

THE HOLY QUR'ĀN



THE HOLY QUR'ĀN

ARABIC TEXT AND ENGLISH TRANSLATION

Translated by
Maulawī Sher ʻAlī

Published with alternative translation of,
and footnotes to, some of the verses by
ḤAḌRAT MIRZĀ ṬĀHIR AḤMAD
Fourth Successor of the Promised Messiah

under the auspices of
ḤAḌRAT MIRZĀ MASROOR AḤMAD
Fifth Successor of the Promised Messiah and
Supreme Head of the Aḥmadiyya Muslim Jamāʻat

2004
Islam International Publications Limited

THE HOLY QUR'ĀN — ARABIC TEXT AND ENGLISH TRANSLATION

Translated by: Maulawī Sher 'Alī
Published with alternative translation of,
and footnotes to, some of the verses by
Ḥaḍrat Mirzā Ṭāhir Aḥmad
Fourth Successor of the Promised Messiah.

First published in Holland in 1955
Since then many editions have been published in different countries.
Reprinted with an appendix 1997
(ISBN: 1 85372 314 2)
Present edition (new format) 2004.

© 2004 ISLAM INTERNATIONAL PUBLICATIONS LTD.

Published by:
Islam International Publications Ltd.
Islamabad, Sheephatch Lane,
Tilford, Surrey GU10 2AQ
UK

Printed in UK By:

British Library Cataloguing in Publication data:
[Koran. English and Arabic. 1989]
The Holy Quran with English translation.
1. Ali, maulawi Sher
297'. 122

ISBN: 1 85372 779 2

CONTENTS

		Pages
List of parts with page numbers		*k*
Alphabetical list of chapters with page numbers		*k*
Foreword with System of Transliteration		*l*
Index of symbols denoting pauses		*n*
Chapter 1	Al-Fātiḥah	1
Chapter 2	Al-Baqarah	2
Chapter 3	Āl-e-'Imrān	52
Chapter 4	Al-Nisā'	82
Chapter 5	Al-Mā'idah	115
Chapter 6	Al-An'ām	138
Chapter 7	Al-A'rāf	164
Chapter 8	Al-Anfāl	193
Chapter 9	Al-Taubah	204
Chapter 10	Yūnus	226
Chapter 11	Hūd	243
Chapter 12	Yūsuf	260
Chapter 13	Al-Ra'd	276
Chapter 14	Ibrāhīm	283
Chapter 15	Al-Ḥijr	291
Chapter 16	Al-Naḥl	299
Chapter 17	Banī Isrā'īl	316
Chapter 18	Al-Kahf	330
Chapter 19	Maryam	344
Chapter 20	Ṭā Hā	353
Chapter 21	Al-Anbiyā'	366
Chapter 22	Al-Ḥajj	378
Chapter 23	Al-Mu'minūn	390
Chapter 24	Al-Nūr	401
Chapter 25	Al-Furqān	412

Pages

Chapter_26 .....Al-Shu'arā' 421
Chapter_27 .....Al-Naml 436
Chapter_28 .....Al-Qaṣaṣ 447
Chapter_29 .....Al-'Ankabūt 460
Chapter_30 .....Al-Rūm 469
Chapter_31 .....Luqmān 477
Chapter_32 .....Al-Sajdah 482
Chapter_33 .....Al-Aḥzāb 486
Chapter_34 .....Sabā' 498
Chapter_35 .....Fāṭir 506
Chapter_36 .....Yā Sīn 513
Chapter_37 .....Al-Ṣāffāt 520
Chapter_38 .....Ṣād 531
Chapter_39 .....Al-Zumar 539
Chapter_40 .....Al-Mu'min 550
Chapter_41 .....Ḥā Mīm al-Sajdah 561
Chapter_42 .....Al-Shūrā 569
Chapter_43 .....Al-Zukhruf 577
Chapter_44 .....Al-Dukhān 586
Chapter_45 .....Al-Jāthiyah 590
Chapter_46 .....Al-Aḥqāf 595
Chapter_47 .....Muḥammad 601
Chapter_48 .....Al-Fatḥ 606
Chapter_49 .....Al-Ḥujurāt 611
Chapter_50 .....Qāf 615
Chapter_51 .....Al-Dhāriyāt 619
Chapter_52 .....Al-Ṭūr 624
Chapter_53 .....Al-Najm 628
Chapter_54 .....Al-Qamar 633
Chapter_55 .....Al-Raḥmān 637
Chapter_56 .....Al-Wāqi'ah 642
Chapter_57 .....Al-Ḥadīd 648

(See details of transliteration on page 'm').

Chapter_58 .....Al-Mujādalah 653
Chapter_59 .....Al-Ḥashr 657
Chapter_60 .....Al-Mumtaḥinah 661
Chapter_61 .....Al-Ṣaff 664
Chapter_62 .....Al-Jumu‘ah 666
Chapter_63 .....Al-Munāfiqūn 668
Chapter_64 .....Al-Taghābun 670
Chapter_65 .....Al-Ṭalāq 673
Chapter_66 .....Al-Taḥrīm 676
Chapter_67 .....Al-Mulk 679
Chapter_68 .....Al-Qalam 682
Chapter_69 .....Al-Ḥāqqah 686
Chapter_70 .....Al-Ma‘ārij 690
Chapter_71 .....Nūḥ 693
Chapter_72 .....Al-Jinn 696
Chapter_73 .....Al-Muzzammil 699
Chapter_74 .....Al-Muddaththir 701
Chapter_75 .....Al-Qiyāmah 705
Chapter_76 .....Al-Dahr 708
Chapter_77 .....Al-Mursalāt 711
Chapter_78 .....Al-Nabā’ 714
Chapter_79 .....Al-Nāzi‘āt 717
Chapter_80 .....‘Abasa 720
Chapter_81 .....Al-Takwīr 722
Chapter_82 .....Al-Infiṭār 723
Chapter_83 .....Al-Taṭfīf 725
Chapter_84 .....Al-Inshiqāq 727
Chapter_85 .....Al-Burūj 728
Chapter_86 .....Al-Ṭāriq 730
Chapter_87 .....Al-A‘lā 731
Chapter_88 .....Al-Ghāshiyah 732
Chapter_89 .....Al-Fajr 733

Pages

Chapter_90 .....Al-Balad 735
Chapter_91 .....Al-Shams 737
Chapter_92 .....Al-Lail 738
Chapter_93 .....Al-Ḍuḥā 739
Chapter_94 .....Al-Inshirāḥ 740
Chapter_95 .....Al-Tīn 740
Chapter_96 .....Al-'Alaq 741
Chapter_97 .....Al-Qadr 742
Chapter_98 .....Al-Bayyinah 743
Chapter_99 .....Al-Zilzāl 744
Chapter 100 .....Al-'Ādiyāt 744
Chapter 101 .....Al-Qāri'ah 745
Chapter 102 .....Al-Takāthur 746
Chapter 103 .....Al-'Aṣr 746
Chapter 104 .....Al-Humazah 747
Chapter 105 .....Al-Fīl 747
Chapter 106 .....Al-Quraish 748
Chapter 107 .....Al-Mā'ūn 748
Chapter 108 .....Al-Kauthar 749
Chapter 109 .....Al-Kāfirūn 749
Chapter 110 .....Al-Naṣr 749
Chapter 111 .....Al-Lahab 750
Chapter 112 .....Al-Ikhlāṣ 750
Chapter 113 .....Al-Falaq 751
Chapter 114 .....Al-Nās 751
Prayer offered at the completion of the recitation of the Holy Qur'ān 752
Some Arabic Words Explained in the Original and Subsequent Editions 753
Index 757
Explanatory List of Some Quranic Words and Expressions Explained by Ḥaḍrat Khalīfatul Masīḥ IV 815
List of References of Proposed Translation & Notes by Ḥaḍrat Khalīfatul Masīḥ IV 816

List of Parts with Page Numbers

Part No.	Page No.	Part No.	Page No.	Part No.	Page No.
Part 1	1	Part 11	219	Part 21	465
Part 2	22	Part 12	243	Part 22	490
Part 3	43	Part 13	267	Part 23	514
Part 4	65	Part 14	291	Part 24	543
Part 5	87	Part 15	315	Part 25	567
Part 6	108	Part 16	340	Part 26	595
Part 7	130	Part 17	366	Part 27	621
Part 8	154	Part 18	390	Part 28	653
Part 9	176	Part 19	414	Part 29	679
Part 10	198	Part 20	443	Part 30	714

Alphabetical List of Chapters with Page Numbers

ʻAbasa 720	Al-Ghāshiyah 732	Muḥammad 601	Al-Rūm 469
Āl-e-ʻImrān 52	Al-Ḥadīd 648	Al-Mujādalah 653	Sabā’ 498
Al-ʻĀdiyāt 744	Al-Ḥajj 378	Al-Mulk 679	Ṣād 531
Al-Aḥqāf 595	Ḥā Mīm al-Sajdah 561	Al-Mu’min 550	Al-Ṣaff 664
Al-Aḥzāb 486	Al-Ḥāqqah 686	Al-Mu’minūn 390	Al-Ṣāffāt 520
Al-Aʻlā 731	Al-Ḥashr 657	Al-Mumtaḥinah 661	Al-Sajdah 482
Al-ʻAlaq 741	Al-Ḥijr 291	Al-Munāfiqūn 668	Al-Shams 737
Al-Anʻām 138	Hūd 243	Al-Mursalāt 711	Al-Shuʻarā’ 421
Al-Anbiyā’ 366	Al-Ḥujurāt 611	Al-Muzzammil 699	Al-Shūrā 569
Al-Anfāl 193	Al-Humazah 747	Al-Nabā’ 714	Al-Taghābun 670
Al-Aʻrāf 164	Ibrāhīm 283	Al-Naḥl 299	Ṭā Hā 353
Al-ʻAnkabūt 460	Al-Ikhlāṣ 750	Al-Najm 628	Al-Taḥrīm 676
Al-ʻAṣr 746	Al-Infiṭār 723	Al-Naml 436	Al-Takāthur 746
Al-Balad 735	Al-Inshiqāq 727	Al-Nās 751	Al-Takwīr 722
Banī Isrā’īl 316	Al-Inshirāḥ 740	Al-Naṣr 749	Al-Ṭalāq 673
Al-Baqarah 2	Al-Jāthiyah 590	Al-Nāziʻāt 717	Al-Ṭāriq 730
Al-Bayyinah 743	Al-Jinn 696	Al-Nisā’ 82	Al-Taṭfīf 725
Al-Burūj 728	Al-Jumuʻah 666	Nūḥ 693	Al-Taubah 204
Al-Dahr 708	Al-Kāfirūn 749	Al-Nūr 401	Al-Tīn 740
Al-Dhāriyāt 619	Al-Kahf 330	Al-Qadr 742	Al-Ṭūr 624
Al-Ḍuḥā 739	Al-Kauthar 749	Qāf 615	Al-Wāqiʻah 642
Al-Dukhān 586	Al-Lahab 750	Al-Qalam 682	Yā Sīn 513
Al-Fajr 733	Al-Lail 738	Al-Qamar 633	Yūnus 226
Al-Falaq 751	Luqmān 477	Al-Qāriʻah 745	Yūsuf 260
Al-Fatḥ 606	Al-Maʻārij 690	Al-Qaṣaṣ 447	Al-Zilzāl 744
Al-Fātiḥah 1	Al-Mā’idah 115	Al-Qiyāmah 705	Al-Zukhruf 577
Fāṭir 506	Maryam 344	Al-Quraish 748	Al-Zumar 539
Al-Fīl 747	Al-Māʻūn 748	Al-Raʻd 276	
Al-Furqān 412	Al-Muddaththir 701	Al-Raḥmān 637	

Foreword

The English translation of The Holy Qur'ān by the late Ḥaḍrat Maulawī Sher 'Alī (may Allāh be pleased with him) was first published in Holland in 1955 and since then many editions have been published in different countries. In 1997 Islam International Publications Ltd. issued a new edition with an appendix containing alternative translations of some verses, or parts of verses, as well as explanatory notes to some of them by Ḥaḍrat Mirzā Ṭāhir Aḥmad, the fourth successor of the Promised Messiah (may Allāh bless his soul with His infinite mercy). In the present edition we have dropped the appendix and brought the material under relevant verses marking them with starlets*. (The alternative translations by Ḥaḍrat Mirzā Ṭāhir Aḥmad are given in bold letters. But where he has made a deletion in the original translation, no bold letters are used). This, we hope, will facilitate the reader to make full use of these additions. Starlets are also used to indicate publisher's notes, however, at the end of each such note, 'publisher' is printed in brackets. The symbols '†', '‡' indicate the original notes by the translator.

The present project was begun under the instructions of Ḥaḍrat Mirzā Ṭāhir Aḥmad, the fourth successor of the Promised Messiah and Head of the World Wide Aḥmadiyya Muslim Jamā'at (May Allāh bless his soul with His infinite mercy). Before Ḥuḍur's demise, he constantly guided us and prayed for us; and made some changes in, and additions to, his own translation. After his demise, Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul Masīḥ V, has been guiding us and praying for us. Whenever we felt that in the appendix of the old edition some typing mistakes or minor mistakes of punctuation, setting etc. needed to be corrected, we always sought guidance first from Ḥaḍrat Khalīfatul Masīḥ IV and later from Ḥaḍrat Khalīfatul Masīḥ V. Only those corrections are incorporated which were approved by Ḥaḍrat Khalīfatul Masīḥ IV and later by Ḥaḍrat Khalīfatul Masīḥ V.

We are pleased to record our gratitude and indebtedness to Munīr-ud-Dīn Shams, Additional Wakīl-ut-Taṣnīf, London, for his relentless help that he gave us in preparing this edition. He was always ready to present our textual and other difficulties to Ḥaḍrat Khalīfatul Masīḥ and seek his guidance on our behalf. We appreciate his constantly encourging us to bring out this edition as soon as possible. We cannot, however, overlook to thank the team in Pakistan who assisted Munīr-ud-Dīn Shams in this difficult task. The team was headed by Mirzā Anas Aḥmad, M.A. M.Litt. (Oxon), Wakīl-ul-Ishā'at Taḥrīk-e-Jadīd, Rabwah and included Mirzā Luṭfur Raḥmān, Sayyed Manṣūr Aḥmad Bashīr, 'Azīz-ur-Raḥmān Khālid, Ashraf Isḥāq, Mubashir Aḥmad and Shaikh Naṣeer Aḥmad who typeset the manuscript and made it camera-ready for publishing; we very much appreciate his expertise in Desktop Publishing. Last, but not the least, we are extremely grateful to Chaudhary Ḥamīdullāh M.A., Wakīl-ul-A'lā Taḥrīk-e-Jadīd, Rabwah, for his guidance and encouragement to the Rabwah team and for his helping it in every possible manner whenever it needed any assistance from him.

In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society.

ء at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word 'honour'.

ث *th*, pronounced like *th* in the English word 'thing'.

ح *ḥ*, a guttural aspirate, stronger than h.

خ *kh*, pronounced like the Scotch *ch* in 'loch'.

ذ *dh*, pronounced like the English *th* in 'that'.

ص *ṣ*, strongly articulated s.

ض *ḍ*, similar to the English *th* in 'this'.

ط *ṭ*, strongly articulated palatal t.

ظ *ẓ*, strongly articulated z.

ع ', a strong guttural, the pronunciation of which must be learnt by the ear.

غ *gh*, a sound approached very nearly in the *r* '*grasseye*' in French, and in the German *r*. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.

ق *q*, a deep guttural *k* sound.

ء ', a sort of catch in the voice.

Short vowels are represented by *a* for ـَ (like *u* in 'bud'); *i* for ـِ (like *i* in 'bid'); u for ـُ (like *oo* in 'wood'); the long vowels by *ā* for ـَا or ـٰ (like *a* in 'father'); *ī* for ـِي or ـِيْ (like *ee* in 'deep'); *ai* for ـَيْ (like *i* in 'site'); *ū* for ـُو (like *oo* in 'root'); *au* for ـَوْ (resembling *ou* in 'sound').

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

All praise belongs to Allāh to Whom we bow in sincerest gratitude for enabling us to complete this task.

The Publisher

Index of Symbols Denoting Pauses

مـ Compulsory Stop.

□ The sign at the end of a verse. It is preferable, though not necessary, to stop here.

ط It is preferable, though not necessary, to stop here.

□ Optional. To pause, or to continue.

ج It is better to pause.

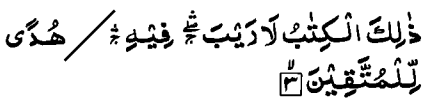
لا Necessary to continue, do not pause.

وقف Stop vocal sound for a moment, without breaking breath.

قص صلے ز Desirable to continue, do not pause.

قف Recommended pause.

∴ ∴ Part of the verse in between these signs indicate that if you pause at words preceded by the first sign you should not pause at the second but if you do not pause at the first, pause at the second. For example,



ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ۝٢

(pause here)

Dhālikal Kitābu lā raiba fīh, hudal-lil-muttaqīn

(pause here)

Dhālikal Kitābu lā raib, fīhi hudal-lil-muttaqīn

Prayer offered at the completion of the recitation of the Holy Qur'ān

اَللّٰهُمَّ ارْحَمْنِیْ بِالْقُرْاٰنِ الْعَظِیْمِ وَاجْعَلْهُ لِیْ اِمَامًا وَّنُوْرًا وَّهُدًی وَّرَحْمَةً
اَللّٰهُمَّ ذَكِّرْنِیْ مِنْهُ مَا نَسِیْتُ وَعَلِّمْنِیْ مِنْهُ مَاجَهِلْتُ وَارْزُقْنِیْ تِلَاوَتَهٗ
اٰنَاءَ اللَّیْلِ وَالنَّهَارِ وَاجْعَلْهُ لِیْ حُجَّةً یَّا رَبَّ الْعَالَمِیْنَ

O Allāh have mercy on me with (the blessings) of the Great Qur'ān. Make it for me a Model, Light, Guidance and Mercy. O my Allāh remind me whatever I have forgotten of it and teach me what I do not know of it. Grant me its recitation in the watches of the night and in the hours of day. O Lord of the worlds make it an Authority for me for my benefit. Āmīn

سُوْرَةُ الْفَاتِحَةِ مَكِّيَّةٌ ١

رکوعها ١ — اياتها ٧

AL-FĀTIḤAH

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ٢

2. All praise belongs to Allāh, Lord of all the worlds,

الرَّحْمٰنِ الرَّحِيْمِ ٣

3. The Gracious, the Merciful,

مٰلِكِ يَوْمِ الدِّيْنِ ٤

4. Master of the Day of Judgment.

اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ٥

5. Thee alone do we worship and Thee alone do we implore for help.

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ٦

6. Guide us in the right path—

صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ

غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ٧ ع

7. The path of those on whom Thou * hast bestowed *Thy* blessings, those who have not incurred *Thy* displeasure, and those who have not gone astray.

---

* 7. those who have not incurred displeasure,

Note: The reader should not be misled by the word *Thy* in italics to believe that the word '*maghḍūb*' (مَغْضُوْب) is confined only to the wrath of God incurred by the Jews. This expression is open and covers not only the wrath of God but also the wrath of people which they may incur.

سُوْرَةُ الْبَقَرَةِ مَدَنِيَّةٌ ٢ — اٰياتها ٢٨٧ — رُكوعاتها ٤٠

AL-BAQARAH

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

2. Alif Lām Mīm.‡

الٓمّٓ ٢

Part 1

3. This is a perfect Book; there is no doubt in it; *it is* a guidance for the righteous,

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ٣

4. Who believe in the unseen and observe Prayer, and spend out of what We have provided for them;

الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ٤

5. And who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is *yet* to come.

وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ ۚ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ٥

6. It is they who follow the guidance of their Lord and it is they who shall prosper.

اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ۗ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ٦

* 7. Those who have disbelieved—it being equal to them whether thou warn them or warn them not—they will not believe.

اِنَّ الَّذِيْنَ كَفَرُوْا سَوَآءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ٧

8. Allāh has set a seal on their hearts and their ears, and over their eyes is a covering; and for them is a great punishment.

خَتَمَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَعَلٰى سَمْعِهِمْ ۭ وَعَلٰٓى اَبْصَارِهِمْ غِشَاوَةٌ ۠ وَّلَهُمْ عَذَابٌ عَظِيْمٌ ٨

R. 2.

9. And of the people there are some who say, 'We believe in Allāh and the Last Day;' while they are not believers at all.

وَمِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ وَبِالْيَوْمِ الْاٰخِرِ وَمَا هُمْ بِمُؤْمِنِيْنَ ٩

10. They would deceive Allāh and those who believe, and they deceive none but themselves; only they perceive *it* not.

يُخٰدِعُوْنَ اللّٰهَ وَالَّذِيْنَ اٰمَنُوْا ۚ وَمَا يَخْدَعُوْنَ اِلَّآ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ١٠

‡ I am Allāh, the All-Knowing.

* 7. Those who have disbelieved—it **is** equal to them whether **you** warn them or warn them not—they will not believe.

فِيْ قُلُوْبِهِمْ مَّرَضٌ ۙ فَزَادَهُمُ اللّٰهُ مَرَضًا ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۢ بِمَا كَانُوْا يَكْذِبُوْنَ ﴿١١﴾

* 11. In their hearts was a disease, and Allāh has increased their disease to them; and for them is a grievous punishment because they lied.

وَاِذَا قِيْلَ لَهُمْ لَا تُفْسِدُوْا فِي الْاَرْضِ ۙ قَالُوْٓا اِنَّمَا نَحْنُ مُصْلِحُوْنَ ﴿١٢﴾

12. And when it is said to them: 'Create not disorder on the earth,' they say: 'We are only promoters of peace.'

اَلَآ اِنَّهُمْ هُمُ الْمُفْسِدُوْنَ وَلٰكِنْ لَّا يَشْعُرُوْنَ ﴿١٣﴾

13. Beware! it is surely they who create disorder, but they do not perceive *it*.

وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا كَمَآ اٰمَنَ النَّاسُ قَالُوْٓا اَنُؤْمِنُ كَمَآ اٰمَنَ السُّفَهَآءُ ۭ اَلَآ اِنَّهُمْ هُمُ السُّفَهَآءُ وَلٰكِنْ لَّا يَعْلَمُوْنَ ﴿١٤﴾

14. And when it is said to them, 'Believe as *other* people have believed,' they say: 'Shall we believe as the foolish have believed?' Beware! it is surely they that are foolish, but they do not know.

وَاِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْٓا اٰمَنَّا ۚ وَاِذَا خَلَوْا اِلٰى شَيٰطِيْنِهِمْ ۙ قَالُوْٓا اِنَّا مَعَكُمْ ۙ اِنَّمَا نَحْنُ مُسْتَهْزِءُوْنَ ﴿١٥﴾

15. And when they meet those who believe, they say: 'We believe;' but when they are alone with their ringleaders, they say: 'We are certainly with you; we are only mocking.'

اَللّٰهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ﴿١٦﴾

16. Allāh will punish their mockery and will let them continue in their transgression, wandering blindly.

اُولٰۗىِٕكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى ۠ فَمَا رَبِحَتْ تِّجَارَتُهُمْ وَمَا كَانُوْا مُهْتَدِيْنَ ﴿١٧﴾

17. These are they who have taken error in exchange for guidance; but their traffic has brought them no gain, nor are they rightly guided.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ۚ فَلَمَّآ اَضَاۗءَتْ مَا حَوْلَهٗ ذَهَبَ اللّٰهُ بِنُوْرِهِمْ وَتَرَكَهُمْ فِيْ ظُلُمٰتٍ لَّا يُبْصِرُوْنَ ﴿١٨﴾

18. Their case is like the case of a person who kindled a fire, and when it lighted up all around him, Allāh took away their light and left them in thick darkness; they see not.

* 11. In their hearts was a disease, and Allāh has increased their disease to them; and for them is a grievous punishment, because they **used to lie**.

صُمٌّۢ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُوْنَ ﴿١٩﴾

* 19. *They are* deaf, dumb *and* blind; so they will not return.

أَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ فِيْهِ ظُلُمٰتٌ وَّرَعْدٌ وَّبَرْقٌ ۚ يَجْعَلُوْنَ أَصَابِعَهُمْ فِيْٓ اٰذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۚ وَاللّٰهُ مُحِيْطٌۢ بِالْكٰفِرِيْنَ ﴿٢٠﴾

20. Or *it is* like a heavy rain from the clouds, wherein is thick darkness and thunder and lightning; they put their fingers into their ears because of the thunderclaps for fear of death, and Allāh encompasses the disbelievers.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۖ كُلَّمَآ أَضَآءَ لَهُمْ مَّشَوْا فِيْهِ ۙ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُوْا ۚ وَلَوْ شَآءَ اللّٰهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۚ إِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢١﴾ ع ٣

21. The lightning might well-nigh snatch away their sight; whenever it shines upon them, they walk therein; and when it becomes dark to them, they stand still. And if Allāh willed, He could take away their hearing and their sight; surely, Allāh has the power to do all that He wills.

R. 3.

يٰٓأَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ وَالَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ﴿٢٢﴾

22. O ye men, worship your Lord Who created you and those who were before you, that you may become righteous;

الَّذِيْ جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَّالسَّمَآءَ بِنَآءً ۖ وَّأَنْزَلَ مِنَ السَّمَآءِ مَآءً فَأَخْرَجَ بِهٖ مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ ۚ فَلَا تَجْعَلُوْا لِلّٰهِ أَنْدَادًا وَّأَنْتُمْ تَعْلَمُوْنَ ﴿٢٢﴾

23. Who made the earth a bed for you, and the heaven a roof, and caused water to come down from the clouds and therewith brought forth fruits for your sustenance. Set not up, therefore, equals to Allāh, while you know.

وَإِنْ كُنْتُمْ فِيْ رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰى عَبْدِنَا فَأْتُوْا بِسُوْرَةٍ مِّنْ مِّثْلِهٖ ۖ وَادْعُوْا شُهَدَآءَكُمْ مِّنْ دُوْنِ اللّٰهِ إِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٢٤﴾

24. And if you are in doubt as to what We have sent down to Our servant, then produce a Chapter like it, and call upon your helpers beside Allāh, if you are truthful.

فَإِنْ لَّمْ تَفْعَلُوْا وَلَنْ تَفْعَلُوْا فَاتَّقُوا النَّارَ الَّتِيْ وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكٰفِرِيْنَ ﴿٢٥﴾

25. But if you do *it* not—and never shall you do *it*—then guard against the Fire, whose fuel is men and stones, *which is* prepared for the disbelievers.

* 19. **Note:** This verse may apply to the category of hypocrites who are described as deaf, dumb and blind because of their resolve not to listen to truth, not to speak truth nor to see truth. So they have wilfully denied their faculties and locked themselves in.

وَبَشِّرِ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اَنَّ لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ كُلَّمَا رُزِقُوْا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا ۙ قَالُوْا هٰذَا الَّذِيْ رُزِقْنَا مِنْ قَبْلُ ۙ وَاُتُوْا بِهٖ مُتَشَابِهًا ؕ وَلَهُمْ فِيْهَآ اَزْوَاجٌ مُّطَهَّرَةٌ ۙ وَّهُمْ فِيْهَا خٰلِدُوْنَ ﴿۲۶﴾

26. And give glad tidings to those who believe and do good works, that for them are Gardens beneath which flow streams. Whenever they are given a portion of fruit therefrom, * they will say: 'This is what was given us before,' and gifts mutually resembling shall be brought to them. And they will have therein mates perfectly pure, and therein will they abide.

اِنَّ اللّٰهَ لَا يَسْتَحْيٖٓ اَنْ يَّضْرِبَ مَثَلًا مَّا بَعُوْضَةً فَمَا فَوْقَهَا ؕ فَاَمَّا الَّذِيْنَ اٰمَنُوْا فَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ۚ وَاَمَّا الَّذِيْنَ كَفَرُوْا فَيَقُوْلُوْنَ مَاذَآ اَرَادَ اللّٰهُ بِهٰذَا مَثَلًا ۘ يُضِلُّ بِهٖ كَثِيْرًا ۙ وَّيَهْدِيْ بِهٖ كَثِيْرًا ؕ وَمَا يُضِلُّ بِهٖٓ اِلَّا الْفٰسِقِيْنَ ﴿۲۷﴾

27. Allāh disdains not to give an illustration as small as a gnat or even smaller. Those who believe know that it is the truth from their Lord, while those who disbelieve say: 'What does Allāh mean by such an illustration?' Many does He adjudge by it to be erring and many by it does He guide, and none does He adjudge thereby to be erring except the disobedient,

الَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْۢ بَعْدِ مِيْثَاقِهٖ ۠ وَيَقْطَعُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ اَنْ يُّوْصَلَ وَيُفْسِدُوْنَ فِي الْاَرْضِ ؕ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿۲۸﴾

28. Who break the covenant of Allāh after having established it, and cut asunder what Allāh has bidden to be joined, and create disorder in the earth; it is these that are the losers.

كَيْفَ تَكْفُرُوْنَ بِاللّٰهِ وَكُنْتُمْ اَمْوَاتًا فَاَحْيَاكُمْ ۚ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ﴿۲۹﴾

29. How can you disbelieve in Allāh? When you were without life, He gave you life, and then He will cause you to die, then restore you to life, and then to Him shall you be made to return.

هُوَ الَّذِيْ خَلَقَ لَكُمْ مَّا فِي الْاَرْضِ جَمِيْعًا ۚ ثُمَّ اسْتَوٰٓى اِلَى السَّمَآءِ فَسَوّٰىهُنَّ سَبْعَ سَمٰوٰتٍ ؕ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿۳۰﴾ ع ۳

30. He it is Who created for you all that is in the earth; then He turned towards the heavens, and He perfected them as seven heavens; and He knows all things.

R. 4.

وَاِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ

* 31. And when thy Lord said to the angels: 'I am about to place a

* 26. they will say: 'This is what was given us before,' **whereas only similar things** shall be brought to them.

* 31. And when **your** Lord said to the angels: 'I am about to **appoint** a vicegerent in the earth,'

فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣١﴾

vicegerent in the earth,' they said: 'Wilt Thou place therein such as will cause disorder in it, and shed blood?—and we glorify Thee with Thy praise and extol Thy holiness.' He answered: 'I know what you know not.'

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِن كُنتُمْ صَادِقِينَ ﴿٣٢﴾

32. And He taught Adam all the names, then He put *the objects of* these *names* before the angels and said: 'Tell Me the names of these, if you are right.'

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۖ إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٣﴾

33. They said: 'Holy art Thou! No knowledge have we except what Thou hast taught us; surely, Thou art the All-Knowing, the Wise.'

قَالَ يَا آدَمُ أَنبِئْهُم بِأَسْمَائِهِمْ ۖ فَلَمَّا أَنبَأَهُم بِأَسْمَائِهِمْ ۚ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ ﴿٣٤﴾

34. He said: 'O Adam, tell them their names;' and when he had told them their names, He said: 'Did I not say to you, I know the secrets of the heavens and of the earth, and I know what you reveal and what you conceal?'

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ أَبَىٰ وَاسْتَكْبَرَ ۖ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٥﴾

* 35. And *remember the time* when We said to the angels: 'Submit to Adam,' and they *all* submitted. But Iblīs *did not*. He refused and was too proud; and he was of the disbelievers.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ۖ وَلَا تَقْرَبَا هَٰذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٦﴾

36. And We said: 'O Adam, dwell thou and thy wife in the garden, and eat therefrom plentifully wherever you will, but approach not this tree, lest you be of the wrongdoers.'

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٧﴾

37. But Satan caused them both to slip by means of it and drove them out of *the state* in which they were. And We said: 'Go forth; some of you are enemies of others, and for you there is an abode in the earth and a provision for a time.'

* 35. And *remember the time*, when We said to the angels: 'Submit to Adam,' and they *all* submitted **except** Iblīs. He refused and **acted with arrogance**; and he was of the disbelievers.

فَتَلَقّٰٓى اٰدَمُ مِنْ رَّبِّهٖ كَلِمٰتٍ فَتَابَ
عَلَيْهِ ؕ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿٣٨﴾

38. Then Adam learnt from his Lord certain words *of prayer*. So He turned towards him with mercy. Surely, He is Oft-Returning *with compassion, and is* Merciful.

قُلْنَا اهْبِطُوْا مِنْهَا جَمِيْعًا ۚ فَاِمَّا
يَاْتِيَنَّكُمْ مِّنِّيْ هُدًى فَمَنْ تَبِعَ هُدَايَ
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٣٩﴾

39. We said: 'Go forth, all of you, from here. And if there comes to you guidance from Me, then whoso shall follow My guidance, on them *shall come* no fear, nor shall they grieve.'

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ
اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا
خٰلِدُوْنَ ﴿٤٠﴾ ع

40. But they who will disbelieve and treat Our Signs as lies, these shall be the inmates of the Fire; therein shall they abide.

R. 5.

يٰبَنِيْٓ اِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِيَ
الَّتِيْٓ اَنْعَمْتُ عَلَيْكُمْ وَاَوْفُوْا بِعَهْدِيْٓ
اُوْفِ بِعَهْدِكُمْ ۚ وَاِيَّايَ فَارْهَبُوْنِ ﴿٤١﴾

41. O children of Israel! remember My favour which I bestowed upon you, and fulfil your covenant with Me, I will fulfil My covenant with you, and Me alone should you fear.

وَاٰمِنُوْا بِمَآ اَنْزَلْتُ مُصَدِّقًا لِّمَا
مَعَكُمْ وَلَا تَكُوْنُوْٓا اَوَّلَ كَافِرٍ بِهٖ ۪ وَ
لَا تَشْتَرُوْا بِاٰيٰتِيْ ثَمَنًا قَلِيْلًا ۫ وَّاِيَّايَ
فَاتَّقُوْنِ ﴿٤٢﴾

42. And believe in what I have sent down which fulfils that which is with you, and be not the first to disbelieve therein, and barter not My Signs for a paltry price, and take protection in Me alone.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا
الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ ﴿٤٣﴾

43. And confound not truth with falsehood nor hide the truth, knowingly.

وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَ
ارْكَعُوْا مَعَ الرّٰكِعِيْنَ ﴿٤٤﴾

44. And observe Prayer and pay the Zakāt, and bow down with those who bow.

اَتَاْمُرُوْنَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ
اَنْفُسَكُمْ وَاَنْتُمْ تَتْلُوْنَ الْكِتٰبَ ؕ
اَفَلَا تَعْقِلُوْنَ ﴿٤٥﴾

45. Do you enjoin others to do what is good and forget your own selves, while you read the Book? Will you not then understand?

وَاسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ؕ وَ
اِنَّهَا لَكَبِيْرَةٌ اِلَّا عَلَى الْخٰشِعِيْنَ ﴿٤٦﴾

46. And seek help with patience and Prayer; and this indeed is hard except for the humble in spirit,

الَّذِيْنَ يَظُنُّوْنَ اَنَّهُمْ مُّلٰقُوْا رَبِّهِمْ وَ
اَنَّهُمْ اِلَيْهِ رٰجِعُوْنَ ﴿٤٧﴾ الربع ٥

47. Who know for certain that they will meet their Lord, and that to Him will they return.

R. 6.

48. O children of Israel! remember My favour which I bestowed upon you and that I exalted you above the peoples.

يٰبَنِيْٓ اِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْٓ اَنْعَمْتُ عَلَيْكُمْ وَ اَنِّيْ فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ ﴿٤٨﴾

49. And fear the day when no soul shall serve as a substitute for another soul at all, nor shall intercession be accepted for it; nor shall ransom be taken from it; nor shall they be helped.

وَ اتَّقُوْا يَوْمًا لَّا تَجْزِيْ نَفْسٌ عَنْ نَّفْسٍ شَيْـًٔا وَّ لَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَّ لَا يُؤْخَذُ مِنْهَا عَدْلٌ وَّ لَا هُمْ يُنْصَرُوْنَ ﴿٤٨﴾

50. And *remember the time* when We delivered you from Pharaoh's people who afflicted you with grievous torment, slaying your sons and sparing your women; and in that there was a great trial for you from your Lord.

وَ اِذْ نَجَّيْنٰكُمْ مِّنْ اٰلِ فِرْعَوْنَ يَسُوْمُوْنَكُمْ سُوْٓءَ الْعَذَابِ يُذَبِّحُوْنَ اَبْنَآءَكُمْ وَ يَسْتَحْيُوْنَ نِسَآءَكُمْ ؕ وَ فِيْ ذٰلِكُمْ بَلَآءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ﴿٤٩﴾

51. And *remember the time* when We divided the sea for you and saved you and drowned Pharaoh's people, while you looked on.

وَ اِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَاَنْجَيْنٰكُمْ وَ اَغْرَقْنَآ اٰلَ فِرْعَوْنَ وَ اَنْتُمْ تَنْظُرُوْنَ ﴿٥٠﴾

52. And *remember the time* when We made Moses a promise of forty nights; then you took the calf *for worship* in his absence and you were transgressors.

وَ اِذْ وٰعَدْنَا مُوْسٰٓى اَرْبَعِيْنَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ وَ اَنْتُمْ ظٰلِمُوْنَ ﴿٥١﴾

53. Then We forgave you thereafter, that you might be grateful.

ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْۢ بَعْدِ ذٰلِكَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٥٢﴾

54. And *remember the time* when We gave Moses the Book and the Discrimination, that you might be rightly guided.

وَ اِذْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَ الْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿٥٣﴾

55. And *remember the time* when Moses said to his people: 'O my people, you have indeed wronged yourselves by taking the calf *for worship*; turn you therefore to your Maker, and slay your own people; that is the best for you with your Maker.' Then He turned towards you with compassion. Surely, He is Oft-Returning *with compassion, and is* Merciful.

وَ اِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اِنَّكُمْ ظَلَمْتُمْ اَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوْبُوْٓا اِلٰى بَارِئِكُمْ فَاقْتُلُوْٓا اَنْفُسَكُمْ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ ؕ فَتَابَ عَلَيْكُمْ ؕ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿٥٤﴾

وَ اِذْ قُلْتُمْ يٰمُوْسٰى لَنْ نُّؤْمِنَ لَكَ حَتّٰى نَرَى اللّٰهَ جَهْرَةً فَاَخَذَتْكُمُ الصّٰعِقَةُ وَ اَنْتُمْ تَنْظُرُوْنَ ﴿٥٦﴾

56. And *remember* when you said: 'O Moses, we will by no means believe thee until we see Allāh face to face;' then the thunderbolt overtook you, while you gazed.

ثُمَّ بَعَثْنٰكُمْ مِّنْۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٥٧﴾

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

وَ ظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَ اَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَ السَّلْوٰى ؕ كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ ؕ وَ مَا ظَلَمُوْنَا وَ لٰكِنْ كَانُوْۤا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿٥٨﴾

58. And We caused the clouds to be a shade over you and sent down on you Manna and Salwā, *saying*: 'Eat of the good things We have provided for you.' And they wronged Us not, but it was themselves that they wronged.

وَ اِذْ قُلْنَا ادْخُلُوْا هٰذِهِ الْقَرْيَةَ فَكُلُوْا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَّ ادْخُلُوا الْبَابَ سُجَّدًا وَّ قُوْلُوْا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطٰيٰكُمْ ؕ وَ سَنَزِيْدُ الْمُحْسِنِيْنَ ﴿٥٩﴾

59. And *remember the time* when We said: "Enter this village and eat therefrom—wherever you will—plentifully; and enter the gate submissively and say: '*God*! forgive us our sins.' We shall forgive you your sins and We shall give increase to those who do good."

فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا قَوْلًا غَيْرَ الَّذِيْ قِيْلَ لَهُمْ فَاَنْزَلْنَا عَلَى الَّذِيْنَ ظَلَمُوْا رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا يَفْسُقُوْنَ ﴿٦٠﴾ ع

60. The transgressors changed *it* for a word other than that which was said to them. So We sent down upon the transgressors a punishment from heaven, because they were disobedient.

R. 7.

وَ اِذِ اسْتَسْقٰى مُوْسٰى لِقَوْمِهٖ فَقُلْنَا اضْرِبْ بِّعَصَاكَ الْحَجَرَ ؕ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ؕ قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ ؕ كُلُوْا وَ اشْرَبُوْا مِنْ رِّزْقِ اللّٰهِ وَ لَا تَعْثَوْا فِى الْاَرْضِ مُفْسِدِيْنَ ﴿٦١﴾

61. And *remember the time* when Moses prayed for water for his people, and We said: 'Strike the rock with thy rod,' and there gushed forth from it twelve springs, *so that* every tribe knew their drinking place. 'Eat and drink of what Allāh has provided, and commit not iniquity in the earth, creating disorder.'

وَ اِذْ قُلْتُمْ يٰمُوْسٰى لَنْ نَّصْبِرَ عَلٰى طَعَامٍ وَّاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْۢبِتُ الْاَرْضُ مِنْۢ بَقْلِهَا وَ قِثَّآئِهَا وَ

62. And *remember the time* when you said: 'O Moses, surely, we will not remain content with one *kind of* food; pray, then, to thy Lord for us that He bring forth for us of what the

(See details of transliteration on page 'm').

فُوْمِهَا وَ عَدَسِهَا وَ بَصَلِهَا ؕ قَالَ
اَتَسْتَبْدِلُوْنَ الَّذِيْ هُوَ اَدْنٰى بِالَّذِيْ هُوَ
خَيْرٌ ؕ اِهْبِطُوْا مِصْرًا فَاِنَّ لَكُمْ مَّا سَاَلْتُمْ ؕ
وَ ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَ
الْمَسْكَنَةُ ۗ وَ بَآءُوْ بِغَضَبٍ مِّنَ اللّٰهِ ؕ
ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ
وَ يَقْتُلُوْنَ النَّبِيّٖنَ بِغَيْرِ الْحَقِّ ؕ ذٰلِكَ
بِمَا عَصَوْا وَّ كَانُوْا يَعْتَدُوْنَ ﴿۶۱﴾ ع

earth grows—of its herbs and its cucumbers and its wheat and its lentils and its onions.' He said: 'Would you take in exchange that which is inferior for that which is superior? Go down to some town, and there is for you what you ask.' And they were smitten with abasement and destitution, and they incurred the wrath of Allāh: that was because they rejected the Signs of Allāh and would kill the Prophets unjustly; that was because they rebelled and transgressed.

R. 8.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ الَّذِيْنَ هَادُوْا وَ
النَّصٰرٰى وَ الصّٰبِـِٕيْنَ مَنْ اٰمَنَ بِاللّٰهِ وَ
الْيَوْمِ الْاٰخِرِ وَ عَمِلَ صَالِحًا فَلَهُمْ
اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَ لَا خَوْفٌ عَلَيْهِمْ
وَ لَا هُمْ يَحْزَنُوْنَ ﴿۶۲﴾

63. Surely, the Believers, and the Jews, and the Christians and the Sabians—whichever party *from among these truly* believes in Allāh and the Last Day and does good deeds—shall have their reward with their Lord, and no fear *shall come* upon them, nor shall they grieve.

وَ اِذْ اَخَذْنَا مِيْثَاقَكُمْ وَ رَفَعْنَا فَوْقَكُمُ
الطُّوْرَ ؕ خُذُوْا مَاۤ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّ
اذْكُرُوْا مَا فِيْهِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿۶۳﴾

64. And *remember the time* when We took a covenant from you and raised high above you the Mount, *saying*: 'Hold fast that which We have given you and bear in mind what is therein, that you may be saved.'

ثُمَّ تَوَلَّيْتُمْ مِّنْۢ بَعْدِ ذٰلِكَ ۚ فَلَوْ لَا
فَضْلُ اللّٰهِ عَلَيْكُمْ وَ رَحْمَتُهٗ لَكُنْتُمْ مِّنَ
الْخٰسِرِيْنَ ﴿۶۴﴾

65. Then you turned back thereafter; and had it not been for Allāh's grace towards you and His mercy, you would surely have been of the losers.

وَ لَقَدْ عَلِمْتُمُ الَّذِيْنَ اعْتَدَوْا مِنْكُمْ فِي
السَّبْتِ فَقُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً
خٰسِـِٕيْنَ ﴿۶۵﴾

66. And surely, you have known *the end of* those amongst you, who transgressed in the matter of the Sabbath. So We said to them: 'Be ye apes, despised.'

فَجَعَلْنٰهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا
وَ مَا خَلْفَهَا وَ مَوْعِظَةً لِّلْمُتَّقِيْنَ ﴿۶۶﴾

67. Thus We made it an example to those of its time and to those who came after it, and a lesson to those who fear God.

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖٓ اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تَذْبَحُوْا بَقَرَةً ؕ قَالُوْٓا اَتَتَّخِذُنَا هُزُوًا ؕ قَالَ اَعُوْذُ بِاللّٰهِ اَنْ اَكُوْنَ مِنَ الْجٰهِلِيْنَ ﴿٦٨﴾

68. And *remember* when Moses said to his people: 'Allāh commands you to slaughter a cow,' they said: 'Dost thou make a jest of us?' He said: 'I seek refuge with Allāh from being one of the ignorant.'

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِيَ ؕ قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَّلَا بِكْرٌ ؕ عَوَانٌۢ بَيْنَ ذٰلِكَ ؕ فَافْعَلُوْا مَا تُؤْمَرُوْنَ ﴿٦٩﴾

69. They said: 'Pray for us to thy Lord that He make plain to us what she is.' He answered: '*God* says, it is a cow, neither old nor young, full-grown, between the two; now do what you are commanded.'

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا لَوْنُهَا ؕ قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ صَفْرَآءُ ۙ فَاقِعٌ لَّوْنُهَا تَسُرُّ النّٰظِرِيْنَ ﴿٧٠﴾

70. They said: 'Pray for us to thy Lord that He make plain to us what colour she is.' He answered: '*God* says, it is a cow of a dun colour, pure and rich *in tone*; delighting the beholders.'

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِيَ ۙ اِنَّ الْبَقَرَ تَشٰبَهَ عَلَيْنَا ؕ وَاِنَّآ اِنْ شَآءَ اللّٰهُ لَمُهْتَدُوْنَ ﴿٧١﴾

71. They said: 'Pray for us to thy Lord that He make plain to us what she is, for *all such* cows appear to us alike; and if Allāh please, we shall indeed be guided.'

قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ لَّا ذَلُوْلٌ تُثِيْرُ الْاَرْضَ وَلَا تَسْقِى الْحَرْثَ ۚ مُسَلَّمَةٌ لَّا شِيَةَ فِيْهَا ؕ قَالُوا الْـٰٔنَ جِئْتَ بِالْحَقِّ ؕ فَذَبَحُوْهَا وَمَا كَادُوْا يَفْعَلُوْنَ ﴿٧٢﴾ ع ٨

72. He answered: '*God* says, it is a cow not broken in to plough the earth or water the tilth; one without blemish; of one colour.' They said: 'Now hast thou brought the truth.' Then they slaughtered her, though they would rather not do so.

R. 9.

وَاِذْ قَتَلْتُمْ نَفْسًا فَادّٰرَءْتُمْ فِيْهَا ؕ وَاللّٰهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُوْنَ ﴿٧٣﴾

73. And *remember the time* when you slew a person and differed among yourselves about it; and Allāh would bring to light what you concealed.

فَقُلْنَا اضْرِبُوْهُ بِبَعْضِهَا ؕ كَذٰلِكَ يُحْىِ اللّٰهُ الْمَوْتٰى ۙ وَيُرِيْكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿٧٤﴾

74. Then We said: 'Smite him (the murderer) for a part of *the offence against* him (the murdered person).' Thus Allāh gives life to the dead and shows you His Signs that you may understand.

ثُمَّ قَسَتْ قُلُوْبُكُمْ مِّنْۢ بَعْدِ ذٰلِكَ فَهِيَ كَالْحِجَارَةِ اَوْ اَشَدُّ قَسْوَةً ؕ وَاِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْاَنْهٰرُ ؕ

75. Then your hearts became hardened after that, till they were like stones or harder still; for of stones indeed there are some out of

وَاِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَآءُ ؕ وَاِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللّٰهِ ؕ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿٧٥﴾

which gush forth streams, and of them there are some out of which flows water when they cleave asunder. And indeed, of them there are some that humble themselves for fear of Allāh. And Allāh is not unmindful of what you do.

اَفَتَطْمَعُوْنَ اَنْ يُّؤْمِنُوْا لَكُمْ وَقَدْ كَانَ فَرِيْقٌ مِّنْهُمْ يَسْمَعُوْنَ كَلَامَ اللّٰهِ ثُمَّ يُحَرِّفُوْنَهٗ مِنْۢ بَعْدِ مَا عَقَلُوْهُ وَهُمْ يَعْلَمُوْنَ ﴿٧٦﴾

* 76. Do you expect that they will believe you when a party of them hear the word of Allāh, then pervert it after they have understood it, and they know *the consequences thereof*?

وَاِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْٓا اٰمَنَّا ۚ وَاِذَا خَلَا بَعْضُهُمْ اِلٰى بَعْضٍ قَالُوْٓا اَتُحَدِّثُوْنَهُمْ بِمَا فَتَحَ اللّٰهُ عَلَيْكُمْ لِيُحَآجُّوْكُمْ بِهٖ عِنْدَ رَبِّكُمْ ؕ اَفَلَا تَعْقِلُوْنَ ﴿٧٧﴾

77. And when they meet those who believe, they say: 'We believe,' and when they meet one another in private, they say: 'Do you inform them of what Allāh has unfolded to you, that they may thereby argue with you before your Lord? Will you not then understand?'

اَوَلَا يَعْلَمُوْنَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ﴿٧٨﴾

78. Do they not know that Allāh knows what they conceal and what they disclose?

وَمِنْهُمْ اُمِّيُّوْنَ لَا يَعْلَمُوْنَ الْكِتٰبَ اِلَّآ اَمَانِيَّ وَاِنْ هُمْ اِلَّا يَظُنُّوْنَ ﴿٧٩﴾

79. And some of them are illiterate; they know not the Book but *their own* false notions, and they *do nothing* but conjecture.

فَوَيْلٌ لِّلَّذِيْنَ يَكْتُبُوْنَ الْكِتٰبَ بِاَيْدِيْهِمْ ثُمَّ يَقُوْلُوْنَ هٰذَا مِنْ عِنْدِ اللّٰهِ لِيَشْتَرُوْا بِهٖ ثَمَنًا قَلِيْلًا ؕ فَوَيْلٌ لَّهُمْ مِّمَّا كَتَبَتْ اَيْدِيْهِمْ وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُوْنَ ﴿٨٠﴾

80. Woe, therefore, to those who write the Book with their own hands, and then say: 'This is from Allāh,' that they may take for it a paltry price. Woe, then, to them for what their hands have written, and woe to them for what they earn.

وَقَالُوْا لَنْ تَمَسَّنَا النَّارُ اِلَّآ اَيَّامًا مَّعْدُوْدَةً ؕ قُلْ اَتَّخَذْتُمْ عِنْدَ اللّٰهِ عَهْدًا فَلَنْ يُّخْلِفَ اللّٰهُ عَهْدَهٗٓ اَمْ تَقُوْلُوْنَ عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٨١﴾

81. And they say: 'The Fire shall not touch us except for a *small* number of days.' Say: 'Have you taken a promise from Allāh? Then, Allāh will never break His promise. Or, do you say of Allāh what you know not?'

* 76. Do you **entertain the hope that they will believe in you while a party from among them has been *wilfully* perverting the word of Allāh after they had heard it and understood it and knew it full well.**

بَلٰى مَنْ كَسَبَ سَيِّئَةً وَّ اَحَاطَتْ بِهٖ
خَطِيْٓـَٔتُهٗ فَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ
فِيْهَا خٰلِدُوْنَ ﴿٨٢﴾

82. Aye, whoso does evil and is encompassed by his sins—those are the inmates of the Fire; therein shall they abide.

وَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ
اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا
خٰلِدُوْنَ ﴿٨٣﴾ ع ٩

83. But they who believe and do good works—those are the dwellers of Heaven; therein shall they abide.

R. 10.

وَ اِذْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَآءِيْلَ
لَا تَعْبُدُوْنَ اِلَّا اللّٰهَ ۖ وَ بِالْوَالِدَيْنِ
اِحْسَانًا وَّ ذِي الْقُرْبٰى وَ الْيَتٰمٰى وَ
الْمَسٰكِيْنِ وَ قُوْلُوْا لِلنَّاسِ حُسْنًا وَّ
اَقِيْمُوا الصَّلٰوةَ وَ اٰتُوا الزَّكٰوةَ ؕ ثُمَّ
تَوَلَّيْتُمْ اِلَّا قَلِيْلًا مِّنْكُمْ وَ اَنْتُمْ
مُّعْرِضُوْنَ ﴿٨٤﴾

84. And *remember the time* when We took a covenant from the children of Israel: 'You shall worship *nothing* but Allāh and *show* kindness to parents and to kindred and orphans and the poor, and speak to men kindly and observe Prayer, and pay the Zakāt;' then you turned away in aversion, except a few of you.

وَ اِذْ اَخَذْنَا مِيْثَاقَكُمْ لَا تَسْفِكُوْنَ
دِمَآءَكُمْ وَ لَا تُخْرِجُوْنَ اَنْفُسَكُمْ مِّنْ
دِيَارِكُمْ ثُمَّ اَقْرَرْتُمْ وَ اَنْتُمْ تَشْهَدُوْنَ ﴿٨٥﴾

85. And *remember the time* when We took a covenant from you: 'You shall not shed your blood or turn your people out of your homes;' then you confirmed *it*; and you have been witness *to it*.

ثُمَّ اَنْتُمْ هٰٓؤُلَآءِ تَقْتُلُوْنَ اَنْفُسَكُمْ وَ
تُخْرِجُوْنَ فَرِيْقًا مِّنْكُمْ مِّنْ دِيَارِهِمْ
تَظٰهَرُوْنَ عَلَيْهِمْ بِالْاِثْمِ وَ الْعُدْوَانِ ؕ
وَ اِنْ يَّاْتُوْكُمْ اُسٰرٰى تُفٰدُوْهُمْ وَ هُوَ
مُحَرَّمٌ عَلَيْكُمْ اِخْرَاجُهُمْ ؕ اَفَتُؤْمِنُوْنَ
بِبَعْضِ الْكِتٰبِ وَ تَكْفُرُوْنَ بِبَعْضٍ ۚ
فَمَا جَزَآءُ مَنْ يَّفْعَلُ ذٰلِكَ مِنْكُمْ اِلَّا
خِزْيٌ فِي الْحَيٰوةِ الدُّنْيَا ۚ وَ يَوْمَ الْقِيٰمَةِ
يُرَدُّوْنَ اِلٰٓى اَشَدِّ الْعَذَابِ ؕ وَ مَا اللّٰهُ
بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿٨٦﴾

86. Yet you are the people who slay your own brethren and turn out a section of your people from their homes, backing up one another against them with sin and transgression. And if they come to you as captives, you ransom them, while their *very* expulsion was unlawful for you. Do you, then, believe in part of the Book and disbelieve in part? There is, therefore, no reward for such among you as do this, except disgrace in the present life; and on the Day of Judgment they shall be driven to a most severe chastisement; and surely, Allāh is not unmindful of what you do.

اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الْحَيٰوةَ
الدُّنْيَا بِالْاٰخِرَةِ ۖ فَلَا يُخَفَّفُ عَنْهُمُ
الْعَذَابُ وَلَا هُمْ يُنْصَرُوْنَ ﴿٨٧﴾ ع ١٠

87. These are they who have preferred the present life to the Hereafter. Their punishment shall not therefore be lightened, nor shall they be helped *in any other way*.

R. 11.

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَقَفَّيْنَا مِنْۢ
بَعْدِهٖ بِالرُّسُلِ ۖ وَاٰتَيْنَا عِيْسَى ابْنَ
مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوْحِ
الْقُدُسِ ۗ اَفَكُلَّمَا جَآءَكُمْ رَسُوْلٌۢ بِمَا لَا
تَهْوٰٓى اَنْفُسُكُمُ اسْتَكْبَرْتُمْ ۚ فَفَرِيْقًا
كَذَّبْتُمْ وَفَرِيْقًا تَقْتُلُوْنَ ﴿٨٨﴾

88. And verily, We gave Moses the Book and caused after him Messengers to follow in his footsteps; and to Jesus, son of Mary, We gave manifest Signs, and strengthened him with the Spirit of holiness. Will you then, every time a Messenger comes to you with what you yourselves desire not, behave arrogantly and treat some as liars and slay others?

وَقَالُوْا قُلُوْبُنَا غُلْفٌ ۭ بَلْ لَّعَنَهُمُ
اللّٰهُ بِكُفْرِهِمْ فَقَلِيْلًا مَّا يُؤْمِنُوْنَ ﴿٨٩﴾

89. They said: 'Our hearts are wrapped in covers.' Nay, Allāh has cursed them for their disbelief. Little is that which they believe.

وَلَمَّا جَآءَهُمْ كِتٰبٌ مِّنْ عِنْدِ اللّٰهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ ۙ وَكَانُوْا مِنْ قَبْلُ
يَسْتَفْتِحُوْنَ عَلَى الَّذِيْنَ كَفَرُوْا ۚ فَلَمَّا
جَآءَهُمْ مَّا عَرَفُوْا كَفَرُوْا بِهٖ ۚ فَلَعْنَةُ اللّٰهِ
عَلَى الْكٰفِرِيْنَ ﴿٩٠﴾

90. And when there came to them a Book from Allāh, fulfilling that which is with them—and before that they had prayed for victory over the disbelievers—yet when there came to them that which they knew, they rejected it. The curse of Allāh be on the disbelievers.

بِئْسَمَا اشْتَرَوْا بِهٖٓ اَنْفُسَهُمْ اَنْ يَّكْفُرُوْا
بِمَآ اَنْزَلَ اللّٰهُ بَغْيًا اَنْ يُّنَزِّلَ اللّٰهُ مِنْ
فَضْلِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ۚ فَبَآءُوْ
بِغَضَبٍ عَلٰى غَضَبٍ ۭ وَلِلْكٰفِرِيْنَ عَذَابٌ
مُّهِيْنٌ ﴿٩١﴾

91. Evil is that for which they have sold their souls: that they should disbelieve in what Allāh has revealed, grudging that Allāh should send down His grace on whomsoever of His servants He pleases. So they incurred wrath upon wrath; and there is an humiliating chastisement for the disbelievers.

وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا بِمَآ اَنْزَلَ اللّٰهُ
قَالُوْا نُؤْمِنُ بِمَآ اُنْزِلَ عَلَيْنَا وَ
يَكْفُرُوْنَ بِمَا وَرَآءَهٗ ۚ وَهُوَ الْحَقُّ مُصَدِّقًا
لِّمَا مَعَهُمْ ۭ قُلْ فَلِمَ تَقْتُلُوْنَ اَنْۢبِيَآءَ
اللّٰهِ مِنْ قَبْلُ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٩٢﴾

92. And when it is said to them: 'Believe in what Allāh has sent down,' they say: 'We believe in what has been sent down to us;' and they disbelieve in what *has been sent down* after that, yet it is the Truth, fulfilling that which is with them. Say: 'Why, then, did you attempt to slay the Prophets of Allāh before this, if you were believers?'

وَلَقَدْ جَآءَكُمْ مُّوْسٰى بِالْبَيِّنٰتِ ثُمَّ
اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ وَاَنْتُمْ
ظٰلِمُوْنَ ﴿٩٣﴾

93. And Moses came to you with manifest Signs, then you took the calf *for worship* in his absence and you were transgressors.

(See details of transliteration on page 'm').

وَ اِذْ اَخَذْنَا مِيْثَاقَكُمْ وَ رَفَعْنَا
فَوْقَكُمُ الطُّوْرَ ؕ خُذُوْا مَآ اٰتَيْنٰكُمْ
بِقُوَّةٍ وَّ اسْمَعُوْا ؕ قَالُوْا سَمِعْنَا وَ
عَصَيْنَا ۗ وَ اُشْرِبُوْا فِيْ قُلُوْبِهِمُ
الْعِجْلَ بِكُفْرِهِمْ ؕ قُلْ بِئْسَمَا يَاْمُرُكُمْ
بِهٖٓ اِيْمَانُكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٩٤﴾

94. And *remember the time*, when We took a covenant from you and raised high above you the Mount, *saying*: 'Hold firmly to what We have given you and hearken;' they said: 'We hear and we disobey;' and their hearts were permeated with *the love of* the calf because of their disbelief. Say: 'Evil is that which your faith enjoins on you, if you have any faith!'

قُلْ اِنْ كَانَتْ لَكُمُ الدَّارُ الْاٰخِرَةُ
عِنْدَ اللّٰهِ خَالِصَةً مِّنْ دُوْنِ النَّاسِ
فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٩٥﴾

95. Say: 'If the abode of the Hereafter, with Allāh, is solely for you to the exclusion of *all* other people, then wish for death, if you are truthful.'

وَ لَنْ يَّتَمَنَّوْهُ اَبَدًۢا بِمَا قَدَّمَتْ
اَيْدِيْهِمْ ؕ وَ اللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ﴿٩٦﴾

96. But never shall they wish for it, because of what their own hands have sent on before *them*; and Allāh knows the wrongdoers well.

وَ لَتَجِدَنَّهُمْ اَحْرَصَ النَّاسِ عَلٰى
حَيٰوةٍ ۛ وَمِنَ الَّذِيْنَ اَشْرَكُوْا ۛ يَوَدُّ
اَحَدُهُمْ لَوْ يُعَمَّرُ اَلْفَ سَنَةٍ ۚ وَمَا هُوَ
بِمُزَحْزِحِهٖ مِنَ الْعَذَابِ اَنْ يُّعَمَّرَ ؕ وَ
اللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ﴿٩٧﴾ ع

97. And thou shalt surely find them of all people, the most covetous of life, even *more* than those who set up equals *with God*. Every one of them wishes that he may be granted a life of a thousand years, but his being granted *such* life shall not keep him away from the punishment; and Allāh sees all that they do.

R. 12.

قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيْلَ فَاِنَّهٗ نَزَّلَهٗ
عَلٰى قَلْبِكَ بِاِذْنِ اللّٰهِ مُصَدِّقًا لِّمَا بَيْنَ
يَدَيْهِ وَهُدًى وَّ بُشْرٰى لِلْمُؤْمِنِيْنَ ﴿٩٨﴾

98. Say: 'Whoever is an enemy to Gabriel—for he it is who has caused it to descend on thy heart by the command of Allāh, which fulfils that which precedes it, and is a guidance and glad tidings to the believers—

مَنْ كَانَ عَدُوًّا لِّلّٰهِ وَ مَلٰٓئِكَتِهٖ وَ رُسُلِهٖ
وَ جِبْرِيْلَ وَ مِيْكٰلَ فَاِنَّ اللّٰهَ عَدُوٌّ
لِّلْكٰفِرِيْنَ ﴿٩٩﴾

99. 'Whoever is an enemy to Allāh, and His angels, and His Messengers, and Gabriel, and Michael, then surely, Allāh is an enemy to *such* disbelievers.'

وَ لَقَدْ اَنْزَلْنَآ اِلَيْكَ اٰيٰتٍۢ بَيِّنٰتٍ ۚ وَ
مَا يَكْفُرُ بِهَآ اِلَّا الْفٰسِقُوْنَ ﴿١٠٠﴾

100. And surely, We have sent down to thee manifest Signs, and no one disbelieves in them but the disobedient.

101. What! every time they make a covenant, will a party among them throw it aside? Nay, most of them have no faith.

أَوَكُلَّمَا عٰهَدُوْا عَهْدًا نَّبَذَهٗ فَرِيْقٌ مِّنْهُمْ ۭ بَلْ اَكْثَرُهُمْ لَا يُؤْمِنُوْنَ ﴿١٠١﴾

102. And *now* when there has come to them a Messenger from Allāh, fulfilling that which is with them, a party of the people to whom the Book was given have thrown the Book of Allāh behind their backs, as if they knew *it* not.

وَلَمَّا جَاۗءَهُمْ رَسُوْلٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيْقٌ مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ ۣ كِتٰبَ اللّٰهِ وَرَاۗءَ ظُهُوْرِهِمْ كَاَنَّهُمْ لَا يَعْلَمُوْنَ ﴿١٠٢﴾

103. And they pursue *the course* which the rebellious *men* followed during the reign of Solomon. And Solomon did not disbelieve; but *it was* the rebellious ones *who* disbelieved, teaching people falsehood and deception. And *they pursue* what was revealed to the two angels in Babylon, Hārūt and Mārūt. But these two taught no one until they had said: 'We are but a trial, do not therefore disbelieve.' So men learnt from them that by which they made a difference between a man and his wife, but they harmed no one thereby, except by the command of Allāh; *on the contrary*, these people are learning that which would harm them and do them no good. And they have certainly known that he who trafficks therein has no share of good in the Hereafter; and surely, evil is that for which they have sold their souls; had they but known!

وَاتَّبَعُوْا مَا تَتْلُوا الشَّيٰطِيْنُ عَلٰي مُلْكِ سُلَيْمٰنَ ۚ وَمَا كَفَرَ سُلَيْمٰنُ وَلٰكِنَّ الشَّيٰطِيْنَ كَفَرُوْا يُعَلِّمُوْنَ النَّاسَ السِّحْرَ ۣ وَمَآ اُنْزِلَ عَلَي الْمَلَكَيْنِ بِبَابِلَ هَارُوْتَ وَمَارُوْتَ ۭ وَمَا يُعَلِّمٰنِ مِنْ اَحَدٍ حَتّٰى يَقُوْلَآ اِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۭ فَيَتَعَلَّمُوْنَ مِنْهُمَا مَا يُفَرِّقُوْنَ بِهٖ بَيْنَ الْمَرْءِ وَزَوْجِهٖ ۭ وَمَا هُمْ بِضَاۗرِّيْنَ بِهٖ مِنْ اَحَدٍ اِلَّا بِاِذْنِ اللّٰهِ ۭ وَيَتَعَلَّمُوْنَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۭ وَلَقَدْ عَلِمُوْا لَمَنِ اشْتَرٰىهُ مَا لَهٗ فِي الْاٰخِرَةِ مِنْ خَلَاقٍ ۣ وَلَبِئْسَ مَا شَرَوْا بِهٖٓ اَنْفُسَهُمْ ۭ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿١٠٣﴾

104. And if they had believed and acted righteously, better surely would have been the reward from Allāh, had they but known!

