاهُ عَلَى ذَاتِ الْأَوْحِ وَدُسِرِ



14. Floating under Our Eyes, a reward for him who had been rejected!

تَجْرَى بِأَعْيُنِنَا جَزَاءً لِّمَن كَانَ
كُفِرَ



15. And indeed, We have left this as a sign, then is there any that will remember (or receive admonition)?

وَلَقَدْ تَرَكْنَهَا آيَةً فَهَلْ مِنْ مُدْكِرٍ ﴿١٥﴾

16. Then how (terrible) was My Torment and My Warnings?

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿١٦﴾

17. And We have indeed made the Qur'ân easy to understand and remember, then is there any that will remember (or receive admonition)?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدْكِرٍ ﴿١٧﴾

18. 'Ad (people) belied (their Prophet, Hûd), then how (terrible) was My Torment and My Warnings?

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿١٨﴾

19. Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity.

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ ﴿١٩﴾

20. Plucking out men as if they were uprooted stems of date palms.

تَنْزَعُ النَّاسَ كَأَنَّهُمْ أُعْجَازُ نَخْلٍ مُنْقَعِرٍ ﴿٢٠﴾

21. Then, how (terrible) was My Torment and My Warnings?

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٢١﴾

22. And We have indeed made the Qur'ân easy to understand and remember, then is there any that will remember (or receive admonition)?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ
مِنْ مُدَّكِرٍ ﴿٢٢﴾

23. Thamûd (people also) belied the warnings.

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿٢٣﴾

24. For they said: "A man! Alone from among us, that we are to follow? Truly, then we should be in error and distress or madness!"

فَقَالُوا أَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهُ
إِنَّا إِذَا لَفِيَ ضَلَلٍ وَسُعُرٍ ﴿٢٤﴾

25. "Is it that the Reminder is sent to him [Prophet Sâlih (Saleh)] alone from among us? Nay, he is an insolent liar!"

أَءُلْقِيَ الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ
هُوَ كَذَّابٌ أَشِرٌّ ﴿٢٥﴾

26. Tomorrow they will come to know, who is the liar, the insolent one!

سَيَعْلَمُونَ غَدًا مِّنَ الْكَذَّابِ
الْأَشِرِّ ﴿٢٦﴾

27. Verily, We are sending the she-camel as a test for them. So watch them [O Sâlih (Saleh)], and be patient!

إِنَّا مُرْسِلُوا النَّاقَةِ فِتْنَةً لَهُمْ
فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٢٧﴾

28. And inform them that the water is to be shared between (her and) them. Each one's right to drink being established (by turns).

وَنَبِّئُهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ
كُلُّ شَرِبٍ مُحْتَظَرٌ ﴿٢٨﴾

29. But they called their comrade and he took (a sword) and killed (her).

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ



30. Then, how (terrible) was My Torment and My Warnings?

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٣٠﴾

31. Verily, We sent against them a single *Saîhah* (torment - awful cry, etc.), and they became like the dry stubble of a fold-builder.

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً
فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ﴿٣١﴾

32. And indeed, We have made the Qur'ân easy to understand and remember, then is there any that will remember (or receive admonition)?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ
مِنْ مُدَّكِرٍ ﴿٣٢﴾

33. The people of Lout (Lot) belied the warnings.

كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ﴿٣٣﴾

34. Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lout (Lot), whom We saved in last hour of the night,

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا عَالِ
لُوطٍ نَّجَيْنَاهُمْ بِسَحْرِ

35. As a Favor from Us, thus do We reward him who gives thanks (by obeying Us).

نِعْمَةً مِّنْ عِندِنَا كَذَلِكَ نَجْزِي
مَنْ شَكَرَ

36. And he [Lout (Lot)] indeed had warned them of Our Grasp, but they did doubt the warnings!

وَلَقَدْ أُنذِرَهُمْ بِطُشْتَنَا فَتَمَارَوْا
بِالنُّذُرِ

37. And they indeed sought to shame his guest (by asking to commit sodomy with them). So We blinded their eyes, "Then taste you My Torment and My Warnings."

وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ
فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي
وَنُذُرِ

38. And verily, an abiding torment seized them early in the morning.

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ
مُّسْتَقَرٌّ

39. "Then taste you My Torment and My Warnings."

فَذُوقُوا عَذَابِي وَنُذُرِ

40. And indeed, We have made the Qur'ân easy to understand and remember, then is there any that will remember (or receive admonition)?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ
مِنْ مُدَّكِرٍ ﴿٤٠﴾

41. And indeed, warnings came to the people of Fir'aun (Pharaoh) [through Mûsa (Moses) and Hârûn (Aaron)].

وَلَقَدْ جَاءَ عَالِ فِرْعَوْنَ الْنَذُرُ ﴿٤١﴾

42. (They) belied all Our Signs, so We seized them with a Seizure of the All-Mighty, All-Capable to carry out what he Will (Omnipotent).

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ
أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾

43. Are your disbelievers (O Quraish!) better than these [nations of Nûh (Noah), Lout (Lot), Sâlih (Saleh), and the people of Fir'aun (Pharaoh), etc., who were destroyed)? Or have you an immunity (against Our Torment) in the Divine Scriptures?

أَكْفَارُكُمْ خَيْرٌ مِّنْ أُولَئِكَ أَمْ لَهُمْ
بِرَاءَةٌ فِي الزُّبُرِ ﴿٤٣﴾

44. Or do they say: "We are a great multitude, and we shall be victorious.?"

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرُونَ ﴿٤٤﴾

45. Their multitude will be put to flight, and they will show their backs.

سَيَهْرَمُ الْجَمْعُ وَيُولُونَ الدُّبُرَ ﴿٤٥﴾

46. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمْرٌ ﴿٤٦﴾

47. Verily, the *Mujrimûn* (polytheists, disbelievers, sinners, criminals, etc.) are in error (in this world) and will burn (in the Hell-fire in the Hereafter).

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٤٧﴾

48. The Day they will be dragged in the Fire on their faces (it will be said to them): "Taste you the touch of Hell!"

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُقُوا مَسَّ سَقَرٍ ﴿٤٨﴾

49. Verily, We have created all things with *Qadar* (Divine Preordainments of all things before their creation, as written in the Book of Decrees *Al-Lauh Al-Mahfûz*).

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾

50. And Our Commandment is but one, as the twinkling of an eye.

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾

51. And indeed, We have destroyed your likes, then is there any that will remember (or receive admonition)?

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ
مُّدَكِّرٍ ﴿٥١﴾

52. And each and everything they have done is noted in (their) Records (of deeds).

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾

53. And everything, small and big is written (in *Al-Lauh Al-Mahfûz* already beforehand i.e. before it befalls, or is done by its doer).

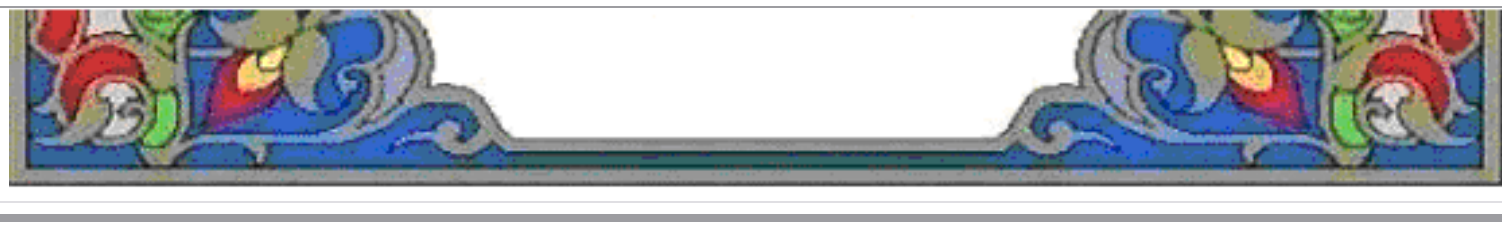
وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌّ ﴿٥٣﴾

54. Verily, The *Muttaqûn* (pious), will be in the midst of Gardens and Rivers (Paradise).

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾

55. In a seat of truth (i.e. Paradise), near the Omnipotent King (Allâh, the All-Blessed, the Most High, the Owner of Majesty and Honor).

فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ
مُّقْتَدِرٍ ﴿٥٥﴾



ArRahman الرَّحْمَنُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. The Most Beneficent (Allâh)!

الرَّحْمَنُ ١

2. Has taught (you mankind) the Qur'ân (by His Mercy).

عَلَّمَ الْقُرْآنَ ٢

3. He created man.

خَلَقَ الْإِنْسَانَ ٣

4. He taught him eloquent speech.

عَلَّمَهُ الْبَيَانَ ٤

5. The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning, etc.).

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ٥

6. And the herbs (or stars) and the trees both prostrate.

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ٦

7. And the heaven He has raised high, and He has set up the Balance.

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ
الْمِيزَانَ ٧

8. In order that you may not transgress (due) balance.

أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾

9. And observe the weight with equity and do not make the balance deficient.

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾

10. And the earth He has put for the creatures.

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾

11. Therein are fruits, date palms producing sheathed fruit-stalks (enclosing dates).

فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾

12. And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants.

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾

13. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾

14. He created man (Adam) from sounding clay like the clay of pottery.

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ ﴿١٤﴾

15. And the jinns did He create from a smokeless flame of fire.

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ ﴿١٥﴾

16. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾

17. (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾

18. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾

19. He has let loosed the two seas (the salt water and the sweet) meeting together.

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾

20. Between them is a barrier which none of them can transgress.

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾

21. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾

22. Out of them both come out pearl and coral.

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾

23. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾

24. And His are the ships going and coming in the seas, like mountains.

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ
كَالْأَعْلَامِ ﴿٢٤﴾

25. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾

26. Whatsoever is on it (the earth) will perish.

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾

27. And the Face of your Lord full of Majesty and Honor will abide forever.

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ
وَالْإِكْرَامِ ﴿٢٧﴾

28. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾

29. Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He has a matter to bring forth (such as giving honor to some, disgrace to

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ
كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

some, life to some, death to some, etc.)!

30. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾

31. We shall attend to you, O you two classes (jinns and men)!

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٣١﴾

32. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾

33. O assembly of jinns and men! If you have power to pass beyond the zones of the heavens and the earth, then pass (them)! But you will never be able to pass them, except with authority (from Allâh)!

يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾

34. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾

35. There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.

يُرْسَلُ عَلَيْكُمَا شَوْاطِئُ مِّنْ نَّارٍ
وَنُحَاسٌ فَلَا تَنْتَصِرَانِ ﴿٣٥﴾

36. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾

37. Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide.

فَإِذَا أَنْشَقَّتِ السَّمَاءُ فَكَانَتْ
وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾

38. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾

39. So on that Day no question will be asked of man or jinn as to his sin, (because they have already been known from their faces either white or black).

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ
وَلَا جَانٌّ ﴿٣٩﴾

40. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾

41. The *Mujrimûn* (polytheists, criminals, sinners, etc.) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ
فِيُؤْخَذُ بِالنَّوَصِي وَالْأَقْدَامِ ﴿٤١﴾

42. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾

43. This is Hell which the *Mujrimûn* (polytheists, criminals, sinners, etc.) denied.

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا
الْمُجْرِمُونَ ﴿٤٣﴾

44. They will go between it (Hell) and the boiling hot water!

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانِ ﴿٤٤﴾

45. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾

46. But for him who [the true believer of Islâmic Monotheism who performs all the duties ordained by Allâh and His Messenger Muhammad ﷺ, and keeps away (abstain) from all kinds of sin and evil deeds

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ



prohibited in Islâm and] fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).

47. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾

48. With spreading branches;

ذَوَاتَا أَفْنَانٍ ﴿٤٨﴾

49. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾

50. In them (both) will be two springs flowing (free)

فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾

51. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾

52. In them (both) will be every kind of fruit in pairs.

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾

53. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾

54. Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.

مُتَّكِئِينَ عَلَى فُرُشٍ بَطَآئِنُهَا مِنْ
إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾

55. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾

56. Wherein both will be those (maidens) restraining their glances upon their husbands, whom no man or jinn *yatmithhunna* (has opened their hymens with sexual intercourse) before them.

فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ
يَطْمِثْنِ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ



57. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾

58. (In beauty) they are like rubies and coral.

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾

59. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾

60. Is there any reward for good other than good?

هَلْ جَزَاءُ إِلَّا حَسَنٌ إِلَّا
إِلَّا حَسَنٌ ﴿٦٠﴾

61. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾

62. And besides these two, there are two other Gardens (i.e. in Paradise).

وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾

63. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾

64. Dark green (in color).

مُدَّهَامَّتَانِ ﴿٦٤﴾

65. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾

66. In them (both) will be two springs gushing forth water.

فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾

67. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾

68. In them (both) will be fruits, and date- palms and pomegranates.

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾

69. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾

70. Therein (gardens) will be fair (wives) good and beautiful;

فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٧٠﴾

71. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾

72. *Houris* (beautiful, fair females) restrained in pavilions;

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٧٢﴾

73. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾

74. Whom no man or jinn *yatmithhunna* (has opened their hymens with sexual intercourse) before them.

لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٧٤﴾

75. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾

76. Reclining on green cushions and rich beautiful mattresses.

مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضِرٍ
وَعَبَقَرٍ حِسَانٍ ﴿٧٦﴾

77. Then which of the Blessings of your Lord will you both (jinns and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾

78. Blessed be the Name of your Lord (Allâh), the Owner of Majesty and Honor.

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ
وَالْإِكْرَامِ ﴿٧٨﴾



AlWaqiah آلَواقِعَة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. When the Event (i.e. the Day of Resurrection) befalls.

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾

2. And there can be no denying of its befalling.

لَيْسَ لَوْقَعَتِهَا كَاذِبَةٌ ﴿٢﴾

3. It will bring low (some); (and others) it will exalt;

خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾

4. When the earth will be shaken with a terrible shake.

إِذَا رُجَّتِ الْأَرْضُ رَجًا ﴿٤﴾

5. And the mountains will be powdered to dust.

وُنُسَّتِ الْجِبَالُ بَسًّا ﴿٥﴾

6. So that they will become floating dust particles.

فَكَانَتْ هَبَاءً مُنْبَثًّا ﴿٦﴾

7. And you (all) will be in three kinds (i.e. separate groups).

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٧﴾

8. So those on the Right Hand (i.e. those who will be given their Records in their right hands), Who will be those on the Right Hand? (As a respect for them, because they will enter Paradise).

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ
الْمَيْمَنَةِ ﴿٨﴾

9. And those on the Left Hand (i.e. those who will be given their Record in their left hands), Who will be those on the Left Hand? (As a disgrace for them, because they will enter Hell).

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ
الْمَشْأَمَةِ ﴿٩﴾

10. And those foremost [(in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islâm,] will be foremost (in Paradise).

وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾

11. These will be those nearest to Allâh.

أُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾

12. In the Gardens of delight (Paradise).

فِي جَنَّاتِ النَّعِيمِ ﴿١٢﴾

13. A multitude of those (foremost) will be from the first generations (who embraced Islâm).

ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ﴿١٣﴾

14. And a few of those (foremost) will be from the later time (generations).

وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾

15. (They will be) on thrones woven with gold and precious stones,

عَلَى سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾

16. Reclining thereon, face to face.

مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾

17. They will be served by immortal boys,

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾

18. With cups, and jugs, and a glass from the flowing wine,

بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾

19. Wherefrom they will get neither any aching of the head, nor any intoxication.

لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾

20. And fruit; that they may choose.

وَفِيكِهِ مِمَّا يَتَخَيَّرُونَ ﴿٢٠﴾

21. And the flesh of fowls that they desire.

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾

22. And (there will be) *Houris* (fair females) with wide, lovely eyes (as wives for the pious),

وَحُورٌ عَيْنٌ ﴿٢٢﴾

23. Like unto preserved pearls.

كَأَمْثَلِ اللَّوْلُؤِ الْمَكْنُونِ ﴿٢٣﴾

24. A reward for what they used to do.

جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

25. No *Laghw* (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting, etc.).

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا

﴿٢٥﴾

26. But only the saying of: *Salâm!*, *Salâm!* (greetings with peace) !

إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾

27. And those on the Right Hand, Who will be those on the Right Hand?

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾

28. (They will be) among thorn less lote-trees,

فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾

29. Among *Talh* (banana-trees) with fruits piled one above another,

وَطَلْحٍ مَّنْضُودٍ ﴿٢٩﴾

30. In shade long-extended,

وِظِلٍّ مَّمْدُودٍ ﴿٣٠﴾

31. By water flowing constantly,

وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾

32. And fruit in plenty,

وَفِيكَهْةٍ كَثِيرَةٍ ﴿٣٢﴾

33. Whose season is not limited, and their supply will not be cut off,

لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾

34. And on couches or thrones, raised high.

وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾

35. Verily, We have created them (maidens) of special creation.

إِنَّا أَنْشَأْنَهُنَّ إِنِّشَاءً ﴿٣٥﴾

36. And made them virgins.

فَجَعَلْنَهُنَّ أَبْكَارًا ﴿٣٦﴾

37. Loving (their husbands only), equal in age.

عُرُبًا أَتْرَابًا ﴿٣٧﴾

38. For those on the Right Hand.

لِّأَصْحَابِ الْيَمِينِ ﴿٣٨﴾

39. A multitude of those (on the Right Hand) will be from the first generation (who embraced Islâm).

ثُلَّةٌ مِّنَ الْأَوَّلِينَ ﴿٣٩﴾

40. And a multitude of those (on the Right Hand) will be from the later times (generations).

وَثُلَّةٌ مِّنَ الْآخِرِينَ ﴿٤٠﴾

41. And those on the Left Hand Who will be those on the Left Hand?

وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ
الشِّمَالِ ﴿٤١﴾

42. In fierce hot wind and boiling water,

فِي سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾

43. And shadow of black smoke,

وِظِلٍّ مِّنْ تَحْمُومٍ ﴿٤٣﴾

44. (That shadow) neither cool, nor (even) good,

لَّا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾

45. Verily, before that, they indulged in luxury,

إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ
﴿٤٥﴾

46. And were persisting in great sin (joining partners in worship along with Allâh, committing murders and other crimes, etc.)

وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ
﴿٤٦﴾

47. And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected?

وَكَانُوا يَقُولُونَ إِذَا مِتْنَا وَكُنَّا
تُرَابًا وَعِظَمًا أَءِنَّا لَمَبْعُوثُونَ
﴿٤٧﴾

48. "And also our forefathers?"

أَوَءَابَاؤُنَا الْأَوَّلُونَ ﴿٤٨﴾

49. Say (O Muhammad ﷺ):
"(Yes) verily, those of old,
and those of later times.

قُلْ إِنِّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾

50. "All will surely be
gathered together for
appointed Meeting of a
known Day.

لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ
مَّعْلُومٍ ﴿٥٠﴾

51. "Then moreover, verily,
you the erring-ones, the
deniers (of Resurrection)!

ثُمَّ إِنَّكُمْ أَهْلُهَا الضَّالُّونَ
الْمُكَذِّبُونَ ﴿٥١﴾

52. "You verily will eat of
the trees of *Zaqqûm*.

لَا تَكُلُونَ مِنْ شَجَرٍ مِّنْ زُقُومٍ ﴿٥٢﴾

53. "Then you will fill your
bellies therewith,

فَمَالِكُونَ مِنْهَا الْبُطُونَ ﴿٥٣﴾

54. "And drink boiling
water on top of it,

فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾

55. "So you will drink (that)
like thirsty camels!"

فَشَرِبُونَ شُرْبَ أَهْلِيمٍ ﴿٥٥﴾

56. That will be their
entertainment on the Day of
Recompense!

هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾

57. We created you, then
why do you believe not?

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾

58. Then tell Me (about) the human semen that you emit.

أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾

59. Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator?

ءَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ
الْخَالِقُونَ ﴿٥٩﴾

60. We have decreed death to you all, and We are not unable,

نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا
نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾

61. To transfigure you and create you in (forms) that you know not.

عَلَى أَنْ نُبَدِّلَ أَمْثَلَكُمْ وَنُنْشِئَكُمْ
فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾

62. And indeed, you have already known the first form of creation (i.e. the creation of Adam), why then do you not remember or take heed?

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا
تَذَكَّرُونَ ﴿٦٢﴾

63. Tell Me! The seed that you sow in the ground.

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾

64. Is it you that make it grow, or are We the Grower?

ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ
الزَّارِعُونَ ﴿٦٤﴾

65. Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment).

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ
تَفَكُّهُونَ ﴿٦٥﴾

66. (Saying): "We are indeed *Mughramûn* (i.e. ruined or lost the money without any profit, or punished by the loss of all that we spend for cultivation, etc.)!"

إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾

67. "Nay, but we are deprived!"

بَلْ نَحْنُ مُحْرَمُونَ ﴿٦٧﴾

68. Tell Me! The water that you drink.

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ
﴿٦٨﴾

69. Is it you who cause it from the rain clouds to come down, or are We the Causer of it to come down?

ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ
الْمُنزِلُونَ ﴿٦٩﴾

70. If We willed, We verily could make it salt (and undrinkable), why then do you not give thanks (to Allâh)?

لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا
تَشْكُرُونَ ﴿٧٠﴾

71. Tell Me! The fire which you kindle,

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾

72. Is it you who made the tree thereof to grow, or are We the Grower?

ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ
الْمُنْشِئُونَ ﴿٧٢﴾

73. We have made it a Reminder (for the Hell-fire, in the Hereafter); and an article of use for the travelers (and all the others, in this world).

نَحْنُ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا
لِّلْمُقْوِينَ ﴿٧٣﴾

74. Then glorify with praises the Name of your Lord, the Most Great.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾

75. So I swear by *Mawâqi* (setting or the mansions, etc.) of the stars (they traverse).

﴿٧٥﴾ فَلَا أَقْسَمُ بِمَوَاقِعِ النُّجُومِ

76. And verily, that is indeed a great oath, if you but know.

وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾

77. That (this) is indeed an honorable recital (the Noble Qur'ân).

إِنَّهُ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾

78. In a Book well-guarded (with Allâh in the heaven i.e. *Al-Lauh Al-Mahfûz*).

فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾

79. Which (that Book with Allâh) none can touch but the purified (i.e. the angels).

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾

80. A Revelation (this Qur'ân) from the Lord of the 'Alamîn (mankind, jinns and all that exists).

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾

81. Is it such a talk (this Qur'an) that you (disbelievers) deny?

أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ

﴿٨١﴾

82. And instead (of thanking Allâh) for the provision He gives you, on the contrary, you deny Him (by disbelief)!

وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تَكْذِبُونَ

﴿٨٢﴾

83. Then why do you not (intervene) when (the soul of a dying person) reaches the throat?

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾

84. And you at the moment are looking on,

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٤﴾

85. But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not,

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٥﴾

86. Then why do you not, if you are exempt from the reckoning and recompense (punishment, etc.)

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾

87. Bring back the soul (to its body), if you are truthful?

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾

88. Then, if he (the dying person) be of the *Muqarrabûn* (those brought near to Allâh),

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾

89. (There is for him) rest and provision, and a Garden of delights (Paradise).

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾

90. And if he (the dying person) be of those on the Right Hand,

وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾

91. Then there is safety and peace (from the Punishment of Allâh) for (you as you are from) those on the Right Hand.

فَسَلَامٌ لَّكَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩١﴾

92. But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islâmic Monotheism),

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾

93. Then for him is entertainment with boiling water.

فَنَزْلُ مِّنْ حَمِيمٍ ﴿٩٣﴾

94. And burning in Hell-fire.

وَتَصْلِيَةٌ جَحِيمٍ ﴿٩٤﴾

95. Verily, this! This is an absolute Truth with certainty.

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾

96. So glorify with praises the Name of your Lord, the Most Great.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾



AlHadid الحديد

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Whatsoever is in the heavens and the earth glorifies Allâh, and He is the All Mighty, All Wise.

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

2. His is the kingdom of the heavens and the earth, It is He Who gives life and causes death; and He is Able to do all things.

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿٢﴾

3. He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ
وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾

4. He it is Who created the heavens and the earth in six Days and then *Istawâ* (rose over) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) where so ever you may be. And Allâh is the All-Seer of what you do.

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ
أَسْتَوَىٰ عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا
يَلْبِغُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا
وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ
فِيهَا ۚ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

5. His is the kingdom of the heavens and the earth. And to Allâh return all the matters (for decision).

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۚ
وَالِى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥﴾

6. He merges night into day (i.e. the decrease in the hours of the night is added into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts.

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ
فِي اللَّيْلِ ۚ وَهُوَ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿٦﴾

7. Believe in Allâh and His Messenger (Muhammad ﷺ), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allâh's Way), theirs will be a great reward.

ءَامِنُوا بِٱللَّهِ وَرَسُولِهِ ۖ وَأَنفِقُوا
مِمَّا جَعَلَكُمْ مُّسْتَخْلَفِينَ فِيهِ
فَالَّذِينَ ءَامَنُوا مِنكُمْ وَأَنفَقُوا
لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾

8. And what is the matter with you that you believe not in Allâh! While the Messenger (Muhammad ﷺ) invites you to believe in your Lord (Allâh), and He (Allâh) has indeed taken your covenant, if you are real believers.

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِٱللَّهِ
وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا
بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِن كُنتُمْ
مُؤْمِنِينَ ﴿٨﴾

9. It is He Who sends down manifest *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad ﷺ) that He may bring you out from darkness into light. And verily, Allâh is to you full of kindness, Most Merciful.

هُوَ ٱلَّذِى يُنَزِّلُ عَلَىٰ عَبْدِهِ
ءَايَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ
ٱلظُّلُمَاتِ إِلَى ٱلنُّورِ ۚ وَإِنَّ ٱللَّهَ بِكُمْ
لَرَءُوفٌ رَّحِيمٌ ﴿٩﴾

10. And what is the matter with you that you spend not in the Cause of Allâh? And to Allâh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all, Allâh has promised the best (reward). And Allâh is All Aware of what you do.

11. Who is he that will lend to Allâh a goodly loan, then (Allâh) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise).

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ
وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ
لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ
قَبْلِ الْفَتْحِ وَقَتَلَ أُولَئِكَ أَعْظَمُ
دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ
وَقَاتِلُواْ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا
حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ
كَرِيمٌ

12. On the Day you shall see the believing men and the believing women their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ
وَبِأَيْمَانِهِمْ بُشْرَانُكُمُ الْيَوْمَ جَنَّاتٌ
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

13. On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."

يَوْمَ يَقُولُ الْمُنَافِقُونَ
وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا
انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ
ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا
فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ
بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ
قَبْلِهِ الْعَذَابُ ﴿١٣﴾

14. (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith); and you were deceived by false desires, till the Command of Allâh came to pass. And the chief deceiver (Satan) deceived you in respect of Allâh."

يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا
بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ
وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ
الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ
بِاللَّهِ الْغُرُورُ ﴿١٤﴾

15. So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved, (in the Oneness of Allâh Islâmic Monotheism). Your abode is the Fire, that is the proper place for you, and worst indeed is that destination.

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا
مِنَ الَّذِينَ كَفَرُوا مَأْوِيَّتُكُمُ النَّارُ
هِيَ مَوْلَانِكُمْ وَبِئْسَ الْمَصِيرُ ﴿١٥﴾

16. Has not the time come for the hearts of those who believe (in the Oneness of Allâh - Islâmic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were *Fâsiqûn* (rebellious, disobedient to Allâh).

17. Know that Allâh gives life to the earth after its death! Indeed We have made clear the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand.

﴿ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴾

﴿ أَعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴾

18. Verily, those who give *Sadaqât* (i.e. *Zakât* and alms, etc.), men and women, and lend to Allâh a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise).

إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ
وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا
يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ



19. And those who believe in (the Oneness of) Allâh and His Messengers, they are the *Siddiqûn* (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord, they shall have their reward and their light. But those who disbelieve (in the Oneness of Allâh - Islâmic Monotheism) and deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the blazing Fire.