وَلَوْ اَنَّهُمْ اٰمَنُوْا وَاتَّقَوْا لَمَثُوْبَةٌ مِّنْ عِنْدِ اللّٰهِ خَيْرٌ ۭ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿١٠٤﴾ ع ١٢

R. 13.

105. O ye who believe! say not 'Rā'inā,' but say, 'Unẓurnā' and hearken. And for the disbelievers is a painful punishment.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقُوْلُوْا رَاعِنَا وَقُوْلُوا انْظُرْنَا وَاسْمَعُوْا ۭ وَلِلْكٰفِرِيْنَ عَذَابٌ اَلِيْمٌ ﴿١٠٥﴾

مَا يَوَدُّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَلَا الْمُشْرِكِيْنَ اَنْ يُّنَزَّلَ عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَّبِّكُمْ ۭ وَاللّٰهُ يَخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَاۗءُ ۭ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿١٠٥﴾

106. They who disbelieve from among the People of the Book, or from among those who associate gods *with Allāh*, desire not that any good should be sent down to you from your Lord; but Allāh chooses for His mercy whomsoever He pleases; and Allāh is of exceeding bounty.

مَا نَنْسَخْ مِنْ اٰيَةٍ اَوْ نُنْسِهَا نَاْتِ بِخَيْرٍ مِّنْهَآ اَوْ مِثْلِهَا ۭ اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٠٦﴾

107. Whatever Sign We abrogate or cause to be forgotten, We bring one better than that or the like thereof. Dost thou not know that Allāh has the power to do all that He wills?

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿١٠٧﴾

108. Dost thou not know that the kingdom of the heavens and the earth belongs to Allāh alone? And there is no protector or helper for you beside Allāh.

اَمْ تُرِيْدُوْنَ اَنْ تَسْـَٔلُوْا رَسُوْلَكُمْ كَمَا سُىِٕلَ مُوْسٰى مِنْ قَبْلُ ۭ وَمَنْ يَّتَبَدَّلِ الْكُفْرَ بِالْاِيْمَانِ فَقَدْ ضَلَّ سَوَاۗءَ السَّبِيْلِ ﴿١٠٨﴾

109. Would you question the Messenger sent to you as Moses was questioned before this? And whoever takes disbelief in exchange for belief has undoubtedly gone astray from the right path.

وَدَّ كَثِيْرٌ مِّنْ اَهْلِ الْكِتٰبِ لَوْ يَرُدُّوْنَكُمْ مِّنْۢ بَعْدِ اِيْمَانِكُمْ كُفَّارًا ۚ حَسَدًا مِّنْ عِنْدِ اَنْفُسِهِمْ مِّنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۚ فَاعْفُوْا وَاصْفَحُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ۭ اِنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٠٩﴾

110. Many of the People of the Book wish out of *sheer* envy from their own selves that, after you have believed, they could turn you again into disbelievers after the truth has become manifest to them. But forgive and turn away *from them*, till Allāh brings about His decree. Surely, Allāh has the power to do all that He wills.

وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ۭ وَمَا تُقَدِّمُوْا لِاَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوْهُ عِنْدَ اللّٰهِ ۭ اِنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿١١٠﴾

111. And observe Prayer and pay the Zakāt; and whatever good you send on before you for yourselves, you shall find it with Allāh; surely, Allāh sees all that you do.

وَقَالُوْا لَنْ يَّدْخُلَ الْجَنَّةَ اِلَّا مَنْ كَانَ هُوْدًا اَوْ نَصٰرٰى ۭ تِلْكَ اَمَانِيُّهُمْ ۭ قُلْ هَاتُوْا بُرْهَانَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١١١﴾

112. And they say, 'None shall ever enter Heaven unless he be a Jew or a Christian.' These are their vain desires. Say, 'Produce your proof, if you are truthful.'

بَلٰى مَنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ مُحْسِنٌ
فَلَهٗۤ اَجْرُهٗ عِنْدَ رَبِّهٖ ۪ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿۱۱۳﴾ ع ۱۳

* 113. Nay, whoever submits himself completely to Allāh, and is the doer of good, shall have his reward with his Lord. No fear *shall come* upon such, neither shall they grieve.

R. 14.

وَقَالَتِ الْيَهُوْدُ لَيْسَتِ النَّصٰرٰى عَلٰى
شَيْءٍ ۖ وَّقَالَتِ النَّصٰرٰى لَيْسَتِ الْيَهُوْدُ
عَلٰى شَيْءٍ ۙ وَّهُمْ يَتْلُوْنَ الْكِتٰبَ ؕ
كَذٰلِكَ قَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ
مِثْلَ قَوْلِهِمْ ۚ فَاللّٰهُ يَحْكُمُ بَيْنَهُمْ
يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ
يَخْتَلِفُوْنَ ﴿۱۱۴﴾

114. And the Jews say, 'The Christians stand on nothing;' and the Christians say, 'The Jews stand on nothing;' while they *both* read the *same* Book. Even thus said those who had no knowledge, like what they say. But Allāh shall judge between them on the Day of Resurrection concerning that wherein they disagree.

وَمَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ اَنْ
يُّذْكَرَ فِيْهَا اسْمُهٗ وَسَعٰى فِيْ خَرَابِهَا ؕ
اُولٰٓئِكَ مَا كَانَ لَهُمْ اَنْ يَّدْخُلُوْهَاۤ اِلَّا
خَآئِفِيْنَ ؕ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَّ
لَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ﴿۱۱۵﴾

115. And who is more unjust than he who prohibits the name of Allāh being glorified in Allāh's temples and seeks to ruin them? It was not proper for such men to enter therein except in fear. For them is disgrace in this world; and theirs shall be a great punishment in the next.

وَ لِلّٰهِ الْمَشْرِقُ وَ الْمَغْرِبُ ۚ فَاَيْنَمَا
تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ ؕ اِنَّ اللّٰهَ وَاسِعٌ
عَلِيْمٌ ﴿۱۱۶﴾

116. To Allāh belong the East and the West; so withersoever you turn, there will be the face of Allāh. Surely, Allāh is Bountiful, All-Knowing.

وَقَالُوا اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهٗ ؕ بَلْ
لَّهٗ مَا فِي السَّمٰوٰتِ وَ الْاَرْضِ ؕ كُلٌّ لَّهٗ
قٰنِتُوْنَ ﴿۱۱۷﴾

117. And they say, 'Allāh has taken *to Himself* a son.' Holy is He! Nay, everything in the heavens and the earth belongs to Him. To Him are all obedient.

بَدِيْعُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَاِذَا قَضٰۤى
اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ﴿۱۱۸﴾

118. *He is* the Originator of the heavens and the earth. When He decrees a thing, He does only say to
* it, 'Be!' and it is.

وَقَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْلَا يُكَلِّمُنَا
اللّٰهُ اَوْ تَاْتِيْنَاۤ اٰيَةٌ ؕ كَذٰلِكَ قَالَ
الَّذِيْنَ مِنْ قَبْلِهِمْ مِّثْلَ قَوْلِهِمْ ؕ
تَشَابَهَتْ قُلُوْبُهُمْ ؕ قَدْ بَيَّنَّا

119. And those who have no knowledge say, 'Why does not Allāh speak to us, or a Sign come to us?' Likewise said those before them similar to their saying. Their hearts are alike. We have certainly made

* 113. Nay, whoever submits himself completely to Allāh, **while he is excellent in conduct**, shall have his reward with his Lord.

* 118. See the explanation of "كُنْ فَيَكُوْنُ" ("'Be!' And it is") at page 59 under 3:48. (Publisher)

the Signs plain for a people who firmly believe.

اَلْاٰيٰتِ لِقَوْمٍ يُّوْقِنُوْنَ ﴿١١٩﴾

120. We have sent thee with the Truth, as a bearer of glad tidings and a warner. And thou wilt not be questioned about the inmates of Hell.

اِنَّآ اَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ۙ وَّلَا تُسْـَٔلُ عَنْ اَصْحٰبِ الْجَحِيْمِ ﴿١٢٠﴾

121. And the Jews will by no means be pleased with thee, nor the Christians, unless thou follow their creed. Say, 'Surely, Allāh's guidance alone is the guidance.' And if thou follow their evil desires after the knowledge that has come to thee, thou shalt have, from Allāh, no friend nor helper.

وَلَنْ تَرْضٰى عَنْكَ الْيَهُوْدُ وَلَا النَّصٰرٰى حَتّٰى تَتَّبِعَ مِلَّتَهُمْ ؕ قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى ؕ وَلَئِنِ اتَّبَعْتَ اَهْوَآءَهُمْ بَعْدَ الَّذِيْ جَآءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿١٢١﴾ وقف لازم

122. They to whom We have given the Book follow it as it ought to be followed; it is these that believe therein. And whoso believes not therein, these are they who are the losers.

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖ ؕ اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ ؕ وَمَنْ يَّكْفُرْ بِهٖ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿١٢٢﴾ ع

R. 15.

123. O ye children of Israel! remember My favour which I bestowed upon you, and that I exalted you above all peoples.

يٰبَنِيْٓ اِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْٓ اَنْعَمْتُ عَلَيْكُمْ وَاَنِّيْ فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ ﴿١٢٣﴾

124. And fear the day when no soul shall serve as a substitute for another soul at all, nor shall any ransom be accepted from it, nor any intercession avail it, nor shall they be helped.

وَاتَّقُوْا يَوْمًا لَّا تَجْزِيْ نَفْسٌ عَنْ نَّفْسٍ شَيْـًٔا وَّلَا يُقْبَلُ مِنْهَا عَدْلٌ وَّلَا تَنْفَعُهَا شَفَاعَةٌ وَّلَا هُمْ يُنْصَرُوْنَ ﴿١٢٤﴾

125. And *remember* when his Lord tried Abraham with certain commands which he fulfilled. He said, 'I will make thee a Leader of men.' *Abraham* asked, 'And from among my offspring?' He said, 'My covenant does not embrace the transgressors.'

وَاِذِ ابْتَلٰٓى اِبْرٰهٖمَ رَبُّهٗ بِكَلِمٰتٍ فَاَتَمَّهُنَّ ؕ قَالَ اِنِّيْ جَاعِلُكَ لِلنَّاسِ اِمَامًا ؕ قَالَ وَمِنْ ذُرِّيَّتِيْ ؕ قَالَ لَا يَنَالُ عَهْدِي الظّٰلِمِيْنَ ﴿١٢٥﴾

126. And *remember the time* when We made the House a resort for mankind and *a place of* security; and take ye the station of Abraham as a place of Prayer. And We

وَاِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَاَمْنًا ؕ وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهٖمَ مُصَلًّى ؕ وَعَهِدْنَآ اِلٰٓى اِبْرٰهٖمَ وَ

إِسْمٰعِيْلَ اَنْ طَهِّرَا بَيْتِيَ لِلطَّآئِفِيْنَ وَالْعٰكِفِيْنَ وَالرُّكَّعِ السُّجُوْدِ ﴿١٢٦﴾

commanded Abraham and Ishmael, *saying*, 'Purify My House for those who perform the circuit and those who remain *therein* for devotion and those who bow down and fall prostrate *in Prayer*.'

وَاِذْ قَالَ اِبْرٰهِمُ رَبِّ اجْعَلْ هٰذَا بَلَدًا اٰمِنًا وَّارْزُقْ اَهْلَهٗ مِنَ الثَّمَرٰتِ مَنْ اٰمَنَ مِنْهُمْ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ قَالَ وَمَنْ كَفَرَ فَاُمَتِّعُهٗ قَلِيْلًا ثُمَّ اَضْطَرُّهٗۤ اِلٰى عَذَابِ النَّارِ ؕ وَبِئْسَ الْمَصِيْرُ ﴿١٢٧﴾

127. And *remember* when Abraham said, 'My Lord, make this a town of peace and provide with fruits such of its dwellers as believe in Allāh and the Last Day,' He said, 'And on him too who believes not will I bestow benefits for a little while; then will I drive him to the punishment of the Fire, and an evil destination it is.'

وَاِذْ يَرْفَعُ اِبْرٰهِمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَاِسْمٰعِيْلُ ؕ رَبَّنَا تَقَبَّلْ مِنَّا ؕ اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ﴿١٢٨﴾

128. And *remember the time* when Abraham and Ishmael raised the foundations of the House, *praying*, 'Our Lord, accept *this* from us; for Thou art All-Hearing, All-Knowing.

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَاۤ اُمَّةً مُّسْلِمَةً لَّكَ ۠ وَاَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۚ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ ﴿١٢٩﴾

129. 'Our Lord, make us submissive to Thee and *make* of our offspring a people submissive to Thee. And show us our ways of worship, and turn to us with mercy; for Thou art Oft-Returning *with compassion and* Merciful.

رَبَّنَا وَابْعَثْ فِيْهِمْ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِكَ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ ؕ اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ﴿١٣٠﴾ ١٥٤٥

130. 'And, our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise.'

R. 16.

وَمَنْ يَّرْغَبُ عَنْ مِّلَّةِ اِبْرٰهٖمَ اِلَّا مَنْ سَفِهَ نَفْسَهٗ ؕ وَلَقَدِ اصْطَفَيْنٰهُ فِي الدُّنْيَا ۚ وَاِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ﴿١٣١﴾

131. And who will turn away from the religion of Abraham but he who is foolish of mind? Him did We choose in this world, and in the next he will surely be among the righteous.

اِذْ قَالَ لَهٗ رَبُّهٗۤ اَسْلِمْ ۙ قَالَ اَسْلَمْتُ لِرَبِّ الْعٰلَمِيْنَ ﴿١٣٢﴾

132. When his Lord said to him, 'Submit,' he said, 'I have submitted to the Lord of the worlds.'

وَوَصّٰى بِهَآ اِبْرٰهٖمُ بَنِيْهِ وَيَعْقُوْبُ ؕ يٰبَنِيَّ
اِنَّ اللّٰهَ اصْطَفٰى لَكُمُ الدِّيْنَ فَلَا
تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿۱۳۳﴾

133. The same did Abraham enjoin upon his sons—and *so did* Jacob—*saying*: 'O my sons, truly Allāh has chosen this religion for you; so let not death overtake you except when you are in a state of submission.'

اَمْ كُنْتُمْ شُهَدَآءَ اِذْ حَضَرَ يَعْقُوْبَ
الْمَوْتُ ۙ اِذْ قَالَ لِبَنِيْهِ مَا تَعْبُدُوْنَ مِنْۢ
بَعْدِيْ ؕ قَالُوْا نَعْبُدُ اِلٰهَكَ وَاِلٰهَ
اٰبَآئِكَ اِبْرٰهٖمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ
اِلٰهًا وَّاحِدًا ۚ وَّنَحْنُ لَهٗ مُسْلِمُوْنَ ﴿۱۳۳﴾

134. Were you present when death came to Jacob, when he said to his sons, 'What will you worship after me?' They answered, 'We will worship thy God, the God of thy fathers, Abraham and Ishmael and Isaac, the One God; and to Him we submit ourselves.'

تِلْكَ اُمَّةٌ قَدْ خَلَتْ ۚ لَهَا مَا كَسَبَتْ
وَلَكُمْ مَّا كَسَبْتُمْ ۚ وَلَا تُسْـَٔلُوْنَ عَمَّا
كَانُوْا يَعْمَلُوْنَ ﴿۱۳۴﴾

135. Those are a people that have passed away; for them is what they earned, and for you shall be what you earn; and you shall not be questioned as to what they did.

وَقَالُوْا كُوْنُوْا هُوْدًا اَوْ نَصٰرٰى تَهْتَدُوْا ؕ
قُلْ بَلْ مِلَّةَ اِبْرٰهٖمَ حَنِيْفًا ؕ وَ
مَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿۱۳۵﴾

136. And they say, 'Be ye Jews or Christians that you may be rightly guided.' Say: 'Nay, *follow ye* the religion of Abraham who was ever inclined *to God*; he was not of those who set up gods *with God*.'

قُوْلُوْٓا اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْنَا وَمَآ
اُنْزِلَ اِلٰٓى اِبْرٰهٖمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ
وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَآ اُوْتِيَ مُوْسٰى وَ
عِيْسٰى وَمَآ اُوْتِيَ النَّبِيُّوْنَ مِنْ رَّبِّهِمْ ۚ لَا
نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ ۖ وَنَحْنُ لَهٗ
مُسْلِمُوْنَ ﴿۱۳۶﴾

137. Say ye: 'We believe in Allāh and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac, and Jacob and *his* children, and what was given to Moses and Jesus, and what was given to *all other* Prophets from their Lord. We make no difference between any of them; and to Him we submit ourselves.'

فَاِنْ اٰمَنُوْا بِمِثْلِ مَآ اٰمَنْتُمْ بِهٖ فَقَدِ
اهْتَدَوْا ۚ وَاِنْ تَوَلَّوْا فَاِنَّمَا هُمْ
فِيْ شِقَاقٍ ۚ فَسَيَكْفِيْكَهُمُ اللّٰهُ ۚ وَهُوَ
السَّمِيْعُ الْعَلِيْمُ ﴿۱۳۷﴾

138. And if they believe as you have believed, then are they surely guided; but if they turn back, then they are only creating a schism, and Allāh will surely suffice thee against them, for He is All-Hearing, All-Knowing.

صِبْغَةَ اللّٰهِ ۚ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ صِبْغَةً ۚ
وَّنَحْنُ لَهٗ عٰبِدُوْنَ ﴿۱۳۸﴾

*139. *Say, 'We will adopt* the religion of Allāh; and who is better than Allāh in *teaching* religion, and Him alone do we worship.'

*139. **Note:** Religion of Allāh does not mean that God follows any religion. It only means a religion revealed by God.

قُلْ اَتُحَآجُّوْنَنَا فِي اللّٰهِ وَهُوَ رَبُّنَا وَ
رَبُّكُمْ ۚ وَلَنَآ اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ ۚ
وَنَحْنُ لَهٗ مُخْلِصُوْنَ ﴿١٣٩﴾

140. Say: 'Do you dispute with us concerning Allāh, while He is our Lord and your Lord? And for us are our works, and for you your works; and to Him alone we are sincerely devoted.'

اَمْ تَقُوْلُوْنَ اِنَّ اِبْرٰهٖمَ وَاِسْمٰعِيْلَ وَ
اِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطَ كَانُوْا
هُوْدًا اَوْ نَصٰرٰى ۗ قُلْ ءَاَنْتُمْ اَعْلَمُ
اَمِ اللّٰهُ ۗ وَمَنْ اَظْلَمُ مِمَّنْ كَتَمَ
شَهَادَةً عِنْدَهٗ مِنَ اللّٰهِ ۗ وَمَا اللّٰهُ
بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿١٤٠﴾

141. Do you say that Abraham, and Ishmael, and Isaac, and Jacob, and *his* children were Jews or Christians? Say, 'Do you know better or Allāh?' And who is more unjust than he who conceals the testimony that he has from Allāh? And Allāh is not unaware of what you do.

تِلْكَ اُمَّةٌ قَدْ خَلَتْ ۚ لَهَا مَا
كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْ ۚ وَلَا
تُسْـَٔلُوْنَ عَمَّا كَانُوْا يَعْمَلُوْنَ ﴿١٤١﴾

142. Those are a people that have passed away; for them is what they earned, and for you shall be what you earn; and you shall not be questioned as to what they did.

R. 17.

سَيَقُوْلُ السُّفَهَآءُ مِنَ النَّاسِ مَا
وَلّٰىهُمْ عَنْ قِبْلَتِهِمُ الَّتِيْ كَانُوْا
عَلَيْهَا ۭ قُلْ لِّلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ۭ
يَهْدِيْ مَنْ يَّشَاۗءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿١٤٢﴾

143. The foolish among the people will say: 'What has turned them away from their Qiblah which they followed?' Say: 'To Allāh belong the East and the West. He guides whom He pleases to the right path.'

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا
لِّتَكُوْنُوْا شُهَدَاۗءَ عَلَى النَّاسِ وَيَكُوْنَ
الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا ۭ وَمَا جَعَلْنَا
الْقِبْلَةَ الَّتِيْ كُنْتَ عَلَيْهَآ اِلَّا لِنَعْلَمَ
مَنْ يَّتَّبِعُ الرَّسُوْلَ مِمَّنْ يَّنْقَلِبُ عَلٰي
عَقِبَيْهِ ۭ وَاِنْ كَانَتْ لَكَبِيْرَةً اِلَّا عَلَي
الَّذِيْنَ هَدَى اللّٰهُ ۭ وَمَا كَانَ اللّٰهُ
لِيُضِيْعَ اِيْمَانَكُمْ ۭ اِنَّ اللّٰهَ بِالنَّاسِ
لَرَءُوْفٌ رَّحِيْمٌ ﴿١٤٣﴾

144. And thus have We made you an exalted nation, that you may be guardians over men, and the Messenger *of God* may be a guardian over you. And We did not appoint the Qiblah which thou didst follow, except that We might know him who follows the Messenger *of God* from him who turns upon his heels. And this is indeed hard, except for those whom Allāh has guided. And it does not behove Allāh to let your faith go in vain; surely, Allāh is Compassionate *and* Merciful to the people.

قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِي السَّمَآءِ ۚ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضٰىهَا ۪ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۭ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ ۭ وَاِنَّ الَّذِيْنَ اُوْتُوا الْكِتٰبَ لَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ۭ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ۝١٤٥

145. Verily, We see thee turning thy face often to heaven; surely, then, will We make thee turn to the Qiblah which thou likest. So, turn thy face towards the Sacred Mosque; and wherever you be, turn your faces towards it. And they to whom the Book has been given know that this is the truth from their Lord; and Allāh is not unmindful of what they do.

وَلَىِٕنْ اَتَيْتَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ بِكُلِّ اٰيَةٍ مَّا تَبِعُوْا قِبْلَتَكَ ۚ وَمَآ اَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۭ وَلَىِٕنِ اتَّبَعْتَ اَهْوَاۗءَهُمْ مِّنْۢ بَعْدِ مَا جَاۗءَكَ مِنَ الْعِلْمِ ۙ اِنَّكَ اِذًا لَّمِنَ الظّٰلِمِيْنَ ۝١٤٦

146. And even if thou shouldst bring every Sign to those who have been given the Book, they would never follow thy Qiblah; nor wouldst thou follow their Qiblah; nor would some of them follow the Qiblah of others. And if thou shouldst follow their desires after the knowledge that has come to thee, then thou shalt surely be of the transgressors.

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ اَبْنَاۗءَهُمْ ۭ وَاِنَّ فَرِيْقًا مِّنْهُمْ لَيَكْتُمُوْنَ الْحَقَّ وَهُمْ يَعْلَمُوْنَ ۝١٤٧

* 147. Those to whom We have given the Book recognize it even as they recognize their sons, but surely some of them conceal the truth knowingly.

اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ۝١٤٨

148. *It is* the truth from thy Lord; be not therefore of those who doubt.

R. 18.

وَلِكُلٍّ وِّجْهَةٌ هُوَ مُوَلِّيْهَا فَاسْتَبِقُوا الْخَيْرٰتِ ۭ اَيْنَ مَا تَكُوْنُوْا يَاْتِ بِكُمُ اللّٰهُ جَمِيْعًا ۭ اِنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝١٤٩

149. And every one has a goal which dominates him; vie, then, with one another in good works. Wherever you be, Allāh will bring you all together. Surely, Allāh has the power to do all that He wills.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۭ وَاِنَّهٗ لَلْحَقُّ مِنْ رَّبِّكَ ۭ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ۝١٥٠

150. And from wheresoever thou comest forth, turn thy face towards the Sacred Mosque; for that is indeed the truth from thy Lord. And Allāh is not unmindful of what you do.

* 147. Those to whom We have given the Book recognise it ***as the truth*** even as they recognise their sons, but surely some of them conceal the truth knowingly.

Note: The word *it* primarily refers to the signs of the truth which they witness in the conduct of the Holy Prophet (may peace and blessings of Allāh be upon him). It is evident that he is a godly person because he displays God's attributes. As they recognize their sons from the signs and imprints of their own character upon them and know them thereby to truly belong to them, so a man of God has to be recognised by the attributes of God which are displayed in his conduct and way of life.

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 وَ
اخْشَوْنِي ۚ وَلِأُتِمَّ نِعْمَتِي عَلَيْكُمْ وَ
لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥١﴾

151. And from wheresoever thou comest forth, turn thy face towards the Sacred Mosque; and wherever you be, turn your faces towards it that people may have no argument against you, except those who are unjust—so fear them not, but fear Me—and that I may perfect My favour upon you; and that you may be rightly guided.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُوا
عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَا لَمْ
تَكُونُوا تَعْلَمُونَ ﴿١٥٢﴾

152. Even as We have sent to you a Messenger from among yourselves who recites Our Signs to you, and purifies you, and teaches you the Book and Wisdom, and teaches you that which you did not know.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا
تَكْفُرُونِ ﴿١٥٣﴾

153. Therefore remember Me, and I will remember you; and be thankful to Me and do not be ungrateful to Me.

R. 19.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا
بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ
الصَّابِرِينَ ﴿١٥٤﴾

154. O ye who believe! seek help with patience and Prayer; surely, Allāh is with the steadfast.

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ
أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَٰكِنْ لَا تَشْعُرُونَ ﴿١٥٥﴾

155. And say not of those who are killed in the cause of Allāh that they are dead; nay, they are living; only you perceive not.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ
وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَ
الثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٦﴾

156. And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient,

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا
إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٧﴾

157. Who, when a misfortune overtakes them, say, 'Surely, to Allāh we belong and to Him shall we return.'

أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَ
رَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٨﴾

158. It is these on whom are blessings from their Lord and mercy, and it is these who are rightly guided.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۖ
فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ

159. Surely, Al-Ṣafā and Al-Marwah are among the Signs of Allāh. It is, therefore, no sin for him who is on pilgrimage to the House,

or performs 'Umrah, to go round the two. And whoso does good beyond what is obligatory, surely then, Allāh is Appreciating, All-Knowing.

عَلَيْهِ اَنْ يَّطَّوَّفَ بِهِمَا ۭ وَمَنْ تَطَوَّعَ خَيْرًا ۙ فَاِنَّ اللّٰهَ شَاكِرٌ عَلِيْمٌ ﴿١٥٨﴾

160. Those who conceal what We have sent down of Signs and guidance after We have made it clear for the people in the Book, it is these whom Allāh curses; and *so* curse them those who curse.

اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلْنَا مِنَ الْبَيِّنٰتِ وَالْهُدٰى مِنْۢ بَعْدِ مَا بَيَّنّٰهُ لِلنَّاسِ فِي الْكِتٰبِ ۙ اُولٰۗىِٕكَ يَلْعَنُهُمُ اللّٰهُ وَيَلْعَنُهُمُ اللّٰعِنُوْنَ ﴿١٥٩﴾

161. But they who repent and amend and openly declare *the truth*, it is these to whom I turn with forgiveness, and I am Oft-Returning *with compassion and* Merciful.

اِلَّا الَّذِيْنَ تَابُوْا وَاَصْلَحُوْا وَبَيَّنُوْا فَاُولٰۗىِٕكَ اَتُوْبُ عَلَيْهِمْ ۚ وَاَنَا التَّوَّابُ الرَّحِيْمُ ﴿١٦٠﴾

162. Those who disbelieve and die while they are disbelievers, on them shall be the curse of Allāh and of angels and of men all together.

اِنَّ الَّذِيْنَ كَفَرُوْا وَمَاتُوْا وَهُمْ كُفَّارٌ اُولٰۗىِٕكَ عَلَيْهِمْ لَعْنَةُ اللّٰهِ وَالْمَلٰۗىِٕكَةِ وَالنَّاسِ اَجْمَعِيْنَ ﴿١٦١﴾

163. They shall remain under it. The punishment shall not be lightened for them, nor shall they be granted respite.

خٰلِدِيْنَ فِيْهَا ۚ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُوْنَ ﴿١٦٢﴾

164. And your God is One God; there is no God but He, the Gracious, the Merciful.

وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ ﴿١٦٣﴾ ع ١٩ ١٣

R. 20.

165. Verily, in the creation of the heavens and the earth and in the alternation of night and day, and in the ships which sail in the sea with that which profits men, and in the water which Allāh sends down from the sky and quickens therewith the earth after its death and scatters therein all kinds of beasts, and in the change of the winds, and the clouds pressed into service between the heaven and the earth—are indeed Signs for the people who understand.

اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِيْ تَجْرِيْ فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَآ اَنْزَلَ اللّٰهُ مِنَ السَّمَاۗءِ مِنْ مَّاۗءٍ فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيْهَا مِنْ كُلِّ دَاۗبَّةٍ ۠ وَّتَصْرِيْفِ الرِّيٰحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاۗءِ وَالْاَرْضِ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ﴿١٦٤﴾

166. And there are some among men who take for themselves objects of worship other than Allāh, loving

وَمِنَ النَّاسِ مَنْ يَّتَّخِذُ مِنْ دُوْنِ اللّٰهِ اَنْدَادًا يُّحِبُّوْنَهُمْ كَحُبِّ اللّٰهِ ۭ وَ

them as they should love Allāh. But those who believe are stronger in *their* love for Allāh and if those who transgress could *now* see *the time* when they shall see the punishment, *they would realize* that all power belongs to Allāh and that Allāh is severe in punishing.

الَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ ۗ وَلَوْ يَرَى الَّذِيْنَ ظَلَمُوْٓا اِذْ يَرَوْنَ الْعَذَابَ ۙ اَنَّ الْقُوَّةَ لِلّٰهِ جَمِيْعًا ۙ وَّ اَنَّ اللّٰهَ شَدِيْدُ الْعَذَابِ ﴿١٦٥﴾

* 167. *Aye, they would certainly realize if they could see the time* when those who were followed shall disown their followers and shall see the punishment, and all their ties shall be cut asunder.

اِذْ تَبَرَّاَ الَّذِيْنَ اتُّبِعُوْا مِنَ الَّذِيْنَ اتَّبَعُوْا وَرَاَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْاَسْبَابُ ﴿١٦٦﴾

168. And those who followed shall say: 'If we could only return, we would disown them as they have disowned us.' Thus will Allāh show them their works as anguish for them, and they shall not get out of the Fire.

وَقَالَ الَّذِيْنَ اتَّبَعُوْا لَوْ اَنَّ لَنَا كَرَّةً فَنَتَبَرَّاَ مِنْهُمْ كَمَا تَبَرَّءُوْا مِنَّا ؕ كَذٰلِكَ يُرِيْهِمُ اللّٰهُ اَعْمَالَهُمْ حَسَرٰتٍ عَلَيْهِمْ ؕ وَمَا هُمْ بِخٰرِجِيْنَ مِنَ النَّارِ ﴿١٦٧﴾

R. 21.

* 169. O ye men! eat of what is lawful *and* good in the earth; and follow not the footsteps of Satan; surely, he is to you an open enemy.

يٰٓاَيُّهَا النَّاسُ كُلُوْا مِمَّا فِى الْاَرْضِ حَلٰلًا طَيِّبًا ۖ وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ؕ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿١٦٨﴾

170. He only enjoins upon you what is evil and what is foul, and that you say of Allāh what you do not know.

اِنَّمَا يَاْمُرُكُمْ بِالسُّوْٓءِ وَالْفَحْشَآءِ وَاَنْ تَقُوْلُوْا عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿١٦٩﴾

171. And when it is said to them, 'Follow that which Allāh has sent down,' they say: 'Nay, we will follow that wherein we found our fathers.' What! even if their fathers had no sense at all and no guidance?

وَاِذَا قِيْلَ لَهُمُ اتَّبِعُوْا مَآ اَنْزَلَ اللّٰهُ قَالُوْا بَلْ نَتَّبِعُ مَآ اَلْفَيْنَا عَلَيْهِ اٰبَآءَنَا ؕ اَوَ لَوْ كَانَ اٰبَآؤُهُمْ لَا يَعْقِلُوْنَ شَيْـًٔا وَّلَا يَهْتَدُوْنَ ﴿١٧٠﴾

* 167. ***Truly**, they would certainly realise if they could see the time* when those who were followed shall disown their followers and shall see the punishment, and all **the means of escape** shall be cut asunder.

* 169. O ye **people**! eat of what is lawful *and* **wholesome** in the earth;

Note: The word '*ṭayyib*' (طَيِّب) may apply to personal choice as well as to the wholesome condition of that which has been declared lawful. In the first case the same food being lawful could be wholesome for one and unwholesome for others because of differences of choice, taste and circumstance. In the second case it may refer to the condition of food indicating that the believers prefer to eat food which is not only lawful but also found in a good, healthy and wholesome condition.

وَمَثَلُ الَّذِيْنَ كَفَرُوْا كَمَثَلِ الَّذِيْ
يَنْعِقُ بِمَا لَا يَسْمَعُ اِلَّا دُعَآءً وَّنِدَآءً ؕ
صُمٌّۢ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُوْنَ ﴿۱۷۱﴾

172. And the case of those who disbelieve is like the case of one who shouts to that which hears nothing but a call and a cry. *They are* deaf, dumb, *and* blind—so they do not understand.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبٰتِ
مَا رَزَقْنٰكُمْ وَاشْكُرُوْا لِلّٰهِ اِنْ كُنْتُمْ
اِيَّاهُ تَعْبُدُوْنَ ﴿۱۷۲﴾

173. O ye who believe! eat of the good things We have provided for you, and render thanks to Allāh, if it is He Whom you worship.

اِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَ
لَحْمَ الْخِنْزِيْرِ وَمَاۤ اُهِلَّ بِهٖ لِغَيْرِ اللّٰهِ ۚ
فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّلَا عَادٍ فَلَاۤ
اِثْمَ عَلَيْهِ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۷۳﴾

174. He has made unlawful to you only that which dies of itself, and blood and the flesh of swine, and that on which the name of any other than Allāh has been invoked. But he who is driven by necessity, being neither disobedient nor exceeding the limit, it shall be no sin for him. Surely, Allāh is Most Forgiving, Merciful.

اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَاۤ اَنْزَلَ اللّٰهُ
مِنَ الْكِتٰبِ وَيَشْتَرُوْنَ بِهٖ ثَمَنًا قَلِيْلًا ۙ
اُولٰٓئِكَ مَا يَاْكُلُوْنَ فِيْ بُطُوْنِهِمْ اِلَّا
النَّارَ وَلَا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيٰمَةِ وَ
لَا يُزَكِّيْهِمْ ۪ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿۱۷۴﴾

175. Those who conceal that which Allāh has sent down of the Book and take in exchange for that a paltry price, they fill their bellies with nothing but fire. Allāh will not speak to them on the Day of Resurrection, nor will He purify them. And for them is a grievous punishment.

اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ
بِالْهُدٰى وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَاۤ
اَصْبَرَهُمْ عَلَى النَّارِ ﴿۱۷۵﴾

176. It is they who have taken error in exchange for guidance and punishment for forgiveness. How great is their endurance of the Fire!

ذٰلِكَ بِاَنَّ اللّٰهَ نَزَّلَ الْكِتٰبَ بِالْحَقِّ ؕ وَ
اِنَّ الَّذِيْنَ اخْتَلَفُوْا فِي الْكِتٰبِ لَفِيْ
شِقَاقٍۭ بَعِيْدٍ ﴿۱۷۶﴾ ع ۲۱ ۵

177. That is because Allāh has sent down the Book with the truth; and surely, they who disagree concerning the Book are gone far in enmity.

R. 22.

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ
الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ
اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ
وَالْكِتٰبِ وَالنَّبِيّٖنَ ۚ وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ

178. It is not righteousness that you turn your faces to the East or the West, but *truly* righteous is he who believes in Allāh and the Last Day and the angels and the Book and the Prophets, and spends his money for

ذَوِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنَ وَابْنَ
السَّبِيْلِ ۙ وَالسَّآئِلِيْنَ وَفِي الرِّقَابِ ۚ
وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ ۚ وَ
الْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عٰهَدُوْا ۚ وَ
الصّٰبِرِيْنَ فِي الْبَاْسَآءِ وَ الضَّرَّآءِ وَ
حِيْنَ الْبَاْسِ ۗ اُولٰٓئِكَ الَّذِيْنَ صَدَقُوْا ۗ
وَاُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ﴿۱۷۸﴾

love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask *for charity*, and for *ransoming* the captives; and who observes Prayer and pays the Zakāt; and those who fulfil their promise when they have made one, and the patient in poverty and afflictions and *the steadfast* in time of war; it is these who have proved truthful and it is these who are the God-fearing.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ
الْقِصَاصُ فِي الْقَتْلٰى ۗ اَلْحُرُّ بِالْحُرِّ وَ
الْعَبْدُ بِالْعَبْدِ وَ الْاُنْثٰى بِالْاُنْثٰى ۗ
فَمَنْ عُفِيَ لَهٗ مِنْ اَخِيْهِ شَيْءٌ فَاتِّبَاعٌ
بِالْمَعْرُوْفِ وَاَدَآءٌ اِلَيْهِ بِاِحْسَانٍ ۗ
ذٰلِكَ تَخْفِيْفٌ مِّنْ رَّبِّكُمْ وَرَحْمَةٌ ۗ
فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ
اَلِيْمٌ ﴿۱۷۹﴾

179. O ye who believe! *equitable* retaliation in *the matter of* the slain is prescribed for you: the free man for the free man, and the slave for the slave, and the female for the female. But if one is granted any remission by one's brother, then pursuing *the matter for the realization of the blood money* shall be done with fairness and *the murderer* shall pay him the blood money in a handsome manner. This is an alleviation from your Lord and a mercy. And whoso transgresses thereafter, for him there shall be a grievous punishment.

* 179. **Note:** Meaning that the blood money should be fairly and handsomely assessed and paid to the relatives of the murdered person.

وَ لَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يّٰٓاُولِي
الْاَلْبَابِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿۱۸۰﴾

180. And there is life for you in *the law of* retaliation, O men of understanding, that you may enjoy security.

كُتِبَ عَلَيْكُمْ اِذَا حَضَرَ اَحَدَكُمُ
الْمَوْتُ اِنْ تَرَكَ خَيْرَا ۖ الْوَصِيَّةُ
لِلْوَالِدَيْنِ وَالْاَقْرَبِيْنَ بِالْمَعْرُوْفِ ۚ
حَقًّا عَلَى الْمُتَّقِيْنَ ﴿۱۸۱﴾

181. It is prescribed for you, when death comes to any one of you, if he leave much wealth, *that he make* a will to parents and near relatives to act with fairness; *it is* an obligation on those who fear God.

فَمَنْۢ بَدَّلَهٗ بَعْدَ مَا سَمِعَهٗ فَاِنَّمَآ
اِثْمُهٗ عَلَى الَّذِيْنَ يُبَدِّلُوْنَهٗ ۗ اِنَّ
اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿۱۸۲﴾

182. And he who alters it after he has heard it, the sin thereof shall surely lie on those who alter it. Surely, Allāh is All-Hearing, All-Knowing.

فَمَنْ خَافَ مِنْ مُّوْصٍ جَنَفًا اَوْ اِثْمًا
فَاَصْلَحَ بَيْنَهُمْ فَلَآ اِثْمَ عَلَيْهِ ۭ اِنَّ اللّٰهَ
غَفُوْرٌ رَّحِيْمٌ ۝١٨٢

183. But whoso apprehends from a testator a partiality or a wrong, and makes peace between them (the parties affected), it shall be no sin for him. Surely, Allāh is Most Forgiving, Merciful.

R. 23.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ
الصِّيَامُ كَمَا كُتِبَ عَلَي الَّذِيْنَ مِنْ قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُوْنَ ۝١٨٣

184. O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.

اَيَّامًا مَّعْدُوْدٰتٍ ۭ فَمَنْ كَانَ مِنْكُمْ
مَّرِيْضًا اَوْ عَلٰي سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ۭ
وَعَلَي الَّذِيْنَ يُطِيْقُوْنَهٗ فِدْيَةٌ طَعَامُ
مِسْكِيْنٍ ۭ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ
لَّهٗ ۭ وَاَنْ تَصُوْمُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ
تَعْلَمُوْنَ ۝١٨٤

185. *The prescribed fasting is* for a fixed number of days, but whoso among you is sick or is on a journey *shall fast* the same number of other days; and for those who are able to fast *only* with great difficulty is an expiation—the feeding of a poor man. And whoso performs a good work with willing obedience, it is better for him. And fasting is good for you, if you only knew.

شَهْرُ رَمَضَانَ الَّذِيْٓ اُنْزِلَ فِيْهِ الْقُرْاٰنُ
هُدًى لِّلنَّاسِ وَبَيِّنٰتٍ مِّنَ الْهُدٰى وَ
الْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ
فَلْيَصُمْهُ ۭ وَمَنْ كَانَ مَرِيْضًا اَوْ عَلٰي سَفَرٍ
فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ۭ يُرِيْدُ اللّٰهُ بِكُمُ
الْيُسْرَ وَلَا يُرِيْدُ بِكُمُ الْعُسْرَ ۡ وَ
لِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللّٰهَ عَلٰي
مَا هَدٰىكُمْ وَلَعَلَّكُمْ تَشْكُرُوْنَ ۝١٨٥

186. The month of Ramaḍān is that in which the Qur'ān was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present *at home* in this month, let him fast therein. But whoso is sick or is on a journey, *shall fast* the same number of other days. Allāh desires *to give* you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allāh for His having guided you and that you may be grateful.

وَاِذَا سَاَلَكَ عِبَادِيْ عَنِّيْ فَاِنِّيْ
قَرِيْبٌ ۭ اُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا
دَعَانِ ۙ فَلْيَسْتَجِيْبُوْا لِيْ وَلْيُؤْمِنُوْا بِيْ
لَعَلَّهُمْ يَرْشُدُوْنَ ۝١٨٦

187. And when My servants ask thee about Me, *say*: 'I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.'

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ
نِسَآئِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَ أَنْتُمْ
لِبَاسٌ لَّهُنَّ ۗ عَلِمَ اللّٰهُ أَنَّكُمْ كُنْتُمْ
تَخْتَانُوْنَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَ عَفَا
عَنْكُمْ ۖ فَالْئٰنَ بَاشِرُوْهُنَّ وَ ابْتَغُوْا مَا
كَتَبَ اللّٰهُ لَكُمْ ۚ وَ كُلُوْا وَ اشْرَبُوْا
حَتّٰى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ
الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتِمُّوا
الصِّيَامَ إِلَى الَّيْلِ ۚ وَ لَا تُبَاشِرُوْهُنَّ وَ
أَنْتُمْ عَاكِفُوْنَ ۙ فِي الْمَسٰجِدِ ۗ تِلْكَ
حُدُوْدُ اللّٰهِ فَلَا تَقْرَبُوْهَا ۗ كَذٰلِكَ
يُبَيِّنُ اللّٰهُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ
يَتَّقُوْنَ ﴿١٨٨﴾

188. It is made lawful for you to go in unto your wives on the night of the fast. They are a garment for you, and you are a garment for them. Allāh knows that you have been acting unjustly to yourselves, wherefore He has turned to you with mercy and afforded you relief. So you may now go in unto them and seek what Allāh has ordained for you; and eat and drink until the
* white thread becomes distinct to you from the black thread of the dawn. Then complete the fast till nightfall and do not go in unto them while you remain in the mosques for devotion. These are the limits *fixed* by Allāh, so approach them not. Thus does Allāh make His commandments clear to men that they may become secure against evil.

وَ لَا تَأْكُلُوْٓا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ
وَ تُدْلُوْا بِهَآ إِلَى الْحُكَّامِ لِتَأْكُلُوْا فَرِيْقًا
مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَ أَنْتُمْ ع ٢٣
تَعْلَمُوْنَ ﴿١٨٩﴾

189. And do not devour your wealth among yourselves through falsehood, and offer it not *as bribe* to the authorities that you may knowingly
* devour a part of the wealth of *other* people with injustice.

R. 24.

يَسْـَٔلُوْنَكَ عَنِ الْأَهِلَّةِ ۗ قُلْ هِيَ
مَوَاقِيْتُ لِلنَّاسِ وَ الْحَجِّ ۗ وَ لَيْسَ الْبِرُّ
بِأَنْ تَأْتُوا الْبُيُوْتَ مِنْ ظُهُوْرِهَا وَ
لٰكِنَّ الْبِرَّ مَنِ اتَّقٰى ۚ وَ أْتُوا الْبُيُوْتَ
مِنْ أَبْوَابِهَا ۚ وَ اتَّقُوا اللّٰهَ لَعَلَّكُمْ
تُفْلِحُوْنَ ﴿١٩٠﴾

190. They ask thee about the new moons. Say, 'They are means for measuring time for *the general good of* mankind and for the Pilgrimage.' And it is not righteousness that you come into houses by the backs thereof; but *truly* righteous is he who fears God. And you should come into houses by the doors thereof; and fear Allāh that you may prosper.

وَ قَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ
يُقَاتِلُوْنَكُمْ وَ لَا تَعْتَدُوْا ۗ إِنَّ اللّٰهَ
لَا يُحِبُّ الْمُعْتَدِيْنَ ﴿١٩١﴾

191. And fight in the cause of Allāh against those who fight against you, but do not transgress. Surely, Allāh loves not the transgressors.

* 188. **Note:** In fact, white thread is associated with dawn; as such, the meaning would be: **until the white thread of dawn is distinguishable from the dark thread of night.**
* 189. **Note:** Here the word '*other*' seems to be unnecessary since this verse seems to apply primarily to the public money or national wealth.

192. And kill them wherever you meet them and drive them out from where they have driven you out; for persecution is worse than killing. And fight them not *in, and* near, the Sacred Mosque until they fight you therein. But if they fight you, then fight them: such is the requital for the disbelievers.

وَاقْتُلُوْهُمْ حَيْثُ ثَقِفْتُمُوْهُمْ وَ
اَخْرِجُوْهُمْ مِّنْ حَيْثُ اَخْرَجُوْكُمْ وَ
الْفِتْنَةُ اَشَدُّ مِنَ الْقَتْلِ ۚ وَ لَا
تُقٰتِلُوْهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ
حَتّٰى يُقٰتِلُوْكُمْ فِيْهِ ۚ فَاِنْ قٰتَلُوْكُمْ
فَاقْتُلُوْهُمْ ؕ كَذٰلِكَ جَزَآءُ
الْكٰفِرِيْنَ ﴿۱۹۲﴾

193. But if they desist, then surely Allāh is Most Forgiving, Merciful.

فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۹۳﴾

194. And fight them until there is no persecution, and religion is *freely professed* for Allāh. But if they desist, then *remember* that no hostility is allowed except against the aggressors.

وَ قٰتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّ
يَكُوْنَ الدِّيْنُ لِلّٰهِ ؕ فَاِنِ انْتَهَوْا فَلَا
عُدْوَانَ اِلَّا عَلَى الظّٰلِمِيْنَ ﴿۱۹۴﴾

195. The *violation of a* Sacred Month *should be retaliated* in the Sacred Month; and for *all* sacred things there is *the law of* retaliation. So, whoso transgresses against you, punish him for his transgression to the extent to which he has transgressed against you. And fear Allāh and know that Allāh is with those who fear Him.

اَلشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَ
الْحُرُمٰتُ قِصَاصٌ ؕ فَمَنِ اعْتَدٰى
عَلَيْكُمْ فَاعْتَدُوْا عَلَيْهِ بِمِثْلِ مَا
اعْتَدٰى عَلَيْكُمْ ۪ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا
اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ﴿۱۹۵﴾

196. And spend for the cause of Allāh, and cast not yourselves into ruin with your own hands, and do good; surely, Allāh loves those who do good.

وَ اَنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَ لَا تُلْقُوْا
بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ ۛ وَ اَحْسِنُوْا ۛ
اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ﴿۱۹۶﴾

197. And complete the Ḥajj and the 'Umrah for the sake of Allāh: but if you are kept back, then *make* whatever offering is easily available; and do not shave your heads until the offering reaches its destination. And whoever among you is sick or has an ailment of the head, *should make* an expiation either by fasting or almsgiving or a sacrifice. But when you are safe, then he, who would

وَ اَتِمُّوا الْحَجَّ وَ الْعُمْرَةَ لِلّٰهِ ؕ فَاِنْ
اُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَ لَا
تَحْلِقُوْا رُءُوْسَكُمْ حَتّٰى يَبْلُغَ الْهَدْيُ
مَحِلَّهٗ ؕ فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا اَوْ
بِهٖٓ اَذًى مِّنْ رَّاْسِهٖ فَفِدْيَةٌ مِّنْ
صِيَامٍ اَوْ صَدَقَةٍ اَوْ نُسُكٍ ۚ فَاِذَآ
اَمِنْتُمْ ۪ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ اِلَى

الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلٰثَةِ اَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ اِذَا رَجَعْتُمْ ۗ تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ ذٰلِكَ لِمَنْ لَّمْ يَكُنْ اَهْلُهٗ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۗ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿١٩٧﴾

avail himself of the 'Umrah together with the Ḥajj, *should make* whatever offering is easily obtainable. But such *of you* as cannot find *an offering* should fast three days during the Pilgrimage, and seven when you return home; these are ten complete. This is for him whose family does not reside near the Sacred Mosque. And fear Allāh and know that Allāh is severe in punishing.

R. 25.

اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمٰتٌ ۚ فَمَنْ فَرَضَ فِيْهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوْقَ ۙ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ يَّعْلَمْهُ اللّٰهُ ۗ وَتَزَوَّدُوْا فَاِنَّ خَيْرَ الزَّادِ التَّقْوٰى ۡ وَاتَّقُوْنِ يٰٓاُولِي الْاَلْبَابِ ﴿١٩٨﴾

198. The months of the Ḥajj are well known; so whoever determines to perform the Pilgrimage in these months, *should remember that* there is *to be* no foul talk, nor any transgression, nor any quarrelling during the Pilgrimage. And whatever good you do, Allāh knows it. And furnish yourselves with *necessary* provisions, and surely, the best provision is righteousness. And fear Me *alone*, O men of understanding.

لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ ۗ فَاِذَآ اَفَضْتُمْ مِّنْ عَرَفٰتٍ فَاذْكُرُوا اللّٰهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۠ وَاذْكُرُوْهُ كَمَا هَدٰىكُمْ ۚ وَاِنْ كُنْتُمْ مِّنْ قَبْلِهٖ لَمِنَ الضَّآلِّيْنَ ﴿١٩٩﴾

199. It is no sin for you that you seek the bounty of your Lord. But when you pour forth from 'Arafāt, remember Allāh at Mash'ar al-Ḥarām; and remember Him as He has guided you, although, before this, you were of those gone astray.

ثُمَّ اَفِيْضُوْا مِنْ حَيْثُ اَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللّٰهَ ۗ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٢٠٠﴾

200. Then pour forth from where the people pour forth, and seek forgiveness from Allāh; surely, Allāh is Most Forgiving, Merciful.

فَاِذَا قَضَيْتُمْ مَّنَاسِكَكُمْ فَاذْكُرُوا اللّٰهَ كَذِكْرِكُمْ اٰبَآءَكُمْ اَوْ اَشَدَّ ذِكْرًا ۗ فَمِنَ النَّاسِ مَنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِي الدُّنْيَا وَمَا لَهٗ فِي الْاٰخِرَةِ مِنْ خَلَاقٍ ﴿٢٠١﴾

201. And when you have performed the acts of worship prescribed for you, celebrate the praises of Allāh as you celebrated the praises of your fathers, or even more than that. And of men there are some who say, 'Our Lord, grant us *good things* in this world;' and such a one shall have no share in the Hereafter.

وَمِنْهُمْ مَّنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِي
الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً
وَّقِنَا عَذَابَ النَّارِ ﴿٢٠٢﴾

202. And of them there are some who say: 'Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire.'

اُولٰٓئِكَ لَهُمْ نَصِيْبٌ مِّمَّا كَسَبُوْا ۭ وَاللّٰهُ
سَرِيْعُ الْحِسَابِ ﴿٢٠٣﴾

203. For these there shall be a *goodly* share because of what they have earned. And Allāh is swift at reckoning.

وَاذْكُرُوا اللّٰهَ فِيْٓ اَيَّامٍ مَّعْدُوْدٰتٍ ۭ
فَمَنْ تَعَجَّلَ فِيْ يَوْمَيْنِ فَلَآ اِثْمَ عَلَيْهِ ۚ
وَمَنْ تَاَخَّرَ فَلَآ اِثْمَ عَلَيْهِ ۙ لِمَنِ اتَّقٰى ۭ
وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّكُمْ اِلَيْهِ
تُحْشَرُوْنَ ﴿٢٠٣﴾

204. And remember Allāh during the appointed number of days; but whoso hastens *to leave* in two days, it shall be no sin for him; and whoso stays behind, it shall be no sin for him. *This is* for him who fears God. And fear Allāh and know that you shall be brought together before Him.

وَمِنَ النَّاسِ مَنْ يُّعْجِبُكَ قَوْلُهٗ فِي
الْحَيٰوةِ الدُّنْيَا وَيُشْهِدُ اللّٰهَ عَلٰي مَا
فِيْ قَلْبِهٖ ۙ وَهُوَ اَلَدُّ الْخِصَامِ ﴿٢٠٤﴾

205. And of men there is he whose talk on this life would please thee, and he would call Allāh to witness as to that which is in his heart, and yet he is the most contentious of quarrellers.

وَاِذَا تَوَلّٰى سَعٰى فِي الْاَرْضِ لِيُفْسِدَ
فِيْهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۭ وَاللّٰهُ
لَا يُحِبُّ الْفَسَادَ ﴿٢٠٥﴾

206. And when he is in authority, he runs about in the land to create disorder in it and destroy the crops and the progeny *of man*; and Allāh loves not disorder.

وَاِذَا قِيْلَ لَهُ اتَّقِ اللّٰهَ اَخَذَتْهُ
الْعِزَّةُ بِالْاِثْمِ فَحَسْبُهٗ جَهَنَّمُ ۭ وَ
لَبِئْسَ الْمِهَادُ ﴿٢٠٦﴾

207. And when it is said to him, 'Fear Allāh,' pride incites him to *further* sin. So Hell shall be his sufficient reward; and surely, it is an evil place of rest.

وَمِنَ النَّاسِ مَنْ يَّشْرِيْ نَفْسَهُ
ابْتِغَاۗءَ مَرْضَاتِ اللّٰهِ ۭ وَاللّٰهُ رَءُوْفٌۢ
بِالْعِبَادِ ﴿٢٠٧﴾

208. And of men there is he who would sell himself to seek the pleasure of Allāh; and Allāh is Compassionate to *His* servants.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِي
السِّلْمِ كَاۗفَّةً ۠ وَلَا تَتَّبِعُوْا خُطُوٰتِ
الشَّيْطٰنِ ۭ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿٢٠٨﴾

209. O ye who believe! come into submission wholly and follow not the footsteps of Satan; surely, he is your open enemy.

فَاِنْ زَلَلْتُمْ مِّنْۢ بَعْدِ مَا جَاۗءَتْكُمُ الْبَيِّنٰتُ
فَاعْلَمُوْٓا اَنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٢٠٩﴾

210. But if you slip after the clear Signs that have come to you, then know that Allāh is Mighty, Wise.

211. Are they waiting for anything but that Allāh should come to them in the coverings of the clouds with angels, and the matter be decided? And to Allāh do all things return.

هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ يَّاْتِيَهُمُ اللّٰهُ فِيْ ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلٰٓئِكَةُ وَقُضِيَ الْاَمْرُ ۭ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ﴿٢١٠﴾ ع ٢٥

R. 26.

212. Ask of the children of Israel how many clear Signs We gave them. But whoso changes the gift of Allāh after it has come to him, surely, then, Allāh is severe in punishing.

سَلْ بَنِيْٓ اِسْرَاۗءِيْلَ كَمْ اٰتَيْنٰهُمْ مِّنْ اٰيَةٍۢ بَيِّنَةٍ ۭ وَمَنْ يُّبَدِّلْ نِعْمَةَ اللّٰهِ مِنْۢ بَعْدِ مَا جَاۗءَتْهُ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿٢١١﴾

213. The life of this world is made *to appear* attractive to those who disbelieve; and they scoff at those who believe. But those who fear *God* shall be above them on the Day of Resurrection; and Allāh bestows *His gifts* on whomsoever He pleases without reckoning.

زُيِّنَ لِلَّذِيْنَ كَفَرُوا الْحَيٰوةُ الدُّنْيَا وَيَسْخَرُوْنَ مِنَ الَّذِيْنَ اٰمَنُوْا ۘ وَالَّذِيْنَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيٰمَةِ ۭ وَاللّٰهُ يَرْزُقُ مَنْ يَّشَاۗءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

214. Mankind were one community, *then they differed among themselves*, so Allāh raised Prophets as bearers of good tidings and as warners, and sent down with them the Book containing the truth that He might judge between the people wherein they differed. *But now they began to differ about the Book*, and none differed about it except those to whom it was given, after clear Signs had come to them, out of envy towards one another. Now has Allāh, by His command, guided the believers to the truth in regard to which they (the unbelievers) differed; and Allāh guides whomsoever He pleases to the right path.

كَانَ النَّاسُ اُمَّةً وَّاحِدَةً ۣ فَبَعَثَ اللّٰهُ النَّبِيّٖنَ مُبَشِّرِيْنَ وَمُنْذِرِيْنَ ۠ وَاَنْزَلَ مَعَهُمُ الْكِتٰبَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيْمَا اخْتَلَفُوْا فِيْهِ ۭ وَمَا اخْتَلَفَ فِيْهِ اِلَّا الَّذِيْنَ اُوْتُوْهُ مِنْۢ بَعْدِ مَا جَاۗءَتْهُمُ الْبَيِّنٰتُ بَغْيًۢا بَيْنَهُمْ ۚ فَهَدَى اللّٰهُ الَّذِيْنَ اٰمَنُوْا لِمَا اخْتَلَفُوْا فِيْهِ مِنَ الْحَقِّ بِاِذْنِهٖ ۭ وَاللّٰهُ يَهْدِيْ مَنْ يَّشَاۗءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٢١٣﴾

215. Do you think that you will enter Heaven while there has not come over you the condition of those who passed away before you? Poverty and afflictions befell them, and they were violently shaken until the Messenger and those who believed

اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَاْتِكُمْ مَّثَلُ الَّذِيْنَ خَلَوْا مِنْ قَبْلِكُمْ ۭ مَسَّتْهُمُ الْبَاْسَاۗءُ وَالضَّرَّاۗءُ وَزُلْزِلُوْا حَتّٰى يَقُوْلَ الرَّسُوْلُ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ مَتٰى نَصْرُ اللّٰهِ ۭ اَلَآ اِنَّ

(See details of transliteration on page ‘m’).

along with him said: 'When *will come* the help of Allāh?' Yea, surely the help of Allāh is nigh.

نَصْرَ اللّٰهِ قَرِيْبٌ ﴿٢١٥﴾

216. They ask thee what they shall spend. Say: 'Whatever of good and abundant wealth you spend should be for parents and near relatives and orphans and the needy and the wayfarer. And whatever good you do, surely Allāh knows it well.'

يَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ ۗ قُلْ مَآ
اَنْفَقْتُمْ مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَ
الْاَقْرَبِيْنَ وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ
السَّبِيْلِ ۗ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ
بِهٖ عَلِيْمٌ ﴿٢١٦﴾

217. Fighting is ordained for you, though it is repugnant to you; but it may be that you dislike a thing while it is good for you, and it may be that you like a thing while it is bad for you. Allāh knows *all things*, and you know not.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۚ
وَعَسٰٓى اَنْ تَكْرَهُوْا شَيْـًٔا وَّهُوَ خَيْرٌ لَّكُمْ ۚ
وَعَسٰٓى اَنْ تُحِبُّوْا شَيْـًٔا وَّهُوَ شَرٌّ لَّكُمْ ۗ وَ
اللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿٢١٧﴾ ع ٢٢

R. 27.

218. They ask thee about fighting in the Sacred Month. Say: 'Fighting therein is *a* great *transgression*, but to hinder *men* from the way of Allāh, and to be ungrateful to Him and *to hinder men from* the Sacred Mosque, and to turn out its people therefrom, is *a* greater *sin* with Allāh; and persecution is worse than killing.' And they will not cease fighting you until they turn you back from your faith, if they can. And whoso from among you turns back from his faith and dies while he is a disbeliever, it is they whose works shall be vain in this world and the next. These are the inmates of the Fire and therein shall they abide.

يَسْـَٔلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيْهِ ۗ
قُلْ قِتَالٌ فِيْهِ كَبِيْرٌ ۗ وَ صَدٌّ عَنْ
سَبِيْلِ اللّٰهِ وَكُفْرٌ بِهٖ وَالْمَسْجِدِ الْحَرَامِ ۗ
وَاِخْرَاجُ اَهْلِهٖ مِنْهُ اَكْبَرُ عِنْدَ اللّٰهِ ۚ وَ
الْفِتْنَةُ اَكْبَرُ مِنَ الْقَتْلِ ۗ وَلَا
يَزَالُوْنَ يُقَاتِلُوْنَكُمْ حَتّٰى يَرُدُّوْكُمْ
عَنْ دِيْنِكُمْ اِنِ اسْتَطَاعُوْا ۗ وَمَنْ يَّرْتَدِدْ
مِنْكُمْ عَنْ دِيْنِهٖ فَيَمُتْ وَهُوَ كَافِرٌ
فَاُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا وَ
الْاٰخِرَةِ ۚ وَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ
فِيْهَا خٰلِدُوْنَ ﴿٢١٨﴾

219. Those who believe and those who emigrate and strive hard in the cause of Allāh, it is these who hope for Allāh's mercy; and Allāh is Most Forgiving, Merciful.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ الَّذِيْنَ
هَاجَرُوْا وَجٰهَدُوْا فِيْ سَبِيْلِ اللّٰهِ ۙ
اُولٰٓئِكَ يَرْجُوْنَ رَحْمَتَ اللّٰهِ ۗ وَاللّٰهُ
غَفُوْرٌ رَّحِيْمٌ ﴿٢١٩﴾

220. They ask thee concerning wine and the game of hazard. Say: 'In both there is great sin and also *some*

يَسْـَٔلُوْنَكَ عَنِ الْخَمْرِ وَ الْمَيْسِرِ ۗ
قُلْ فِيْهِمَآ اِثْمٌ كَبِيْرٌ وَّمَنَافِعُ

لِلنَّاسِ وَاِثْمُهُمَآ اَكْبَرُ مِنْ نَّفْعِهِمَا ؕ وَيَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ ۬ قُلِ الْعَفْوَ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ۙ﴿۲۲۰﴾

advantages for men; but their sin is greater than their advantage.' And they ask thee what they should spend. Say: 'What you can spare.' Thus does Allāh make His commandments clear to you that you may reflect

فِى الدُّنْيَا وَالْاٰخِرَةِ ؕ وَيَسْـَٔلُوْنَكَ عَنِ الْيَتٰمٰى ؕ قُلْ اِصْلَاحٌ لَّهُمْ خَيْرٌ ؕ وَاِنْ تُخَالِطُوْهُمْ فَاِخْوَانُكُمْ ؕ وَاللّٰهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ؕ وَلَوْ شَآءَ اللّٰهُ لَاَعْنَتَكُمْ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿۲۲۱﴾

221. Upon this world and the next. And they ask thee concerning the orphans. Say: 'Promotion of their welfare is *an act of* great goodness. And if you intermix with them, they are your brethren. And Allāh knows the mischief-maker from the reformer. And if Allāh had so willed, He would have put you to hardship. Surely, Allāh is Mighty, Wise.'

وَلَا تَنْكِحُوا الْمُشْرِكٰتِ حَتّٰى يُؤْمِنَّ ؕ وَلَاَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَّلَوْ اَعْجَبَتْكُمْ ۚ وَلَا تُنْكِحُوا الْمُشْرِكِيْنَ حَتّٰى يُؤْمِنُوْا ؕ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَّلَوْ اَعْجَبَكُمْ ؕ اُولٰٓئِكَ يَدْعُوْنَ اِلَى النَّارِ ۚۖ وَاللّٰهُ يَدْعُوْٓا اِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِاِذْنِهٖ ۚ وَيُبَيِّنُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿۲۲۲﴾ ع ۲۷ ۱۱

222. And marry not idolatrous women until they believe; even a believing bond-woman is better than an idolatress, although she may *highly* please you. And give not *believing women* in marriage to idolaters until they believe; *even* a believing slave is better than an idolater, although he may *highly* please you. These call to the Fire, but Allāh calls to Heaven and to forgiveness by His command. And He makes His Signs clear to the people that they may remember.

R. 28.

وَيَسْـَٔلُوْنَكَ عَنِ الْمَحِيْضِ ؕ قُلْ هُوَ اَذًى ۙ فَاعْتَزِلُوا النِّسَآءَ فِى الْمَحِيْضِ ۙ وَلَا تَقْرَبُوْهُنَّ حَتّٰى يَطْهُرْنَ ۚ فَاِذَا تَطَهَّرْنَ فَاْتُوْهُنَّ مِنْ حَيْثُ اَمَرَكُمُ اللّٰهُ ؕ اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَ يُحِبُّ الْمُتَطَهِّرِيْنَ ﴿۲۲۳﴾

* 223. And they ask thee concerning menstruation. Say: 'It is a harmful thing, so keep away from women during menstruation, and go not in unto them until they are clean. But when they have cleansed themselves, go in unto them as Allāh has commanded you. Allāh loves those who turn to Him and loves those who keep themselves clean.'

* 223. And they ask thee concerning menstruation. Say: '**It is indisposition**, so keep away from women during menstruation,...

Note: The word *harmful* does not seem to do justice to the Arabic word '*adhā*' (اَذًى) in this context. The word '*adhā*' should be understood in the sense of indisposition and temporary discomfort. Otherwise it would reflect on God to have created something which is harmful for women, which is not correct.

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ ۠ فَأْتُوْا حَرْثَكُمْ
اَنّٰى شِئْتُمْ ۠ وَقَدِّمُوْا لِاَنْفُسِكُمْ ۭ وَاتَّقُوا
اللّٰهَ وَاعْلَمُوْٓا اَنَّكُمْ مُّلٰقُوْهُ ۭ وَبَشِّرِ
الْمُؤْمِنِيْنَ ﴿٢٢٣﴾

224. Your wives are a tilth for you; so approach your tilth when and how you like and send ahead *some good* for yourselves; and fear Allāh and know that you shall meet Him; and give good tidings to those who obey.

وَلَا تَجْعَلُوا اللّٰهَ عُرْضَةً لِّاَيْمَانِكُمْ
اَنْ تَبَرُّوْا وَتَتَّقُوْا وَتُصْلِحُوْا بَيْنَ
النَّاسِ ۭ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٢٢٤﴾

225. And make not Allāh a target for your oaths that you may *thereby* abstain from doing good and acting righteously and making peace between men. And Allāh is All-Hearing, All-Knowing.

لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِيْٓ اَيْمَانِكُمْ
وَلٰكِنْ يُّؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوْبُكُمْ ۭ
وَاللّٰهُ غَفُوْرٌ حَلِيْمٌ ﴿٢٢٥﴾

226. Allāh will not call you to account for such of your oaths as are vain, but He will call you to account for what your hearts have earned. And Allāh is Most Forgiving, Forbearing.

لِلَّذِيْنَ يُؤْلُوْنَ مِنْ نِّسَآئِهِمْ تَرَبُّصُ
اَرْبَعَةِ اَشْهُرٍ ۚ فَاِنْ فَاۗءُوْ فَاِنَّ اللّٰهَ
غَفُوْرٌ رَّحِيْمٌ ﴿٢٢٦﴾

227. For those who vow *abstinence* from their wives, the *maximum* period of waiting is four months; then if they go back from the vow, surely, Allāh is Most Forgiving, Merciful.

وَاِنْ عَزَمُوا الطَّلَاقَ ۣ فَاِنَّ اللّٰهَ سَمِيْعٌ
عَلِيْمٌ ﴿٢٢٧﴾

228. And if they decide upon divorce, then surely, Allāh is All-Hearing, All-Knowing.

وَالْمُطَلَّقٰتُ يَتَرَبَّصْنَ بِاَنْفُسِهِنَّ
ثَلٰثَةَ قُرُوْۗءٍ ۭ وَلَا يَحِلُّ لَهُنَّ اَنْ يَّكْتُمْنَ
مَا خَلَقَ اللّٰهُ فِيْٓ اَرْحَامِهِنَّ اِنْ كُنَّ
يُؤْمِنَّ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۭ وَ
بُعُوْلَتُهُنَّ اَحَقُّ بِرَدِّهِنَّ فِيْ ذٰلِكَ اِنْ
اَرَادُوْٓا اِصْلَاحًا ۭ وَلَهُنَّ مِثْلُ الَّذِيْ عَلَيْهِنَّ
بِالْمَعْرُوْفِ ۠ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۭ وَ
اللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿٢٢٨﴾ ع ١٢

229. And the divorced women shall wait concerning themselves for three courses; and it is not lawful for them that they conceal what Allāh has created in their wombs, if they believe in Allāh and the Last Day; and their husbands have the greater right to take them back during that period, provided they desire reconciliation. And they (the women) have rights similar to those (of men) over them in equity; but men have a rank above them. And Allāh is Mighty, Wise.

R. 29.

اَلطَّلَاقُ مَرَّتٰنِ ۠ فَاِمْسَاكٌۢ بِمَعْرُوْفٍ
اَوْ تَسْرِيْحٌۢ بِاِحْسَانٍ ۭ وَلَا يَحِلُّ لَكُمْ اَنْ

230. Such divorce may be *pronounced* twice; then, either retain *them* in a becoming manner or send

تَاْخُذُوْا مِمَّآ اٰتَيْتُمُوْهُنَّ شَيْـًٔا اِلَّآ اَنْ
يَّخَافَآ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ ۭ فَاِنْ خِفْتُمْ
اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ ۙ فَلَا جُنَاحَ عَلَيْهِمَا
فِيْمَا افْتَدَتْ بِهٖ ۭ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا
تَعْتَدُوْهَا ۚ وَمَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ
فَاُولٰۗىِٕكَ هُمُ الظّٰلِمُوْنَ ۝۲۲۹

them away with kindness. And it is not lawful for you that you take anything of what you have given them (your wives) unless both fear that they cannot observe the limits *prescribed* by Allāh. But, if you fear that they cannot observe the limits *prescribed* by Allāh, then it shall be no sin for either of them in what she gives to get her freedom. These are the limits *prescribed* by Allāh, so transgress them not; and whoso transgresses the limits *prescribed* by Allāh, it is they that are the wrongdoers.

فَاِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهٗ مِنْۢ بَعْدُ حَتّٰى
تَنْكِحَ زَوْجًا غَيْرَهٗ ۭ فَاِنْ طَلَّقَهَا فَلَا
جُنَاحَ عَلَيْهِمَآ اَنْ يَّتَرَاجَعَآ اِنْ ظَنَّآ اَنْ
يُّقِيْمَا حُدُوْدَ اللّٰهِ ۭ وَتِلْكَ حُدُوْدُ اللّٰهِ
يُبَيِّنُهَا لِقَوْمٍ يَّعْلَمُوْنَ ۝۲۳۰

231. And if he divorce her *the third time*, then she is not lawful for him thereafter, until she marries another husband; and, if he *also* divorce her, then it shall be no sin for them to return to each other, provided they are sure that they would be able to observe the limits *prescribed* by Allāh. And these are the limits *prescribed* by Allāh which He makes clear to the people who have knowledge.

وَاِذَا طَلَّقْتُمُ النِّسَاۗءَ فَبَلَغْنَ اَجَلَهُنَّ
فَاَمْسِكُوْهُنَّ بِمَعْرُوْفٍ اَوْ سَرِّحُوْهُنَّ
بِمَعْرُوْفٍ ۠ وَلَا تُمْسِكُوْهُنَّ ضِرَارًا لِّتَعْتَدُوْا ۚ
وَمَنْ يَّفْعَلْ ذٰلِكَ فَقَدْ ظَلَمَ نَفْسَهٗ ۭ وَلَا
تَتَّخِذُوْٓا اٰيٰتِ اللّٰهِ هُزُوًا ۠ وَّاذْكُرُوْا
نِعْمَتَ اللّٰهِ عَلَيْكُمْ وَمَآ اَنْزَلَ عَلَيْكُمْ
مِّنَ الْكِتٰبِ وَالْحِكْمَةِ يَعِظُكُمْ بِهٖ ۚ وَاتَّقُوا
اللّٰهَ وَاعْلَمُوْٓا اَنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝۲۳۱ ع ۲۹ ۱۳

232. And when you divorce‡ your wives and they approach the end of their *appointed* period, then either retain them in a becoming manner; or send them away in a becoming manner; but retain them not wrongfully so that you may transgress. And whoso does that, surely wrongs his own soul. And do not make a jest of the commandments of Allāh, and remember the favour of Allāh upon you and the Book and the Wisdom which He has sent down to you, whereby He exhorts you. And fear Allāh and know that Allah knows all things well.

‡ The revocable divorce.

R. 30.

233. And when you divorce women and they reach the end of their period, prevent them not from marrying their husbands, if they agree between themselves in a decent manner. This is an admonition for him among you who believes in Allāh and the Last Day. It is more blessed for you and purer; and Allāh knows but you do not know.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ۗ ذَٰلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾

234. And mothers shall give suck to their children for two whole years; *this is* for those who desire to complete the suckling. And the man to whom the child belongs shall be responsible for their (the mothers') food and clothing according to usage. No soul is burdened beyond its capacity. The mother shall not make *the father* suffer on account of her child, nor shall he to whom the child belongs make *the mother* suffer on account of his child, and the same is incumbent on the heir. If they both decide upon weaning *the child* by mutual consent and consultation, there is no blame on them. And if you desire to engage a wet-nurse for your children, there shall be no blame on you, provided you pay what you have agreed to pay, in a fair manner. And fear Allāh and know that Allāh sees what you do.

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ۚ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَٰلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

235. And those of you who die and leave wives behind, these (wives) shall wait concerning themselves four months and ten *days*. And when they have reached the end of their period, no sin shall lie on you in anything that they do with regard to themselves according to what is fair. And Allāh is aware of 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 ﴿٢٣٤﴾

236. And there shall be no blame on you in throwing out a hint regarding a proposal of marriage to *these*

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ

(See details of transliteration on page 'm').

عَلِمَ اللّٰهُ اَنَّكُمْ سَتَذْكُرُوْنَهُنَّ وَلٰكِنْ
لَّا تُوَاعِدُوْهُنَّ سِرًّا اِلَّآ اَنْ تَقُوْلُوْا قَوْلًا
مَّعْرُوْفًا ۬ وَلَا تَعْزِمُوْا عُقْدَةَ النِّكَاحِ
حَتّٰى يَبْلُغَ الْكِتٰبُ اَجَلَهٗ ؕ وَاعْلَمُوْٓا اَنَّ
اللّٰهَ يَعْلَمُ مَا فِيْٓ اَنْفُسِكُمْ فَاحْذَرُوْهُ ۚ
وَاعْلَمُوْٓا اَنَّ اللّٰهَ غَفُوْرٌ حَلِيْمٌ ﴿٢٣٥﴾

women or in keeping *the desire* hidden in your minds. Allāh knows that you will think of them *in this connection*. But make not a contract with them in secret, except that you say a fair word. And resolve not on the marriage tie until the prescribed period reaches its end. And know that Allāh knows what is in your minds; so beware of it. And know that Allāh is Most Forgiving, Forbearing.

R. 31.

لَا جُنَاحَ عَلَيْكُمْ اِنْ طَلَّقْتُمُ النِّسَآءَ
مَا لَمْ تَمَسُّوْهُنَّ اَوْ تَفْرِضُوْا لَهُنَّ
فَرِيْضَةً ۖ وَّمَتِّعُوْهُنَّ ۚ عَلَى الْمُوْسِعِ
قَدَرُهٗ وَعَلَى الْمُقْتِرِ قَدَرُهٗ ۚ مَتَاعًا
بِالْمَعْرُوْفِ ۚ حَقًّا عَلَى الْمُحْسِنِيْنَ ﴿٢٣٦﴾

237. It shall be no sin for you if you divorce women while you have not touched them, nor settled for them a dowry. But provide for them—the rich man according to his means and the poor man according to his means —a provision in a becoming manner, an obligation upon the virtuous.

وَاِنْ طَلَّقْتُمُوْهُنَّ مِنْ قَبْلِ اَنْ
تَمَسُّوْهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيْضَةً
فَنِصْفُ مَا فَرَضْتُمْ اِلَّآ اَنْ يَّعْفُوْنَ اَوْ
يَعْفُوَا الَّذِيْ بِيَدِهٖ عُقْدَةُ النِّكَاحِ ؕ
وَاَنْ تَعْفُوْٓا اَقْرَبُ لِلتَّقْوٰى ؕ وَلَا
تَنْسَوُا الْفَضْلَ بَيْنَكُمْ ؕ اِنَّ اللّٰهَ بِمَا
تَعْمَلُوْنَ بَصِيْرٌ ﴿٢٣٧﴾

238. And if you divorce them before you have touched them, but have settled for them a dowry, then half of what you have settled *shall be due from you*, unless they remit, or he, in whose hand is the tie of marriage, should remit. And that you should remit is nearer to righteousness. And do not forget to do good to one another. Surely, Allāh sees what you do.

حٰفِظُوْا عَلَى الصَّلَوٰتِ وَالصَّلٰوةِ
الْوُسْطٰى ۚ وَقُوْمُوْا لِلّٰهِ قٰنِتِيْنَ ﴿٢٣٨﴾

239. Watch over Prayers, and the middle Prayer, and stand before Allāh submissively.

فَاِنْ خِفْتُمْ فَرِجَالًا اَوْ رُكْبَانًا ۚ فَاِذَآ
اَمِنْتُمْ فَاذْكُرُوا اللّٰهَ كَمَا عَلَّمَكُمْ مَّا
لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ﴿٢٣٩﴾

240. If you are in *a state of* fear, then *say your Prayer* on foot or riding; but when you are safe, remember Allāh as He has taught you that which you did not know.

وَالَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ
اَزْوَاجًا ۖ وَّصِيَّةً لِّاَزْوَاجِهِمْ مَّتَاعًا اِلَى
الْحَوْلِ غَيْرَ اِخْرَاجٍ ۚ فَاِنْ خَرَجْنَ فَلَا
جُنَاحَ عَلَيْكُمْ فِيْ مَا فَعَلْنَ فِيْٓ اَنْفُسِهِنَّ

241. And those of you who die and leave behind wives shall bequeath to their wives provision for a year without *their* being turned out. But if they *themselves* go out, there shall be no blame upon you in regard to

(See details of transliteration on page 'm').

مِنْ مَّعْرُوْفٍ ؕ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿٢٤١﴾

any proper thing which they do concerning themselves. And Allāh is Mighty, Wise.

وَلِلْمُطَلَّقٰتِ مَتَاعٌۢ بِالْمَعْرُوْفِ ۚ حَقًّا عَلَى الْمُتَّقِيْنَ ﴿٢٤٢﴾

242. And for the divorced women *also* there should be a provision according to what is fair—an obligation on the God-fearing.

كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿٢٤٣﴾ ع ١٥

243. Thus does Allāh make His commandments clear to you that you may understand.

R. 32.

اَلَمْ تَرَ اِلَى الَّذِيْنَ خَرَجُوْا مِنْ دِيَارِهِمْ وَهُمْ اُلُوْفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللّٰهُ مُوْتُوْا ثُمَّ اَحْيَاهُمْ ؕ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ ﴿٢٤٤﴾

244. Dost thou not know of those who went forth from their homes, and they were thousands, fearing death? And Allāh said to them: 'Die;' then He brought them to life. Surely, Allāh is Munificent to men, but most men are not grateful.

وَقَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ وَاعْلَمُوْٓا اَنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿٢٤٥﴾

245. And fight in the cause of Allāh and know that Allāh is All-Hearing, All-Knowing.

مَنْ ذَا الَّذِيْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضٰعِفَهٗ لَهٗٓ اَضْعَافًا كَثِيْرَةً ؕ وَاللّٰهُ يَقْبِضُ وَيَبْصُۜطُ ۪ وَاِلَيْهِ تُرْجَعُوْنَ ﴿٢٤٦﴾

246. Who is it that will lend Allāh a goodly loan that He may multiply it for him manifold? And Allāh receives and enlarges, and to Him shall you be made to return.

اَلَمْ تَرَ اِلَى الْمَلَاِ مِنْۢ بَنِيْٓ اِسْرَآءِيْلَ مِنْۢ بَعْدِ مُوْسٰى ۘ اِذْ قَالُوْا لِنَبِيٍّ لَّهُمُ ابْعَثْ لَنَا مَلِكًا نُّقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ ؕ قَالَ هَلْ عَسَيْتُمْ اِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ اَلَّا تُقَاتِلُوْا ؕ قَالُوْا وَمَا لَنَآ اَلَّا نُقَاتِلَ فِيْ سَبِيْلِ اللّٰهِ وَقَدْ اُخْرِجْنَا مِنْ دِيَارِنَا وَاَبْنَآئِنَا ؕ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا اِلَّا قَلِيْلًا مِّنْهُمْ ؕ وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ﴿٢٤٧﴾ رقلاع

247. Hast thou not heard of the chiefs of the children of Israel after Moses, when they said to a Prophet of theirs: 'Appoint for us a king that we may fight in the cause of Allāh?' He said: 'Is it not likely that you will not fight, if fighting is prescribed for you?' They said: 'What reason have we to abstain from fighting in the cause of Allāh when we have been driven forth from our homes and our sons?' But when fighting was ordained for them, they turned back except a small number of them. And Allāh knows the transgressors well.

وَقَالَ لَهُمْ نَبِيُّهُمْ اِنَّ اللّٰهَ قَدْ بَعَثَ لَكُمْ طَالُوْتَ مَلِكًا ؕ قَالُوْٓا اَنّٰى يَكُوْنُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ اَحَقُّ بِالْمُلْكِ مِنْهُ

248. And their Prophet said to them: 'Allāh has appointed for you Ṭālūt as a king.' They said: 'How can he have sovereignty over us while we

are better entitled to sovereignty than he, and he is not given abundance of wealth?' He said: 'Surely, Allāh has chosen him above you and has increased him abundantly in knowledge and body.' And Allāh gives sovereignty to whom He pleases and Allāh is Bountiful, All-Knowing.

وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ ۚ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ۖ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

249. And their Prophet said to them: 'The sign of his sovereignty is that there shall be given you a heart wherein there will be tranquillity from your Lord and a legacy *of good* left by the family of Moses and the family of Aaron—the angels bearing it. Surely, in this there is a Sign for you if you are believers.'

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَن يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٤٨﴾

ع ٣٣

R. 33.

250. And when Ṭālūt set out with the forces, he said: 'Surely, Allāh will try you with a river. So he who drinks therefrom is not of me; and he who tastes it not is assuredly of me, except him who takes a handful of water with his hand.' But they drank of it, except a few of them. And when they crossed it—he and those who believed along with him—they said: 'We have no power today against Jālūt and his forces.' But those who knew for certain that they would *one day* meet Allāh said: 'How many a small party has triumphed over a large party by Allāh's command! And Allāh is with the steadfast.'

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُم بِنَهَرٍ فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ ۚ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ۚ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۚ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَاقُو اللَّهِ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

251. And when they issued forth to *encounter* Jālūt and his forces, they said: 'O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people.'

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

252. So they routed them by the command of Allāh; and David slew Jālūt, and Allāh gave him sovereignty

فَهَزَمُوهُم بِإِذْنِ اللَّهِ ۖ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ

and wisdom, and taught him of what He pleased. And had it not been for Allāh's repelling men, some of them by the others, the earth would have become filled with disorder. But Allāh is Munificent to *all* peoples.

وَعَلَّمَهٗ مِمَّا يَشَآءُ ؕ وَلَوْلَا دَفْعُ اللّٰهِ
النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّفَسَدَتِ
الْاَرْضُ وَلٰكِنَّ اللّٰهَ ذُوْ فَضْلٍ عَلَى
الْعٰلَمِيْنَ ﴿۲۵۲﴾

253. These are the Signs of Allāh; We recite them unto thee with truth. Surely, thou art *one* of the Messengers.

تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ؕ
وَاِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ﴿۲۵۳﴾

Part 3 *254. These Messengers have We exalted, some of them above others: among them there are those to whom Allāh spoke‡; and some of them He exalted by degrees of rank. And We gave Jesus, son of Mary, clear proofs and strengthened him with the Spirit of holiness. And if Allāh had *so* willed, those *that came* after them would not have fought with one another after clear Signs had come to them; but they did disagree. Of them were some who believed, and of them were some who disbelieved. And if Allāh had *so* willed, they would not have fought with one another; but Allāh does what He desires.

الجزء ٣ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ
عَلٰى بَعْضٍ ۘ مِنْهُمْ مَّنْ كَلَّمَ اللّٰهُ وَ
رَفَعَ بَعْضَهُمْ دَرَجٰتٍ ؕ وَاٰتَيْنَا
عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَ
اَيَّدْنٰهُ بِرُوْحِ الْقُدُسِ ؕ وَلَوْ شَآءَ
اللّٰهُ مَا اقْتَتَلَ الَّذِيْنَ مِنْۢ بَعْدِهِمْ
مِّنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنٰتُ وَلٰكِنِ
اخْتَلَفُوْا فَمِنْهُمْ مَّنْ اٰمَنَ وَمِنْهُمْ
مَّنْ كَفَرَ ؕ وَلَوْ شَآءَ اللّٰهُ مَا اقْتَتَلُوْا ۟ وَ
وَلٰكِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ ﴿۲۵۴﴾

R. 34.

255. O ye who believe! spend out of what We have bestowed on you before the day comes wherein there shall be no buying and selling, nor friendship, nor intercession; and it is those who disbelieve that do wrong *to themselves.*

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَنْفِقُوْا
مِمَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ
لَّا بَيْعٌ فِيْهِ وَلَا خُلَّةٌ وَّلَا شَفَاعَةٌ ؕ
وَالْكٰفِرُوْنَ هُمُ الظّٰلِمُوْنَ ﴿۲۵۵﴾

256. Allāh—there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he

اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَيُّ الْقَيُّوْمُ ۚ
لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ؕ لَهٗ مَا فِي
السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ مَنْ ذَا الَّذِيْ
يَشْفَعُ عِنْدَهٗۤ اِلَّا بِاِذْنِهٖ ؕ يَعْلَمُ

*254. **Note:** This verse can be translated by placing a pause after the word '*minhum*' (مِنْهُمْ) and not before it. In this case the translation is more easily readable and understandable and would run as follows: **These Messengers of whom We have exalted some above others, Allāh spoke to them and exalted some of them in degrees of rank.**

‡ *i.e.* gave them a new Law.

مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖٓ اِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَ الْاَرْضَ ۚ وَلَا يَـُٔوْدُهٗ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيْمُ ﴿٢٥٦﴾

that will intercede with Him except by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He
* pleases. His knowledge extends over the heavens and the earth; and the care of them burdens Him not; and He is the High, the Great.

لَآ اِكْرَاهَ فِى الدِّيْنِ ۙ قَدْ تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَّكْفُرْ بِالطَّاغُوْتِ وَ يُؤْمِنْۢ بِاللّٰهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى ۗ لَا انْفِصَامَ لَهَا ۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٢٥٧﴾

257. There should be no compulsion in religion. Surely, right has become distinct from wrong; so whosoever refuses to be led by those who transgress, and believes in Allāh, has surely grasped a strong handle which knows no breaking. And Allāh is All-Hearing, All-Knowing.

اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا ۙ يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۭ وَالَّذِيْنَ كَفَرُوْٓا اَوْلِيٰٓـُٔهُمُ الطَّاغُوْتُ ۙ يُخْرِجُوْنَهُمْ مِّنَ النُّوْرِ اِلَى الظُّلُمٰتِ ۭ اُولٰۗىِٕكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٥٨﴾ ع ٣٤

258. Allāh is the friend of those who believe: He brings them out of every *kind of* darkness into light. And those who disbelieve, their friends are the transgressors who bring them out of light into every *kind of* darkness. These are the inmates of the Fire; therein shall they abide.

R. 35.

اَلَمْ تَرَ اِلَى الَّذِيْ حَاۗجَّ اِبْرٰهٖمَ فِيْ رَبِّهٖٓ اَنْ اٰتٰىهُ اللّٰهُ الْمُلْكَ ۘ اِذْ قَالَ اِبْرٰهٖمُ رَبِّيَ الَّذِيْ يُحْيٖ وَيُمِيْتُ ۙ قَالَ اَنَا اُحْيٖ وَاُمِيْتُ ۭ قَالَ اِبْرٰهٖمُ فَاِنَّ اللّٰهَ يَاْتِيْ بِالشَّمْسِ مِنَ الْمَشْرِقِ فَاْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِيْ كَفَرَ ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿٢٥٩﴾

259. Hast thou not heard of him who disputed with Abraham about his Lord, because Allāh had given him kingdom? When Abraham said, 'My Lord is He Who gives life and causes death,' he said, 'I *also* give life and cause death.' Abraham said, 'Well, Allāh brings the sun from the East; bring it thou from the West.' Thereupon the infidel was dumb-founded. And Allāh guides not the unjust people.

اَوْ كَالَّذِيْ مَرَّ عَلٰى قَرْيَةٍ وَّهِيَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا ۚ قَالَ اَنّٰى يُحْيٖ هٰذِهِ اللّٰهُ بَعْدَ مَوْتِهَا ۚ فَاَمَاتَهُ اللّٰهُ مِائَةَ

260. Or like him who passed by a town which had fallen down upon its roofs, *and* exclaimed, 'When will Allāh restore it to life after its

* 256. His **throne** extends over the heavens and the earth...

Note: The word '*kursī*' (كُرْسِيّ) primarily means seat of power or throne. This meaning of the word has wider application and covers not only knowledge but also other requisites of government.

destruction?' Then Allāh caused him to die for a hundred years; then He raised him, and said: 'How long hast thou remained *in this state*?' He answered, 'I have remained a day or part of a day.' He said: 'Nay, thou hast remained *in this state* for a hundred years. Now look at thy food and thy drink; they have not rotted. And look at thy ass. And *We have done this* that We may make thee a Sign unto men. And look at the bones, how We set them and then clothe them with flesh.' And when this became clear to him, he said, 'I know that Allāh has the power to do all that He wills.'

عَامٍ ثُمَّ بَعَثَهٗ ؕ قَالَ كَمْ لَبِثْتَ ؕ
قَالَ لَبِثْتُ يَوْمًا اَوْ بَعْضَ يَوْمٍ ؕ قَالَ
بَلْ لَّبِثْتَ مِائَةَ عَامٍ فَانْظُرْ اِلٰى
طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۚ وَ
انْظُرْ اِلٰى حِمَارِكَ وَلِنَجْعَلَكَ اٰيَةً
لِّلنَّاسِ وَانْظُرْ اِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا
ثُمَّ نَكْسُوْهَا لَحْمًا ؕ فَلَمَّا تَبَيَّنَ لَهٗ ۙ
قَالَ اَعْلَمُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢٦٠﴾

261. And *remember* when Abraham said, 'My Lord, show me how Thou givest life to the dead.' He said, 'Hast thou not believed?' He said, 'Yes, but *I ask this* that my heart may be at rest.' He answered, 'Take four birds and make them attached to thyself. Then put each of them on a hill; then call them; they will come to thee in haste. And know that Allāh is Mighty, Wise.'

وَاِذْ قَالَ اِبْرٰهٖمُ رَبِّ اَرِنِيْ كَيْفَ تُحْيِ
الْمَوْتٰى ؕ قَالَ اَوَلَمْ تُؤْمِنْ ؕ قَالَ بَلٰى
وَلٰكِنْ لِّيَطْمَئِنَّ قَلْبِيْ ؕ قَالَ فَخُذْ
اَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ اِلَيْكَ ثُمَّ
اجْعَلْ عَلٰى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ
ادْعُهُنَّ يَاْتِيْنَكَ سَعْيًا ؕ وَاعْلَمْ اَنَّ ع ٣٥
اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٢٦١﴾

R. 36.

262. The similitude of those who spend their wealth for the cause of Allāh is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And Allāh multiplies *it* further for whomsoever He pleases; and Allāh is Bountiful, All-Knowing.

مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ
سَبِيْلِ اللّٰهِ كَمَثَلِ حَبَّةٍ اَنْۢبَتَتْ
سَبْعَ سَنَابِلَ فِيْ كُلِّ سُنْۢبُلَةٍ مِّائَةُ
حَبَّةٍ ؕ وَاللّٰهُ يُضٰعِفُ لِمَنْ يَّشَآءُ ؕ وَ
اللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿٢٦٢﴾

263. They who spend their wealth for the cause of Allāh, then follow not up what they have spent with taunt or injury, for them is their reward with their Lord, and they shall have no fear, nor shall they grieve.

اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ
اللّٰهِ ثُمَّ لَا يُتْبِعُوْنَ مَآ اَنْفَقُوْا مَنًّا وَّ
لَآ اَذًى ۙ لَّهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٢٦٣﴾

264. A kind word and forgiveness are better than charity followed by

قَوْلٌ مَّعْرُوْفٌ وَّمَغْفِرَةٌ خَيْرٌ مِّنْ
صَدَقَةٍ يَّتْبَعُهَآ اَذًى ؕ وَاللّٰهُ غَنِيٌّ

حَلِيْمٌ ﴿٢٦٣﴾

injury. And Allāh is Self-Sufficient, Forbearing.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ وَالْاَذٰى ۙ كَالَّذِيْ يُنْفِقُ مَالَهٗ رِئَآءَ النَّاسِ وَلَا يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۭ فَمَثَلُهٗ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَاَصَابَهٗ وَابِلٌ فَتَرَكَهٗ صَلْدًا ۭ لَا يَقْدِرُوْنَ عَلٰي شَيْءٍ مِّمَّا كَسَبُوْا ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ﴿٢٦٤﴾

265. O ye who believe! render not vain your alms by taunt and injury, like him who spends his wealth to be seen of men, and he believes not in Allāh and the Last Day. His case is like the case of a smooth rock *covered* with earth, on which heavy rain falls, leaving it bare, smooth and hard. They shall not secure aught of what they earn. And Allāh guides not the disbelieving people.

وَمَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمُ ابْتِغَاۗءَ مَرْضَاتِ اللّٰهِ وَتَثْبِيْتًا مِّنْ اَنْفُسِهِمْ كَمَثَلِ جَنَّةٍۢ بِرَبْوَةٍ اَصَابَهَا وَابِلٌ فَاٰتَتْ اُكُلَهَا ضِعْفَيْنِ ۚ فَاِنْ لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿٢٦٥﴾

266. And the case of those who spend their wealth to seek the pleasure of Allāh and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain *suffices*. And Allāh sees what you do.

اَيَوَدُّ اَحَدُكُمْ اَنْ تَكُوْنَ لَهٗ جَنَّةٌ مِّنْ نَّخِيْلٍ وَّاَعْنَابٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ لَهٗ فِيْهَا مِنْ كُلِّ الثَّمَرٰتِ ۙ وَاَصَابَهُ الْكِبَرُ وَلَهٗ ذُرِّيَّةٌ ضُعَفَاۗءُ ۠ فَاَصَابَهَآ اِعْصَارٌ فِيْهِ نَارٌ فَاحْتَرَقَتْ ۭ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ﴿٢٦٦﴾ ع

267. Does any of you desire that there should be for him a garden of palm trees and vines with streams flowing beneath it, and with all kinds of fruit for him therein— while old age has stricken him and he has weak offspring—and that a fiery whirlwind should smite it and it be *all* burnt? Thus does Allāh make His Signs clear to you that you may ponder.

R. 37.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِنْ طَيِّبٰتِ مَا كَسَبْتُمْ وَمِمَّآ اَخْرَجْنَا لَكُمْ مِّنَ الْاَرْضِ ۡ وَلَا تَيَمَّمُوا الْخَبِيْثَ مِنْهُ تُنْفِقُوْنَ وَلَسْتُمْ بِاٰخِذِيْهِ اِلَّآ اَنْ تُغْمِضُوْا فِيْهِ ۭ وَاعْلَمُوْٓا اَنَّ اللّٰهَ غَنِيٌّ حَمِيْدٌ ﴿٢٦٨﴾

268. O ye who believe! spend of the good things that you have earned, and of what We produce for you * from the earth; and seek not what is bad to spend out of it when you would not take it yourselves except that you connive at it. And know that Allāh is Self-Sufficient, Praiseworthy.

* 268. and seek not what is bad to spend out of it, when you would not take it yourselves except **with eyes downcast with shame.**

اَلشَّيْطٰنُ يَعِدُكُمُ الْفَقْرَ وَيَاْمُرُكُمْ بِالْفَحْشَآءِ ۚ وَاللّٰهُ يَعِدُكُمْ مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿٢٦٩﴾

269. Satan threatens you with poverty and enjoins upon you what is foul, whereas Allāh promises you forgiveness from Himself and bounty. And Allāh is Bountiful, All-Knowing.

يُّؤْتِي الْحِكْمَةَ مَنْ يَّشَآءُ ۚ وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ اُوْتِيَ خَيْرًا كَثِيْرًا ۗ وَمَا يَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبَابِ ﴿٢٧٠﴾

270. He grants wisdom to whom He pleases, and whoever is granted wisdom has indeed been granted abundant good; and none would be reminded except those endowed with understanding.

وَمَآ اَنْفَقْتُمْ مِّنْ نَّفَقَةٍ اَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَاِنَّ اللّٰهَ يَعْلَمُهٗ ۗ وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ﴿٢٧١﴾

271. And whatsoever you spend or whatsoever vow you vow, Allāh surely knows it; and for the wrong-doers there shall be no helpers.

اِنْ تُبْدُوا الصَّدَقٰتِ فَنِعِمَّا هِيَ ۚ وَاِنْ تُخْفُوْهَا وَتُؤْتُوْهَا الْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ۗ وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّاٰتِكُمْ ۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿٢٧٢﴾

272. If you give alms openly, it is well *and good*; but if you conceal them and give them to the poor, it is better for you; and He will remove from you *many* of your sins. And Allāh is aware of what you do.

لَيْسَ عَلَيْكَ هُدٰىهُمْ وَلٰكِنَّ اللّٰهَ يَهْدِيْ مَنْ يَّشَآءُ ۗ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَلِاَنْفُسِكُمْ ۗ وَمَا تُنْفِقُوْنَ اِلَّا ابْتِغَآءَ وَجْهِ اللّٰهِ ۗ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ يُّوَفَّ اِلَيْكُمْ وَاَنْتُمْ لَا تُظْلَمُوْنَ ﴿٢٧٣﴾

273. It is not thy responsibility to make them follow the right path; but Allāh guides whomsoever He pleases. And whatever of wealth you spend, it is for yourselves, while you spend not but to seek the favour of Allāh. And whatever of wealth you spend, it shall be paid back to you in full and you shall not be wronged.

لِلْفُقَرَآءِ الَّذِيْنَ اُحْصِرُوْا فِيْ سَبِيْلِ اللّٰهِ لَا يَسْتَطِيْعُوْنَ ضَرْبًا فِي الْاَرْضِ ۖ يَحْسَبُهُمُ الْجَاهِلُ اَغْنِيَآءَ مِنَ التَّعَفُّفِ ۚ تَعْرِفُهُمْ بِسِيْمٰهُمْ ۚ لَا يَسْـَٔلُوْنَ النَّاسَ اِلْحَافًا ۗ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ﴿٢٧٤﴾ ع

274. *These alms are* for the poor who are detained in the cause of Allāh and are unable to move about in the land. The ignorant man thinks them to be free from want because of *their* abstaining *from begging*. Thou shalt know them by their appearance; they do not beg of men with importunity. And whatever of wealth you spend, surely, Allāh has perfect knowledge thereof.

R. 38.

275. Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord; on them *shall come* no fear, nor shall they grieve.

اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ بِالَّيْلِ وَ
النَّهَارِ سِرًّا وَّ عَلَانِيَةً فَلَهُمْ
اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٢٧٥﴾ وقف لازم

276. Those who devour interest do not rise except as rises one whom Satan has smitten with insanity. That is because they say: 'Trade *also* is like interest;' whereas Allāh has made trade lawful and made interest unlawful. So he to whom an admonition comes from his Lord and he desists, then will that *which he received* in the past be his; and his affair is with Allāh. And those who revert *to it*, they are the inmates of the Fire; therein shall they abide.

اَلَّذِيْنَ يَاْكُلُوْنَ الرِّبٰوا لَا يَقُوْمُوْنَ
اِلَّا كَمَا يَقُوْمُ الَّذِيْ يَتَخَبَّطُهُ الشَّيْطٰنُ
مِنَ الْمَسِّ ۚ ذٰلِكَ بِاَنَّهُمْ قَالُوْٓا اِنَّمَا
الْبَيْعُ مِثْلُ الرِّبٰوا ۘ وَاَحَلَّ اللّٰهُ الْبَيْعَ
وَحَرَّمَ الرِّبٰوا ۭ فَمَنْ جَآءَهٗ مَوْعِظَةٌ
مِّنْ رَّبِّهٖ فَانْتَهٰى فَلَهٗ مَا سَلَفَ ۭ وَ
اَمْرُهٗٓ اِلَى اللّٰهِ ۭ وَمَنْ عَادَ فَاُولٰۗىِٕكَ
اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٧٦﴾ وقف لازم

*277. Allāh will abolish interest and will cause charity to increase. And Allāh loves not anyone who is a confirmed disbeliever and an arch-sinner.

يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِي الصَّدَقٰتِ ۭ وَ
اللّٰهُ لَا يُحِبُّ كُلَّ كَفَّارٍ اَثِيْمٍ ﴿٢٧٧﴾

278. Surely, those who believe and do good deeds, and observe Prayer and pay the Zakāt, shall have their reward from their Lord, and no fear *shall come* on them, nor shall they grieve.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَ
اَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ لَهُمْ
اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٢٧٨﴾

279. O ye who believe! fear Allāh and relinquish what remains of interest, if you are believers.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَذَرُوْا
مَا بَقِيَ مِنَ الرِّبٰٓوا اِنْ كُنْتُمْ
مُّؤْمِنِيْنَ ﴿٢٧٩﴾

280. But if you do *it* not, then beware of war from Allāh and His Messenger; and if you repent, then you shall have your original sums; *thus* you shall not wrong, nor shall you be wronged.

فَاِنْ لَّمْ تَفْعَلُوْا فَاْذَنُوْا بِحَرْبٍ مِّنَ
اللّٰهِ وَرَسُوْلِهٖ ۚ وَاِنْ تُبْتُمْ فَلَكُمْ رُءُوْسُ
اَمْوَالِكُمْ ۚ لَا تَظْلِمُوْنَ وَلَا تُظْلَمُوْنَ ﴿٢٨٠﴾

281. And if any *debtor* be in straitened circumstances, then *grant him*

وَاِنْ كَانَ ذُوْ عُسْرَةٍ فَنَظِرَةٌ اِلٰى

* 277. **Note:** This verse gives a clear-cut verdict that economies based on interest and usury are bound to perish whereas economies where charity is emphasized will prosper.

مَيْسَرَةٍ ۚ وَاَنْ تَصَدَّقُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٢٨١﴾

respite till a time of ease. And that you remit it as charity shall be better for you, if only you knew.

وَاتَّقُوْا يَوْمًا تُرْجَعُوْنَ فِيْهِ اِلَى اللّٰهِ ۗ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ﴿٢٨٢﴾ ع ٣٩ ٦

282. And fear the day when you shall be made to return to Allāh; then shall every soul be paid in full what it has earned; and they shall not be wronged.

R. 39.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا تَدَايَنْتُمْ بِدَيْنٍ اِلٰٓى اَجَلٍ مُّسَمًّى فَاكْتُبُوْهُ ۭ وَلْيَكْتُبْ بَّيْنَكُمْ كَاتِبٌۢ بِالْعَدْلِ ۠ وَلَا يَاْبَ كَاتِبٌ اَنْ يَّكْتُبَ كَمَا عَلَّمَهُ اللّٰهُ فَلْيَكْتُبْ ۚ وَلْيُمْلِلِ الَّذِيْ عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللّٰهَ رَبَّهٗ وَلَا يَبْخَسْ مِنْهُ شَيْـــًٔا ۭ فَاِنْ كَانَ الَّذِيْ عَلَيْهِ الْحَقُّ سَفِيْهًا اَوْ ضَعِيْفًا اَوْ لَا يَسْتَطِيْعُ اَنْ يُّمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهٗ بِالْعَدْلِ ۭ وَاسْتَشْهِدُوْا شَهِيْدَيْنِ مِنْ رِّجَالِكُمْ ۚ فَاِنْ لَّمْ يَكُوْنَا رَجُلَيْنِ فَرَجُلٌ وَّامْرَاَتٰنِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاۗءِ اَنْ تَضِلَّ اِحْدٰىهُمَا فَتُذَكِّرَ اِحْدٰىهُمَا الْاُخْرٰى ۭ وَلَا يَاْبَ الشُّهَدَاۗءُ اِذَا مَا دُعُوْا ۭ وَلَا تَسْـَٔـــُٔوْٓا اَنْ تَكْتُبُوْهُ صَغِيْرًا اَوْ كَبِيْرًا اِلٰٓى اَجَلِهٖ ۭ ذٰلِكُمْ اَقْسَطُ عِنْدَ اللّٰهِ وَاَقْوَمُ لِلشَّهَادَةِ وَاَدْنٰٓى اَلَّا تَرْتَابُوْٓا اِلَّآ اَنْ تَكُوْنَ تِجَارَةً حَاضِرَةً تُدِيْرُوْنَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ اَلَّا تَكْتُبُوْهَا ۭ وَاَشْهِدُوْٓا اِذَا تَبَايَعْتُمْ ۠ وَلَا يُضَاۗرَّ كَاتِبٌ وَّلَا شَهِيْدٌ ۭ وَاِنْ تَفْعَلُوْا فَاِنَّهٗ فُسُوْقٌۢ بِكُمْ ۭ وَاتَّقُوا اللّٰهَ ۭ وَ

283. O ye who believe! when you borrow one from another for a fixed period, then write it down. And let a scribe write *it* in your presence faithfully; and no scribe should refuse to write, because Allāh has taught him, so let him write and let him who incurs the liability dictate; and he should fear Allāh, his Lord, and not diminish anything therefrom. But if the person incurring the liability be of low understanding or be weak or be unable himself to dictate, then let someone who can watch his interest dictate with justice. And call two witnesses from among your men; and if two men be not *available*, then a man and two women, of such as you like as witnesses, so that if either of two *women* should err *in memory*, then one may remind the other. And the witnesses should not refuse when they are called. And do not feel weary of writing it down, whether it be small or large, along with its appointed time *of payment*. This is more equitable in the sight of Allāh and makes testimony surer and is more likely to keep you away from doubts; *therefore omit not to write* except that it be ready merchandise which you give or take from hand to hand, in which case it shall be no sin for you that you write it not. And have witnesses when you sell one to another; and let no harm be done to

يُعَلِّمُكُمُ اللّٰهُ ۗ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٢٨٣﴾

the scribe or the witness. And if you do *that*, then certainly it shall be disobedience on your part. And fear Allāh. And Allāh grants you knowledge and Allāh knows all things well.

وَاِنْ كُنْتُمْ عَلٰى سَفَرٍ وَّلَمْ تَجِدُوْا كَاتِبًا فَرِهٰنٌ مَّقْبُوْضَةٌ ۗ فَاِنْ اَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِى اؤْتُمِنَ اَمَانَتَهٗ وَلْيَتَّقِ اللّٰهَ رَبَّهٗ ۗ وَلَا تَكْتُمُوا الشَّهَادَةَ ۗ وَمَنْ يَّكْتُمْهَا فَاِنَّهٗۤ اٰثِمٌ قَلْبُهٗ ۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ﴿٢٨٣﴾ ع ٣٩

284. And if you be on a journey, and you find not a scribe, then let there be a pledge with possession. And if one of you entrusts another with something, then let him who is entrusted surrender his trust and let him fear Allāh, his Lord. And conceal not testimony; and whoever conceals it, his heart is certainly sinful. And Allāh is well aware of what you do.

R. 40.

لِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ۗ وَاِنْ تُبْدُوْا مَا فِىْۤ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ ۗ فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ۗ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢٨٤﴾

285. To Allāh belongs whatever is in the heavens and whatever is in the earth; and whether you disclose what is in your minds or keep it hidden, Allāh will call you to account for it; then will He forgive whomsoever He pleases and punish whomsoever He pleases; and Allāh has the power to do all that He wills.

اٰمَنَ الرَّسُوْلُ بِمَاۤ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ ۗ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۗ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۗ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ﴿٢٨٥﴾

286. This Messenger *of Ours* believes in that which has been revealed to him from his Lord, and *so do* the believers: all *of them* believe in Allāh, and in His angels, and in His Books, and in His Messengers, *saying*, 'We make no distinction between any of His Messengers;' and they say, 'We hear, and we obey. *We implore* Thy forgiveness, O our Lord, and to Thee is the returning.'

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ

* 287. Allāh burdens not any soul beyond its capacity. It shall have *the reward* it earns, and it shall get *the*

* 287. **Note:** This refers to earlier peoples who were entrusted with religious responsibilities but treated them with disrespect and deemed them to be a burden. As such professional clergy from the lower ranks of society were made to carry that burden on their shoulders and a religious clergy came to be born which monopolised the knowledge of religion while they were incapable of doing full justice to it. This process ultimately led to the creation of a religious clergy which was narrow-minded, arrogant and intolerant and few among them understood the philosophy and the magnanimity of the word of God. Such religious

رَبَّنَا لَا تُؤَاخِذْنَآ إِنْ نَّسِيْنَآ أَوْ
أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا
كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ۚ
رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ
وَاعْفُ عَنَّا ۟ وَاغْفِرْ لَنَا ۟ وَارْحَمْنَآ ۟
أَنْتَ مَوْلٰنَا فَانْصُرْنَا عَلَى الْقَوْمِ
الْكٰفِرِيْنَ ﴿٢٨٦﴾

punishment it incurs. Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our *sins*, and grant us forgiveness and have mercy on us; Thou art our Master; so help us Thou against the disbelieving people.

leadership is likened to donkeys in 62:6 (Al-Jumu'ah) whose backs are loaded with religious books for transportation but the donkeys understand little of what they carry. So the word '*isran*' (إِصْرًا) should be understood in this context because any responsibility laid down by God cannot be treated as a burden from which true believers seek escape.

سُوْرَةُ اٰلِ عِمْرٰنَ مَدَنِيَّةٌ ٣ — اٰياتها ٢٠١ — رکوعاتها ٢٠

ĀL-E-'IMRĀN

(Revealed after Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

الٓمّٓ ٢

2. Alif Lām Mīm.‡

اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۙ الْحَيُّ الْقَيُّوْمُ ٣

3. Allāh is He beside Whom there is no God, the Living, the Self-Subsisting and All-Sustaining.

نَزَّلَ عَلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَاَنْزَلَ التَّوْرٰىةَ وَ الْاِنْجِيْلَ ٤

*4. He has sent down to thee the Book containing the truth *and* fulfilling that which precedes it; and He sent down the Torah and the Gospel

مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَ اَنْزَلَ الْفُرْقَانَ ؕ اِنَّ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌ ؕ وَاللّٰهُ عَزِيْزٌ ذُو انْتِقَامٍ ٥

*5. Before *this*, as a guidance to the people; and He has sent down the Discrimination. Surely, those who deny the Signs of Allāh shall have a severe punishment. And Allāh is Mighty, Possessor of the power to requite.

اِنَّ اللّٰهَ لَا يَخْفٰى عَلَيْهِ شَيْءٌ فِى الْاَرْضِ وَلَا فِى السَّمَآءِ ؕ ٦

6. Surely, nothing in the earth or in the heaven is hidden from Allāh.

هُوَ الَّذِيْ يُصَوِّرُكُمْ فِى الْاَرْحَامِ كَيْفَ يَشَآءُ ؕ لَآ اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ ٧

7. He it is Who fashions you in the wombs as He wills; there is no God but He, the Mighty, the Wise.

هُوَ الَّذِيْٓ اَنْزَلَ عَلَيْكَ الْكِتٰبَ مِنْهُ اٰيٰتٌ مُّحْكَمٰتٌ هُنَّ اُمُّ الْكِتٰبِ وَاُخَرُ مُتَشٰبِهٰتٌ ؕ فَاَمَّا الَّذِيْنَ فِىْ قُلُوْبِهِمْ زَيْغٌ فَيَتَّبِعُوْنَ مَا تَشَابَهَ مِنْهُ ابْتِغَآءَ

8. He it is Who has sent down to thee the Book; in it there are verses that are decisive in meaning—they are the basis of the Book—and there are others that are susceptible of different interpretations. But those in whose hearts is perversity pursue

‡ *i.e.* I am Allāh, the All-Knowing.

*4.& 5. He has sent down to thee the Book containing the truth *and* **confirming that** which precedes it; and He sent down the Torah and the Gospel before *this*, as a guidance to the people; and He has sent down the Discrimination.

Note: The word '*muṣaddiqan*' (مُصَدِّقًا) has a wider application than the expression 'fulfilling' used in the original translation. It means confirming the truth of previous revelations as well as fulfilment and realization of the prophecies contained therein. In the light of this perhaps it would be more appropriate to translate the verse under study as above in the footnote.

'*Al-furqān*' (الْفُرْقَان) means incontrovertible truth as well as anything which clearly distinguishes something from another; as such it works as a criterion.

such thereof as are susceptible of different interpretations, seeking discord and seeking *wrong* interpretation of it. And none knows its *right* interpretation except Allāh and those who are firmly grounded in knowledge; they say, 'We believe in it; the whole is from our Lord.'— And none heed except those gifted with understanding.—

الْفِتْنَةِ وَابْتِغَآءَ تَاْوِيْلِهٖ ۚ وَمَا يَعْلَمُ تَاْوِيْلَهٗٓ اِلَّا اللّٰهُ ۘ وَالرّٰسِخُوْنَ فِي الْعِلْمِ يَقُوْلُوْنَ اٰمَنَّا بِهٖ ۙ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبَابِ ۝٨

9. 'Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower.

رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ۝٩

10. 'Our Lord, Thou wilt certainly assemble mankind together on the Day about which there is no doubt; surely, Allāh breaks not *His* promise.'

ع ١ رَبَّنَآ اِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيْهِ ۭ اِنَّ اللّٰهَ لَا يُخْلِفُ الْمِيْعَادَ ۝١٠

R. 2.

11. Those who disbelieve—their possessions and their children shall not avail them at all against Allāh; and it is they that are the fuel of the Fire.

اِنَّ الَّذِيْنَ كَفَرُوْا لَنْ تُغْنِيَ عَنْهُمْ اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْـــًٔا ۭ وَاُولٰۗىِٕكَ هُمْ وَقُوْدُ النَّارِ ۝١١

12. *Their case is* like the case of the people of Pharaoh and those before them; they rejected Our Signs; so Allāh punished them for their sins, and Allāh is severe in punishing.

كَدَاْبِ اٰلِ فِرْعَوْنَ ۙ وَالَّذِيْنَ مِنْ قَبْلِهِمْ ۭ كَذَّبُوْا بِاٰيٰتِنَا ۚ فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ ۭ وَاللّٰهُ شَدِيْدُ الْعِقَابِ ۝١٢

13. Say to those who disbelieve, 'You shall be overcome and gathered unto Hell; and an evil place of rest it is.'

قُلْ لِّلَّذِيْنَ كَفَرُوْا سَتُغْلَبُوْنَ وَتُحْشَرُوْنَ اِلٰى جَهَنَّمَ ۭ وَبِئْسَ الْمِهَادُ ۝١٣

14. Certainly there was for you a Sign in the two armies that encountered each other, one army fighting in the cause of Allāh and the other disbelieving, whom they saw to be twice as many as themselves, actually with *their* eyes. *Thus* Allāh strengthens with His aid whomsoever He pleases. In that surely is a lesson for those who have eyes.

قَدْ كَانَ لَكُمْ اٰيَةٌ فِيْ فِئَتَيْنِ الْتَقَتَا ۭ فِئَةٌ تُقَاتِلُ فِيْ سَبِيْلِ اللّٰهِ وَاُخْرٰى كَافِرَةٌ يَّرَوْنَهُمْ مِّثْلَيْهِمْ رَاْيَ الْعَيْنِ ۭ وَاللّٰهُ يُؤَيِّدُ بِنَصْرِهٖ مَنْ يَّشَاۗءُ ۭ اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّاُولِي الْاَبْصَارِ ۝١٤

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ النِّسَآءِ
وَالْبَنِيْنَ وَالْقَنَاطِيْرِ الْمُقَنْطَرَةِ مِنَ
الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ
وَالْاَنْعَامِ وَالْحَرْثِ ذٰلِكَ مَتَاعُ الْحَيٰوةِ
الدُّنْيَا ۚ وَاللّٰهُ عِنْدَهٗ حُسْنُ الْمَاٰبِ ﴿١٥﴾

15. Beautified for men is the love of desired things—women and children, and stored-up heaps of gold and silver, and pastured horses and cattle and crops. That is the provision of the present life; but it is Allāh with Whom is an excellent home.

قُلْ اَؤُنَبِّئُكُمْ بِخَيْرٍ مِّنْ ذٰلِكُمْ ۭ لِلَّذِيْنَ
اتَّقَوْا عِنْدَ رَبِّهِمْ جَنّٰتٌ تَجْرِيْ مِنْ
تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَاَزْوَاجٌ
مُّطَهَّرَةٌ وَّرِضْوَانٌ مِّنَ اللّٰهِ ۭ وَاللّٰهُ
بَصِيْرٌۢ بِالْعِبَادِ ﴿١٦﴾

16. Say, 'Shall I inform you of
* something better than that?' For those who fear God, there are Gardens with their Lord, beneath which rivers flow; therein shall they abide; and pure spouses and Allāh's pleasure. And Allāh is Mindful of *His* servants,

اَلَّذِيْنَ يَقُوْلُوْنَ رَبَّنَآ اِنَّنَآ اٰمَنَّا
فَاغْفِرْ لَنَا ذُنُوْبَنَا وَقِنَا عَذَابَ
النَّارِ ﴿١٧﴾

17. Those who say, 'Our Lord, we do believe; forgive us, therefore, our sins and save us from the punishment of the Fire;'

اَلصّٰبِرِيْنَ وَالصّٰدِقِيْنَ وَالْقٰنِتِيْنَ وَ
الْمُنْفِقِيْنَ وَالْمُسْتَغْفِرِيْنَ بِالْاَسْحَارِ ﴿١٨﴾

18. The steadfast, and the truthful, and the humble, and those who spend in the way of God, and those who seek forgiveness in the latter part of the night.

شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ ۙ وَالْمَلٰٓئِكَةُ وَ
اُولُوا الْعِلْمِ قَآئِمًۢا بِالْقِسْطِ ۭ لَآ اِلٰهَ اِلَّا
هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿١٩﴾

19. Allāh bears witness that there is no God but He—and *also do* the angels and those possessed of
* knowledge—Maintainer of justice; there is no God but He, the Mighty, the Wise.

اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ ۣ وَمَا
اخْتَلَفَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ
مَا جَآءَهُمُ الْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۭ وَمَنْ
يَّكْفُرْ بِاٰيٰتِ اللّٰهِ فَاِنَّ اللّٰهَ سَرِيْعُ
الْحِسَابِ ﴿٢٠﴾

20. Surely, the *true* religion with Allāh is Islām (complete submission). And those who were given the Book did not disagree but after knowledge had come to them, out of mutual envy. And whoso denies the Signs of Allāh, then surely, Allāh is quick at reckoning.

---

* 16. For those who fear God, there are Gardens with their Lord, beneath which rivers flow; therein shall they abide; ***there are*** **also spouses purified** ***by Allāh*** and Allāh's pleasure. And Allāh is Mindful of *His* servants.

* 19. **Note:** In fact the Arabic expression '*qā'imam bil qisṭ*' (قَآئِمًۢا بِالْقِسْطِ) is much stronger than the translation 'Maintainer of justice' indicates. **'Always standing guard over justice'** would be a better translation.

فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلّٰهِ وَمَنِ اتَّبَعَنِ ۗ وَقُلْ لِّلَّذِيْنَ أُوْتُوا الْكِتٰبَ وَالْأُمِّيّٖنَ ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوْا فَقَدِ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلٰغُ ۗ وَاللّٰهُ بَصِيْرٌۢ بِالْعِبَادِ ﴿٢١﴾ ع ٢

21. But if they dispute with thee, say, 'I have submitted myself to Allāh, and *also* those who follow me.' And say to those who have been given the Book and to the unlearned, 'Have you submitted?' If they submit, then they will surely be guided; but if they turn back, then thy duty is only to convey the message. And Allāh is Watchful of *His* servants.

R. 3.

إِنَّ الَّذِيْنَ يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَيَقْتُلُوْنَ النَّبِيّٖنَ بِغَيْرِ حَقٍّ ۙ وَّيَقْتُلُوْنَ الَّذِيْنَ يَأْمُرُوْنَ بِالْقِسْطِ مِنَ النَّاسِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيْمٍ ﴿٢٢﴾

22. Surely, those who deny the Signs of Allāh and seek to kill the Prophets unjustly, and seek to kill such men as enjoin equity—announce to them a painful punishment.

أُولٰٓئِكَ الَّذِيْنَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْاٰخِرَةِ ۖ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴿٢٣﴾

23. Those are they whose deeds shall come to naught in this world and in the next, and they shall have no helpers.

أَلَمْ تَرَ إِلَى الَّذِيْنَ أُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ يُدْعَوْنَ إِلٰى كِتٰبِ اللّٰهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلّٰى فَرِيْقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُوْنَ ﴿٢٤﴾

24. Dost thou not know of those who have been given *their* portion of the Book? They are called to the Book of Allāh that it may judge between them, but a party of them turn away in aversion.

ذٰلِكَ بِأَنَّهُمْ قَالُوْا لَنْ تَمَسَّنَا النَّارُ إِلَّآ أَيَّامًا مَّعْدُوْدٰتٍ ۖ وَغَرَّهُمْ فِيْ دِيْنِهِمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿٢٥﴾

25. That is because they say, 'The Fire shall not touch us, except for a limited number of days.' And what they used to forge has deceived them regarding their religion.

فَكَيْفَ إِذَا جَمَعْنٰهُمْ لِيَوْمٍ لَّا رَيْبَ فِيْهِ ۖ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ﴿٢٦﴾

26. How *will they fare* when We will gather them together on the Day about which there is no doubt; and when every soul shall be paid in full what it has earned, and they shall not be wronged?

قُلِ اللّٰهُمَّ مٰلِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ ۖ وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ ۖ بِيَدِكَ

27. Say, 'O Allāh, Lord of sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest

(See details of transliteration on page 'm').

الْخَيْرُ ۭ اِنَّكَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝٢٦

and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all things.

تُوْلِجُ الَّيْلَ فِي النَّهَارِ وَتُوْلِجُ النَّهَارَ فِي الَّيْلِ ۡ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۡ وَتَرْزُقُ مَنْ تَشَاۗءُ بِغَيْرِ حِسَابٍ ۝٢٧

28. 'Thou makest the night pass into the day and makest the day pass into the night. And Thou bringest forth the living from the dead and bringest forth the dead from the living. And Thou givest to whomsoever Thou pleasest without measure.'

لَا يَتَّخِذِ الْمُؤْمِنُوْنَ الْكٰفِرِيْنَ اَوْلِيَاۗءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللّٰهِ فِيْ شَيْءٍ اِلَّآ اَنْ تَتَّقُوْا مِنْهُمْ تُقٰىةً ۭ وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ ۭ وَاِلَى اللّٰهِ الْمَصِيْرُ ۝٢٨

29. Let not the believers take disbelievers for friends in preference to believers—and whoever does that has no connection with Allāh—except that you cautiously guard against them. And Allāh cautions you against His punishment; and to Allāh is the returning.*

قُلْ اِنْ تُخْفُوْا مَا فِيْ صُدُوْرِكُمْ اَوْ تُبْدُوْهُ يَعْلَمْهُ اللّٰهُ ۭ وَيَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَاللّٰهُ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝٢٩

30. Say, 'Whether you conceal what is in your breasts or reveal it, Allāh knows it; and He knows whatever is in the heavens and whatever is in the earth. And Allāh has power to do all things.'

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا ۚ وَمَا عَمِلَتْ مِنْ سُوْۗءٍ ۚ تَوَدُّ لَوْ اَنَّ بَيْنَهَا وَبَيْنَهٗٓ اَمَدًۢا بَعِيْدًا ۭ وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ ۭ وَاللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ ۝٣٠ ع

31. *Beware of* the Day when every soul shall find itself confronted with *all* the good it has done and *all* the evil it has done. It will wish there were a great distance between it and that *evil*. And Allāh cautions you against His punishment. And Allāh is Most Compassionate to *His* servants.

R. 4.

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝٣١

32. Say, 'If you love Allāh, follow me: *then* will Allāh love you and forgive you your faults. And Allāh is Most Forgiving, Merciful.'

قُلْ اَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا

33. Say, 'Obey Allāh and the Messenger;' but if they turn away,

* 29. **Note:** The Arabic word '*yuḥadhdhiru kumullāhu nafsahū*' (يُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ) literally means that 'Allāh cautions you against Himself,' which means that He cautions you against taking liberties regarding His commands and dictates.

فَإِنَّ اللّٰهَ لَا يُحِبُّ الْكٰفِرِيْنَ ﴿٣٣﴾

then *remember that* Allāh loves not the disbelievers.

إِنَّ اللّٰهَ اصْطَفٰٓى اٰدَمَ وَنُوْحًا وَّاٰلَ إِبْرٰهِيْمَ وَاٰلَ عِمْرٰنَ عَلَى الْعٰلَمِيْنَ ﴿٣٤﴾

34. Allāh did choose Adam and Noah and the family of Abraham and the family of 'Imrān above all peoples —

ذُرِّيَّةًۢ بَعْضُهَا مِنْۢ بَعْضٍ ۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٣٥﴾

35. A race, co-related with one another. And Allāh is All-Hearing, All-Knowing.

إِذْ قَالَتِ امْرَاَتُ عِمْرٰنَ رَبِّ إِنِّيْ نَذَرْتُ لَكَ مَا فِيْ بَطْنِيْ مُحَرَّرًا فَتَقَبَّلْ مِنِّيْ ۚ إِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ﴿٣٦﴾

36. *Remember* when *the* woman of 'Imrān said, 'My Lord, I have vowed to Thee what is in my womb to be dedicated to Thy service. So do accept *it* of me; verily, Thou alone art All-Hearing, All-Knowing.'

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّيْ وَضَعْتُهَآ اُنْثٰى ۗ وَاللّٰهُ اَعْلَمُ بِمَا وَضَعَتْ ۗ وَلَيْسَ الذَّكَرُ كَالْاُنْثٰى ۚ وَإِنِّيْ سَمَّيْتُهَا مَرْيَمَ وَإِنِّيْٓ اُعِيْذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطٰنِ الرَّجِيْمِ ﴿٣٧﴾

*37. But when she was delivered of it, she said, 'My Lord, I am delivered of a female'—and Allāh knew best what she had brought forth and the male *she was thinking of* was not like the female *she had brought forth*—'and I have named her Mary, and I commit her and her offspring to Thy protection from Satan, the rejected.'

فَتَقَبَّلَهَا رَبُّهَا بِقَبُوْلٍ حَسَنٍ وَّاَنْۢبَتَهَا نَبَاتًا حَسَنًا ۙ وَّكَفَّلَهَا زَكَرِيَّا ۗ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ ۙ وَجَدَ عِنْدَهَا رِزْقًا ۚ قَالَ يٰمَرْيَمُ اَنّٰى لَكِ هٰذَا ۗ قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ ۗ إِنَّ اللّٰهَ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

38. So her Lord accepted her with a gracious acceptance and caused her to grow an excellent growth and made Zachariah her guardian. Whenever Zachariah visited her in the chamber, he found with her provisions. He said, 'O Mary, whence hast thou this?' She replied, 'It is from Allāh.' Surely, Allāh gives to whomsoever He pleases without measure.

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهٗ ۚ قَالَ رَبِّ هَبْ لِيْ مِنْ لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً ۚ إِنَّكَ سَمِيْعُ الدُّعَآءِ ﴿٣٩﴾

39. There *and then* did Zachariah pray to his Lord, saying, 'My Lord, grant me from Thyself pure offspring; surely, Thou art the Hearer of prayer.'

فَنَادَتْهُ الْمَلٰٓئِكَةُ وَهُوَ قَآئِمٌ يُّصَلِّيْ

40. And the angels called to him as he stood praying in the chamber:

*37. But when she was delivered of it, she said, 'My Lord, I am delivered of a female'—**while** Allāh **knows** best what she had **delivered** and the male she was *thinking of* was not like the female *she had brought forth* — ...

فِي الْمِحْرَابِ ۙ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ
مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣٩﴾

'Allāh gives thee glad tidings of Yaḥyā, who shall testify to the truth of a word from Allāh—noble and chaste and a Prophet, from among the righteous.'

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ
الْكِبَرُ وَامْرَأَتِي عَاقِرٌ ۖ قَالَ كَذَٰلِكَ
اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾

41. He said, 'My Lord, how shall I have a son, when age has overtaken me, and my wife is barren?' He answered, 'Such is *the way of* Allāh: He does what He pleases.'

قَالَ رَبِّ اجْعَل لِّي آيَةً ۚ قَالَ آيَتُكَ أَلَّا
تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا ۗ وَ
اذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَ
الْإِبْكَارِ ﴿٤١﴾

42. He said, 'My Lord, appoint a token for me.' He replied, 'Thy token shall be that thou shalt not speak to men for three days except by signs. And remember thy Lord much and glorify Him in the evening and in the early morning.'

ع ٤

R. 5.

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ
اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ
نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾

43. And *remember* when the angels said, 'O Mary, Allāh has chosen thee and purified thee and chosen thee above the women of all peoples.

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي
مَعَ الرَّاكِعِينَ ﴿٤٣﴾

44. 'O Mary, be obedient to thy Lord and prostrate thyself and worship *God alone* with those who worship.'

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

45. This is of the tidings of things unseen which We reveal to thee. And thou wast not with them when they cast their arrows, as to which of them should be the guardian of Mary, nor wast thou with them when they disputed with one another.

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ
يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ
عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَ
الْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾

46. When the angels said, 'O Mary, Allāh gives thee glad tidings of a word from Him; his name *shall be* the Messiah, Jesus, son of Mary, honoured in this world and in the next, and of those who are granted nearness *to God*;

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ
الصَّالِحِينَ ﴿٤٦﴾

47. 'And he shall speak to the people in the cradle and when of middle age, and he shall be of the righteous.'

قَالَتْ رَبِّ اَنّٰى يَكُوْنُ لِيْ وَلَدٌ وَّلَمْ يَمْسَسْنِيْ
بَشَرٌ ۭ قَالَ كَذٰلِكِ اللّٰهُ يَخْلُقُ مَا
يَشَاۗءُ ۭ اِذَا قَضٰٓى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ
كُنْ فَيَكُوْنُ ۝۴۸

48. She said, 'My Lord, how shall I have a son, when no man has touched me?' He said, "Such is *the way of* Allāh, He creates what He pleases. When He decrees a thing, * He says to it, 'Be!' and it is.