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ
أُولَٰئِكَ هُمُ الصَّادِقُونَ
وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ
أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ
كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ

أَصْحَابُ الْجَحِيمِ



20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allâh and (His) Good Pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment.

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ
وَهُوَ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ
وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ
كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ
نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ
يَكُونُ حُطَمًا وَفِي الْآخِرَةِ
عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ
وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا
مَتَاعُ الْغُرُورِ ﴿٢٠﴾

21. Race one with another in hastening towards Forgiveness from your Lord (Allâh), and towards Paradise, the width whereof is as the width of heaven and earth, prepared for those who believe in Allâh and His Messengers. That is the Grace of Allâh which He bestows on whom He pleases. And Allâh is the Owner of Great Bounty.

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ
وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ
وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ
ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ۚ ذَٰلِكَ فَضْلُ
اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو
الْفَضْلِ الْعَظِيمِ ﴿٢١﴾

22. No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfûz*), before We bring it into existence. Verily, that is easy for Allâh.

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ
وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ
مِّن قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَٰلِكَ
عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾

23. In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allâh likes not prideful boasters.

لَّكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا
تَفْرَحُوا بِمَا ءَاتَاكُمْ ۗ وَاللَّهُ لَا
يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

24. Those who are misers and enjoin upon people miserliness (Allâh is not in need of their charity). And whosoever turns away (from Faith Allâh's Monotheism), then Allâh is Rich (Free of all wants), Worthy of all praise.

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ
النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ
اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾

25. Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allâh may test who it is that will help Him (His religion), and His Messengers in the unseen. Verily, Allâh is All-Strong, All Mighty.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ
وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ
وَالْمِيزَانَ لِيَقُومَ النَّاسُ
بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ
بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ
وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ
بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾

26. And indeed, We sent Nûh (Noah) and Ibrahîm (Abraham), and placed in their offspring Prophethood and Scripture, and among them there is he who is guided, but many of them are *Fâsiqûn* (rebellious, disobedient to Allâh).

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ
وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النَّبُوَّةَ
وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ
وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿٢٦﴾

27. Then, We sent after them, Our Messengers, and We sent 'Iesa (Jesus) son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him, compassion and mercy. But the Monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but that they did not observe it with the right observance. So We gave those among them who believed, their (due) reward, but many of them are *Fâsiqûn* (rebellious, disobedient to Allâh).

ثُمَّ قَفَّيْنَا عَلَىٰ آثَرِهِم بِرُسُلِنَا
وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ
وَأَتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي
قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً
وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا
كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ
رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ
رِعَايَتِهَا فَآتَيْنَا الَّذِينَ ءَامَنُوا
مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ
فَاسِقُونَ ﴿٢٧﴾

28. O you who believe [in Mûsa (Moses) (i.e. Jews) and 'Iesa (Jesus) (i.e. Christians)]! Fear Allâh, and believe too in His Messenger (Muhammad ﷺ), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight), and He will forgive you. And Allâh is Oft-Forgiving, Most Merciful.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوْا اللّٰهَ
وَءَامِنُوْا بِرِسُوْلِهِۦ يُوْتِكُمْ كِفٰلَيْنِ
مِّن رَّحْمَتِهٖۤ وَتَجْعَلَ لَّكُمْ نُوْرًا
تَمْشُوْنَ بِهٖۤ وَيَغْفِرَ لَكُمْ ۚ وَاللّٰهُ
غَفُوْرٌ رَّحِيْمٌ ﴿٢٨﴾

29. So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allâh, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allâh is the Owner of Great Bounty.

لَّعَلَّآ يَعْلَمَ اَهْلُ الْكِتٰبِ اَلَّا
يَقْدِرُوْنَ عَلٰى شَيْءٍ مِّنْ فَضْلِ اللّٰهِ
وَاَنَّ الْفَضْلَ بِيْدِ اللّٰهِ يُوْتِيْهِ مَن
يَشَآءُ ۚ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿٢٩﴾





AlMujadilah الْمُجَادِلَةُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Indeed Allâh has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad ﷺ) concerning her husband (Aus bin As-Sâmit), and complains to Allâh. And Allâh hears the argument between you both. Verily, Allâh is All-Hearer, All-Seer.

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ
فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ
يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ
بَصِيرٌ

2. Those among you who make their wives unlawful (Az-Zihâr) to them by saying to them "You are like my mother's back." They cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allâh is Oft-Pardoning, Oft-Forgiving.

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِّنْ نِّسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ إِنَّ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوءٌ غَفُورٌ ﴿٢﴾

3. And those who make unlawful to them (their wives) (by Az-Zihâr) and wish to free themselves from what they uttered, (the penalty) in that case (is) the freeing of a slave before they touch each other. That is an admonition to you (so that you may not return to such an ill thing). And Allâh is All Aware of what you do.

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَنْ يَتَمَاسَا ذَٰلِكُمْ تُوَعِّظُونَ بِهِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

4. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And for him who is unable to do so, he should feed sixty of *Miskîn* (poor). That is in order that you may have perfect Faith in Allâh and His Messenger. These are the limits set by Allâh. And for disbelievers, there is a painful torment.

5. Verily, those who oppose Allâh and His Messenger (Muhammad ﷺ) will be disgraced, as those before them (among the past nation), were disgraced. And We have sent down clear *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgracing torment.

فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ
مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا
فَمَنْ لَّمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ
مِسْكِينًا ۚ ذَٰلِكَ لِتُؤْمِنُوا بِٱللَّهِ
وَرَسُولِهِ ۚ وَتَلَّكَ حُدُودُ ٱللَّهِ
وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٤٤﴾

إِنَّ ٱلَّذِينَ يُحَادُّونَ ٱللَّهَ وَرَسُولَهُ
كُتِبُوا كَمَا كُتِبَ ٱلَّذِينَ مِنْ قَبْلِهِمْ ۚ
وَقَدْ أُنزِلْنَآ ءَايَاتٍ بَيِّنَاتٍ
وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٥٠﴾

6. On the Day when Allâh will resurrect them all together (i.e. the Day of Resurrection) and inform them of what they did. Allâh has kept account of it, while they have forgotten it. And Allâh is Witness over all things.

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ
بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٦﴾

7. Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no *Najwa* (secret counsel) of three, but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), not of less than that or more, but He is with them (with His Knowledge) wheresoever they may be; and afterwards on the Day of Resurrection, He will inform them of what they did. Verily, Allâh is the All-Knower of everything.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا
يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا
هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ
سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا
أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا
ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧﴾

8. Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrong doing and disobedience to the Messenger (Muhammad ﷺ). And when they come to you, they greet you with a greeting wherewith Allâh greets you not, and say within themselves: "Why should Allâh punish us not for what we say?" Hell will be sufficient for them, they will burn therein, and worst indeed is that destination!

9. O you who believe! When you hold secret counsel, do it not for sin and wrong doing, and disobedience towards the Messenger (Muhammad ﷺ) but do it for *Al-Birr* (righteousness) and *Taqwa* (virtues and piety); and fear Allâh unto Whom you shall be gathered.

أَلَمْ تَرَ إِلَى الَّذِينَ هُمْ عَنْ
النَّجْوَى ثُمَّ يَعُودُونَ لِمَا هُمْ
عَنْهُ وَيَتَنَجَّوْنَ بِالْإِثْمِ
وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ
وَإِذَا جَاءُوكَ حَيَّوكَ بِمَا لَمْ يُحَيِّكَ
بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا
يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ
جَهَنَّمُ يَصَلَوْنَهَا فَلْيُفَسِّحْ الْمَصِيرُ



يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا
تَنَجَّيْتُمْ فَلَا تَتَنَجَّوْا بِالْإِثْمِ
وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ
وَتَنَجَّوْا بِالْبِرِّ وَالتَّقْوَى وَاتَّقُوا
اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ



10. Secret counsels (conspiracies) are only from *Shaitân* (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits, and in Allâh let the believers put their trust.

إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ
لِيَحْزُنَ الَّذِينَ ءَامَنُوا وَلَيْسَ
بِضَارِهِمْ شَيْءٌ إِلَّا بِإِذْنِ اللَّهِ
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

11. O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allâh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, *Jihâd* (holy fighting in Allâh's Cause), or for any other good deed], rise up. Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allâh is Well-Acquainted with what you do.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ
تَفَسَّحُوا فِي الْمَجَالِسِ
فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا
قِيلَ آنشُرُوا فآنشُرُوا يَرْفَعِ اللَّهُ
الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا
الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ ﴿١١﴾

12. O you who believe! When you (want to) consult the Messenger (Muhammad ﷺ) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allâh is Oft-Forgiving, Most Merciful.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ
الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ
نَجْوَانِكُمْ صَدَقَةً ذَٰلِكَ خَيْرٌ لَّكُمْ
وَأَطْهَرُ فَإِنْ لَّمْ تَجِدُوا فَإِنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ



13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allâh has forgiven you, then (at least) perform *As-Salât* (*IqâmatasSalât*) and give *Zakât* and obey Allâh (i.e. do all what Allâh and His Prophet ﷺ order you to do). And Allâh is All Aware of what you do.

ءَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ
نَجْوَانِكُمْ صَدَقْتِ فَإِذْ لَمْ تَفْعَلُوا
وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ
وَأَتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ
وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ



14. Have you (O Muhammad ﷺ) not seen those (hypocrites) who take for friends a people upon whom is the Wrath of Allâh (i.e. Jews)? They are neither of you (Muslims) nor of them (Jews), and they swear to a lie while they know.

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴾

15. Allâh has prepared for them a severe torment. Evil indeed is that which they used to do.

﴿ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴾

16. They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the Path of Allâh, so they shall have a humiliating torment.

﴿ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ ﴾

17. Their children and their wealth will avail them nothing against Allâh. They will be (the) dwellers of the Fire, to dwell therein forever.

﴿ لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴾

18. On the Day when Allâh will resurrect them all together (for their account), then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars!

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ ۚ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾

19. *Shaitân* (Satan) has overtaken them. So he has made them forget the remembrance of Allâh. They are the party of *Shaitân* (Satan). Verily, it is the party of *Shaitân* (Satan) that will be the losers!

أَسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ ۚ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ ۚ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿١٩﴾

20. Those who oppose Allâh and His Messenger (Muhammad ﷺ), they will be among the lowest (most humiliated).

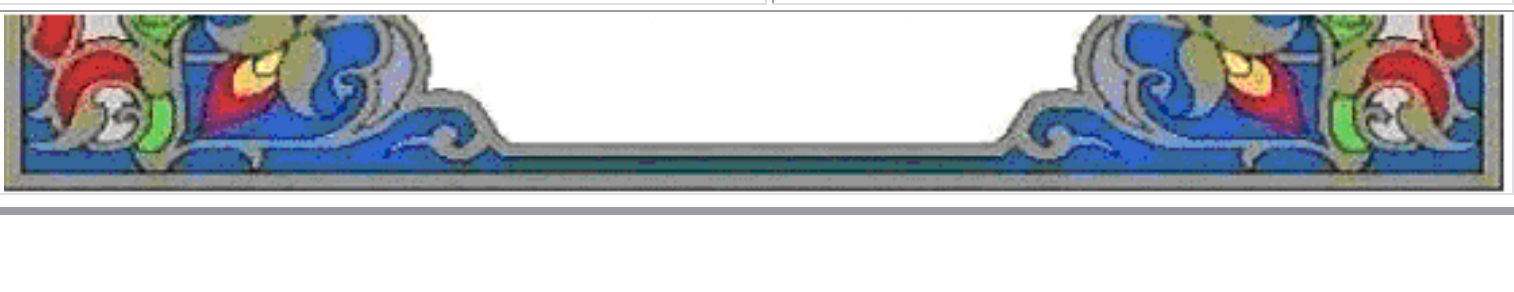
إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ ۖ أُولَٰئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾

21. Allâh has decreed: "Verily! It is I and My Messengers who shall be the victorious." Verily, Allâh is All-Powerful, All Mighty.

كَتَبَ اللَّهُ لَا غَلِبَ إِلَّا أَنَا وَرُسُلِي ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾

22. You (O Muhammad ﷺ) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad ﷺ), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written Faith in their hearts, and strengthened them with *Rûh* (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the Party of Allâh. Verily, it is the Party of Allâh that will be the successful.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ
حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا
ءَابَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ
أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي
قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ
مِّنْهُ وَيَدْخُلُهُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ
أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ
اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾





الحَٰشِر AlHashr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. And He is the All Mighty, the All-Wise.

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

2. He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banî An-Nadîr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allâh! But Allâh's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts,

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ
أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ
الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا
وَوَظَنُوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ
مِّنَ اللَّهِ فَأَتَتْهُمْ اللَّهُ مِنْ حَيْثُ لَمْ
تَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ ﴿٢﴾

so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see).

تُحَرِّبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدَى
الْمُؤْمِنِينَ فَاَعْتَبِرُوا يَٰأُولِيَ
الْأَبْصَارِ ﴿٢﴾

3. And had it not been that Allâh had decreed exile for them, He would certainly have punished them in this world, and in the Hereafter theirs shall be the torment of the Fire.

وَلَوْلَا أَن كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ
لَعَذَّبَهُمْ فِي الدُّنْيَا وَهُمْ فِي الْآخِرَةِ
عَذَابُ النَّارِ ﴿٣﴾

4. That is because they opposed Allâh and His Messenger (Muhammad ﷺ). And whosoever opposes Allâh, then verily, Allâh is Severe in punishment.

ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ
وَمَن يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ﴿٤﴾

5. What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allâh, and in order that He might disgrace the *Fâsiqûn* (rebellious, disobedient to Allâh).

مَا قَطَعْتُمْ مِّن لِّينَةٍ أَوْ
تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا
فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ﴿٥﴾

6. And what Allâh gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from them, for which you made no expedition with either cavalry or camelry. But Allâh gives power to His Messengers over whomsoever He wills. And Allâh is Able to do all things.

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ
فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا
رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ
عَلَىٰ مَنْ يَشَاءُ ۚ وَاللَّهُ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ﴿٦﴾

7. What Allâh gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from the people of the townships, - it is for Allâh, His Messenger (Muhammad ﷺ), the kindred (of Messenger Muhammad ﷺ), the orphans, *AlMasâkin* (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allâh. Verily, Allâh is Severe in punishment.

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ
الْقَرْيَ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ
السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ
الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ
الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ
فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ﴿٧﴾

8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him. And helping Allâh (i.e. helping His religion) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say);

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ
أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ
يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا
وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ
هُمُ الصَّادِقُونَ ﴿٨﴾

9. And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banî An-Nadîr), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِن
قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا
يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا
أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ
وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقِ
شَحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ﴿٩﴾

10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

11. Have you (O Muhammad ﷺ) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allâh) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you, and if you are attacked (in fight), we shall indeed help you." But Allâh is Witness, that they verily, are liars.

﴿١١﴾ أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾

12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them, and if they are attacked, they will never help them. And if they do help them, they (hypocrites) will turn their backs, so they will not be victorious.

لَئِنْ أُخْرِجُوا لَا تَخْرُجُونَ مَعَهُمْ
وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ
نَصَرُوهُمْ لَيُولِيَنَّ الْأَدْبَارَ ثُمَّ لَا
يُنصَرُونَ ﴿١٢﴾

13. Verily, you (believers in the Oneness of Allâh - Islâmic Monotheism) are more awful as a fear in their (Jews of Banî An-Nadîr) breasts than Allâh. That is because they are a people who comprehend not (the Majesty and Power of Allâh).

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ
مِّنَ اللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا
يَفْقَهُونَ ﴿١٣﴾

14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided, that is because they are a people who understand not.

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى
مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ
بَيْنَهُمْ شَدِيدٌ ۚ تَحْسَبُهُمْ جَمِيعًا
وَقُلُوبُهُمْ شَتَّىٰ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا
يَعْقِلُونَ ﴿١٤﴾

15. They are like their immediate predecessors (the Jews of Banî Qainûqâ', who suffered), they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment;

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا
ذَاقُوا وَبَالَ أَمْرِهِمْ وَهُمْ عَذَابٌ
أَلِيمٌ ﴿١٥﴾

16. (Their allies deceived them) like *Shaitân* (Satan), when he says to man: "Disbelieve in Allâh." But when (man) disbelieves in Allâh, *Shaitân* (Satan) says: "I am free of you, I fear Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists)!"

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَنِ
أَكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ
مِّنكَ إِنِّي أَخَافُ اللَّهَ رَبَّ
الْعَالَمِينَ ﴿١٦﴾

17. So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the *Zâlimûn* (i.e. polytheists, wrong-doers, disbelievers in Allâh and in His Oneness, etc.).

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ
خَالِدَيْنِ فِيهَا ۚ وَذَلِكَ جَزَاءُ
الظَّالِمِينَ ﴿١٧﴾

18. O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۚ

and fear Allâh. Verily, Allâh is All-Aware of what you do .

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

19. And be not like those who forgot Allâh (i.e. became disobedient to Allâh) and He caused them to forget their own selves, (let them to forget to do righteous deeds). Those are the *Fâsiqûn* (rebellious, disobedient to Allâh).

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾

20. Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢٠﴾

21. Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allâh. Such are the parables which We put forward to mankind that they may reflect.

لَوْ أَنْزَلْنَاهُ هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

22. He is Allâh, than Whom there is *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful.

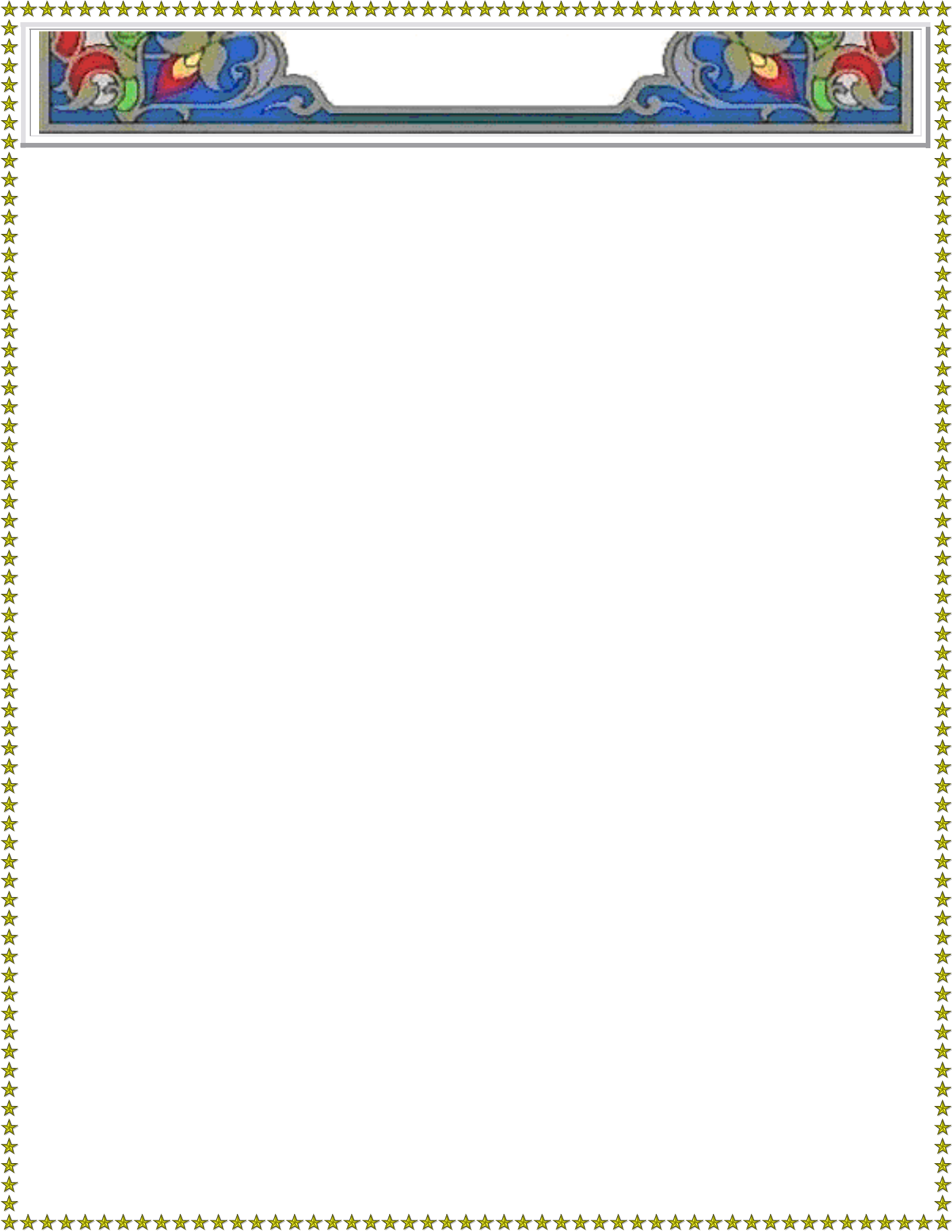
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ
الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ
الرَّحِيمُ ﴿٢٢﴾

23. He is Allâh than Whom there is *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ
الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ سُبْحَنَ اللَّهِ عَمَّا
يُشْرِكُونَ ﴿٢٣﴾

24. He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names . All that is in the heavens and the earth glorify Him. And He is the All Mighty, the All-Wise.

هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ
لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ
مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ
الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾





AlMumtahina المُمْتَحِنَة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islâmic Monotheism, this Qur'ân, and Muhammad ﷺ), and have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allâh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, etc., as your friends). You show friendship

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا
عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ
تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ
كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ
يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ
تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ
خَرَجْتُمْ جِهَادًا فِي سَبِيلِي
وَأَبْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم
بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ
وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ
ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾

to them in secret, while I am All Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path.

2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.

3. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allâh). He will judge between you. And Allâh is the All-Seer of what you do.

إِنْ يَتَّقَوْكُمْ يَكُونُوا لَكُمْ أَعْدَاءً
وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمْ
بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٢﴾

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا
أَوْلَادُكُمْ يَوْمَ الْقِيَمَةِ يَفْصِلُ
بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾

4. Indeed there has been an excellent example for you in Ibrâhim (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allâh Alone,"

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي
إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا
لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا
تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ
وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ
وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ
وَحْدَهُ

except the saying of Ibrâhim (Abraham) to his father: "Verily, I will ask for forgiveness (from Allâh) for you, but I have no power to do anything for you before Allâh ." Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return,

إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ
لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ
شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ
أُنَبِّئُكَ وَالْمَصِيرُ

5. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You are the All-Mighty, the All-Wise."

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا
وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ

6. Certainly, there has been in them an excellent example for you to follow, for those who look forward to (the Meeting with) Allâh (for the reward from Him) and the Last Day. And whosoever turn away, then verily, Allâh is Rich (Free of all wants), Worthy of all Praise.

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ
لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ
الْغَنِيُّ الْحَمِيدُ ﴿٦﴾

7. Perhaps Allâh will make friendship between you and those whom you hold as enemies. And Allâh has power (over all things), and Allâh is Oft-Forgiving, Most Merciful.

﴿٧﴾ عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ
الَّذِينَ عَادَيْتُم مِّنْهُمْ مَّوَدَّةً ۚ وَاللَّهُ
قَدِيرٌ ۖ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧﴾

8. Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allâh loves those who deal with equity.

لَّا يَنْهَىٰكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ
يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم
مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا
إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the *Zâlimûn* (wrong-doers those who disobey Allâh).

إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ
قَتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم
مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَى
إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ ۚ وَمَن
يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ



10. O you who believe! When believing women come to you as emigrants, examine them, Allâh knows best as to their Faith, then if you ascertain that they are true believers, send them not back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give the disbelievers that (amount of money) which they have spent [as their *Mahr*] to them. And there will be no sin on you to marry them if you have paid their *Mahr* to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as *Mahr*) and let them (the disbelievers, etc.) ask back for that which they have spent. That is the Judgment of Allâh. He judges between you. And Allâh is All-Knowing, All Wise.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ
الْمُؤْمِنَاتُ مَهْجِرَاتٍ
فَاصْتَبِحْنَهُنَّ ۖ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ
فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا
تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ
حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ
وَأَتَوْهُنَّ مَا أَنْفَقُوا وَلَا جُنَاحَ
عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا
ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ ۚ وَلَا
تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَسْأَلُوا
مَا أَنْفَقْتُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ
ذَلِكَ حُكْمُ اللَّهِ ۚ يَحْكُمُ بَيْنَكُمْ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

11. And if any of your wives have gone from you to the disbelievers, and you have an accession (by the coming over of a woman from the other side), then pay to those whose wives have gone, the equivalent of what they had spent (on their *Mahr*). And fear Allâh in Whom you believe.

وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى
الْكَفَّارِ فَعَاقِبْتُمْ فَاتُوا الَّذِينَ
ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا
وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ
مُؤْمِنُونَ

12. O Prophet! When believing women come to you to give you the *Bai'â* (pledge), that they will not associate anything in worship with Allâh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in any *Ma'rûf* (Islâmic Monotheism and all that which Islâm ordains) then

يَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ
يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ
بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ
وَلَا يَقْتُلْنَ أَوْلَدَهُنَّ وَلَا يَأْتِينَ
بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ
وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي
مَعْرُوفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ

اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

accept their *Bai'â* (pledge), and ask Allâh to forgive them, Verily, Allâh is Oft-Forgiving, Most Merciful.

13. O you who believe! Take not as friends the people who incurred the Wrath of Allâh (i.e. the Jews). Surely, they have been in despair to receive any good in the Hereafter, just as the disbelievers have been in despair about those (buried) in graves (that they will not be resurrected on the Day of Resurrection).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا قَوْمًا
غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ
الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ
أَصْحَابِ الْقُبُورِ ﴿١٣﴾





AsSaff اَلصَّف

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. And He is the All Mighty, the All-Wise.

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

2. O you who believe! Why do you say that which you do not do?

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ
مَا لَا تَفْعَلُونَ ﴿٢﴾

3. Most hateful it is with Allâh that you say that which you do not do.

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا
مَا لَا تَفْعَلُونَ ﴿٣﴾

4. Verily, Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure .

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ
فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ
مَّرْصُورٌ ﴿٤﴾

5. And (remember) when Mûsa (Moses) said to his people: "O my people! Why do you hurt me while you know certainly that I am the Messenger of Allâh to you? So when they turned away (from the Path of Allâh), Allâh turned their hearts away (from the Right Path). And Allâh guides not the people who are *Fâsiqûn* (rebellious, disobedient to Allâh).

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ يَقَوْمِ
لِمَ تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي
رَسُولُ اللَّهِ إِلَيْكُمْ ۖ فَلَمَّا زَاغُوا
أَزَاغَ اللَّهُ قُلُوبَهُمْ ۚ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ ﴿٥٠﴾

6. And (remember) when 'Iesa (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh unto you confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed . But when he (Ahmed i.e. Muhammad ﷺ) came to them with clear proofs, they said: "This is plain magic."

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنَىٰ
إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ
التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ
بَعْدِي ۖ اسْمُهُ أَحْمَدُ ۖ فَلَمَّا جَاءَهُمْ
بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ

7. And who does more wrong than the one who invents a lie against Allâh, while he is being invited to Islâm? And Allâh guides not the people who are *Zâlimûn* (polytheists, wrong-doers and disbelievers) folk.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ
الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى
الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿٧﴾

8. They intend to put out the Light of Allâh (i.e. the religion of Islâm, this Qur'ân, and Prophet Muhammad ﷺ) with their mouths. But Allâh will complete His Light even though the disbelievers hate (it).

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ
بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ
كَرِهَ الْكَافِرُونَ ﴿٨﴾

9. He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islâmic Monotheism) to make it victorious over all (other) religions even though the *Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammed ﷺ) hate (it).