وَيُعَلِّمُهُ الْكِتٰبَ وَالْحِكْمَةَ وَالتَّوْرٰىةَ
وَالْاِنْجِيْلَ ۝۴۹

49. "And He will teach him the Book and the Wisdom and the Torah and the Gospel;

وَرَسُوْلًا اِلٰى بَنِيْٓ اِسْرَاۗءِيْلَ ۙ اَنِّىْ قَدْ
جِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ ۙ اَنِّىْٓ اَخْلُقُ
لَكُمْ مِّنَ الطِّيْنِ كَهَيْــَٔةِ الطَّيْرِ فَاَنْفُخُ
فِيْهِ فَيَكُوْنُ طَيْرًۢا بِاِذْنِ اللّٰهِ ۚ وَاُبْرِئُ
الْاَكْمَهَ وَالْاَبْرَصَ وَاُحْيِ الْمَوْتٰى بِاِذْنِ
اللّٰهِ ۚ وَاُنَبِّئُكُمْ بِمَا تَاْكُلُوْنَ وَمَا
تَدَّخِرُوْنَ ۙ فِيْ بُيُوْتِكُمْ ۭ اِنَّ فِيْ ذٰلِكَ
لَاٰيَةً لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝۵۰

50. "And *will make him* a Messenger to the children of Israel (to say): 'I come to you with a Sign from your Lord, *which is*, that I will fashion out for you *a creation* out of clay after the manner of a bird, then I will breathe into it *a new spirit* and it will become a soaring being by the command of Allāh; and I will heal the night-blind and the leprous, and I will quicken the dead, by the command of Allāh; and I will announce to you what you will eat and what you will store up in your houses. Surely, therein is a Sign for you, if you be believers.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرٰىةِ
وَلِاُحِلَّ لَكُمْ بَعْضَ الَّذِيْ حُرِّمَ عَلَيْكُمْ
وَجِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ ۣ فَاتَّقُوا
اللّٰهَ وَاَطِيْعُوْنِ ۝۵۱

51. 'And *I come* fulfilling that which is before me, namely, the Torah; and to allow you some of that which was forbidden you; and I come to you with a Sign from your Lord; so fear Allāh and obey me.

اِنَّ اللّٰهَ رَبِّيْ وَرَبُّكُمْ فَاعْبُدُوْهُ ۭ
هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ۝۵۲

52. 'Surely, Allāh is my Lord and your Lord; so worship Him: this is the right path.' "

فَلَمَّآ اَحَسَّ عِيْسٰى مِنْهُمُ الْكُفْرَ قَالَ
مَنْ اَنْصَارِيْٓ اِلَى اللّٰهِ ۭ قَالَ الْحَوَارِيُّوْنَ
نَحْنُ اَنْصَارُ اللّٰهِ ۚ اٰمَنَّا بِاللّٰهِ ۚ وَاشْهَدْ
بِاَنَّا مُسْلِمُوْنَ ۝۵۳

53. And when Jesus perceived their disbelief, he said, 'Who will be my helpers in the cause of Allāh?' The disciples answered, 'We are the helpers of Allāh. We have believed in Allāh. And bear thou witness that we are obedient.

رَبَّنَآ اٰمَنَّا بِمَآ اَنْزَلْتَ وَاتَّبَعْنَا الرَّسُوْلَ

54. 'Our Lord, we believe in that which Thou hast sent down and we

* 48. **Note:** The expression "'Be!' And it is" does not indicate spontaneous transformation into existence from nothingness. It means that the moment God wills, His will begins to take shape and ultimately is done as He desires.

فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ ﴿٥٤﴾

follow this Messenger. So write us down among those who bear witness.'

وَ مَكَرُوْا وَ مَكَرَ اللّٰهُ ؕ وَ اللّٰهُ خَيْرُ الْمٰكِرِيْنَ ﴿٥٥﴾

55. And they planned, and Allāh *also* planned; and Allāh is the Best of planners.

R. 6.

اِذْ قَالَ اللّٰهُ يٰعِيْسٰۤى اِنِّيْ مُتَوَفِّيْكَ وَ رَافِعُكَ اِلَيَّ وَ مُطَهِّرُكَ مِنَ الَّذِيْنَ كَفَرُوْا وَ جَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْۤا اِلٰى يَوْمِ الْقِيٰمَةِ ۚ ثُمَّ اِلَيَّ مَرْجِعُكُمْ فَاَحْكُمُ بَيْنَكُمْ فِيْمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿٥٦﴾

56. When Allāh said, 'O Jesus, I will cause thee to die *a natural death* and will exalt thee to Myself, and will clear thee from *the charges of* those who disbelieve, and will place those who follow thee above those who disbelieve, until the Day of Resurrection; then to Me shall be your return, and I will judge between you concerning that wherein you differ.

فَاَمَّا الَّذِيْنَ كَفَرُوْا فَاُعَذِّبُهُمْ عَذَابًا شَدِيْدًا فِي الدُّنْيَا وَ الْاٰخِرَةِ ۫ وَ مَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴿٥٧﴾

57. 'Then as for those who disbelieve, I will punish them with a severe punishment in this world and in the next, and they shall have no helpers.

وَ اَمَّا الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ فَيُوَفِّيْهِمْ اُجُوْرَهُمْ ؕ وَ اللّٰهُ لَا يُحِبُّ الظّٰلِمِيْنَ ﴿٥٨﴾

58. 'And as for those who believe and do good works, He will pay them their full rewards. And Allāh loves not the wrongdoers.'

ذٰلِكَ نَتْلُوْهُ عَلَيْكَ مِنَ الْاٰيٰتِ وَ الذِّكْرِ الْحَكِيْمِ ﴿٥٩﴾

59. That is what We recite unto thee of the Signs and the wise Reminder.

اِنَّ مَثَلَ عِيْسٰى عِنْدَ اللّٰهِ كَمَثَلِ اٰدَمَ ؕ خَلَقَهٗ مِنْ تُرَابٍ ثُمَّ قَالَ لَهٗ كُنْ فَيَكُوْنُ ﴿٦٠﴾

60. Surely, the case of Jesus with Allāh is like the case of Adam. He created him out of dust, then He said * to him, 'Be!,' and he was.

اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُنْ مِّنَ الْمُمْتَرِيْنَ ﴿٦١﴾

61. *This is* the truth from thy Lord, so be thou not of those who doubt.

فَمَنْ حَآجَّكَ فِيْهِ مِنْۢ بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَ اَبْنَآءَكُمْ وَ نِسَآءَنَا وَ نِسَآءَكُمْ وَ اَنْفُسَنَا وَ اَنْفُسَكُمْ ۟ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَّعْنَتَ اللّٰهِ عَلَى الْكٰذِبِيْنَ ﴿٦٢﴾

62. Now whoso disputes with thee concerning him, after what has come to thee of knowledge, say *to him*, 'Come, let us call our sons and your sons, and our women and your women, and our people and your people; then let us pray fervently and invoke the curse of Allāh on those who lie.'

* 60. See the explanation of "كُنْ فَيَكُوْنُ" ("'Be!' And it is") at page 59 under 3:48. (Publisher)

إِنَّ هٰذَا لَهُوَ الْقَصَصُ الْحَقُّ ۚ وَمَا مِنْ إِلٰهٍ إِلَّا اللّٰهُ ۚ وَإِنَّ اللّٰهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٣﴾

63. This certainly is the true account. There is none worthy of worship save Allāh; and surely, it is Allāh Who is the Mighty, the Wise.

فَإِنْ تَوَلَّوْا فَإِنَّ اللّٰهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٤﴾

64. But if they turn away, then *remember that* Allāh knows the mischief-makers well.

R. 7.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللّٰهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللّٰهِ ۚ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٥﴾

65. Say, 'O People of the Book! come to a word equal between us and you—that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for Lords beside Allāh.' But if they turn away, then say, 'Bear witness that we have submitted *to God*.'

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَاةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ ۚ أَفَلَا تَعْقِلُونَ ﴿٦٦﴾

66. O People of the Book! why do you dispute concerning Abraham, when the Torah and the Gospel were not revealed till after him? Will you not then understand?

هَا أَنْتُمْ هٰؤُلَاءِ حَاجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ ۚ وَاللّٰهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٧﴾

67. Behold! you are those who disputed about that whereof you had knowledge. Why then do you *now* dispute about that whereof you have no knowledge *at all*? Allāh knows, and you know not.

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٨﴾

68. Abraham was neither a Jew nor a Christian, but he was ever inclined *to God and* obedient *to Him*, and he was not of those who associate gods *with God*.

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهٰذَا النَّبِيُّ وَالَّذِينَ آمَنُوا ۗ وَاللّٰهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٩﴾

69. Surely, the nearest of men to Abraham are those who followed him, and this Prophet and those who believe; and Allāh is the friend of believers.

وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّونَكُمْ ۚ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٧٠﴾

70. A section of the People of the Book would fain lead you astray; but they lead astray none except themselves, only they perceive not.

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللّٰهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧١﴾

71. O People of the Book! why do you deny the Signs of Allāh, while you are witnesses thereof?

72. O People of the Book! why do you confound truth with falsehood and hide the truth knowingly?

يٰٓاَهْلَ الْكِتٰبِ لِمَ تَلْبِسُوْنَ الْحَقَّ بِالْبَاطِلِ وَ تَكْتُمُوْنَ الْحَقَّ وَ اَنْتُمْ تَعْلَمُوْنَ ﴿٧١﴾ ع ١٥

R. 8.

73. And a section of the People of the Book say, 'Believe in that which has been revealed unto the believers, in the early part of day, and disbelieve in the latter part thereof; perchance they may return;

وَ قَالَتْ طَّآئِفَةٌ مِّنْ اَهْلِ الْكِتٰبِ اٰمِنُوْا بِالَّذِيْٓ اُنْزِلَ عَلَى الَّذِيْنَ اٰمَنُوْا وَجْهَ النَّهَارِ وَ اكْفُرُوْٓا اٰخِرَهٗ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٧٢﴾

*74. 'And obey none but him who follows your religion;'—Say, 'Surely, the *true* guidance, the guidance of Allāh, is that one may be given the like of that which has been given to you'—'or they would dispute with you before your Lord.' Say, 'All bounty is in the hand of Allāh. He gives it to whomsoever He pleases. And Allāh is Bountiful, All-Knowing.

وَ لَا تُؤْمِنُوْٓا اِلَّا لِمَنْ تَبِعَ دِيْنَكُمْ ؕ قُلْ اِنَّ الْهُدٰى هُدَى اللّٰهِ ۙ اَنْ يُّؤْتٰٓى اَحَدٌ مِّثْلَ مَآ اُوْتِيْتُمْ اَوْ يُحَآجُّوْكُمْ عِنْدَ رَبِّكُمْ ؕ قُلْ اِنَّ الْفَضْلَ بِيَدِ اللّٰهِ ۚ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَ اللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿٧٣﴾

75. 'He chooses for His mercy whomsoever He pleases. And Allāh is Lord of exceeding bounty.'

يَّخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَآءُ ؕ وَ اللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿٧٤﴾

76. Among the People of the Book there is he who, if thou trust him with a treasure, will return it to thee; and among them there is he who, if thou trust him with a dīnār, will not return it to thee, unless thou keep standing over him. That is because they say, 'We are not liable to blame in the matter of the unlearned;' and they utter a lie against Allāh knowingly.

وَ مِنْ اَهْلِ الْكِتٰبِ مَنْ اِنْ تَاْمَنْهُ بِقِنْطَارٍ يُّؤَدِّهٖٓ اِلَيْكَ ۚ وَ مِنْهُمْ مَّنْ اِنْ تَاْمَنْهُ بِدِيْنَارٍ لَّا يُؤَدِّهٖٓ اِلَيْكَ اِلَّا مَا دُمْتَ عَلَيْهِ قَآئِمًا ؕ ذٰلِكَ بِاَنَّهُمْ قَالُوْا لَيْسَ عَلَيْنَا فِي الْاُمِّيّٖنَ سَبِيْلٌ ۚ وَ يَقُوْلُوْنَ عَلَى اللّٰهِ الْكَذِبَ وَ هُمْ يَعْلَمُوْنَ ﴿٧٥﴾

77. Nay, but whoso fulfils his pledge and fears God—verily, Allāh loves the God-fearing.

بَلٰى مَنْ اَوْفٰى بِعَهْدِهٖ وَ اتَّقٰى فَاِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ﴿٧٦﴾

*74. 'And obey none but him who follows your religion;' —**Say, '*O Prophet,* verily the guidance is the guidance from Allāh *whatever He please.* What is essential is that everyone should be bestowed *with a teaching* like you were bestowed earlier. Otherwise they would have a right to argue against you in the presence of your Lord.'**

74. **Note:** This indicates that it was not the Jews who had a case to argue against the Holy Prophet (may peace and blessings of Allāh be upon him) merely because the teachings granted to him were not exactly the same as theirs. On the contrary, it would rather have been the right of the people of Islām to argue against them, had they been deprived of a Divine teaching altogether indicating the partiality of God in favour of the people of the Book. The difference in teaching against which the Jews were taking exception is totally irrelevant.

78. *As for* those who take a paltry price in exchange for *their* covenant with Allāh and their oaths, they shall have no portion in the life to come, and Allāh will neither speak to them nor look upon them on the Day of Resurrection, nor will He purify them; and for them shall be a grievous punishment.

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَ
أَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا
خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ
اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ
وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

79. And, surely, among them is a section who twist their tongues while reciting the Book; that you may think it *to be part* of the Book, while it is not *part* of the Book. And they say, 'It is from Allāh;' while it is not from Allāh; and they utter a lie against Allāh knowingly.

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُمْ
بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَ
مَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ
مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ
وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ
يَعْلَمُونَ ﴿٧٨﴾

*80. It is not *possible* for a man that Allāh should give him the Book and dominion and prophethood, *and* then he should say to men: 'Be servants to me and not to Allāh;' but *he would say*: 'Be solely devoted to the Lord because you teach the Book and because you study *it*.'

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ
الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ
لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ
وَلَٰكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ
تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ
تَدْرُسُونَ ﴿٧٩﴾

81. Nor *is it possible for him* that he should bid you take the angels and the Prophets for Lords. Would he enjoin you to disbelieve after you have submitted *to God*?

وَلَا يَأْمُرَكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ
وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ
بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾ ع ١٦

R. 9.

82. And *remember the time* when Allāh took a covenant from *the people through* the Prophets, *saying*: 'Whatever I give you of the Book and Wisdom *and* then there comes to you a Messenger, fulfilling that which is with you, you shall believe in him and help him.' *And* He said: 'Do you agree, and do you accept the responsibility which I lay

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ
لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ
ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا
مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ
أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي
قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا

*80. It is not *possible* for a man that Allāh should give him the Book and **wisdom** and prophethood, *and* then he should say to men: 'Be servants to me and not to Allāh;' but *he would say*: 'Be solely devoted to the Lord because you teach the Book and because you study *it*.'

مَعَكُمْ مِّنَ الشّٰهِدِيْنَ ﴿٨٢﴾

upon you in this *matter*?' They said, 'We agree;' He said, 'Then bear witness, and I am with you among the witnesses.'

فَمَنْ تَوَلّٰى بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿٨٣﴾

83. Now whoso turns away after this, then, surely, those are the transgressors.

اَفَغَيْرَ دِيْنِ اللّٰهِ يَبْغُوْنَ وَلَهٗٓ اَسْلَمَ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَّكَرْهًا وَّاِلَيْهِ يُرْجَعُوْنَ ﴿٨٤﴾

84. Do they seek a religion other than Allāh's, while to Him submits whosoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned?

قُلْ اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ عَلَيْنَا وَمَآ اُنْزِلَ عَلٰٓى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَآ اُوْتِيَ مُوْسٰى وَعِيْسٰى وَالنَّبِيُّوْنَ مِنْ رَّبِّهِمْ ۚ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ ۚ وَنَحْنُ لَهٗ مُسْلِمُوْنَ ﴿٨٥﴾

85. Say, 'We believe in Allāh and in that which has been revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes, and that which was given to Moses and Jesus and *other* Prophets from their Lord. We make no distinction between any of them, and to Him we submit.'

وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ ۚ وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ﴿٨٦﴾

86. And whoso seeks a religion other than Islām, it shall not be accepted from him, and in the life to come he shall be among the losers.

كَيْفَ يَهْدِي اللّٰهُ قَوْمًا كَفَرُوْا بَعْدَ اِيْمَانِهِمْ وَشَهِدُوْٓا اَنَّ الرَّسُوْلَ حَقٌّ وَّجَآءَهُمُ الْبَيِّنٰتُ ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿٨٧﴾

87. How shall Allāh guide a people who have disbelieved after believing and who had borne witness that the Messenger was true and to whom clear proofs had come? And Allāh guides not the wrongdoing people.

اُولٰٓئِكَ جَزَآؤُهُمْ اَنَّ عَلَيْهِمْ لَعْنَةَ اللّٰهِ وَالْمَلٰٓئِكَةِ وَالنَّاسِ اَجْمَعِيْنَ ﴿٨٨﴾

88. Of such the reward is that on them shall be the curse of Allāh and of angels and of men, all together.

خٰلِدِيْنَ فِيْهَا ۚ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُوْنَ ﴿٨٩﴾

89. They shall abide thereunder. Their punishment shall not be lightened nor shall they be reprieved;

اِلَّا الَّذِيْنَ تَابُوْا مِنْۢ بَعْدِ ذٰلِكَ وَاَصْلَحُوْا ۣ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٩٠﴾

90. Except those who repent thereafter and amend. And surely, Allāh is Most Forgiving, Merciful.

(See details of transliteration on page 'm').

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ ازْدَادُوا كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ ۖ وَأُولَٰئِكَ هُمُ الضَّالُّونَ ﴿٩٠﴾

91. Surely, those who disbelieve after they have believed and then increase in disbelief, their repentance shall not be accepted, and these are they who have gone astray.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ الْأَرْضِ ذَهَبًا وَلَوِ افْتَدَىٰ بِهِ ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّاصِرِينَ ﴿٩١﴾

92. *As for* those who have disbelieved, and die while they are disbelievers, there shall not be accepted from any one of them *even* an earthful of gold, though he offer it in ransom. It is these for whom shall be a grievous punishment, and they shall have no helpers.

R. 10.

لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنفِقُوا مِن شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

Part 4

93. Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allāh surely knows it well.

كُلُّ الطَّعَامِ كَانَ حِلًّا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ مِن قَبْلِ أَن تُنَزَّلَ التَّوْرَاةُ ۗ قُلْ فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ ﴿٩٣﴾

94. All food was lawful to the children of Israel, except what Israel forbade himself before the Torah was sent down. Say, 'Bring, then, the Torah and read it, if you are truthful.'

فَمَنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ مِن بَعْدِ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩٤﴾

95. Now whoso forges a lie against Allāh after this, then it is these that are the wrongdoers.

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

96. Say, 'Allāh has spoken the truth: follow, therefore, the religion of Abraham, *who was* ever inclined *to God*; and he was not of those who associate gods *with God*.'

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

97. Surely, the first House founded for mankind is that at Becca‡, abounding in blessings and a guidance for all peoples.

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَن دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

98. In it are manifest Signs; it is the place of Abraham; and whoso enters it, enters peace. And pilgrimage to the House is a duty which men—those who can find a way thither—owe to Allāh. And whoever disbelieves, *let him remember* that Allāh is surely independent of all creatures.

‡The valley of Mecca.

قُلْ يٰٓاَهْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ ۖ وَ اللّٰهُ شَهِيْدٌ عَلٰى مَا تَعْمَلُوْنَ ﴿٩٩﴾

99. Say, 'O People of the Book! why deny ye the Signs of Allāh, while Allāh is Watchful of what you do?'

قُلْ يٰٓاَهْلَ الْكِتٰبِ لِمَ تَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ مَنْ اٰمَنَ تَبْغُوْنَهَا عِوَجًا وَّ اَنْتُمْ شُهَدَآءُ ؕ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿١٠٠﴾

100. Say, 'O People of the Book! why hinder ye the believers from the path of Allāh, seeking to make it crooked, while you are witnesses *thereof*? And Allāh is not unmindful of what you do.'

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تُطِيْعُوْا فَرِيْقًا مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ يَرُدُّوْكُمْ بَعْدَ اِيْمَانِكُمْ كٰفِرِيْنَ ﴿١٠١﴾

101. O ye who believe! if you obey any party of those who have been given the Book, they will turn you again into disbelievers after you have believed.

وَ كَيْفَ تَكْفُرُوْنَ وَ اَنْتُمْ تُتْلٰى عَلَيْكُمْ اٰيٰتُ اللّٰهِ وَفِيْكُمْ رَسُوْلُهٗ ؕ وَ مَنْ يَّعْتَصِمْ بِاللّٰهِ فَقَدْ هُدِيَ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿١٠٢﴾ ع

102. How would you disbelieve, while to you are rehearsed the Signs of Allāh, and His Messenger is present among you? And he who holds fast to Allāh is indeed guided to the right path.

R. 11.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقٰتِهٖ وَ لَا تَمُوْتُنَّ اِلَّا وَ اَنْتُمْ مُّسْلِمُوْنَ ﴿١٠٣﴾

103. O ye who believe! fear Allāh as He should be feared; and let not death overtake you except when you are in a state of submission.

وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَّلَا تَفَرَّقُوْا ۠ وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَآءً فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهٖٓ اِخْوَانًا ۚ وَكُنْتُمْ عَلٰى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَاَنْقَذَكُمْ مِّنْهَا ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿١٠٤﴾

104. And hold fast, all together, by the rope of Allāh and be not divided; and remember the favour of Allāh which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became *as* brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does Allāh explain to you His commandments that you may be guided.

وَلْتَكُنْ مِّنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ وَيَاْمُرُوْنَ بِالْمَعْرُوْفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ ؕ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿١٠٥﴾

105. And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper.

وَ لَا تَكُوْنُوْا كَالَّذِيْنَ تَفَرَّقُوْا وَ اخْتَلَفُوْا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْبَيِّنٰتُ ؕ وَ اُولٰٓئِكَ لَهُمْ عَذَابٌ عَظِيْمٌ ﴿۱۰۶﴾

106. And be not like those who became divided and who disagreed *among themselves* after clear proofs had come to them. And it is they for whom there shall be a great punishment,

يَّوْمَ تَبْيَضُّ وُجُوْهٌ وَّ تَسْوَدُّ وُجُوْهٌ ۚ فَاَمَّا الَّذِيْنَ اسْوَدَّتْ وُجُوْهُهُمْ ۫ اَكَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿۱۰۷﴾

107. On the day when some faces shall be white, and some faces shall be black. As for those whose faces will be black, *it will be said to them*: 'Did you disbelieve after believing? Taste, then, the punishment because you disbelieved.'

وَ اَمَّا الَّذِيْنَ ابْيَضَّتْ وُجُوْهُهُمْ فَفِيْ رَحْمَةِ اللّٰهِ ؕ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۱۰۸﴾

108. And as for those whose faces will be white, they will be in the mercy of Allāh; therein will they abide.

تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ؕ وَ مَا اللّٰهُ يُرِيْدُ ظُلْمًا لِّلْعٰلَمِيْنَ ﴿۱۰۹﴾

109. These are the Signs of Allāh, We rehearse them to thee while they comprise the truth; and Allāh wills not any wrong to *His* creatures.

وَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ ؕ وَ اِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ﴿۱۱۰﴾ ع ۱۲

110. And to Allāh belongs whatever is in the heavens and whatever is in the earth, and to Allāh shall all affairs be returned *for decision*.

R. 12.

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ وَ تُؤْمِنُوْنَ بِاللّٰهِ ؕ وَ لَوْ اٰمَنَ اَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لَّهُمْ ؕ مِنْهُمُ الْمُؤْمِنُوْنَ وَ اَكْثَرُهُمُ الْفٰسِقُوْنَ ﴿۱۱۱﴾

111. You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allāh. And if the People of the Book had believed, it would have surely been better for them. Some of them are believers, but most of them are disobedient.

لَنْ يَّضُرُّوْكُمْ اِلَّاۤ اَذًى ؕ وَ اِنْ يُّقَاتِلُوْكُمْ يُوَلُّوْكُمُ الْاَدْبَارَ ۫ ثُمَّ لَا يُنْصَرُوْنَ ﴿۱۱۲﴾

112. They cannot harm you save a slight hurt; and if they fight you, they shall show you their backs. Then they shall not be helped.

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ اَيْنَ مَا ثُقِفُوْۤا اِلَّا بِحَبْلٍ مِّنَ اللّٰهِ وَ حَبْلٍ مِّنَ النَّاسِ وَ بَآءُوْ بِغَضَبٍ مِّنَ اللّٰهِ وَ ضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ؕ ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَ يَقْتُلُوْنَ

113. Smitten shall they be with abasement wherever they are found, unless they have protection from Allāh, or protection from men. They have incurred the wrath of Allāh, and smitten are they with wretchedness. That is because they would reject the Signs of Allāh and kill the

Prophets unjustly. That is because they rebelled and used to transgress.

الْاَنْۢبِيَآءَ بِغَيْرِ حَقٍّ ؕ ذٰلِكَ بِمَا عَصَوْا
وَّكَانُوْا يَعْتَدُوْنَ ﴿۱۱۲﴾

*114. They are not *all* alike. Among the People of the Book there is a party who stand *by their covenant*; they recite the word of Allāh in the hours of night and prostrate themselves *before Him*.

لَيْسُوْا سَوَآءً ؕ مِنْ اَهْلِ الْكِتٰبِ اُمَّةٌ
قَآئِمَةٌ يَّتْلُوْنَ اٰيٰتِ اللّٰهِ اٰنَآءَ الَّيْلِ وَ
هُمْ يَسْجُدُوْنَ ﴿۱۱۳﴾

115. They believe in Allāh and the Last Day, and enjoin what is good and forbid evil, and hasten, vying with one another, in good works. And these are among the righteous.

يُؤْمِنُوْنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ وَ
يَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ
الْمُنْكَرِ وَيُسَارِعُوْنَ فِى الْخَيْرٰتِ ؕ وَ
اُولٰٓئِكَ مِنَ الصّٰلِحِيْنَ ﴿۱۱۴﴾

116. And whatever good they do, they shall not be denied its due reward; and Allāh well knows the God-fearing.

وَمَا يَفْعَلُوْا مِنْ خَيْرٍ فَلَنْ يُّكْفَرُوْهُ ؕ وَ
اللّٰهُ عَلِيْمٌۢ بِالْمُتَّقِيْنَ ﴿۱۱۵﴾

117. As for those who disbelieve, their possessions and their children shall not avail them aught against Allāh; and these are the inmates of the Fire; therein shall they abide.

اِنَّ الَّذِيْنَ كَفَرُوْا لَنْ تُغْنِيَ عَنْهُمْ
اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ مِّنَ اللّٰهِ
شَيْـًٔا ؕ وَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ
فِيْهَا خٰلِدُوْنَ ﴿۱۱۶﴾

118. The likeness of what they spend for the present life is as the likeness of a wind wherein there is intense cold which smites the harvest of a people who have wronged themselves, and destroys it. And Allāh has not wronged them, but they wrong themselves.

مَثَلُ مَا يُنْفِقُوْنَ فِىْ هٰذِهِ الْحَيٰوةِ
الدُّنْيَا كَمَثَلِ رِيْحٍ فِيْهَا صِرٌّ
اَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوْٓا
اَنْفُسَهُمْ فَاَهْلَكَتْهُ ؕ وَمَا ظَلَمَهُمُ
اللّٰهُ وَلٰكِنْ اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿۱۱۷﴾

119. O ye who believe! take not *others* than your own people as intimate friends; they will not fail to corrupt you. They love to see you in trouble. Hatred has already shown itself through *the utterances of* their mouths, and what their breasts conceal is greater still. We have made clear to you Our commandments, if you will understand.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا بِطَانَةً
مِّنْ دُوْنِكُمْ لَا يَاْلُوْنَكُمْ خَبَالًا ؕ وَدُّوْا
مَا عَنِتُّمْ ۚ قَدْ بَدَتِ الْبَغْضَآءُ مِنْ
اَفْوَاهِهِمْ ۖ وَمَا تُخْفِىْ صُدُوْرُهُمْ
اَكْبَرُ ؕ قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ اِنْ كُنْتُمْ
تَعْقِلُوْنَ ﴿۱۱۸﴾

*114. Among the People of the Book there is a party who **stand firm** *by their covenant*; they recite the word of Allāh in the hours of night and prostrate themselves *before Him*.

هٰٓاَنْتُمْ اُولَآءِ تُحِبُّوْنَهُمْ وَلَا يُحِبُّوْنَكُمْ وَتُؤْمِنُوْنَ بِالْكِتٰبِ كُلِّهٖ ۚ وَاِذَا لَقُوْكُمْ قَالُوْٓا اٰمَنَّا ۖۚ وَاِذَا خَلَوْا عَضُّوْا عَلَيْكُمُ الْاَنَامِلَ مِنَ الْغَيْظِ ۭ قُلْ مُوْتُوْا بِغَيْظِكُمْ ۭ اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۱۱۹﴾

120. Behold, you are those who love them, but they love you not. And you believe in all the Book. When they meet you, they say, 'We believe;' but when they are alone, they bite their finger-tips at you for rage. Say, 'Perish in your rage. Surely, Allāh knows well what is hidden in *your* breasts.'

اِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ ۡ وَاِنْ تُصِبْكُمْ سَيِّئَةٌ يَّفْرَحُوْا بِهَا ۭ وَاِنْ تَصْبِرُوْا وَتَتَّقُوْا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـــًٔا ۭ اِنَّ اللّٰهَ بِمَا يَعْمَلُوْنَ مُحِيْطٌ ﴿۱۲۰﴾ ع ۱۳

121. If anything good befall you, it grieves them; and if an evil befall you, they rejoice thereat. But if you be steadfast and righteous, their designs will not harm you at all; surely, Allāh encompasses *all* that they do.

R. 13.

وَاِذْ غَدَوْتَ مِنْ اَهْلِكَ تُبَوِّئُ الْمُؤْمِنِيْنَ مَقَاعِدَ لِلْقِتَالِ ۭ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿۱۲۱﴾

122. And *remember the time* when thou didst go forth early in the morning from thy household, assigning to the believers their positions for battle. And Allāh is All-Hearing, All-Knowing;

اِذْ هَمَّتْ طَّاۗىِٕفَتٰنِ مِنْكُمْ اَنْ تَفْشَلَا ۙ وَاللّٰهُ وَلِيُّهُمَا ۭ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿۱۲۲﴾

123. When two of your groups meditated cowardice, although Allāh was their friend. And upon Allāh should the believers rely.

وَلَقَدْ نَصَرَكُمُ اللّٰهُ بِبَدْرٍ وَّاَنْتُمْ اَذِلَّةٌ ۚ فَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۱۲۳﴾

124. And Allāh had *already* helped you at Badr when you were weak. So take Allāh for your Protector that you may be grateful.

اِذْ تَقُوْلُ لِلْمُؤْمِنِيْنَ اَلَنْ يَّكْفِيَكُمْ اَنْ يُّمِدَّكُمْ رَبُّكُمْ بِثَلٰثَةِ اٰلٰفٍ مِّنَ الْمَلٰۗىِٕكَةِ مُنْزَلِيْنَ ﴿۱۲۴﴾

125. When thou didst say to the believers, 'Will it not suffice you that your Lord should help you with three thousand angels sent down *from on high*?'

بَلٰٓى ۙ اِنْ تَصْبِرُوْا وَتَتَّقُوْا وَيَاْتُوْكُمْ مِّنْ فَوْرِهِمْ هٰذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ اٰلٰفٍ مِّنَ الْمَلٰۗىِٕكَةِ مُسَوِّمِيْنَ ﴿۱۲۵﴾ ع ۱۴

126. Yea, if you be steadfast and righteous and they come upon you immediately in hot haste, your Lord will help you with five thousand angels, attacking vehemently.

وَمَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى لَكُمْ وَ

127. And Allāh has made it only as glad tidings for you and that your

hearts might be at rest thereby; and help comes from Allāh alone, the Mighty, the Wise.

لِتَطْمَئِنَّ قُلُوْبُكُمْ بِهٖ ؕ وَمَا النَّصْرُ
اِلَّا مِنْ عِنْدِ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ﴿۱۲۷﴾

128. *God will do so* that He might cut off a part of the disbelievers or abase them so that they might go back frustrated.

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِيْنَ كَفَرُوْۤا اَوْ
يَكْبِتَهُمْ فَيَنْقَلِبُوْا خَآئِبِيْنَ ﴿۱۲۸﴾

129. Thou hast no concern in the matter: He may turn to them in mercy or punish them, for they are wrongdoers.

لَيْسَ لَكَ مِنَ الْاَمْرِ شَيْءٌ اَوْ يَتُوْبَ
عَلَيْهِمْ اَوْ يُعَذِّبَهُمْ فَاِنَّهُمْ ظٰلِمُوْنَ ﴿۱۲۹﴾

130. And to Allāh belongs whatever is in the heavens and whatever is in the earth. He forgives whomsoever He pleases and punishes whomsoever He pleases, and Allah is Most Forgiving, Merciful.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ
يَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ؕ وَ
اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۱۳۰﴾ ع ۱۳

R. 14.

*131. O ye who believe! devour not interest involving diverse additions; and fear Allāh that you may prosper.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوا
الرِّبٰوۤا اَضْعَافًا مُّضٰعَفَةً ۪ وَّاتَّقُوا
اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۱۳۱﴾

132. And fear the Fire prepared for the disbelievers.

وَاتَّقُوا النَّارَ الَّتِيْۤ اُعِدَّتْ لِلْكٰفِرِيْنَ ﴿۱۳۲﴾

133. And obey Allāh and the Messenger that you be shown mercy.

وَاَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ لَعَلَّكُمْ
تُرْحَمُوْنَ ﴿۱۳۳﴾

*134. And vie with one another in asking for forgiveness from your Lord, and for a Paradise whose price is the heavens and the earth, prepared for the God-fearing—

وَسَارِعُوْۤا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَ
جَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَ الْاَرْضُ ۙ
اُعِدَّتْ لِلْمُتَّقِيْنَ ﴿۱۳۴﴾

135. Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and Allāh loves those who do good;

الَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّآءِ وَالضَّرَّآءِ
وَ الْكٰظِمِيْنَ الْغَيْظَ وَ الْعَافِيْنَ عَنِ
النَّاسِ ؕ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿۱۳۵﴾

136. And those who, when they commit a foul deed or wrong themselves, remember Allāh and implore forgiveness for their sins—and who can forgive sins except

وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْۤا
اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْا
لِذُنُوْبِهِمْ ۫ وَمَنْ يَّغْفِرُ الذُّنُوْبَ

*131. O ye who believe! devour not interest involving **multiple** additions;

*134. And vie with one another in asking for forgiveness from your Lord, and for a Paradise whose **expanse** is the heavens and the earth, prepared for the God-fearing—

(See details of transliteration on page 'm').

إِلَّا اللّٰهُ ۖ وَلَمْ يُصِرُّوا عَلٰى مَا فَعَلُوا
وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

Allāh?—and do not persist knowingly in what they have done.

أُولٰٓئِكَ جَزَآؤُهُمْ مَّغْفِرَةٌ مِّنْ رَّبِّهِمْ
وَجَنّٰتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهٰرُ
خٰلِدِينَ فِيهَا ۚ وَنِعْمَ أَجْرُ الْعٰمِلِينَ ﴿١٣٦﴾

137. It is these whose reward is forgiveness from their Lord, and Gardens beneath which rivers flow, wherein they shall abide; and how good is the reward of those who work!

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ ۙ فَسِيرُوا
فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الْمُكَذِّبِينَ ﴿١٣٧﴾

138. Surely, there have been *many* dispensations before you; so travel through the earth and see how *evil* was the end of those who treated *the Prophets* as liars.

هٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ
لِّلْمُتَّقِينَ ﴿١٣٨﴾

*139. This (the Qur'ān) is a clear demonstration to men, and a guidance and an admonition to the God-fearing.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ
الْأَعْلَوْنَ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١٣٩﴾

140. Slacken not, nor grieve; and you shall certainly have the upper hand, if you are believers.

إِنْ يَّمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ
قَرْحٌ مِّثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا
بَيْنَ النَّاسِ ۚ وَلِيَعْلَمَ اللّٰهُ الَّذِينَ
آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَآءَ ۗ وَاللّٰهُ لَا
يُحِبُّ الظّٰلِمِينَ ﴿١٤٠﴾

141. If you have received an injury, surely the *disbelieving* people have *already* received a similar injury. And such days We cause to alternate among men *that they may be admonished*, and that Allāh may distinguish those who believe and may take witnesses from among you; and Allāh loves not the unjust;

وَلِيُمَحِّصَ اللّٰهُ الَّذِينَ آمَنُوا وَيَمْحَقَ
الْكٰفِرِينَ ﴿١٤١﴾

142. And that Allāh may purify those who believe, and destroy the disbelievers.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا
يَعْلَمِ اللّٰهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَ
يَعْلَمَ الصّٰبِرِينَ ﴿١٤٢﴾

143. Do you suppose that you will enter Heaven while Allāh has not yet distinguished those of you that strive *in the way of Allāh* and has not yet distinguished the steadfast?

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ
أَنْ تَلْقَوْهُ ۖ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ
تَنْظُرُونَ ﴿١٤٣﴾ ع ١٤ ٥

*144. And you used to wish for this death before you met it; now you have seen it while you were *actually* looking for *it*.

*139. This, ***the Qur'ān***, is a clear **pronouncement** to men, and a guidance and an admonition to the God-fearing.

*144. And you used to wish for this death before you met it, now **that** you have seen it **at last, you stand watching *as if transfixed***.

R. 15.

145. And Muḥammad is only a Messenger. Verily, *all* Messengers have passed away before him. If then he die or be slain, will you turn back on your heels? And he who turns back on his heels shall not harm Allāh at all. And Allāh will certainly reward the grateful.

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ اَفَاۡئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ۚ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْـًٔا ۚ وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ ﴿١٤٥﴾

146. And no soul can die except by Allāh's leave—a decree with a fixed term. And whoever desires the reward of the present world, We will give him thereof; and whoever desires the reward of the life to come, We will give him thereof; and We will surely reward the grateful.

وَمَا كَانَ لِنَفْسٍ اَنْ تَمُوْتَ اِلَّا بِاِذْنِ اللّٰهِ كِتٰبًا مُّؤَجَّلًا ۚ وَمَنْ يُّرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهٖ مِنْهَا ۚ وَمَنْ يُّرِدْ ثَوَابَ الْاٰخِرَةِ نُؤْتِهٖ مِنْهَا ۚ وَسَنَجْزِى الشّٰكِرِيْنَ ﴿١٤٦﴾

147. And many a Prophet there has been beside whom fought numerous *companies *of their followers*. They slackened not for aught that befell them in the way of Allāh, nor did they weaken, nor did they humiliate themselves *before the enemy*. And Allāh loves the steadfast.

وَكَاَيِّنْ مِّنْ نَّبِيٍّ قٰتَلَ ۙ مَعَهٗ رِبِّيُّوْنَ كَثِيْرٌ ۚ فَمَا وَهَنُوْا لِمَآ اَصَابَهُمْ فِىْ سَبِيْلِ اللّٰهِ وَمَا ضَعُفُوْا وَمَا اسْتَكَانُوْا ۗ وَاللّٰهُ يُحِبُّ الصّٰبِرِيْنَ ﴿١٤٧﴾

148. And they uttered not a word except that they said: 'Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people.'

وَمَا كَانَ قَوْلَهُمْ اِلَّآ اَنْ قَالُوْا رَبَّنَا اغْفِرْ لَنَا ذُنُوْبَنَا وَاِسْرَافَنَا فِىْٓ اَمْرِنَا وَثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ﴿١٤٨﴾

149. So Allāh gave them the reward of this world, as also an excellent reward of the next; and Allāh loves those who do good.

فَاٰتٰىهُمُ اللّٰهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْاٰخِرَةِ ۗ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿١٤٩﴾ ع ١٥

R. 16.

150. O ye who believe! if you obey those who have disbelieved, they will cause you to turn back on your heels, and you will become losers.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تُطِيْعُوا الَّذِيْنَ كَفَرُوْا يَرُدُّوْكُمْ عَلٰٓى اَعْقَابِكُمْ فَتَنْقَلِبُوْا خٰسِرِيْنَ ﴿١٥٠﴾

151. Nay, Allāh is your Protector, and He is the Best of helpers.

بَلِ اللّٰهُ مَوْلٰىكُمْ ۚ وَهُوَ خَيْرُ النّٰصِرِيْنَ ﴿١٥١﴾

*147. Note: The word '*ribbīyyūn*' (رِبِّيُّوْنَ) has been merely translated as 'companies (of their followers)' —without the essential connotation of godliness which is implied in the word (رِبِّيُّوْنَ). We suggest the following alternative translation: "And many a Prophet there has been beside whom fought **a large number of godly people.**"

سَنُلْقِيْ فِيْ قُلُوْبِ الَّذِيْنَ كَفَرُوا الرُّعْبَ بِمَآ اَشْرَكُوْا بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا ۚ وَمَاْوٰىهُمُ النَّارُ ۭ وَبِئْسَ مَثْوَى الظّٰلِمِيْنَ ﴿١٥١﴾

152. We shall strike terror into the hearts of those that have disbelieved because they associate partners with Allāh for which He has sent down no authority. Their abode is the Fire; and evil is the habitation of the wrongdoers.

وَلَقَدْ صَدَقَكُمُ اللّٰهُ وَعْدَهٗٓ اِذْ تَحُسُّوْنَهُمْ بِاِذْنِهٖ ۚ حَتّٰٓى اِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْاَمْرِ وَعَصَيْتُمْ مِّنْۢ بَعْدِ مَآ اَرٰىكُمْ مَّا تُحِبُّوْنَ ۭ مِنْكُمْ مَّنْ يُّرِيْدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُّرِيْدُ الْاٰخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۚ وَلَقَدْ عَفَا عَنْكُمْ ۭ وَاللّٰهُ ذُوْ فَضْلٍ عَلَى الْمُؤْمِنِيْنَ ﴿١٥٢﴾

*153. And Allāh had surely made good to you His promise when you were slaying and destroying them by His leave, until, when you became lax and disagreed among yourselves concerning the order and you disobeyed after He had shown you that which you loved, *He withdrew His help*. Among you were those who desired the present world, and among you were those who desired the next. Then He turned you away from them, that He might try you—and He has surely pardoned you, and Allāh is Gracious to the believers.—

اِذْ تُصْعِدُوْنَ وَلَا تَلْوٗنَ عَلٰٓى اَحَدٍ وَّالرَّسُوْلُ يَدْعُوْكُمْ فِيْٓ اُخْرٰىكُمْ فَاَثَابَكُمْ غَمًّۢا بِغَمٍّ لِّكَيْلَا تَحْزَنُوْا عَلٰي مَا فَاتَكُمْ وَلَا مَآ اَصَابَكُمْ ۭ وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿١٥٣﴾

*154. When you were running away and looked not back at anyone while the Messenger was calling out to you from your rear, then He gave you a sorrow in recompense for a sorrow, that you might not grieve for what escaped you, nor for what befell you. And Allāh is well aware of what you do.

ثُمَّ اَنْزَلَ عَلَيْكُمْ مِّنْۢ بَعْدِ الْغَمِّ اَمَنَةً نُّعَاسًا يَّغْشٰى طَاۗىِٕفَةً مِّنْكُمْ ۙ وَطَاۗىِٕفَةٌ قَدْ اَهَمَّتْهُمْ اَنْفُسُهُمْ يَظُنُّوْنَ بِاللّٰهِ غَيْرَ الْحَقِّ ظَنَّ

155. Then, after the sorrow, He sent down peace on you—a slumber that overcame a party of you—while the other party was anxious concerning their own selves, thinking wrongly

*153. And Allāh had surely made good to you His promise when you were slaying and destroying them by His leave until when you **faltered** ***concerning obedience to the Holy Prophet (may peace and blessings of Allāh be upon him),*** **and started arguing among yourselves regarding the true intent of the order and disobeyed after He had granted you your heart's desire** ***in the form of victory,*** He *withdrew His help*.

*154. Note: Sometimes the threat of a bigger loss does away with the pain of comparatively minor losses incurred earlier. A similar situation prevailed during the battle of Uḥud when the rumour of the death of the Holy Prophet (may peace and blessings of Allāh be upon him), completely dispelled consideration of all personal sufferings and losses the Muslim combatants had experienced. Then the news of his survival turned the sense of loss into a sense of deep content and thanksgiving.

of Allāh *like unto* the thought of ignorance. They said, 'Is there for us any part in the government *of affairs*?' Say, 'All government belongs to Allāh.' They hide in their minds what they disclose not to thee. They say, 'If we had any part in the government *of affairs*, we should not have been killed here.' Say, 'If you had remained in your homes, surely those on whom fighting had been enjoined would have gone forth to their deathbeds,' *that Allāh might bring about His decree* and that Allāh might test what was in your breasts and that He might purge what was in your hearts. And Allāh knows well what is in the minds;

الْجَاهِلِيَّةِ ۚ يَقُوْلُوْنَ هَلْ لَّنَا مِنَ
الْاَمْرِ مِنْ شَيْءٍ ۗ قُلْ اِنَّ الْاَمْرَ كُلَّهٗ
لِلّٰهِ ۗ يُخْفُوْنَ فِيْٓ اَنْفُسِهِمْ مَّا لَا
يُبْدُوْنَ لَكَ ۗ يَقُوْلُوْنَ لَوْ كَانَ لَنَا
مِنَ الْاَمْرِ شَيْءٌ مَّا قُتِلْنَا هٰهُنَا ۗ قُلْ لَّوْ
كُنْتُمْ فِيْ بُيُوْتِكُمْ لَبَرَزَ الَّذِيْنَ
كُتِبَ عَلَيْهِمُ الْقَتْلُ اِلٰى
مَضَاجِعِهِمْ ۚ وَلِيَبْتَلِيَ اللّٰهُ مَا فِيْ
صُدُوْرِكُمْ وَلِيُمَحِّصَ مَا فِيْ
قُلُوْبِكُمْ ۗ وَاللّٰهُ عَلِيْمٌۢ بِذَاتِ
الصُّدُوْرِ ﴿١٥٥﴾

156. Those of you who turned their backs on the day when the two hosts met,‡ surely it was Satan who sought to make them slip because of certain doings of theirs. But certainly Allāh has already pardoned them. Verily, Allāh is Most Forgiving, Forbearing.

اِنَّ الَّذِيْنَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى
الْجَمْعٰنِ ۙ اِنَّمَا اسْتَزَلَّهُمُ الشَّيْطٰنُ
بِبَعْضِ مَا كَسَبُوْا ۚ وَلَقَدْ عَفَا اللّٰهُ
عَنْهُمْ ۗ اِنَّ اللّٰهَ غَفُوْرٌ حَلِيْمٌ ﴿١٥٦﴾ ع

R. 17.

157. O ye who believe! be not like those who have disbelieved, and who say of their brethren when they travel in the land or go forth to war: 'Had they been with us, they would not have died or been slain.' *This is so*, that Allāh may make it a cause of regret in their hearts. And Allāh gives life and causes death and Allāh is Mindful of what you do.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا
كَالَّذِيْنَ كَفَرُوْا وَقَالُوْا لِاِخْوَانِهِمْ
اِذَا ضَرَبُوْا فِي الْاَرْضِ اَوْ كَانُوْا غُزًّى
لَّوْ كَانُوْا عِنْدَنَا مَا مَاتُوْا وَمَا قُتِلُوْا ۚ
لِيَجْعَلَ اللّٰهُ ذٰلِكَ حَسْرَةً فِيْ
قُلُوْبِهِمْ ۗ وَاللّٰهُ يُحْيٖ وَيُمِيْتُ ۗ وَاللّٰهُ
بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿١٥٧﴾

158. And if you are slain in the cause of Allāh or you die, surely forgiveness from Allāh and mercy shall be better than what they hoard.

وَلَئِنْ قُتِلْتُمْ فِيْ سَبِيْلِ اللّٰهِ اَوْ مُتُّمْ
لَمَغْفِرَةٌ مِّنَ اللّٰهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا
يَجْمَعُوْنَ ﴿١٥٨﴾

159. And if you die or be slain, surely unto Allāh shall you be gathered together.

وَلَئِنْ مُّتُّمْ اَوْ قُتِلْتُمْ لَاِاَ اِلَى اللّٰهِ
تُحْشَرُوْنَ ﴿١٥٩﴾

‡ The battle of Uḥud.

فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْاَمْرِ ۚ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ ۚ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ ﴿١٦٠﴾

160. And it is by the *great* mercy of Allāh that thou art kind towards them, and if thou hadst been rough *and* hard-hearted, they would surely have dispersed from around thee. So pardon them and ask forgiveness for *them, and consult them in matters *of administration*; and when thou art determined, then put thy trust in Allāh. Surely, Allāh loves those who put their trust *in Him*.

اِنْ يَّنْصُرْكُمُ اللّٰهُ فَلَا غَالِبَ لَكُمْ ۚ وَاِنْ يَّخْذُلْكُمْ فَمَنْ ذَا الَّذِيْ يَنْصُرُكُمْ مِّنْۢ بَعْدِهٖ ۗ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿١٦١﴾

161. If Allāh help you, none shall overcome you; but if He forsake you, then who is there that can help you beside Him? In Allāh, then, let the believers put their trust.

وَمَا كَانَ لِنَبِيٍّ اَنْ يَّغُلَّ ۚ وَمَنْ يَّغْلُلْ يَاْتِ بِمَا غَلَّ يَوْمَ الْقِيٰمَةِ ۚ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ﴿١٦٢﴾

162. And it is not possible for a Prophet to act dishonestly, and whoever acts dishonestly shall bring *with him* that about which he has been dishonest, on the Day of Resurrection. Then shall every soul be fully paid what it has earned; and they shall not be wronged.

اَفَمَنِ اتَّبَعَ رِضْوَانَ اللّٰهِ كَمَنْۢ بَآءَ بِسَخَطٍ مِّنَ اللّٰهِ وَمَاْوٰىهُ جَهَنَّمُ ۚ وَبِئْسَ الْمَصِيْرُ ﴿١٦٣﴾

163. Is he who follows the pleasure of Allāh like him who draws on himself the wrath of Allāh and whose abode is Hell? And an evil retreat it is!

هُمْ دَرَجٰتٌ عِنْدَ اللّٰهِ ۚ وَاللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ﴿١٦٤﴾

164. They have *different* grades *of grace* with Allāh; and Allāh sees what they do.

لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْهِمْ رَسُوْلًا مِّنْ اَنْفُسِهِمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۚ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ﴿١٦٥﴾ النصف

165. Verily, Allāh has conferred a favour on the believers by raising among them a Messenger from among themselves, who recites to them His Signs, and purifies them and teaches them the Book and Wisdom; and, before that, they were surely in manifest error.

اَوَلَمَّآ اَصَابَتْكُمْ مُّصِيْبَةٌ قَدْ اَصَبْتُمْ مِّثْلَيْهَا ۙ قُلْتُمْ اَنّٰى هٰذَا ۭ قُلْ هُوَ مِنْ عِنْدِ اَنْفُسِكُمْ ۭ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ

166. What! when a misfortune befalls you—and you had inflicted the double of that—you say, whence is this? Say, 'It is from your own

*160. and consult them in matters of **importance**;

(See details of transliteration on page 'm').

selves.' Surely, Allāh has power over all things.

قَدِيْرٌ ﴿١٦٥﴾

167. And that which befell you, on the day when the two parties met,‡ was by Allāh's command; and *this was so* that He might distinguish the believers;

وَمَآ اَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعٰنِ فَبِاِذْنِ اللّٰهِ وَلِيَعْلَمَ الْمُؤْمِنِيْنَ ﴿١٦٦﴾

168. And that He might distinguish the hypocrites. And it was said to them, 'Come ye, fight in the cause of Allāh and repel *the attack of the enemy*;' they said, 'If we knew how to fight, we would surely follow you.' They were, that day, nearer to disbelief than to belief. They say with their mouths what is not in their hearts. And Allāh knows well what they conceal.

وَلِيَعْلَمَ الَّذِيْنَ نَافَقُوْا ۚ وَقِيْلَ لَهُمْ تَعَالَوْا قَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَوِ ادْفَعُوْا ؕ قَالُوْا لَوْ نَعْلَمُ قِتَالًا لَّا اتَّبَعْنٰكُمْ ؕ هُمْ لِلْكُفْرِ يَوْمَئِذٍ اَقْرَبُ مِنْهُمْ لِلْاِيْمَانِ ۚ يَقُوْلُوْنَ بِاَفْوَاهِهِمْ مَّا لَيْسَ فِيْ قُلُوْبِهِمْ ؕ وَاللّٰهُ اَعْلَمُ بِمَا يَكْتُمُوْنَ ﴿١٦٧﴾

169. *It is these* who said of their brethren, while they *themselves* remained behind, 'If they had obeyed us, they would not have been slain.' Say, 'Then avert death from yourselves, if you are truthful.'

اَلَّذِيْنَ قَالُوْا لِاِخْوَانِهِمْ وَقَعَدُوْا لَوْ اَطَاعُوْنَا مَا قُتِلُوْا ؕ قُلْ فَادْرَءُوْا عَنْ اَنْفُسِكُمُ الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٦٨﴾

170. Think not of those, who have been slain in the cause of Allāh, as * dead. Nay, they are living, in the presence of their Lord, *and* are granted gifts *from Him*,

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا ؕ بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ﴿١٦٩﴾

171. Jubilant because of that which Allāh has given them of His bounty; and rejoicing for those who have not yet joined them from behind them, because on them *shall come* no fear, nor shall they grieve.

فَرِحِيْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۙ وَيَسْتَبْشِرُوْنَ بِالَّذِيْنَ لَمْ يَلْحَقُوْا بِهِمْ مِّنْ خَلْفِهِمْ ۙ اَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿١٧٠﴾

وقف لازم

172. They rejoice at the favour of Allāh and *His* bounty, and *at the fact* that Allāh suffers not the reward of the believers to be lost.

يَسْتَبْشِرُوْنَ بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ ۙ وَّاَنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُؤْمِنِيْنَ ﴿١٧١﴾

وقف حسن

R. 18.

173. *As to* those who answered the call of Allāh and the Messenger after they had received an injury—such of them as do good and act righteously shall have a great reward;

اَلَّذِيْنَ اسْتَجَابُوْا لِلّٰهِ وَالرَّسُوْلِ مِنْۢ بَعْدِ مَآ اَصَابَهُمُ الْقَرْحُ ۛ لِلَّذِيْنَ اَحْسَنُوْا مِنْهُمْ وَاتَّقَوْا اَجْرٌ عَظِيْمٌ ﴿١٧٢﴾

وقف لطيف

‡ The battle of Uḥud.

* 170. Nay, they are living, in the presence of their Lord, **being well provided.**

174. Those to whom men said, 'People have mustered against you, therefore fear them,' but this *only* increased their faith, and they said, 'Sufficient for us is Allāh, and an excellent Guardian is He.'

الَّذِيْنَ قَالَ لَهُمُ النَّاسُ اِنَّ النَّاسَ قَدْ جَمَعُوْا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ اِيْمَانًا ۖ وَّقَالُوْا حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ ﴿١٧٣﴾

175. So they returned with a *mighty* favour from Allāh and a *great* bounty, while no evil had touched them; and they followed the pleasure of Allāh; and Allāh is the Lord of great bounty.

فَانْقَلَبُوْا بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوْٓءٌ ۙ وَّاتَّبَعُوْا رِضْوَانَ اللّٰهِ ۗ وَاللّٰهُ ذُوْ فَضْلٍ عَظِيْمٍ ﴿١٧٤﴾

176. It is Satan who only frightens his friends; so fear them not but fear Me, if you are believers.

اِنَّمَا ذٰلِكُمُ الشَّيْطٰنُ يُخَوِّفُ اَوْلِيَآءَهٗ ۖ فَلَا تَخَافُوْهُمْ وَخَافُوْنِ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿١٧٥﴾

177. And let not those who hastily fall into disbelief grieve thee; surely, they cannot harm Allāh in any way. Allāh desires not to assign any portion for them in the life to come; and they shall have a severe punishment.

وَلَا يَحْزُنْكَ الَّذِيْنَ يُسَارِعُوْنَ فِى الْكُفْرِ ۚ اِنَّهُمْ لَنْ يَّضُرُّوا اللّٰهَ شَيْئًا ۗ يُرِيْدُ اللّٰهُ اَلَّا يَجْعَلَ لَهُمْ حَظًّا فِى الْاٰخِرَةِ ۚ وَلَهُمْ عَذَابٌ عَظِيْمٌ ﴿١٧٦﴾

178. Surely, those who have purchased disbelief at the price of faith cannot harm Allāh at all; and they shall have a grievous punishment.

اِنَّ الَّذِيْنَ اشْتَرَوُا الْكُفْرَ بِالْاِيْمَانِ لَنْ يَّضُرُّوا اللّٰهَ شَيْئًا ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿١٧٧﴾

179. And let not the disbelievers think that Our granting them respite is good for them; *the result of* Our granting them respite will only be that they will increase in sin; and they shall have an humiliating punishment.

وَلَا يَحْسَبَنَّ الَّذِيْنَ كَفَرُوْٓا اَنَّمَا نُمْلِيْ لَهُمْ خَيْرٌ لِّاَنْفُسِهِمْ ۚ اِنَّمَا نُمْلِيْ لَهُمْ لِيَزْدَادُوْٓا اِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِيْنٌ ﴿١٧٨﴾

180. Allāh would not leave the believers as you are, until He separated the wicked from the good. Nor would Allāh reveal to you the unseen. But Allāh chooses of His Messengers whom He pleases. Believe, therefore, in Allāh and His Messengers. If you believe and be righteous, you shall have a great reward.

مَا كَانَ اللّٰهُ لِيَذَرَ الْمُؤْمِنِيْنَ عَلٰى مَآ اَنْتُمْ عَلَيْهِ حَتّٰى يَمِيْزَ الْخَبِيْثَ مِنَ الطَّيِّبِ ۗ وَمَا كَانَ اللّٰهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلٰكِنَّ اللّٰهَ يَجْتَبِيْ مِنْ رُّسُلِهٖ مَنْ يَّشَآءُ ۖ فَاٰمِنُوْا بِاللّٰهِ وَرُسُلِهٖ ۚ وَاِنْ تُؤْمِنُوْا وَتَتَّقُوْا فَلَكُمْ اَجْرٌ عَظِيْمٌ ﴿١٧٩﴾

وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ هُوَ خَيْرًا لَّهُمْ ؕ بَلْ هُوَ شَرٌّ لَّهُمْ ؕ سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ ؕ وَلِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿۱۸۱﴾

181. And let not those, who are niggardly with respect to what Allāh has given them of His bounty, think that it is good for them; nay, it is evil for them. That with respect to which they were niggardly shall be put as a collar round their necks on the Day of Resurrection. And to Allāh belongs the heritage of the heavens and the earth, and Allāh is well aware of what you do.

R. 19.

لَقَدْ سَمِعَ اللّٰهُ قَوْلَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ فَقِيْرٌ وَّنَحْنُ اَغْنِيَآءُ ۘ سَنَكْتُبُ مَا قَالُوْا وَقَتْلَهُمُ الْاَنْۢبِيَآءَ بِغَيْرِ حَقٍّ ۙ وَّنَقُوْلُ ذُوْقُوْا عَذَابَ الْحَرِيْقِ ﴿۱۸۲﴾

182. And surely Allāh has heard the utterance of those who said, 'Allāh is poor and we are rich.' We shall record what they have said, and their attempts to kill the Prophets unjustly; and We shall say, 'Taste ye the punishment of burning.'

ذٰلِكَ بِمَا قَدَّمَتْ اَيْدِيْكُمْ وَاَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ﴿۱۸۳﴾

183. That is because of that which your hands have sent on before *yourselves*, and *the truth is* that Allāh is not at all unjust to *His* servants.

اَلَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ عَهِدَ اِلَيْنَآ اَلَّا نُؤْمِنَ لِرَسُوْلٍ حَتّٰى يَاْتِيَنَا بِقُرْبَانٍ تَاْكُلُهُ النَّارُ ؕ قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّنْ قَبْلِيْ بِالْبَيِّنٰتِ وَبِالَّذِيْ قُلْتُمْ فَلِمَ قَتَلْتُمُوْهُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۸۴﴾

184. Those who say, 'Allāh has charged us not to believe in any Messenger until he bring us an offering which fire devours.' Say, 'There have already come to you Messengers before me with clear Signs and with that which you speak of. Why, then, did you seek to kill them, if you are truthful?'

فَاِنْ كَذَّبُوْكَ فَقَدْ كُذِّبَ رُسُلٌ مِّنْ قَبْلِكَ جَآءُوْ بِالْبَيِّنٰتِ وَالزُّبُرِ وَالْكِتٰبِ الْمُنِيْرِ ﴿۱۸۵﴾

* 185. And if they accuse thee of lying, even so were accused of lying Messengers before thee who came with clear Signs and books of wisdom and the shining Book.

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ؕ وَاِنَّمَا تُوَفَّوْنَ اُجُوْرَكُمْ يَوْمَ الْقِيٰمَةِ ؕ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَاُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ؕ وَمَا الْحَيٰوةُ الدُّنْيَآ

186. Every soul shall taste of death. And you shall be paid in full your rewards only on the Day of Resurrection. So whosoever is removed away from the Fire and is made to enter Heaven has indeed

* 185. And if they accuse you of lying, even so were accused of lying Messengers before you who came with clear Signs and books of wisdom and **the illuminating Book**.

إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٦﴾

attained his goal. And the life of this world is nothing but an illusory enjoyment.

لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ۚ وَإِن تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨٧﴾

187. You shall surely be tried in your possessions and in your persons and you shall surely hear many hurtful things from those who were given the Book before you and from those who set up equals *to God*. But if you show fortitude and act righteously, that indeed is *a matter* of strong determination.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٨﴾

188. And *remember* when Allāh took a covenant from those who were given the Book, *saying*, 'You shall make this *Book* known to the people and not conceal it.' But they threw it away behind their backs, and bartered it for a paltry price. Evil is that which they have purchased.

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوا وَّيُحِبُّونَ أَن يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُم بِمَفَازَةٍ مِّنَ الْعَذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٩﴾

189. Think not that those who exult in what they have done, and love to be praised for what they have not done—think not that they are secure from punishment. They shall suffer a grievous chastisement.

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩٠﴾

190. And to Allāh belongs the kingdom of the heavens and the earth; and Allāh has power over all things.

R. 20.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩١﴾

191. In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding;

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا ۚ سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩٢﴾

192. Those who remember Allāh while standing, sitting, and *lying* on their sides, and ponder over the creation of the heavens and the earth: "Our Lord, Thou hast not created this in vain; *nay*, Holy art Thou; save us, then, from the punishment of the Fire.

رَبَّنَآ اِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ اَخْزَيْتَهٗ ؕ وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ﴿۱۹۳﴾

193. "Our Lord, whomsoever Thou causest to enter the Fire, him hast Thou surely disgraced. And the wrongdoers shall have no helpers.

رَبَّنَآ اِنَّنَا سَمِعْنَا مُنَادِيًا يُّنَادِيْ لِلْاِيْمَانِ اَنْ اٰمِنُوْا بِرَبِّكُمْ فَاٰمَنَّا ۚ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَكَفِّرْ عَنَّا سَيِّاٰتِنَا وَتَوَفَّنَا مَعَ الْاَبْرَارِ ﴿۱۹۴﴾

194. "Our Lord, we have heard a Crier calling *us* unto faith, 'Believe ye in your Lord,' and we have *believed. Our Lord, forgive us, therefore, our errors and remove from us our evils, and in death number us with the righteous.

رَبَّنَا وَاٰتِنَا مَا وَعَدْتَّنَا عَلٰى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ ؕ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ﴿۱۹۵﴾

195. "Our Lord, give us what Thou hast promised to us through Thy Messengers; and disgrace us not on the Day of Resurrection. Surely, Thou breakest not Thy promise."

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ اَنِّيْ لَآ اُضِيْعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ اَوْ اُنْثٰى ۚ بَعْضُكُمْ مِّنْ بَعْضٍ ۚ فَالَّذِيْنَ هَاجَرُوْا وَاُخْرِجُوْا مِنْ دِيَارِهِمْ وَاُوْذُوْا فِيْ سَبِيْلِيْ وَقٰتَلُوْا وَقُتِلُوْا لَاُكَفِّرَنَّ عَنْهُمْ سَيِّاٰتِهِمْ وَلَاُدْخِلَنَّهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ ثَوَابًا مِّنْ عِنْدِ اللّٰهِ ؕ وَاللّٰهُ عِنْدَهٗ حُسْنُ الثَّوَابِ ﴿۱۹۶﴾

196. So their Lord answered their *prayers*, *saying*, 'I will allow not the work of any worker from among you, whether male or female, to be lost. You are from one another. Those, therefore, who have emigrated, and have been driven out from their homes, and have been persecuted in My cause, and have fought and been killed, I will surely remove from them their evils and will cause them to enter Gardens through which streams flow—a reward from Allāh, and with Allāh is the best of rewards.'

لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِيْنَ كَفَرُوْا فِي الْبِلَادِ ﴿۱۹۷﴾

197. Let not the moving about of the disbelievers in the land deceive thee.

مَتَاعٌ قَلِيْلٌ ۫ ثُمَّ مَاْوٰىهُمْ جَهَنَّمُ ؕ وَبِئْسَ الْمِهَادُ ﴿۱۹۸﴾

198. *It is* a small *and brief* advantage, then Hell shall be their abode. What an evil place of rest!

لٰكِنِ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا نُزُلًا مِّنْ عِنْدِ اللّٰهِ ؕ وَمَا عِنْدَ اللّٰهِ خَيْرٌ لِّلْاَبْرَارِ ﴿۱۹۹﴾

199. But those who fear their Lord shall have Gardens through which streams flow; therein shall they abide—an entertainment from Allāh. And that which is with Allāh is still better for the righteous.

* 194. Our Lord, forgive us, therefore, our **sins** and remove from us our evils, and in death **join us** with the righteous.

وَاِنَّ مِنْ اَهْلِ الْكِتٰبِ لَمَنْ يُّؤْمِنُ
بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْكُمْ وَمَآ اُنْزِلَ
اِلَيْهِمْ خٰشِعِيْنَ لِلّٰهِ ۙ لَا يَشْتَرُوْنَ بِاٰيٰتِ
اللّٰهِ ثَمَنًا قَلِيْلًا ؕ اُولٰٓئِكَ لَهُمْ اَجْرُهُمْ
عِنْدَ رَبِّهِمْ ؕ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿۲۰۰﴾

200. And surely among the People of the Book there are some who believe in Allāh and in what has been sent down to you and in what was sent down to them, humbling themselves before Allāh. They barter not the Signs of Allāh for a paltry price. It is these who shall have their reward with their Lord. Surely, Allāh is swift to take account.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَ
صَابِرُوْا وَ رَابِطُوْا ۟ وَ اتَّقُوا اللّٰهَ
لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۲۰۱﴾

201. O ye who believe! be steadfast and strive to excel in steadfastness and be on *your* guard and fear Allāh that you may prosper.

سُوْرَةُ النِّسَآءِ مَدَنِيَّةٌ ٤ — رکوعاتها ٢٤ — اياتها ١٧٧

AL-NISĀ'

(Revealed after Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَآءً ۚ وَاتَّقُوا اللّٰهَ الَّذِيْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ۭ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ٢

*2. O ye people! fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; and fear Allāh, in Whose name you appeal to one another, and *fear Him particularly respecting* ties of relationship. Verily, Allāh watches over you.

وَاٰتُوا الْيَتٰمٰٓى اَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيْثَ بِالطَّيِّبِ ۠ وَلَا تَاْكُلُوْٓا اَمْوَالَهُمْ اِلٰٓى اَمْوَالِكُمْ ۭ اِنَّهٗ كَانَ حُوْبًا كَبِيْرًا ٣

3. And give to the orphans their property and exchange not the bad for the good, and devour not their property with your own. Surely, it is a great sin.

وَاِنْ خِفْتُمْ اَلَّا تُقْسِطُوْا فِي الْيَتٰمٰى فَانْكِحُوْا مَا طَابَ لَكُمْ مِّنَ النِّسَآءِ مَثْنٰى وَثُلٰثَ وَرُبٰعَ ۚ فَاِنْ خِفْتُمْ اَلَّا تَعْدِلُوْا فَوَاحِدَةً اَوْ مَا مَلَكَتْ اَيْمَانُكُمْ ۭ ذٰلِكَ اَدْنٰٓى اَلَّا تَعُوْلُوْا ٣

*4. And if you fear that you will not be fair in dealing with the orphans, then marry of women as may be agreeable to you, two, or three, or four; and if you fear you will not deal justly, then *marry only* one or what your right hands possess. That is the nearest *way* for you to avoid injustice.

وَاٰتُوا النِّسَآءَ صَدُقٰتِهِنَّ نِحْلَةً ۭ فَاِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوْهُ هَنِيْۗـــًٔا مَّرِيْۗـــًٔا ٥

5. And give the women their dowries willingly. But if they, of their own pleasure, remit to you a part thereof, then enjoy it as something pleasant and wholesome.

وَلَا تُؤْتُوا السُّفَهَاۗءَ اَمْوَالَكُمُ الَّتِيْ جَعَلَ

*6. And give not to the foolish your

---

*2. O ye people! fear your Lord, Who created you from a single **being** and created therefrom its mate, and from **the two** spread many men and women; and fear Allāh, in Whose name you appeal to one another, and *fear Him particularly respecting* ties of relationship. Verily, Allāh watches over you.

*4. And if you fear that you, ***the society,*** **may fail to do justice in matters concerning orphans *in the aftermath of war* then marry women of your choice two or three or four**. And if you fear you will not deal justly, then *marry only* one or what your right hands possess. That is the nearest *way* for you to avoid injustice.

*6. **Do not hand over the charge of property belonging to you which Allāh has made for you as a means of support, to those who are mentally incapable of managing it properly. So feed them and clothe them properly and speak kindly to them.**

Note: Here the society is addressed as a whole while the property in question is not national

property which Allāh has made for you a means of support; but feed them therewith and clothe them and speak to them words of kind advice.

اللّٰهُ لَكُمْ قِيٰمًا وَّارْزُقُوْهُمْ فِيْهَا وَ
اكْسُوْهُمْ وَقُوْلُوْا لَهُمْ قَوْلًا مَّعْرُوْفًا ۝٦

*7. And prove the orphans until they attain *the age of* marriage; then, if you find in them sound judgment, deliver to them their property; and devour it not in extravagance and haste against their growing up. And whoso is rich, let him abstain; and whoso is poor, let him eat *thereof* with equity. And when you deliver to them their property, then call witnesses in their presence. And Allāh is sufficient as a Reckoner.

وَابْتَلُوا الْيَتٰمٰى حَتّٰٓى اِذَا بَلَغُوا النِّكَاحَ ۚ
فَاِنْ اٰنَسْتُمْ مِّنْهُمْ رُشْدًا فَادْفَعُوْٓا
اِلَيْهِمْ اَمْوَالَهُمْ ۚ وَلَا تَاْكُلُوْهَآ اِسْرَافًا
وَّبِدَارًا اَنْ يَّكْبَرُوْا ۭ وَمَنْ كَانَ غَنِيًّا
فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيْرًا
فَلْيَاْكُلْ بِالْمَعْرُوْفِ ۭ فَاِذَا دَفَعْتُمْ
اِلَيْهِمْ اَمْوَالَهُمْ فَاَشْهِدُوْا عَلَيْهِمْ ۭ وَكَفٰى
بِاللّٰهِ حَسِيْبًا ۝٧

8. For men is a share of that which parents and near relations leave; and for women is a share of that which parents and near relations leave, whether it be little or much—a determined share.

لِلرِّجَالِ نَصِيْبٌ مِّمَّا تَرَكَ الْوَالِدٰنِ وَ
الْاَقْرَبُوْنَ ۠ وَلِلنِّسَاۗءِ نَصِيْبٌ مِّمَّا
تَرَكَ الْوَالِدٰنِ وَالْاَقْرَبُوْنَ مِمَّا قَلَّ
مِنْهُ اَوْ كَثُرَ ۭ نَصِيْبًا مَّفْرُوْضًا ۝٨

9. And when *other* relations and orphans and the poor are present at the division *of heritage*, give them *something* therefrom and speak to them words of kindness.

وَاِذَا حَضَرَ الْقِسْمَةَ اُولُوا الْقُرْبٰى وَ
الْيَتٰمٰى وَالْمَسٰكِيْنُ فَارْزُقُوْهُمْ مِّنْهُ وَ
قُوْلُوْا لَهُمْ قَوْلًا مَّعْرُوْفًا ۝٩

10. And let those fear *God* who, if they should leave behind them their own weak offspring, would be anxious for them. Let them, therefore, fear Allāh and let them say the right word.

وَلْيَخْشَ الَّذِيْنَ لَوْ تَرَكُوْا مِنْ
خَلْفِهِمْ ذُرِّيَّةً ضِعٰفًا خَافُوْا
عَلَيْهِمْ ۠ فَلْيَتَّقُوا اللّٰهَ وَلْيَقُوْلُوْا قَوْلًا
سَدِيْدًا ۝١٠

11. Surely, they who devour the property of orphans unjustly, only swallow fire into their bellies, and they shall burn in a blazing fire.

اِنَّ الَّذِيْنَ يَاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى
ظُلْمًا اِنَّمَا يَاْكُلُوْنَ فِيْ بُطُوْنِهِمْ
نَارًا ۭ وَسَيَصْلَوْنَ سَعِيْرًا ۝١١ ع ١٢

property but belongs to the orphans whose number grows exceedingly large during wars. Obviously a considerable part of national wealth will be involved in such exceptional circumstances. If a nation as a whole does not take care of such property and leaves it entirely to the care of children, inexperienced and incapable of handling their wealth sensibly, this is bound to adversely influence the entire national economy. To resolve this problem the nation is addressed as a whole and made responsible for the proper care of the property in question as if it belonged to them. It does not mean, however, that such orphans will be disinherited or dispossessed of their individual rights permanently. The following verse and the verse 11 make the real import of this verse abundantly clear.

*7. And **test *the understanding of*** the orphans until they attain *the age of* marriage;

R. 2.

12. Allāh commands you concerning your children: a male shall have as much as the share of two females; but if there be females *only*, *numbering* more than two, then they shall have two-thirds of what the *deceased* leaves; and if there be one, she shall have the half. And his parents shall have each of them a sixth of the inheritance, if he have a child; but if he have no child and his parents be his heirs, then his mother shall have a third; and if he have brothers and sisters, then his mother shall have a sixth, after *the payment of* any bequests he may have bequeathed or of debt. Your fathers and your children, you know not which of them is nearest to you in benefit. *This* fixing *of portions* is from Allāh. Surely, Allāh is All-Knowing, Wise.

يُوْصِيْكُمُ اللّٰهُ فِيْٓ اَوْلَادِكُمْ ۗ لِلذَّكَرِ
مِثْلُ حَظِّ الْاُنْثَيَيْنِ ۚ فَاِنْ كُنَّ نِسَآءً
فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَاِنْ
كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۭ وَلِاَبَوَيْهِ
لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ
اِنْ كَانَ لَهٗ وَلَدٌ ۚ فَاِنْ لَّمْ يَكُنْ لَّهٗ
وَلَدٌ وَّوَرِثَهٗٓ اَبَوٰهُ فَلِاُمِّهِ الثُّلُثُ ۚ
فَاِنْ كَانَ لَهٗٓ اِخْوَةٌ فَلِاُمِّهِ السُّدُسُ
مِنْۢ بَعْدِ وَصِيَّةٍ يُّوْصِيْ بِهَآ اَوْ دَيْنٍ ۭ
اٰبَاۗؤُكُمْ وَاَبْنَاۗؤُكُمْ لَا تَدْرُوْنَ
اَيُّهُمْ اَقْرَبُ لَكُمْ نَفْعًا ۭ فَرِيْضَةً مِّنَ
اللّٰهِ ۭ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۝١٢

13. And you shall have half of that which your wives leave, if they have no child; but if they have a child, then you shall have a fourth of that which they leave, after *the payment of* any bequests they may have bequeathed or of debt. And they shall have a fourth of that which you leave, if you have no child; but if you have a child, then they shall have an eighth of that which you leave, after *the payment of* any bequests you may have bequeathed or of debt. And if there be a man or a woman whose heritage is to be divided and he *or she* has neither parent nor child, and he *or she* has a brother or a sister, then each one of
*them shall have a sixth. But if they be more than that, then they shall be *equal* sharers in one-third, after *the payment of* any bequests which may

وَلَكُمْ نِصْفُ مَا تَرَكَ اَزْوَاجُكُمْ اِنْ
لَّمْ يَكُنْ لَّهُنَّ وَلَدٌ ۚ فَاِنْ كَانَ لَهُنَّ وَلَدٌ
فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِنْۢ بَعْدِ
وَصِيَّةٍ يُّوْصِيْنَ بِهَآ اَوْ دَيْنٍ ۭ وَلَهُنَّ
الرُّبُعُ مِمَّا تَرَكْتُمْ اِنْ لَّمْ يَكُنْ لَّكُمْ
وَلَدٌ ۚ فَاِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ
الثُّمُنُ مِمَّا تَرَكْتُمْ مِّنْۢ بَعْدِ وَصِيَّةٍ
تُوْصُوْنَ بِهَآ اَوْ دَيْنٍ ۭ وَاِنْ كَانَ رَجُلٌ
يُّوْرَثُ كَلٰلَةً اَوِ امْرَاَةٌ وَّلَهٗٓ اَخٌ اَوْ اُخْتٌ
فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ۚ فَاِنْ
كَانُوْٓا اَكْثَرَ مِنْ ذٰلِكَ فَهُمْ شُرَكَاۗءُ
فِي الثُّلُثِ مِنْۢ بَعْدِ وَصِيَّةٍ يُّوْصٰى
بِهَآ اَوْ دَيْنٍ ۙ غَيْرَ مُضَاۗرٍّ ۚ وَصِيَّةً

*13. But if they be more than that, then they shall be *equal* **share holders** in one-third, after *the payment of* any bequests which may have been bequeathed or of debt, **without** ***intent to cause* suffering to anyone**. *This is* an injunction from Allāh, and Allāh is All-Knowing, Forbearing.

مِّنَ اللّٰهِ ؕ وَاللّٰهُ عَلِيْمٌ حَلِيْمٌ ﴿١٣﴾

have been bequeathed or of debt, without prejudice *to the debt. This is* an injunction from Allāh, and Allāh is All-Knowing, Forbearing.

تِلْكَ حُدُوْدُ اللّٰهِ ؕ وَمَنْ يُّطِعِ اللّٰهَ وَ
رَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ
تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَذٰلِكَ
الْفَوْزُ الْعَظِيْمُ ﴿١٤﴾

14. These are the limits *set* by Allāh; and whoso obeys Allāh and His Messenger, He will make him enter Gardens through which streams flow; therein shall they abide; and that is a great triumph.

وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ وَيَتَعَدَّ
حُدُوْدَهٗ يُدْخِلْهُ نَارًا خَالِدًا فِيْهَا ۪ وَلَهٗ
عَذَابٌ مُّهِيْنٌ ﴿١٥﴾ ع ١٣

15. And whoso disobeys Allāh and His Messenger and transgresses His limits, He will make him enter into Fire; therein shall he abide; and he shall have an humiliating punishment.

R. 3.

وَالّٰتِيْ يَاْتِيْنَ الْفَاحِشَةَ مِنْ نِّسَآئِكُمْ
فَاسْتَشْهِدُوْا عَلَيْهِنَّ اَرْبَعَةً مِّنْكُمْ ۚ
فَاِنْ شَهِدُوْا فَاَمْسِكُوْهُنَّ فِي الْبُيُوْتِ
حَتّٰى يَتَوَفّٰهُنَّ الْمَوْتُ اَوْ يَجْعَلَ اللّٰهُ
لَهُنَّ سَبِيْلًا ﴿١٦﴾

16. And those of your women who are guilty of lewdness—call to witness four of you against them; and if they bear witness, then confine them to the houses until death overtake them or Allāh open for them a way.

وَالَّذٰنِ يَاْتِيٰنِهَا مِنْكُمْ فَاٰذُوْهُمَا ۚ
فَاِنْ تَابَا وَاَصْلَحَا فَاَعْرِضُوْا عَنْهُمَا ۚ
اِنَّ اللّٰهَ كَانَ تَوَّابًا رَّحِيْمًا ﴿١٧﴾

17. And if two men from among you are guilty of it, punish them both. And if they repent and amend, then leave them alone; surely, Allāh is Oft-Returning *with compassion and is* Merciful.

اِنَّمَا التَّوْبَةُ عَلَى اللّٰهِ لِلَّذِيْنَ
يَعْمَلُوْنَ السُّوْٓءَ بِجَهَالَةٍ ثُمَّ يَتُوْبُوْنَ
مِنْ قَرِيْبٍ فَاُولٰٓئِكَ يَتُوْبُ اللّٰهُ
عَلَيْهِمْ ؕ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿١٨﴾

18. Verily, Allāh undertakes to accept the repentance of only those who do evil ignorantly and then repent soon after. These are they to whom Allāh turns with mercy; and Allāh is All-Knowing, Wise.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِيْنَ يَعْمَلُوْنَ
السَّيِّاٰتِ ۚ حَتّٰٓى اِذَا حَضَرَ اَحَدَهُمُ
الْمَوْتُ قَالَ اِنِّيْ تُبْتُ الْـٰٔنَ وَلَا الَّذِيْنَ
يَمُوْتُوْنَ وَهُمْ كُفَّارٌ ؕ اُولٰٓئِكَ اَعْتَدْنَا
لَهُمْ عَذَابًا اَلِيْمًا ﴿١٩﴾

19. There is no *acceptance of* repentance for those who *continue to* do evil until, when death faces one of them, he says, 'I do repent now;' nor for those who die disbelievers. It is these for whom We have prepared a painful punishment.

20. O ye who believe! it is not lawful for you to inherit women against their will; nor should you detain them wrongfully that you may take away part of that which you have given them, except that they be guilty of a flagrant evil; and consort with them in kindness; and if you dislike them, it may be that you dislike a thing wherein Allāh has placed much good.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَحِلُّ لَكُمْ اَنْ
تَرِثُوا النِّسَآءَ كَرْهًا ۭ وَلَا تَعْضُلُوْهُنَّ
لِتَذْهَبُوْا بِبَعْضِ مَآ اٰتَيْتُمُوْهُنَّ
اِلَّآ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۚ وَ
عَاشِرُوْهُنَّ بِالْمَعْرُوْفِ ۚ فَاِنْ
كَرِهْتُمُوْهُنَّ فَعَسٰٓى اَنْ تَكْرَهُوْا شَيْـًٔا
وَّيَجْعَلَ اللّٰهُ فِيْهِ خَيْرًا كَثِيْرًا ۲۰

21. And if you desire to take one wife in place of another and you have given one of them a treasure, take not aught therefrom. Will you take it by lying and with manifest sinfulness?

وَاِنْ اَرَدْتُّمُ اسْتِبْدَالَ زَوْجٍ مَّكَانَ
زَوْجٍ ۙ وَّاٰتَيْتُمْ اِحْدٰىهُنَّ قِنْطَارًا
فَلَا تَاْخُذُوْا مِنْهُ شَيْـًٔا ۭ اَتَاْخُذُوْنَهٗ
بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ۲۱

22. And how can you take it when one of you has been alone with the other, and they (the women) have taken from you a strong covenant?

وَكَيْفَ تَاْخُذُوْنَهٗ وَقَدْ اَفْضٰى
بَعْضُكُمْ اِلٰى بَعْضٍ وَّاَخَذْنَ مِنْكُمْ
مِّيْثَاقًا غَلِيْظًا ۲۱

23. And marry not those women whom your fathers married, except what has already passed. It is a thing foul and hateful and an evil way.

وَلَا تَنْكِحُوْا مَا نَكَحَ اٰبَاۗؤُكُمْ مِّنَ
النِّسَاۗءِ اِلَّا مَا قَدْ سَلَفَ ۭ اِنَّهٗ كَانَ
فَاحِشَةً وَّمَقْتًا ۭ وَسَاۗءَ سَبِيْلًا ۲۲ ع ۴

R. 4.

24. Forbidden to you are your mothers, and your daughters, and your sisters, and your fathers' sisters, and your mothers' sisters, and brother's daughters, and sister's daughters, and your *foster*-mothers that have given you suck, and your foster-sisters, and the mothers of your wives, and your step-daughters, who are your wards by your wives unto whom you have gone in—but if you have not gone in unto them, there shall be no sin upon you—and the wives of your sons that are from your loins; and *it is forbidden to you* to have two sisters together *in marriage*, except what has already passed; surely, Allāh is Most Forgiving, Merciful.

حُرِّمَتْ عَلَيْكُمْ اُمَّهٰتُكُمْ وَبَنٰتُكُمْ
وَاَخَوٰتُكُمْ وَعَمّٰتُكُمْ وَخٰلٰتُكُمْ وَبَنٰتُ
الْاَخِ وَبَنٰتُ الْاُخْتِ وَاُمَّهٰتُكُمُ الّٰتِيْٓ
اَرْضَعْنَكُمْ وَاَخَوٰتُكُمْ مِّنَ الرَّضَاعَةِ
وَاُمَّهٰتُ نِسَاۗىِٕكُمْ وَرَبَاۗىِٕبُكُمُ الّٰتِيْ فِيْ
حُجُوْرِكُمْ مِّنْ نِّسَاۗىِٕكُمُ الّٰتِيْ
دَخَلْتُمْ بِهِنَّ ۡ فَاِنْ لَّمْ تَكُوْنُوْا دَخَلْتُمْ
بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ ۡ وَحَلَاۗىِٕلُ
اَبْنَاۗىِٕكُمُ الَّذِيْنَ مِنْ اَصْلَابِكُمْ ۙ وَاَنْ
تَجْمَعُوْا بَيْنَ الْاُخْتَيْنِ اِلَّا مَا قَدْ سَلَفَ ۭ
اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ۲۳

وَّالْمُحْصَنٰتُ مِنَ النِّسَآءِ اِلَّا مَا مَلَكَتْ اَيْمَانُكُمْ ۚ كِتٰبَ اللّٰهِ عَلَيْكُمْ ۚ وَاُحِلَّ لَكُمْ مَّا وَرَآءَ ذٰلِكُمْ اَنْ تَبْتَغُوْا بِاَمْوَالِكُمْ مُّحْصِنِيْنَ غَيْرَ مُسٰفِحِيْنَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهٖ مِنْهُنَّ فَاٰتُوْهُنَّ اُجُوْرَهُنَّ فَرِيْضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا تَرٰضَيْتُمْ بِهٖ مِنْۢ بَعْدِ الْفَرِيْضَةِ ۚ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ﴿٢٥﴾

25. And *forbidden to you are* married women, except such as your right hands possess. This has Allāh enjoined on you. And allowed to you are those beyond that, that you seek *them* by means of your property, marrying them properly and not committing fornication. And for the benefit you receive from them, give them their dowries, as fixed, and there shall be no sin for you in anything you mutually agree upon, after the fixing *of the dowry*. Surely, Allāh is All-Knowing, Wise.

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا اَنْ يَّنْكِحَ الْمُحْصَنٰتِ الْمُؤْمِنٰتِ فَمِنْ مَّا مَلَكَتْ اَيْمَانُكُمْ مِّنْ فَتَيٰتِكُمُ الْمُؤْمِنٰتِ ۚ وَاللّٰهُ اَعْلَمُ بِاِيْمَانِكُمْ ۚ بَعْضُكُمْ مِّنْۢ بَعْضٍ ۚ فَانْكِحُوْهُنَّ بِاِذْنِ اَهْلِهِنَّ وَاٰتُوْهُنَّ اُجُوْرَهُنَّ بِالْمَعْرُوْفِ مُحْصَنٰتٍ غَيْرَ مُسٰفِحٰتٍ وَّلَا مُتَّخِذٰتِ اَخْدَانٍ ۚ فَاِذَآ اُحْصِنَّ فَاِنْ اَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنٰتِ مِنَ الْعَذَابِ ۚ ذٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ۚ وَاَنْ تَصْبِرُوْا خَيْرٌ لَّكُمْ ۚ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٢٦﴾ ع ٤

26. And whoso of you cannot afford to marry free, believing women, *let him* marry what your right hands possess, namely, your believing handmaids. And Allāh knows your faith best; you are *all* one from another; so marry them with the leave of their masters and give them their dowries according to what is fair, they being chaste, not committing fornication, nor taking secret paramours. And if, after they are married, they are guilty of lewdness, they shall have half the punishment prescribed for free women. This is for him among you who fears lest he should commit sin. And that you restrain yourselves is better for you; and Allāh is Most Forgiving, Merciful.

R. 5.

يُرِيْدُ اللّٰهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِيْنَ مِنْ قَبْلِكُمْ وَيَتُوْبَ عَلَيْكُمْ ۚ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿٢٧﴾

27. Allāh desires to make clear to you, and guide you to, the paths of those before you, and to turn to you in mercy. And Allāh is All-Knowing, Wise.

وَاللّٰهُ يُرِيْدُ اَنْ يَّتُوْبَ عَلَيْكُمْ ۖ وَيُرِيْدُ الَّذِيْنَ يَتَّبِعُوْنَ الشَّهَوٰتِ اَنْ تَمِيْلُوْا مَيْلًا عَظِيْمًا ﴿٢٨﴾

28. And Allāh wishes to turn to you in mercy, but those who follow *their* low desires wish that you should stray far away.

يُرِيْدُ اللّٰهُ اَنْ يُّخَفِّفَ عَنْكُمْ ۚ وَخُلِقَ الْاِنْسَانُ ضَعِيْفًا ﴿٢٩﴾

29. Allāh desires to lighten your burden, for man has been created weak.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوْٓا
اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ اِلَّآ اَنْ
تَكُوْنَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ۣ
وَلَا تَقْتُلُوْٓا اَنْفُسَكُمْ ۭ اِنَّ اللّٰهَ كَانَ
بِكُمْ رَحِيْمًا ﴿٣٠﴾

30. O ye who believe! devour not your property among yourselves by unlawful means, except that *you earn* by trade with mutual consent. And kill not yourselves. Surely, Allāh is Merciful to you.

وَمَنْ يَّفْعَلْ ذٰلِكَ عُدْوَانًا وَّظُلْمًا
فَسَوْفَ نُصْلِيْهِ نَارًا ۭ وَكَانَ ذٰلِكَ
عَلَي اللّٰهِ يَسِيْرًا ﴿٣١﴾

31. And whosoever does that by way of transgression and injustice, We shall cast him into Fire; and that is easy with Allāh.

اِنْ تَجْتَنِبُوْا كَبَاۗىِٕرَ مَا تُنْهَوْنَ
عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ وَ
نُدْخِلْكُمْ مُّدْخَلًا كَرِيْمًا ﴿٣٢﴾

32. If you keep away from the more grievous of the things which are forbidden you, We will remove from you your *minor* evils and admit you to a place of great honour.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللّٰهُ بِهٖ بَعْضَكُمْ
عَلٰي بَعْضٍ ۭ لِلرِّجَالِ نَصِيْبٌ مِّمَّا
اكْتَسَبُوْا ۭ وَلِلنِّسَاۗءِ نَصِيْبٌ مِّمَّا
اكْتَسَبْنَ ۭ وَسْـَٔـلُوا اللّٰهَ مِنْ فَضْلِهٖ ۭ
اِنَّ اللّٰهَ كَانَ بِكُلِّ شَيْءٍ عَلِيْمًا ﴿٣٣﴾

33. And covet not that whereby Allāh has made some of you excel others. Men shall have a share of that which they have earned, and women a share of that which they have earned. And ask Allāh of His bounty. Surely, Allāh has perfect knowledge of all things.

وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ
الْوَالِدٰنِ وَالْاَقْرَبُوْنَ ۭ وَالَّذِيْنَ
عَقَدَتْ اَيْمَانُكُمْ فَاٰتُوْهُمْ
نَصِيْبَهُمْ ۭ اِنَّ اللّٰهَ كَانَ عَلٰي كُلِّ
شَيْءٍ شَهِيْدًا ﴿٣٤﴾ ع ٥

34. And to every one We have appointed heirs to what the parents and the relations leave, and *also* those with whom your oaths have ratified a contract. So give them their portion. Surely, Allāh watches over all things.

R. 6.

اَلرِّجَالُ قَوَّامُوْنَ عَلَي النِّسَاۗءِ بِمَا فَضَّلَ
اللّٰهُ بَعْضَهُمْ عَلٰي بَعْضٍ وَّبِمَآ اَنْفَقُوْا مِنْ
اَمْوَالِهِمْ ۭ فَالصّٰلِحٰتُ قٰنِتٰتٌ حٰفِظٰتٌ
لِّلْغَيْبِ بِمَا حَفِظَ اللّٰهُ ۭ وَالّٰتِيْ تَخَافُوْنَ
نُشُوْزَهُنَّ فَعِظُوْهُنَّ وَاهْجُرُوْهُنَّ
فِي الْمَضَاجِعِ وَاضْرِبُوْهُنَّ ۚ فَاِنْ
اَطَعْنَكُمْ فَلَا تَبْغُوْا عَلَيْهِنَّ سَبِيْلًا ۭ اِنَّ
اللّٰهَ كَانَ عَلِيًّا كَبِيْرًا ﴿٣٥﴾

35. Men are guardians over women because Allāh has made some of them excel others, and because they (men) spend of their wealth. So virtuous women *are those who* are obedient, and guard the secrets *of their husbands* with Allāh's protection. And *as for* those on whose part you fear disobedience, admonish them and leave them alone in their beds, and chastise them. Then if they obey you, seek not a way against them. Surely, Allāh is High, Great.

وَ اِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوْا حَكَمًا مِّنْ اَهْلِهٖ وَحَكَمًا مِّنْ اَهْلِهَا ۚ اِنْ يُّرِيْدَآ اِصْلَاحًا يُّوَفِّقِ اللّٰهُ بَيْنَهُمَا ۗ اِنَّ اللّٰهَ كَانَ عَلِيْمًا خَبِيْرًا ﴿٣٥﴾

*36. And if you fear a breach between them, then appoint an arbiter from his folk and an orbiter from her folk. If they (the arbiters) desire reconciliation, Allāh will effect it between them. Surely, Allāh is All-Knowing, All-Aware.

وَ اعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّ بِالْوَالِدَيْنِ اِحْسَانًا وَّ بِذِى الْقُرْبٰى وَ الْيَتٰمٰى وَ الْمَسٰكِيْنِ وَ الْجَارِ ذِى الْقُرْبٰى وَ الْجَارِ الْجُنُبِ وَ الصَّاحِبِ بِالْجَنْۢبِ وَ ابْنِ السَّبِيْلِ ۙ وَ مَا مَلَكَتْ اَيْمَانُكُمْ ۗ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرَا ﴿٣٦﴾

37. And worship Allāh and associate naught with Him, and *show* kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by *your* side, and the wayfarer, and those whom your right hands possess. Surely, Allāh loves not the proud *and* the boastful,

اِلَّذِيْنَ يَبْخَلُوْنَ وَ يَاْمُرُوْنَ النَّاسَ بِالْبُخْلِ وَ يَكْتُمُوْنَ مَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۗ وَ اَعْتَدْنَا لِلْكٰفِرِيْنَ عَذَابًا مُّهِيْنًا ﴿٣٧﴾

38. Who are niggardly and enjoin people to be niggardly, and conceal that which Allāh has given them of His bounty. And We have prepared for the disbelievers an humiliating punishment,

وَ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ رِئَآءَ النَّاسِ وَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَلَا بِالْيَوْمِ الْاٰخِرِ ۗ وَ مَنْ يَّكُنِ الشَّيْطٰنُ لَهٗ قَرِيْنًا فَسَآءَ قَرِيْنًا ﴿٣٨﴾

39. And for those who spend their wealth to be seen of men, and believe not in Allāh nor the Last Day. And whoso has Satan for his companion, *let him remember that* an evil companion is he.

وَمَاذَا عَلَيْهِمْ لَوْ اٰمَنُوْا بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ وَ اَنْفَقُوْا مِمَّا رَزَقَهُمُ اللّٰهُ ۗ وَكَانَ اللّٰهُ بِهِمْ عَلِيْمًا ﴿٣٩﴾

40. And what *harm* would have befallen them, if they had believed in Allāh and the Last Day and spent out of what Allāh has given them? And Allāh knows them full well.

اِنَّ اللّٰهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۚ وَاِنْ تَكُ حَسَنَةً يُّضٰعِفْهَا وَيُؤْتِ مِنْ لَّدُنْهُ اَجْرًا عَظِيْمًا ﴿٤٠﴾

41. Surely, Allāh wrongs not *any one even* by the weight of an atom. And if there be a good deed, He multiplies it and gives from Himself a great reward.

فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍۢ بِشَهِيْدٍ وَّ

42. And how *will it fare with them* when We shall bring a witness from

*36. And if you fear a breach between them, then appoint an arbiter from his folk and an arbiter from her folk. If they desire reconciliation, Allāh will effect it between them. Surely, Allāh is All-Knowing, All-Aware.

Note: We consider the word "the arbiters" unnecessary because the pronoun 'they' may also refer to the parties concerned.

every people, and shall bring thee as a witness against these!

وَجِئْنَا بِكَ عَلٰى هٰٓؤُلَآءِ شَهِيْدًا ﴿٤١﴾

43. On that day those who disbelieved and disobeyed the Messenger will wish that the earth were made level with them, and they shall not *be able to* conceal anything from Allāh.

يَوْمَئِذٍ يَّوَدُّ الَّذِيْنَ كَفَرُوْا وَعَصَوُا الرَّسُوْلَ لَوْ تُسَوّٰى بِهِمُ الْاَرْضُ ۛ وَلَا يَكْتُمُوْنَ اللّٰهَ حَدِيْثًا ﴿٤٢﴾

R. 7.

*44. O ye who believe! approach not Prayer when you are not in *full* possession of your senses, until you know what you say, nor when you are unclean, except when you are travelling along a way, until you have bathed. And if you are ill or *you* *are on a journey *while unclean*, or *if* one of you comes from the privy or you have touched women and you find no water, then betake yourselves to pure dust and wipe therewith your faces and your hands. Surely, Allāh is Most Indulgent, Most Forgiving.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْرَبُوا الصَّلٰوةَ وَاَنْتُمْ سُكٰرٰى حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ وَلَا جُنُبًا اِلَّا عَابِرِيْ سَبِيْلٍ حَتّٰى تَغْتَسِلُوْا ۛ وَاِنْ كُنْتُمْ مَّرْضٰٓى اَوْ عَلٰى سَفَرٍ اَوْ جَآءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَآئِطِ اَوْ لٰمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُوْا مَآءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَامْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ ۛ اِنَّ اللّٰهَ كَانَ عَفُوًّا غَفُوْرًا ﴿٤٣﴾

45. Dost thou not know of those who were given a portion of the Book? They buy error and desire that you *too* may lose the way.

اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ يَشْتَرُوْنَ الضَّلٰلَةَ وَيُرِيْدُوْنَ اَنْ تَضِلُّوا السَّبِيْلَ ﴿٤٤﴾

46. And Allāh knows your enemies full well. And sufficient is Allāh as a Friend, and sufficient is Allāh as a Helper.

وَاللّٰهُ اَعْلَمُ بِاَعْدَآئِكُمْ ۛ وَكَفٰى بِاللّٰهِ وَلِيًّا ۙ وَّكَفٰى بِاللّٰهِ نَصِيْرًا ﴿٤٥﴾

*47. There are some among the Jews who pervert words from their *proper* places. And they say, 'We hear and we disobey,' and 'hear *thou* without being heard,' and 'Rā'inā,' screening with their tongues *what is in their minds* and *seeking* to injure

مِنَ الَّذِيْنَ هَادُوْا يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهٖ وَيَقُوْلُوْنَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَّرَاعِنَا لَيًّا بِاَلْسِنَتِهِمْ وَطَعْنًا فِى الدِّيْنِ ۛ وَلَوْ

*44. O ye who believe! approach not Prayer **while you are mentally dazed till you clearly** know what you say, nor when you are unclean,

Note: The expression "unclean" is questionable. The Arabic word '*junuban*' (جُنُبًا) is applicable to a person after intercourse or after ejaculation even without intercourse. In such cases having a bath is essential before offering Prayers.

*47. **Note:** Justice cannot be done to the real import of this part of the verse by mere translation because here the hypocrites are described as intentionally mispronouncing some commonly used phrases to give them a twist with the intention to insult the Holy Prophet (may peace and

the Faith. And if they had said, 'We hear and we obey,' and 'hear *thou*,' and 'Unẓurnā,' it would have been better for them and more upright. But Allāh has cursed them for their disbelief; so they believe but little.

اَنَّهُمْ قَالُوْا سَمِعْنَا وَ اَطَعْنَا وَ اسْمَعْ وَانْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَ اَقْوَمَ ۙ وَلٰكِنْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُوْنَ اِلَّا قَلِيْلًا ﴿۴۷﴾

*48. O ye People of the Book! believe in what We have sent down, fulfilling that which is with you, before We destroy *some of* the leaders and turn them on their backs or curse them as We cursed the People of the Sabbath. And the decree of Allāh is *bound* to be carried out.

يٰۤاَيُّهَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ اٰمِنُوْا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّنْ قَبْلِ اَنْ نَّطْمِسَ وُجُوْهًا فَنَرُدَّهَا عَلٰۤى اَدْبَارِهَاۤ اَوْ نَلْعَنَهُمْ كَمَا لَعَنَّاۤ اَصْحٰبَ السَّبْتِ ؕ وَ كَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ﴿۴۸﴾

49. Surely, Allāh will not forgive that any partner be associated with Him; but He will forgive whatever is short of that to whomsoever He pleases. And whoso associates partners with Allāh has indeed devised a very great sin.

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَ يَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ وَ مَنْ يُّشْرِكْ بِاللّٰهِ فَقَدِ افْتَرٰۤى اِثْمًا عَظِيْمًا ﴿۴۹﴾

50. Dost thou not know of those who hold themselves to be pure? Nay, it is Allāh Who purifies whomsoever He pleases, and they will not be wronged a whit.

اَلَمْ تَرَ اِلَى الَّذِيْنَ يُزَكُّوْنَ اَنْفُسَهُمْ ؕ بَلِ اللّٰهُ يُزَكِّيْ مَنْ يَّشَآءُ وَ لَا يُظْلَمُوْنَ فَتِيْلًا ﴿۵۰﴾

51. Behold, how they forge a lie against Allāh! And sufficient is that as a manifest sin.

اُنْظُرْ كَيْفَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ ؕ وَ كَفٰى بِهٖۤ اِثْمًا مُّبِيْنًا ﴿۵۱﴾

R. 8.

52. Dost thou not know of those who were given a portion of the Book? They believe in evil things and *follow* those who transgress, and

اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ يُؤْمِنُوْنَ بِالْجِبْتِ وَالطَّاغُوْتِ وَيَقُوْلُوْنَ لِلَّذِيْنَ كَفَرُوْا هٰۤؤُلَآءِ اَهْدٰى

---

blessings of Allāh be upon him). The believers used the phrase '*sami'nā wa aṭa'nā*' (سَمِعْنَا وَ اَطَعْنَا) which means we heard and we obeyed. Instead of saying '*aṭa'nā*' (اَطَعْنَا) the hypocrites said ' '*aṣainā*' (عَصَيْنَا) (the word used in the actual text of the verse) meaning thereby that we heard and disobeyed. Yet they pronounced it with a slur intending to mislead the hearer into believing that they had said *'aṭ'anā'* instead of ' '*aṣainā*' (عَصَيْنَا). A keen hearer however could not miss the intended mischief and implied insult.

Again they uttered the word '*rā'inā*' (رَاعِنَا) with a twist of tongue to make it sound half way between '*rā'inā*' (رَاعِنَا) and '*rā'īnā*' (رَاعِيْنَا). '*Rā'inā*' (رَاعِنَا) means be lenient to us while '*rā'īnā*' (رَاعِيْنَا) means 'O our tender of sheep.' This again was an attempt to insult the Holy Prophet (may peace and blessings of Allāh be upon him) under the cover of pronunciation.

*48. O ye People of the Book! Believe in what We have sent down, fulfilling that which is with you, before **We inflict humiliation upon some *of your* leaders causing them to turn their backs and take to their heels**, or curse them as We cursed the People of the Sabbath. And the decree of Allāh is *bound* to be carried out.

they say of the disbelievers, 'These are better guided in religion than those who believe.'

مِنَ الَّذِيْنَ اٰمَنُوْا سَبِيْلًا ﴿٥٢﴾

53. They it is whom Allāh has cursed; and he whom Allāh curses, thou shalt not find for him a helper.

اُولٰٓئِكَ الَّذِيْنَ لَعَنَهُمُ اللّٰهُ ۭ وَمَنْ يَّلْعَنِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ نَصِيْرًا ﴿٥٣﴾

54. Have they a share in the kingdom? Then would they not give men *even so much as* the little hollow in the back of a date-stone.

اَمْ لَهُمْ نَصِيْبٌ مِّنَ الْمُلْكِ فَاِذًا لَّا يُؤْتُوْنَ النَّاسَ نَقِيْرًا ﴿٥٤﴾

55. Or do they envy men for what Allāh has given them out of His bounty? *If that is so*, surely, We gave the Book and Wisdom to the children of Abraham *also* and We *also* gave them a great kingdom.

اَمْ يَحْسُدُوْنَ النَّاسَ عَلٰي مَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۚ فَقَدْ اٰتَيْنَآ اٰلَ اِبْرٰهِيْمَ الْكِتٰبَ وَالْحِكْمَةَ وَاٰتَيْنٰهُمْ مُّلْكًا عَظِيْمًا ﴿٥٥﴾

56. And of them were some who believed in him; and of them were others who turned away from him. And sufficient is Hell as a blazing fire.

فَمِنْهُمْ مَّنْ اٰمَنَ بِهٖ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ ۭ وَكَفٰى بِجَهَنَّمَ سَعِيْرًا ﴿٥٦﴾

57. Those who disbelieve in Our Signs, We shall soon cause them to enter Fire. As often as their skins are burnt up, We shall give them in exchange other skins that they may taste the punishment. Surely, Allāh is Mighty, Wise.

اِنَّ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِنَا سَوْفَ نُصْلِيْهِمْ نَارًا ۭ كُلَّمَا نَضِجَتْ جُلُوْدُهُمْ بَدَّلْنٰهُمْ جُلُوْدًا غَيْرَهَا لِيَذُوْقُوا الْعَذَابَ ۭ اِنَّ اللّٰهَ كَانَ عَزِيْزًا حَكِيْمًا ﴿٥٧﴾ ع

58. And those who believe and do good works, We shall make them enter Gardens through which streams flow, to abide therein for *ever; therein shall they have pure spouses; and We shall admit them to a *place of* pleasant and plenteous shade.

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَنُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ لَهُمْ فِيْهَآ اَزْوَاجٌ مُّطَهَّرَةٌ ۡ وَّنُدْخِلُهُمْ ظِلًّا ظَلِيْلًا ﴿٥٨﴾

59. Verily, Allāh commands you to make over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is that with which Allāh admonishes you! Allāh is All-Hearing, All-Seeing.

اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَا ۙ وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِ ۭ اِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖ ۭ اِنَّ اللّٰهَ كَانَ سَمِيْعًۢا بَصِيْرًا ﴿٥٩﴾

*58. therein shall they have **spouses purified** ***by Us;***

(See details of transliteration on page 'm').

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَ اُولِي الْاَمْرِ مِنْكُمْ ۚ فَاِنْ تَنَازَعْتُمْ فِيْ شَيْءٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَ الرَّسُوْلِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ ۭ ذٰلِكَ خَيْرٌ وَّ اَحْسَنُ تَاْوِيْلًا ﴿٥٩﴾

*60. O ye who believe! obey Allāh, and obey *His* Messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allāh and *His* Messenger if you are believers in Allāh and the Last Day. That is best and most commendable in the end.

R. 9.

اَلَمْ تَرَ اِلَى الَّذِيْنَ يَزْعُمُوْنَ اَنَّهُمْ اٰمَنُوْا بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ يُرِيْدُوْنَ اَنْ يَّتَحَاكَمُوْٓا اِلَى الطَّاغُوْتِ وَ قَدْ اُمِرُوْٓا اَنْ يَّكْفُرُوْا بِهٖ ۭ وَيُرِيْدُ الشَّيْطٰنُ اَنْ يُّضِلَّهُمْ ضَلٰلًۢا بَعِيْدًا ﴿٦٠﴾

61. Dost thou not know of those who pretend that they believe in what has been revealed to thee and what has been revealed before thee? They desire to seek judgment from the rebellious, although they were commanded not to obey them. And Satan desires to lead them far astray.

وَاِذَا قِيْلَ لَهُمْ تَعَالَوْا اِلٰى مَآ اَنْزَلَ اللّٰهُ وَ اِلَى الرَّسُوْلِ رَاَيْتَ الْمُنٰفِقِيْنَ يَصُدُّوْنَ عَنْكَ صُدُوْدًا ﴿٦١﴾

62. And when it is said to them, 'Come ye to what Allāh has sent down and to *His* Messenger,' thou seest the hypocrites turn away from thee with aversion.

فَكَيْفَ اِذَآ اَصَابَتْهُمْ مُّصِيْبَةٌۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ ثُمَّ جَاۗءُوْكَ يَحْلِفُوْنَ ۚ بِاللّٰهِ اِنْ اَرَدْنَآ اِلَّآ اِحْسَانًا وَّتَوْفِيْقًا ﴿٦٢﴾

*63. Then how is it that when an affliction befalls them because of what their hands have sent on before them, they come to thee swearing by Allāh, *saying*, 'We meant nothing but the doing of good and reconciliation?'

اُولٰۗىِٕكَ الَّذِيْنَ يَعْلَمُ اللّٰهُ مَا فِيْ قُلُوْبِهِمْ ۡ فَاَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَّهُمْ فِيْٓ اَنْفُسِهِمْ قَوْلًۢا بَلِيْغًا ﴿٦٣﴾

64. These are they, the secrets of whose hearts Allāh knows well. So turn away from them and admonish them and speak to them an effective word concerning their own selves.

*60. O ye who believe! obey Allāh, and obey *His* Messenger and those who are in authority **over you**.

Note: The Arabic construction of the phrase '*ūlil amri minkum*' (اُولِي الْاَمْرِ مِنْكُمْ) (who are in authority over you) has not been properly understood by some. Of particular interest is the word (مِنْكُمْ) which in fact is composed of two prepositions joined together, that is (مِنْ) and (كُمْ). (مِنْ) means 'from' and (كُمْ) means 'you.' Literally translating this phrase some translators understand it to mean 'from among yourselves.' That is to say you should obey only that authority which happens to be from among yourselves, meaning Muslim authority alone. In this particular instance the preposition (مِنْ) only plays a role of linking the preposition (كُمْ) with the word (اُولِي الْاَمْرِ) in a possessive relationship and the translation should be **'Those who are in authority over you.'**, as given above in the alternative translation.

*63. Then how is it that when an affliction befalls them because of what their hands have sent on before them, they come to thee swearing by Allāh, *saying*, 'We meant nothing but **an act of kindness and conciliation'?**

(See details of transliteration on page 'm').

وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا لِيُطَاعَ بِاِذْنِ اللّٰهِ ؕ وَلَوْ اَنَّهُمْ اِذْ ظَّلَمُوْٓا اَنْفُسَهُمْ جَآءُوْكَ فَاسْتَغْفَرُوا اللّٰهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ لَوَجَدُوا اللّٰهَ تَوَّابًا رَّحِيْمًا ﴿٦٥﴾

65. And We have sent no Messenger but that he should be obeyed by the command of Allāh. And if they had come to thee when they had wronged their souls, and asked forgiveness of Allāh, and *if* the Messenger *also* had asked forgiveness for them, they would have surely found Allāh Oft-Returning *with compassion and* Merciful.

فَلَا وَرَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوْا فِيْٓ اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوْا تَسْلِيْمًا ﴿٦٦﴾

66. But no, by thy Lord, they are not believres until they make thee judge in all that is in dispute between them and then find not in their hearts any demur concerning that which thou decidest and submit with full submission.

وَلَوْ اَنَّا كَتَبْنَا عَلَيْهِمْ اَنِ اقْتُلُوْٓا اَنْفُسَكُمْ اَوِ اخْرُجُوْا مِنْ دِيَارِكُمْ مَّا فَعَلُوْهُ اِلَّا قَلِيْلٌ مِّنْهُمْ ؕ وَلَوْ اَنَّهُمْ فَعَلُوْا مَا يُوْعَظُوْنَ بِهٖ لَكَانَ خَيْرًا لَّهُمْ وَاَشَدَّ تَثْبِيْتًا ﴿٦٧﴾

67. And if We had commanded *them, 'Kill your people or leave your homes,' they would not have done it except a few of them; and if they had done what they are exhorted to do, it would surely have been better for them and conducive to greater strength.

وَّاِذًا لَّاٰتَيْنٰهُمْ مِّنْ لَّدُنَّآ اَجْرًا عَظِيْمًا ﴿٦٨﴾

68. And then We would have surely given them a great reward from Ourself;

وَّلَهَدَيْنٰهُمْ صِرَاطًا مُّسْتَقِيْمًا ﴿٦٩﴾

69. And We would surely have guided them in the right path.

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ﴿٧٠﴾

70. And whoso obeys Allāh and this Messenger o*f His* shall be among those on whom Allāh has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these.

ذٰلِكَ الْفَضْلُ مِنَ اللّٰهِ ؕ وَكَفٰى بِاللّٰهِ عَلِيْمًا ﴿٧١﴾ ع ٩

71. This grace is from Allāh, and sufficient is Allah, the All-Knowing.

*67. **Note:** The expression 'Kill your people' can be misunderstood. The correct translation should have been **slay yourselves**. This certainly does not mean that they were told to commit suicide but is merely an expression exhorting them to kill their egos and submit themselves completely to the will of God.

R. 10.

72. O ye who believe! take your precautions; then either go forth in separate parties or go forth all together.

73. And among you there is he who will tarry behind, and if a misfortune befall you, he says, 'Surely, Allāh has been gracious to me, since I was not present with them.'

74. But if there comes to you some good fortune from Allāh, he says, as if there were no love between you and him, 'Would that I had been with them, then should I have indeed achieved a great success!'

75. Let those then fight in the cause of Allāh who would sell the present life for the Hereafter. And whoso fights in the cause of Allāh, be he slain or be he victorious, We shall soon give him a great reward.

76. And what is the matter with you *that* you fight not in the cause of Allāh and of the weak—men, women and children—who say, 'Our Lord, take us out of this town, whose people are oppressors, and make for us some friend from Thyself, and make for us from Thyself some helper?'

77. Those who believe fight in the cause of Allāh, and those who disbelieve fight in the cause of the Evil One. Fight ye therefore against the friends of Satan; surely, Satan's strategy is weak!

R. 11.

78. Dost thou not know of those to whom it was said: 'Restrain your hands, observe Prayer and pay the Zakāt?' And when fighting has been prescribed for them, behold! a section of them fear men as they should fear Allāh, or with still greater fear; and they say, 'Our

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا خُذُوْا حِذْرَكُمْ
فَانْفِرُوْا ثُبَاتٍ اَوِ انْفِرُوْا جَمِيْعًا ﴿٧١﴾
وَاِنَّ مِنْكُمْ لَمَنْ لَّيُبَطِّئَنَّ ۚ فَاِنْ اَصَابَتْكُمْ
مُّصِيْبَةٌ قَالَ قَدْ اَنْعَمَ اللّٰهُ عَلَيَّ اِذْ لَمْ
اَكُنْ مَّعَهُمْ شَهِيْدًا ﴿٧٢﴾
وَلَئِنْ اَصَابَكُمْ فَضْلٌ مِّنَ اللّٰهِ لَيَقُوْلَنَّ
كَاَنْ لَّمْ تَكُنْۢ بَيْنَكُمْ وَبَيْنَهٗ مَوَدَّةٌ
يّٰلَيْتَنِيْ كُنْتُ مَعَهُمْ فَاَفُوْزَ فَوْزًا
عَظِيْمًا ﴿٧٣﴾
فَلْيُقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يَشْرُوْنَ
الْحَيٰوةَ الدُّنْيَا بِالْاٰخِرَةِ ۭ وَمَنْ يُّقَاتِلْ فِيْ
سَبِيْلِ اللّٰهِ فَيُقْتَلْ اَوْ يَغْلِبْ فَسَوْفَ
نُؤْتِيْهِ اَجْرًا عَظِيْمًا ﴿٧٤﴾

وَمَا لَكُمْ لَا تُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَ
الْمُسْتَضْعَفِيْنَ مِنَ الرِّجَالِ وَالنِّسَاۗءِ
وَالْوِلْدَانِ الَّذِيْنَ يَقُوْلُوْنَ رَبَّنَآ
اَخْرِجْنَا مِنْ هٰذِهِ الْقَرْيَةِ الظَّالِمِ
اَهْلُهَا ۚ وَاجْعَلْ لَّنَا مِنْ لَّدُنْكَ وَلِيًّا ۙ
وَّاجْعَلْ لَّنَا مِنْ لَّدُنْكَ نَصِيْرًا ﴿٧٥﴾
اَلَّذِيْنَ اٰمَنُوْا يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ ۚ وَ
الَّذِيْنَ كَفَرُوْا يُقَاتِلُوْنَ فِيْ سَبِيْلِ
الطَّاغُوْتِ فَقَاتِلُوْٓا اَوْلِيَاۗءَ الشَّيْطٰنِ ۚ اِنَّ
كَيْدَ الشَّيْطٰنِ كَانَ ضَعِيْفًا ﴿٧٦﴾

اَلَمْ تَرَ اِلَى الَّذِيْنَ قِيْلَ لَهُمْ كُفُّوْٓا
اَيْدِيَكُمْ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا
الزَّكٰوةَ ۚ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ
اِذَا فَرِيْقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ
كَخَشْيَةِ اللّٰهِ اَوْ اَشَدَّ خَشْيَةً ۚ وَقَالُوْا

رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ ۚ لَوْلَآ
اَخَّرْتَنَآ اِلٰٓى اَجَلٍ قَرِيْبٍ ۗ قُلْ مَتَاعُ
الدُّنْيَا قَلِيْلٌ ۚ وَالْاٰخِرَةُ خَيْرٌ لِّمَنِ
اتَّقٰى ۣ وَلَا تُظْلَمُوْنَ فَتِيْلًا ﴿٧٨﴾

Lord, why hast Thou prescribed fighting for us? Wouldst Thou not grant us respite yet a while?' Say, 'The benefit of this world is little and the Hereafter will be better for him who fears *God*; and you shall not be wronged a whit.'

اَيْنَ مَا تَكُوْنُوْا يُدْرِكْكُّمُ الْمَوْتُ وَلَوْ
كُنْتُمْ فِيْ بُرُوْجٍ مُّشَيَّدَةٍ ۗ وَاِنْ
تُصِبْهُمْ حَسَنَةٌ يَّقُوْلُوْا هٰذِهٖ مِنْ
عِنْدِ اللّٰهِ ۚ وَاِنْ تُصِبْهُمْ سَيِّئَةٌ يَّقُوْلُوْا
هٰذِهٖ مِنْ عِنْدِكَ ۗ قُلْ كُلٌّ مِّنْ عِنْدِ
اللّٰهِ ۗ فَمَالِ هٰٓؤُلَآءِ الْقَوْمِ لَا يَكَادُوْنَ
يَفْقَهُوْنَ حَدِيْثًا ﴿٧٩﴾

79. Wheresoever you may be, death will overtake you, even if you be in strongly built towers. And if some good befalls them, they say, 'This is from Allāh;' and if evil befalls them, they say, 'This is from thee.' Say, 'All is from Allāh.' What has happened to these people that they come not near understanding anything?

مَآ اَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللّٰهِ ۘ وَ
مَآ اَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَّفْسِكَ ۗ
وَاَرْسَلْنٰكَ لِلنَّاسِ رَسُوْلًا ۗ وَكَفٰى
بِاللّٰهِ شَهِيْدًا ﴿٨٠﴾

80. Whatever of good comes to thee is from Allāh; and whatever of evil befalls thee is from thyself. And We have sent thee as a Messenger to mankind. And sufficient is Allāh as a Witness.

مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ ۚ وَمَنْ
تَوَلّٰى فَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ﴿٨١﴾

81. Whoso obeys the Messenger obeys Allāh indeed; and whoso turns away, then We have not sent thee as a keeper over them.

وَيَقُوْلُوْنَ طَاعَةٌ ۡ فَاِذَا بَرَزُوْا مِنْ
عِنْدِكَ بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ الَّذِيْ
تَقُوْلُ ۗ وَاللّٰهُ يَكْتُبُ مَا يُبَيِّتُوْنَ ۚ
فَاَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللّٰهِ ۗ وَ
كَفٰى بِاللّٰهِ وَكِيْلًا ﴿٨٢﴾

82. And they say: 'Obedience *is our guiding principle*;' but when they go forth from thy presence, a section of them spends the night scheming against what thou sayest. Allāh records whatever they scheme by night. So turn away from them, and put *thy* trust in Allāh. And sufficient is Allāh as a Disposer of affairs.

اَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ ۗ وَلَوْ كَانَ
مِنْ عِنْدِ غَيْرِ اللّٰهِ لَوَجَدُوْا فِيْهِ
اخْتِلَافًا كَثِيْرًا ﴿٨٣﴾

83. Will they not, then, meditate upon the Qur'ān? Had it been from anyone other than Allāh, they would *surely have found therein much disagreement.

*83. **Note:** The Quranic expression '*ikhtilāfan kathīran*' (اِخْتِلَافًا كَثِيْرًا), (much disagreement) in fact indicates contradiction, meaning thereby that if anyone other than Allāh had been the author of the Holy Qur'ān the people would have certainly found many contradictions in it. A similar expression concerning the creation of universe is found in 67:4 (Al-Mulk) declaring that it is impossible to find a flaw or contradiction in the work of God.

وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ
أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰٓ
أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ
يَسْتَنۢبِطُونَهُۥ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ
عَلَيْكُمْ وَرَحْمَتُهُۥ لَاتَّبَعْتُمُ الشَّيْطَٰنَ
إِلَّا قَلِيلًا ﴿٨٣﴾

*84. And when there comes to them any tidings *whether* of peace or of fear, they spread it about; whereas if they had referred it to the Messenger and to those in authority among them, surely those of them, who can elicit *the truth from* it, would have understood it. And had it not been for the grace of Allāh upon you and His mercy, you would have followed Satan, save a few.

فَقَٰتِلْ فِي سَبِيلِ اللَّهِ ۚ لَا تُكَلَّفُ إِلَّا
نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ ۖ عَسَى
اللَّهُ أَن يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا ۚ
وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾

85. Fight, therefore, in the cause of Allāh—thou art not made responsible except for thyself—and urge on the believers. It may be that Allāh will restrain the might of those that disbelieve; and Allāh is stronger in might and stronger in inflicting punishment.

مَّن يَشْفَعْ شَفَٰعَةً حَسَنَةً يَكُن لَّهُۥ
نَصِيبٌ مِّنْهَا ۖ وَمَن يَشْفَعْ شَفَٰعَةً
سَيِّئَةً يَكُن لَّهُۥ كِفْلٌ مِّنْهَا ۗ وَكَانَ
اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيتًا ﴿٨٥﴾

*86. Whoso makes a righteous intercession shall have a share thereof, and whoso makes an evil intercession, shall have a like portion thereof; and Allāh is Powerful over everything.

وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ
مِنْهَآ أَوْ رُدُّوهَا ۗ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ
شَيْءٍ حَسِيبًا ﴿٨٦﴾

*87. And when you are greeted with a prayer, greet ye with a better prayer or *at least* return it. Surely, Allāh takes account of all things.

اللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ
الْقِيَٰمَةِ لَا رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ

88. Allāh is He beside Whom there is none worthy of worship. He will certainly *continue to* assemble you till the Day of Resurrection, about

*84. **Note:** This translation implies that the Messenger and the persons of authority among them were not all capable of drawing right conclusion. Only those among them who had the faculty of sound judgement could have discovered the reality. We propose an alternative translation as follows which does not leave this flaw and indicates that each among them had the capability of discovering the truth if he had contemplated and examined the report: **"When they conceive (rumours concerning) a matter of peace or alarm they spread it about. Whereas if they had referred the matter to the Messenger and those in authority among them surely of them those who had critically examined the matter could know the truth."**

*86. Whoso makes a righteous intercession shall have a share thereof, and whoso makes an evil intercession, shall have a like portion ***of evil consequences*** thereof; and Allāh is Powerful over everything.

*87. **Note:** This translation narrows down the application of the verse to only verbal expressions of goodwill while the admonition contained therein has much wider application. In fact, it covers not only verbal greetings but also intends gifts of all kinds to be responded to more generously or at least in the same measure.

which there is no doubt. And who is more truthful in his word than Allāh?

R. 12.

89. What has happened to you that you are divided into two parties regarding the hypocrites? And Allāh has overthrown them because of what they earned. Desire ye to guide him whom Allāh has caused to perish? And for him whom Allāh causes to perish thou shalt not find a way.

90. They wish that you should disbelieve as they have disbelieved, so that you may become all alike. Take not, therefore, friends from among them, until they emigrate in the way of Allāh. And if they turn away, then seize them and kill them wherever you find them; and take no friend nor helper from among them;

91. Except those who are connected with a people between whom and you there is a pact, or those who come to you, while their hearts shrink from fighting you or fighting their own people. And if Allāh had so pleased, He would have given them power over you, then they would have surely fought you. So, if they keep aloof from you and fight you not, and make you an offer of peace, then *remember that* Allāh has allowed you no way *of aggression* against them.

92. You will find others who desire to be secure from you and to be secure from their own people. Whenever they are made to revert to hostility, they fall headlong into it. Therefore, if they do not keep aloof from you nor offer you peace nor restrain their hands, then seize them and kill them, wherever you find them. Against these We have given you clear authority.

ع ١١ مِنَ اللّٰهِ حَدِيْثًا ﴿٨٨﴾

فَمَا لَكُمْ فِي الْمُنٰفِقِيْنَ فِئَتَيْنِ وَاللّٰهُ
اَرْكَسَهُمْ بِمَا كَسَبُوْا ؕ اَتُرِيْدُوْنَ اَنْ
تَهْدُوْا مَنْ اَضَلَّ اللّٰهُ ؕ وَمَنْ يُّضْلِلِ اللّٰهُ
فَلَنْ تَجِدَ لَهٗ سَبِيْلًا ﴿٨٩﴾

وَدُّوْا لَوْ تَكْفُرُوْنَ كَمَا كَفَرُوْا
فَتَكُوْنُوْنَ سَوَآءً فَلَا تَتَّخِذُوْا
مِنْهُمْ اَوْلِيَآءَ حَتّٰى يُهَاجِرُوْا فِيْ
سَبِيْلِ اللّٰهِ ؕ فَاِنْ تَوَلَّوْا فَخُذُوْهُمْ
وَاقْتُلُوْهُمْ حَيْثُ وَجَدْتُّمُوْهُمْ ۪ وَلَا
تَتَّخِذُوْا مِنْهُمْ وَلِيًّا وَّلَا نَصِيْرًا ﴿٩٠﴾

اِلَّا الَّذِيْنَ يَصِلُوْنَ اِلٰى قَوْمٍ
بَيْنَكُمْ وَبَيْنَهُمْ مِّيْثَاقٌ اَوْ
جَآءُوْكُمْ حَصِرَتْ صُدُوْرُهُمْ اَنْ
يُّقَاتِلُوْكُمْ اَوْ يُقَاتِلُوْا قَوْمَهُمْ ؕ وَلَوْ
شَآءَ اللّٰهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقٰتَلُوْكُمْ ۚ
فَاِنِ اعْتَزَلُوْكُمْ فَلَمْ يُقَاتِلُوْكُمْ وَ
اَلْقَوْا اِلَيْكُمُ السَّلَمَ ۙ فَمَا جَعَلَ اللّٰهُ
لَكُمْ عَلَيْهِمْ سَبِيْلًا ﴿٩١﴾

سَتَجِدُوْنَ اٰخَرِيْنَ يُرِيْدُوْنَ اَنْ
يَّاْمَنُوْكُمْ وَيَاْمَنُوْا قَوْمَهُمْ ؕ كُلَّمَا رُدُّوْٓا
اِلَى الْفِتْنَةِ اُرْكِسُوْا فِيْهَا ۚ فَاِنْ لَّمْ
يَعْتَزِلُوْكُمْ وَيُلْقُوْٓا اِلَيْكُمُ السَّلَمَ وَ
يَكُفُّوْٓا اَيْدِيَهُمْ فَخُذُوْهُمْ وَاقْتُلُوْهُمْ
حَيْثُ ثَقِفْتُمُوْهُمْ ؕ وَاُولٰٓئِكُمْ جَعَلْنَا
لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِيْنًا ﴿٩٢﴾ ع ١٢

R. 13.

93. It does not become a believer to kill a believer unless it be by mistake. And he who kills a believer by mistake shall free a believing slave, and *pay* blood money to be handed over to his heirs, unless they remit it as charity. But if *the person slain* be of a people hostile to you, and be a believer, then *the offender* shall free a believing slave; and if he be of a people between whom and you is a pact, then *the offender shall pay* blood money to be handed over to his heirs, and free a believing slave.
*But whoso finds not *one*, then he shall fast for two consecutive months—a mercy from Allāh. And Allāh is All-Knowing, Wise.

وَمَا كَانَ لِمُؤْمِنٍ اَنْ يَّقْتُلَ مُؤْمِنًا اِلَّا
خَطَـًٔا ۚ وَمَنْ قَتَلَ مُؤْمِنًا خَطَـًٔا فَتَحْرِيْرُ
رَقَبَةٍ مُّؤْمِنَةٍ وَّدِيَةٌ مُّسَلَّمَةٌ اِلٰٓى
اَهْلِهٖٓ اِلَّآ اَنْ يَّصَّدَّقُوْا ۚ فَاِنْ كَانَ مِنْ
قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيْرُ
رَقَبَةٍ مُّؤْمِنَةٍ ۚ وَاِنْ كَانَ مِنْ قَوْمٍ
بَيْنَكُمْ وَبَيْنَهُمْ مِّيْثَاقٌ فَدِيَةٌ
مُّسَلَّمَةٌ اِلٰٓى اَهْلِهٖ وَتَحْرِيْرُ رَقَبَةٍ
مُّؤْمِنَةٍ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ
شَهْرَيْنِ مُتَتَابِعَيْنِ ۙ تَوْبَةً مِّنَ اللّٰهِ ۗ
وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿٩٢﴾

94. And whoso kills a believer intentionally, his reward shall be Hell wherein he shall abide. And Allāh will be wroth with him and will curse him and will prepare for him a great punishment.

وَمَنْ يَّقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا
فَجَزَآؤُهٗ جَهَنَّمُ خَالِدًا فِيْهَا وَ
غَضِبَ اللّٰهُ عَلَيْهِ وَلَعَنَهٗ وَاَعَدَّ لَهٗ
عَذَابًا عَظِيْمًا ﴿٩٣﴾

95. O ye who believe! when you go forth in the cause of Allāh, make proper investigation and say not to anyone who greets you with the greeting of peace, 'Thou art not a believer.' You seek the goods of this life, but with Allāh are good things in plenty. Such were you before this, but Allāh conferred His *special* favour on you; so do make proper investigation. Surely, Allāh is well aware of what you do.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا ضَرَبْتُمْ
فِيْ سَبِيْلِ اللّٰهِ فَتَبَيَّنُوْا وَلَا تَقُوْلُوْا
لِمَنْ اَلْقٰٓى اِلَيْكُمُ السَّلٰمَ لَسْتَ
مُؤْمِنًا ۚ تَبْتَغُوْنَ عَرَضَ الْحَيٰوةِ
الدُّنْيَا ۡ فَعِنْدَ اللّٰهِ مَغَانِمُ كَثِيْرَةٌ ۗ
كَذٰلِكَ كُنْتُمْ مِّنْ قَبْلُ فَمَنَّ اللّٰهُ
عَلَيْكُمْ فَتَبَيَّنُوْا ۗ اِنَّ اللّٰهَ كَانَ
بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿٩٤﴾

96. Those of the believers who sit *still*, excepting the disabled ones, and those who strive in the cause of Allāh with their wealth and their persons, are not equal. Allāh has exalted in rank those who strive with their wealth and their persons above those who sit *still*. And to

لَا يَسْتَوِى الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ
غَيْرُ اُولِى الضَّرَرِ وَالْمُجٰهِدُوْنَ فِيْ
سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۗ فَضَّلَ
اللّٰهُ الْمُجٰهِدِيْنَ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ
عَلَى الْقٰعِدِيْنَ دَرَجَةً ۗ وَكُلًّا وَّعَدَ اللّٰهُ

*93. But whoso finds not *one*, then he shall fast for two consecutive months—**a means of seeking forgiveness prescribed by Allāh**. And Allāh is All-Knowing, Wise.

each Allāh has promised good. And Allāh has exalted those who strive above those who sit *still*, by a great reward,

97. *Namely, by* degrees of excellence *bestowed* by Him, and *by special* forgiveness and mercy. And Allāh is Most Forgiving, Merciful.