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ
بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى
الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾

10. O You who believe! Shall I guide you to a commerce that will save you from a painful torment.

يَتَّيْهَا الَّذِينَ ءَامَنُوا هَلْ أَذِلُّكُمْ
عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابٍ
أَلِيمٍ ﴿١٠﴾

11. That you believe in Allâh and His Messenger (Muhammad ﷺ), and that you strive hard and fight in the Cause of Allâh with your wealth and your lives, that will be better for you, if you but know!

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ
وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ
بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَٰلِكُمْ خَيْرٌ
لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١١﴾

12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwelling in Gardens of 'Adn Eternity ['Adn (Edn) Paradise], that is indeed the great success.

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ
جَنَّاتٍ تَجْرَىٰ مِن تَحْتِهَا الْأَنْهَارُ
وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ
ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

13. And also (He will give you) another (blessing) which you love, help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad ﷺ) to the believers.

وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ
وَفَتْحٌ قَرِيبٌ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١٣﴾

14. O you who believe! Be you helpers (in the Cause) of Allâh as said 'Iesa (Jesus), son of Maryam (Mary), to *Al-Hawârîûn* (the disciples): "Who are my helpers (in the Cause) of Allâh?" *Al-Hawârîeen* (the disciples) said: "We are Allâh's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the uppermost.

يَتَّيِّبُهَا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَارَ
اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ
لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ
قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ
فَعَامَنْتَ طَائِفَةٌ مِّنْ بَنِي
إِسْرَءِيلَ وَكَفَرْتَ طَائِفَةٌ فَأَيَّدْنَا
الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ
فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾





الْجُمُعَة AlJuma

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh, the King (of everything), the Holy, the All Mighty, the All-Wise.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ
الْحَكِيمِ ﴿١﴾

2. He it is Who sent among the unlettered ones a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ân, Islâmic laws and Islâmic jurisprudence) and *Al-Hikmah* (*As-Sunnah*: legal ways, orders, acts of worship, etc. of Prophet Muhammad ﷺ). And verily, they had been before in manifest error;

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ
رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي
ضَلَالٍ مُّبِينٍ ﴿٢﴾

3. And He has sent him (Prophet Muhammad ﷺ) also to others among them (Muslims) who have not yet joined them (but they will come). And He (Allâh) is the All Mighty, the All-Wise.

وَأَٰخَرِينَ مِّنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

4. That is the Grace of Allâh, which He bestows on whom He wills. And Allâh is the Owner of Mighty Grace.

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٤﴾

5. The likeness of those who were entrusted with the (obligation of the) Taurât (Torah) (i.e. to obey its commandments and to practice its legal laws), but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them). How bad is the example (or the likeness) of people who deny the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh. And Allâh guides not the people who are *Zâlimûn* (polytheists, wrong-doers, disbelievers, etc.).

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ
يَحْمِلُوهَا كَمَثَلِ الْجِمَارِ تَحْمِلُ
أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ
كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾

6. Say (O Muhammad ﷺ): "O you Jews! If you pretend that you are friends of Allâh, to the exclusion of (all) other mankind, then long for death if you are truthful."

قُلْ يَأَيُّهَا الَّذِينَ هَادُوا إِنْ
زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ
النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٦١﴾

7. But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allâh knows well the *Zâlimûn* (polytheists, wrong-doers, disbelievers, etc.).

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ
أَيْدِيهِمْ ۚ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ



8. Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allâh), the All-Knower of the unseen and the seen, and He will tell you what you used to do."

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ
مِنْهُ فَإِنَّهُ مُلْقِيكُمْ ثُمَّ تُرَدُّونَ
إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ



9. O you who believe (Muslims)! When the call is proclaimed for the *Salât* (prayer) on the day of Friday (*Jumu'ah* prayer), come to the remembrance of Allâh [*Jumu'ah* religious talk (*Khutbah*) and *Salât* (prayer)] and leave off business (and every other thing), that is better for you if you did but know!

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ
لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا
إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ
خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ



10. Then when the (*Jumu'ah*) *Salât* (prayer) is finished, you may disperse through the land, and seek the Bounty of Allâh (by working, etc.), and remember Allâh much, that you may be successful.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي
الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ
وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ



11. And when they see some merchandise or some amusement [beating of *Tambur* (drum) etc.] they disperse headlong to it, and leave you (Muhammad ﷺ) standing [while delivering *Jumu'ah's* religious talk (*Khutbah*)]. Say "That which Allâh has is better than any amusement or merchandise! And Allâh is the Best of providers."

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا آنَفَضُوا
إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ
اللَّهِ خَيْرٌ مِّنْ آلِهَةٍ وَمِنَ التِّجَارَةِ
وَاللَّهُ خَيْرُ الرَّازِقِينَ





AlMunafiqoon

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. When the hypocrites come to you (O Muhammad ﷺ), they say: "We bear witness that you are indeed the Messenger of Allâh." Allâh knows that you are indeed His Messenger and Allâh bears witness that the hypocrites are liars indeed.

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا
نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ
إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ
الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾

2. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allâh. Verily, evil is what they used to do.

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنِ
سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا
يَعْمَلُونَ ﴿٢﴾

3. That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not.

ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا
فَطَبَعَ عَلَىٰ قُلُوبِهِمْ فَهَمَّ لَا
يَفْقَهُونَ ﴿٣﴾

4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allâh curse them! How are they denying (or deviating from) the Right Path.

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ
وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّكُمْ
خُشُبٌ مُّسْنَدَةٌ ۖ يَحْسَبُونَ كُلَّ
صَيْحَةٍ عَلَيْهِمْ ۚ هُمُ الْعَدُوُّ
فَاَحْذَرْهُمْ ۚ قَتَلَهُمُ اللَّهُ ۖ أَنَّىٰ
يُؤْفَكُونَ ﴿٤﴾

5. And when it is said to them: "Come, so that the Messenger of Allâh may ask forgiveness from Allâh for you", they turn aside their heads, and you would see them turning away their faces in pride.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ
لَكُمْ رَسُولُ اللَّهِ لَوَّا رُءُوسَهُمْ
وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ
مُسْتَكْبِرُونَ ﴿٥﴾

6. It is equal to them whether you (Muhammad ﷺ) ask forgiveness or ask not forgiveness for them. Verily, Allâh guides not the people who are the *Fâsiqîn* (rebellious, disobedient to Allâh) .

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ
لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ﴿٦﴾

7. They are the ones who say: "Spend not on those who are with Allâh's Messenger, until they desert him." And to Allâh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

هُمْ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى
مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ
يَنْفَضُّوا ۗ وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ
وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا
يَفْقَهُونَ ﴿٧﴾

8. They (hypocrites) say: "If we return to Al-Madinah, indeed the more honorable ('Abdûllah bin Ubai bin Salul, the chief of hypocrites at AlMadinah) will expel there from the meaner (i.e. Allâh's Messenger ﷺ)." But honor, power and glory belong to Allâh, His Messenger (Muhammad ﷺ), and to the believers, but the hypocrites know not.

9. O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers.

يَقُولُونَ لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ
لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ
وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ
وَلِلْمُؤْمِنِينَ
الْمُنْفِقِينَ لَا يَعْلَمُونَ ﴿٨﴾

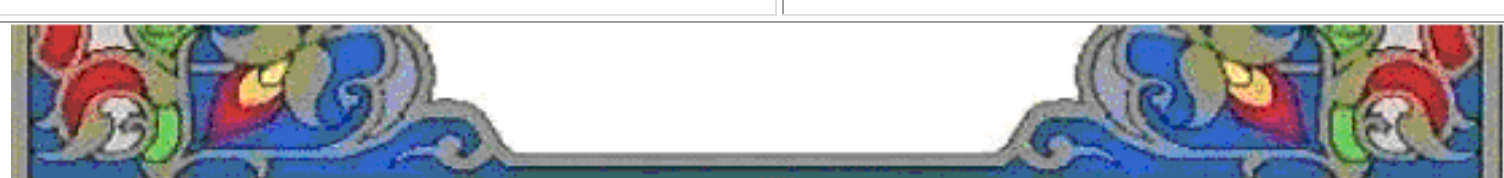
يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ
أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ
ذِكْرِ اللَّهِ ۚ وَمَن يَفْعَلْ ذَلِكَ
فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾

10. And spend (in charity) of that with which We have provided you, before death comes to one of you and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give *Sadaqah* (i.e. *Zakât*) of my wealth, and be among the righteous [i.e. perform *Hajj* (pilgrimage to Makkah)].

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ
أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ
فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى
أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ
الصَّالِحِينَ ﴿١٠﴾

11. And Allâh grants respite to none when his appointed time (death) comes. And Allâh is All Aware of what you do.

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ
أَجَلُهَا ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ





AtTaghabun آلَتَّغَابُنُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

2. He it is Who created you, then some of you are disbelievers and some of you are believers. And Allâh is All-Seer of what you do.

هُوَ الَّذِي خَلَقَكُمْ مِنْكُمْ كَافِرٌ
وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿٢﴾

3. He has created the heavens and the earth with truth, and He shaped you and made good your shapes, and to Him is the final Return.

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ
وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ
الْمَصِيرُ ﴿٣﴾

4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allâh is the All-Knower of what is in the breasts (of men).

يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ
وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ
وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤﴾

5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment.

أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ كَفَرُوا مِنْ
قَبْلُ فذَاقُوا وَبَالَ أَمْرِهِمْ وَهُمْ
عَذَابٌ أَلِيمٌ ﴿٥﴾

6. That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth), and Allâh was not in need (of them). And Allâh is Rich (Free of all wants), Worthy of all praise.

ذَٰلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ
بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا
فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ
وَاللَّهُ غَنِيٌّ حَمِيدٌ ﴿٦﴾

7. The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad ﷺ): "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allâh.

8. Therefore, believe in Allâh and His Messenger (Muhammad ﷺ), and in the Light (this Qur'ân) which We have sent down. And Allâh is All Aware of what you do.

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا
قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ
بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ



فَعَامِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ
الَّذِي أُنْزِلْنَا ۚ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ



9. (And remember) the Day when He will gather you (all) on the Day of Gathering, that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allâh and performs righteous good deeds, He will remit from him his sins, and will admit him to Gardens under which rivers flow (Paradise) to dwell therein forever, that will be the great success.

10. But those who disbelieved (in the Oneness of Allâh - Islâmic Monotheism) and denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.

يَوْمَ تَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَٰلِكَ
يَوْمُ التَّغَابُنِ ۚ وَمَنْ يُؤْمِنُ بِاللَّهِ
وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ
سَيِّئَاتِهِ ۖ وَيُدْخِلْهُ جَنَّاتٍ تَجْرَى
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿٦١﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا
بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ
خَالِدِينَ فِيهَا ۖ وَبِئْسَ الْمَصِيرُ ﴿٦٢﴾

11. No calamity befalls, but with the Leave [i.e. decision and *Qadar* (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the *Qadar* (Divine Preordainments)], and Allâh is the All-Knower of everything.

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ
اللَّهِ ۗ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ ۚ
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾

12. Obey Allâh, and obey the Messenger (Muhammad ﷺ), but if you turn away, then the duty of Our Messenger is only to convey (the Message) clearly.

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ
فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى
رَسُولِنَا الْمُبَالِغُ الْمُبِينُ ﴿١٢﴾

13. Allâh! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), and in Allâh (Alone), therefore, let the believers put their trust.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ وَعَلَى اللَّهِ
فَلْتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾

14. O you who believe! Verily, among your wives and your children there are enemies for you (i.e. may stop you from the obedience of Allâh), therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allâh is Oft-Forgiving, Most Merciful.

يَتَّيِبُهَا لِّلَّذِينَ ءَامَنُوا اِنْ مِنْكُمْ
اَزْوَاجُكُمْ وَاَوْلَادُكُمْ عَدُوًّا
لَّكُمْ فَاَحْذَرُوهُمْ ۚ وَاِنْ تَعْفُوا
وَتَصْفَحُوا وَتَغْفِرُوا فَاِنَّ اللّٰهَ
غَفُوْرٌ رَّحِيْمٌ

15. Your wealth and your children are only a trial, whereas Allâh! With Him is a great reward (Paradise).

اِنَّمَا اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ
وَاللّٰهُ عِنْدَهُ رَاجِرٌ عَظِيْمٌ

16. So keep your duty to Allâh and fear Him as much as you can; listen and obey; and spend in charity, that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones.

فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ وَاَسْمَعُوا
وَاَطِيعُوا وَاَنْفِقُوا خَيْرًا
لِّاَنْفُسِكُمْ ۗ وَمَنْ يُوقِ شُحَّ
نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُونَ

17. If you lend to Allâh a goodly loan (i.e. spend in Allâh's Cause) He will double it for you, and will forgive you. And Allâh is Most Ready to appreciate and to reward, Most Forbearing,

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا
يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ
شَكُورٌ حَلِيمٌ ﴿١٧﴾

18. All-Knower of the unseen and seen, the All Mighty, the All-Wise.

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ
الْحَكِيمُ ﴿١٨﴾



AtTalaq الطَّلَق

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. O Prophet (ﷺ)! When you divorce women, divorce them at their 'Iddah (prescribed periods), and count (accurately) their 'Iddah (periods). And fear Allâh your Lord (O Muslims), and turn them not out of their (husband's) homes, nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allâh. And whosoever transgresses the set limits of Allâh, then indeed he has wronged himself. You (the one who divorces his wife) know not, it may be that Allâh will

يَأْتِيهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ
فَطَلَّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا
الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا
تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا
تُخْرِجَنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ
مُبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ
يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ
لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ
ذَلِكَ أَمْرًا

afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).

2. Then when they are about to fulfill their term appointed, either take them back in a good manner or part with them in a good manner. And take for witness two just persons from among you (Muslims). And establish the witness for Allâh. That will be an admonition given to him who believes in Allâh and the Last Day. And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).

3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ
بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ
وَأَشْهِدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ
وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ
يُوعِظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ تَجْعَلْ
لَهُ مَخْرَجًا



وَيَرْزُقْهُ مِّنْ حَيْثُ لَا يَحْتَسِبُ وَمَن
يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ
اللَّهَ بَلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ
شَيْءٍ قَدْرًا



4. And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubts (about their periods), is three months, and for those who have no courses [(i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death]. And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they deliver (their burdens), and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.

5. That is the Command of Allâh, which He has sent down to you, and whosoever fears Allâh and keeps his duty to Him, He will remit his sins from him, and will enlarge his reward.

وَالَّتِي يَسِّنَ مِنَ الْمَحِيضِ مِنْ
نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ
أَشْهُرٍ وَالَّتِي لَمْ تَحِضْ وَأُولَتْ
الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ
حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ
أَمْرِهِ يُسْرًا ﴿٤﴾

ذَٰلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ
يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ
وَيُعْظِمْ لَهُ أَجْرًا ﴿٥﴾

6. Lodge them (the divorced women) where you dwell, according to your means, and do not treat them in such a harmful way that they be obliged to leave. And if they are pregnant, then spend on them till they deliver. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).

أَسْكِنُوهُنَّ مِمَّنْ حَيْثُ سَكَنْتُمْ مِّنْ
وُجَدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا
عَلَيْهِنَّ ۚ وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ
فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ
حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ
فَاعْتَوْهُنَّ أَجُورَهُنَّ ۚ وَأَتَمِرُوا
بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمُ
فَسْتَزِيعُ لَهُنَّ أُخْرَىٰ ﴿٦﴾

7. Let the rich man spend according to his means, and the man whose resources are restricted, let him spend according to what Allâh has given him. Allâh puts no burden on any person beyond what He has given him. Allâh will grant after hardship, ease.

لِيُنْفِقَ ذُو سَعَةٍ مِّنْ سَعَتِهِ ۚ وَمَنْ
قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا
ءَاتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا
مَّا ءَاتَاهَا ۚ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ
يُسْرًا ﴿٧﴾

8. And many a town (population) revolted against the Command of its Lord and His Messengers, and We called it to a severe account (i.e. torment in this worldly life), and shall punish it with a horrible torment (in Hell, in the Hereafter).

وَكَايْنٍ مِّنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا
وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا
شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُّكَرًا



9. So it tasted the evil result of its disbelief, and the consequence of its disbelief was loss (destruction in this life and an eternal punishment in the Hereafter).

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عِقَبَةُ
أَمْرِهَا خُسْرًا



10. Allâh has prepared for them a severe torment. So fear Allâh and keep your duty to Him, O men of understanding who have believed! - Allâh has indeed sent down to you a Reminder (this Qur'ân).

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا
فَاتَّقُوا اللَّهَ يَتَأُولَىٰ الْأَلْبَابِ الَّذِينَ
ءَامَنُوا قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا

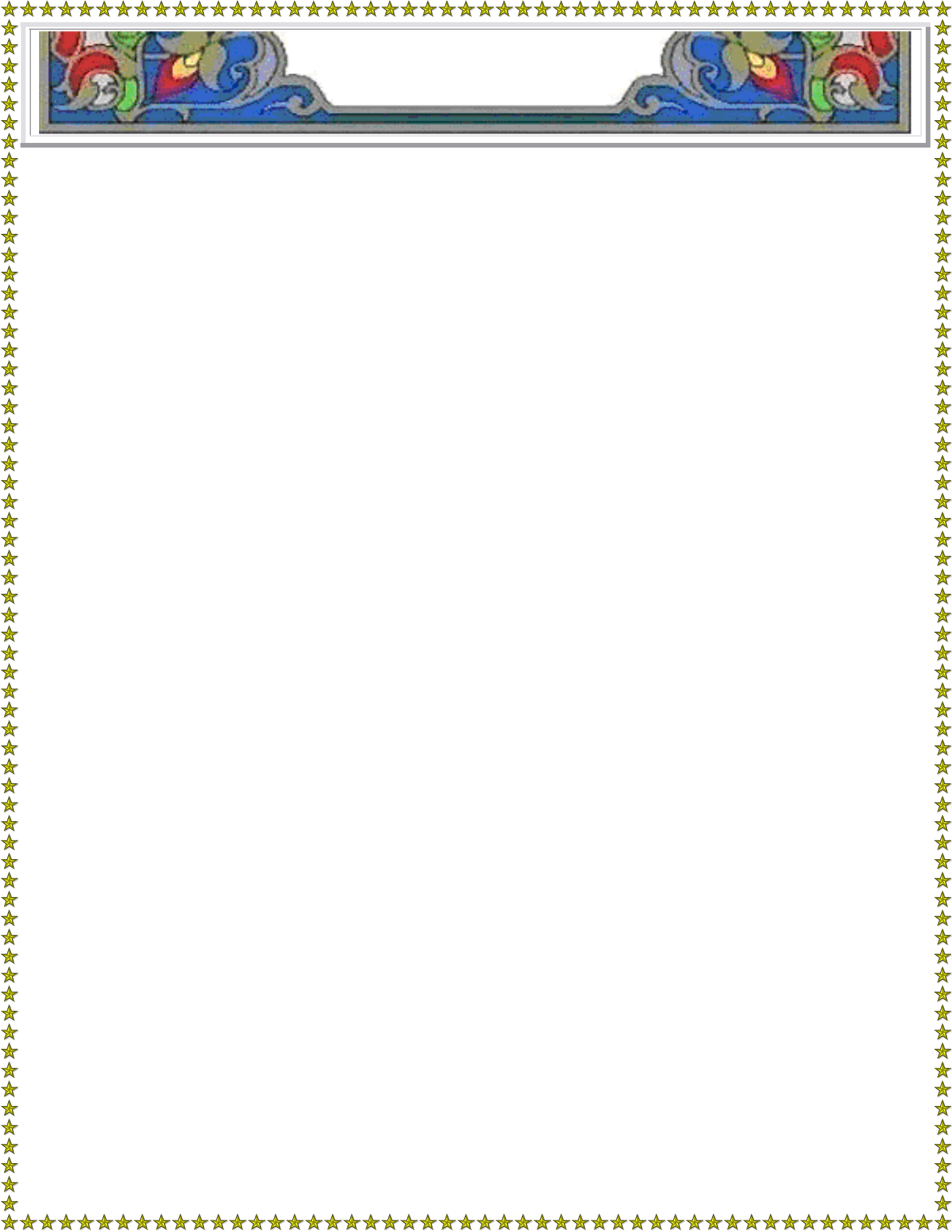


11. (And has also sent to you) a Messenger (Muhammad ﷺ), who recites to you the Verses of Allâh (the Qur'ân) containing clear explanations, that He may take out, those who believe and do righteous good deeds from the darkness (of polytheism and disbelief) to the light (of Monotheism and true Faith). And whosoever believes in Allâh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise), to dwell therein forever. Allâh has indeed granted for him an excellent provision.

12. It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds (comprehends) all things in (His) Knowledge.

رَسُولًا يَتْلُوا عَلَيْكُمْ ءَايَاتِ اللَّهِ
مُبَيِّنَاتٍ لِّيُخْرِجَ الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ
إِلَى النُّورِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ
صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
قَدْ أَحْسَنَ اللَّهُ لَهُ وَرِزْقًا

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنْ
الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ
لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا





التَّحْرِيمُ AtTahrim

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. O Prophet! Why do you ban (for yourself) that which Allâh has made lawful to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful.

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ
لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ
وَاللَّهُ غَفُورٌ رَحِيمٌ

2. Allâh has already ordained for you (O men), the dissolution of your oaths. And Allâh is your *Maula* (Lord, or Master, or Protector, etc.) and He is the All-Knower, the All Wise.

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ
وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ

3. And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Hafsah), so when she told it (to another i.e. 'Aishah), and Allâh made it known to him, he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allâh) has told me".

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ
حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ
اللَّهُ عَلَيْهِ عَرَّفَ بَعْضُهُ وَأَعْرَضَ
عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ
مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ
الْخَبِيرُ ﴿٣﴾

4. If you two (wives of the Prophet ﷺ, namely 'Aishah and Hafsah) turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes), but if you help one another against him (Muhammad ﷺ), then verily, Allâh is his *Maula* (Lord, or Master, or Protector, etc.), and Jibrael (Gabriel), and the righteous among the believers, and furthermore, the angels are his helpers.

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ
قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ
اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَلِحُ
الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ
ذَلِكَ ظَاهِرُونَ ﴿٤﴾

5. It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, Muslims (who submit to Allâh), believers, obedient to Allâh, turning to Allâh in repentance, worshipping Allâh sincerely, fasting or emigrants (for Allâh's sake), previously married and virgins.

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ
أَزْوَاجًا خَيْرًا مِّنْكَنَّ مُسْلِمَاتٍ
مُّؤْمِنَاتٍ قَانِتَاتٍ تَتِيبْنَ عِبِدَاتٍ
سَبَّحْتَ تَتِيبْنَ وَأَبْكَارًا ﴿٥﴾

6. O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ
وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظُ
شِدَادٍ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

7. (It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allâh - Islâmic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do .

يَتَأَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا
الْيَوْمَ ۚ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ
تَعْمَلُونَ ﴿٧﴾

8. O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will remit from you your sins, and admit you into Gardens under which rivers flow (Paradise) the Day that Allâh will not disgrace the Prophet (Muhammad ﷺ) and those who believe with him, their Light will run forward before them and with (their Records Books of deeds) in their right hands they will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the *Sirât* (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things."

يَا أَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى
 اللَّهُ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن
 يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ
 وَيُدْخِلَكُم جَنَّاتٍ تَجْرَىٰ مِنْ
 تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ
 النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ
 نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ
 وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا
 نُورَنَا وَآغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ
 شَيْءٍ قَدِيرٌ



9. O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be severe against them, their abode will be Hell, and worst indeed is that destination.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ
 وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ
 وَمَأْوَاهُمُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ



10. Allâh sets forth an example for those who disbelieve, the wife of Nûh (Noah) and the wife of Lout (Lot). They were under two of our righteous slaves, but they both betrayed their (husbands by rejecting their doctrine) so they [Nûh (Noah) and Lout (Lot)] benefited them (their respective wives) not, against Allâh, and it was said: "Enter the Fire along with those who enter!"

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا
أَمْرَاتِ نُوحٍ وَأَمْرَاتِ لُوطٍ
كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا
صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا
عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ
ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ

11. And Allâh has set forth an example for those who believe, the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are *Zâlimûn* (polytheists, wrong-doers and disbelievers in Allâh).

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ
ءَامَنُوا أَمْرَاتِ فِرْعَوْنَ إِذْ قَالَتْ
رَبِّ أَبْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ
وَنَجِّنِي مِنَ فِرْعَوْنَ وَعَمَلِهِ
وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ



12. And Maryam (Mary), the daughter of 'Imrân who guarded her chastity; and We breathed into (the sleeve of her shirt or her garment) through Our *Rûh* [i.e. Jibrael (Gabriel)], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allâh: "Be!" and he was; that is 'Iesa (Jesus) son of Maryam (Mary); as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the *Qanitîn* (i.e. obedient to Allâh).

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي
أَحْصَيْنَا فَرْجَهَا فَنَفَخْنَا فِيهِ
مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ
رَبِّهَا وَكُتِبَ عَلَيْهَا مِنَ الْقَنَاتِ



AlMulk

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Blessed is He in Whose Hand is the dominion, and He is Able to do all things.

تَبْرَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

2. Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving;

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾

3. Who has created the seven heavens one above another, you can see no fault in the creations of the Most Beneficent. Then look again: "Can you see any rifts?"

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۚ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفْوُتٍ ۚ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾

4. Then look again and yet again, your sight will return to you in a state of humiliation and worn out.

ثُمَّ أَرْجِعْ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ
إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ



5. And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the *Shayâtin* (devils), and have prepared for them the torment of the blazing Fire.

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا
بِمَصْبِيحٍ وَجَعَلْنَاهَا رُجُومًا
لِّلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ
السَّعِيرِ

6. And for those who disbelieve in their Lord (Allâh) is the torment of Hell, and worst indeed is that destination.

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ
جَهَنَّمَ وَبِئْسَ الْمَصِيرُ

7. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth.

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا
وَهِيَ تَفُورُ

8. It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: "Did no warner come to you?"

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ
فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ
نَذِيرٌ

9. They will say: "Yes indeed; a warner did come to us, but we belied him and said: 'Allâh never sent down anything (of revelation), you are only in great error.'"

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا
وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنَّا أَنْتُمْ
إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾

10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا
كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾

11. Then they will confess their sin. So, away with the dwellers of the blazing Fire.

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا
لِّأَصْحَابِ السَّعِيرِ ﴿١١﴾

12. Verily! Those who fear their Lord unseen (i.e. they do not see Him, nor His Punishment in the Hereafter, etc.), theirs will be forgiveness and a great reward (i.e. Paradise).

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

13. And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts (of men).

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۖ
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾

14. Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All Aware (of everything).

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ
الْخَبِيرُ ﴿١٤﴾

15. He it is, Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it, etc.), so walk in the path thereof and eat of His provision, and to Him will be the Resurrection.

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ
ذُلُولًا فَأَمْشُوا فِي مَنَاكِبِهَا وَكُلُوا
مِنْ رِزْقِهِ ۚ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾

16. Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, then behold it shakes (as in an earthquake)?

أَمْ أَمِنْتُمْ مَّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ
بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾

17. Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning?

أَمْ أَمِنْتُمْ مَّنْ فِي السَّمَاءِ أَنْ يُرْسِلَ
عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْمُونَ كَيْفَ
نَذِيرِ ﴿١٧﴾

18. And indeed those before them belied (the Messengers of Allâh), then how terrible was My denial (punishment)?

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ
فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾

19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Beneficent (Allâh). Verily, He is the All-Seer of everything.

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ
صَفَّتْ وَيَقْبِضْنَ مَا يُمَسِّكُهُنَّ
إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ
﴿١٩﴾

20. Who is he besides the Most Beneficent that can be an army to you to help you? The disbelievers are in nothing but delusion.

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ
يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ إِنِ
الْكَافِرُونَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾

21. Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).

أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ
أَمْسَكَ رِزْقَهُ بَلْ لَجُّوا فِي عُتُوٍّ
وَنُفُورٍ ﴿٢١﴾

22. Is he who walks without seeing on his face, more rightly guided, or he who (sees and) walks on a Straight Way (i.e. Islâmic Monotheism).