R. 14.

98. Verily, those whom the angels cause to die while they are wronging their own souls, they (the angels) will say *to them*: 'What were you after?' They will reply: 'We were treated as weak in the land.' They will say, 'Was not Allāh's earth vast enough for you to emigrate therein?' It is these whose abode shall be Hell, and an evil destination it is;

99. Except such weak ones among men, women and children, as are incapable of adopting any plan or of finding any way.

100. As to these, maybe Allāh will efface their sins; for Allāh is the Effacer of sins, *and is* Most Forgiving.

*101. And whoso emigrates from his country in the cause of Allāh will find in the earth an abundant place of refuge and plentifulness. And whoso goes forth from his home, emigrating in the cause of Allāh and His Messenger, and death overtakes him, his reward lies on Allāh, and Allāh is Most Forgiving, Merciful.

R. 15.

102. And when you journey in the land, it shall be no sin on you to shorten the Prayer, if you fear that those who disbelieve may give you trouble. Verily, the disbelievers are an open enemy to you.

الْحُسْنٰى ؕ وَ فَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ عَلَى
الْقٰعِدِيْنَ اَجْرًا عَظِيْمًا ﴿٩٥﴾

دَرَجٰتٍ مِّنْهُ وَمَغْفِرَةً وَّرَحْمَةً ؕ وَكَانَ
اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿٩٦﴾

اِنَّ الَّذِيْنَ تَوَفّٰىهُمُ الْمَلٰٓئِكَةُ ظَالِمِيْٓ
اَنْفُسِهِمْ قَالُوْا فِيْمَ كُنْتُمْ ؕ قَالُوْا كُنَّا
مُسْتَضْعَفِيْنَ فِي الْاَرْضِ ؕ قَالُوْٓا اَلَمْ
تَكُنْ اَرْضُ اللّٰهِ وَاسِعَةً فَتُهَاجِرُوْا
فِيْهَا ؕ فَاُولٰٓئِكَ مَاْوٰىهُمْ جَهَنَّمُ ؕ وَ
سَآءَتْ مَصِيْرًا ﴿٩٧﴾

اِلَّا الْمُسْتَضْعَفِيْنَ مِنَ الرِّجَالِ وَ
النِّسَآءِ وَ الْوِلْدَانِ لَا يَسْتَطِيْعُوْنَ
حِيْلَةً وَّلَا يَهْتَدُوْنَ سَبِيْلًا ﴿٩٨﴾

فَاُولٰٓئِكَ عَسَى اللّٰهُ اَنْ يَّعْفُوَ عَنْهُمْ ؕ وَ
كَانَ اللّٰهُ عَفُوًّا غَفُوْرًا ﴿٩٩﴾

وَمَنْ يُّهَاجِرْ فِيْ سَبِيْلِ اللّٰهِ يَجِدْ
فِي الْاَرْضِ مُرٰغَمًا كَثِيْرًا وَّسَعَةً ؕ
وَمَنْ يَّخْرُجْ مِنْۢ بَيْتِهٖ مُهَاجِرًا اِلَى
اللّٰهِ وَرَسُوْلِهٖ ثُمَّ يُدْرِكْهُ الْمَوْتُ
فَقَدْ وَقَعَ اَجْرُهٗ عَلَى اللّٰهِ ؕ وَكَانَ اللّٰهُ
غَفُوْرًا رَّحِيْمًا ﴿١٠٠﴾

وَاِذَا ضَرَبْتُمْ فِي الْاَرْضِ فَلَيْسَ
عَلَيْكُمْ جُنَاحٌ اَنْ تَقْصُرُوْا مِنَ
الصَّلٰوةِ ۖ اِنْ خِفْتُمْ اَنْ يَّفْتِنَكُمُ الَّذِيْنَ
كَفَرُوْا ؕ اِنَّ الْكٰفِرِيْنَ كَانُوْا لَكُمْ
عَدُوًّا مُّبِيْنًا ﴿١٠١﴾

*101. **Note:** The Arabic words '*fī sabīlillāh*' (فِيْ سَبِيْلِ اللّٰهِ) mean for the sake of Allāh or in the cause of Allāh.

وَ اِذَا كُنْتَ فِيْهِمْ فَاَقَمْتَ لَهُمُ
الصَّلٰوةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُمْ مَّعَكَ
وَلْيَاْخُذُوْٓا اَسْلِحَتَهُمْ ۫ فَاِذَا سَجَدُوْا
فَلْيَكُوْنُوْا مِنْ وَّرَآئِكُمْ ۪ وَلْتَاْتِ
طَآئِفَةٌ اُخْرٰى لَمْ يُصَلُّوْا فَلْيُصَلُّوْا
مَعَكَ وَلْيَاْخُذُوْا حِذْرَهُمْ وَ
اَسْلِحَتَهُمْ ۚ وَدَّ الَّذِيْنَ كَفَرُوْا
لَوْ تَغْفُلُوْنَ عَنْ اَسْلِحَتِكُمْ وَ
اَمْتِعَتِكُمْ فَيَمِيْلُوْنَ عَلَيْكُمْ مَّيْلَةً
وَّاحِدَةً ۭ وَلَا جُنَاحَ عَلَيْكُمْ اِنْ كَانَ
بِكُمْ اَذًى مِّنْ مَّطَرٍ اَوْ كُنْتُمْ مَّرْضٰٓى
اَنْ تَضَعُوْٓا اَسْلِحَتَكُمْ ۚ وَخُذُوْا
حِذْرَكُمْ ۭ اِنَّ اللّٰهَ اَعَدَّ لِلْكٰفِرِيْنَ
عَذَابًا مُّهِيْنًا ﴿١٠٢﴾

103. And when thou art among them, and leadest the Prayer for them, let a party of them stand with thee and let them take their arms. And when they have performed their prostrations, let them go to your rear, and let another party, who have not yet prayed, come forward and pray with thee; and let them take their means of defence and their arms. The disbelievers wish that you be neglectful of your arms and your baggage that they may fall upon you at once. And it shall be no sin on you, if you are in trouble on account of rain or if you are sick, that you lay aside your arms. But you should *always* take your means of defence. Surely, Allāh has prepared an humiliating punishment for the disbelievers.

فَاِذَا قَضَيْتُمُ الصَّلٰوةَ فَاذْكُرُوا اللّٰهَ
قِيٰمًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِكُمْ ۚ
فَاِذَا اطْمَاْنَنْتُمْ فَاَقِيْمُوا الصَّلٰوةَ ۚ اِنَّ
الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا
مَّوْقُوْتًا ﴿١٠٣﴾

104. And when you have finished the Prayer, remember Allāh while standing, and sitting, and *lying* on your sides. And when you are secure *from danger*, then observe Prayer *in* * *the prescribed form*; verily Prayer is enjoined on the believers *to be performed* at fixed hours.

وَلَا تَهِنُوْا فِى ابْتِغَآءِ الْقَوْمِ ۭ اِنْ تَكُوْنُوْا
تَاْلَمُوْنَ فَاِنَّهُمْ يَاْلَمُوْنَ كَمَا
تَاْلَمُوْنَ ۚ وَتَرْجُوْنَ مِنَ اللّٰهِ مَا لَا
يَرْجُوْنَ ۭ وَكَانَ اللّٰهُ عَلِيْمًا
حَكِيْمًا ﴿١٠٤﴾ ع ١٥ ١٢

105. And slacken not in seeking these people. If you suffer, they too suffer even as you suffer. But you hope from Allāh what they hope not. And Allāh is All-Knowing, Wise.

R. 16.

اِنَّآ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ
لِتَحْكُمَ بَيْنَ النَّاسِ بِمَآ اَرٰىكَ
اللّٰهُ ۭ وَلَا تَكُنْ لِّلْخَآئِنِيْنَ خَصِيْمًا ﴿١٠٥﴾

106. We have surely sent down to thee the Book comprising the truth, that thou mayest judge between men by that which Allāh has taught thee. * And be not thou a disputer for the faithless;

وَّاسْتَغْفِرِ اللّٰهَ ۭ اِنَّ اللّٰهَ كَانَ غَفُوْرًا

107. And ask forgiveness of Allāh. Surely, Allāh is Most Forgiving,

* 104. verily Prayer is enjoined on the believers *to be performed at* **prescribed times.**

* 106. **And do not plead the cause of those who betray the trust.**

Merciful.

رَّحِيمًا ﴿١٠٧﴾

108. And plead not on behalf of those who are dishonest to themselves. Surely, Allāh loves not one who is perfidious *and* a great sinner.

وَ لَا تُجَادِلْ عَنِ الَّذِيْنَ يَخْتَانُوْنَ
اَنْفُسَهُمْ ؕ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ
خَوَّانًا اَثِيْمًا ﴿١٠٨﴾

109. They seek to hide from men, but they cannot hide from Allāh; and He is with them when they spend the night plotting about matters of which He does not approve. And Allāh encompasses what they do.

يَّسْتَخْفُوْنَ مِنَ النَّاسِ وَ لَا
يَسْتَخْفُوْنَ مِنَ اللّٰهِ وَهُوَ مَعَهُمْ اِذْ
يُبَيِّتُوْنَ مَا لَا يَرْضٰى مِنَ الْقَوْلِ ؕ وَ
كَانَ اللّٰهُ بِمَا يَعْمَلُوْنَ مُحِيْطًا ﴿١٠٩﴾

110. Behold! you are they who pleaded for them in the present life. But who will plead with Allāh for them on the Day of Resurrection, or who will be a guardian over them?

هٰۤاَنْتُمْ هٰۤؤُلَآءِ جٰدَلْتُمْ عَنْهُمْ فِي
الْحَيٰوةِ الدُّنْيَا ۫ فَمَنْ يُّجَادِلُ اللّٰهَ
عَنْهُمْ يَوْمَ الْقِيٰمَةِ اَمْ مَّنْ يَّكُوْنُ
عَلَيْهِمْ وَكِيْلًا ﴿١١٠﴾

111. And whoso does evil or wrongs his soul, and then asks forgiveness of Allāh, will *surely* find Allāh Most Forgiving, Merciful.

وَ مَنْ يَّعْمَلْ سُوْٓءًا اَوْ يَظْلِمْ نَفْسَهٗ
ثُمَّ يَسْتَغْفِرِ اللّٰهَ يَجِدِ اللّٰهَ غَفُوْرًا
رَّحِيْمًا ﴿١١١﴾

112. And whoso commits a sin commits it only against his own soul. And Allāh is All-Knowing, Wise.

وَ مَنْ يَّكْسِبْ اِثْمًا فَاِنَّمَا يَكْسِبُهٗ
عَلٰى نَفْسِهٖ ؕ وَ كَانَ اللّٰهُ عَلِيْمًا
حَكِيْمًا ﴿١١٢﴾

113. And whoso commits a fault or a sin, then imputes it to an innocent person, certainly bears *the burden of* a calumny and a manifest sin.

وَ مَنْ يَّكْسِبْ خَطِيْٓئَةً اَوْ اِثْمًا ثُمَّ
يَرْمِ بِهٖ بَرِيْٓـًٔا فَقَدِ احْتَمَلَ
بُهْتَانًا وَّ اِثْمًا مُّبِيْنًا ﴿١١٣﴾ ع ١٣

R. 17.

*114. And but for the grace of Allāh upon thee and His mercy, a party of them had resolved to bring about thy ruin. And they ruin none but themselves and they cannot harm thee at all. Allāh has sent down to thee the Book and Wisdom and has taught thee what thou knewest not, and great is Allāh's grace on thee.

وَ لَوْ لَا فَضْلُ اللّٰهِ عَلَيْكَ وَ رَحْمَتُهٗ
لَهَمَّتْ طَّآئِفَةٌ مِّنْهُمْ اَنْ يُّضِلُّوْكَ ؕ
وَ مَا يُضِلُّوْنَ اِلَّآ اَنْفُسَهُمْ وَ مَا
يَضُرُّوْنَكَ مِنْ شَيْءٍ ؕ وَ اَنْزَلَ اللّٰهُ
عَلَيْكَ الْكِتٰبَ وَ الْحِكْمَةَ وَ عَلَّمَكَ مَا
لَمْ تَكُنْ تَعْلَمُ ؕ وَ كَانَ فَضْلُ اللّٰهِ عَلَيْكَ
عَظِيْمًا ﴿١١٤﴾

*114. And but for the grace of Allāh upon **you** and His mercy, a party of them had resolved to **lead you astray** ***but He frustrated their designs.*** **In fact they lead none but themselves astray** and they cannot harm **you** at all.

لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٥﴾

*115. There is no good in many of their conferences except *the conferences of* such as enjoin charity, or goodness, or the making of peace among men. And whoso does that, seeking the pleasure of Allāh, We shall soon bestow on him a great reward.

وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١١٦﴾ ع ١٤

116. And *as to* him who opposes the Messenger after guidance has become clear to him, and follows a way other than that of the believers, We shall let him pursue the way he is pursuing and shall cast him into Hell; and an evil destination it is.

R. 18.

إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ ۚ وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٧﴾

117. Allāh will not forgive that anything be associated with Him as partner, but He will forgive what is short of that to whomsoever He pleases. And whoso associates anything as partner with Allāh has indeed strayed far away.

إِن يَدْعُونَ مِن دُونِهِ إِلَّا إِنَاثًا ۖ وَإِن يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا ﴿١١٨﴾

*118. They invoke beside Him none but lifeless objects; and they invoke none but Satan, the rebellious,

لَّعَنَهُ اللَّهُ ۘ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١١٩﴾ وقال

119. Whom Allāh has cursed. And he said, 'I will assuredly take a fixed portion from Thy servants;

وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ آذَانَ الْأَنْعَامِ وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ ۚ وَمَن يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴿١٢٠﴾

120. 'And assuredly I will lead them astray and assuredly I will excite in *them vain desires, and assuredly I will incite them and they will cut the ears of cattle; and assuredly I will incite them and they will alter Allāh's creation.' And he who takes Satan for a friend beside Allāh has certainly suffered a manifest loss.

*115. **No good comes out of their secret consultations except when they decide to spend in the cause of the poor or to do works of public welfare or to effect reconciliation and reformation among people.**

*118. They invoke besides Him none but **false goddesses, while *in truth*** they invoke none but Satan, the rebellious,

*120. and assuredly **I will command them so that they will incise the ears of camels *and other cattle*** **and assuredly I will bid them and they will alter Allāh's creations.'**

121. He holds out promises to them and raises vain desires in them, and Satan promises them nothing but vain things.

يَعِدُهُمْ وَيُمَنِّيهِمْ ۚ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢١﴾

122. These are they whose abode shall be Hell and they shall find no way of escape from it.

أُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ ۖ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢٢﴾

123. But *as to* those who believe and do good works, We will admit them into Gardens, beneath which streams flow, abiding therein for ever. *It is* Allāh's unfailing promise; and who can be more truthful than Allāh in word?

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ وَعْدَ اللَّهِ حَقًّا ۚ وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٣﴾

124. It shall not be according to your desires, nor according to the desires of the People of the Book. Whoso does evil shall be rewarded for it; and he shall find for himself no friend or helper beside Allāh.

لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِيِّ أَهْلِ الْكِتَابِ ۗ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ ۙ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٤﴾

125. But whoso does good works, whether male or female, and is a believer, such shall enter Heaven, and shall not be wronged even *as much as* the little hollow in the back of a date-stone.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٥﴾

126. And who is better in faith than he who submits himself to Allāh, and he is a doer of good, and follows the religion of Abraham, the upright? And Allāh took Abraham for a special friend.

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٦﴾

127. And to Allāh belongs all that is in the heavens and all that is in the earth; and Allāh encompasses all things.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُحِيطًا ﴿١٢٧﴾ ع ١٥

R. 19.

128. And they seek of thee the decision *of the Law* with regard to women. Say, Allāh gives you His decision regarding them. And so does that which is recited to you in the Book concerning the orphan girls whom you give not what is prescribed for them and whom you

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۖ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ ۙ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ

مِنَ الْوِلْدَانِ ۙ وَاَنْ تَقُوْمُوْا لِلْيَتٰمٰى بِالْقِسْطِ ۭ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ كَانَ بِهٖ عَلِيْمًا ﴿١٢٧﴾

desire to marry, and *concerning* the weak among children. And *He enjoins you to* observe equity towards the orphans. And whatever good you do, surely Allāh knows it well.

وَاِنِ امْرَاَةٌ خَافَتْ مِنْۢ بَعْلِهَا نُشُوْزًا اَوْ اِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَآ اَنْ يُّصْلِحَا بَيْنَهُمَا صُلْحًا ۭ وَالصُّلْحُ خَيْرٌ ۭ وَاُحْضِرَتِ الْاَنْفُسُ الشُّحَّ ۭ وَاِنْ تُحْسِنُوْا وَتَتَّقُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿١٢٨﴾

129. And if a woman fear ill-treatment or indifference on the part of her husband, it shall be no sin on them that they be suitably reconciled to each other; and reconciliation is best. And people are prone to covetousness. If you do good and are righteous, surely Allāh is aware of what you do.

وَلَنْ تَسْتَطِيْعُوْٓا اَنْ تَعْدِلُوْا بَيْنَ النِّسَاۗءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيْلُوْا كُلَّ الْمَيْلِ فَتَذَرُوْهَا كَالْمُعَلَّقَةِ ۭ وَاِنْ تُصْلِحُوْا وَتَتَّقُوْا فَاِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ﴿١٢٩﴾

* 130. And you cannot keep perfect balance between wives, however much you may desire it. But incline not wholly *to one* so that you leave the other like a thing suspended. And if you amend and act righteously, surely Allāh is Most Forgiving, Merciful.

وَاِنْ يَّتَفَرَّقَا يُغْنِ اللّٰهُ كُلًّا مِّنْ سَعَتِهٖ ۭ وَكَانَ اللّٰهُ وَاسِعًا حَكِيْمًا ﴿١٣٠﴾

131. And if they separate, Allāh will make both independent out of His abundance; and Allāh is Bountiful, Wise.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَلَقَدْ وَصَّيْنَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَاِيَّاكُمْ اَنِ اتَّقُوا اللّٰهَ ۭ وَاِنْ تَكْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَكَانَ اللّٰهُ غَنِيًّا حَمِيْدًا ﴿١٣١﴾

132. And to Allāh belongs whatever is in the heavens and whatever is in the earth. And We have assuredly commanded those who were given the Book before you, and *commanded* you also, to fear Allāh. But if you disbelieve, then *remember that* to Allāh belongs whatever is in the heavens and whatever is in the earth, and Allāh is Self-Sufficient, Praiseworthy.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَكَفٰى بِاللّٰهِ وَكِيْلًا ﴿١٣٢﴾

133. And to Allāh belongs whatever is in the heavens and whatever is in the earth, and sufficient is Allāh as a Guardian.

* 130. And you cannot keep perfect balance between wives, **despite your best intentions, so incline not entirely *to one* lest the other should be left suspended, unattended and uncared for**.

إِنْ يَّشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِيْنَ ۚ وَكَانَ اللّٰهُ عَلٰى ذٰلِكَ قَدِيْرًا ﴿١٣٣﴾

134. If He please, He can take you away, O people, and bring others *in your stead*; and Allāh has full power to do that.

مَنْ كَانَ يُرِيْدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللّٰهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۗ وَكَانَ اللّٰهُ سَمِيْعًا بَصِيْرًا ﴿١٣٤﴾

135. Whoso desires the reward of this world, then *let him remember that* with Allāh is the reward of this world and of the next; and Allāh is All-Hearing, All-Seeing.

R. 20.

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰٓى أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِيْنَ ۚ إِنْ يَّكُنْ غَنِيًّا أَوْ فَقِيْرًا فَاللّٰهُ أَوْلٰى بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوٰٓى أَنْ تَعْدِلُوْا ۚ وَإِنْ تَلْوٗٓا أَوْ تُعْرِضُوْا فَإِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿١٣٥﴾

*136. O ye who believe! be strict in observing justice, *and be* witnesses for Allāh, even though it be against yourselves or *against* parents and kindred. Whether he be rich or poor, Allāh is more regardful of them both *than you are.* Therefore follow not low desires so that you may *be able to* act equitably. And if you conceal *the truth* or evade *it*, then *remember that* Allāh is well aware of what you do.

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَالْكِتٰبِ الَّذِيْ نَزَّلَ عَلٰى رَسُوْلِهٖ وَالْكِتٰبِ الَّذِيْٓ أَنْزَلَ مِنْ قَبْلُ ۚ وَمَنْ يَّكْفُرْ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلٰلًا بَعِيْدًا ﴿١٣٦﴾

137. O ye who believe! believe in Allāh and His Messenger, and in the Book which He has revealed to His Messenger, and the Book which He revealed before *it*. And whoso disbelieves in Allāh and His angels, and His Books, and His Messengers, and the Last Day, has surely strayed far away.

إِنَّ الَّذِيْنَ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ ازْدَادُوْا كُفْرًا لَّمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيْلًا ﴿١٣٧﴾

138. Those who believe, then disbelieve, then *again* believe, then disbelieve, *and* then increase in disbelief, Allāh will never forgive them nor will He guide them to the way.

بَشِّرِ الْمُنٰفِقِيْنَ بِأَنَّ لَهُمْ عَذَابًا أَلِيْمًا ﴿١٣٨﴾

139. Give to the hypocrites the tidings that for them is a grievous punishment,

الَّذِيْنَ يَتَّخِذُوْنَ الْكٰفِرِيْنَ أَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ۚ أَيَبْتَغُوْنَ

140. Those who take disbelievers for friends rather than believers. Do they seek honour at their hands?

*136. O ye who believe! be strict in observing justice, **being witnesses for the sake of Allāh**, even though it be against yourselves or *against* parents and kindred.

عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلّٰهِ جَمِيعًا ﴿١٣٩﴾

Then *let them remember that* all honour belongs to Allāh.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتٰبِ أَنْ إِذَا سَمِعْتُمْ اٰيٰتِ اللّٰهِ يُكْفَرُ بِهَا وَ يُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوْا مَعَهُمْ حَتّٰى يَخُوْضُوْا فِي حَدِيْثٍ غَيْرِهٖ ۚ إِنَّكُمْ إِذًا مِّثْلُهُمْ ۗ إِنَّ اللّٰهَ جَامِعُ الْمُنٰفِقِيْنَ وَ الْكٰفِرِيْنَ فِيْ جَهَنَّمَ جَمِيْعًا ﴿١٤٠﴾

141. And He has already revealed to you in the Book that, when you hear the Signs of Allāh being denied and mocked at, sit not with them until they engage in a talk other than that; for in that case you would be like them. Surely, Allāh will assemble the hypocrites and the disbelievers in Hell, all together;

الَّذِيْنَ يَتَرَبَّصُوْنَ بِكُمْ ۚ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللّٰهِ قَالُوْٓا أَلَمْ نَكُنْ مَّعَكُمْ ۖ وَ إِنْ كَانَ لِلْكٰفِرِيْنَ نَصِيْبٌ ۙ قَالُوْٓا أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَ نَمْنَعْكُمْ مِّنَ الْمُؤْمِنِيْنَ ۚ فَاللّٰهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيٰمَةِ ۗ وَ لَنْ يَّجْعَلَ اللّٰهُ لِلْكٰفِرِيْنَ عَلَى الْمُؤْمِنِيْنَ سَبِيْلًا ﴿١٤١﴾

142. Those who wait *for news* concerning you. If you have a victory from Allāh, they say, 'Were we not with you?' And if the disbelievers have a share *of it*, they say *to them*, 'Did we not get the better of you, and protect you against the believers?' Allāh will judge between you on the Day of Resurrection; and Allāh will not grant the disbelievers a way *to prevail* against the believers.

R. 21.

إِنَّ الْمُنٰفِقِيْنَ يُخٰدِعُوْنَ اللّٰهَ وَ هُوَ خَادِعُهُمْ ۚ وَ إِذَا قَامُوْٓا إِلَى الصَّلٰوةِ قَامُوْا كُسَالٰى ۙ يُرَآءُوْنَ النَّاسَ وَ لَا يَذْكُرُوْنَ اللّٰهَ إِلَّا قَلِيْلًا ﴿١٤٢﴾

* 143. The hypocrites seek to deceive Allāh, but He will punish them for their deception. And when they stand up for Prayer, they stand lazily *and* to be seen of men, and they remember Allāh but little,

مُّذَبْذَبِيْنَ بَيْنَ ذٰلِكَ ۖ لَآ إِلٰى هٰٓؤُلَآءِ وَ لَآ إِلٰى هٰٓؤُلَآءِ ۚ وَ مَنْ يُّضْلِلِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ سَبِيْلًا ﴿١٤٣﴾

144. Wavering between *this and* that, *belonging* neither to these nor to those. And he whom Allāh causes to perish, for him thou shalt not find a way.

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْكٰفِرِيْنَ أَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ۚ أَتُرِيْدُوْنَ أَنْ تَجْعَلُوْا لِلّٰهِ عَلَيْكُمْ سُلْطٰنًا مُّبِيْنًا ﴿١٤٤﴾

145. O ye who believe! take not disbelievers for friends, in preference to believers. Do you mean to give Allāh a manifest proof against yourselves?

إِنَّ الْمُنٰفِقِيْنَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ ۚ وَ لَنْ تَجِدَ لَهُمْ نَصِيْرًا ﴿١٤٥﴾

146. The hypocrites shall surely be in the lowest depth of the Fire; and thou shalt find no helper for them,

* 143. The hypocrites seek to deceive Allāh, but He will **cause them to be deceived themselves.**

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾

147. Except those who repent and amend and hold fast to Allāh and are sincere in their obedience to Allāh. These are among the believers. And Allāh will soon bestow a great reward upon the believers.

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَآمَنتُمْ ۚ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

148. Why should Allāh punish you, if you are thankful and *if* you believe? And Allāh is Appreciating, All-Knowing.

Part 6

لَّا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَن ظُلِمَ ۚ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾

149. Allāh likes not the uttering of unseemly speech in public, except *on the part of* one who is *being* wronged. Verily, Allāh is All-Hearing, All-Knowing.

إِن تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَن سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾

150. Whether you make public a good deed or conceal it, or pardon an evil, Allāh is certainly the Effacer of sins, *and is* All-Powerful.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَن يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١٥٠﴾

151. Surely, those who disbelieve in Allāh and His Messengers and desire to make a distinction between Allāh and His Messengers, and say, 'We believe in some and disbelieve in others,' and desire to take a way in between,

أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾

152. These indeed are veritable disbelievers, and We have prepared for the disbelievers an humiliating punishment.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾

153. And *as for* those who believe in Allāh and *in all of* His Messengers and make no distinction between any of them, these are they whom He will soon give their rewards. And Allāh is Most Forgiving, Merciful.

R. 22.

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ ۚ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِن ذَٰلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ۚ ثُمَّ اتَّخَذُوا الْعِجْلَ مِن بَعْدِ مَا جَاءَتْهُمُ

154. The People of the Book ask thee to cause a Book to descend on them from heaven. They asked Moses a greater thing than this: they said, 'Show us Allāh openly.' Then a destructive punishment overtook them because of their transgression.

الْبَيِّنٰتُ فَعَفَوْنَا عَنْ ذٰلِكَ ۚ وَاٰتَيْنَا مُوْسٰى سُلْطٰنًا مُّبِيْنًا ﴿١٥٣﴾

Then they took the calf *for worship* after clear Signs had come to them, * but We pardoned *even* that. And We gave Moses manifest authority.

وَرَفَعْنَا فَوْقَهُمُ الطُّوْرَ بِمِيْثَاقِهِمْ وَقُلْنَا لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا وَّقُلْنَا لَهُمْ لَا تَعْدُوْا فِي السَّبْتِ وَاَخَذْنَا مِنْهُمْ مِّيْثَاقًا غَلِيْظًا ﴿١٥٤﴾

155. And We raised high above them the Mount while making a covenant with them, and We said to them, 'Enter the gate submissively,' and We said to them, 'Transgress not in *the matter of* the Sabbath.' And We took from them a firm covenant.

فَبِمَا نَقْضِهِمْ مِّيْثَاقَهُمْ وَكُفْرِهِمْ بِاٰيٰتِ اللّٰهِ وَقَتْلِهِمُ الْاَنْۢبِيَآءَ بِغَيْرِ حَقٍّ وَّقَوْلِهِمْ قُلُوْبُنَا غُلْفٌ ۭ بَلْ طَبَعَ اللّٰهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُوْنَ اِلَّا قَلِيْلًا ﴿١٥٥﴾

156. Then, because of their breaking of their covenant, and their denial of the Signs of Allāh, and their seeking to kill the Prophets unjustly, and their saying: 'Our hearts are wrapped in covers,'—nay, but Allāh has sealed them because of their disbelief, so they believe not but little—

وَّبِكُفْرِهِمْ وَقَوْلِهِمْ عَلٰي مَرْيَمَ بُهْتَانًا عَظِيْمًا ﴿١٥٦﴾

157. And because of their disbelief and their uttering against Mary a grievous calumny,

وَّقَوْلِهِمْ اِنَّا قَتَلْنَا الْمَسِيْحَ عِيْسَى ابْنَ مَرْيَمَ رَسُوْلَ اللّٰهِ ۚ وَمَا قَتَلُوْهُ وَمَا صَلَبُوْهُ وَلٰكِنْ شُبِّهَ لَهُمْ ۭ وَاِنَّ الَّذِيْنَ اخْتَلَفُوْا فِيْهِ لَفِيْ شَكٍّ مِّنْهُ ۭ مَا لَهُمْ بِهٖ مِنْ عِلْمٍ اِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوْهُ يَقِيْنًا ﴿١٥٧﴾

* 158. And their saying, 'We did kill the Messiah, Jesus, son of Mary, the Messenger of Allāh;' whereas they slew him not, nor crucified‡ him, but he was made to appear to them like *one crucified*; and those who differ therein are certainly in *a state of* doubt about it; they have no *definite* knowledge thereof, but only follow a conjecture; and they did not convert this *conjecture* into a certainty;

* 154. And We gave Moses **clear overwhelming argument.**

* 158. **Note:** The emphasis is upon their failure to murder Jesus by any means. The reader is reminded that the very beginning of the verse refers to the Jewish boast that they had succeeded in murdering Jesus.

This Jewish claim is firmly rejected by the Holy Qur'ān. That is why by the end of the verse, the conclusive declaration is that whatever may have happened they certainly failed to kill him. This implies that it is not the act of crucifixion which is denied. What is denied is death by crucifixion.

"*Walākin shubbiha lahum*" (وَلٰكِنْ شُبِّهَ لَهُمْ): the word '*shubbiha*' (شُبِّهَ) in the text must be carefully studied. The context of the preceding text would not permit the implied reference to any other than Jesus or alternatively it could refer to the incident in general. In

‡ *i.e.* killed him by crucifixion.

* 159. On the contrary, Allāh exalted him to Himself. And Allāh is Mighty, Wise.

بَل رَّفَعَهُ اللّٰهُ اِلَيۡهِ ؕ وَكَانَ اللّٰهُ عَزِيۡزًا حَكِيۡمًا ﴿۱۵۹﴾

conformity with the rules of grammar the implied pronoun in the word '*shubbiha*' (شُبِّهَ) can refer to none other than Jesus Christ himself. This means that it was he who was obscured and made to appear to them similar to someone else. Hence as Jesus was hung upon the cross he hung in the likeness of someone else. Evidently the denial is not that of crucifixion or apparent death thereupon but the denial is death by crucifixion. There certainly was great confusion as to what actually had happened. So the verse continues to build the scenario of the confusion and doubt. All else is nothing but conjecture. That is the final conclusion.

If the word '*shubbiha*' refers to the incident as such, this would point to the divergent claims of the two disputing parties as to what had happened. Neither of the parties were certain of the validity of their claims. For instance the Christian belief of Jesus' death by crucifixion and later resurrection was not based on any tangible grounds but was merely conjectural. Likewise the Jewish claim of Jesus' death upon the cross was no less conjectural. Hence their appeal to Pilate for the possession of Jesus' body. In fact they clearly expressed their doubts regarding the entire episode of his so-called death and warned Pilate that in the likelihood of his survival he might reappear in public claiming that he had risen from the dead. (Matthew 27:63-64)

It is to this that the last part of the verse under study refers, when it says '*wa innalladhīna*' (وَاِنَّ الَّذِيۡنَ). Certainly those who differ about it (or about him as to what actually befell him) were themselves in doubt.

* 159. **Note:** '*Bal rafa'ahullāhu ilaihi*' (بَل رَّفَعَهُ اللّٰهُ اِلَيۡهِ): the majority of orthodox Muslims infer from this part of the verse that the connotation of '*Bal*' refers to the act of crucifixion *i.e.*, instead of letting him die upon the cross, God rescued him by raising him bodily to somewhere in the heavens. As such he should be living somewhere in space in the same corporal form that he possessed prior to the attempt of his crucifixion. This interpretation raises many difficult questions, mainly:

(a) If Jesus was not crucified at all, is the entire history of crucifixion emphatically denied and the whole episode just a fiction or delusion suffered by the Jews, the Christians and the Romans alike?

(b) Where in the verse is the claim that Jesus was raised bodily to heavens? All that is mentioned simply is that Allāh exalted him to Himself.

As to the first question the orthodox build a fantastic scenario according to which the fact of crucifixion itself is not denied but it is claimed that the person who was crucified was not Jesus but someone else who was given the likeness of Jesus by some angels at the command of God. Hence the doubts and conjectures were about the identity of the person who was crucified. Evidently this explanation creates only more problems than it solves. Moreover, the entire tale is absolutely without foundation. No scriptural evidence or evidence based on the traditions of the Holy Prophet (may peace and blessings of Allāh be on him) is ever presented to support this bizarre claim which simply adds more conjectural confusion.

It is as if this explanation of the verse dawned only upon the medieval scholars while the Messenger of God, peace be upon him, remained himself completely unaware of it.

As to the second question the weakness of the claim is apparent from the wording of the Holy Qur'ān. The word '*rafa'a*' (رَفَعَ) means elevated. Whenever Allāh elevates a person the elevation always refers to the status of the person, never to his body. In fact it is impossible to translate this verse in any way other than the said meaning *i.e.*, the elevation of spiritual station.

The verse declares that Allāh elevated Jesus to Himself. Evidently no point in space of Heaven is mentioned to which Allāh raised him. He raised him to Himself while He was present there where Jesus was. No place in Heaven or earth is empty of Allāh's presence. So when someone is said to be raised to Him, a bodily movement is impossible and inconceivable. According to Ahmadiyya understanding of this verse, the connotation of 'on the contrary' refers to the Jewish claim of the accursed death of Jesus. Obviously the opposite of curse is nearness to God.

وَاِنْ مِّنْ اَهْلِ الْكِتٰبِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ ۚ وَ يَوْمَ الْقِيٰمَةِ يَكُوْنُ عَلَيْهِمْ شَهِيْدًا ﴿۱۶۰﴾

*160. And there is none among the People of the Book but will believe in it before his death; and on the Day of Resurrection, he (Jesus) shall be a witness against them—

فَبِظُلْمٍ مِّنَ الَّذِيْنَ هَادُوْا حَرَّمْنَا عَلَيْهِمْ طَيِّبٰتٍ اُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيْلِ اللّٰهِ كَثِيْرًا ﴿۱۶۱﴾

161. So, because of the transgression of the Jews, We forbade them pure things which had been allowed to them, and *also* because of their hindering many *men* from Allah's way,

وَّاَخْذِهِمُ الرِّبٰوا وَ قَدْ نُهُوْا عَنْهُ وَ اَكْلِهِمْ اَمْوَالَ النَّاسِ بِالْبَاطِلِ ۭ وَ اَعْتَدْنَا لِلْكٰفِرِيْنَ مِنْهُمْ عَذَابًا اَلِيْمًا ﴿۱۶۲﴾

162. And *because of* their taking interest, although they had been forbidden it, and *because of* their devouring people's wealth wrongfully. And We have prepared for those of them who disbelieve a painful punishment.

لٰكِنِ الرّٰسِخُوْنَ فِي الْعِلْمِ مِنْهُمْ وَ الْمُؤْمِنُوْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ

163. But those among them who are firmly grounded in knowledge, and the believers, believe in what has

*160. **Note:** This verse has been the subject of controversy regarding its real import. Some scholars believe that it refers to a remote future in relation to the time of crucifixion indicating that all Jews without exception will one day have faith in Jesus Christ and accept him as a true Prophet of God. They claim that it is also mentioned in this verse that this miracle would take place in the lifetime of Jesus Christ. This they infer from the words '*qabla mautihī*' (قَبْلَ مَوْتِهٖ) which means before his death.

As the Jews have not yet accepted him, therefore, according to such scholars Jesus must be still alive.

Another commonly held view is that the expression 'before his death' refers to every member of the Jewish faith of the time of Jesus Christ. In this case this would mean that every Jew would believe in Jesus Christ before his death—a claim which can only be verified by God.

Unfortunately many problems and difficulties stand in the way of accepting these propositions in toto.

We propose a completely different and new solution to the problem. The verse under study is translated as "There is no *one* among the people of the Book but will certainly believe in him before his death."

The word in italics *i.e.*, 'one' is not literally mentioned in the verse but is only implied. If it were mentioned the verse would mean as follows:

'*wa in aḥadimmin ahlilkitābi*' وَاِنْ اَحَدٍ مِّنْ اَهْلِ الْكِتٰبِ

The word in bold letters is the implied word. We suggest that instead of '*Aḥad*' being implied we should consider the word '*farīq*' (فَرِيْق) as the implied word. In that case the translation would be: "There is no sect or group from among the People of the Book but will have faith in him (Jesus Christ) before his death."

This requires that Jesus must have migrated to the lands occupied by the lost tribes of Israel and in doing so he fulfilled his mission of delivering his message to all the twelve flocks of the house of Israel. This view is further powerfully supported by a prophecy of Jesus Christ wherein he claimed that he would go in search of the lost sheep of the house of Israel. (Matthew 15:24)

been sent down to thee and what was sent down before thee, and *especially* those who observe Prayer and those who pay the Zakāt and those who believe in Allāh and the Last Day. To these will We surely give a great reward.

وَ مَآ اُنْزِلَ مِنْ قَبْلِكَ وَ الْمُقِيْمِيْنَ الصَّلٰوةَ وَالْمُؤْتُوْنَ الزَّكٰوةَ وَالْمُؤْمِنُوْنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ ؕ اُولٰٓئِكَ سَنُؤْتِيْهِمْ اَجْرًا عَظِيْمًا ﴿۱۶۳﴾

R. 23.

164. Surely, We have sent revelation to thee, as We sent revelation to Noah and the Prophets after him; and We sent revelation to Abraham and Ishmael and Isaac and Jacob and *his* children and *to* Jesus and Job and Jonah and Aaron and Solomon, *and We gave David a Book.

اِنَّآ اَوْحَيْنَآ اِلَيْكَ كَمَآ اَوْحَيْنَآ اِلٰى نُوْحٍ وَّالنَّبِيّٖنَ مِنْۢ بَعْدِهٖ ۚ وَاَوْحَيْنَآ اِلٰٓى اِبْرٰهِيْمَ وَ اِسْمٰعِيْلَ وَ اِسْحٰقَ وَ يَعْقُوْبَ وَالْاَسْبَاطِ وَعِيْسٰى وَاَيُّوْبَ وَ يُوْنُسَ وَ هٰرُوْنَ وَ سُلَيْمٰنَ ۚ وَ اٰتَيْنَا دَاوٗدَ زَبُوْرًا ﴿۱۶۴﴾

165. And *We sent some* Messengers whom We have already mentioned to thee and *some* Messengers whom We have not mentioned to thee—and *Allāh spoke to Moses particularly—

وَ رُسُلًا قَدْ قَصَصْنٰهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ؕ وَ كَلَّمَ اللّٰهُ مُوْسٰى تَكْلِيْمًا ﴿۱۶۵﴾

166. Messengers, bearers of glad tidings and warners, so that people may have no plea against Allāh after *the coming of* the Messengers. And Allāh is Mighty, Wise.

رُسُلًا مُّبَشِّرِيْنَ وَ مُنْذِرِيْنَ لِئَلَّا يَكُوْنَ لِلنَّاسِ عَلَى اللّٰهِ حُجَّةٌۢ بَعْدَ الرُّسُلِ ؕ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿۱۶۶﴾

167. But Allāh bears witness by means of *the revelation* which He has sent down to thee that He has sent it down *pregnant* with His knowledge; and the angels *also* bear witness; and sufficient is Allāh as a Witness.

لٰكِنِ اللّٰهُ يَشْهَدُ بِمَآ اَنْزَلَ اِلَيْكَ اَنْزَلَهٗ بِعِلْمِهٖ ۚ وَ الْمَلٰٓئِكَةُ يَشْهَدُوْنَ ؕ وَ كَفٰى بِاللّٰهِ شَهِيْدًا ﴿۱۶۷﴾

168. Those who disbelieve and hinder *others* from the way of Allāh, have certainly strayed far away.

اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ قَدْ ضَلُّوْا ضَلٰلًا بَعِيْدًا ﴿۱۶۸﴾

169. Surely, those who have disbelieved and have acted unjustly, Allāh is not going to forgive them, nor will He show them any way,

اِنَّ الَّذِيْنَ كَفَرُوْا وَظَلَمُوْا لَمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ وَ لَا لِيَهْدِيَهُمْ طَرِيْقًا ﴿۱۶۹﴾

*164. **and to David We gave 'Zabūr'.**
Note: '*Zabūra*' (زَبُوْرَ) refers to the Psalms.

*165. **Note:** According to Arabic grammar when the root of a word is repeated as '*taklīmā*' (تَكْلِيْمًا) is repeated in this verse, it is done with an intention to indicate intensity or repetition or high quality or to clarify an ambiguity. All these connotations can be applicable simultaneously.

إِلَّا طَرِيقَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٧٠﴾

170. Except the way of Hell, wherein they shall abide for a long, long period. And that is easy for Allāh.

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلرَّسُولُ بِٱلْحَقِّ مِن رَّبِّكُمْ فَـَٔامِنُوا۟ خَيْرًا لَّكُمْ ۚ وَإِن تَكْفُرُوا۟ فَإِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٧١﴾

171. O mankind, the Messenger has indeed come to you with Truth from your Lord; believe therefore, *it will be* better for you. But if you disbelieve, verily, to Allāh belongs whatever is in the heavens and in the earth. And Allāh is All-Knowing, Wise.

يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ وَلَا تَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ إِنَّمَا ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ ۚ أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۖ وَلَا تَقُولُوا۟ ثَلَٰثَةٌ ۚ ٱنتَهُوا۟ خَيْرًا لَّكُمْ ۚ إِنَّمَا ٱللَّهُ إِلَٰهٌ وَٰحِدٌ ۖ سُبْحَٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٌ ۘ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿١٧٢﴾

172. O People of the Book, exceed not the limits in your religion, and say not of Allāh anything but the truth. Verily, the Messiah, Jesus, son of Mary, was only a Messenger of Allāh and *a fulfilment of* His word which He sent down to Mary, and a mercy from Him. So believe in Allāh and His Messengers, and say not '*They are* three.' Desist, *it will be* better for you. Verily, Allāh is the only One God. Far is it from His Holiness that He should have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is Allāh as a Guardian.

R. 24.

لَن يَسْتَنكِفَ ٱلْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلَّهِ وَلَا ٱلْمَلَٰٓئِكَةُ ٱلْمُقَرَّبُونَ ۚ وَمَن يَسْتَنكِفْ عَنْ عِبَادَتِهِۦ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٣﴾

173. Surely, the Messiah will never disdain to be a servant of Allāh, nor will the angels near *unto God*; and whoso disdains to worship Him and feels proud, He will gather them all to Himself.

فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِۦ ۖ وَأَمَّا ٱلَّذِينَ ٱسْتَنكَفُوا۟ وَٱسْتَكْبَرُوا۟ فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا ۙ وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٤﴾

174. Then as for those who believed and did good works, He will give them their rewards in full and will give them more out of His bounty; but as for those who disdained and were proud, He will punish them with a painful punishment. And they shall find for themselves beside Allāh no friend nor helper.

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُم بُرْهَٰنٌ مِّن رَّبِّكُمْ وَأَنزَلْنَآ إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٥﴾

175. O ye people, a manifest proof has indeed come to you from your Lord, and We have sent down to you a clear light.

فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَٱعْتَصَمُوا۟ بِهِۦ فَسَيُدْخِلُهُمْ فِى رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَٰطًا مُّسْتَقِيمًا ﴿١٧٦﴾

176. So, as for those who believe in Allāh and hold fast to Him, He will surely admit them to His mercy and grace and will guide them on a straight path *leading* to Himself.

يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ إِنِ ٱمْرُؤٌا۟ هَلَكَ لَيْسَ لَهُۥ وَلَدٌ وَلَهُۥٓ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَآ إِن لَّمْ يَكُن لَّهَا وَلَدٌ فَإِن كَانَتَا ٱثْنَتَيْنِ فَلَهُمَا ٱلثُّلُثَانِ مِمَّا تَرَكَ وَإِن كَانُوٓا۟ إِخْوَةً رِّجَالًا وَنِسَآءً فَلِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ يُبَيِّنُ ٱللَّهُ لَكُمْ أَن تَضِلُّوا۟ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٧٧﴾ ع ٢٤

177. They ask thee for instructions. Say, Allāh gives you *His* instructions concerning 'Kalālah': If a man dies leaving no child and he has a sister, then she shall have half of what he leaves; and he shall inherit her if she has no child. But if there be two sisters, then they shall have two-thirds of what he leaves. And if *the heirs* be brethren—*both* men and women—then the male shall have as much as the portion of two females. Allāh explains *this* to you lest you go astray, and Allāh knows all things well.

سُوْرَةُ الْمَآئِدَةِ مَدَنِيَّةٌ ٥ — اٰياتها ١٢١ — رکوعاتها ١٦

AL-MĀ'IDAH

(Revealed after Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَوْفُوْا بِالْعُقُوْدِ ۚ اُحِلَّتْ لَكُمْ بَهِيْمَةُ الْاَنْعَامِ اِلَّا مَا يُتْلٰى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَاَنْتُمْ حُرُمٌ ۭ اِنَّ اللّٰهَ يَحْكُمُ مَا يُرِيْدُ ٢

2. O ye who believe! fulfil *your* compacts. Lawful are made to you quadrupeds *of the class* of cattle other than those which are being announced to you, except that you should not hold game to be lawful while you are in a state of pilgrimage; verily, Allāh decrees what He wills.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحِلُّوْا شَعَاۗىِٕرَ اللّٰهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَاۗىِٕدَ وَلَآ اٰۗمِّيْنَ الْبَيْتَ الْحَرَامَ يَبْتَغُوْنَ فَضْلًا مِّنْ رَّبِّهِمْ وَرِضْوَانًا ۭ وَاِذَا حَلَلْتُمْ فَاصْطَادُوْا ۭ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا ۘ وَتَعَاوَنُوْا عَلَي الْبِرِّ وَالتَّقْوٰى ۠ وَلَا تَعَاوَنُوْا عَلَي الْاِثْمِ وَالْعُدْوَانِ ۠ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ٣

*3. O ye who believe! profane not the Signs of Allāh, nor the Sacred Month, nor the animals brought as an offering, nor the *animals of sacrifice wearing* collars, nor those repairing to the Sacred House, seeking grace from their Lord, and *His* pleasure. And when you put off the pilgrims' garb *and are clear of the Sacred Territory*, you may hunt. And let not the enmity of a people, that they hindered you from the Sacred Mosque, incite you to transgress. And help one another in righteousness and piety; but help not one another in sin and transgression. And fear Allāh; surely, Allāh is severe in punishment.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيْرِ وَمَآ اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ وَالْمُنْخَنِقَةُ وَالْمَوْقُوْذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيْحَةُ وَمَآ اَكَلَ السَّبُعُ اِلَّا مَا ذَكَّيْتُمْ ۣ وَمَا ذُبِحَ عَلَي النُّصُبِ وَاَنْ تَسْتَقْسِمُوْا بِالْاَزْلَامِ ۭ ذٰلِكُمْ فِسْقٌ ۭ

4. Forbidden to you is *the flesh of an animal* which dies of itself, and blood and the flesh of swine; and that on which is invoked the name of one other than Allāh; and that which has been strangled; and that beaten to death; and that killed by a fall; and that which has been gored to death; and that of which a wild animal has

*3. O ye who believe! Profane **none of the things sanctified by Allāh**.

Note: The sanctified things may include certain specific periods of time, places or living beings.

eaten, except that which you have properly slaughtered; and that which has been slaughtered at an altar. *And forbidden is also* that you seek to know your lot by the divining arrows. That is *an act of* disobedience. This day have those who disbelieve despaired of *harming* your religion. So fear them not, but fear Me. This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islām as religion. But whoso is forced by hunger, without being wilfully inclined to sin, then, surely, Allāh is Most Forgiving, Merciful.

اَلْيَوْمَ يَئِسَ الَّذِيْنَ كَفَرُوْا مِنْ دِيْنِكُمْ
فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ؕ اَلْيَوْمَ اَكْمَلْتُ
لَكُمْ دِيْنَكُمْ وَ اَتْمَمْتُ عَلَيْكُمْ
نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ؕ
فَمَنِ اضْطُرَّ فِيْ مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ
لِّاِثْمٍ ۙ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝٣

5. They ask thee what is made lawful for them. Say, 'All good things have been made lawful for you; and what you have taught the beasts and birds of prey *to catch for you*, training *them* for hunting *and* teaching them of what Allāh has taught you. So eat of that which they catch for you, and pronounce thereon the name of Allāh. And fear Allāh. Surely, Allāh is quick in reckoning.'

يَسْـَٔلُوْنَكَ مَاذَآ اُحِلَّ لَهُمْ ؕ قُلْ اُحِلَّ
لَكُمُ الطَّيِّبٰتُ ۙ وَ مَا عَلَّمْتُمْ مِّنَ
الْجَوَارِحِ مُكَلِّبِيْنَ تُعَلِّمُوْنَهُنَّ مِمَّا
عَلَّمَكُمُ اللّٰهُ ۫ فَكُلُوْا مِمَّآ اَمْسَكْنَ
عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهِ ۠ وَاتَّقُوا
اللّٰهَ ؕ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ۝٥

6. This day all good things have been made lawful for you. And the food of the People of the Book is lawful for you, and your food is lawful for them. And *lawful for you are* chaste believing women and chaste women from among those who were given the Book before you, when you give them their dowries, contracting valid marriage and not committing fornication nor taking secret paramours. And whoever rejects the faith, his work has doubtless come to naught, and in the Hereafter he will be among the losers.

اَلْيَوْمَ اُحِلَّ لَكُمُ الطَّيِّبٰتُ ؕ وَطَعَامُ
الَّذِيْنَ اُوْتُوا الْكِتٰبَ حِلٌّ لَّكُمْ ۖ وَ
طَعَامُكُمْ حِلٌّ لَّهُمْ ۫ وَالْمُحْصَنٰتُ مِنَ
الْمُؤْمِنٰتِ وَ الْمُحْصَنٰتُ مِنَ الَّذِيْنَ
اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ اِذَآ
اٰتَيْتُمُوْهُنَّ اُجُوْرَهُنَّ مُحْصِنِيْنَ غَيْرَ
مُسٰفِحِيْنَ وَلَا مُتَّخِذِيْٓ اَخْدَانٍ ؕ وَمَنْ
يَّكْفُرْ بِالْاِيْمَانِ فَقَدْ حَبِطَ عَمَلُهٗ ۫ وَ
هُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ۝٦ ع ٥

(See details of transliteration on page 'm').

R. 2.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قُمْتُمْ اِلَى
الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَاَيْدِيَكُمْ
اِلَى الْمَرَافِقِ وَامْسَحُوْا بِرُءُوْسِكُمْ وَ
اَرْجُلَكُمْ اِلَى الْكَعْبَيْنِ ؕ وَاِنْ كُنْتُمْ
جُنُبًا فَاطَّهَّرُوْا ؕ وَاِنْ كُنْتُمْ مَّرْضٰٓى اَوْ
عَلٰى سَفَرٍ اَوْ جَآءَ اَحَدٌ مِّنْكُمْ مِّنَ
الْغَآئِطِ اَوْ لٰمَسْتُمُ النِّسَآءَ فَلَمْ
تَجِدُوْا مَآءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا
فَامْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ
مِّنْهُ ؕ مَا يُرِيْدُ اللّٰهُ لِيَجْعَلَ عَلَيْكُمْ
مِّنْ حَرَجٍ وَّلٰكِنْ يُّرِيْدُ لِيُطَهِّرَكُمْ
وَلِيُتِمَّ نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ
تَشْكُرُوْنَ ۝٦

7. O ye who believe! when you stand up for Prayer, wash your faces, and your hands up to the elbows, and pass your *wet* hands over your heads, and *wash* your feet *to the ankles. And if you be unclean, purify yourselves *by bathing*. And if you are ill or *you are* on a journey *while unclean*, or one of you comes from the privy or you have touched women, and you find not water, betake yourselves to pure dust and wipe therewith your faces and your hands. Allāh desires not that He should place you in a difficulty, but He desires to purify you and to complete His favour upon you, so that you may be grateful.

وَاذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ وَمِيْثَاقَهُ
الَّذِيْ وَاثَقَكُمْ بِهٖٓ ۙ اِذْ قُلْتُمْ سَمِعْنَا وَ
اَطَعْنَا ۫ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ
بِذَاتِ الصُّدُوْرِ ۝٧

8. And remember Allāh's favour upon you and the covenant which He made with you, when you said, 'We hear and we obey.' And fear Allāh. Surely, Allāh knows well what is in the minds.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ
لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ ۫ وَلَا يَجْرِمَنَّكُمْ
شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا ؕ اِعْدِلُوْا ۟
هُوَ اَقْرَبُ لِلتَّقْوٰى ۫ وَاتَّقُوا اللّٰهَ ؕ اِنَّ
اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ۝٨

9. O ye who believe! be steadfast in the cause of Allāh, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be *always* just, that is nearer to righteousness. And fear Allāh. Surely, Allāh is aware of what you do.

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا
الصّٰلِحٰتِ ۙ لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ ۝٩

10. Allāh has promised those who believe and do good deeds that they shall have forgiveness and a great reward.

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ
اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ۝١٠

11. And *as for* those who disbelieve and reject Our Signs, they are the people of Hell.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَتَ
اللّٰهِ عَلَيْكُمْ اِذْ هَمَّ قَوْمٌ اَنْ يَّبْسُطُوْٓا
اِلَيْكُمْ اَيْدِيَهُمْ فَكَفَّ اَيْدِيَهُمْ
عَنْكُمْ ۚ وَاتَّقُوا اللّٰهَ ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُوْنَ ۝١١ ع ٢

12. O ye who believe! remember Allāh's favour upon you when a people intended to stretch out their hands against you, but He withheld their hands from you; and fear Allāh. And on Allāh should the believers rely.

* See note under 4:44, page 90. (Publisher)

R. 3.

13. And indeed Allāh did take a covenant from the children of Israel; and We raised among them twelve
* leaders. And Allāh said, 'Surely, I am with you. If you observe Prayer, and pay the Zakāt, and believe in My Messengers and support them, and lend to Allāh a goodly loan, I will remove your evils from you and admit you into Gardens beneath which streams flow. But whoso from among you disbelieves thereafter does indeed stray away from the right path.'

وَ لَقَدْ اَخَذَ اللّٰهُ مِيْثَاقَ بَنِيْٓ
اِسْرَآءِيْلَ ۚ وَ بَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ
نَقِيْبًا ۚ وَ قَالَ اللّٰهُ اِنِّيْ مَعَكُمْ ۬ لَئِنْ
اَقَمْتُمُ الصَّلٰوةَ وَ اٰتَيْتُمُ الزَّكٰوةَ وَ
اٰمَنْتُمْ بِرُسُلِيْ وَ عَزَّرْتُمُوْهُمْ وَ
اَقْرَضْتُمُ اللّٰهَ قَرْضًا حَسَنًا
لَّاُكَفِّرَنَّ عَنْكُمْ سَيِّاٰتِكُمْ وَ لَاُدْخِلَنَّكُمْ
جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ فَمَنْ
كَفَرَ بَعْدَ ذٰلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ
السَّبِيْلِ ﴿۱۳﴾

14. So, because of their breaking their covenant, We have cursed them, and have hardened their hearts. They pervert the words from their *proper* places and have forgotten a *good* part of that with which they were exhorted. And thou wilt not cease to discover treachery on their part, except *in* a few of them.
* So pardon them and turn away *from them.* Surely, Allāh loves those who do good.

فَبِمَا نَقْضِهِمْ مِّيْثَاقَهُمْ لَعَنّٰهُمْ وَ
جَعَلْنَا قُلُوْبَهُمْ قٰسِيَةً ۚ يُحَرِّفُوْنَ
الْكَلِمَ عَنْ مَّوَاضِعِهٖ ۙ وَ نَسُوْا حَظًّا مِّمَّا
ذُكِّرُوْا بِهٖ ۚ وَ لَا تَزَالُ تَطَّلِعُ عَلٰى خَآئِنَةٍ
مِّنْهُمْ اِلَّا قَلِيْلًا مِّنْهُمْ فَاعْفُ عَنْهُمْ
وَ اصْفَحْ ۬ اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ﴿۱۴﴾

15. And from those *also* who say, 'We are Christians,' We took a covenant, but they too have forgotten a *good* part of that with which they were exhorted. So We have
* caused enmity and hatred among them till the Day of Resurrection. And Allāh will soon let them know what they have been doing.

وَ مِنَ الَّذِيْنَ قَالُوْٓا اِنَّا نَصٰرٰٓى اَخَذْنَا
مِيْثَاقَهُمْ فَنَسُوْا حَظًّا مِّمَّا ذُكِّرُوْا
بِهٖ ۠ فَاَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَ
الْبَغْضَآءَ اِلٰى يَوْمِ الْقِيٰمَةِ ۭ وَ سَوْفَ
يُنَبِّئُهُمُ اللّٰهُ بِمَا كَانُوْا يَصْنَعُوْنَ ﴿۱۵﴾

16.O People of the Book! there has come to you Our Messenger who

يٰٓاَهْلَ الْكِتٰبِ قَدْ جَآءَكُمْ رَسُوْلُنَا
يُبَيِّنُ لَكُمْ كَثِيْرًا مِّمَّا كُنْتُمْ تُخْفُوْنَ

* 13. **Note:** Perhaps there is no single word which can adequately do justice to the word '*naqīb*' (نَقِيْب). It does not only mean 'a leader' but also means a proclaimer, the one who has the authority to read the proclamation or pronounce judgement on behalf of a sovereign or other higher authorities.

* 14. So pardon them and **show forbearance**.

Note: Turning away indicates an act of forbearance and overlooking the faults of others with kindness.

* 15. **Note:** The Arabic word '*aghrainā*' (اَغْرَيْنَا) has the basic meaning to make something stick fast to another so that it becomes an inseparable part of it. Hence the translation we prefer is: **So We made mutual enmity and hatred their lot till the Day of Resurrection.**

مِنَ الْكِتٰبِ وَيَعْفُوْا عَنْ كَثِيْرٍ ۬ قَدْ جَآءَكُمْ مِّنَ اللّٰهِ نُوْرٌ وَّكِتٰبٌ مُّبِيْنٌ ﴿١٦﴾

unfolds to you much of what you had kept hidden of the Book and passes over much. There has come to you indeed from Allāh a Light and a clear Book.

يَّهْدِيْ بِهِ اللّٰهُ مَنِ اتَّبَعَ رِضْوَانَهٗ سُبُلَ السَّلٰمِ وَيُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ بِاِذْنِهٖ وَيَهْدِيْهِمْ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿١٧﴾

17. Thereby does Allāh guide those who seek His pleasure on the paths of peace, and leads them out of every *kind of* darkness into light by His will, and guides them to the right path.

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ ۭ قُلْ فَمَنْ يَّمْلِكُ مِنَ اللّٰهِ شَيْـًٔا اِنْ اَرَادَ اَنْ يُّهْلِكَ الْمَسِيْحَ ابْنَ مَرْيَمَ وَاُمَّهٗ وَمَنْ فِي الْاَرْضِ جَمِيْعًا ۭ وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ۭ يَخْلُقُ مَا يَشَاۗءُ ۭ وَاللّٰهُ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٨﴾

18. They have indeed disbelieved who say, 'Surely, Allāh is none but the Messiah, son of Mary.' Say, 'Who then has any power against Allāh, if He desire to bring to naught the Messiah, son of Mary, and his mother and all those that are in the earth?' And to Allāh belongs the kingdom of the heavens and the earth and what is between them. He creates what He pleases; and Allāh has power to do all things.

وَقَالَتِ الْيَهُوْدُ وَالنَّصٰرٰى نَحْنُ اَبْنٰٓؤُا اللّٰهِ وَاَحِبَّاۗؤُهٗ ۭ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوْبِكُمْ ۭ بَلْ اَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ ۭ يَغْفِرُ لِمَنْ يَّشَاۗءُ وَيُعَذِّبُ مَنْ يَّشَاۗءُ ۭ وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ۡ وَاِلَيْهِ الْمَصِيْرُ ﴿١٩﴾

19. The Jews and the Christians say, 'We are sons of Allāh and His loved ones.' Say, 'Why then does He punish you for your sins? Nay, you are *only* human beings among those He has created.' He forgives whom He pleases and punishes whom He pleases. And to Allāh belongs the kingdom of the heavens and the earth and what is between them, and to Him shall be the return.

يٰٓاَهْلَ الْكِتٰبِ قَدْ جَاۗءَكُمْ رَسُوْلُنَا يُبَيِّنُ لَكُمْ عَلٰي فَتْرَةٍ مِّنَ الرُّسُلِ اَنْ تَقُوْلُوْا مَا جَاۗءَنَا مِنْۢ بَشِيْرٍ وَّلَا نَذِيْرٍ ۡ فَقَدْ جَاۗءَكُمْ بَشِيْرٌ وَّنَذِيْرٌ ۭ وَاللّٰهُ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢٠﴾

20. O People of the Book! there has come to you Our Messenger, after a break in *the series of* Messengers, who makes *things* clear to you lest you say, 'There has come to us no bearer of glad tidings and no warner.' So a bearer of glad tidings and a warner has indeed come to you. And Allāh has power to do all things.

R. 4.

21. And *remember* when Moses said to his people, 'O my people, call to mind Allāh's favour upon you when He appointed Prophets among you and made you kings, and gave you what He gave not to any other among the peoples.*

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ ﴿٢١﴾

22. 'O my people, enter the Holy Land which Allāh has ordained for you and do not turn back, for then you will turn losers.'

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢٢﴾

23. They said, 'O Moses, there is in that *land* a haughty and powerful people, and we shall not enter it until they go forth from it. But if they go forth from it, then we will enter *it*.'

قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنْ نَدْخُلَهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِنْ يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٣﴾

24. Thereupon two men from among those who feared *their Lord*, on whom Allāh had conferred His favour, said, 'Enter the gate, *advancing* against them; when *once* you have entered it, then surely you will be victorious. And put your trust in Allāh, if you are believers.'

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٤﴾

25. They said, 'O Moses, we will never enter it so long as they remain in it. Therefore, go thou and thy Lord and fight, *and* here we sit.'

قَالُوا يَا مُوسَىٰ إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٥﴾

26. He said, 'My Lord, I have power over none but myself and my brother; therefore make Thou a distinction between us and the rebellious people.'

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾

27. *God* said: 'Verily, it shall be forbidden them for forty years; in distraction shall they wander through the land. So grieve not over the rebellious people.'

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٧﴾ ع

R. 5.

28. And relate to them truly the story of the two sons of Adam, when they

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا

* 21. and gave you what He gave not to **anyone else in the whole world**.

Note: The expression *whole world* applies to the people of that age.

وَ لَمْ يُتَقَبَّلْ مِنَ الْاٰخَرِ ؕ قَالَ
لَاَقْتُلَنَّكَ ؕ قَالَ اِنَّمَا يَتَقَبَّلُ اللّٰهُ
مِنَ الْمُتَّقِيْنَ ﴿۲۸﴾

each offered an offering, and it was accepted from one of them and was not accepted from the other. The latter said, 'I will surely kill thee.' The former replied, 'Allāh accepts only from the righteous.

لَئِنْۢ بَسَطْتَّ اِلَيَّ يَدَكَ لِتَقْتُلَنِيْ مَآ
اَنَا بِبَاسِطٍ يَّدِيَ اِلَيْكَ لِاَقْتُلَكَ ۚ
اِنِّيْٓ اَخَافُ اللّٰهَ رَبَّ الْعٰلَمِيْنَ ﴿۲۹﴾

29. 'If thou stretch out thy hand against me to kill me, I am not going to stretch out my hand against thee to kill thee. I do fear Allāh, the Lord of the universe.

اِنِّيْٓ اُرِيْدُ اَنْ تَبُوْٓءَ بِاِثْمِيْ وَاِثْمِكَ
فَتَكُوْنَ مِنْ اَصْحٰبِ النَّارِ ۚ وَ ذٰلِكَ
جَزٰٓؤُا الظّٰلِمِيْنَ ﴿۳۰﴾

30. 'I wish that thou shouldst bear my sin as well as thy sin, and thus be among the inmates of the Fire, and that is the reward of those who do wrong.'