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

23. Say it is He Who has created you, and endowed you with hearing (ears), seeing (eyes), and hearts. Little thanks you give.

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ
السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ
قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾

24. Say: "It is He Who has created you from the earth, and to Him shall you be gathered (in the Hereafter)."

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ
وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

25. They say: "When will this promise (i.e. the Day of Resurrection) come to pass? if you are telling the truth."

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن
كُنْتُمْ صَادِقِينَ ﴿٢٥﴾

26. Say (O Muhammad ﷺ): "The knowledge (of its exact time) is with Allâh only, and I am only a plain warner."

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا
نَذِيرٌ مُبِينٌ ﴿٢٦﴾

27. But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will be different (black, sad, and in grieve), and it will be said (to them): "This is (the promise) which you were calling for!"

فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ
الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي
كُنْتُمْ بِهِ تَدْعُونَ ﴿٢٧﴾

28. Say (O Muhammad ﷺ): "Tell me! If Allâh destroys me, and those with me, or He bestows His Mercy on us, - who can save the disbelievers from a painful torment?"

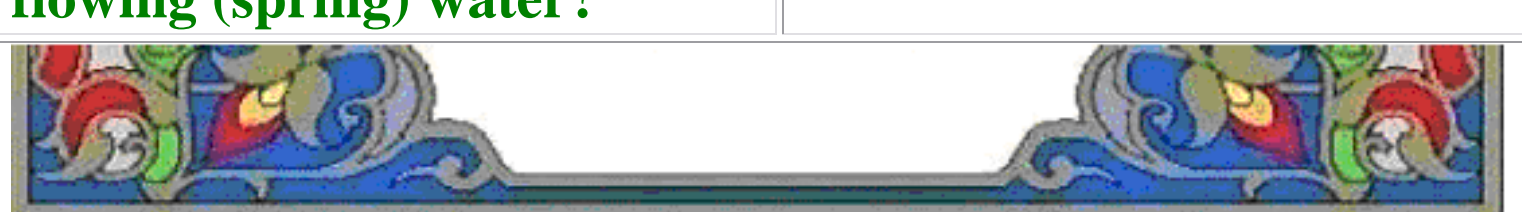
قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَنْ
مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ
مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾

29. Say: "He is the Most Beneficent (Allâh), in Him we believe, and in Him we put our trust. So you will come to know who is it that is in manifest error."

قُلْ هُوَ الرَّحْمَنُ ءَامَنَّا بِهِ وَعَلَيْهِ
تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِي
ضَلَالٍ مُّبِينٍ ﴿٢٩﴾

30. Say (O Muhammad ﷺ): "Tell me! If (all) your water were to be sunk away, who then can supply you with flowing (spring) water?"

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا
فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٣٠﴾



اَلْقَلَمُ AlQalam

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *Nûn*. [These letters (*Nûn*, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. By the pen and what the (angels) write (in the Records of men).

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾

2. You (O Muhammad ﷺ) are not, by the Grace of your Lord, a madman.

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾

3. And verily, for you (O Muhammad ﷺ) will be an endless reward.

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾

4. And verily, you (O Muhammad ﷺ) are on an exalted standard of character.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

5. You will see, and they will see,

فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾

6. Which of you is afflicted with madness.

بِأَيِّكُمْ الْمَفْتُونُ ﴿٦﴾

7. Verily, your Lord knows better, who (among men) has gone astray from His Path, and He knows better those who are guided.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ



8. So (O Muhammad ﷺ) obey not the deniers [(of Islâmic Monotheism those who belie the Verses of Allâh), the Oneness of Allâh, and the Messenger of Allâh (Muhammad ﷺ), etc.]

فَلَا تَطِعِ الْمُكَذِّبِينَ ﴿٨﴾

9. They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you.

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾

10. And obey not everyone who swears much, and is considered worthless,

وَلَا تَطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾

11. A slanderer, going about with calumnies,

هَمَّازٍ مَّشَّاءٍ بِنَمِيمٍ ﴿١١﴾

12. Hinderer of the good,
transgressor, sinful,

مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾

13. Cruel, after all that base-
born (of illegitimate birth),

عُتْلٍ بَعْدَ ذَلِكَ زَنِيمٍ ﴿١٣﴾

14. (He was so) because he
had wealth and children.

أَن كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾

15. When Our Verses (of the
Qur'ân) are recited to him,
he says: "Tales of the men of
old!"

إِذَا تُلِيَتْ عَلَيْهِ ءَايَاتُنَا قَالَ
أَسَاطِيرُ الْأَوَّلِينَ ﴿١٥﴾

16. We shall brand him over
the nose!

سَنَسِمُهُ عَلَى الْخُرْطُومِ ﴿١٦﴾

17. Verily, We have tried
them as We tried the people
of the garden, when they
swore to pluck the fruits of
the (garden) in the morning,

إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ
الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا
مُصْبِحِينَ ﴿١٧﴾

18. Without saying: *Inshâ'*
Allâh (If Allâh will).

وَلَا يَسْتَتْنُونَ ﴿١٨﴾

19. Then there passed by on
the (garden) something (fire)
from your Lord at night and
burnt it while they were
asleep.

فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ
نَآئِمُونَ ﴿١٩﴾

20. So the (garden) became
black by the morning, like a
pitch dark night (in complete
ruins).

فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾

21. Then they called out one to another as soon as the morning broke,

فَتَنَادَوْا مُصْبِحِينَ ﴿٢١﴾

22. Saying: "Go to your tilth in the morning, if you would pluck the fruits."

أَنْ أَغْدُوا عَلَىٰ حَرْثِكُمْ إِنْ كُنْتُمْ صَٰرِمِينَ ﴿٢٢﴾

23. So they departed, conversing in secret low tones (saying),

فَٰنْطَلَقُوا وَهُمْ يَتَخَفَتُونَ ﴿٢٣﴾

24. No *Miskîn* (poor man) shall enter upon you into it today.

أَنْ لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٢٤﴾

25. And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits there from).

وَعَدُوا عَلَىٰ حَرْدٍ قَادِرِينَ ﴿٢٥﴾

26. But when they saw the (garden), they said: "Verily, we have gone astray,"

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ ﴿٢٦﴾

27. (Then they said): "Nay! Indeed we are deprived of (the fruits)!"

بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾

28. The best among them said: "Did I not tell you: why do you not say: *Inshâ' Allâh* (If Allâh will)."

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَّكُمْ لَوْلَا
تُسَبِّحُونَ ﴿٢٨﴾

29. They said: "Glory to Our Lord! Verily, we have been *Zâlimûn* (wrong-doers, etc.)."

قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا
ظَالِمِينَ ﴿٢٩﴾

30. Then they turned, one against another, in blaming.

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ
يَتَلَوَّمُونَ ﴿٣٠﴾

31. They said: "Woe to us! Verily, we were *Tâghûn* (transgressors and disobedient, etc.)

قَالُوا يَوَيْلَنَا إِنَّا كُنَّا طَٰغِينَ ﴿٣١﴾

32. We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins, and reward us in the Hereafter)."

عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِّنْهَا
إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾

33. Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater, if they but knew.

كَذَٰلِكَ الْعَذَابُ ۖ وَلَٰعَذَابُ
الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾

34. Verily, for the *Muttaqûn* (pious and righteous persons) are Gardens of delight (Paradise) with their Lord.

إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتٍ
النَّعِيمِ ﴿٣٤﴾

35. Shall We then treat the (submitting) Muslims like the *Mujrimûn* (criminals, polytheists and disbelievers, etc.)?

أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْجَرِمِينَ
﴿٣٥﴾

36. What is the matter with you? How judge you?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ
﴿٣٦﴾

37. Or have you a Book through which you learn.

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ
﴿٣٧﴾

38. That you shall have all that you choose?

إِنَّ لَكُمْ فِيهِ مَا تَخْتَرُونَ
﴿٣٨﴾

39. Or you have oaths from Us, reaching to the Day of Resurrection that yours will be what you judge.

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَلِغَةٌ إِلَى يَوْمِ
الْقِيَامَةِ إِنَّ لَكُمْ لِمَا تَحْكُمُونَ
﴿٣٩﴾

40. Ask them, which of them will stand surety for that!

سَلُّهُمْ أَيُّهُمْ بِذَلِكَ زَعِيمٌ
﴿٤٠﴾

41. Or have they "partners"? Then let them bring their "partners" if they are truthful!

أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ
كَانُوا صَادِقِينَ
﴿٤١﴾

42. (Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate (to Allâh), but they (hypocrites) shall not be able to do so,

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ
إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

43. Their eyes will be cast down, ignominy will cover them; they used to be called to prostrate (offer prayers), while they were healthy and good (in the life of the world, but they did not).

خَشِيعَةً أَبْصَرُهُمْ تَرَهِقُهُمْ ذِلَّةٌ
وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ
وَهُمْ سَالِمُونَ ﴿٤٣﴾

44. Then leave Me Alone with such as belie this Qur'ân. We shall punish them gradually from directions they perceive not.

فَذَرْنِي وَمَنْ يُكْذِبُ بِهَذَا
الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ
حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾

45. And I will grant them a respite. Verily, My Plan is strong.

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٤٥﴾

46. Or is it that you (O Muhammad ﷺ) ask them a wage, so that they are heavily burdened with debt?

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ
مُثْقَلُونَ ﴿٤٦﴾

47. Or that the *Ghaib* (unseen here in this Verse it means *Al-Lauh Al-Mahfûz*) is in their hands, so that they can write it down?

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ



48. So wait with patience for the Decision of your Lord, and be not like the Companion of the Fish, when he cried out (to Us) while he was in deep sorrow.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ
كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ
مَكْظُومٌ



49. Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed.

لَوْلَا أَن تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ
لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ



50. But his Lord chose him and made him of the righteous.

فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ
مِّنَ الصَّالِحِينَ



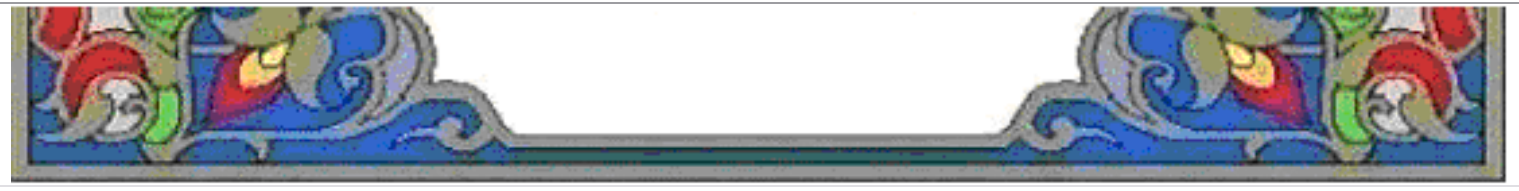
51. And verily, those who disbelieve would almost make you slip with their eyes through hatredness when they hear the Reminder (the Qur'ân), and they say: "Verily, he (Muhammad ﷺ) is a madman!"

وَإِن يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ
بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ
وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ



52. But it is nothing else than
a Reminder to all the '*Alamîn*
(mankind, jinns and all that
exists).

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾



ٱلْحَاقَّةُ AlHaaqqa

بِسْمِ ٱللَّهِ ٱلرَّحْمَنِ ٱلرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. The Reality (i.e. the Day of Resurrection)!

ٱلْحَاقَّةُ ١

2. What is the Reality?

مَا ٱلْحَاقَّةُ ٢

3. And what will make you know what the Reality is?

وَمَا أَدْرَاكَ مَا ٱلْحَاقَّةُ ٣

4. Thamûd and 'Ad people denied the *Qâri'ah* [the striking Hour (of Judgment)]!

كَذَّبَتْ ثَمُودُ وَعَادٌ بِٱلْقَارِعَةِ ٤

5. As for Thamûd, they were destroyed by the awful cry!

فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِٱلطَّاعِيَةِ ٥

6. And as for 'Ad, they were destroyed by a furious violent wind;

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ٦

7. Which Allâh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms!

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ
وَتَمْنِيَةً أَيَّامٍ حُسُومًا فَتَرَى
الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَازُ
نَخْلٍ خَاوِيَةٍ ﴿٧﴾

8. Do you see any remnants of them?

فَهَلْ تَرَى لَهُم مِّنْ بَاقِيَةٍ ﴿٨﴾

9. And Fir'aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of [Lout (Lot)] committed sin,

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ
وَالْمُؤْتَفِكَةُ بِالْخَاطِئَةِ ﴿٩﴾

10. And they disobeyed their Lord's Messenger, so He punished them with a strong punishment.

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ
أَخْذَةً رَّابِيَةً ﴿١٠﴾

11. Verily! When the water rose beyond its limits [Nûh's (Noah) Flood], We carried you (mankind) in the floating [ship that was constructed by Nûh (Noah)].

إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي
الْجَارِيَةِ ﴿١١﴾

12. That We might make it a remembrance for you, and the keen ear (person) may (hear and) understand it.

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ
وَاعِيَةٌ ﴿١٢﴾

13. Then when the Trumpet will be blown with one blowing (the first one),

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ
وَاحِدَةٌ ﴿١٣﴾

14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing,

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا
دَكَّةً وَاحِدَةً ﴿١٤﴾

15. Then on that Day shall the (Great) Event befall,

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾

16. And the heaven will split asunder, for that Day it (the heaven will be frail (weak), and torn up,

وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ
وَاهِيَةٌ ﴿١٦﴾

17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.

وَالْمَلَائِكَةُ عَلَى أَرْجَائِهَا وَتَحْمِلُ
عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ ﴿١٧﴾

18. That Day shall you be brought to Judgment, not a secret of you will be hidden.

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ
خَافِيَةٌ ﴿١٨﴾

19. Then as for him who will be given his Record in his right hand will say: "Take, read my Record!

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ
فَيَقُولُ هَؤُلَاءِ أَقْرَأُوا وَكَتَبِيَهُ ﴿١٩﴾

20. "Surely, I did believe that I shall meet my Account!"

إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حِسَابِيَّةٍ ﴿٢٠﴾

21. So he shall be in a life, well pleasing.

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٢١﴾

22. In a lofty Paradise,

فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾

23. The fruits in bunches whereof will be low and near at hand.

قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾

24. Eat and drink at ease for that which you have sent on before you in days past!

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾

25. But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record!"

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَلَيْتَنِي لَمْ أُوتَ كِتَابِيَهٗ ﴿٢٥﴾

26. "And that I had never known, how my Account is?"

وَلَمْ أَدْرِمَا حِسَابِيَهٗ ﴿٢٦﴾

27. "I wish, would that it had been my end (death)!"

يَلَيْتَهَا كَانَتِ الْقَاضِيَةَ ﴿٢٧﴾

28. "My wealth has not availed me,

مَا أَغْنَىٰ عَنِّي مَالِيَهٗ ﴿٢٨﴾

29. "My power and arguments (to defend myself) have gone from me!"

هَلَكَ عَنِّي سُلْطَانِيَهٗ ﴿٢٩﴾

30. (It will be said): "Seize him and fetter him,

خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾

31. Then throw him in the blazing Fire.

ثُمَّ أَلْجِئِمَ صَلْوَهُ ﴿٣١﴾

32. "Then fasten him with a chain whereof the length is seventy cubits!"

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾

33. Verily, He used not to believe in Allâh, the Most Great,

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٣﴾

34. And urged not on the feeding of *AlMiskîn* (the poor),

وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ ﴿٣٤﴾

35. So no friend has he here this Day,

فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ ﴿٣٥﴾

36. Nor any food except filth from the washing of wounds,

وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٣٦﴾

37. None will eat except the *Khâti'ûn* (sinners, disbelievers, polytheists, etc.).

لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٧﴾

38. So I swear by whatsoever you see,

فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾

39. And by whatsoever you see not,

وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾

40. That this is verily the word of an honored Messenger [i.e. Jibrael (Gabriel) or Muhammad ﷺ] which he has brought from Allâh].

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾

41. It is not the word of a poet, little is that you believe!

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُوْمِنُونَ ﴿٤١﴾

42. Nor is it the word of a soothsayer (or a foreteller), little is that you remember!

وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾

43. This is the Revelation sent down from the Lord of the 'Alamin (mankind, jinns and all that exists).

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٣﴾

44. And if he (Muhammad ﷺ) had forged a false saying concerning Us (Allâh),

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾

45. We surely should have seized him by his right hand (or with power and might),

لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾

46. And then certainly should have cut off his life artery (Aorta),

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾

47. And none of you could withhold Us from (punishing) him.

فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ
حَاجِزِينَ ﴿٤٧﴾

48. And verily, this Qur'ân is a Reminder for the *Muttaqûn* (pious).

وَإِنَّهُ لَتَذِكْرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾

49. And verily, We know that there are some among you that belie (this Qur'ân).

وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٤٩﴾

50. And indeed it (this Qur'ân) will be an anguish for the disbelievers (on the Day of Resurrection).

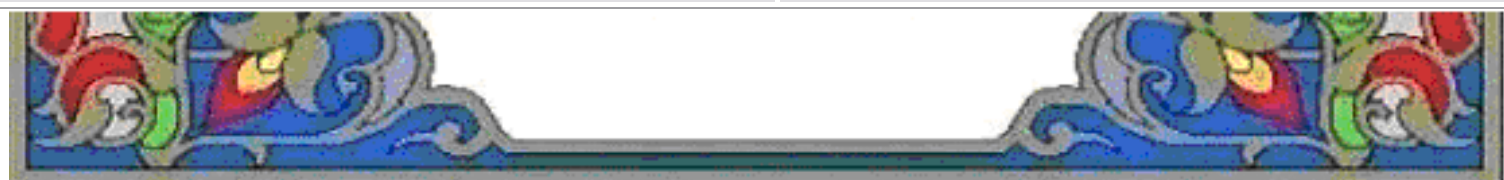
وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾

51. And Verily, it (this Qur'ân) is an absolute truth with certainty.

وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾

52. So glorify the Name of your Lord, the Most Great.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾





AlMaarij الْمَعَارِج

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. A questioner asked concerning a torment about to befall

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾

2. Upon the disbelievers, which none can avert,

لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾

3. From Allâh, the Lord of the ways of ascent.

مِّنَ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾

4. The angels and the *Rûh* [Jibrael (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years,

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾

5. So be patient (O Muhammad ﷺ), with a good patience.

فَاصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾

6. Verily! They see it (the torment) afar off,

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ﴿٦﴾

7. But We see it (quite) near.

وَنَرَاهُ قَرِيبًا ﴿٧﴾

8. The Day that the sky will be like the boiling filth of oil, (or molten copper or silver or lead, etc.).

يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ ﴿٨﴾

9. And the mountains will be like flakes of wool,

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾

10. And no friend will ask of a friend,

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾

11. Though they shall be made to see one another [(i.e. on the Day of Resurrection), there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help)], - the *Mujrim*, (criminal, sinner, disbeliever, etc.) would desire to ransom himself from the punishment of that Day by his children.

يُبْصِرُونَهُمْ ۖ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ﴿١١﴾

12. And his wife and his brother,

وَصَاحِبَتِهِ وَأَخِيهِ ﴿١٢﴾

13. And his kindred who sheltered him,

وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ﴿١٣﴾

14. And all that are in the earth, so that it might save him.

وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ



15. By no means! Verily, it will be the Fire of Hell!

كَلَّا إِنَّهَا لَظَىٰ



16. Taking away (burning completely) the head skin!

نَزَّاعَةً لِّلشَّوَىٰ



17. Calling: "[O *Kafir* (O disbeliever in Allâh, His angels, His Book, His Messengers, Day of Resurrection and in *Al-Qadar* (Divine Preordainments), O *Mushrik* (O polytheist, disbeliever in the Oneness of Allâh)] (all) such as turn their backs and turn away their faces (from Faith) [picking and swallowing them up from that great gathering of mankind (on the Day of Resurrection) just as a bird picks up a food-grain from the earth with its beak and swallows it up]

تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّىٰ



18. And collect (wealth) and hide it (from spending it in the Cause of Allâh).

وَجَمَعَ فَأَوْعَىٰ



19. Verily, man (disbeliever) was created very impatient;

﴿١٩﴾ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا

20. Irritable (discontented) when evil touches him;

﴿٢٠﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا

21. And niggardly when good touches him;

﴿٢١﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا

22. Except those devoted to *Salât* (prayers)

﴿٢٢﴾ إِلَّا الْمُصَلِّينَ

23. Those who remain constant in their *Salât* (prayers);

﴿٢٣﴾ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ

24. And those in whose wealth there is a known right,

﴿٢٤﴾ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ

25. For the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened);

﴿٢٥﴾ لِلسَّائِلِ وَالْمَحْرُومِ

26. And those who believe in the Day of Recompense,

﴿٢٦﴾ وَالَّذِينَ يُصَدِّقُونَ بَيِّومِ الدِّينِ

27. And those who fear the torment of their Lord,

﴿٢٧﴾ وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُونَ

28. Verily! The torment of their Lord is that before which none can feel secure,

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَا مُونَ ﴿٢٨﴾

29. And those who guard their chastity (i.e. private parts from illegal sexual acts).

وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ

﴿٢٩﴾

30. Except with their wives and the (women slaves and captives) whom their right hands possess, for (then) they are not to be blamed,

إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾

31. But whosoever seeks beyond that, then it is those who are trespassers.

فَمَنْ أَتَبَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣١﴾

32. And those who keep their trusts and covenants;

وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٣٢﴾

33. And those who stand firm in their testimonies;

وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ

﴿٣٣﴾

34. And those who guard their *Salât* (prayers) well,

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ تَحَافِظُونَ

﴿٣٤﴾

35. Such shall dwell in the Gardens (i.e. Paradise) honored.

أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾

36. So what is the matter with those who disbelieve that they hasten to listen from you (O Muhammad ﷺ), in order to belie you and to mock at you, and at Allâh's Book (this Qur'ân).

فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ
مُهْطِعِينَ ﴿٣٦﴾

37. (Sitting) in groups on the right and on the left (of you, O Muhammad ﷺ)?

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ
﴿٣٧﴾

38. Does every man of them hope to enter the Paradise of delight?

أَيُّطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ
يَدْخُلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾

39. No, that is not like that! Verily, We have created them out of that which they know!

كَلَّا إِنَّا خَلَقْنَاهُمْ مِّمَّا يَعْلَمُونَ
﴿٣٩﴾

40. So I swear by the Lord of all [the three hundred and sixty (360)] points of sunrise and sunset in the east and the west that surely We are Able

فَلَا أَقْسِمُ بِرَبِّ الْمَشْرِقِ وَالْمَغْرِبِ
إِنَّا لَقَادِرُونَ ﴿٤٠﴾

41. To replace them by (others) better than them; and We are not to be outrun.

عَلَى أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ
بِمَسْبُوقِينَ ﴿٤١﴾

42. So leave them to plunge in vain talk and play about, until they meet their Day which they are promised.

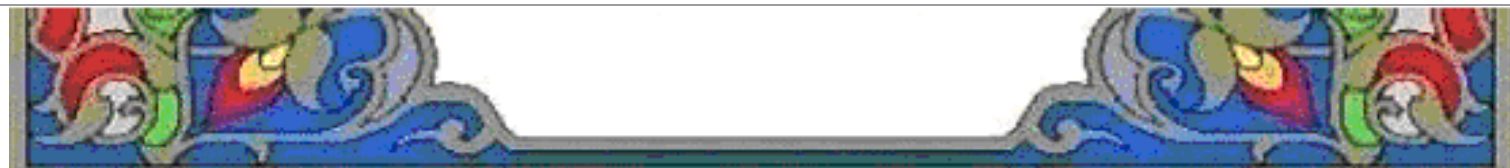
فَذَرَهُمْ تَخُوضُوا وَيَلْعَبُوا حَتَّى
يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٤٢﴾

43. The Day when they will come out of the graves quickly as racing to a goal,

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ
سِرَاعًا كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ ﴿٤٣﴾

44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!

خَشِيعَةً أَبْصَرُهُمْ تَرَهِقُهُمْ ذِلَّةٌ
ذَلِكَ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾





Noah نُوح

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Verily, We sent Nûh (Noah) to his people (Saying): "Warn your people before there comes to them a painful torment."

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ
أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ
عَذَابٌ أَلِيمٌ ﴿١﴾

2. He said: "O my people! Verily, I am a plain warner to you,

قَالَ يَاقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾

3. "That you should worship Allâh (Alone), be dutiful to Him, and obey me,

أَنْ أَعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا
﴿٣﴾

4. "He (Allâh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allâh when it comes, cannot be delayed, if you but knew."

يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ
إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ اللَّهِ إِذَا
جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ
تَعْلَمُونَ ﴿٤﴾

5. He said: "O my Lord! Verily, I have called my people night and day (i.e. secretly and openly to accept the doctrine of Islâmic Monotheism),

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا
وَنَهَارًا ﴿٥﴾

6. "But all my calling added nothing but to (their) flight (from the truth).

فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴿٦﴾

7. "And verily! Every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride.

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ
جَعَلُوا أَصْبِعَهُمْ فِي آذَانِهِمْ
وَأَسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا
وَأَسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧﴾

8. "Then verily, I called to them openly (aloud);

ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا ﴿٨﴾

9. "Then verily, I proclaimed to them in public, and I have appealed to them in private,

ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ
إِسْرَارًا ﴿٩﴾

10. "I said (to them): 'Ask forgiveness from your Lord; Verily, He is Oft-Forgiving;

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ
كَانَ غَفَّارًا ﴿١٠﴾

11. 'He will send rain to you in abundance;

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾

12. 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.' "

وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾

13. What is the matter with you, [that you fear not Allâh (His punishment), and] you hope not for reward (from Allâh or you believe not in His Oneness).

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾

14. While He has created you in (different) stages [i.e. first *Nutfah*, then '*Alaqah* and then *Mudghah*].

وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾

15. See you not how Allâh has created the seven heavens one above another,

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ﴿١٥﴾

16. And has made the moon a light therein, and made the sun a lamp?

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾

17. And Allâh has brought you forth from the (dust of) earth.

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾

18. Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)?

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ
إِخْرَاجًا ﴿١٨﴾

19. And Allâh has made for you the earth wide spread (an expanse).

وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا
﴿١٩﴾

20. That you may go about therein in broad roads.

لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَا جًا ﴿٢٠﴾

21. Nûh (Noah) said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but only loss.

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي
وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ
إِلَّا خَسَارًا ﴿٢١﴾

22. "And they have plotted a mighty plot.

وَمَكْرُوا مَكْرًا كُبَّارًا ﴿٢٢﴾

23. "And they have said: 'You shall not leave your gods, nor shall you leave *Wadd*, nor *Suwâ'*, nor *Yaghûth*, nor *Ya'ûq*, nor *Nasr* (names of the idols);

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا
تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ
وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾

24. "And indeed they have led many astray. And (O Allâh): 'Grant no increase to the *Zâlimûn* (polytheists, wrong-doers, and disbelievers, etc.) save error.'"

وَقَدْ أَضَلُّوا كَثِيرًا ۖ وَلَا تَزِدِ
الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾

25. Because of their sins they were drowned, then were made to enter the Fire, and they found none to help them instead of Allâh.

مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأَدْخِلُوا
نَارًا فَلَمْ تَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ
أَنْصَارًا ﴿٢٥﴾

26. And Nûh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth!

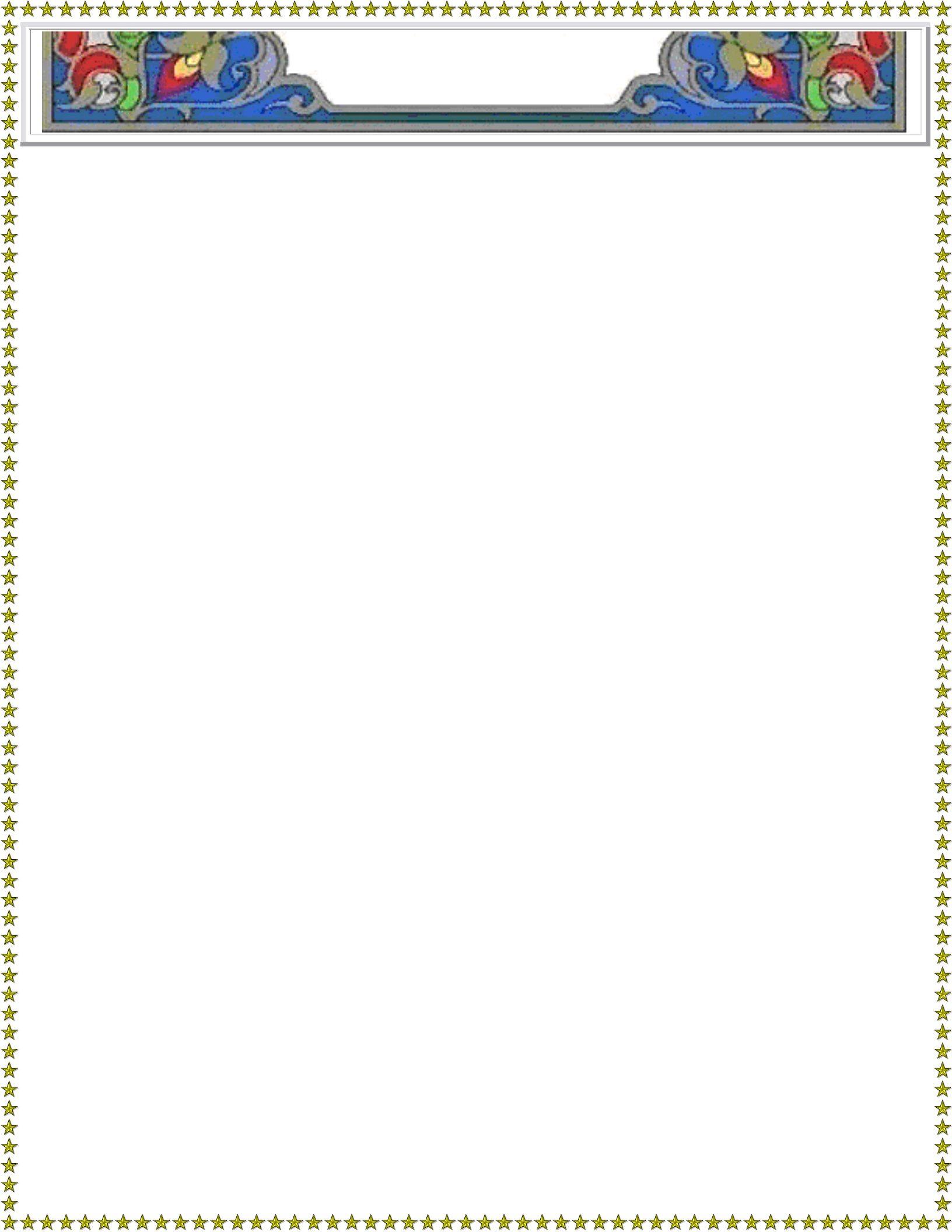
وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى
الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٢٦﴾

27. "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers."

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ
وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾

28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the *Zâlimûn* (polytheists, wrongdoers, and disbelievers, etc.) grant You no increase but destruction!"

رَبِّ آغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ
دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا
تَبَارًا ﴿٢٨﴾





AlJinn الْجِن

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Say (O Muhammad ﷺ):
"It has been revealed to me
that a group (from three to
ten in number) of jinns
listened (to this Qur'ân).
They said: 'Verily! We have
heard a wonderful Recital
(this Qur'ân)!"

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ
الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا



2. 'It guides to the Right
Path, and we have believed
therein, and we shall never
join (in worship) anything
with our Lord (Allâh).

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَن
نُشْرِكَ بِرَبِّنَا أَحَدًا



3. 'And exalted be the
Majesty of our Lord, He has
taken neither a wife, nor a
son (or offspring or children).

وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ
صَاحِبَةً وَلَا وَلَدًا



4. 'And that the foolish among us [i.e. *Iblîs* (Satan) or the polytheists amongst the jinns] used to utter against Allâh that which was wrong and not right.

وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى
اللَّهِ شَطَطًا ﴿٤﴾

5. 'And verily, we thought that men and jinns would not utter a lie against Allâh.

وَأَنَّا ظَنَنَّا أَن لَّن تَقُولَ الْإِنسُ
وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾

6. 'And verily, there were men among mankind who took shelter with the masculine among the jinns, but they (jinns) increased them (mankind) in sin and disbelief.

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ
يَعُودُونَ بَرِّجَالٍ مِّنَ الْجِنِّ
فَزَادُوهُمْ رَهَقًا ﴿٦﴾

7. 'And they thought as you thought, that Allâh will not send any Messenger (to mankind or jinns).

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن
يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾

8. 'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا
مُلِئَتْ حَرَسًا شَدِيدًا وَشُهَبًا ﴿٨﴾

9. 'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.

وَأَنَا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدَ
لِلسَّمْعِ ۖ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ
لَهُ شِهَابًا رَّصَدًا ﴿٩﴾

10. 'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.

وَأَنَا لَا نَدْرِي أَشَرُّ أَرِيدَ بِمَنْ فِي
الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا
﴿١٠﴾

11. 'There are among us some that are righteous, and some the contrary; we are groups each having a different way (religious sect, etc.).

وَأَنَا مِنْهَا الصَّالِحُونَ وَمِنْهَا دُونَ
ذَلِكَ كُنَّا طَرَائِقَ قَدَدًا ﴿١١﴾

12. 'And we think that we cannot escape (from the punishment of) Allâh in the earth, nor can we escape (from the punishment) by flight.

وَأَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي
الْأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا ﴿١٢﴾

13. 'And indeed when we heard the Guidance (this Qur'ân), we believed therein (Islâmic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in punishment for his sins.

وَأَنَا لَمَّا سَمِعْنَا الْهُدَىٰ ءَامَنَّا
بِهِ ۖ فَمَنْ يُؤْمِنُ بِرَبِّهِ ۖ فَلَا يَخَافُ
مَخْسًا وَلَا رَهَقًا ﴿١٣﴾

14. 'And of us some are Muslims (who have submitted to Allâh, after listening to this Qur'ân), and of us some are *Al-Qâsitûn* (disbelievers those who have deviated from the Right Path)'. And whosoever has embraced Islâm (i.e. has become a Muslim by submitting to Allâh), then such have sought the Right Path."

وَأَنَا مِنَّا الْمُسْلِمُونَ وَمِنَّا
الْقَاسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ
تَحَرَّوْا رَشَدًا ﴿١٤﴾

15. And as for the *Qâsitûn* (disbelievers who deviated from the Right Path), they shall be firewood for Hell,

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ
حَطَبًا ﴿١٥﴾

16. If they (non-Muslims) had believed in Allâh, and went on the Right Way (i.e. Islâm) We should surely have bestowed on them water (rain) in abundance.

وَأَلَوْ اسْتَقَمُوا عَلَى الطَّرِيقَةِ
لَأَسْقَيْنَهُمْ مَّاءً غَدَقًا ﴿١٦﴾

17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'ân, and practice not its laws and orders), He will cause him to enter in a severe torment (i.e. Hell).

لِنَفْتِنَهُمْ فِيهِ ۚ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ
رَبِّهِ ۖ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾

18. And the mosques are for Allâh (Alone), so invoke not anyone along with Allâh.

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ
اللَّهِ أَحَدًا ﴿١٨﴾

19. (It has been revealed to me that) When the slave of Allâh (Muhammad ﷺ) stood up invoking (his Lord Allâh) in prayer to Him they (the jinns) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation).

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ
كَادُوا يُكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾

20. Say (O Muhammad ﷺ):
"I invoke only my Lord
(Allâh Alone), and I associate
none as partners along with
Him."

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ
أَحَدًا ﴿٢٠﴾

21. Say: "It is not in my
power to cause you harm, or
to bring you to the Right
Path."

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا
رَشَدًا ﴿٢١﴾

22. Say (O Muhammad ﷺ):
"None can protect me from
Allâh's punishment (if I were
to disobey Him), nor should I
find refuge except in Him.

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ
وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾

23. "(Mine is) but
conveyance (of the truth)
from Allâh and His Messages
(of Islâmic Monotheism), and
whosoever disobeys Allâh
and His Messenger, then
verily, for him is the Fire of
Hell, he shall dwell therein
forever."

إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَةً^ج وَمَن
يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ
جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٢٣﴾

24. Till, when they see that
which they are promised,
then they will know who it is
that is weaker concerning
helpers and less important
concerning numbers.

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ
فَسَيَعْلَمُونَ مَنْ أَضَعُفُ نَاصِرًا
وَأَقْلُ عَدَدًا ﴿٢٤﴾

25. Say (O Muhammad ﷺ):
"I know not whether (the
punishment) which you are
promised is near or whether
my Lord will appoint for it a
distant term.

قُلْ إِن أَدْرِي أَقْرِبُ مَا
تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا



26. "(He Alone) the All-
Knower of the *Ghâ'ib*
(unseen), and He reveals to
none His *Ghâ'ib* (unseen)."

عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى
غَيْبِهِ أَحَدًا



27. Except to a Messenger
(from mankind) whom He
has chosen (He informs him
of unseen as much as He
likes), and then He makes a
band of watching guards
(angels) to march before him
and behind him.

إِلَّا مَن أَرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ
يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ
رَصَدًا



28. [He (Allâh) protects them
(the Messengers)], till He sees
that they (the Messengers)
have conveyed the Messages
of their Lord (Allâh). And He
(Allâh) surrounds all that
which is with them, and He
(Allâh) keeps count of all
things (i.e. He knows the
exact number of everything).

لَيَعْلَمَنَّ أَن قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ
وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ
شَيْءٍ عَدَدًا





AlMuzzammil

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. O you wrapped in garments (i.e. Prophet Muhammad ﷺ)!

يَا أَيُّهَا الْمُزَّمِّلُ ﴿١﴾

2. Stand (to pray) all night, except a little.

قُمِ اللَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾

3. Half of it, or a little less than that,

نِصْفَهُ أَوْ أَنْقُصْ مِنْهُ قَلِيلًا ﴿٣﴾

4. Or a little more; and recite the Qur'ân (aloud) in a slow, (pleasant tone and) style.

أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾

5. Verily, We shall send down to you a weighty Word (i.e. obligations, legal laws, etc.).

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾

6. Verily, the rising by night (for *Tahajjud* prayer) is very hard and most potent and good for governing (the soul), and most suitable for (understanding) the Word (of Allâh).

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا
وَأَقْوَمُ قِيلًا ﴿٦﴾

7. Verily, there is for you by day prolonged occupation with ordinary duties,

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾

8. And remember the Name of your Lord and devote yourself to Him with a complete devotion.

وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾

9. (He Alone is) the Lord of the east and the west, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). So take Him Alone as *Wakîl* (Disposer of your affairs).

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾

10. And be patient (O Muhammad ﷺ) with what they say, and keep away from them in a good way.

وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ
وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾

11. And leave Me Alone to deal with the beliers (those who deny My Verses, etc.), and those who are in possession of good things of life. And give them respite for a little while.

وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ
وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾

12. Verily, with Us are fetters (to bind them), and a raging Fire.

إِنَّ لَدَيْنَا أَنْكَالًا وَحَصِيمًا ﴿١٢﴾

13. And a food that chokes, and a painful torment.

وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا



14. On the Day when the earth and the mountains will be in violent shake, and the mountains will be a heap of sand poured out and flowing down.

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ
وَكَانَتِ الْجِبَالُ كَثِيرًا مَّهِيلًا ﴿١٤﴾

15. Verily, We have sent to you (O men) a Messenger (Muhammad ﷺ) to be a witness over you, as We did send a Messenger [Mûsa (Moses)] to Fir'aun (Pharaoh).

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِيدًا
عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ
رَسُولًا ﴿١٥﴾

16. But Fir'aun (Pharaoh) disobeyed the Messenger [Mûsa (Moses)], so We seized him with a severe punishment.

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ
أَخْذًا وَّيْلًا ﴿١٦﴾

17. Then how can you avoid the punishment, if you disbelieve, on a Day that will make the children grey-headed (i.e. the Day of Resurrection)?

فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا
يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾

18. Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished.

السَّمَاءُ مُنْفَطِرٌ بِهِ ؕ كَانَ وَعْدُهُ
مَفْعُولًا ﴿١٨﴾

19. Verily, this is an admonition, therefore whosoever will, let him take a Path to His Lord!

إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ
اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿١٩﴾

20. Verily, your Lord knows that you do stand (to pray at night) a little less than two-thirds of the night, or half the night, or a third of the night, and so do a party of those with you, And Allâh measures the night and the day.

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ
ثُلَاثِي اللَّيْلِ وَنِصْفَهُ وَثُلَاثَهُ
وَطَايِفَةٌ مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ
يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ

He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'ân as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allâh's Bounty; yet others fighting in Allâh's Cause. So recite as much of the Qur'ân as may be easy (for you),

and perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât*, and lend to Allâh a goodly loan, and whatever good you send before you for yourselves, (i.e. *Nawâfil* non-obligatory acts of worship: prayers, charity, fasting, *Hajj* and '*Umrah*, etc.), you will certainly find it with Allâh, better and greater in reward. And seek Forgiveness of Allâh. Verily, Allâh is Oft Forgiving, Most-Merciful.

عَلِمَ أَن لَّنْ تَحْصُوهُ فَتَابَ عَلَيْكُمْ
فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ
أَن سَيَكُونُ مِنْكُمْ مَّرْضَىٰ
وَأَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ
يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَاآخَرُونَ
يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا
تَيَسَّرَ مِنْهُ

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا
تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ
عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا
وَأَسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ

رَحِيمٌ





اَلْمُدَّثِّر AlMuddassir

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. O you (Muhammad ﷺ) enveloped (in garments)!

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾

2. Arise and warn!

قُمْ فَأَنْذِرْ ﴿٢﴾

3. And your Lord (Allâh) magnify!

وَرَبَّكَ فَكَبِّرْ ﴿٣﴾

4. And your garments purify!

وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾

5. And keep away from Ar-Rujz (the idols)!

وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾

6. And give not a thing in order to have more (or consider not your deeds of Allâh's obedience as a favor to Allâh).

وَلَا تَمْنُنْ تَسْتَكْثِرُ ﴿٦﴾

7. And be patient for the sake of your Lord (i.e. perform your duty to Allâh)!

وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾

8. Then, when the Trumpet is sounded (i.e. its second blowing);

فَإِذَا نُقِرَ فِي النَّاقُورِ ﴿٨﴾

9. Truly, that Day will be a Hard Day.

فَذَٰلِكَ يَوْمٌ مِّدٍ يَوْمٌ عَسِيرٌ ﴿٩﴾

10. Far from easy for the disbelievers.

عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾

11. Leave Me Alone (to deal) with whom I created Alone (without any means, i.e. Al-Walîd bin Al-Mughhîrah Al-Makhzûmî)!

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾

12. And then granted him resources in abundance.

وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا ﴿١٢﴾

13. And children to be by his side!

وَبَنِينَ شُهُودًا ﴿١٣﴾

14. And made life smooth and comfortable for him!

وَمَهَّدْتُ لَهُ تَمْهِيدًا ﴿١٤﴾

15. After all that he desires that I should give more;

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾

16. Nay! Verily, he has been stubborn and opposing Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

كَلَّا إِنَّهُ كَانَ لِإِيْتِنَا عَنِيدًا ﴿١٦﴾

17. I shall oblige him to
(climb a slippery mountain in
the Hell-fire called *AsSa'ûd*,
or to) face a severe torment!

سَأَرْهِقُهُ صَعُودًا ﴿١٧﴾

18. Verily, he thought and
plotted;

إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾

19. So let him be cursed!
How he plotted!

فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾

20. And once more let him be
cursed, how he plotted!

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾

21. Then he thought;

ثُمَّ نَظَرَ ﴿٢١﴾

22. Then he frowned and he
looked in a bad tempered
way;

ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾

23. Then he turned back and
was proud;

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾

24. Then he said: "This is
nothing but magic from that
of old;

فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٤﴾

25. "This is nothing but the
word of a human being!"

إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾

26. I will cast him into Hell-
fire

سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾

27. And what will make you
know exactly what Hell-fire
is?

وَمَا أَدْرَاكَ مَا سَقَرُ ﴿٢٧﴾

28. It spares not (any sinner), nor does it leave (anything unburnt)!

لَا تُقِى وَلَا تَذُرُ ﴿٢٨﴾

29. Burning the skins!

لَوَّاحَةٌ لِلْبَشَرِ ﴿٢٩﴾

30. Over it are nineteen (angels as guardians and keepers of Hell).

عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾

31. And We have set none but angels as guardians of the Fire, and We have fixed their number (19) only as a trial for the disbelievers,

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا

in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'ân is the truth as it agrees with their Books i.e. their number (19) is written in the Taurât (Torah) and the Injeel (Gospel)] and the believers may increase in Faith (as this Qur'ân is the truth)

لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّادَ الَّذِينَ ءَامَنُوا إِيمَانًا

and that no doubts may be left for the people of the Scripture and the believers,

وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ
وَالْمُؤْمِنُونَ

and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allâh intends by this (curious) example?"

وَلَيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ
وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا
مَثَلًا

Thus Allâh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.

كَذَلِكَ يُضِلُّ اللَّهُ مَنْ يَشَاءُ
وَيَهْدِي مَنْ يَشَاءُ وَمَا يَعْلَمُ جُنُودَ
رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ
لِلْبَشَرِ ﴿٣١﴾

32. Nay, and by the moon,

كَلَّا وَالْقَمَرَ ﴿٣٢﴾

33. And by the night when it withdraws,

وَالَّيْلِ إِذَا دُبِرَ ﴿٣٣﴾

34. And by the dawn when it brightens,

وَالصُّبْحِ إِذَا أَصْفَرَ ﴿٣٤﴾

35. Verily, it (Hell, or their denial of the Prophet Muhammad ﷺ, or the Day of Resurrection) is but one of the greatest calamities.

إِنِّهَا لِأَحَدَى الْكُبَرِ ﴿٣٥﴾

36. A warning to mankind,

نَذِيرًا لِلْبَشَرِ ﴿٣٦﴾

37. To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins),

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾

38. Every person is a pledge for what he has earned,

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾

39. Except those on the Right, (i.e. the pious true believers of Islâmic Monotheism);

إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾

40. In Gardens (Paradise) they will ask one another,

فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾

41. About *Al-Mujrimûn* (polytheists, criminals, disbelievers, etc.), (And they will say to them):

عَنِ الْمُجْرِمِينَ ﴿٤١﴾

42. "What has caused you to enter Hell?"

مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾

43. They will say: "We were not of those who used to offer their *Salât* (prayers)

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾

44. "Nor we used to feed *Al-Miskin* (the poor);

وَلَمْ نَكُ نَطْعِمُ الْمَسْكِينِ ﴿٤٤﴾

45. "And we used to talk falsehood (all that which Allâh hated) with vain talkers.

وَكَُنَّا نَخُوضُ مَعَ الْخَاطِبِينَ



46. "And we used to belie the Day of Recompense

وَكَُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ



47. "Until there came to us (the death) that is certain."

حَتَّى أَتَانَا الْيَقِينُ



48. So no intercession of intercessors will be of any use to them.

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ



49. Then what is wrong with them (i.e. the disbelievers) that they turn away from (receiving) admonition?

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ



50. As if they were frightened (wild) donkeys.

كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ



51. Fleeing from a hunter, or a lion, or a beast of prey.

فَرَّتْ مِنْ قَسْوَرَةٍ



52. Nay, every one of them desires that he should be given pages spread out (coming from Allâh with a writing that Islâm is the right religion, and Muhammad ﷺ has come with the truth from Allâh the Lord of the heavens and earth, etc.).

بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَىٰ

صُحُفًا مُنشَرَّةً



53. Nay! But they fear not the Hereafter (from Allâh's punishment).

كَلَّا بَلْ لَا تَخَافُونَ الْآخِرَةَ



54. Nay, verily, this (Qur'ân) is an admonition,

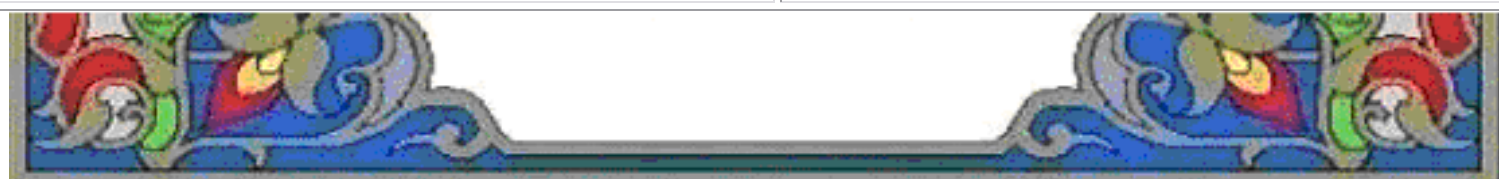
كَلَّا إِنَّهُ تَذَكُّرٌ

فَمَنْ شَاءَ ذَكَرْهُ

55. So whosoever will (let him read it), and receive admonition (from it)!

56. And they will not receive admonition unless Allâh wills; He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *Ilâh* (God) along with Him, and He is the One Who forgives (sins).

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ



AlQiamah الْقِيَمَة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. I swear by the Day of Resurrection;

لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ ﴿١﴾

2. And I swear by the self-reproaching person (a believer).

وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾

3. Does man (a disbeliever) think that We shall not assemble his bones?

أَتَحْسَبُ أَنَّ الْإِنْسَانَ أَلَّن نَجْمَعُ عِظَامَهُ ﴿٣﴾

4. Yes, We are Able to put together in perfect order the tips of his fingers.

بَلَىٰ قَدِيرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ ﴿٤﴾

5. Nay! (Man denies Resurrection and Reckoning. So) he desires to continue committing sins.

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ﴿٥﴾

6. He asks: "When will be this Day of Resurrection?"

يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَمَةِ ﴿٦﴾

7. So, when the sight shall be dazed,

فَإِذَا بَرِقَ الْبَصَرُ ﴿٧﴾

8. And the moon will be eclipsed,

وَحَسَفَ الْقَمَرُ ﴿٨﴾

9. And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light, etc.)

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾

10. On that Day man will say: "Where (is the refuge) to flee?"

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ

﴿١٠﴾

11. No! There is no refuge!

كَلَّا لَا وَزَرَ ﴿١١﴾

12. Unto your Lord (Alone) will be the place of rest that Day.

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾

13. On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions).

يُنَبِّئُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ
وَأَخَّرَ ﴿١٣﴾

14. Nay! Man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds].

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ

﴿١٤﴾

15. Though he may put forth his excuses (to cover his evil deeds).

وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ﴿١٥﴾

16. Move not your tongue concerning (the Qur'ân, O Muhammad ﷺ) to make haste therewith.

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ

﴿١٦﴾

17. It is for Us to collect it and to give you (O Muhammad ﷺ) the ability to recite it (the Qur'ân),

إِنَّا عَلَيْنَا جَمْعُهُ وَقُرْءَانُهُ ﴿١٧﴾

18. And when We have recited it to you [O Muhammad ﷺ] through Jibrael (Gabriel)], then follow you its (the Qur'ân's) recital.

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْءَانَهُ ﴿١٨﴾

19. Then it is for Us (Allâh) to make it clear to you,

ثُمَّ إِنَّا عَلَيْنَا بَيَانُهُ ﴿١٩﴾

20. Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but (you men) love the present life of this world,

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾

21. And leave (neglect) the Hereafter.

وَتَذَرُونَ الْآخِرَةَ ﴿٢١﴾

22. Some faces that Day shall be *Nâdirah* (shining and radiant).

وُجُوهُ يَوْمٍ ذِي نَّاصِرَةٍ ﴿٢٢﴾

23. Looking at their Lord (Allâh);

إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

24. And some faces, that Day, will be *Bâsirah* (dark, gloomy, frowning, and sad),

وُجُوهُ يَوْمٍ ذِي بَاسِرَةٍ ﴿٢٤﴾

25. Thinking that some calamity was about to fall on them;

تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾

26. Nay, when (the soul) reaches to the collar bone (i.e. up to the throat in its exit),

كَلَّا إِذَا بَلَغَتِ التَّرَاقِي ﴿٢٦﴾

27. And it will be said: "Who can cure him and save him from death?"

وَقِيلَ مَنْ رَاقٍ ﴿٢٧﴾

28. And he (the dying person) will conclude that it was (the time) of departing (death);

وَضَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٨﴾

29. And leg will be joined with another leg (shrouded)

وَالْتَفَتِ السَّاقُ بِالسَّاقِ ﴿٢٩﴾

30. The drive will be, on that Day, to your Lord (Allâh)!

إِلَىٰ رَبِّكَ يَوْمَ ذِي الْمَسَاقِ ﴿٣٠﴾

31. So he (the disbeliever) neither believed (in this Qur'ân, in the Message of Muhammad ﷺ) nor prayed!

فَلَا صَدَقَ وَلَا صَلَّى ﴿٣١﴾

32. But on the contrary, he belied (this Qur'ân and the Message of Muhammad ﷺ) and turned away!

وَلَكِنْ كَذَّبَ وَتَوَلَّى ﴿٣٢﴾

33. Then he walked in full pride to his family admiring himself!

ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّى ﴿٣٣﴾

34. Woe to you [O man (disbeliever)]! And then (again) woe to you!

أَوَّلَىٰ لَكَ فَأَوَّلَىٰ ﴿٣٤﴾

35. Again, woe to you [O man (disbeliever)]! And then (again) woe to you!

ثُمَّ أَوَّلَىٰ لَكَ فَأَوَّلَىٰ ﴿٣٥﴾

36. Does man think that he will be left *Suda* [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allâh) on him]?

أَتَحْسَبُ إِلَّا نَسْنُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾

37. Was he not a *Nutfah* (mixed male and female discharge of semen) poured forth?

أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُُمْنَىٰ ﴿٣٧﴾

38. Then he became an 'Alaqa (a clot); then (Allâh) shaped and fashioned (him) in due proportion.

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى ﴿٣٨﴾

39. And made him in two sexes, male and female.

فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَى ﴿٣٩﴾

40. Is not He (Allâh Who does that), Able to give life to the dead? (Yes! He is Able to do all things).

أَلَيْسَ ذَٰلِكَ بِقَدِيرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾



AdDahr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Has there not been over man a period of time, when he was nothing to be mentioned?

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴿١﴾

2. Verily, We have created man from *Nutfah* drops of mixed semen (discharge of man and woman), in order to try him, so We made him hearer, seer.

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾

3. Verily, We showed him the way, whether he be grateful or ungrateful.

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

4. Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire.

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ﴿٤﴾

5. Verily, the *Abrâr* (pious, who fear Allâh and avoid evil), shall drink a cup (of wine) mixed with water from a spring in Paradise called *Kâfûr*.

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ
كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾

6. A spring wherefrom the slaves of Allâh will drink, causing it to gush forth abundantly.

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ
يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾

7. They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading.

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ
شَرُّهُ مُسْتَطِيرًا ﴿٧﴾

8. And they give food, in spite of their love for it (or for the love of Him), to *Miskin* (poor), the orphan, and the captive,

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ
مِسْكِينَ وَيَتِيمًا وَاسِيرًا ﴿٨﴾

9. (Saying): "We feed you seeking Allâh's Countenance only. We wish for no reward, nor thanks from you.

إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ
مِنْكُمْ جَزَاءً وَلَا شُكُورًا ﴿٩﴾

10. "Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislikeness to it)."

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا
قَمْطَرِيرًا ﴿١٠﴾

11. So Allâh saved them from the evil of that Day, and gave them *Nadratan* (a light of beauty) and joy.

فَوَقَّاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ
وَلَقَّاهُم نَضْرَةً وَسُرُورًا

12. And their recompense shall be Paradise, and silken garments, because they were patient.

وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا

13. Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise there is no sun and no moon).

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا

14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.

وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ
قُطُوفُهَا تَذْلِيلًا

15. And amongst them will be passed round vessels of silver and cups of crystal,

وَيُطَافُ عَلَيْهِمْ بِعَانِيَةٍ مِّنْ فِضَّةٍ
وَأَكْوَابٍ كَانَتْ قَوَارِيرًا

16. Crystal-clear, made of silver. They will determine the measure thereof according to their wishes.

قَوَارِيرًا مِّنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا

17. And they will be given to drink there a cup (of wine) mixed with *Zanjabîl* (ginger, etc.),

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا
زَنْجَبِيلًا ﴿١٧﴾

18. A spring there, called *Salsabîl*.

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿١٨﴾

19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.

﴿ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ
إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا
﴿١٩﴾

20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا
كَبِيرًا ﴿٢٠﴾

21. Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink.

عَلَيْهِمْ ثِيَابٌ سَبْدُسٍ خُضْرٌ
وَإِسْتَبْرَقٌ وَحُلُوءٌ أَسَاوِرَ مِنْ فِضَّةٍ
وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾

22. (And it will be said to them): "Verily, this is a reward for you, and your endeavor has been accepted."

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ
سَعْيُكُمْ مَّشْكُورًا ﴿٢٢﴾

23. Verily! It is We Who have sent down the Qur'ân to you (O Muhammad ﷺ) by stages.

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ
تَنْزِيلًا ﴿٢٣﴾

24. Therefore be patient (O Muhammad ﷺ) and submit to the Command of your Lord (Allâh, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ
ءَاثِمًا أَوْ كَفُورًا ﴿٢٤﴾

25. And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (*Fajr*), *Zuhr*, and 'Asr prayers].

وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا
﴿٢٥﴾

26. And during night, prostrate yourself to Him (i.e. the offering of *Maghrib* and '*Ishâ*' prayers), and glorify Him a long night through (i.e. *Tahajjud* prayer).

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ
وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾

27. Verily! These (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard).

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ
وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾

28. It is We Who created them, and We have made them of strong built. And when We will, We can replace them with others like them with a complete replacement.

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ
وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا



29. Verily! This (Verses of the Qur'ân) is an admonition, so whosoever wills, let him take a Path to his Lord (Allâh).

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ
إِلَىٰ رَبِّهِ سَبِيلًا



30. But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise.

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ
اللَّهَ كَانَ عَلِيمًا حَكِيمًا



31. He will admit to His Mercy whom He will and as for the *Zâlimûn*, (polytheists, wrong-doers, etc.) He has prepared a painful torment.

يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ
وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا





AlMursalat الْمُرْسَلَات

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. By the winds (or angels or the Messengers of Allâh) sent forth one after another.

وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾

2. And by the winds that blow violently,

فَالْعاصِفَاتِ عَصَافًا ﴿٢﴾

3. And by the winds that scatter clouds and rain;

وَالنَّاشِرَاتِ نَشْرًا ﴿٣﴾

4. And by the Verses (of the Qur'ân) that separate the right from the wrong.

فَالْفَارِقَاتِ فَرَقًا ﴿٤﴾

5. And by the angels that bring the revelations to the Messengers,

فَالْمُلْقِيَاتِ ذِكْرًا ﴿٥﴾

6. To cut off all excuses or to warn;

عُذْرًا أَوْ نُذْرًا ﴿٦﴾

7. Surely, what you are promised must come to pass.

إِنَّمَا تُوعَدُونَ لَوَاقِعٌ ﴿٧﴾

8. Then when the stars lose their lights;

فَإِذَا النُّجُومُ طُمِسَتْ ﴿٨﴾

9. And when the heaven is cleft asunder;

وَإِذَا السَّمَاءُ فُرِجَتْ ﴿٩﴾

10. And when the mountains are blown away;

وَإِذَا الْجِبَالُ نُسِفَتْ ﴿١٠﴾

11. And when the Messengers are gathered to their time appointed;

وَإِذَا الرُّسُلُ أُقِتَتْ ﴿١١﴾

12. For what Day are these signs postponed?

لَأَيِّ يَوْمٍ أُجِّلَتْ ﴿١٢﴾

13. For the Day of sorting out (the men of Paradise from the men destined for Hell).

لِيَوْمِ الْفَصْلِ ﴿١٣﴾

14. And what will explain to you what is the Day of sorting out?

وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ ﴿١٤﴾

15. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٥﴾

16. Did We not destroy the ancients?

أَلَمْ نُهْلِكِ الْأَوَّلِينَ ﴿١٦﴾

17. So shall We make later generations to follow them.

ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ ﴿١٧﴾

18. Thus do We deal with the *Mujrimûn* (polytheists, disbelievers, sinners, criminals, etc.)!

كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٨﴾

19. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٩﴾

20. Did We not create you from a worthless water (semen, etc.)?

أَلَمْ نَخْلُقْكُمْ مِّن مَّاءٍ مَّهِينٍ ﴿٢٠﴾

21. Then We placed it in a place of safety (womb),

فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ﴿٢١﴾

22. For a known period (determined by gestation)?

إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾

23. So We did measure, and We are the Best to measure (the things).

فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴿٢٣﴾

24. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٤﴾

25. Have We not made the earth a receptacle?

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾

26. For the living and the dead.

أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾

27. And have placed therein firm, and tall mountains; and have given you to drink sweet water?

وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ
وَأَسْقَيْنَكُم مَّاءً فُرَاتًا ﴿٢٧﴾

28. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٨﴾

29. (It will be said to the disbelievers): "Depart you to that which you used to deny!"

أَنْطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ
تُكَذِّبُونَ ﴿٢٩﴾

30. "Depart you to a shadow (of Hell-fire smoke ascending) in three columns,

أَنْطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ
﴿٣٠﴾

31. "Neither shading, nor of any use against the fierce flame of the Fire."

لَا ظِلِيلٍ وَلَا يُغْنِي مِنَ الْلَّهِبِ ﴿٣١﴾

32. Verily! It (Hell) throws sparks (huge) as *Al-Qasr* [a fort or a *Qasr* (huge log of wood)],

إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾

33. As if they were *Jimâlatun Sufr* (yellow camels or bundles of ropes)."

كَأَنَّهُ رَجُمَلَتْ صُفْرًا ﴿٣٣﴾

34. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٤﴾

35. That will be a Day when they shall not speak (during some part of it),

هَٰذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٣٥﴾

36. And they will not be permitted to put forth any excuse.

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾

37. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٧﴾

38. That will be a Day of Decision! We have brought you and the men of old together!

هَذَا يَوْمُ الْفَصْلِ ۖ جَمَعْنَاكُمْ وَالْأَوَّلِينَ ﴿٣٨﴾

39. So if you have a plot, use it against Me (Allâh)!

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِدُونِ ﴿٣٩﴾

40. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٠﴾

41. Verily, the *Muttaqûn* (pious) shall be amidst shades and springs.

إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَعُيُونٍ ﴿٤١﴾

42. And fruits, such as they desire.

وَفَوَاحٍ مِّمَّا يَشْتَهُونَ ﴿٤٢﴾

43. "Eat and drink comfortably for that which you used to do.

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾

44. Verily, thus We reward the *Muhsinûn* (good-doers).

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾

45. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٥﴾

46. (O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the *Mujrimûn* (polytheists, disbelievers, sinners, criminals, etc.).

كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُجْرِمُونَ



47. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ



48. And when it is said to them: "Bow down yourself (in prayer)!" They bow not down (offer not their prayers).

وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ



49. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ



50. Then in what statement after this (the Qur'ân) will they believe?

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ





النَّبَا AnNaba

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. What are they asking (one another)?

عَمَّ يَتَسَاءَلُونَ ﴿١﴾

2. About the great news, (i.e. Islâmic Monotheism, the Qur'ân, which Prophet Muhammad (ﷺ) brought and the Day of Resurrection, etc.),

عَنِ النَّبَاِ الْعَظِيمِ ﴿٢﴾

3. About which they are in disagreement.

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾

4. Nay, they will come to know!

كَلَّا سَيَعْلَمُونَ ﴿٤﴾

5. Nay, again, they will come to know!

ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾

6. Have We not made the earth as a bed,

أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾

7. And the mountains as pegs?

وَالْجِبَالِ أَوْتَادًا ﴿٧﴾

8. And We have created you in pairs (male and female, tall and short, good and bad, etc.).

وَخَلَقْنَكُمْ أَزْوَاجًا ﴿٨﴾

9. And have made your sleep as a thing for rest.

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾

10. And have made the night as a covering (through its darkness),

وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾

11. And have made the day for livelihood.

وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾

12. And We have built above you seven strong (heavens),

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾

13. And have made (therein) a shining lamp (sun).

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾

14. And have sent down from the rainy clouds abundant water.

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾

15. That We may produce therewith corn and vegetations,

لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾

16. And gardens of thick growth.

وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾

17. Verily, the Day of Decision is a fixed time,

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾

18. The Day when the Trumpet will be blown, and you shall come forth in crowds (groups);

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ
أَفْوَاجًا ﴿١٨﴾

19. And the heaven shall be opened, and it will become as gates,

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا
﴿١٩﴾

20. And the mountains shall be moved away from their places and they will be as if they were a mirage.

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا
﴿٢٠﴾

21. Truly, Hell is a place of ambush,

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾

22. A dwelling place for the *Tâghûn* (those who transgress the boundary limits set by Allâh like polytheists, disbelievers in the Oneness of Allâh, hypocrites, sinners, criminals, etc.),

لِلطَّاغِيْنَ مَعَابًا ﴿٢٢﴾

23. They will abide therein for ages,

لَسِيْثٍ فِيْهَا أَحْقَابًا ﴿٢٣﴾

24. Nothing cool shall they taste therein, nor any drink.

لَا يَذُوقُونَ فِيْهَا بَرْدًا وَلَا شَرَابًا
﴿٢٤﴾

25. Except boiling water, and dirty wound discharges.

إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾

26. An exact recompense (according to their evil crimes).

جَزَاءٌ وَّفَاقًا ﴿٢٦﴾

27. For verily, they used not to look for a reckoning.

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا

﴿٢٧﴾

28. But they belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, and that which Our Prophet (Peace be upon him) brought) completely.

وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٢٨﴾

29. And all things We have recorded in a Book.

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا

﴿٢٩﴾

30. So taste you (the results of your evil actions); no increase shall We give you, except in torment.

فَذُوقُوا فَلَنْ نَّزِيدَكُمْ إِلَّا عَذَابًا

﴿٣٠﴾

31. Verily, for the *Muttaqûn*, there will be a success (Paradise);

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾

32. Gardens and grape yards;

حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾

33. And young full-breasted (mature) maidens of equal age;

وَكَوَاعِبَ أُنثَرَاءَ ﴿٣٣﴾

34. And a full cup (of wine).

وَكَأْسًا دِهَاقًا ﴿٣٤﴾

35. No *Laghw* (dirty, false, evil talk) shall they hear therein, nor lying;

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذِّبًا ﴿٣٥﴾

36. A reward from your Lord, an ample calculated gift (according to the best of their good deeds).

جَزَاءً مِّن رَّبِّكَ عَطَاءٌ حِسَابًا ﴿٣٦﴾

37. (From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Beneficent, none can dare to speak with Him (on the Day of Resurrection except after His Leave).

رَّبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾

38. The Day that *Ar-Rûh* [Jibrael (Gabriel) or another angel] and the angels will stand forth in rows, none shall speak except him whom the Most Beneficent (Allâh) allows, and he will speak what is right.

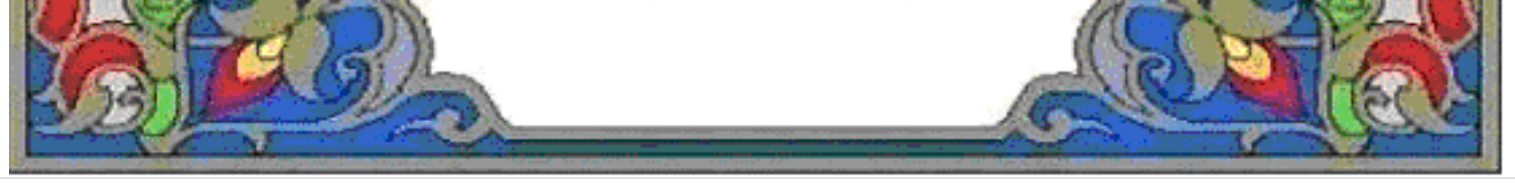
يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٣٨﴾

39. That is without doubt the True Day, so, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)!

ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذَ
إِلَىٰ رَبِّهِ مَعَابًا ﴿٣٩﴾

40. Verily, We have warned you of a near torment, the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"

إِنَّا أَنْذَرْنَكُمْ عَذَابًا قَرِيبًا يَوْمَ
يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ
وَيَقُولُ الْكَافِرُ يَلِيَّتَنِي كُنْتُ تُرَابًا ﴿٤٠﴾



النَّزِیَاتِ AnNaziat

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence;

وَالنَّازِیَاتِ غَرَقًا ۝۱

2. By those (angels) who gently take out (the souls of the believers);

وَالنَّاسِیَاتِ نَسْطًا ۝۲

3. And by those that swim along (i.e. angels or planets in their orbits, etc.).

وَالسَّابِحَاتِ سَبْحًا ۝۳

4. And by those that press forward as in a race (i.e. the angels or stars or the horses, etc.).

فَالسَّابِقَاتِ سَبْقًا ۝۴

5. And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account).

فَالْمُدَبِّرَاتِ أَمْرًا ۝۵

6. On the Day (when the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die),

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ﴿٦﴾

7. The second blowing of the Trumpet follows it (and everybody will be raised up),

تَتَّبِعُهَا الرَّاْدِفَةُ ﴿٧﴾

8. (Some) hearts that Day will shake with fear and anxiety.

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿٨﴾

9. Their eyes cast down.

أَبْصَرُهَا خَشِيعَةٌ ﴿٩﴾

10. They say: "Shall we indeed be returned to (our) former state of life?

يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي
الْحَافِرَةِ ﴿١٠﴾

11. "Even after we are crumbled bones?"

أَإِذَا كُنَّا عِظْمًا نَخِرَةً ﴿١١﴾

12. They say: "It would in that case, be a return with loss!"

قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾

13. But only, it will be a single *Zajrah* [shout (i.e., the second blowing of the Trumpet)].

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾

14. When, behold, they find themselves over the earth alive after their death,

فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾

15. Has there come to you the story of Mûsa (Moses)?

هَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿١٥﴾

16. When his Lord called him in the sacred valley of Tûwa,

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾

17. Go to Fir'aun (Pharaoh), verily, he has transgressed all bounds (in crimes, sins, polytheism, disbelief, etc.).

أَذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٧﴾

18. And say to him: "Would you purify yourself (from the sin of disbelief by becoming a believer)",

فَقُلْ هَلْ لَّكَ إِلَىٰ أَنْ تَزَكَّىٰ ﴿١٨﴾

19. And that I guide you to your Lord, so you should fear Him?

وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾

20. Then [Mûsa (Moses)] showed him the great sign (miracles).

فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ﴿٢٠﴾

21. But [Fir'aun (Pharaoh)] belied and disobeyed;

فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾

22. Then he turned his back, striving hard (against Allâh).

ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾

23. Then he gathered his people and cried aloud,

فَحَشَرَ فَنَادَى ﴿٢٣﴾

24. Saying: "I am your lord, most high",

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿٢٤﴾

25. So Allâh, seized him with punishment for his last [i.e. his saying: "I am your lord, most high") and first [(i.e. his saying, "O chiefs! I know not that you have a god other than I"] transgression.

فَأَخَذَهُ اللَّهُ نَكَالَ الْأَخِرَةِ وَالْأُولَى ﴿٢٥﴾

26. Verily, in this is an instructive admonition for whosoever fears Allâh.

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى ﴿٢٦﴾

27. Are you more difficult to create, or is the heaven that He constructed?

ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا ﴿٢٧﴾

28. He raised its height, and He has equally ordered it,

رَفَعَ سَمَكَهَا فَسَوَّيْنَاهَا ﴿٢٨﴾

29. Its night He covers with darkness, and its forenoon He brings out (with light).

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾

30. And after that He spread the earth;

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴿٣٠﴾

31. And brought forth there from its water and its pasture;

أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣١﴾

32. And the mountains He has fixed firmly;

وَالْجِبَالِ أَرْسَاهَا ﴿٣٢﴾

33. (To be) a provision and benefit for you and your cattle.

مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٣﴾

34. But when there comes the greatest catastrophe (i.e. the Day of Recompense, etc.),

فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ ﴿٣٤﴾

35. The Day when man shall remember what he strove for,

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ ﴿٣٥﴾

36. And Hell-fire shall be made apparent in full view for (every) one who sees,

وَبُرُزَّتِ الْجَحِيمُ لِمَنْ يَرَىٰ ﴿٣٦﴾

37. Then, for him who *Taghâ* (transgressed all bounds, in disbelief, oppression and evil deeds of disobedience to Allâh).

فَأَمَّا مَنْ طَغَىٰ ﴿٣٧﴾

38. And preferred the life of this world (by following his evil desires and lusts),

وَأَثَرَ الْحَيَاةِ الدُّنْيَا ﴿٣٨﴾

39. Verily, his abode will be Hell-fire;

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ﴿٣٩﴾

40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَىٰ النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾

41. Verily, Paradise will be his abode.

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ﴿٤١﴾

42. They ask you (O Muhammad ﷺ) about the Hour, - when will be its appointed time?

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلُهَا ﴿٤٢﴾

43. You have no knowledge to say anything about it,

فِيمَ أَنْتَ مِنْ ذِكْرِهَا ﴿٤٣﴾

44. To your Lord belongs (the knowledge of) the term thereof?

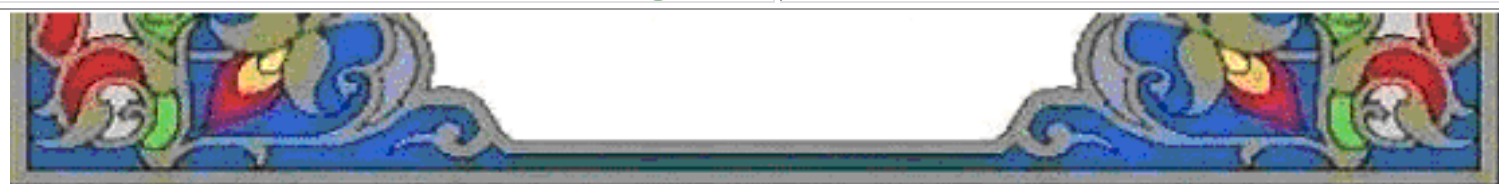
إِلَىٰ رَبِّكَ مُنْتَهَىٰهَا ﴿٤٤﴾

45. You (O Muhammad ﷺ) are only a warner for those who fear it,

إِنَّمَا أَنْتَ مُنذِرٌ مَّنْ تَخْشَىٰهَا ﴿٤٥﴾

46. The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحًىهَا ﴿٤٦﴾





عَبَسَ Abasa

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. (The Prophet (ﷺ)) frowned and turned away,

عَبَسَ وَتَوَلَّى ﴿١﴾

2. Because there came to him the blind man (i.e. 'Abdullâh bin Umm-Maktûm, who came to the Prophet (ﷺ) while he was preaching to one or some of the Quraish chiefs).

أَن جَاءَهُ الْأَعْمَى ﴿٢﴾

3. But what could tell you that per chance he might become pure (from sins)?

وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى ﴿٣﴾

4. Or that he might receive admonition, and that the admonition might profit him?

أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الْذِّكْرَى ﴿٤﴾

5. As for him who thinks himself self-sufficient,

أَمَّا مَنِ اسْتَغْنَى ﴿٥﴾

6. To him you attend;

فَأَنْتَ لَهُ تَصَدَّى ﴿٦﴾

7. What does it matter to you if he will not become pure (from disbelief, you are only a Messenger, your duty is to convey the Message of Allâh).

وَمَا عَلَيْكَ أَلَّا يَزْكِيٓ

8. But as to him who came to you running.

وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ

9. And is afraid (of Allâh and His Punishment),

وَهُوَ يَخْشَىٰ

10. Of him you are neglectful and divert your attention to another,

فَأَنْتَ عَنْهُ تَلَهَّىٰ

11. Nay, (do not do like this), indeed it (these Verses of this Qur'ân) are an admonition,

كَلَّا إِنَّهَا تَذْكِرَةٌ

12. So whoever wills, let him pay attention to it.

فَمَنْ شَاءَ ذَكَرْهُ

13. (It is) in Records held (greatly) in honor (*Al-Lauh Al-Mahfûz*).

فِي صُحُفٍ مُّكَرَّمَةٍ

14. Exalted (in dignity), purified,

مَرْفُوعَةٍ مُّطَهَّرَةٍ

15. In the hands of scribes (angels).

بِأَيْدِي سَفَرَةٍ

16. Honorable and obedient.

كِرَامٍ بَرَرَةٍ

17. Be cursed (the disbelieving) man! How ungrateful he is!

قُتِلَ إِلَّا نَسْنُ مَا أَكْفَرَهُ ﴿١٧﴾

18. From what thing did He create him?

مِنْ أَيْ شَيْءٍ خَلَقَهُ ﴿١٨﴾

19. From *Nutfah* (male and female semen drops) He created him, and then set him in due proportion;

مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ﴿١٩﴾

20. Then He makes the Path easy for him;

ثُمَّ السَّبِيلَ يَسَّرَهُ ﴿٢٠﴾

21. Then He causes him to die, and puts him in his grave;

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿٢١﴾

22. Then, when it is His Will, He will resurrect him (again).

ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ﴿٢٢﴾

23. Nay, but (man) has not done what He commanded him.

كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ﴿٢٣﴾

24. Then let man look at his food,

فَلْيَنْظُرِ إِلَّا نَسْنُ إِلَى طَعَامِهِ ﴿٢٤﴾

25. That We pour forth water in abundance,

أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾

26. And We split the earth in clefts,

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾

27. And We cause therein
the grain to grow,

فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾

28. And grapes and clover
plants (i.e. green fodder for
the cattle),

وَعِنَبًا وَقَضْبًا ﴿٢٨﴾

29. And olives and date-
palms,

وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾

30. And gardens, dense with
many trees,

وَحَدَآئِقَ غُلْبًا ﴿٣٠﴾

31. And fruits and *Abba*
(herbage, etc.),

وَفَيْكِهَةً وَأَبًّا ﴿٣١﴾

32. (To be) a provision and
benefit for you and your
cattle.

مَتَاعًا لَّكُمْ وَلِأَنْعَمِكُمْ ﴿٣٢﴾

33. Then, when there comes
As-Sâkhkhah (the Day of
Resurrection's second
blowing of Trumpet),

فَإِذَا جَاءَتِ الصَّاخَّةُ ﴿٣٣﴾

34. That Day shall a man flee
from his brother,

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾

35. And from his mother and
his father,

وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾

36. And from his wife and
his children.

وَصَدِيقَتِهِ وَبَنِيهِ ﴿٣٦﴾

37. Everyman, that Day, will
have enough to make him
careless of others.

لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾

38. Some faces that Day, will be bright (true believers of Islâmic Monotheism).

وُجُوهُ يَوْمٍ مُّسْفِرَةٌ ۖ

39. Laughing, rejoicing at good news (of Paradise).

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ۖ

40. And other faces, that Day, will be dust-stained;

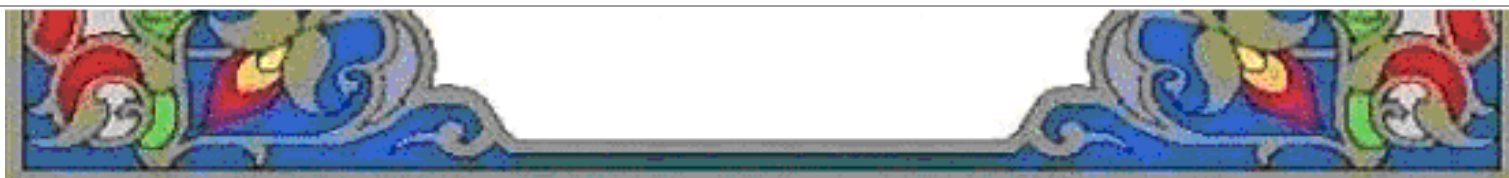
وُجُوهُ يَوْمٍ مُّدْغَمَةٌ ۖ

41. Darkness will cover them,

تَرَهَّقَهَا قَتَرٌ ۖ

42. Such will be the *Kafarah* (disbelievers in Allâh, in His Oneness, and in His Messenger Muhammad (ﷺ), etc.), the *Fajarah* (wicked evil doers).

أُولَٰئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ۖ



AtTakweer التَّكْوِير

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. When the sun *Kuwwirat* (wound round and lost its light and is overthrown).

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾

2. And when the stars shall fall;

وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾

3. And when the mountains shall made to pass away;

وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾

4. And when the pregnant she-camels shall be neglected;

وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾

5. And when the wild beasts shall be gathered together;

وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾

6. And when the seas shall become as blazing Fire or shall overflow;

وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾

7. And when the souls shall be joined with their bodies;

وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾

8. And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned.

وَإِذَا الْمَوْءُدَةُ سُئِلَتْ ﴿٨﴾

9. For what sin she was killed?

بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾

10. And when the written pages of deeds (good and bad) of every person shall be laid open;

وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾

11. And when the heaven shall be stripped off and taken away from its place;

وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾

12. And when Hell-fire shall be kindled to fierce ablaze.

وَإِذَا الْجَحِيمُ سُعِرَتْ ﴿١٢﴾

13. And when Paradise shall be brought near,

وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾

14. (Then) every person will know what he has brought (of good and evil).

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾

15. So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night).

فَلَا أُقْسِمُ بِالْخُنُوسِ ﴿١٥﴾

16. And by the planets that move swiftly and hide themselves,

الْجَوَارِ الْكُنُوسِ ﴿١٦﴾

17. And by the night as it departs;

وَالَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾

18. And by the dawn as it brightens;

وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾

19. Verily, this is the Word (this Qur'ân brought by) a most honorable messenger [Jibrael (Gabriel), from Allâh to the Prophet Muhammad (ﷺ)].

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾

20. Owner of power, and high rank with (Allâh) the Lord of the Throne,

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾

21. Obeyed (by the angels), trustworthy there (in the heavens).

مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾

22. And (O people) your companion (Muhammad (ﷺ)) is not a madman;

وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٢٢﴾

23. And indeed he (Muhammad (ﷺ)) saw him [Jibrael (Gabriel)] in the clear horizon (towards the east).

وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ﴿٢٣﴾

24. And he (Muhammad (ﷺ)) withholds not a knowledge of the unseen.

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾

25. And it (the Qur'ân) is not the word of the outcast *Shaitân* (Satan).

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿٢٥﴾

26. Then where are you going?

فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾

27. Verily, this (the Qur'ân) is no less than a Reminder to (all) the 'Alamîn (mankind and jinns).

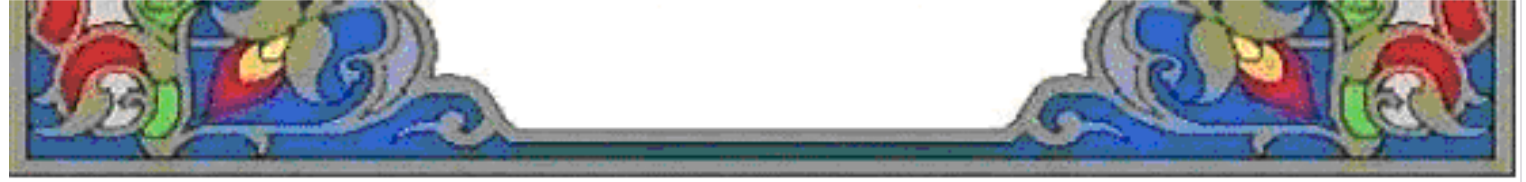
إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾

28. To whomsoever among you who wills to walk straight,

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٢٨﴾

29. And you will not, unless (it be) that Allâh wills, the Lord of the 'Alamîn (mankind, jinns and all that exists).

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ
الْعَالَمِينَ ﴿٢٩﴾



AlInfitar

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. When the heaven is cleft asunder.