فَطَوَّعَتْ لَهٗ نَفْسُهٗ قَتْلَ اَخِيْهِ فَقَتَلَهٗ
فَاَصْبَحَ مِنَ الْخٰسِرِيْنَ ﴿۳۱﴾

31. But his mind induced him to kill his brother, so he killed him and became one of the losers.

فَبَعَثَ اللّٰهُ غُرَابًا يَّبْحَثُ فِي الْاَرْضِ
لِيُرِيَهٗ كَيْفَ يُوَارِيْ سَوْاَةَ اَخِيْهِ ؕ
قَالَ يٰوَيْلَتٰٓى اَعَجَزْتُ اَنْ اَكُوْنَ مِثْلَ
هٰذَا الْغُرَابِ فَاُوَارِيَ سَوْاَةَ اَخِيْ ۚ فَاَصْبَحَ
مِنَ النّٰدِمِيْنَ ﴿۳۲﴾

32. Then Allah sent a raven which scratched in the ground, that He might show him how to hide the corpse of his brother. He said, 'Woe is me! Am I not able to be even like this raven so that I may hide the corpse of my brother?' And then he became regretful.

مِنْ اَجْلِ ذٰلِكَ ۚۛ كَتَبْنَا عَلٰى بَنِيْٓ
اِسْرَآءِيْلَ اَنَّهٗ مَنْ قَتَلَ نَفْسًۢا بِغَيْرِ
نَفْسٍ اَوْ فَسَادٍ فِي الْاَرْضِ فَكَاَنَّمَا قَتَلَ
النَّاسَ جَمِيْعًا ؕ وَ مَنْ اَحْيَاهَا فَكَاَنَّمَآ
اَحْيَا النَّاسَ جَمِيْعًا ؕ وَ لَقَدْ جَآءَتْهُمْ
رُسُلُنَا بِالْبَيِّنٰتِ ۫ ثُمَّ اِنَّ كَثِيْرًا مِّنْهُمْ
بَعْدَ ذٰلِكَ فِي الْاَرْضِ لَمُسْرِفُوْنَ ﴿۳۳﴾

33. On account of this, We prescribed for the children of Israel that whosoever killed a person—unless it be for *killing* a person or for creating disorder in the land—it shall be as if he had killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind. And Our Messengers came to them with clear Signs, yet even after that, many of them commit excesses in the land.

اِنَّمَا جَزٰٓؤُا الَّذِيْنَ يُحَارِبُوْنَ اللّٰهَ وَ
رَسُوْلَهٗ وَ يَسْعَوْنَ فِي الْاَرْضِ فَسَادًا اَنْ
يُّقَتَّلُوْٓا اَوْ يُصَلَّبُوْٓا اَوْ تُقَطَّعَ اَيْدِيْهِمْ
وَ اَرْجُلُهُمْ مِّنْ خِلَافٍ اَوْ يُنْفَوْا مِنَ
الْاَرْضِ ؕ ذٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَ

34. The reward of those who wage war against Allāh and His Messenger and strive to create disorder in the land is *only this* that they be slain or crucified or their hands and their feet be cut off on alternate sides, or they be expelled from the land. That

لَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ﴿٣٤﴾

shall be a disgrace for them in this world, and in the Hereafter they shall have a great punishment;

اِلَّا الَّذِيْنَ تَابُوْا مِنْ قَبْلِ اَنْ تَقْدِرُوْا عَلَيْهِمْ ۚ فَاعْلَمُوْٓا اَنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٣٥﴾

35. Except those who repent before you have them in your power. So know that Allāh is Most Forgiving, Merciful.

R. 6.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَابْتَغُوْٓا اِلَيْهِ الْوَسِيْلَةَ وَجَاهِدُوْا فِيْ سَبِيْلِهٖ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿٣٦﴾

36. O ye who believe! fear Allāh and seek the way of approach unto Him and strive in His way that you may prosper.

اِنَّ الَّذِيْنَ كَفَرُوْا لَوْ اَنَّ لَهُمْ مَّا فِي الْاَرْضِ جَمِيْعًا وَّمِثْلَهٗ مَعَهٗ لِيَفْتَدُوْا بِهٖ مِنْ عَذَابِ يَوْمِ الْقِيٰمَةِ مَا تُقُبِّلَ مِنْهُمْ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿٣٧﴾

37. Surely, if those who disbelieve had all that is in the earth and as much over again, to ransom themselves therewith from the punishment of the Day of Resurrection, it would not be accepted from them; and they shall have a painful punishment.

يُرِيْدُوْنَ اَنْ يَّخْرُجُوْا مِنَ النَّارِ وَمَا هُمْ بِخٰرِجِيْنَ مِنْهَا ۡ وَلَهُمْ عَذَابٌ مُّقِيْمٌ ﴿٣٨﴾

38. They will wish to come out of the Fire, but they will not be able to come out of it, and they shall have a lasting punishment.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوْٓا اَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَالًا مِّنَ اللّٰهِ ۗ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿٣٩﴾

39. And *as for* the man who steals and the woman who steals, cut off their hands in retribution of their offence as an exemplary punishment from Allāh. And Allāh is Mighty, Wise.

فَمَنْ تَابَ مِنْۢ بَعْدِ ظُلْمِهٖ وَاَصْلَحَ فَاِنَّ اللّٰهَ يَتُوْبُ عَلَيْهِ ۗ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٤٠﴾

40. But whoso repents after his transgression and amends, then will Allāh surely turn to him in mercy; verily, Allāh is Most Forgiving, Merciful.

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۗ يُعَذِّبُ مَنْ يَّشَآءُ وَيَغْفِرُ لِمَنْ يَّشَآءُ ۗ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٤١﴾

41. Dost thou not know that Allāh is He to Whom belongs the kingdom of the heavens and the earth? He punishes whom He pleases and forgives whom He pleases; and Allāh has power to do all things.

يٰٓاَيُّهَا الرَّسُوْلُ لَا يَحْزُنْكَ الَّذِيْنَ يُسَارِعُوْنَ فِي الْكُفْرِ مِنَ الَّذِيْنَ

42. O Messenger! let not those grieve thee who hastily fall into

قَالُوْٓا اٰمَنَّا بِاَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوْبُهُمْ ۛ وَمِنَ الَّذِيْنَ هَادُوْا ۛ سَمّٰعُوْنَ لِلْكَذِبِ سَمّٰعُوْنَ لِقَوْمٍ اٰخَرِيْنَ ۙ لَمْ يَاْتُوْكَ ۭ يُحَرِّفُوْنَ الْكَلِمَ مِنْۢ بَعْدِ مَوَاضِعِهٖ ۚ يَقُوْلُوْنَ اِنْ اُوْتِيْتُمْ هٰذَا فَخُذُوْهُ وَاِنْ لَّمْ تُؤْتَوْهُ فَاحْذَرُوْا ۭ وَمَنْ يُّرِدِ اللّٰهُ فِتْنَتَهٗ فَلَنْ تَمْلِكَ لَهٗ مِنَ اللّٰهِ شَيْـــًٔا ۭ اُولٰۗىِٕكَ الَّذِيْنَ لَمْ يُرِدِ اللّٰهُ اَنْ يُّطَهِّرَ قُلُوْبَهُمْ ۭ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۚ وَّلَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ۴۱

*42. And among the Jews *too* are those who **are overeager to listen to lies**—

disbelief—those who say with their mouths, 'We believe,' but their hearts believe not. And among the Jews *too* are those who would fondly listen to *any* lie—who listen for *conveying it to* another people who have not come to thee. They pervert words after their being put in their *right* places, and say, 'If you are given this, then accept it, but if you are not given this, then beware!' And as for him whom Allāh desires to try, thou shalt not avail him aught against Allāh. These are they whose hearts Allāh has not been pleased to purify; they shall have disgrace in this world, and in the Hereafter they shall have a severe punishment.

سَمّٰعُوْنَ لِلْكَذِبِ اَكّٰلُوْنَ لِلسُّحْتِ ۭ فَاِنْ جَاۗءُوْكَ فَاحْكُمْ بَيْنَهُمْ اَوْ اَعْرِضْ عَنْهُمْ ۚ وَاِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَّضُرُّوْكَ شَيْـــًٔا ۭ وَاِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ ۭ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۴۲

43. They are habitual listeners to falsehood, devourers of things forbidden. If, then, they come to thee *for judgment*, judge between them or turn aside from them. And if thou turn aside from them, they cannot harm thee at all. And if thou judge, judge between them with justice. Surely, Allāh loves those who are just.

وَكَيْفَ يُحَكِّمُوْنَكَ وَعِنْدَهُمُ التَّوْرٰىةُ فِيْهَا حُكْمُ اللّٰهِ ثُمَّ يَتَوَلَّوْنَ مِنْۢ بَعْدِ ذٰلِكَ ۭ وَمَآ اُولٰۗىِٕكَ بِالْمُؤْمِنِيْنَ ۴۳

44. And how will they make thee *their* judge when they have with them the Torah, wherein is Allāh's judgment? Yet, in spite of that they turn their backs; and certainly they will not believe.

R. 7.

اِنَّآ اَنْزَلْنَا التَّوْرٰىةَ فِيْهَا هُدًى وَّنُوْرٌ ۚ يَحْكُمُ بِهَا النَّبِيُّوْنَ الَّذِيْنَ اَسْلَمُوْا لِلَّذِيْنَ هَادُوْا وَالرَّبّٰنِيُّوْنَ وَالْاَحْبَارُ بِمَا اسْتُحْفِظُوْا مِنْ كِتٰبِ اللّٰهِ وَكَانُوْا عَلَيْهِ شُهَدَاۗءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِ وَلَا تَشْتَرُوْا بِاٰيٰتِيْ

45. Surely, We sent down the Torah wherein was guidance and light. By it did the Prophets, who were obedient *to Us*, judge for the Jews, as did the godly people and those learned *in the Law*; for they were required to preserve the Book of Allāh, and *because* they were guardians over it. Therefore fear not

men but fear Me; and barter not My Signs for a paltry price. And whoso judges not by that which Allāh has sent down, these it is who are the disbelievers.

ثَمَنًا قَلِيْلًا ۭ وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰۗىِٕكَ هُمُ الْكٰفِرُوْنَ ۝۴۵

46. And therein We prescribed for them: A life for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and for *other* injuries equitable retaliation. And whoso waives the right thereto, it shall be an expiation for his *sins*; and whoso judges not by what Allāh has sent down, these it is who are wrongdoers.

وَكَتَبْنَا عَلَيْهِمْ فِيْهَآ اَنَّ النَّفْسَ بِالنَّفْسِ ۙ وَالْعَيْنَ بِالْعَيْنِ وَالْاَنْفَ بِالْاَنْفِ وَالْاُذُنَ بِالْاُذُنِ وَالسِّنَّ بِالسِّنِّ ۙ وَالْجُرُوْحَ قِصَاصٌ ۭ فَمَنْ تَصَدَّقَ بِهٖ فَهُوَ كَفَّارَةٌ لَّهٗ ۭ وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰۗىِٕكَ هُمُ الظّٰلِمُوْنَ ۝۴۵

47. And We caused Jesus, son of Mary, to follow in their footsteps, fulfilling that which was *revealed* before him in the Torah; and We gave him the Gospel which contained guidance and light, fulfilling that which was *revealed* before it in the Torah, and a guidance and an admonition for the God-fearing.

وَقَفَّيْنَا عَلٰٓي اٰثَارِهِمْ بِعِيْسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرٰىةِ ۡ وَاٰتَيْنٰهُ الْاِنْجِيْلَ فِيْهِ هُدًى وَّنُوْرٌ ۙ وَّمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرٰىةِ وَهُدًى وَّمَوْعِظَةً لِّلْمُتَّقِيْنَ ۝۴۶

48. And let the People of the Gospel judge according to what Allāh has revealed therein, and whoso judges not by what Allāh has revealed, these it is who are the rebellious.

وَلْيَحْكُمْ اَهْلُ الْاِنْجِيْلِ بِمَآ اَنْزَلَ اللّٰهُ فِيْهِ ۭ وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰۗىِٕكَ هُمُ الْفٰسِقُوْنَ ۝۴۷

49. And We have revealed unto thee the Book comprising the truth *and* fulfilling that which was *revealed* before it in the Book, and as a guardian over it. Judge, therefore, between them by what Allāh has revealed, and follow not their evil inclinations, *turning away* from the truth which has come to thee. For each of you We prescribed a clear spiritual Law and a manifest way *in secular matters*. And if Allāh had *enforced* His will, He would have made you *all* one people, but *He wishes* to try you by that which He has given you. Vie, then, with one another in good works. To Allāh shall you all return; then will He inform you of that wherein you differed.

وَاَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتٰبِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُمْ بَيْنَهُمْ بِمَآ اَنْزَلَ اللّٰهُ وَلَا تَتَّبِعْ اَهْوَاۗءَهُمْ عَمَّا جَاۗءَكَ مِنَ الْحَقِّ ۭ لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَّمِنْهَاجًا ۭ وَلَوْ شَاۗءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً وَّلٰكِنْ لِّيَبْلُوَكُمْ فِيْ مَآ اٰتٰىكُمْ فَاسْتَبِقُوا الْخَيْرٰتِ ۭ اِلَى اللّٰهِ مَرْجِعُكُمْ جَمِيْعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ۝۴۸ۙ

(See details of transliteration on page 'm').

وَاَنِ احْكُمْ بَيْنَهُمْ بِمَآ اَنْزَلَ اللّٰهُ وَ
لَا تَتَّبِعْ اَهْوَآءَهُمْ وَاحْذَرْهُمْ
اَنْ يَّفْتِنُوْكَ عَنْۢ بَعْضِ مَآ اَنْزَلَ
اللّٰهُ اِلَيْكَ ؕ فَاِنْ تَوَلَّوْا فَاعْلَمْ اَنَّمَا
يُرِيْدُ اللّٰهُ اَنْ يُّصِيْبَهُمْ بِبَعْضِ
ذُنُوْبِهِمْ ؕ وَاِنَّ كَثِيْرًا مِّنَ النَّاسِ
لَفٰسِقُوْنَ ﴿٥٠﴾

50. And *We have revealed the Book to thee bidding thee* to judge between them by that which Allāh has revealed and not to follow their evil inclinations, and to be on thy guard against them, lest they cause thee *to fall into* affliction on account of part of what Allāh has revealed to thee. But if they turn away, then know that Allāh intends to smite them for some of their sins. And indeed a large number of men are disobedient.

اَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُوْنَ ؕ وَمَنْ اَحْسَنُ
ع ١١ مِنَ اللّٰهِ حُكْمًا لِّقَوْمٍ يُّوْقِنُوْنَ ﴿٥١﴾

51. Do they then seek the judgment of *the days of* Ignorance? And who is better than Allāh as a Judge for a people who have firm faith?

R. 8.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا
الْيَهُوْدَ وَالنَّصٰرٰۤى اَوْلِيَآءَ ۘ بَعْضُهُمْ
اَوْلِيَآءُ بَعْضٍ ؕ وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ
فَاِنَّهٗ مِنْهُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ
الظّٰلِمِيْنَ ﴿٥٢﴾

52. O ye who believe! take not the Jews and the Christians for friends. They are friends one to another. And whoso among you takes them for friends is indeed one of them. Verily, Allāh guides not the unjust people.

فَتَرَى الَّذِيْنَ فِىْ قُلُوْبِهِمْ مَّرَضٌ
يُّسَارِعُوْنَ فِيْهِمْ يَقُوْلُوْنَ نَخْشٰۤى اَنْ
تُصِيْبَنَا دَآئِرَةٌ ؕ فَعَسَى اللّٰهُ اَنْ يَّاْتِىَ
بِالْفَتْحِ اَوْ اَمْرٍ مِّنْ عِنْدِهٖ فَيُصْبِحُوْا
عَلٰى مَاۤ اَسَرُّوْا فِىْۤ اَنْفُسِهِمْ نٰدِمِيْنَ ﴿٥٣﴾

53. And thou wilt see those in whose hearts is a disease, hastening towards them, saying, 'We fear lest a misfortune befall us.' Maybe, Allāh will bring about victory or some *other* event from Himself. Then will they become regretful of what they concealed in their minds.

وَيَقُوْلُ الَّذِيْنَ اٰمَنُوْۤا اَهٰۤؤُلَآءِ
الَّذِيْنَ اَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ ۙ
اِنَّهُمْ لَمَعَكُمْ ؕ حَبِطَتْ اَعْمَالُهُمْ
الثلثة فَاَصْبَحُوْا خٰسِرِيْنَ ﴿٥٤﴾

54. And those who believe will say, 'Are these they who swore by Allāh with their most solemn oaths that they were surely with you?' Their works are vain and they have become the losers.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَنْ يَّرْتَدَّ
مِنْكُمْ عَنْ دِيْنِهٖ فَسَوْفَ يَاْتِى اللّٰهُ
بِقَوْمٍ يُّحِبُّهُمْ وَيُحِبُّوْنَهٗۤ ۙ اَذِلَّةٍ
عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ ۫

55. O ye who believe! whoso among you turns back from his religion, then *let it be known that in his stead* Allāh will soon bring a people whom He will love and who will love Him, *and who will be* kind and

يُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَلَا يَخَافُوْنَ لَوْمَةَ لَآئِمٍ ۭ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَاۗءُ ۭ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ۝٥٥

humble towards believers, hard and firm against disbelievers. They will strive in the cause of Allāh and will not fear the reproach of a fault-finder. That is Allāh's grace; He bestows it upon whomsoever He pleases; and Allāh is Bountiful, All-Knowing.

اِنَّمَا وَلِيُّكُمُ اللّٰهُ وَرَسُوْلُهٗ وَالَّذِيْنَ اٰمَنُوا الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَهُمْ رٰكِعُوْنَ ۝٥٥

* 56. Your friend is only Allāh and His Messenger and the believers who observe Prayer and pay the Zakāt and worship God alone.

وَمَنْ يَّتَوَلَّ اللّٰهَ وَرَسُوْلَهٗ وَالَّذِيْنَ اٰمَنُوْا فَاِنَّ حِزْبَ اللّٰهِ هُمُ الْغٰلِبُوْنَ ۝٥٦ ع

57. And those who take Allāh and His Messenger and the believers for friends *should rest assured* that it is the party of Allāh that must triumph.

R. 9.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الَّذِيْنَ اتَّخَذُوْا دِيْنَكُمْ هُزُوًا وَّلَعِبًا مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَالْكُفَّارَ اَوْلِيَاۗءَ ۚ وَاتَّقُوا اللّٰهَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝٥٧

58. O ye who believe! take not those for friends who make a jest and sport of your religion from among those who were given the Book before you, and the disbelievers. And fear Allāh if you are believers;

وَاِذَا نَادَيْتُمْ اِلَى الصَّلٰوةِ اتَّخَذُوْهَا هُزُوًا وَّلَعِبًا ۭ ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا يَعْقِلُوْنَ ۝٥٨

59. And *who*, when you call *people* to Prayer, take it as jest and sport. That is because they are a people who do not understand.

قُلْ يٰٓاَهْلَ الْكِتٰبِ هَلْ تَنْقِمُوْنَ مِنَّآ اِلَّآ اَنْ اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْنَا وَمَآ اُنْزِلَ مِنْ قَبْلُ ۙ وَاَنَّ اَكْثَرَكُمْ فٰسِقُوْنَ ۝٥٩

60. Say, 'O People of the Book! do you find fault with us because we believe in Allāh and what has been sent down to us and what was sent down previously? Or *is it* because most of you are disobedient *to God*?'

قُلْ هَلْ اُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذٰلِكَ مَثُوْبَةً عِنْدَ اللّٰهِ ۭ مَنْ لَّعَنَهُ اللّٰهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيْرَ وَعَبَدَ الطَّاغُوْتَ ۭ اُولٰۗىِٕكَ شَرٌّ مَّكَانًا وَّاَضَلُّ عَنْ سَوَاۗءِ السَّبِيْلِ ۝٦٠

61. Say, 'Shall I inform you of those whose reward with Allāh is worse than that? *They are* those whom Allāh has cursed and on whom His wrath has fallen and of whom He has made apes and swine and *who* worship the Evil One. These indeed are in a worse plight, and farther astray from the right path.

* 56. Your friend is only Allāh and His Messenger and the believers who observe Prayer and pay the Zakāt **bowing to Him** ***with absolute sincerity***.

62. And when they come to you, they say, 'We believe,' while they enter with unbelief and go out therewith; and Allāh knows best what they conceal.

وَإِذَا جَآءُوكُمْ قَالُوٓا۟ ءَامَنَّا وَقَد دَّخَلُوا۟ بِٱلْكُفْرِ وَهُمْ قَدْ خَرَجُوا۟ بِهِۦ ۗ وَٱللَّهُ أَعْلَمُ بِمَا كَانُوا۟ يَكْتُمُونَ ﴿٦١﴾

63. And thou seest many of them hastening towards sin and transgression and the eating of things forbidden. Evil indeed is that which they practise.

وَتَرَىٰ كَثِيرًا مِّنْهُمْ يُسَـٰرِعُونَ فِى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَأَكْلِهِمُ ٱلسُّحْتَ ۚ لَبِئْسَ مَا كَانُوا۟ يَعْمَلُونَ ﴿٦٢﴾

64. Why do not the divines and those learned in the Law prohibit them from uttering falsehood and eating things forbidden? Evil indeed is that which they do.

لَوْلَا يَنْهَىٰهُمُ ٱلرَّبَّـٰنِيُّونَ وَٱلْأَحْبَارُ عَن قَوْلِهِمُ ٱلْإِثْمَ وَأَكْلِهِمُ ٱلسُّحْتَ ۚ لَبِئْسَ مَا كَانُوا۟ يَصْنَعُونَ ﴿٦٣﴾

*65. And the Jews say, 'The hand of Allāh is tied up.' Their *own* hands shall be tied up and they shall be cursed for what they say. Nay, both His hands are wide open; He spends how He pleases. And what has been sent down to thee from thy Lord will most surely increase many of them in rebellion and disbelief. And We have cast among them enmity and hatred till the Day of Resurrection. Whenever they kindle a fire for war, Allāh extinguishes it. And they strive to create disorder in the earth, and Allāh loves not those who create disorder.

وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ ۚ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا۟ بِمَا قَالُوا۟ ۘ بَلْ يَدَاهُ مَبْسُوطَتَانِ ۖ يُنفِقُ كَيْفَ يَشَآءُ ۚ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَـٰنًا وَكُفْرًا ۚ وَأَلْقَيْنَا بَيْنَهُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ ۚ كُلَّمَآ أَوْقَدُوا۟ نَارًا لِّلْحَرْبِ أَطْفَأَهَا ٱللَّهُ ۙ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا ۚ وَٱللَّهُ لَا يُحِبُّ ٱلْمُفْسِدِينَ ﴿٦٤﴾

66. And if the People of the Book had believed and been righteous, We would surely have removed from them their evils and We would surely have admitted them into Gardens of Bliss.

وَلَوْ أَنَّ أَهْلَ ٱلْكِتَـٰبِ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَكَفَّرْنَا عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأَدْخَلْنَـٰهُمْ جَنَّـٰتِ ٱلنَّعِيمِ ﴿٦٥﴾

67. And if they had observed the Torah and the Gospel and what has been *now* sent down to them from their Lord, they would, surely, have eaten *of good things* from above them and from under their feet.

وَلَوْ أَنَّهُمْ أَقَامُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ لَأَكَلُوا۟ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم ۚ مِّنْهُمْ

*65. And the Jews say, 'The hand of Allāh is tied up.' **It is their** *own* **hands which are tied up** and they shall be cursed for what they say.

أُمَّةٌ مُّقْتَصِدَةٌ ۖ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾

*Among them are a people who are moderate; but many of them—evil indeed is that which they do.

R. 10.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾

68. O Messenger! convey *to the people* what has been revealed to thee from thy Lord; and if thou do it not, thou hast not conveyed His Message *at all*. And Allāh will protect thee from men. Surely, Allāh guides not the disbelieving people.

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا التَّوْرَاةَ وَالْإِنجِيلَ وَمَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ ۗ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَانًا وَكُفْرًا ۖ فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾

69. Say, 'O People of the Book! you *stand* on nothing until you observe the Torah and the Gospel and what has *now* been sent down to you from your Lord.' And surely, what has been sent down to thee from thy Lord will increase many of them in rebellion and disbelief; so grieve not for the disbelieving people.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَىٰ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾

70. Surely, those who have believed, and the Jews, and the Sabians, and the Christians—whoso believes in Allāh and the Last Day and does good deeds, on them *shall come* no fear, nor shall they grieve.

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَأَرْسَلْنَا إِلَيْهِمْ رُسُلًا ۖ كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

71. Surely, We took a covenant from the children of Israel, and We sent Messengers to them. But every time there came to them a Messenger with what their hearts desired not, they treated some as liars, and some they sought to kill.

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا وَصَمُّوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُّوا كَثِيرٌ مِّنْهُمْ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٧١﴾

72. And they thought there would be no punishment, so they became blind and deaf. But Allāh turned to them in mercy; yet again many of them became blind and deaf; and Allāh is Watchful of what they do.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۖ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي

73. Indeed they are disbelievers who say, 'Surely, Allāh is none but the Messiah, son of Mary,' whereas the Messiah *himself* said, 'O

*67. Among them **there is a body of people** who are moderate; but **evil indeed is that which the majority of them do**.

وَرَبَّكُمْ ۖ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾

children of Israel, worship Allāh Who is my Lord and your Lord.' Surely, whoso associates partners with Allāh, him has Allāh forbidden Heaven, and the Fire will be his resort. And the wrongdoers shall have no helpers.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ۘ وَمَا مِنْ إِلَٰهٍ إِلَّا إِلَٰهٌ وَاحِدٌ ۚ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾

*74. They are surely disbelievers who say, 'Allāh is the third of three;' there is no God but the One God. And if they do not desist from what they say, a grievous punishment shall surely befall those of them that disbelieve.

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٤﴾

75. Will they not then turn to Allāh and beg His forgiveness, while Allāh is Most Forgiving, Merciful?

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۖ وَأُمُّهُ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ الطَّعَامَ ۗ انْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انْظُرْ أَنَّىٰ يُؤْفَكُونَ ﴿٧٥﴾

*76. The Messiah, son of Mary, was only a Messenger; surely, Messengers *like unto him* had indeed passed away before him. And his mother was a truthful woman. They both used to eat food. See how We explain the Signs for their good, and see how they are turned away.

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۚ وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾

77. Say, 'Will you worship beside Allāh that which has no power to do you harm or good?' And it is Allāh Who is All-Hearing, All-Knowing.

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾

78. Say, 'O People of the Book! exceed not the limits in *the matter of* your religion unjustly, nor follow the evil inclinations of a people who went astray before and caused many to go astray, and *who* have strayed away from the right path.'

R. 11.

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ۚ

79. Those amongst the children of Israel who disbelieved were cursed by the tongue of David, and of Jesus, son of Mary. That was

*74. They are surely disbelievers who say, 'Allāh is **one of the three**;' there is no God but the One God.

*76. The Messiah, son of Mary, **was no more than a Messenger. All Messengers before him have passed away. And his mother was righteous. Both of them used to eat food.**

because they disobeyed and used to transgress.

ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ ﴿٧٩﴾

*80. They did not prohibit one another from the iniquity which they committed. Evil indeed was that which they used to do.

كَانُوْا لَا يَتَنَاهَوْنَ عَنْ مُّنْكَرٍ فَعَلُوْهُ ؕ لَبِئْسَ مَا كَانُوْا يَفْعَلُوْنَ ﴿٨٠﴾

81. Thou shalt see many of them taking the disbelievers as *their* friends. Surely, evil is that which they themselves have sent on before for themselves; *with the result* that Allāh is displeased with them; and in *this* punishment they shall abide.

تَرٰى كَثِيْرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِيْنَ كَفَرُوْا ؕ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ اَنْفُسُهُمْ اَنْ سَخِطَ اللّٰهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خٰلِدُوْنَ ﴿٨١﴾

82. And if they had believed in Allāh and this Prophet, and *in* that which has been revealed to him, they would not have taken them as *their* friends, but many of them are disobedient.

وَلَوْ كَانُوْا يُؤْمِنُوْنَ بِاللّٰهِ وَالنَّبِيِّ وَمَآ اُنْزِلَ اِلَيْهِ مَا اتَّخَذُوْهُمْ اَوْلِيَآءَ وَلٰكِنَّ كَثِيْرًا مِّنْهُمْ فٰسِقُوْنَ ﴿٨٢﴾

83. Thou shalt certainly find the Jews and those who associate partners *with God* to be the most vehement of men in enmity against the believers. And thou shalt assuredly find those who say, 'We are Christians,' to be the nearest of them in love to the believers. That is because amongst them are savants and monks and because they are not proud.

لَتَجِدَنَّ اَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِيْنَ اٰمَنُوا الْيَهُوْدَ وَالَّذِيْنَ اَشْرَكُوْا ۚ وَلَتَجِدَنَّ اَقْرَبَهُمْ مَّوَدَّةً لِّلَّذِيْنَ اٰمَنُوا الَّذِيْنَ قَالُوْٓا اِنَّا نَصٰرٰى ؕ ذٰلِكَ بِاَنَّ مِنْهُمْ قِسِّيْسِيْنَ وَرُهْبَانًا وَّاَنَّهُمْ لَا يَسْتَكْبِرُوْنَ ﴿٨٣﴾

Part 7

84. And when they hear what has been revealed to this Messenger, thou seest their eyes overflow with tears, because of the truth which they have recognized. They say, 'Our Lord, we believe, so write us down among those who bear witness.

وَاِذَا سَمِعُوْا مَآ اُنْزِلَ اِلَى الرَّسُوْلِ تَرٰٓى اَعْيُنَهُمْ تَفِيْضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوْا مِنَ الْحَقِّ ۚ يَقُوْلُوْنَ رَبَّنَآ اٰمَنَّا فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ ﴿٨٤﴾

85. 'And why should we not believe in Allāh and in the truth which has come to us, while we earnestly wish that our Lord should include us among the righteous people?'

وَمَا لَنَا لَا نُؤْمِنُ بِاللّٰهِ وَمَا جَآءَنَا مِنَ الْحَقِّ ۙ وَنَطْمَعُ اَنْ يُّدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصّٰلِحِيْنَ ﴿٨٥﴾

*80. **They would not prohibit one another from offensive conduct which they practised.** Evil indeed was that which they used to do.

فَاَثَابَهُمُ اللّٰهُ بِمَا قَالُوْا جَنّٰتٍ تَجْرِيْ
مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ وَ
ذٰلِكَ جَزَآءُ الْمُحْسِنِيْنَ ﴿٨٦﴾

86. So Allāh rewarded them, for what they said, with Gardens beneath which streams flow. Therein shall they abide; and that is the reward of those who do good.

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ
اَصْحٰبُ الْجَحِيْمِ ﴿٨٧﴾

87. And those who have disbelieved and rejected Our Signs, these are they who are the inmates of Hell.

R. 12.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحَرِّمُوْا طَيِّبٰتِ
مَآ اَحَلَّ اللّٰهُ لَكُمْ وَلَا تَعْتَدُوْا ؕ اِنَّ اللّٰهَ
لَا يُحِبُّ الْمُعْتَدِيْنَ ﴿٨٨﴾

88. O ye who believe! make not unlawful the good things which Allāh has made lawful for you, and do not transgress. Surely, Allāh loves not the transgressors.

وَكُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَيِّبًا ۖ وَّ
اتَّقُوا اللّٰهَ الَّذِيْٓ اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ﴿٨٩﴾

89. And eat of that which Allāh has provided for you of what is lawful and good. And fear Allāh in Whom you believe.

لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِيْٓ اَيْمَانِكُمْ
وَلٰكِنْ يُّؤَاخِذُكُمْ بِمَا عَقَّدْتُّمُ الْاَيْمَانَ ۚ
فَكَفَّارَتُهٗٓ اِطْعَامُ عَشَرَةِ مَسٰكِيْنَ مِنْ
اَوْسَطِ مَا تُطْعِمُوْنَ اَهْلِيْكُمْ اَوْ كِسْوَتُهُمْ
اَوْ تَحْرِيْرُ رَقَبَةٍ ؕ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ
ثَلٰثَةِ اَيَّامٍ ؕ ذٰلِكَ كَفَّارَةُ اَيْمَانِكُمْ اِذَا
حَلَفْتُمْ ؕ وَاحْفَظُوْٓا اَيْمَانَكُمْ ؕ كَذٰلِكَ
يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٩٠﴾

90. Allāh will not call you to account for *such of* your oaths as are vain, but He will call you to account for the oaths which you take in earnest. The expiation for this is the feeding of ten poor persons with *such* average *food* as you feed your families with, or the clothing of them or the freeing of a neck. But whoso finds not *the means* shall fast for three days. That is the expiation of your oaths when you have sworn *them*. And do keep your oaths. Thus does Allāh explain to you His Signs that you may be grateful.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَ
الْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ
عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ
تُفْلِحُوْنَ ﴿٩١﴾

*91. O ye who believe! wine and the game of hazard and idols and divining arrows are only an abomination of Satan's handiwork. So shun *each one of* them that you may prosper.

اِنَّمَا يُرِيْدُ الشَّيْطٰنُ اَنْ يُّوْقِعَ بَيْنَكُمُ
الْعَدَاوَةَ وَالْبَغْضَآءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَ
يَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ وَعَنِ الصَّلٰوةِ ۚ

*92. Satan desires only to create enmity and hatred among you by means of wine and the game of hazard, and to keep you back from the remembrance of Allāh and from

*91. O ye who believe! **intoxicants and games of chance** and idols and divining arrows are only an abomination of Satan's handiwork.

*92. Satan desires only to create enmity and hatred among you by means of **intoxicants and games of chance**,

(See details of transliteration on page 'm').

Prayer. But will you keep back?

فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ ﴿٩٢﴾

93. And obey Allāh and obey the Messenger, and be on *your* guard. But if you turn away, then know that on Our Messenger lies only the clear conveyance of the Message.

وَ اَطِيْعُوا اللّٰهَ وَ اَطِيْعُوا الرَّسُوْلَ وَاحْذَرُوْا ۚ فَاِنْ تَوَلَّيْتُمْ فَاعْلَمُوْٓا اَنَّمَا عَلٰى رَسُوْلِنَا الْبَلٰغُ الْمُبِيْنُ ﴿٩٣﴾

94. On those who believe and do good works there shall be no sin for what they eat, provided they fear *God* and believe and do good works, *and* again fear *God* and believe, yet again fear *God* and do good. And Allāh loves those who do good.

لَيْسَ عَلَى الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ جُنَاحٌ فِيْمَا طَعِمُوْٓا اِذَا مَا اتَّقَوْا وَّ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ ثُمَّ اتَّقَوْا وَّ اٰمَنُوْا ثُمَّ اتَّقَوْا وَّ اَحْسَنُوْا ؕ وَ اللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿٩٤﴾ ع ١٢

R. 13.

95. O ye who believe! Allāh will surely try you in a *little* matter: the game which your hands and your lances can reach, so that Allāh may distinguish those who fear Him in secret. Whoso, therefore, will transgress after this shall have a grievous punishment.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَيَبْلُوَنَّكُمُ اللّٰهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهٗٓ اَيْدِيْكُمْ وَ رِمَاحُكُمْ لِيَعْلَمَ اللّٰهُ مَنْ يَّخَافُهٗ بِالْغَيْبِ ۚ فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ اَلِيْمٌ ﴿٩٥﴾

96. O ye who believe! kill not game while you are in a state of pilgrimage. And whoso amongst you kills it intentionally, its compensation is a quadruped like unto that which he has killed, as determined by two just men from among you, *the same* to be brought as an offering to the Ka'bah; or as an expiation *he shall have* to feed *a number of* poor persons, or fast an equivalent number *of days*, so that he may taste the penalty of his deed. *As for* the past, Allāh forgives *it*; but whoso reverts to it, Allāh will punish him *for his offence*. And Allāh is Mighty, Lord of retribution.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْتُلُوا الصَّيْدَ وَاَنْتُمْ حُرُمٌ ؕ وَ مَنْ قَتَلَهٗ مِنْكُمْ مُّتَعَمِّدًا فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهٖ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًۢا بٰلِغَ الْكَعْبَةِ اَوْ كَفَّارَةٌ طَعَامُ مَسٰكِيْنَ اَوْ عَدْلُ ذٰلِكَ صِيَامًا لِّيَذُوْقَ وَبَالَ اَمْرِهٖ ؕ عَفَا اللّٰهُ عَمَّا سَلَفَ ؕ وَ مَنْ عَادَ فَيَنْتَقِمُ اللّٰهُ مِنْهُ ؕ وَاللّٰهُ عَزِيْزٌ ذُو انْتِقَامٍ ﴿٩٦﴾

97. The game of the sea and the eating thereof have been made lawful for you as a provision for you and the travellers; but forbidden to you is the game of the land as long as you are in a state of pilgrimage. And fear Allāh to Whom you shall be gathered.

اُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَ طَعَامُهٗ مَتَاعًا لَّكُمْ وَ لِلسَّيَّارَةِ ۚ وَ حُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا ؕ وَاتَّقُوا اللّٰهَ الَّذِيْٓ اِلَيْهِ تُحْشَرُوْنَ ﴿٩٧﴾

جَعَلَ اللّٰهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ
قِيٰمًا لِّلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَ
الْقَلَآئِدَ ۚ ذٰلِكَ لِتَعْلَمُوْٓا اَنَّ اللّٰهَ يَعْلَمُ
مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاَنَّ
اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٩٨﴾

98. Allāh has made the Ka'bah, the inviolable House, as a means of support and uplift for mankind, as also the Sacred Month and the offerings and the *animals with* collars. That is so that you may know that Allāh knows what is in the heavens and what is in the earth, and that Allāh knows all things well.

اِعْلَمُوْٓا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ وَاَنَّ
اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٩٩﴾

99. Know that Allāh is severe in punishment and that Allāh is *also* Most Forgiving, Merciful.

مَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ ۗ وَاللّٰهُ
يَعْلَمُ مَا تُبْدُوْنَ وَمَا تَكْتُمُوْنَ ﴿١٠٠﴾

100. On the Messenger lies only the conveying of the Message. And Allāh knows what you reveal and what you hide.

قُلْ لَّا يَسْتَوِي الْخَبِيْثُ وَالطَّيِّبُ وَلَوْ
اَعْجَبَكَ كَثْرَةُ الْخَبِيْثِ ۚ فَاتَّقُوا اللّٰهَ
يٰٓاُولِي الْاَلْبَابِ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿١٠١﴾ ع

101. Say, 'The bad and the good are not alike,' even though the abundance of the bad may cause thee to wonder. So fear Allāh, O men of understanding, that you may prosper.

R. 14.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَسْـَٔلُوْا عَنْ
اَشْيَآءَ اِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ ۚ وَاِنْ
تَسْـَٔلُوْا عَنْهَا حِيْنَ يُنَزَّلُ الْقُرْاٰنُ
تُبْدَ لَكُمْ ۚ عَفَا اللّٰهُ عَنْهَا ۗ وَاللّٰهُ غَفُوْرٌ
حَلِيْمٌ ﴿١٠٢﴾

102. O ye who believe! ask not about things which, if revealed to you, would cause you trouble; though if you ask about them while the Qur'ān is being sent down, they *will be revealed to you. Allāh has left them out. And Allāh is Most Forgiving, Forbearing.

قَدْ سَاَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ
اَصْبَحُوْا بِهَا كٰفِرِيْنَ ﴿١٠٣﴾

103. A people before you asked about such *things*, *but* then they became disbelievers therein.

مَا جَعَلَ اللّٰهُ مِنْۢ بَحِيْرَةٍ وَّلَا سَآئِبَةٍ
وَّلَا وَصِيْلَةٍ وَّلَا حَامٍ ۙ وَّلٰكِنَّ الَّذِيْنَ
كَفَرُوْا يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ ۗ وَ
اَكْثَرُهُمْ لَا يَعْقِلُوْنَ ﴿١٠٤﴾

104. Allāh has not ordained any *'Baḥīrah' or 'Sā'ibah' or 'Waṣīlah' or 'Ḥāmi'; but those who disbelieve forge a lie against Allāh, and most of them do not make use of their understanding.

*102. Allāh has left them out ***out of kindness***.

Note: No course of action prescribed by God for the believers can be intended to cause them trouble. Yet out of His Mercy God does not want to give instructions in minute detail lest they should be difficult for some to follow and cause unnecessary discomfort.

*104. **Note:** '*baḥīrah*' (بَحِيْرَة) is a name given by pagan Arabs to a she-camel which had given birth to seven young ones and was then let loose to feed freely after its ears were slit. It was dedicated to some god and its milk was not used nor its back.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۚ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٥﴾

105. And when it is said to them, 'Come to what Allāh has revealed, and to the Messenger,' they say, 'Sufficient for us is that wherein we found our fathers.' What! even though their fathers had no knowledge and no guidance?

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنفُسَكُمْ ۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا اهْتَدَيْتُمْ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٦﴾

* 106. O ye who believe! be heedful of your own selves. He who goes astray cannot harm you when you *yourselves* are rightly guided. To Allāh will you all return; then will He disclose to you what you used to do.

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُم مُّصِيبَةُ الْمَوْتِ ۚ تَحْبِسُونَهُمَا مِن بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنِ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ ۙ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَّمِنَ الْآثِمِينَ ﴿١٠٧﴾

107. O ye who believe! the *right* evidence among you, when death presents itself to one of you, at the time of making a bequest, is of two just men from among you; or of two others not from among you, if you be journeying in the land and the calamity of death befall you. You shall detain them both after Prayer *for giving evidence*; if you doubt, they shall both swear by Allāh, *saying*, 'We take not in exchange for this any price, even though he be a near relation, and we conceal not the testimony *enjoined* by Allāh; surely, in that case, we should be among the sinners.'

'*Sā'ibah*' (سَائِبَة) is a she-camel let loose to water and pasture after giving birth to five young ones.

'*Waṣīlah*' (وَصِيلَة) is a she-camel (or an ewe or she-goat) let loose in the name of a god after she had given birth to seven female young ones consecutively. If at the seventh birth she bore a pair, male and female, these were also let loose.

'*Ḥāmi*' (حَامٍ) is a camel which had fathered seven young ones. It was let loose and was not used for riding or carrying. It was free to pasture and water.

After having stated that minor matters and details have been left to man to legislate as he thinks proper, the verse fittingly draws attention to the fact that such freedom and discretion are not allowed in fundamentals, because in fundamentals unanimity is essential and divergence of opinion may prove immensely harmful. The verse gives an illustration to show that human intellect cannot be trusted with the making of the laws on fundamental matters. The Arabs used to let loose the animals mentioned in the verse in honour of their idols. Besides being based on disbelief and superstition, the practice was also highly foolish. The animals thus let loose wrought great havoc wherever they went. The Qur'ān refers to this evil practice as an example of man-made laws and warns Christians who question the wisdom of a revealed Law to learn a lesson from the morally degrading practices to which the pagan Arabs had resorted because they had no revealed Law to guide them.

* 106. O ye who believe! **Stand guard over yourselves.**

فَإِنْ عُثِرَ عَلَىٰٓ أَنَّهُمَا اسْتَحَقَّآ إِثْمًا
فَاٰخَرٰنِ يَقُوْمٰنِ مَقَامَهُمَا مِنَ الَّذِيْنَ
اسْتَحَقَّ عَلَيْهِمُ الْاَوْلَيٰنِ فَيُقْسِمٰنِ
بِاللّٰهِ لَشَهَادَتُنَآ اَحَقُّ مِنْ
شَهَادَتِهِمَا وَمَا اعْتَدَيْنَآ ۖ إِنَّآ إِذًا
لَّمِنَ الظّٰلِمِيْنَ ﴿١٠٨﴾

*108. But if it be discovered that the two *witnesses* are guilty of sin, then two others shall take their place from among those against whom the *former* two *witnesses*—who were in a better position *to give true evidence—sinfully* deposed, and the two *latter witnesses* shall swear by Allāh, *saying*, 'Surely, our testimony is truer than the testimony of the *former* two, and we have not been unfair *in any way*; for then, indeed, we should be of the unjust.'

ذٰلِكَ اَدْنٰٓى اَنْ يَّاْتُوْا بِالشَّهَادَةِ عَلٰى
وَجْهِهَآ اَوْ يَخَافُوْٓا اَنْ تُرَدَّ اَيْمٰنٌۢ بَعْدَ
اَيْمَانِهِمْ ۗ وَاتَّقُوا اللّٰهَ وَاسْمَعُوْا ۗ وَاللّٰهُ
لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ﴿١٠٩﴾

*109. Thus it is more likely that they will give evidence according to facts or that they will fear that other oaths will be taken after their oaths. And fear Allāh and hearken. And Allāh guides not the disobedient people.

R. 15.

يَوْمَ يَجْمَعُ اللّٰهُ الرُّسُلَ فَيَقُوْلُ مَاذَآ
اُجِبْتُمْ ۖ قَالُوْا لَا عِلْمَ لَنَا ۖ إِنَّكَ اَنْتَ
عَلَّامُ الْغُيُوْبِ ﴿١١٠﴾

110. *Think of* the day when Allāh will assemble the Messengers and say, 'What reply was made to you?' They will say, 'We have no knowledge, it is only Thou Who art the Knower of hidden things.'*

اِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ اذْكُرْ
نِعْمَتِيْ عَلَيْكَ وَعَلٰى وَالِدَتِكَ ۘ إِذْ
اَيَّدْتُّكَ بِرُوْحِ الْقُدُسِ ۖ تُكَلِّمُ النَّاسَ
فِي الْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ الْكِتٰبَ
وَالْحِكْمَةَ وَالتَّوْرٰىةَ وَالْاِنْجِيْلَ ۖ وَإِذْ

111. When Allāh will say, "O Jesus, son of Mary, remember My favour upon thee and upon thy mother; when I strengthened thee with the Spirit of holiness *so that* thou didst speak to the people in the cradle and in middle age; and when I taught thee the Book and Wisdom and the*

*108. **But if it becomes evident that they have committed the sin *of perjury* then the other two from among those against whose interest they had witnessed should stand in their place. Then having taken oath in the name of Allāh give testimony against the former two affirming, 'Our testimony is truer than the testimony of the former two and we have not transgressed. In case we are false we should be counted amongst the transgressors *in the sight of Allāh.'***

Note: This verse portrays the scenario of all the witnesses being present and the preference of bearing testimony is given to the first two more closely related. This is apparent from the preceding verse 107.

*109. Thus it is more likely ***that pressure will be put upon them so* that they will remain factual in their testimony fearing that other testimonies could also be entertained after their testimony**.

*110. it is only **You Who are the Best Knower** of hidden things.'

*111. **Note:** This is an expression indicating that Jesus spoke words of wisdom and godliness from his early childhood and continued to do so right up to his advanced years. The word

(cont. on p. 136)

تَخْلُقُ مِنَ الطِّيْنِ كَهَيْئَةِ الطَّيْرِ بِاِذْنِيْ فَتَنْفُخُ فِيْهَا فَتَكُوْنُ طَيْرًا بِاِذْنِيْ وَ تُبْرِئُ الْاَكْمَهَ وَ الْاَبْرَصَ بِاِذْنِيْ ۚ وَ اِذْ تُخْرِجُ الْمَوْتٰى بِاِذْنِيْ ۚ وَ اِذْ كَفَفْتُ بَنِيْٓ اِسْرَآءِيْلَ عَنْكَ اِذْ جِئْتَهُمْ بِالْبَيِّنٰتِ فَقَالَ الَّذِيْنَ كَفَرُوْا مِنْهُمْ اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ﴿١١١﴾

Torah and the Gospel; and when thou didst fashion *a creation* out of clay, in the likeness of a bird, by My command; then thou didst breathe into it *a new spirit* and it became a soaring being by My command; and thou didst heal the night-blind and the leprous by My command; and when thou didst raise the dead by My command; and when I restrained the children of Israel from *putting* thee *to death* when thou didst come to them with clear Signs; and those who disbelieved from among them said, 'This is nothing but clear deception.'"

وَ اِذْ اَوْحَيْتُ اِلَى الْحَوَارِيّٖنَ اَنْ اٰمِنُوْا بِيْ وَ بِرَسُوْلِيْ ۚ قَالُوْٓا اٰمَنَّا وَ اشْهَدْ بِاَنَّنَا مُسْلِمُوْنَ ﴿١١٢﴾

112. And when I inspired the disciples *of Jesus* to believe in Me and in My Messenger, they said, 'We believe and bear Thou witness that we have submitted.'

اِذْ قَالَ الْحَوَارِيُّوْنَ يٰعِيْسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيْعُ رَبُّكَ اَنْ يُّنَزِّلَ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَآءِ ۭ قَالَ اتَّقُوا اللّٰهَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿١١٣﴾

113. When the disciples said, 'O Jesus, son of Mary, is thy Lord able to send down to us a table spread with food from heaven?' he said, 'Fear Allāh, if you are believers.'

قَالُوْا نُرِيْدُ اَنْ نَّاْكُلَ مِنْهَا وَ تَطْمَئِنَّ قُلُوْبُنَا وَ نَعْلَمَ اَنْ قَدْ صَدَقْتَنَا وَ نَكُوْنَ عَلَيْهَا مِنَ الشّٰهِدِيْنَ ﴿١١٤﴾

114. They said, 'We desire that we may eat of it, and that our hearts be at rest and that we may know that thou hast spoken truth to us, and that we may be witnesses thereto.'

قَالَ عِيْسَى ابْنُ مَرْيَمَ اللّٰهُمَّ رَبَّنَآ اَنْزِلْ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَآءِ تَكُوْنُ لَنَا عِيْدًا لِّاَوَّلِنَا وَ اٰخِرِنَا وَ اٰيَةً مِّنْكَ ۚ وَ ارْزُقْنَا وَ اَنْتَ خَيْرُ الرّٰزِقِيْنَ ﴿١١٥﴾

115. Said Jesus, son of Mary, 'O Allāh, our Lord, send down to us a table from heaven spread with food that it may be to us a festival, to the first of us and to the last of us, and a Sign from Thee; and provide sustenance for us, for Thou art the Best of sustainers.'

'*kahlan*' (كَهْلًا) indicates the time when a person's hair begin to turn grey and from then on to advanced age.

This verse is a metaphorical expression of the spiritual revolution brought about by the Prophets of God. This is a special tribute to the qualities of Jesus who out of all the Prophets of God was chosen as a model for bringing about such miraculous transformations.

(See details of transliteration on page 'm').

قَالَ اللّٰهُ اِنِّيْ مُنَزِّلُهَا عَلَيْكُمْ ۚ فَمَنْ
يَّكْفُرْ بَعْدُ مِنْكُمْ فَاِنِّيْٓ اُعَذِّبُهٗ عَذَابًا
لَّآ اُعَذِّبُهٗٓ اَحَدًا مِّنَ الْعٰلَمِيْنَ ﴿١١٥﴾

116. Allāh said, 'Surely, I will send it down to you, but whosoever of you disbelieves afterwards—I will surely punish them with a punishment wherewith I will not punish any other of the peoples.'

R. 16.

وَاِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ ءَاَنْتَ
قُلْتَ لِلنَّاسِ اتَّخِذُوْنِيْ وَاُمِّيَ اِلٰهَيْنِ
مِنْ دُوْنِ اللّٰهِ ۭ قَالَ سُبْحٰنَكَ مَا يَكُوْنُ
لِيْٓ اَنْ اَقُوْلَ مَا لَيْسَ لِيْ ۤ بِحَقٍّ ۭ اِنْ
كُنْتُ قُلْتُهٗ فَقَدْ عَلِمْتَهٗ ۭ تَعْلَمُ مَا فِيْ
نَفْسِيْ وَلَآ اَعْلَمُ مَا فِيْ نَفْسِكَ ۭ اِنَّكَ
اَنْتَ عَلَّامُ الْغُيُوْبِ ﴿١١٧﴾

117. And when Allāh will say, "O Jesus, son of Mary, didst thou say to men, 'Take me and my mother for two gods beside Allāh?'", he will answer, "Holy art Thou. I could never say that to which I had no right. If I had said it, Thou wouldst have surely known it. Thou knowest what is in my mind, and I know not what is in Thy mind. It is only Thou Who art the Knower of hidden things.

مَا قُلْتُ لَهُمْ اِلَّا مَآ اَمَرْتَنِيْ بِهٖٓ اَنِ
اعْبُدُوا اللّٰهَ رَبِّيْ وَرَبَّكُمْ ۚ وَكُنْتُ
عَلَيْهِمْ شَهِيْدًا مَّا دُمْتُ فِيْهِمْ ۚ فَلَمَّا
تَوَفَّيْتَنِيْ كُنْتَ اَنْتَ الرَّقِيْبَ
عَلَيْهِمْ ۭ وَاَنْتَ عَلٰي كُلِّ شَيْءٍ شَهِيْدٌ ﴿١١٨﴾

118. "I said nothing to them except that which Thou didst command me—'Worship Allāh, my Lord and your Lord.' And I was a witness over them as long as I remained among them, but since Thou didst cause me to die, Thou hast been the Watcher over them; and Thou art Witness over all things.

اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ ۚ وَاِنْ
تَغْفِرْ لَهُمْ فَاِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ﴿١١٩﴾

119. "If Thou punish them, they are Thy servants; and if Thou forgive them, Thou surely art the Mighty, the Wise."

قَالَ اللّٰهُ هٰذَا يَوْمُ يَنْفَعُ الصّٰدِقِيْنَ
صِدْقُهُمْ ۭ لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ رَضِيَ اللّٰهُ
عَنْهُمْ وَرَضُوْا عَنْهُ ۭ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿١٢٠﴾

120. Allāh will say, 'This is a day when *only* the truthful shall profit by their truthfulness. For them are Gardens beneath which streams flow; therein shall they abide for ever. Allāh is well pleased with them, and they are well pleased with Him; that indeed is the great triumph.'

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا
فِيْهِنَّ ۭ وَهُوَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٢١﴾

121. To Allāh belongs the kingdom of the heavens and the earth and whatever is in them; and He has power over all things.

(See details of transliteration on page 'm').

سُوْرَةُ الْاَنْعَامِ مَكِّيَّةٌ ٦ — رکوعاتها ٢٠ — اٰیاتها ١٦٦

AL-AN'ĀM

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

اَلْحَمْدُ لِلّٰهِ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ جَعَلَ الظُّلُمٰتِ وَ النُّوْرَ ۚ ثُمَّ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ يَعْدِلُوْنَ ٢

2. All praise belongs to Allāh Who created the heavens and the earth and brought into being every *kind of* darkness and light; yet those who disbelieve set up equals to their Lord.

هُوَ الَّذِيْ خَلَقَكُمْ مِّنْ طِيْنٍ ثُمَّ قَضٰٓى اَجَلًا ۭ وَ اَجَلٌ مُّسَمًّى عِنْدَهٗ ثُمَّ اَنْتُمْ تَمْتَرُوْنَ ٣

3. He it is Who created you from clay, and then He decreed a term. And there is *another* term fixed with Him. Yet you doubt!

وَ هُوَ اللّٰهُ فِي السَّمٰوٰتِ وَ فِي الْاَرْضِ ۭ يَعْلَمُ سِرَّكُمْ وَ جَهْرَكُمْ وَ يَعْلَمُ مَا تَكْسِبُوْنَ ٤

4. And He is Allāh, *the God, both* in *the heavens and in the earth. He knows your inside and your outside. And He knows what you earn.

وَمَا تَاْتِيْهِمْ مِّنْ اٰيَةٍ مِّنْ اٰيٰتِ رَبِّهِمْ اِلَّا كَانُوْا عَنْهَا مُعْرِضِيْنَ ٥

5. And there comes not to them any Sign of the Signs of their Lord, but they turn away from it.

فَقَدْ كَذَّبُوْا بِالْحَقِّ لَمَّا جَآءَهُمْ ۭ فَسَوْفَ يَاْتِيْهِمْ اَنْۢبٰٓؤُا مَا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ٦

6. So they rejected the truth when it came to them; but soon shall come to them the tidings of that at which they mocked.

اَلَمْ يَرَوْا كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ مَّكَّنّٰهُمْ فِي الْاَرْضِ مَا لَمْ نُمَكِّنْ لَّكُمْ وَاَرْسَلْنَا السَّمَآءَ عَلَيْهِمْ مِّدْرَارًا ۪ وَّجَعَلْنَا الْاَنْهٰرَ تَجْرِيْ مِنْ تَحْتِهِمْ فَاَهْلَكْنٰهُمْ بِذُنُوْبِهِمْ وَ اَنْشَاْنَا مِنْۢ بَعْدِهِمْ قَرْنًا اٰخَرِيْنَ ٧

*7. See they not how many a generation We have destroyed before them? We had established them in the earth as We have established you not, and We sent the clouds over them, pouring down abundant rain; and We caused streams to flow beneath them; then did We destroy them because of their sins and raised up after them another generation.

---

*4. He knows **your secrets and also that which is apparent**. And He knows what you earn.

*7. See they not how many **ages** have We destroyed before them? We had established them in the earth as We have established you not, and We sent the clouds over them, pouring down abundant rain; and We caused streams to flow beneath them; then did We destroy them because of their sins and raised up after them another **people**.

(See details of transliteration on page 'm').

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتٰبًا فِيْ قِرْطَاسٍ فَلَمَسُوْهُ بِاَيْدِيْهِمْ لَقَالَ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ۸

8. And if We had sent down to thee a writing upon parchment and they had felt it with their hands, *even then* the disbelievers would have surely said, 'This is nothing but manifest sorcery.'

وَقَالُوْا لَوْلَآ اُنْزِلَ عَلَيْهِ مَلَكٌ ۭ وَلَوْ اَنْزَلْنَا مَلَكًا لَّقُضِيَ الْاَمْرُ ثُمَّ لَا يُنْظَرُوْنَ ۹

9. And they say, 'Why has not an angel been sent down to him?' But if We had sent down an angel, the matter would have been settled, *and* then they would not have been granted a respite.

وَلَوْ جَعَلْنٰهُ مَلَكًا لَّجَعَلْنٰهُ رَجُلًا وَّلَلَبَسْنَا عَلَيْهِمْ مَّا يَلْبِسُوْنَ ۱۰

10. And if We had appointed *as Messenger* an angel, We would have made him *appear as* a man; and *thus* We would have made confused to them what they are *themselves* confusing.

وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ فَحَاقَ بِالَّذِيْنَ سَخِرُوْا مِنْهُمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۱۱ ع

11. And surely have the Messengers been mocked at before thee, but that which they mocked at encompassed those of them who scoffed.

R. 2.

قُلْ سِيْرُوْا فِي الْاَرْضِ ثُمَّ انْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ۱۲

12. Say, 'Go about in the earth, and see what was the end of those who treated *the Prophets* as liars.'

قُلْ لِّمَنْ مَّا فِي السَّمٰوٰتِ وَالْاَرْضِ ۭ قُلْ لِّلّٰهِ ۭ كَتَبَ عَلٰي نَفْسِهِ الرَّحْمَةَ ۭ لَيَجْمَعَنَّكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيْهِ ۭ اَلَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ ۱۳

13. Say, 'To whom belongs what is in the heavens and the earth?' Say, 'To Allāh.' He has taken upon Himself *to show* mercy. He will certainly *continue to* assemble you till the Day of Resurrection. There is no doubt in it. Those who ruin their souls will not believe.

وَلَهٗ مَا سَكَنَ فِي الَّيْلِ وَالنَّهَارِ ۭ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۱۴

14. To Him belongs whatever dwells in the night and the day. And He is the All-Hearing, the All-Knowing.

قُلْ اَغَيْرَ اللّٰهِ اَتَّخِذُ وَلِيًّا فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۭ قُلْ اِنِّىْٓ اُمِرْتُ اَنْ اَكُوْنَ اَوَّلَ مَنْ اَسْلَمَ ۭ وَلَا تَكُوْنَنَّ مِنَ

15. Say, 'Shall I take any protector other than Allāh, the Maker of the heavens and the earth, Who feeds and is not fed?' Say, 'I have been commanded to be the first of those who submit.' And be thou not of

* 13. Those who **have ruined themselves** will not believe.

those who associate partners *with God.*

الْمُشْرِكِيْنَ ﴿١٥﴾

16. Say, 'Of a truth, I fear, if I disobey my Lord, the punishment of *an awful day.'

قُلْ اِنِّيْٓ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿١٦﴾

17. He from whom it is averted on that day, *God* indeed has had mercy on him. And that indeed is a manifest triumph.

مَنْ يُّصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهٗ ؕ وَذٰلِكَ الْفَوْزُ الْمُبِيْنُ ﴿١٧﴾

18. And if Allah touch thee with affliction, there is none that can *remove it but He; and if He touch thee with happiness, then He has power to do all that He wills.

وَاِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗٓ اِلَّا هُوَ ۚ وَاِنْ يَّمْسَسْكَ بِخَيْرٍ فَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٨﴾

*19. And He is Supreme over His servants; and He is the Wise, the All-Aware.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهٖ ؕ وَهُوَ الْحَكِيْمُ الْخَبِيْرُ ﴿١٩﴾

20. Say, 'What thing is most weighty as a witness?' Say, 'Allah is a Witness between me and you. And this Qur'ān has been revealed to me so that with it I may warn you and whomsoever it reaches. What! do you really bear witness that there are other gods beside Allāh?' Say, 'I *bear not witness *thereto*.' Say, 'He is the One God, and certainly I am far removed from that which you associate *with Him*.'

قُلْ اَيُّ شَيْءٍ اَكْبَرُ شَهَادَةً ؕ قُلِ اللّٰهُ ۙ شَهِيْدٌۢ بَيْنِيْ وَبَيْنَكُمْ ۙ وَاُوْحِيَ اِلَيَّ هٰذَا الْقُرْاٰنُ لِاُنْذِرَكُمْ بِهٖ وَمَنْۢ بَلَغَ ؕ اَئِنَّكُمْ لَتَشْهَدُوْنَ اَنَّ مَعَ اللّٰهِ اٰلِهَةً اُخْرٰى ؕ قُلْ لَّآ اَشْهَدُ ۚ قُلْ اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ وَّاِنَّنِيْ بَرِيْٓءٌ مِّمَّا تُشْرِكُوْنَ ﴿٢٠﴾

21. Those to whom We gave the Book recognize him as they recognize their sons. But those who ruin their souls will not believe.

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ اَبْنَآءَهُمْ ؕ اَلَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ ﴿٢١﴾

R. 3.

22. And who is more unjust than he who forges a lie against Allāh or gives the lie to His Signs? Surely, the unjust shall not prosper.

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ ؕ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ﴿٢٢﴾

*16. **Note:** We propose the translation be changed from 'awful day' to **'an enormous day'** which has all the connotation of the word '*aẓīm*' (عَظِيْم) in this context.

*18. and if He **bestows upon you good** ***fortune*** then He has power to do all that He wills.

*19. And He is **All-Powerful** over His creatures—**the humankind**; and He is the Wise, the All-Aware.

*20. Say, 'He is the One God, and **I am completely absolved of what you associate** *with Him*.'

وَ يَوْمَ نَحْشُرُهُمْ جَمِيْعًا ثُمَّ نَقُوْلُ لِلَّذِيْنَ اَشْرَكُوْٓا اَيْنَ شُرَكَآؤُكُمُ الَّذِيْنَ كُنْتُمْ تَزْعُمُوْنَ ﴿٢٣﴾

23. And *think of* the day when We shall gather them all together; then shall We say to those who associated partners *with God*, 'Where are the partners you spoke of, those whom you used to assert?'

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ اِلَّآ اَنْ قَالُوْا وَاللّٰهِ رَبِّنَا مَا كُنَّا مُشْرِكِيْنَ ﴿٢٤﴾

24. Then *the end of* their mischief will be naught save that they shall say, 'By Allāh, our Lord, we were not idolaters.'

اُنْظُرْ كَيْفَ كَذَبُوْا عَلٰٓى اَنْفُسِهِمْ وَ ضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿٢٥﴾

*25. See how they lie against themselves. And that which they fabricated has failed them.

وَمِنْهُمْ مَّنْ يَّسْتَمِعُ اِلَيْكَ ۚ وَجَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَ فِيْٓ اٰذَانِهِمْ وَقْرًا ۭ وَاِنْ يَّرَوْا كُلَّ اٰيَةٍ لَّا يُؤْمِنُوْا بِهَا ۭ حَتّٰٓى اِذَا جَآءُوْكَ يُجَادِلُوْنَكَ يَقُوْلُ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿٢٦﴾

26. And among them are some who give ear to thee; but We have put veils on their hearts, that they should not understand, and deafness in their ears. And *even* if they see every Sign, they would not believe therein, so much so, that when they come to thee, disputing with thee, those who disbelieve say, 'This is nothing but fables of the ancients.'

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْـَٔوْنَ عَنْهُ ۚ وَ اِنْ يُّهْلِكُوْنَ اِلَّآ اَنْفُسَهُمْ وَ مَا يَشْعُرُوْنَ ﴿٢٧﴾

27. And they forbid *others* to *believe* it and *themselves too* they keep away from it. And they ruin none but their own selves; only they perceive not.

وَلَوْ تَرٰٓى اِذْ وُقِفُوْا عَلَى النَّارِ فَقَالُوْا يٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِاٰيٰتِ رَبِّنَا وَ نَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ﴿٢٨﴾

28. And if thou couldst only see when they are made to stand before the Fire! They will say, 'Oh, would that we might be sent back! And *then* we would not treat the Signs of our Lord as lies, and we would be of the believers.'

بَلْ بَدَا لَهُمْ مَّا كَانُوْا يُخْفُوْنَ مِنْ قَبْلُ ۭ وَلَوْ رُدُّوْا لَعَادُوْا لِمَا نُهُوْا عَنْهُ وَاِنَّهُمْ لَكٰذِبُوْنَ ﴿٢٩﴾

29. Nay, that which they used to conceal before has *now* become clear to them. And if they were sent back, they would surely return to that which they were forbidden. And they are certainly liars.

وَقَالُوْٓا اِنْ هِيَ اِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوْثِيْنَ ﴿٣٠﴾

30. And they say, 'There is nothing except *this* our present life, and we shall not be raised again.'

*25. See how they lie against themselves. **And what they fabricated was of no avail to them.**

(See details of transliteration on page 'm').