إِذَا السَّمَاءُ أَنْفَطَرَتْ ﴿١﴾

2. And when the stars have fallen and scattered;

وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ ﴿٢﴾

3. And when the seas are burst forth;

وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٣﴾

4. And when the graves are turned upside down (and they bring out their contents)

وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾

5. (Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds).

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾

6. O man! What has made you careless concerning your Lord, the Most Generous?

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَكَ بِرَبِّكَ

الْكَرِيمِ ﴿٦﴾

7. Who created you, fashioned you perfectly, and gave you due proportion;

الَّذِي خَلَقَكَ فَسَوَّكَ فَعَدَلَكَ



8. In whatever form He willed, He put you together.

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ



9. Nay! But you deny the Recompense (reward for good deeds and punishment for evil deeds).

كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ



10. But verily, over you (are appointed angels in charge of mankind) to watch you,

وَأِنَّ عَلَيْكُمْ لَحَافِظِينَ



11. *Kirâman* (honorable) *Kâtibîn* writing down (your deeds),

كِرَامًا كَاتِبِينَ



12. They know all that you do.

يَعْلَمُونَ مَا تَفْعَلُونَ



13. Verily, the *Abrâr* (pious and righteous) will be in delight (Paradise);

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ



14. And verily, the *Fujjâr* (the wicked, disbelievers, sinners and evil-doers) will be in the blazing Fire (Hell),

وَأِنَّ الْفُجَّارَ لَفِي جَحِيمٍ



15. In which they will enter, and taste its burning flame on the Day of Recompense,

يَصْلَوْنَهَا يَوْمَ الدِّينِ



16. And they (*Al-Fujjâr*) will not be absent there from (i.e. will not go out from the Hell).

وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾

17. And what will make you know what the Day of Recompense is?

وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٧﴾

18. Again, what will make you know what the Day of Recompense is?

ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ

﴿١٨﴾

19. (It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allâh.

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا
وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾





AlMutaffifin الْمُطَفِّفِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Woe to *Al-Mutaffifin* [those who give less in measure and weight (decrease the rights of others)],

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾

2. Those who, when they have to receive by measure from men, demand full measure,

الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾

3. And when they have to give by measure or weight to men, give less than due.

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾

4. Think they not that they will be resurrected (for reckoning),

أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾

5. On a Great Day,

لِيَوْمٍ عَظِيمٍ ﴿٥﴾

6. The Day when (all) mankind will stand before the Lord of the 'Alamîn (mankind, jinns and all that exists)?

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ



7. Nay! Truly, the Record (writing of the deeds) of the *Fujjâr* (disbelievers, sinners, evil-doers and wicked) is (preserved) in *Sijjîn*.

كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينٍ



8. And what will make you know what *Sijjîn* is?

وَمَا أَدْرَاكَ مَا سِجِّينٌ



9. A Register inscribed.

كِتَابٌ مَّرْقُومٌ



10. Woe, that Day, to those who deny [(Allâh, His Angels, His Books, His Messengers, the Day of Resurrection, and *Al-Qadar* (Divine Preordainments)].

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ



11. Those who deny the Day of Recompense.

الَّذِينَ يُكَذِّبُونَ بَيَوْمِ الدِّينِ



12. And none can deny it except every transgressor beyond bounds, (in disbelief, oppression and disobedience of Allâh, the sinner!)

وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ



13. When Our Verses (of the Qur'ân) are recited to him he says: "Tales of the ancients!"

إِذَا تُلِيَتْ عَلَيْهِ ءَايَاتُنَا قَالَ أَسَاطِيرُ
الْأَوَّلِينَ ﴿١٣﴾

14. Nay! But on their hearts is the *Rân* (covering of sins and evil deeds) which they used to earn.

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا
يَكْسِبُونَ ﴿١٤﴾

15. Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ
لَمَحْجُوبُونَ ﴿١٥﴾

16. Then, verily they will indeed enter and taste the burning flame of Hell.

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾

17. Then, it will be said to them: "This is what you used to deny!"

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ
تَكَذِّبُونَ ﴿١٧﴾

18. Nay! Verily, the Record (writing of the deeds) of *Al-Abrâr* (the pious who fear Allâh and avoid evil), is (preserved) in '*Illiyûn*.

كَلَّا إِنَّ كِتَابَ الْآبْرَارِ لَفِي
عِلِّيْنَ ﴿١٨﴾

19. And what will make you know what '*Illiyûn* is?

وَمَا أَدْرَاكَ مَا عِلِّيُونَ ﴿١٩﴾

20. A Register inscribed.

كِتَابٌ مَرْقُومٌ ﴿٢٠﴾

21. To which bear witness those nearest (to Allâh, i.e. the angels).

يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾

22. Verily, *Al-Abrâr* (the pious who fear Allâh and avoid evil) will be in delight (Paradise).

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾

23. On thrones, looking (at all things).

عَلَى الْأَرْآئِكِ يَنْظُرُونَ ﴿٢٣﴾

24. You will recognize in their faces the brightness of delight.

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾

25. They will be given to drink pure sealed wine.

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾

26. The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allâh).

خِتَمُهُ رِيسًا وَمِنْ دُونِهِ مِثْقَالَ حَبَّةٍ مِنْ خَلْثٍ فَمَنْ يَمُنْ بِهِ يَمُنْ بِهِ مِثْقَالَ ذَلِكَ ﴿٢٦﴾

27. It (that wine) will be mixed with *Tasnîm*.

وَمِنْ رَاحٍ مِنْ تَسْنِيمٍ ﴿٢٧﴾

28. A spring whereof drink those nearest to Allâh.

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾

29. Verily! (During the worldly life) those who committed crimes used to laugh at those who believed.

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٢٩﴾

30. And whenever they passed by them, used to wink one to another (in mockery);

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾

31. And when they returned to their own people, they would return jesting;

وَإِذَا أُنْقَلَبُوا إِلَىٰ أَهْلِهِمُ أَنْقَلَبُوا فَكِهِينَ ﴿٣١﴾

32. And when they saw them, they said: "Verily! These have indeed gone astray!"

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾

33. But they (disbelievers, sinners) had not been sent as watchers over them (the believers).

وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾

34. But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers

فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾

35. On (high) thrones, looking (at all things).

عَلَى الْأَرْآئِكِ يَنْظُرُونَ ﴿٣٥﴾

36. Are not the disbelievers paid (fully) for what they used to do?

هَلْ ثَوَابَ الْكُفَّارِ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾





الْإِنْشِقَاقُ AlInshiqaq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. When the heaven is split asunder,

إِذَا السَّمَاءُ أَنْشَقَّتْ ﴿١﴾

2. And listens and obeys its Lord, and it must do so;

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾

3. And when the earth is stretched forth,

وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾

4. And has cast out all that was in it and became empty,

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾

5. And listens and obeys its Lord, and it must do so;

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾

6. O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, so you will meet (i.e. the results of your deeds which you did).

يَتَأْتِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًا فَمُلْقِيهِ ﴿٦﴾

7. Then, as for him who will be given his Record in his right hand,

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ



8. He surely will receive an easy reckoning,

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا



9. And will return to his family in joy!

وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا



10. But whosoever is given his Record behind his back,

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ



11. He will invoke (his) destruction,

فَسَوْفَ يَدْعُوا ثُبُورًا



12. And shall enter a blazing Fire, and made to taste its burning.

وَيَصْلَىٰ سَعِيرًا



13. Verily, he was among his people in joy!

إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا



14. Verily, he thought that he would never come back (to Us)!

إِنَّهُ ظَنَّ أَن لَّنْ نَّحُورَ



15. Yes! Verily, his Lord has been ever beholding him!

بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا



16. So I swear by the afterglow of sunset;

فَلَا أَقْسِمُ بِالشَّفَقِ



17. And by the night and whatever it gathers in its darkness;

وَالَّيْلِ وَمَا وَسَقَ ﴿١٧﴾

18. And by the moon when it is at the full,

وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾

19. You shall certainly travel from stage to stage (in this life and in the Hereafter).

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ﴿١٩﴾

20. What is the matter with them, that they believe not?

فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

21. And when the Qur'ân is recited to them, they fall not prostrate, *As Sajda*

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْءَانُ لَا يَسْجُدُونَ ﴿٢١﴾

22. Nay, (on the contrary), those who disbelieve, belie (Prophet Muhammad (ﷺ) and whatever he brought, i.e. this Qur'ân and Islâmic Monotheism, etc.).

بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ ﴿٢٢﴾

23. And Allâh knows best what they gather (of good and bad deeds),

وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾

24. So announce to them a painful torment.

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾

25. Save those who believe and do righteous good deeds, for them is a reward that will never come to an end (i.e. Paradise).

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ





اَلْبُرُوجِ AlBurooj

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. By the heaven, holding the big stars .

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾

2. And by the Promised Day (i.e. the Day of Resurrection);

وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾

3. And by the witnessing day (i.e. Friday), and by the witnessed day [i.e. the day of 'Arafât (*Hajj*) the ninth of Dhul-Hîjjah];

وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾

4. Cursed were the people of the ditch (the story of the Boy and the King).

قُتِلَ أَصْحَابُ الْأُخْدُودِ ﴿٤﴾

5. Fire supplied (abundantly) with fuel,

النَّارِ ذَاتِ الْوَقُودِ ﴿٥﴾

6. When they sat by it (fire),

إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾

7. And they witnessed what they were doing against the believers (i.e. burning them).

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾

8. They had nothing against them, except that they believed in Allâh, the All Mighty, Worthy of all Praise!

وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا
بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴿٨﴾

9. Who, to Whom belongs the dominion of the heavens and the earth! And Allâh is Witness over everything.

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
شَهِيدٌ ﴿٩﴾

10. Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance, (to Allâh), will have the torment of Hell, and they will have the punishment of the burning Fire.

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ
عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ
الْحَرِيقِ ﴿١٠﴾

11. Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the great success.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ ۚ ذَٰلِكَ
الْفَوْزُ الْكَبِيرُ ﴿١١﴾

12. Verily, (O Muhammad (ﷺ)) the Grip (Punishment) of your Lord is severe.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾

13. Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter) (or originates the creation of everything, and then repeats it on the Day of Resurrection).

إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾

14. And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islâmic Monotheism),

وَهُوَ الْغَفُورُ الْودُودُ ﴿١٤﴾

15. Owner of the throne, the Glorious

ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾

16. He does what He intends (or wills).

فَعَالٌ لِّمَا يُرِيدُ ﴿١٦﴾

17. Has the story reached you of the hosts,

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴿١٧﴾

18. Of Fir'aun (Pharaoh) and Thamûd?

فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾

19. Nay! The disbelievers (persisted) in denying (Prophet Muhammad (ﷺ) and his Message of Islâmic Monotheism).

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾

20. And Allâh encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds).

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢٠﴾

21. Nay! This is a Glorious Qur'ân,

بَلْ هُوَ قُرْآنٌ مَجِيدٌ ﴿٢١﴾

22. (Inscribed) in *Al-Lauh Al-Mahfûz* (The Preserved Tablet)!

فِي لَوْحٍ مَحْفُوظٍ ﴿٢٢﴾



اَلطَّارِق AtTariq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. By the heaven, and *At-Târiq* (the night-comer, i.e. the bright star);

وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾

2. And what will make you to know what *At-Târiq* (night-comer) is?

وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾

3. (It is) the star of piercing brightness;

النَّجْمُ الثَّاقِبُ ﴿٣﴾

4. There is no human being but has a protector over him (or her) (i.e. angels in charge of each human being guarding him, writing his good and bad deeds, etc.)

إِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾

5. So let man see from what he is created!

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾

6. He is created from a water gushing forth

خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾

7. Proceeding from between the back-bone and the ribs,

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ



8. Verily, (Allâh) is Able to bring him back (to life)!

إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ



9. The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth).

يَوْمَ تُبْلَى السَّرَائِرُ



10. Then will (man) have no power, nor any helper.

فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ



11. By the sky (having rain clouds) which gives rain, again and again.

وَالسَّمَاءِ ذَاتِ الرَّجْعِ



12. And the earth which splits (with the growth of trees and plants),

وَالْأَرْضِ ذَاتِ الصَّدْعِ



13. Verily! This (the Qur'ân) is the Word that separates (the truth from falsehood, and commands strict legal laws for mankind to cut the roots of evil).

إِنَّهُ لَقَوْلٌ فَصْلٌ



14. And it is not a thing for amusement.

وَمَا هُوَ بِأَهْزَلٍ



15. Verily, they are but plotting a plot (against you O Muhammad ﷺ).

إِنَّهُمْ يَكِيدُونَ كَيْدًا



16. And I (too) am planning
a plan.

وَأَكِيدُ كَيْدًا ﴿١٦﴾

17. So give a respite to the
disbelievers. Deal you gently
with them for a while.

فَمَهْلٍ الْكَافِرِينَ أَمَهْلُهُمْ رُؤْيَدًا

﴿١٧﴾





AlAala الأَعْلَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Glorify the Name of your Lord, the Most High,

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾

2. Who has created (everything), and then proportioned it;

الَّذِي خَلَقَ فَسَوَّى ﴿٢﴾

3. And Who has measured (preordainments for each and everything even to be blessed or wretched); then guided (i.e. showed mankind the right as well as wrong paths, and guided the animals to pasture);

وَالَّذِي قَدَّرَ فَهَدَى ﴿٣﴾

4. And Who brings out the pasturage,

وَالَّذِي أَخْرَجَ الْمَرْعَى ﴿٤﴾

5. And then makes it dark stubble.

فَجَعَلَهُ دُغَاءً ﴿٥﴾

6. We shall make you to recite (the Qur'ân), so you (O Muhammad (ﷺ)) shall not forget (it),

سَنُقَرِّئُكَ فَلَا تَنْسَى ﴿٦﴾

7. Except what Allâh, may will, He knows what is apparent and what is hidden.

إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ﴿٧﴾

8. And We shall make easy for you (O Muhammad (ﷺ)) the easy way (i.e. the doing of righteous deeds).

وَنُيَسِّرُكَ لِلْيُسْرَى ﴿٨﴾

9. Therefore remind (men) in case the reminder profits (them).

فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى ﴿٩﴾

10. The reminder will be received by him who fears (Allâh),

سَيَذَكَّرُ مَن يَخْشَى ﴿١٠﴾

11. But it will be avoided by the wretched,

وَيَتَجَنَّبُهَا الْأَشْقَى ﴿١١﴾

12. Who will enter the great Fire and made to taste its burning,

الَّذِي يَصِلَى النَّارَ الْكُبْرَى ﴿١٢﴾

13. Wherein he will neither die (to be in rest) nor live (a good living).

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿١٣﴾

14. Indeed whosoever purifies himself (by avoiding polytheism and accepting Islâmic Monotheism) shall achieve success,

قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿١٤﴾

15. And remembers (glorifies) the Name of his Lord (worships none but Allâh), and prays (five compulsory prayers and *Nawâfil additional prayers*).

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾

16. Nay, you prefer the life of this world;

بَلْ تُوْثِرُونَ الْحَيٰوةَ الدُّنْيَا ﴿١٦﴾

17. Although the Hereafter is better and more lasting.

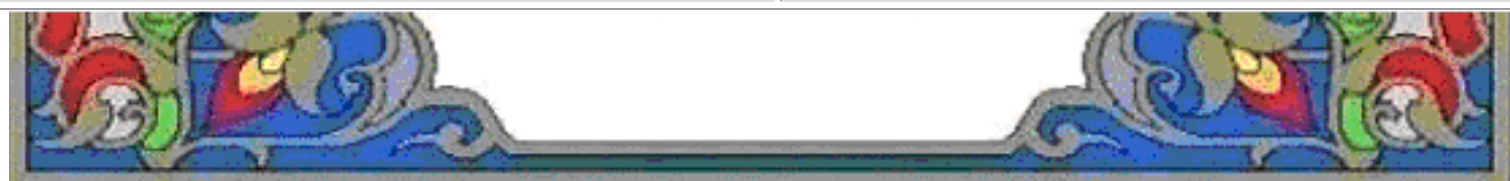
وَالْآٰخِرَةُ خَيْرٌ وَأَبْقَىٰ ﴿١٧﴾

18. Verily! This is in the former Scriptures,

إِنَّ هَٰذَا لَفِي الصُّحُفِ الْأُولَىٰ ﴿١٨﴾

19. The Scriptures of Ibrâhim (Abraham) and Mûsa (Moses).

صُّحُفِ إِبْرٰهِيْمَ وَمُوسَىٰ ﴿١٩﴾



الْغَشِيَّةُ AlGhashia

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection);

هَلْ أَتَاكَ حَدِيثُ الْغَشِيَّةِ ﴿١﴾

2. Some faces, that Day, will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians, etc.).

وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ﴿٢﴾

3. Laboring (hard in the worldly life by worshipping others besides Allâh), weary (in the Hereafter with humility and disgrace) .

عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾

4. They will enter in the hot blazing Fire,

تَصَلَّى نَارًا حَامِيَةً ﴿٤﴾

5. They will be given to drink from a boiling spring,

تُسْقَى مِنْ عَيْنٍ ءَانِيَةٍ ﴿٥﴾

6. No food will there be for them but a poisonous thorny plant,

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ﴿٦﴾

7. Which will neither nourish nor avail against hunger.

لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ﴿٧﴾

8. (Other) faces, that Day, will be joyful,

وُجُوهٌُ يَوْمَئِذٍ نَّاعِمَةٌ ﴿٨﴾

9. Glad with their endeavor (for their good deeds which they did in this world, along with the true Faith of Islâmic Monotheism).

لِسَعْيِهَا رَاضِيَةٌ ﴿٩﴾

10. In a lofty Paradise.

فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾

11. Where they shall neither hear harmful speech nor falsehood,

لَا تَسْمَعُ فِيهَا لَغِيَةً ﴿١١﴾

12. Therein will be a running spring,

فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾

13. Therein will be thrones raised high,

فِيهَا سُرُرٌ مَرْفُوعَةٌ ﴿١٣﴾

14. And cups set at hand.

وَأَكْوَابُ مَوْضُوعَةٌ ﴿١٤﴾

15. And cushions set in rows,

وَنَمَارِقُ مَصْفُوفَةٌ ﴿١٥﴾

16. And rich carpets (all) spread out.

وَزَرَابِيُّ مَبْثُوثَةٌ ﴿١٦﴾

17. Do they not look at the camels, how they are created?

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾

18. And at the heaven, how it is raised?

وَالِى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾

19. And at the mountains, how they are rooted and fixed firm?

وَالِى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾

20. And at the earth, how it is spread out?

وَالِى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

21. So remind them (O Muhammad (ﷺ)), you are only a one who reminds.

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾

22. You are not a dictator over them.

لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ﴿٢٢﴾

23. Save the one who turns away and disbelieves

إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٣﴾

24. Then Allâh will punish him with the greatest punishment.

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾

25. Verily, to Us will be their return;

إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾

26. Then verily, for Us will be their reckoning.

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾





AlFajr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. By the dawn;

وَالْفَجْرِ ١

2. By the ten nights (i.e. the first ten days of the month of Dhul-Hîjjah),

وَلَيَالٍ عَشْرٍ ٢

3. And by the even and the odd (of all the creations of Allâh).

وَالشَّفَعِ وَالْوَتْرِ ٣

4. And by the night when it departs.

وَاللَّيْلِ إِذَا يَسِرَ ٤

5. There is indeed in them (the above oaths) sufficient proofs for men of understanding (and that, they should avoid all kinds of sins and disbeliefs, etc.)!

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ ٥

6. Did you (O Muhammad (ﷺ)) not see (thought) how your Lord dealt with 'Ad (people)?

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ٦

7. Who were very tall like lofty pillars,

إِرَمَ ذَاتِ الْعِمَادِ ﴿٧﴾

8. The like of which were not created in the land?

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٨﴾

9. And (with) Thamûd (people), who cut (hewed) out rocks in the valley (to make dwellings)?

وَتَمُودَ الَّذِينَ جَابُوا الصَّخَرَ بِالْوَادِ ﴿٩﴾

10. And (with) Fir'aun (Pharaoh), who had pegs (who used to torture men by binding them to pegs)?

وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١٠﴾

11. Who did transgress beyond bounds in the lands (in the disobedience of Allâh).

الَّذِينَ طَغَوْا فِي الْبِلَادِ ﴿١١﴾

12. And made therein much mischief.

فَاكْثَرُوا فِيهَا الْفَسَادَ ﴿١٢﴾

13. So your Lord poured on them different kinds of severe torment.

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾

14. Verily, your Lord is Ever Watchful (over them).

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾


15. As for man, when his Lord tries him by giving him honor and gifts, then he says (puffed up): "My Lord has honored me."

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ
فَاكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي
أَكْرَمَنِي ﴿١٥﴾

16. But when He tries him,
by straitening his means of
life, he says: "My Lord has
humiliated me!"

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ
رِزْقَهُ، فَيَقُولُ رَبِّي أَهَنِ 

17. Nay! But you treat not
the orphans with kindness
and generosity (i.e. you
neither treat them well, nor
give them their exact right of
inheritance)!

كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ 

18. And urge not on the
feeding of *AlMiskîn* (the
poor)!

وَلَا تَحْضُوتَ عَلَى طَعَامِ
الْمِسْكِينَ 


19. And you devour
inheritance all with greed,

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا
لَمًّا 


20. And you love wealth with
much love!

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا 

21. Nay! When the earth is
ground to powder,

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا 

22. And your Lord comes
with the angels in rows,

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا 

23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?

وَجِئَآءَ يَوْمِذٍ نَّجْهَنَّمْ^ج يَوْمِذٍ
يَتَذَكَّرُ الْإِنْسَنُ وَأَنَّى لَهُ
الذِّكْرَى ﴿٢٣﴾

24. He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!"

يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾

25. So on that Day, none will punish as He will punish.

فَيَوْمِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ
﴿٢٥﴾

26. And none will bind as He will bind.

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ﴿٢٦﴾

27. (It will be said to the pious): "O (you) the one in (complete) rest and satisfaction!"

يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾

28. "Come back to your Lord, Well-pleased (yourself) and well-pleasing unto Him!"

أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً
﴿٢٨﴾

29. "Enter you, then, among My honored slaves,

فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾

30. "And enter you My Paradise!"

وَادْخُلِي جَنَّتِي ﴿٣٠﴾





اَلْبَلَدِ AlBalad

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. I swear by this city (Makkah);

لَا أَقْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾

2. And you are free (from sin, to punish the enemies of Islâm on the Day of the conquest) in this city (Makkah),

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ﴿٢﴾

3. And by the begetter (i.e. Adam) and that which he begot (i.e. his progeny);

وَوَالِدٍ وَمَا وَلَدَ ﴿٣﴾

4. Verily, We have created man in toil.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٤﴾

5. Thinks he that none can overcome him?

أَتَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾

6. He says (boastfully): "I have wasted wealth in abundance!"

يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا ﴿٦﴾

7. Thinks he that none sees him?

أَتَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٧﴾

8. Have We not made for him a pair of eyes?

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾

9. And a tongue and a pair of lips?

وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾

10. And shown him the two ways (good and evil)?

وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾

11. But he has made no effort to pass on the path that is steep.

فَلَا أَقْتَحَمَ الْعَقَبَةَ ﴿١١﴾

12. And what will make you know the path that is steep?

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾

13. (It is) Freeing a neck (slave, etc.)

فَكُرْبَةٍ ﴿١٣﴾

14. Or giving food in a day of hunger (famine),

أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾

15. To an orphan near of kin.

يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾

16. Or to a *Miskîn* (poor) afflicted with misery.

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾

17. Then he became one of those who believed, and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion.

ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾

18. They are those on the Right Hand (the dwellers of Paradise),

أُولَٰئِكَ أَصْحَابُ الْيَمِينِ ﴿١٨﴾

19. But those who disbelieved in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell).

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمِ ﴿١٩﴾

20. The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet).

عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ﴿٢٠﴾



AshShams

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. And by the sun and its brightness;

وَالشَّمْسِ وَضُحَاهَا ﴿١﴾

2. And by the moon as it follows it (the sun);

وَالْقَمَرِ إِذَا تَلَّهَا ﴿٢﴾

3. And by the day as it shows up (the sun's) brightness;

وَالنَّهَارِ إِذَا جَلَّلَهَا ﴿٣﴾

4. And by the night as it conceals it (the sun);

وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾

5. And by the heaven and Him Who built it;

وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٥﴾

6. And by the earth and Him Who spread it,

وَالْأَرْضِ وَمَا طَحَاهَا ﴿٦﴾

7. And by *Nafs* (Adam or a person or a soul, etc.), and Him Who perfected him in proportion;

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾

8. Then He showed him what is wrong for him and what is right for him;

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾

9. Indeed he succeeds who purifies his own self (i.e. obeys and performs all that Allâh ordered, by following the true Faith of Islâmic Monotheism and by doing righteous good deeds).

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾

10. And indeed he fails who corrupts his own self (i.e. disobeys what Allâh has ordered by rejecting the true Faith of Islâmic Monotheism or by following polytheism, etc. or by doing every kind of evil wicked deeds).

وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾

11. Thamûd (people) denied (their Prophet) through their transgression (by rejecting the true Faith of Islâmic Monotheism, and by following polytheism, and by committing every kind of sin).

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾

12. When the most wicked man among them went forth (to kill the she-camel).

إِذِ انْبَعَثَ أَشْقَاهَا ﴿١٢﴾

13. But the Messenger of Allâh [Sâlih (Saleh)] said to them: "Be cautious! Fear the evil end. That is the she-camel of Allâh! (Do not harm it) and bar it not from having its drink!"

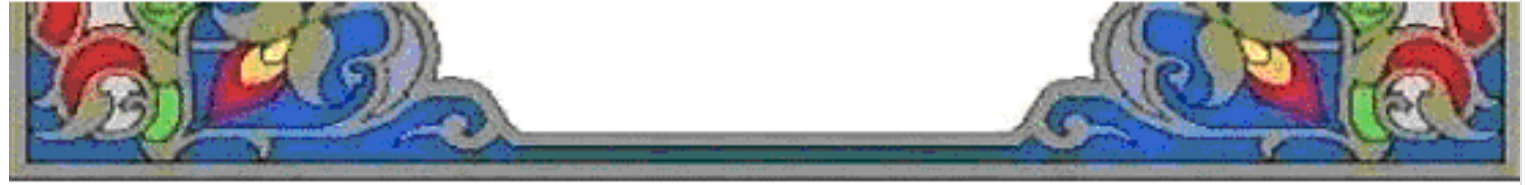
فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾

14. Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak, etc.)!

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾

15. And He (Allâh) feared not the consequences thereof.

وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾





اَللَّيْلُ AlLail

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. By the night as it envelops;

وَاللَّيْلِ إِذَا يَغْشَىٰ ﴿١﴾

2. And by the day as it appears in brightness;

وَالنَّهَارِ إِذَا تَجَلَّىٰ ﴿٢﴾

3. And by Him Who created male and female;

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿٣﴾

4. Certainly, your efforts and deeds are diverse (different in aims and purposes);

إِنَّ سَعْيَكُمْ لَشَتَّىٰ ﴿٤﴾

5. As for him who gives (in charity) and keeps his duty to Allâh and fears Him,

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾

6. And believes in *Al-Husna*.

وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾

7. We will make smooth for him the path of ease (goodness).

فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ﴿٧﴾

8. But he who is greedy miser and thinks himself self-sufficient.

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾

9. And gives the lie to *Al-Husna* ;

وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾

10. We will make smooth for him the path for evil;

فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ﴿١٠﴾

11. And what will his wealth benefit him when he goes down (in destruction).

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ﴿١١﴾

12. Truly! Ours it is (to give) guidance,

إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾

13. And truly, unto Us (belong) the last (Hereafter) and the first (this world).

وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ﴿١٣﴾

14. Therefore I have warned you of a Fire blazing fiercely (Hell);

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾

15. None shall enter it save the most wretched,

لَا يَصْلَاهَا إِلَّا الْأَشْقَىٰ ﴿١٥﴾

16. Who denies and turns away.

الَّذِي كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾

17. And *Al-Muttaqûn* (the pious and righteous) will be far removed from it (Hell).

وَسَيُجَنَّبُهَا الْأَتْقَىٰ ﴿١٧﴾

18. He who spends his wealth for increase in self-purification,

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ﴿١٨﴾

19. And have in his mind no favor from anyone for which a reward is expected in return,

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ ﴿١٩﴾

20. Except only the desire to seek the Countenance of his Lord, the Most High;

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ﴿٢٠﴾

21. He surely will be pleased (when he will enter Paradise).

وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾





AdDuha اَلْضُّحَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. By the forenoon (after sun-rise);

وَالضُّحَى ١

2. And by the night when it is still (or darkens);

وَاللَّيْلِ إِذَا سَجَى ٢

3. Your Lord (O Muhammad ﷺ) has neither forsaken you nor hated you.

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ٣

4. And indeed the Hereafter is better for you than the present (life of this world).

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى ٤

5. And verily, your Lord will give you (all i.e. good) so that you shall be well-pleased.

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى ٥

6. Did He not find you (O Muhammad ﷺ) an orphan and gave you a refuge?

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ٦

7. And He found you unaware (of the Qur'ân, its legal laws, and Prophet hood, etc.) and guided you?

وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٧﴾

8. And He found you poor, and made you rich (self sufficient with self contentment, etc.)?

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ﴿٨﴾

9. Therefore, treat not the orphan with oppression,

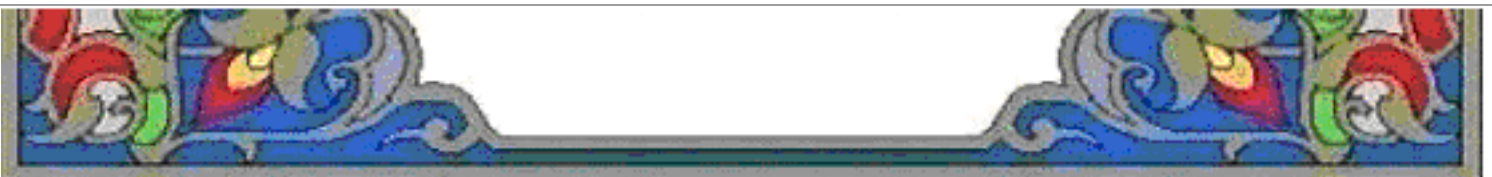
فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾

10. And repulse not the beggar;

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿١٠﴾

11. And proclaim the Grace of your Lord (i.e. the Prophet hood and all other Graces).

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾



AshSharah الشَّرَح

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Have We not opened your breast for you (O Muhammad (ﷺ))?

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾

2. And removed from you your burden,

وَوَضَعْنَا عَنْكَ وِزْرَكَ ﴿٢﴾

3. Which weighed down your back?

الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾

4. And raised high your fame?

وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾

5. So verily, with the hardship, there is relief,

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾

6. Verily, with the hardship, there is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).

إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾

7. So when you have finished (from your occupation), then stand up for Allâh's worship (i.e. stand up for prayer).

فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾

8. And to your Lord (Alone) turn (all your intentions and hopes and) your invocations.

وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴿٨﴾





AtTeen آلتين

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. By the fig, and the olive,

وَالَّتَيْنِ وَالزَّيْتُونِ ﴿١﴾

2. By Mount Sinai,

وَطُورِ سِينِينَ ﴿٢﴾

3. And by this city of security (Makkah) ,

وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾

4. Verily, We created man of the best stature (mould),

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

5. Then We reduced him to the lowest of the low,

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾

6. Save those who believe (in Islâmic Monotheism) and do righteous deeds, then they shall have a reward without end (Paradise).

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾

7. Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. Day of Resurrection)?

فَمَا يُكَذِّبُكَ بَعْدُ بِالْءَدِينِ ﴿٧﴾

8. Is not Allâh the Best of judges?

أَلَيْسَ ٱللَّهُ بِأَحْكَمِ ٱلْحَكَمِينَ ﴿٨﴾





اَلْعَلَقُ AlAlaq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Read! In the Name of your Lord, Who has created (all that exists),

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

2. Has created man from a clot (a piece of thick coagulated blood).

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾

3. Read! And your Lord is the Most Generous,

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾

4. Who has taught (the writing) by the pen [the first person to write was Prophet Idrees (Enoch)],

الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾

5. Has taught man that which he knew not.

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

6. Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.).

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَإِطْغَىٰ ﴿٦﴾

7. Because he considers himself self-sufficient.

أَن رَّءَاهُ اسْتَغْنَىٰ ﴿٧﴾

8. Surely! Unto your Lord is the return.

إِنِّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾

9. Have you (O Muhammad (ﷺ)) seen him (i.e. Abû Jahl) who prevents,

أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾

10. A slave (Muhammad (ﷺ)) when he prays?

عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾

11. Tell me, if he (Muhammad (ﷺ)) is on the guidance (of Allâh)?

أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ ﴿١١﴾

12. Or enjoins piety?

أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿١٢﴾

13. Tell me if he (the disbeliever, Abû Jahl) denies (the truth, i.e. this Qur'ân), and turns away?

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾

14. Knows he not that Allâh does see (what he does)?

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾

15. Nay! If he (Abû Jahl) ceases not, We will catch him by the forelock,

كَلَّا لَئِنْ لَّمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾

16. A lying, sinful forelock!

نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ ﴿١٦﴾

17. Then, let him call upon his council (of helpers),

فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾

18. We will call the guards of Hell (to deal with him)!

سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾

19. Nay! (O Muhammad (ﷺ))! Do not obey him (Abû Jahl). Fall prostrate and draw near to Allâh! *As Sajda*

كَلَّا لَا تُطِيعُهُ وَأَسْجُدْ وَاقْتَرِبْ



اَلْقَدَر AlQadar

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Verily! We have sent it (this Qur'ân) down in the night of *Al-Qadr* (Decree)

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾

2. And what will make you know what the night of *Al-Qadr* (Decree) is?

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾

3. The night of *Al-Qadr* (Decree) is better than a thousand months (i.e. worshipping Allâh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾

4. Therein descend the angels and the *Rûh* [Jibrael (Gabriel)] by Allâh's Permission with all Decrees,

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِّن كُلِّ أَمْرٍ ﴿٤﴾

5. Peace! (All that night, there is Peace and Goodness from Allâh to His believing slaves) until the appearance of dawn.

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ



AlBayyana اَلْبَيِّنَةُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Those who disbelieve from among the people of the Scripture (Jews and Christians) and among *Al-Mushrikûn*, were not going to leave (their disbelief) until there came to them clear evidence.

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ
حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾

2. A Messenger (Muhammad (ﷺ)) from Allâh, reciting (the Qur'ân) purified pages [purified from *Al-Bâtil* (falsehood, etc.)].

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا
مُّطَهَّرَةً ﴿٢﴾

3. Containing correct and straight laws from Allâh.

فِيهَا كُتِبَ قِيمَةٌ ﴿٣﴾

4. And the people of the Scripture (Jews and Christians) differed not until after there came to them clear evidence. (i.e. Prophet Muhammad (ﷺ) and whatever was revealed to him).

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ



5. And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât*: and that is the right religion.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَٰلِكَ دِينُ الْقَيِّمَةِ



6. Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad (ﷺ)) from among the people of the Scripture (Jews and Christians) and *Al-Mushrikûn* will abide in the Fire of Hell. They are the worst of creatures.

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ



7. Verily, those who believe [in the Oneness of Allâh, and in His Messenger Muhammad (ﷺ)] including all obligations ordered by Islâm] and do righteous good deeds, they are the best of creatures.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ أُولَٰئِكَ هُم خَيْرُ
الْبَرِيَّةِ ﴿٧﴾

8. Their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow, they will abide therein forever, Allâh Well-Pleased with them, and they with Him. That is for him who fears his Lord.

جَزَاؤُهُمْ عِندَ رَبِّهِمْ جَنَّاتُ
عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ
عَنْهُمْ وَرَضُوا عَنْهُ ذَٰلِكَ لِمَنْ
خَشِيَ رَبَّهُ ﴿٨﴾



الزَّلْزَالَة AlZalzalah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. When the earth is shaken with its (final) earthquake.

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾

2. And when the earth throws out its burdens,

وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾

3. And man will say: "What is the matter with it?"

وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿٣﴾

4. That Day it will declare its information (about all what happened over it of good or evil).

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾

5. Because your Lord has inspired it.

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾

6. That Day mankind will proceed in scattered groups that they may be shown their deeds.

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ﴿٦﴾

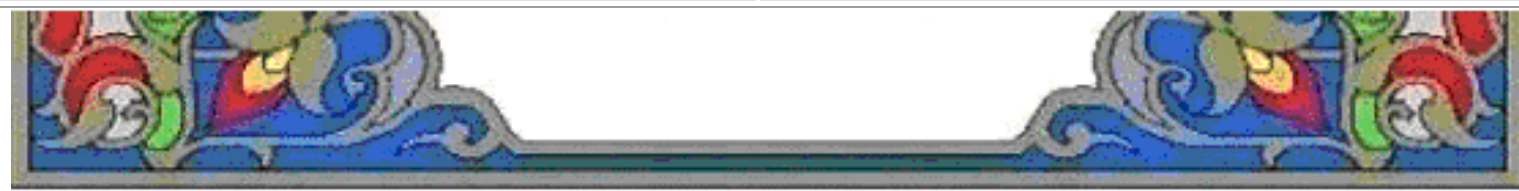
7. So whosoever does good equal to the weight of an atom (or a small ant), shall see it.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ



8. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ



AlAdiat الْعَدِيَّت

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. By the (steeds) that run,
with panting (breath),

وَالْعَدِيَّتِ صَبْحًا ١

2. Striking sparks of fire (by
their hooves),

فَالْمُورِيَّتِ قَدْحًا ٢

3. And scouring to the raid
at dawn

فَالْمُغِيرَاتِ صُبْحًا ٣

4. And raise the dust in
clouds the while,

فَأَثَرْنَ بِهِ نَقْعًا ٤

5. Penetrating forthwith as
one into the midst (of the
foe);

فَوَسَطْنَ بِهِ جَمْعًا ٥

6. Verily! Man (disbeliever)
is ungrateful to his Lord;

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ٦

7. And to that fact he bears
witness (by his deeds);

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ٧

8. And verily, he is violent in
the love of wealth.

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ٨

9. Knows he not that when the contents of the graves are brought out and poured forth (all mankind is resurrected).

﴿ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴾

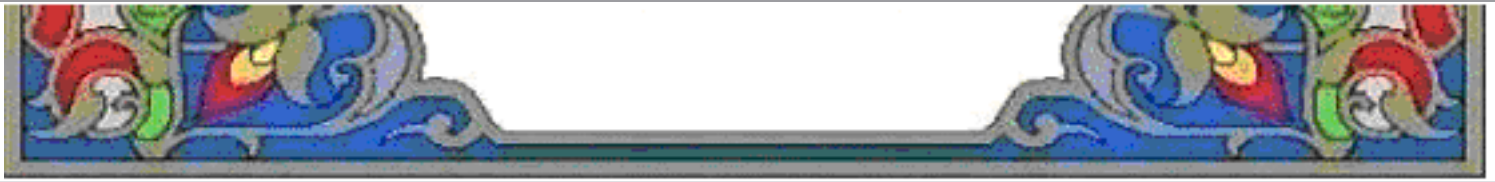


10. And that which is in the breasts (of men) shall be made known.

﴿ وَحُصِّلَ مَا فِي الصُّدُورِ ﴾

11. Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds), (and will reward them for their deeds).

﴿ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴾



AlQaria الْقَارِعَةُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. *Al-Qâri'ah* (the striking Hour i.e. the Day of Resurrection),

الْقَارِعَةُ ﴿١﴾

2. What is the striking (Hour)?

مَا الْقَارِعَةُ ﴿٢﴾

3. And what will make you know what the striking (Hour) is?

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ﴿٣﴾

4. It is a Day whereon mankind will be like moths scattered about,

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٤﴾

5. And the mountains will be like carded wool,

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ﴿٥﴾

6. Then as for him whose balance (of good deeds) will be heavy,

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾

7. He will live a pleasant life
(in Paradise).

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٧﴾

8. But as for him whose
balance (of good deeds) will
be light,

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾

9. He will have his home in
Hawiyah (pit, i.e. Hell).

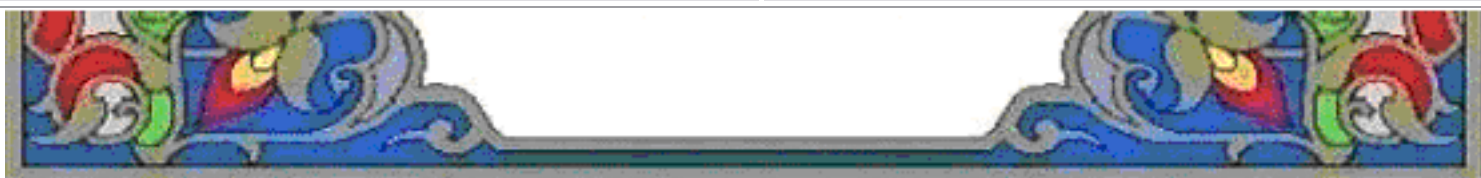
فَأُمُّهُرْ هَٰوِيَةٍ ﴿٩﴾

10. And what will make you
know what it is?

وَمَا أَدْرَاكَ مَا هِيَ ﴿١٠﴾

11. (It is) a hot blazing Fire!

نَارٌ حَامِيَةٌ ﴿١١﴾



AtTakasur

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. The mutual rivalry for piling up of worldly things diverts you,

أَلْهَيْكُمْ التَّكَاثُرُ ﴿١﴾

2. Until you visit the graves (i.e. till you die).

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾

3. Nay! You shall come to know!

كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾

4. Again, Nay! You shall come to know!

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾

5. Nay! If you knew with a sure knowledge (the end result of piling up, you would not have occupied yourselves in worldly things)

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾

6. Verily, You shall see the blazing Fire (Hell)!

لَتَرُونَّ الْجَحِيمَ ﴿٦﴾

7. And again, you shall see it with certainty of sight!

ثُمَّ لَتَرُونَهَا عَيْنَ الْيَقِينِ ﴿٧﴾

8. Then, on that Day, you shall be asked about the delight (you indulged in, in this world)!

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ





AlAsr الْعَصْر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. By *Al-'Asr* (the time).

وَالْعَصْرِ ﴿١﴾

2. Verily! Man is in loss,

إِنَّا لِلْإِنْسَانِ لَفِي خُسْرٍ ﴿٢﴾

3. Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (*Al-Ma'rûf*) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (*Al-Munkar*) which Allâh has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

encounter in Allâh's Cause
during preaching His religion
of Islâmîc Monotheism or
Jihâd, etc.).



AlHumazah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Woe to every slanderer and backbiter.

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾

2. Who has gathered wealth and counted it,

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾

3. He thinks that his wealth will make him last forever!

يَحْسَبُ أَنَّ مَالَهُ دَأْخُذَهُ ﴿٣﴾

4. Nay! Verily, he will be thrown into the crushing Fire.

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾

5. And what will make you know what the crushing Fire is?

وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾

6. The fire of Allâh, kindled,

نَارُ اللَّهِ الْمَوْقَدَةُ ﴿٦﴾

7. Which leaps up over the hearts,

الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾

8. Verily, it shall be closed in on them,

إِنِّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ﴿٨﴾

9. In pillars stretched forth (i.e. they will be punished in the Fire with pillars, etc.).

فِي عَمَدٍ مُمَدَّدَةٍ ﴿٩﴾





AlFeel

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Have you (O Muhammad (ﷺ)) not seen how your Lord dealt with the Owners of the Elephant? [The elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah at Makkah].

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ
الْفِيلِ ﴿١﴾

2. Did He not make their plot go astray?

أَلَمْ تَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾

3. And sent against them birds, in flocks,

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾

4. Striking them with stones of Sijl.

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾

5. And made them like an empty field of stalks (of which the corn has been eaten up by cattle).

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾



Quraish قُرَيْشٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. (It is a great Grace and Protection from Allâh), for the taming of the Quraish,

لَا يَلْفِ قُرَيْشٍ ۝١

2. (And with all those Allâh's Grace and Protections for their taming, We cause) the (Quraish) caravans to set forth safe in winter (to the south), and in summer (to the north without any fear),

إِلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝٢

3. So let them worship (Allâh) the Lord of this House (the Ka'bah in Makkah).

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۝٣

4. (He) Who has fed them against hunger, and has made them safe from fear.

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ
وَأَمَّنَّهُمْ مِنْ خَوْفٍ ۝٤

AlMaoon

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Have you seen him who denies the Recompense?

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ



2. That is he who repulses the orphan (harshly),

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ



3. And urges not the feeding of AlMiskîn (the poor),

وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ



4. So woe unto those performers of Salât (prayers) (hypocrites),

فَوَيْلٌ لِلْمُصَلِّينَ



5. Who delay their Salât (prayer) from their stated fixed times,

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ



6. Those who do good deeds only to be seen (of men),

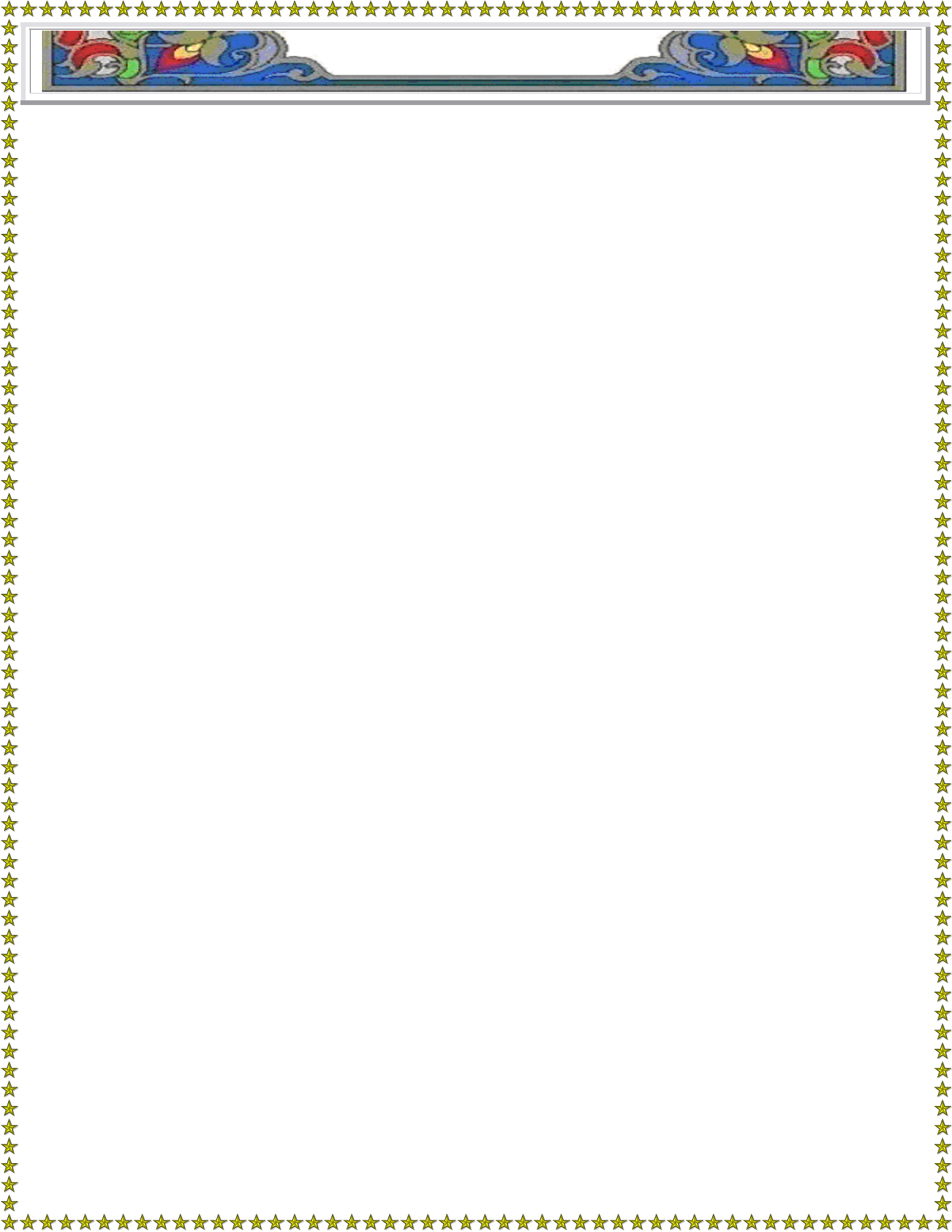
الَّذِينَ هُمْ يُرَاءُونَ



7. And refuse Al-Mâ'ûn (small kindnesses e.g. salt, sugar, water, etc.).

وَيَمْنَعُونَ الْمَاعُونَ





AlKausar

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Verily, We have granted you (O Muhammad (ﷺ)) *Al-Kauthar* (a river in Paradise);

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ﴿١﴾

2. Therefore turn in prayer to your Lord and sacrifice (to Him only).

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴿٢﴾

3. For he who makes you angry (O Muhammad (ﷺ)), - he will be cut off (from every good thing in this world and in the Hereafter).

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾



AlKafiroon

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Say (O Muhammad ﷺ) to these *Mushrikûn* and *Kâfirûn*): "O *Al-Kâfirûn* (disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in *Al-Qadar*, etc.)!

قُلْ يَتَّيُّهَا الْكَافِرُونَ

2. "I worship not that which you worship,

لَا أَعْبُدُ مَا تَعْبُدُونَ

3. "Nor will you worship that which I worship.

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

4. "And I shall not worship that which you are worshipping.

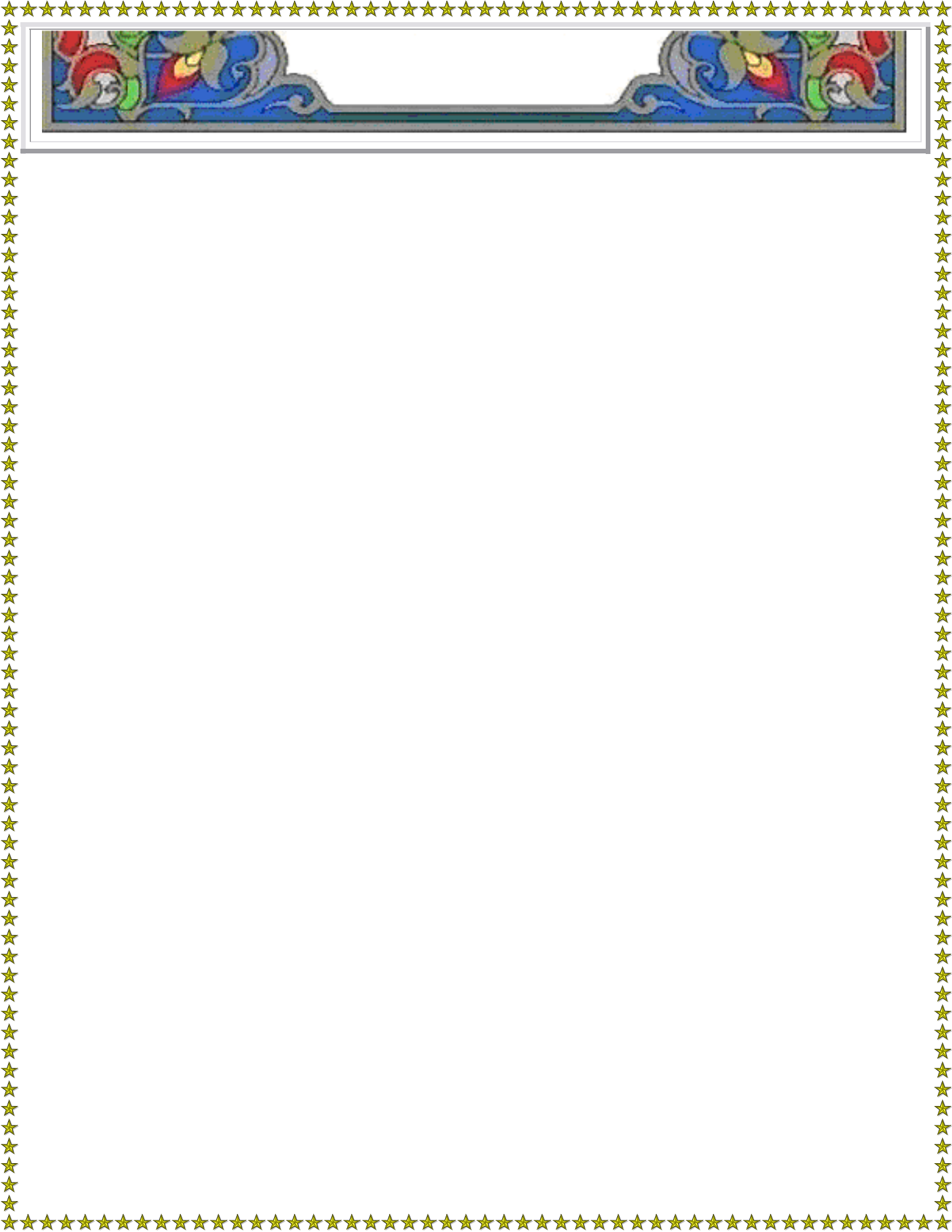
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ

5. "Nor will you worship that which I worship.

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

6. "To you be your religion, and to me my religion (Islâmic Monotheism)."

لَكُمْ دِينُكُمْ وَلِيَ دِينِ



النَّصْر AnNasr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. When comes the Help of Allâh (to you, O Muhammad (ﷺ) against your enemies) and the conquest (of Makkah),

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

2. And you see that the people enter Allâh's religion (Islâm) in crowds,

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾

3. So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

AlLahab

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Perish the two hands of Abû Lahab (an uncle of the Prophet), and perish he!

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

2. His wealth and his children (etc.) will not benefit him!

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ

3. He will be burnt in a Fire of blazing flames!

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

4. And his wife too, who carries wood (thorns of *Sadan* which she used to put on the way of the Prophet (ﷺ), or use to slander him).

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

5. In her neck is a twisted rope of *Masad* (palm fiber).

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

AlIkhlas الأَخْلَاصُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Say (O Muhammad (ﷺ)):
"He is Allâh, (the) One.

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾

2. "Allâh-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).

اللَّهُ الصَّمَدُ ﴿٢﴾

3. "He begets not, nor was He begotten;

لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾

4. "And there is none co-equal or comparable unto Him."

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

AlFalaq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Say: "I seek refuge with (Allâh) the Lord of the daybreak,

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

2. "From the evil of what He has created;

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

3. "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away).

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

4. "And from the evil of the witchcrafts when they blow in the knots,

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾

5. "And from the evil of the envier when he envies."

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

النَّاسِ AnNaas

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Say: "I seek refuge with (Allâh) the Lord of mankind,

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

2. "The King of mankind,

مَلِكِ النَّاسِ ﴿٢﴾

3. "The *Ilâh* (God) of mankind,

إِلَهِ النَّاسِ ﴿٣﴾

4. "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh) ,

مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

5. "Who whispers in the breasts of mankind,

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

6. "Of jinns and men."

مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