وَلَوْ تَرٰٓى اِذْ وُقِفُوْا عَلٰى رَبِّهِمْ ۭ قَالَ اَلَيْسَ هٰذَا بِالْحَقِّ ۭ قَالُوْا بَلٰى وَرَبِّنَا ۭ قَالَ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿٣٠﴾

31. And if thou couldst only see when they are made to stand before their Lord! He will say, 'Is not this *second life* the truth?' They will say, 'Yea, by our Lord.' He will say, 'Then taste the punishment because you disbelieved.'

R. 4.

قَدْ خَسِرَ الَّذِيْنَ كَذَّبُوْا بِلِقَاۗءِ اللّٰهِ ۭ حَتّٰٓى اِذَا جَاۗءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوْا يٰحَسْرَتَنَا عَلٰي مَا فَرَّطْنَا فِيْهَا ۙ وَهُمْ يَحْمِلُوْنَ اَوْزَارَهُمْ عَلٰي ظُهُوْرِهِمْ ۭ اَلَا سَاۗءَ مَا يَزِرُوْنَ ﴿٣١﴾

32. Those indeed are the losers who deny the meeting with Allāh, so much so, that when the Hour shall come on them unawares, they will say, 'O our grief for our neglecting this *Hour*!' And they shall bear their burdens on their backs. Surely, evil is that which they bear.

وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا لَعِبٌ وَّلَهْوٌ ۭ وَلَلدَّارُ الْاٰخِرَةُ خَيْرٌ لِّلَّذِيْنَ يَتَّقُوْنَ ۭ اَفَلَا تَعْقِلُوْنَ ﴿٣٢﴾

33. And worldly life is nothing but a sport and a pastime. And surely the abode of the Hereafter is better for those who are righteous. Will you not then understand?

قَدْ نَعْلَمُ اِنَّهٗ لَيَحْزُنُكَ الَّذِيْ يَقُوْلُوْنَ فَاِنَّهُمْ لَا يُكَذِّبُوْنَكَ وَلٰكِنَّ الظّٰلِمِيْنَ بِاٰيٰتِ اللّٰهِ يَجْحَدُوْنَ ﴿٣٣﴾

34. We know *full well* that what they say verily grieves thee; for surely it is not thee that they charge with falsehood but it is the Signs of Allāh that the evil-doers reject.

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ فَصَبَرُوْا عَلٰي مَا كُذِّبُوْا وَاُوْذُوْا حَتّٰٓى اَتٰىهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمٰتِ اللّٰهِ ۚ وَلَقَدْ جَاۗءَكَ مِنْ نَّبَاِ الْمُرْسَلِيْنَ ﴿٣٤﴾

35. And Messengers indeed have been rejected before thee; but notwithstanding their rejection and persecution they remained patient until Our help came to them. There is none that can change the words of Allāh. And there have already come to thee tidings of *past* Messengers.

وَاِنْ كَانَ كَبُرَ عَلَيْكَ اِعْرَاضُهُمْ فَاِنِ اسْتَطَعْتَ اَنْ تَبْتَغِيَ نَفَقًا فِي الْاَرْضِ اَوْ سُلَّمًا فِي السَّمَاۗءِ فَتَاْتِيَهُمْ بِاٰيَةٍ ۭ وَلَوْ شَاۗءَ اللّٰهُ لَجَمَعَهُمْ عَلَي الْهُدٰى فَلَا تَكُوْنَنَّ مِنَ الْجٰهِلِيْنَ ﴿٣٥﴾

36. And if their aversion is grievous to thee, then, if thou art able to seek a passage into the earth or a ladder unto heaven, and bring them a Sign, *thou canst do so*. And had Allāh *enforced* His will, He could surely have brought them together into the guidance. So be thou not of those who lack knowledge.

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ ۘ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٧﴾

*37. Only those can accept who listen. And *as for* the dead, Allāh will raise them *to life,* then to Him shall they be brought back.

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ۚ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَن يُنَزِّلَ آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٨﴾

38. And they say, 'Why has not a Sign been sent down to him from his Lord?' Say, 'Surely, Allāh has power to send down a Sign, but most of them do not know.'

وَمَا مِن دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُم ۚ مَّا فَرَّطْنَا فِي الْكِتَابِ مِن شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٩﴾

39. There is not an animal *that crawls* in the earth, nor a bird that flies on its two wings, but they are communities like you. We have left out nothing in the Book. Then to their Lord shall they be gathered together.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ ۗ مَن يَشَإِ اللَّهُ يُضْلِلْهُ ۖ وَمَن يَشَأْ يَجْعَلْهُ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٤٠﴾

*40. Those who have rejected Our Signs are deaf and dumb, in utter darkness. Whom Allāh wills He allows to perish and whom He wills He places on the right path.

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ ۖ إِن كُنتُمْ صَادِقِينَ ﴿٤١﴾

*41. Say, 'What think ye? If the punishment of Allāh come upon you or there come upon you the Hour, will you call upon any other than Allāh, if you are truthful?'

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنسَوْنَ مَا تُشْرِكُونَ ﴿٤٢﴾ ع ١٠

42. Nay, but on Him alone will you call; then will He remove that which you call on Him *to remove*, if He please, and you will forget what you associate *with Him.*

R. 5.

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٣﴾

43. And indeed We sent *Messengers* to peoples before thee; then We afflicted them with poverty and adversity that they might humble themselves.

*37. Only those **who listen sincerely respond**.

*40. Those who have rejected Our Signs are deaf and dumb, in utter darkness. **About whomever Allāh so adjudges He permits him to go astray. And about whomever He decides, He leads him to the straight path.**

*41. Say, '**What do you think *your response will be*** if the punishment of Allāh comes upon you or there comes upon you the ***destined*** Hour, will you call upon any other than Allāh, if you are truthful?'

فَلَوْلَآ إِذْ جَآءَهُم بَأْسُنَا تَضَرَّعُوا۟ وَلَٰكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ مَا كَانُوا۟ يَعْمَلُونَ ﴿٤٣﴾

44. Why, then, when Our punishment came upon them, did they not grow humble? But their hearts were hardened and Satan made all that they did *seem* fair to them.

فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦ فَتَحْنَا عَلَيْهِمْ أَبْوَٰبَ كُلِّ شَىْءٍ حَتَّىٰٓ إِذَا فَرِحُوا۟ بِمَآ أُوتُوٓا۟ أَخَذْنَٰهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ ﴿٤٤﴾

45. Then, when they forgot that with which they had been admonished, We opened unto them the gates of all things, until, when they became exultant at what they were given, We seized them suddenly, and lo! they were plunged into despair.

فَقُطِعَ دَابِرُ ٱلْقَوْمِ ٱلَّذِينَ ظَلَمُوا۟ ۚ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٤٥﴾

*46. So the last remnant of the people who did wrong was cut off; and all praise belongs to Allāh, the Lord of all the worlds.

قُلْ أَرَءَيْتُمْ إِنْ أَخَذَ ٱللَّهُ سَمْعَكُمْ وَأَبْصَٰرَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُم مَّنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِهِۦ ۗ ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾

47. Say, 'What think ye? If Allāh should take away your hearing and your sight, and seal up your hearts, who is the God other than Allāh who could bring it *back* to you?' See how We vary the Signs, yet they turn away.

قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلظَّٰلِمُونَ ﴿٤٧﴾

48. Say, 'What think ye? If the punishment of Allāh come upon you suddenly or openly, will any be destroyed save the wrongdoing people?'

وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۖ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾

49. And We send not the Messengers but as bearers of glad tidings and as warners. So those who believe and reform *themselves*, on them *shall come* no fear nor shall they grieve.

وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا يَمَسُّهُمُ ٱلْعَذَابُ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٤٩﴾

*50. And those who reject Our Signs, punishment will touch them, because they disobeyed.

قُل لَّآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ۚ قُلْ هَلْ

51. Say: "I do not say to you: 'I possess the treasures of Allāh,' nor do I know the unseen; nor do I say to you: 'I am an angel.' I follow only that which is revealed to me." Say:

*46. So **the very roots of the people who did wrong were cut off**; and all praise belongs to Allāh,

*50. And those who reject Our Signs, punishment will **befall them**, because they disobeyed.

'Can a blind man and one who sees be alike?' Will you not then reflect?

يَسْتَوِي الْاَعْمٰى وَ الْبَصِيْرُ ؕ اَفَلَا تَتَفَكَّرُوْنَ ﴿٥١﴾

ع ١١

R. 6.

52. And warn thereby those who fear that they shall be gathered to their Lord, that they shall have no friend nor intercessor beside Him, so that they may become righteous.

وَ اَنْذِرْ بِهِ الَّذِيْنَ يَخَافُوْنَ اَنْ يُّحْشَرُوْٓا اِلٰى رَبِّهِمْ لَيْسَ لَهُمْ مِّنْ دُوْنِهٖ وَلِيٌّ وَّلَا شَفِيْعٌ لَّعَلَّهُمْ يَتَّقُوْنَ ﴿٥٢﴾

53. And drive not away those who call upon their Lord morning and evening, seeking His countenance. Thou art not at all accountable for them nor are they at all accountable for thee, that thou shouldst drive them away and be of the unjust.

وَ لَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَ الْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ ؕ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَّ مَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُوْنَ مِنَ الظّٰلِمِيْنَ ﴿٥٣﴾

54. And in like manner have We tried some of them by others, that they may say, 'Is it these whom Allāh has favoured from among us?' Does not Allāh know best those who are grateful?

وَ كَذٰلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُوْلُوْٓا اَهٰٓؤُلَآءِ مَنَّ اللّٰهُ عَلَيْهِمْ مِّنْۢ بَيْنِنَا ؕ اَلَيْسَ اللّٰهُ بِاَعْلَمَ بِالشّٰكِرِيْنَ ﴿٥٤﴾

55. And when those who believe in Our Signs come to thee, say: 'Peace be unto you! Your Lord has taken it upon Himself *to show* mercy, so that whoso among you does evil ignorantly, and repents thereafter and amends, then He is Most Forgiving, Merciful.'

وَ اِذَا جَآءَكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاٰيٰتِنَا فَقُلْ سَلٰمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلٰى نَفْسِهِ الرَّحْمَةَ ۙ اَنَّهٗ مَنْ عَمِلَ مِنْكُمْ سُوْٓءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْۢ بَعْدِهٖ وَ اَصْلَحَ فَاَنَّهٗ غَفُوْرٌ رَّحِيْمٌ ﴿٥٥﴾

56. And thus do We expound the Signs *that you may seek forgiveness* and that the way of the sinners may become manifest.

وَ كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ وَ لِتَسْتَبِيْنَ سَبِيْلُ الْمُجْرِمِيْنَ ﴿٥٦﴾

ع ١٢

R. 7.

57. Say: 'I am forbidden to worship those on whom you call beside * Allāh.' Say: 'I will not follow your evil inclinations. In that case, I shall become lost and I shall not be of the guided.'

قُلْ اِنِّيْ نُهِيْتُ اَنْ اَعْبُدَ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ ؕ قُلْ لَّآ اَتَّبِعُ اَهْوَآءَكُمْ ۙ قَدْ ضَلَلْتُ اِذًا وَّ مَآ اَنَا مِنَ الْمُهْتَدِيْنَ ﴿٥٧﴾

58. Say: 'I *take my stand* on a clear evidence from my Lord and you reject it. That which you desire to be hastened

قُلْ اِنِّيْ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّيْ وَ كَذَّبْتُمْ بِهٖ ؕ مَا عِنْدِيْ مَا تَسْتَعْجِلُوْنَ بِهٖ ؕ اِنِ الْحُكْمُ اِلَّا

* 57. Say: 'I will not follow your **vain desires**.

(See details of transliteration on page 'm').

is not in my *power*. The decision rests with none but Allāh. He explains the truth, and He is Best of judges.'

لِلّٰهِ ۚ يَقُصُّ الْحَقَّ ۖ وَهُوَ خَيْرُ الْفَاصِلِيْنَ ﴿٥٨﴾

59. Say: 'If that which you desire to be hastened were in my *power,* surely the matter would be decided between me and you. And Allāh knows best the unjust.'

قُلْ لَّوْ اَنَّ عِنْدِيْ مَا تَسْتَعْجِلُوْنَ بِهٖ لَقُضِيَ الْاَمْرُ بَيْنِيْ وَبَيْنَكُمْ ۗ وَاللّٰهُ اَعْلَمُ بِالظّٰلِمِيْنَ ﴿٥٩﴾

60. And with Him are the keys of the unseen; none knows them but He. And He knows whatsoever is in the land and *in* the sea. And there falls not a leaf but He knows it; nor is there a grain in the deep darkness of the earth, nor anything green or dry, but is *recorded* in a clear Book.

وَعِنْدَهٗ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَآ اِلَّا هُوَ ۗ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۗ وَمَا تَسْقُطُ مِنْ وَّرَقَةٍ اِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِيْ ظُلُمٰتِ الْاَرْضِ وَلَا رَطْبٍ وَّلَا يَابِسٍ اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ ﴿٦٠﴾

61. And He it is Who takes your souls by night and knows that which you do by day; then He raises you up again therein, that the appointed term may be completed. Then to Him is your return. Then will He inform you of what you used to do.

وَهُوَ الَّذِيْ يَتَوَفّٰىكُمْ بِالَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيْهِ لِيُقْضٰٓى اَجَلٌ مُّسَمًّى ۚ ثُمَّ اِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٦١﴾ ع

R. 8.

62. And He is Supreme over His servants, and He sends guardians *to watch* over you, until, when death comes to anyone of you, Our messengers take his soul, and they fail not.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهٖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً ۗ حَتّٰٓى اِذَا جَآءَ اَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُوْنَ ﴿٦٢﴾

63. Then are they returned to Allāh, their true Lord. Surely, His is the judgment. And He is the Quickest of reckoners.

ثُمَّ رُدُّوْٓا اِلَى اللّٰهِ مَوْلٰىهُمُ الْحَقِّ ۗ اَلَا لَهُ الْحُكْمُ ۖ وَهُوَ اَسْرَعُ الْحٰسِبِيْنَ ﴿٦٣﴾

64. Say, "Who delivers you from the calamities of the land and the sea, *when* you call upon Him in humility and in secret, *saying*, 'If He deliver us from this, we will surely be of those who are grateful?' "

قُلْ مَنْ يُّنَجِّيْكُمْ مِّنْ ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ تَدْعُوْنَهٗ تَضَرُّعًا وَّخُفْيَةً ۚ لَئِنْ اَنْجٰىنَا مِنْ هٰذِهٖ لَنَكُوْنَنَّ مِنَ الشّٰكِرِيْنَ ﴿٦٤﴾

65. Say, 'Allāh delivers you from them and from every distress, yet you associate partners *with Him*.'

قُلِ اللّٰهُ يُنَجِّيْكُمْ مِّنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ اَنْتُمْ تُشْرِكُوْنَ ﴿٦٥﴾

(See details of transliteration on page 'm').

قُلْ هُوَ الْقَادِرُ عَلٰٓى اَنْ يَّبْعَثَ عَلَيْكُمْ
عَذَابًا مِّنْ فَوْقِكُمْ اَوْ مِنْ تَحْتِ
اَرْجُلِكُمْ اَوْ يَلْبِسَكُمْ شِيَعًا وَّ يُذِيْقَ
بَعْضَكُمْ بَاْسَ بَعْضٍ ؕ اُنْظُرْ كَيْفَ نُصَرِّفُ
الْاٰيٰتِ لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٥﴾

*66. Say, 'He has power to send punishment upon you from above you or from beneath your feet, or to confound you by *splitting you into* sects and make you taste the violence of one another.' See how We expound the Signs in various ways that they may understand!

وَكَذَّبَ بِهٖ قَوْمُكَ وَهُوَ الْحَقُّ ؕ قُلْ لَّسْتُ
عَلَيْكُمْ بِوَكِيْلٍ ﴿٦٦﴾ ؕ

67. And thy people have rejected it, though it is the truth. Say, 'I am not a guardian over you.'

لِكُلِّ نَبَاٍ مُّسْتَقَرٌّ ۫ وَّسَوْفَ تَعْلَمُوْنَ ﴿٦٧﴾

68. For every prophecy there is a fixed time; and soon will you come to know.

وَاِذَا رَاَيْتَ الَّذِيْنَ يَخُوْضُوْنَ فِيْٓ اٰيٰتِنَا
فَاَعْرِضْ عَنْهُمْ حَتّٰى يَخُوْضُوْا فِيْ
حَدِيْثٍ غَيْرِهٖ ؕ وَاِمَّا يُنْسِيَنَّكَ الشَّيْطٰنُ
فَلَا تَقْعُدْ بَعْدَ الذِّكْرٰى مَعَ الْقَوْمِ
الظّٰلِمِيْنَ ﴿٦٨﴾

*69. And when thou seest those who engage in *vain discourse concerning* Our Signs, then turn thou away from them until they engage in a discourse other than that. And if Satan cause thee to forget, then sit not, after recollection, with the unjust people.

وَمَا عَلَى الَّذِيْنَ يَتَّقُوْنَ مِنْ حِسَابِهِمْ
مِّنْ شَيْءٍ وَّلٰكِنْ ذِكْرٰى لَعَلَّهُمْ
يَتَّقُوْنَ ﴿٦٩﴾

70. And those who are righteous are not at all accountable for them, but *their duty is* to admonish them, that they may fear *God.*

وَذَرِ الَّذِيْنَ اتَّخَذُوْا دِيْنَهُمْ لَعِبًا
وَّلَهْوًا وَّغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا وَذَكِّرْ
بِهٖٓ اَنْ تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ ۚ لَيْسَ
لَهَا مِنْ دُوْنِ اللّٰهِ وَلِيٌّ وَّلَا شَفِيْعٌ ۚ وَاِنْ
تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَا ؕ اُولٰٓئِكَ
الَّذِيْنَ اُبْسِلُوْا بِمَا كَسَبُوْا ۚ لَهُمْ شَرَابٌ
مِّنْ حَمِيْمٍ وَّعَذَابٌ اَلِيْمٌۢ بِمَا كَانُوْا
يَكْفُرُوْنَ ﴿٧٠﴾ ع ١٣

71. And let alone those who take their religion for a sport and a pastime, and whom worldly life has beguiled. And admonish *people* thereby lest a soul be consigned to perdition for what it has wrought. It shall have no helper nor intercessor beside Allāh; and even if it offer every ransom, it shall not be accepted from it. These are they who have been delivered over to destruction for their own acts. They will have a drink of boiling water and a grievous punishment, because they disbelieved.

*66. Say, 'He has power to send punishment upon you from above you or from beneath your feet, or **make it your lot to split into *mutually hostile* sects** and make you taste the violence of one another.' See how We expound the Signs in various ways that they may understand!
Note: The expression '*yalbisakum*' (يَلْبِسَكُمْ) invokes the image of a calamity which permanently sticks and becomes a part of the body like clothes. So a faithful translation demands the use of some expression of permanence.

*69. And when **you see those who trifle with** Our Signs,

(See details of transliteration on page 'm').

R. 9.

قُلْ اَنَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلٰٓى اَعْقَابِنَا بَعْدَ اِذْ هَدٰىنَا اللّٰهُ كَالَّذِى اسْتَهْوَتْهُ الشَّيٰطِيْنُ فِى الْاَرْضِ حَيْرَانَ ۖ لَهٗٓ اَصْحٰبٌ يَّدْعُوْنَهٗٓ اِلَى الْهُدَى ائْتِنَا ۗ قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى ۗ وَاُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعٰلَمِيْنَ ﴿٧٢﴾

72. Say: "Shall we call, beside Allāh, upon that which can neither profit us nor harm us, and shall we be turned back on our heels after Allāh has guided us, like one whom the evil ones entice away *leaving him* bewildered in the land, *and* who has companions who call him to guidance, *saying*, 'Come to us?'" Say: "Surely, the guidance of Allāh is the only guidance and we have been commanded to submit to the Lord of all the worlds.

وَاَنْ اَقِيْمُوا الصَّلٰوةَ وَاتَّقُوْهُ ۗ وَهُوَ الَّذِىْٓ اِلَيْهِ تُحْشَرُوْنَ ﴿٧٣﴾

73. "And *we have been given the command*: 'Observe Prayer and fear Him;' and He it is to Whom you shall be gathered."

وَهُوَ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ۗ وَيَوْمَ يَقُوْلُ كُنْ فَيَكُوْنُ ۚ قَوْلُهُ الْحَقُّ ۗ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِى الصُّوْرِ ۗ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ۗ وَهُوَ الْحَكِيْمُ الْخَبِيْرُ ﴿٧٤﴾

* 74. And He it is Who created the heavens and the earth in accordance with the requirements of wisdom; and the day He says, 'Be!', it will be. His word is the truth, and His will be the kingdom on the day when the trumpet will be blown. *He is* the Knower of the unseen and the seen. And He is the Wise, the All-Aware.

وَاِذْ قَالَ اِبْرٰهِيْمُ لِاَبِيْهِ اٰزَرَ اَتَتَّخِذُ اَصْنَامًا اٰلِهَةً ۚ اِنِّىْٓ اَرٰىكَ وَقَوْمَكَ فِىْ ضَلٰلٍ مُّبِيْنٍ ﴿٧٥﴾

75. And *remember the time* when Abraham said to his father, Āzar: 'Dost thou take idols for gods? Surely, I see thee and thy people in manifest error.'

وَكَذٰلِكَ نُرِىْٓ اِبْرٰهِيْمَ مَلَكُوْتَ السَّمٰوٰتِ وَالْاَرْضِ وَلِيَكُوْنَ مِنَ الْمُوْقِنِيْنَ ﴿٧٦﴾

76. And thus did We show Abraham the kingdom of the heavens and the earth *that he might be rightly guided* and that he might be of those who have certainty of faith.

فَلَمَّا جَنَّ عَلَيْهِ الَّيْلُ رَاٰ كَوْكَبًا ۚ قَالَ هٰذَا رَبِّىْ ۚ فَلَمَّآ اَفَلَ قَالَ لَآ اُحِبُّ الْاٰفِلِيْنَ ﴿٧٧﴾

77. And when the night darkened upon him, he saw a star. He said: 'This is my Lord!' But when it set, he said: 'I like not those that set.'

* 74. And He it is Who created the heavens and the earth **the right way;** and the day **when He will** say, "'Be!' **And it is.**"

Note: See the explanation of كُنْ فَيَكُوْنُ (Be! And it is) at page 59 under 3:48. (Publisher)

فَلَمَّا رَاَ الْقَمَرَ بَازِغًا قَالَ هٰذَا رَبِّيْ ۚ فَلَمَّآ اَفَلَ قَالَ لَئِنْ لَّمْ يَهْدِنِيْ رَبِّيْ لَاَكُوْنَنَّ مِنَ الْقَوْمِ الضَّآلِّيْنَ ﴿٧٨﴾

78. And when he saw the moon rise with spreading light, he said: 'This is my Lord.' But when it set, he said, 'If my Lord guide me not, I shall surely be of the people who go astray.'

فَلَمَّا رَاَ الشَّمْسَ بَازِغَةً قَالَ هٰذَا رَبِّيْ هٰذَآ اَكْبَرُ ۚ فَلَمَّآ اَفَلَتْ قَالَ يٰقَوْمِ اِنِّيْ بَرِيْٓءٌ مِّمَّا تُشْرِكُوْنَ ﴿٧٩﴾

79. And when he saw the sun rise with spreading light, he said: 'This is my Lord, this is the greatest.' But when it set, he said, 'O my people, surely I am clear of that which you associate *with God.*

اِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيْفًا وَّمَآ اَنَا مِنَ الْمُشْرِكِيْنَ ﴿٨٠﴾

80. 'I have turned my face toward Him Who created the heavens and the earth, being ever inclined *to God*, and I am not of those who associate gods *with God.*'

وَحَآجَّهٗ قَوْمُهٗ ۚ قَالَ اَتُحَآجُّوْٓنِّيْ فِي اللّٰهِ وَقَدْ هَدٰىنِ ۚ وَلَآ اَخَافُ مَا تُشْرِكُوْنَ بِهٖٓ اِلَّآ اَنْ يَّشَآءَ رَبِّيْ شَيْـًٔا ۚ وَسِعَ رَبِّيْ كُلَّ شَيْءٍ عِلْمًا ۚ اَفَلَا تَتَذَكَّرُوْنَ ﴿٨١﴾

81. And his people argued with him. He said: 'Do you argue with me concerning Allah when He has guided me aright? And I fear not that which you associate with Him, unless my Lord will something. My Lord comprehends all things in His knowledge. Will you not then be admonished?

وَكَيْفَ اَخَافُ مَآ اَشْرَكْتُمْ وَلَا تَخَافُوْنَ اَنَّكُمْ اَشْرَكْتُمْ بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ عَلَيْكُمْ سُلْطٰنًا ۚ فَاَيُّ الْفَرِيْقَيْنِ اَحَقُّ بِالْاَمْنِ ۚ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٨٢﴾ تفسیر

82. 'And why should I fear that which you associate *with God*, when you fear not to associate with Allāh that for which He has sent down to you no authority?' Which, then, of the two parties has greater right to security, if indeed you know?

اَلَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ اُولٰٓئِكَ لَهُمُ الْاَمْنُ وَهُمْ مُّهْتَدُوْنَ ﴿٨٣﴾ ع ١٥

83. Those who believe and mix not up their belief with injustice—it is they who shall have peace, and who are rightly guided.

R. 10.

وَتِلْكَ حُجَّتُنَآ اٰتَيْنٰهَآ اِبْرٰهِيْمَ عَلٰى قَوْمِهٖ ۚ نَرْفَعُ دَرَجٰتٍ مَّنْ نَّشَآءُ ۚ اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ ﴿٨٤﴾

84. And that is Our argument which We gave to Abraham against his people. We exalt in degrees of rank whomso We please. Thy Lord is indeed Wise, All-Knowing.

(See details of transliteration on page 'm').

وَ وَهَبْنَا لَهٗۤ اِسْحٰقَ وَ یَعْقُوْبَ ؕ كُلًّا
هَدَیْنَا ۚ وَ نُوْحًا هَدَیْنَا مِنْ قَبْلُ وَ
مِنْ ذُرِّیَّتِهٖ دَاوٗدَ وَ سُلَیْمٰنَ وَ اَیُّوْبَ
وَ یُوْسُفَ وَ مُوْسٰی وَ هٰرُوْنَ ؕ وَ كَذٰلِكَ
نَجْزِی الْمُحْسِنِیْنَ ۙ﴿۸۵﴾

85. And We gave him Isaac and Jacob; each did We guide aright, and Noah did We guide aright aforetime, and of his progeny, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward those who do good.

وَ زَكَرِیَّا وَ یَحْیٰی وَ عِیْسٰی وَ اِلْیَاسَ ؕ كُلٌّ
مِّنَ الصّٰلِحِیْنَ ۙ﴿۸۶﴾

86. And *We guided* Zachariah and John and Jesus and Elias; each *one of them* was of the virtuous.

وَ اِسْمٰعِیْلَ وَ الْیَسَعَ وَ یُوْنُسَ وَ لُوْطًا ؕ وَ
كُلًّا فَضَّلْنَا عَلَی الْعٰلَمِیْنَ ۙ﴿۸۷﴾

87. And *We also guided* Ishmael and Elisha and Jonah and Lot; and each one did We exalt above the people.

وَ مِنْ اٰبَآىِٕهِمْ وَ ذُرِّیّٰتِهِمْ وَ اِخْوَانِهِمْ ۚ
وَ اجْتَبَیْنٰهُمْ وَ هَدَیْنٰهُمْ اِلٰی صِرَاطٍ
مُّسْتَقِیْمٍ ﴿۸۸﴾

88. And *We exalted* some of their fathers and their children and their brethren, and We chose them and We guided them in the straight path.

ذٰلِكَ هُدَی اللّٰهِ یَهْدِیْ بِهٖ مَنْ
یَّشَآءُ مِنْ عِبَادِهٖ ؕ وَ لَوْ اَشْرَكُوْا لَحَبِطَ
عَنْهُمْ مَّا كَانُوْا یَعْمَلُوْنَ ﴿۸۹﴾

89. That is the guidance of Allāh. He guides thereby those of His servants whom He pleases. And if they had worshipped aught beside Him, surely all they did would have been of no avail to them.

اُولٰٓىِٕكَ الَّذِیْنَ اٰتَیْنٰهُمُ الْكِتٰبَ وَ
الْحُكْمَ وَ النُّبُوَّةَ ۚ فَاِنْ یَّكْفُرْ بِهَا
هٰۤؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّیْسُوْا
بِهَا بِكٰفِرِیْنَ ﴿۹۰﴾

*90. It is these to whom We gave the Book and dominion and prophethood. But if these *people* are ungrateful for them, *it matters not*, for We have now entrusted them to a people who are not ungrateful for them.

اُولٰٓىِٕكَ الَّذِیْنَ هَدَی اللّٰهُ فَبِهُدٰىهُمُ
اقْتَدِهْ ؕ قُلْ لَّاۤ اَسْـَٔلُكُمْ عَلَیْهِ اَجْرًا ؕ اِنْ
هُوَ اِلَّا ذِكْرٰی لِلْعٰلَمِیْنَ ﴿۹۱﴾

91. These it is whom Allah guided aright, so follow thou their guidance. Say: 'I ask not of you any reward for it. This is naught but an admonition for all mankind.'

ع ۱۱

R. 11.

وَ مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖۤ اِذْ قَالُوْا
مَاۤ اَنْزَلَ اللّٰهُ عَلٰی بَشَرٍ مِّنْ شَیْءٍ ؕ قُلْ مَنْ
اَنْزَلَ الْكِتٰبَ الَّذِیْ جَآءَ بِهٖ مُوْسٰی نُوْرًا
وَّ هُدًی لِّلنَّاسِ تَجْعَلُوْنَهٗ قَرَاطِیْسَ
تُبْدُوْنَهَا وَ تُخْفُوْنَ كَثِیْرًا ۚ وَ عُلِّمْتُمْ مَّا

*92. And they do not make a just estimate of Allāh, when they say: 'Allāh has not revealed anything to any man.' Say: 'Who revealed the Book which Moses brought, a light and guidance for the people—though you treat it as scraps of paper

* 90. It is these to whom We gave the Book and **the faculty of judgement** and prophethood.

* 92. And they **failed to respect Allāh as He should be respected when they said**: 'Allāh has not revealed anything to any man.'

لَمْ تَعْلَمُوْٓا اَنْتُمْ وَلَآ اٰبَآؤُكُمْ ۚ قُلِ اللّٰهُ ۙ ثُمَّ ذَرْهُمْ فِيْ خَوْضِهِمْ يَلْعَبُوْنَ ﴿٩٢﴾

which you show while you conceal much; and you have been taught that which neither you nor your fathers knew?'—Say: 'Allāh'. Then leave them to amuse themselves with their *vain* discourse.

وَهٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ مُّصَدِّقُ الَّذِيْ بَيْنَ يَدَيْهِ وَلِتُنْذِرَ اُمَّ الْقُرٰى وَمَنْ حَوْلَهَا ۭ وَالَّذِيْنَ يُؤْمِنُوْنَ بِالْاٰخِرَةِ يُؤْمِنُوْنَ بِهٖ وَهُمْ عَلٰي صَلَاتِهِمْ يُحَافِظُوْنَ ﴿٩٣﴾

93. And this is a Book which We have revealed, full of blessings, to fulfil that which preceded it, and to enable thee to warn the Mother of towns and those around her. And those who believe in the Hereafter believe therein and they keep a watch over their Prayer.

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَي اللّٰهِ كَذِبًا اَوْ قَالَ اُوْحِيَ اِلَيَّ وَلَمْ يُوْحَ اِلَيْهِ شَيْءٌ وَّمَنْ قَالَ سَاُنْزِلُ مِثْلَ مَآ اَنْزَلَ اللّٰهُ ۭ وَلَوْ تَرٰٓى اِذِ الظّٰلِمُوْنَ فِيْ غَمَرٰتِ الْمَوْتِ وَالْمَلٰۗىِٕكَةُ بَاسِطُوْٓا اَيْدِيْهِمْ ۚ اَخْرِجُوْٓا اَنْفُسَكُمْ ۭ اَلْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُوْنِ بِمَا كُنْتُمْ تَقُوْلُوْنَ عَلَي اللّٰهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ اٰيٰتِهٖ تَسْتَكْبِرُوْنَ ﴿٩٣﴾

94. And who is more unjust than he who forges a lie against Allāh, or says, 'It has been revealed to me,' while nothing has been revealed to him; and who says, 'I will send down the like of that which Allāh has sent down?' And if thou couldst only see, when the wrongdoers are in the agonies of death, and the angels stretch forth their hands, *saying*, 'Yield up your souls. This day shall you be awarded the punishment of disgrace, because of that which you spoke against Allāh falsely and *because* you turned away from His Signs with disdain.'

وَلَقَدْ جِئْتُمُوْنَا فُرَادٰى كَمَا خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ وَّتَرَكْتُمْ مَّا خَوَّلْنٰكُمْ وَرَاۗءَ ظُهُوْرِكُمْ ۚ وَمَا نَرٰى مَعَكُمْ شُفَعَاۗءَكُمُ الَّذِيْنَ زَعَمْتُمْ اَنَّهُمْ فِيْكُمْ شُرَكٰۗؤُا ۭ لَقَدْ تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَّا كُنْتُمْ تَزْعُمُوْنَ ﴿٩٤﴾ ع ١١ ١٢

95. And now you come to Us one by one even as We created you at first, and you have left behind you that which We bestowed upon you, and We see not with you your intercessors of whom you asserted that they were partners *with God* in your *affairs*. Now you have been cut off from one another and that which you presumed has failed you.

R. 12.

اِنَّ اللّٰهَ فَالِقُ الْحَبِّ وَالنَّوٰى ۭ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ۭ ذٰلِكُمُ اللّٰهُ فَاَنّٰى تُؤْفَكُوْنَ ﴿٩٥﴾

96. Verily, it is Allāh Who causes the grain and the date-stones to sprout. He brings forth the living from the dead, and *He* is the Bringer forth of the dead from the living. That is Allāh; wherefore, then, are you turned back?

فَالِقُ الْاِصْبَاحِ ۚ وَ جَعَلَ الَّيْلَ سَكَنًا وَّ الشَّمْسَ وَ الْقَمَرَ حُسْبَانًا ۚ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ﴿٩٧﴾

97. He causes the break of day; and He made the night for rest and the sun and the moon for reckoning *time*. That is the decree of the Mighty, the Wise.

وَ هُوَ الَّذِيْ جَعَلَ لَكُمُ النُّجُوْمَ لِتَهْتَدُوْا بِهَا فِيْ ظُلُمٰتِ الْبَرِّ وَ الْبَحْرِ ۚ قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ﴿٩٨﴾

98. And He it is Who has made the stars for you that you may follow the right direction with their help amid the deep darkness of the land and the sea. We have explained the Signs in detail for a people who possess knowledge.

وَ هُوَ الَّذِيْٓ اَنْشَاَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ فَمُسْتَقَرٌّ وَّ مُسْتَوْدَعٌ ۚ قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّفْقَهُوْنَ ﴿٩٩﴾

99. And He it is Who has produced you from a single person and there is *for you* a home and a lodging. We have explained the Signs in detail for a people who understand.

وَ هُوَ الَّذِيْٓ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ۚ فَاَخْرَجْنَا بِهٖ نَبَاتَ كُلِّ شَيْءٍ فَاَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا ۚ وَ مِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَّ جَنّٰتٍ مِّنْ اَعْنَابٍ وَّ الزَّيْتُوْنَ وَ الرُّمَّانَ مُشْتَبِهًا وَّ غَيْرَ مُتَشَابِهٍ ۚ اُنْظُرُوْٓا اِلٰى ثَمَرِهٖٓ اِذَآ اَثْمَرَ وَ يَنْعِهٖ ۚ اِنَّ فِيْ ذٰلِكُمْ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿١٠٠﴾

100. And it is He Who sends down water from the cloud; and We bring forth therewith every kind of growth; then We bring forth with that green foliage wherefrom We produce clustered grain. And from the date-palm, out of its sheaths, *come forth* bunches hanging low. And *We produce therewith* gardens of grapes, and the olive and the pomegranate—similar and dissimilar. Look at the fruit thereof when it bears fruit, and the ripening thereof. Surely, in this are Signs for a people who believe.

وَ جَعَلُوْا لِلّٰهِ شُرَكَآءَ الْجِنَّ وَ خَلَقَهُمْ وَ خَرَقُوْا لَهٗ بَنِيْنَ وَ بَنٰتٍۢ بِغَيْرِ عِلْمٍ ۚ سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا يَصِفُوْنَ ﴿١٠١﴾ ع ١٣

101. And they hold the Jinn to be partners with Allāh, although He created them; and they falsely ascribe to Him sons and daughters without any knowledge. Holy is He and exalted *far* above what they attribute *to Him*!

R. 13.

بَدِيْعُ السَّمٰوٰتِ وَ الْاَرْضِ ۚ اَنّٰى يَكُوْنُ لَهٗ وَلَدٌ وَّ لَمْ تَكُنْ لَّهٗ صَاحِبَةٌ ۚ وَ خَلَقَ كُلَّ شَيْءٍ ۚ وَ هُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿١٠٢﴾

102. The Originator of the heavens and the earth! How can He have a son when He has no consort, and *when* He has created everything and has knowledge of all things?

(See details of transliteration on page 'm').

ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوْهُ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ وَّكِيْلٌ ﴿١٠٣﴾

103. Such is Allāh, your Lord. There is no God but He, the Creator of all things, so worship Him. And He is Guardian over everything.

لَا تُدْرِكُهُ الْاَبْصَارُ وَهُوَ يُدْرِكُ الْاَبْصَارَ ۚ وَهُوَ اللَّطِيْفُ الْخَبِيْرُ ﴿١٠٤﴾

104. Eyes cannot reach Him but He reaches the eyes. And He is the Incomprehensible, the All-Aware.

قَدْ جَآءَكُمْ بَصَآئِرُ مِنْ رَّبِّكُمْ ۚ فَمَنْ اَبْصَرَ فَلِنَفْسِهٖ ۚ وَمَنْ عَمِيَ فَعَلَيْهَا ۗ وَمَآ اَنَا عَلَيْكُمْ بِحَفِيْظٍ ﴿١٠٥﴾

105. Proofs have indeed come to you from your Lord; so whoever sees, it is for his own good; and whoever becomes blind, it is to his own harm. And I am not a guardian over you.

وَكَذٰلِكَ نُصَرِّفُ الْاٰيٰتِ وَلِيَقُوْلُوْا دَرَسْتَ وَلِنُبَيِّنَهٗ لِقَوْمٍ يَّعْلَمُوْنَ ﴿١٠٦﴾

106. And thus do We vary the Signs *that the truth may become established*, but *the result is* that they say, 'Thou hast learnt *well*;' and *We vary the Signs* that We may explain it to a people who have knowledge.

اِتَّبِعْ مَآ اُوْحِيَ اِلَيْكَ مِنْ رَّبِّكَ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ وَاَعْرِضْ عَنِ الْمُشْرِكِيْنَ ﴿١٠٧﴾

107. Follow that which has been revealed to thee from thy Lord; there is no God but He; and turn aside from the idolaters.

وَلَوْ شَآءَ اللّٰهُ مَآ اَشْرَكُوْا ۗ وَمَا جَعَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ۚ وَمَآ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ﴿١٠٨﴾

108. And if Allāh had *enforced* His will, they would not have set up gods *with Him*. And We have not made thee a keeper over them nor art thou over them a guardian.

وَلَا تَسُبُّوا الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ فَيَسُبُّوا اللّٰهَ عَدْوًاۢ بِغَيْرِ عِلْمٍ ۗ كَذٰلِكَ زَيَّنَّا لِكُلِّ اُمَّةٍ عَمَلَهُمْ ۠ ثُمَّ اِلٰى رَبِّهِمْ مَّرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿١٠٩﴾

109. And revile not those whom they call upon beside Allāh, lest they, out of spite, revile Allāh in *their* ignorance. Thus unto every people have We caused their doing *to seem* fair. Then unto their Lord is their return; and He will inform them of what they used to do.

وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ جَآءَتْهُمْ اٰيَةٌ لَّيُؤْمِنُنَّ بِهَا ۗ قُلْ اِنَّمَا الْاٰيٰتُ عِنْدَ اللّٰهِ ۗ وَمَا يُشْعِرُكُمْ ۙ اَنَّهَآ اِذَا جَآءَتْ لَا يُؤْمِنُوْنَ ﴿١١٠﴾

110. And they swear their strongest oaths by Allāh that if there came to them a Sign, they would surely believe therein. Say, 'Surely, Signs are with Allāh. But what should make you understand that when the Signs come, they will not believe?'

وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِۦٓ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١١١﴾

*111. And We shall confound their hearts and their eyes, as they believed not therein at the first time, and We shall leave them in their transgression to wander in distraction.

R. 14.

Part 8

وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلًا مَّا كَانُوا۟ لِيُؤْمِنُوٓا۟ إِلَّآ أَن يَشَآءَ ٱللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١٢﴾

112. And even if We send down unto them angels, and the dead speak to them, and We gather to them all things face to face, they would not believe, unless Allāh *enforced* His will. But most of them behave ignorantly.

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا شَيَٰطِينَ ٱلْإِنسِ وَٱلْجِنِّ يُوحِى بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ ٱلْقَوْلِ غُرُورًا ۚ وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٣﴾

113. And in like manner have We made for every Prophet an enemy, evil ones from among men and Jinn. They suggest one to another gilded speech in order to deceive—and if thy Lord had *enforced* His will, they would not have done it; so leave them alone with that which they fabricate—

وَلِتَصْغَىٰٓ إِلَيْهِ أَفْـِٔدَةُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا۟ مَا هُم مُّقْتَرِفُونَ ﴿١١٤﴾

114. And in order that the hearts of those who believe not in the Hereafter may incline thereto and that they may be pleased therewith and that they may *continue to* earn what they are earning.

أَفَغَيْرَ ٱللَّهِ أَبْتَغِى حَكَمًا وَهُوَ ٱلَّذِىٓ أَنزَلَ إِلَيْكُمُ ٱلْكِتَٰبَ مُفَصَّلًا ۚ وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْلَمُونَ أَنَّهُۥ مُنَزَّلٌ مِّن رَّبِّكَ بِٱلْحَقِّ ۖ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿١١٥﴾

115. Shall I seek for judge other than Allāh, when He it is Who has sent down to you the Book, clearly explained? And those to whom We gave the Book know that it has been sent down from thy Lord with truth; so be thou not of those who doubt.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَّا مُبَدِّلَ لِكَلِمَٰتِهِۦ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١١٦﴾

116. And the word of thy Lord has been fulfilled in truth and justice. None can change His words; and He is the All-Hearing, the All-Knowing.

*111. And We shall **cause their hearts and faculties of sight to revert to the same state as when they initially rejected Our Signs**, and We shall leave them in their transgression to wander in distraction.

وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ
عَنْ سَبِيلِ اللَّهِ ۚ إِنْ يَتَّبِعُونَ إِلَّا
الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٧﴾

117. And if thou obey the majority of those on earth, they will lead thee astray from Allāh's way. They follow nothing but *mere* conjecture, *and they do nothing but lie.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ
سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٨﴾

118. Surely, thy Lord knows best those who go astray from His way; and He knows best those who are rightly guided.

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ
كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٩﴾

119. Eat, then, of that over which the name of Allāh has been pronounced, if you are believers in His Signs.

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ
اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ
عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ۗ وَإِنَّ
كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ
عِلْمٍ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١٢٠﴾

120. And what reason have you that you should not eat of that over which the name of Allāh has been pronounced, when He has already explained to you that which He has forbidden unto you—save that which you are forced to? And surely many mislead *others* by their evil desires through lack of knowledge. Assuredly, thy Lord knows best the transgressors.

وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ۚ إِنَّ
الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ
بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢١﴾

*121. And eschew open sins as well as secret ones. Surely, those who earn sin will be rewarded for that which they have earned.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ
عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ۗ وَإِنَّ الشَّيَاطِينَ
لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ ۚ
وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾ ع ١٤

122. And eat not of that on which the name of Allāh has not been pronounced, for surely that is disobedience. And certainly the evil ones inspire their friends that they may dispute with you. And if you obey them, you will indeed be setting up gods *with God.*

R. 15.

أَوَمَنْ كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ
نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ
فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا ۚ

123. Can he, who was dead and We gave him life and made for him a light whereby he walks among men, be like him whose condition is *that he is* in utter darkness whence he

*117. **Note:** Here the word 'lie' is not sufficient to do justice to the fuller meaning of the word '*yakhruṣūn*' (يَخْرُصُونَ) which covers wider connotations like fabrication or professing to be able to predict the future while they only indulge in wild guesses.

*121. And eschew **sin be it apparent or hidden**.

كَذٰلِكَ زُيِّنَ لِلْكٰفِرِيْنَ مَا كَانُوْا يَعْمَلُوْنَ ﴿١٢٣﴾

cannot come forth? Thus have the doings of the disbelievers been made *to seem* fair to them.

وَكَذٰلِكَ جَعَلْنَا فِيْ كُلِّ قَرْيَةٍ اَكٰبِرَ مُجْرِمِيْهَا لِيَمْكُرُوْا فِيْهَا ؕ وَمَا يَمْكُرُوْنَ اِلَّا بِاَنْفُسِهِمْ وَمَا يَشْعُرُوْنَ ﴿١٢٤﴾

*124. And thus have We made in every town the great ones from among its sinners *such as are in utter darkness* with the result that they plot therein; and they plot not except against their own souls; but they perceive not.

وَاِذَا جَآءَتْهُمْ اٰيَةٌ قَالُوْا لَنْ نُّؤْمِنَ حَتّٰى نُؤْتٰى مِثْلَ مَآ اُوْتِيَ رُسُلُ اللّٰهِ ؔۘ اَللّٰهُ اَعْلَمُ حَيْثُ يَجْعَلُ رِسٰلَتَهٗ ؕ سَيُصِيْبُ الَّذِيْنَ اَجْرَمُوْا صَغَارٌ عِنْدَ اللّٰهِ وَعَذَابٌ شَدِيْدٌ ۢ بِمَا كَانُوْا يَمْكُرُوْنَ ﴿١٢٥﴾

125. And when there comes to them a Sign, they say, 'We will not believe until we are given the like of that which Allāh's Messengers have been given.' Allāh knows best where to place His Message. Surely, humiliation before Allāh and a severe punishment shall smite the offenders because of their plotting.

فَمَنْ يُّرِدِ اللّٰهُ اَنْ يَّهْدِيَهٗ يَشْرَحْ صَدْرَهٗ لِلْاِسْلَامِ ۚ وَمَنْ يُّرِدْ اَنْ يُّضِلَّهٗ يَجْعَلْ صَدْرَهٗ ضَيِّقًا حَرَجًا كَاَنَّمَا يَصَّعَّدُ فِي السَّمَآءِ ؕ كَذٰلِكَ يَجْعَلُ اللّٰهُ الرِّجْسَ عَلَى الَّذِيْنَ لَا يُؤْمِنُوْنَ ﴿١٢٦﴾

*126. So, whomsoever Allāh wishes to guide, He expands his bosom for *the acceptance of* Islām; and as to him whom He wishes to *let* go astray, He makes his bosom narrow *and* close, as though he were mounting up into the skies. Thus does Allāh inflict punishment on those who do not believe.

وَهٰذَا صِرَاطُ رَبِّكَ مُسْتَقِيْمًا ؕ قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّذَّكَّرُوْنَ ﴿١٢٧﴾

127. And this is the path of thy Lord *leading* straight *to Him.* We have indeed explained the Signs in detail for a people who would be admonished.

لَهُمْ دَارُ السَّلٰمِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿١٢٨﴾

128. For them is the abode of peace with their Lord, and He is their Friend because of what they did.

*124. And thus **We allowed the leaders of the sinners in every township to plot therein *against the truth***; ...

Note: The expression '*akābira mujrimīhā*' (اَكٰبِرَ مُجْرِمِيْهَا) literally means 'the great among the sinful of that township.' The word 'great' here may mean those who have the larger share of sin and as such they stand out among them as leaders or it may mean the great and influential members of a sinful society.

*126. So whomever Allāh wishes to guide, **He opens his heart** for *the acceptance of* Islām; and as to him whom He wishes to let go astray, **He constricts his heart as if he were climbing a steep height.** Thus does Allāh inflict punishment on those who do not believe.

Note: The word 'ṣadra' (صَدْرٌ) can be translated as heart. (See Al-Munjid.)

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ۚ يٰمَعْشَرَ
الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِّنَ الْاِنْسِ ۚ
وَقَالَ اَوْلِيٰٓؤُهُمْ مِّنَ الْاِنْسِ رَبَّنَا
اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَّبَلَغْنَآ
اَجَلَنَا الَّذِيْٓ اَجَّلْتَ لَنَا ۭ قَالَ النَّارُ
مَثْوٰىكُمْ خٰلِدِيْنَ فِيْهَآ اِلَّا مَا
شَاۗءَ اللّٰهُ ۭ اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ ﴿١٢٨﴾

129. And on the day when He will gather them all together, *He will say*, 'O company of Jinn! you sought *to make subservient to yourselves* a great many from among men!' And their friends from among men will say, 'Our Lord! we profited from one another but *now* we have reached our term which Thou didst appoint for us.' He will say, 'The Fire is your abode, wherein you shall abide, save what Allāh may will.' Surely, thy Lord is Wise, All-Knowing.

وَكَذٰلِكَ نُوَلِّيْ بَعْضَ الظّٰلِمِيْنَ
بَعْضًۢا بِمَا كَانُوْا يَكْسِبُوْنَ ﴿١٢٩﴾ ع ١٦ ٢

130. And in like manner do We set some of the wrongdoers over the others because of what they earned.

R. 16.

يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اَلَمْ يَاْتِكُمْ
رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ وَ
يُنْذِرُوْنَكُمْ لِقَاۗءَ يَوْمِكُمْ هٰذَا ۭ قَالُوْا
شَهِدْنَا عَلٰٓى اَنْفُسِنَا وَغَرَّتْهُمُ الْحَيٰوةُ
الدُّنْيَا وَشَهِدُوْا عَلٰٓى اَنْفُسِهِمْ اَنَّهُمْ
كَانُوْا كٰفِرِيْنَ ﴿١٣٠﴾

131. 'O company of Jinn and men! did not Messengers come to you from among yourselves who related to you My Signs and who warned you of the meeting of this your day?' They will say, 'We bear witness against ourselves.' And the worldly life deceived them. And they will bear witness against themselves that they were disbelievers.

ذٰلِكَ اَنْ لَّمْ يَكُنْ رَّبُّكَ مُهْلِكَ
الْقُرٰى بِظُلْمٍ وَّاَهْلُهَا غٰفِلُوْنَ ﴿١٣١﴾

132. That is because thy Lord would not destroy the towns unjustly while their people were unwarned.

وَلِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوْا ۭ وَمَا
رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ﴿١٣٢﴾

133. And for all are degrees *of rank* according to what they do, and thy Lord is not unmindful of what they do.

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ۭ اِنْ يَّشَاْ
يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْۢ بَعْدِكُمْ
مَّا يَشَاۗءُ كَمَآ اَنْشَاَكُمْ مِّنْ ذُرِّيَّةِ
قَوْمٍ اٰخَرِيْنَ ﴿١٣٣﴾

134. And thy Lord is Self-Sufficient, full of mercy. If He please, He can do away with you and cause to succeed you what He pleases, even as He raised you from the offspring of other people.

اِنَّ مَا تُوْعَدُوْنَ لَاٰتٍ ۙ وَّمَآ اَنْتُمْ
بِمُعْجِزِيْنَ ﴿١٣٤﴾

135. Surely, that which you are promised shall come to pass and you cannot frustrate *it*.

قُلْ يٰقَوْمِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّيْ عَامِلٌ ۚ فَسَوْفَ تَعْلَمُوْنَ ۙ مَنْ تَكُوْنُ لَهٗ عَاقِبَةُ الدَّارِ ۭ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ﴿١٣٦﴾

136. Say, 'O my people, act as best you can. I, too, am acting. Soon will you know whose will be the ultimate reward of the abode.' Surely, the wrongdoers shall not prosper.

وَجَعَلُوْا لِلّٰهِ مِمَّا ذَرَاَ مِنَ الْحَرْثِ وَالْاَنْعَامِ نَصِيْبًا فَقَالُوْا هٰذَا لِلّٰهِ بِزَعْمِهِمْ وَهٰذَا لِشُرَكَاۗىِٕنَا ۚ فَمَا كَانَ لِشُرَكَاۗىِٕهِمْ فَلَا يَصِلُ اِلَى اللّٰهِ ۚ وَمَا كَانَ لِلّٰهِ فَهُوَ يَصِلُ اِلٰى شُرَكَاۗىِٕهِمْ ۭ سَاۗءَ مَا يَحْكُمُوْنَ ﴿١٣٧﴾

137. And they have assigned Allāh a portion of the crops and cattle which He has produced, and they say, 'This is for Allāh,' as they imagine, 'and this is for our idols.' But that which is for their idols reaches not Allāh, while that which is for Allāh reaches their idols. Evil is what they judge.

وَكَذٰلِكَ زَيَّنَ لِكَثِيْرٍ مِّنَ الْمُشْرِكِيْنَ قَتْلَ اَوْلَادِهِمْ شُرَكَاۗؤُهُمْ لِيُرْدُوْهُمْ وَلِيَلْبِسُوْا عَلَيْهِمْ دِيْنَهُمْ ۭ وَلَوْ شَاۗءَ اللّٰهُ مَا فَعَلُوْهُ فَذَرْهُمْ وَمَا يَفْتَرُوْنَ ﴿١٣٨﴾

138. And in like manner have their associate-gods made the killing of their children *appear* beautiful to many of the idolaters that they may ruin them and cause them confusion in their religion. And if Allāh had *enforced* His will, they would not have done this; so leave them alone with that which they invent.

وَقَالُوْا هٰذِهٖٓ اَنْعَامٌ وَّحَرْثٌ حِجْرٌ ۖ لَّا يَطْعَمُهَآ اِلَّا مَنْ نَّشَاۗءُ بِزَعْمِهِمْ وَاَنْعَامٌ حُرِّمَتْ ظُهُوْرُهَا وَاَنْعَامٌ لَّا يَذْكُرُوْنَ اسْمَ اللّٰهِ عَلَيْهَا افْتِرَاۗءً عَلَيْهِ ۭ سَيَجْزِيْهِمْ بِمَا كَانُوْا يَفْتَرُوْنَ ﴿١٣٩﴾

139. And they say, 'Such and such cattle and crops are forbidden. None shall eat thereof save whom we please'—so they allege—and there are cattle whose backs are forbidden, and there are cattle over which they pronounce not the name of Allāh, forging a lie against Him. Soon will He requite them for that which they have fabricated.

وَقَالُوْا مَا فِيْ بُطُوْنِ هٰذِهِ الْاَنْعَامِ خَالِصَةٌ لِّذُكُوْرِنَا وَمُحَرَّمٌ عَلٰٓى اَزْوَاجِنَا ۚ وَاِنْ يَّكُنْ مَّيْتَةً فَهُمْ فِيْهِ شُرَكَاۗءُ ۭ سَيَجْزِيْهِمْ وَصْفَهُمْ ۭ اِنَّهٗ حَكِيْمٌ عَلِيْمٌ ﴿١٤٠﴾

140. And they say, 'That which is in the wombs of such and such cattle is exclusively *reserved* for our males and is forbidden to our wives; but if it be *born* dead, then they are *all* partakers thereof. He will reward them for their assertion. Surely, He is Wise, All-Knowing.

*137. Evil is what they **conclude**.

*138. And in like manner have their **associates** made the killing of their children....

*140. He will **requite them** for their assertion.

141. Losers indeed are they who kill their children foolishly for lack of knowledge, and make unlawful what Allāh has provided for them, forging a lie against Allāh. They have indeed gone astray and are not rightly guided.

قَدْ خَسِرَ الَّذِيْنَ قَتَلُوْٓا اَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَّحَرَّمُوْا مَا رَزَقَهُمُ اللّٰهُ افْتِرَآءً عَلَى اللّٰهِ ؕ قَدْ ضَلُّوْا وَمَا كَانُوْا مُهْتَدِيْنَ ﴿۱۴۱﴾

R. 17.

142. And He it is Who brings into being gardens, trellised and untrellised, and the date-palm and cornfields whose fruits are of diverse kinds, and the olive and the pomegranate, alike and unlike. Eat of the fruit of each when it bears fruit, but pay His due on the day of harvest and exceed not the bounds. Surely, Allāh loves not those who exceed the bounds.

وَهُوَ الَّذِيْٓ اَنْشَاَ جَنّٰتٍ مَّعْرُوْشٰتٍ وَّغَيْرَ مَعْرُوْشٰتٍ وَّالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا اُكُلُهٗ وَالزَّيْتُوْنَ وَالرُّمَّانَ مُتَشَابِهًا وَّغَيْرَ مُتَشَابِهٍ ؕ كُلُوْا مِنْ ثَمَرِهٖٓ اِذَآ اَثْمَرَ وَاٰتُوْا حَقَّهٗ يَوْمَ حَصَادِهٖ ۖ وَلَا تُسْرِفُوْا ؕ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ﴿۱۴۲﴾

143. And of the cattle *He has created some* for burden and *some* for slaughter. Eat of that which Allāh has provided for you, and follow not the footsteps of Satan. Surely, he is to you an open foe.

وَمِنَ الْاَنْعَامِ حَمُوْلَةً وَّفَرْشًا ؕ كُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ وَلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ؕ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿۱۴۳﴾

*144. *And of the cattle He has created* eight mates: of the sheep two, and of the goats two;—say, 'Is it the two males that He has forbidden or the two females or that which the wombs of the two females contain? Inform me with knowledge, if you are truthful.'

ثَمٰنِيَةَ اَزْوَاجٍ ۚ مِنَ الضَّاْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ ؕ قُلْ ءٰٓالذَّكَرَيْنِ حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ ؕ نَبِّئُوْنِيْ بِعِلْمٍ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۴۴﴾

145. And of the camels two, and of the oxen two. Say, 'Is it the two males that He has forbidden or the two females or that which the wombs of the two females contain? Were you present when Allāh enjoined this on you?' Who is then more unjust than he who forges a lie against Allāh that he may lead men astray without knowledge? Surely, Allāh guides not the unjust people.

وَمِنَ الْاِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ ؕ قُلْ ءٰٓالذَّكَرَيْنِ حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ ؕ اَمْ كُنْتُمْ شُهَدَآءَ اِذْ وَصّٰىكُمُ اللّٰهُ بِهٰذَا ۚ فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ؕ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿۱۴۵﴾

*144. *He has created* eight mates **altogether** ***consisting of*** the sheep two, and of the goats two;—

R. 18.

قُلْ لَّآ اَجِدُ فِيْ مَآ اُوْحِيَ اِلَيَّ مُحَرَّمًا عَلٰى
طَاعِمٍ يَّطْعَمُهٗٓ اِلَّآ اَنْ يَّكُوْنَ مَيْتَةً
اَوْ دَمًا مَّسْفُوْحًا اَوْ لَحْمَ خِنْزِيْرٍ فَاِنَّهٗ
رِجْسٌ اَوْ فِسْقًا اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ ۚ
فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّلَا عَادٍ فَاِنَّ
رَبَّكَ غَفُوْرٌ رَّحِيْمٌ ﴿١٤٦﴾

146. Say, 'I find not in what has been revealed to me aught forbidden to an eater *who wishes* to eat it, except it be that which dies of itself, or blood poured forth, or the flesh of swine—for *all* that is unclean—or what is profane, on which is invoked the name of other than Allāh. But *whoso is driven by necessity, being neither disobedient nor exceeding *the limit*, then surely thy Lord is Most Forgiving, Merciful.'

وَعَلَى الَّذِيْنَ هَادُوْا حَرَّمْنَا كُلَّ ذِيْ
ظُفُرٍ ۚ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ
شُحُوْمَهُمَآ اِلَّا مَا حَمَلَتْ ظُهُوْرُهُمَآ
اَوِ الْحَوَايَآ اَوْ مَا اخْتَلَطَ بِعَظْمٍ ۚ ذٰلِكَ
جَزَيْنٰهُمْ بِبَغْيِهِمْ ۖ وَاِنَّا لَصٰدِقُوْنَ ﴿١٤٧﴾

147. And to those who are Jews We forbade all animals having claws; and of the oxen and the sheep and goats did We forbid them their fats, save that which their backs bear or the intestines, or that which is mixed with a bone. That is the reward We gave them for their rebellion. And most surely We are truthful.

فَاِنْ كَذَّبُوْكَ فَقُلْ رَّبُّكُمْ ذُوْ رَحْمَةٍ
وَّاسِعَةٍ ۚ وَلَا يُرَدُّ بَاْسُهٗ عَنِ الْقَوْمِ
الْمُجْرِمِيْنَ ﴿١٤٨﴾

148. But if they accuse thee of falsehood, say, 'Your Lord is possessed of all-embracing mercy, and His wrath shall not be turned back from the guilty people.'

سَيَقُوْلُ الَّذِيْنَ اَشْرَكُوْا لَوْ شَآءَ اللّٰهُ
مَآ اَشْرَكْنَا وَلَآ اٰبَآؤُنَا وَلَا حَرَّمْنَا
مِنْ شَيْءٍ ۚ كَذٰلِكَ كَذَّبَ الَّذِيْنَ مِنْ
قَبْلِهِمْ حَتّٰى ذَاقُوْا بَاْسَنَا ۚ قُلْ هَلْ
عِنْدَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوْهُ لَنَا ۚ اِنْ
تَتَّبِعُوْنَ اِلَّا الظَّنَّ وَاِنْ اَنْتُمْ اِلَّا
تَخْرُصُوْنَ ﴿١٤٩﴾

*149. Those who join gods *with God* will say, 'If Allāh had pleased, we could not have joined gods *with Him*, nor could our fathers; nor could we have made anything unlawful.' In like manner did those who were before them accuse *God's Messengers* of falsehood, until they tasted of Our wrath. Say, 'Have you any knowledge? Then produce it for us. You follow nothing but *mere* conjecture. And you do nothing but lie.'

قُلْ فَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ ۚ فَلَوْ شَآءَ

*150. Say, 'Allāh's is the argument that reaches *home*. If He had

*146. **Note:** Here the word *iḍṭurra* (اِضْطُرَّ) means compelled by starvation and famished beyond one's capacity to withstand the pressure.

*149. Those who **associate partners** *with Allāh,* will say,

*150. Say, '**To Allāh belongs the conclusive argument**.

(See details of transliteration on page 'm').

لَهَدٰىكُمْ اَجْمَعِيْنَ ﴿١٥٠﴾

enforced His will, He could have surely guided you all.'

قُلْ هَلُمَّ شُهَدَآءَكُمُ الَّذِيْنَ يَشْهَدُوْنَ اَنَّ اللّٰهَ حَرَّمَ هٰذَا ۚ فَاِنْ شَهِدُوْا فَلَا تَشْهَدْ مَعَهُمْ ۚ وَلَا تَتَّبِعْ اَهْوَآءَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَالَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُوْنَ ﴿١٥١﴾ ع ١٥

151. Say, 'Bring forward your witnesses who testify that Allāh has forbidden this.' If they bear witness, bear thou not witness with them, nor follow thou the evil inclinations of those who treat Our Signs as lies and those who believe not in the Hereafter and who set up equals to their Lord.

R. 19.

قُلْ تَعَالَوْا اَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ اَلَّا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّبِالْوَالِدَيْنِ اِحْسَانًا ۚ وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ مِّنْ اِمْلَاقٍ ۭ نَحْنُ نَرْزُقُكُمْ وَاِيَّاهُمْ ۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ ۭ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿١٥٢﴾

*152. Say, 'Come, I will rehearse to you what your Lord has forbidden: that you associate not anything as partner with Him and *that you do* good to parents, and that you kill not your children for *fear of* poverty—it is We Who provide for you and for them—and that you approach not foul deeds, whether open or secret; and that you kill not the life which Allāh has made sacred, save by right. That is what He has enjoined upon you, that you may understand.

وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ حَتّٰى يَبْلُغَ اَشُدَّهٗ ۚ وَاَوْفُوا الْكَيْلَ وَالْمِيْزَانَ بِالْقِسْطِ ۚ لَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَا ۚ وَاِذَا قُلْتُمْ فَاعْدِلُوْا وَلَوْ كَانَ ذَا قُرْبٰى ۚ وَبِعَهْدِ اللّٰهِ اَوْفُوْا ۭ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿١٥٣﴾

153. 'And approach not the property of the orphan, except in *a way* which is best, till he attains his maturity. And give full measure and weight with equity. We task not any soul except according to its capacity. And when you speak, observe justice, even if *the concerned person* be a relative, and fulfil the covenant of Allāh. That is what He enjoins upon you, that you may remember.'

وَاَنَّ هٰذَا صِرَاطِيْ مُسْتَقِيْمًا فَاتَّبِعُوْهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيْلِهٖ ۭ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَتَّقُوْنَ ﴿١٥٤﴾

154. And *say*, 'This is My path *leading* straight. So follow it; and follow not *other* ways, lest they lead you away from His way. That is what He enjoins upon you, that you may *become able to* guard *against evils*.'

*152. Say, 'Come, I will rehearse to you what your Lord has **made inviolable for you: that you may not associate anything with Him as a partner and that you must treat parents with exceeding kindness,**

ثُمَّ اٰتَيْنَا مُوْسَى الْكِتٰبَ تَمَامًا عَلَى الَّذِيْٓ اَحْسَنَ وَ تَفْصِيْلًا لِّكُلِّ شَيْءٍ وَّ هُدًى وَّ رَحْمَةً لَّعَلَّهُمْ بِلِقَآءِ رَبِّهِمْ يُؤْمِنُوْنَ ﴿۱۵۵﴾

*155. Again, We gave Moses the Book—completing the favour upon him who did good, and an explanation of all *necessary* things, and a guidance and a mercy—that they might believe in the meeting with their Lord.

R. 20.

وَ هٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ فَاتَّبِعُوْهُ وَ اتَّقُوْا لَعَلَّكُمْ تُرْحَمُوْنَ ﴿۱۵۶﴾

156. And this is a Book which We have sent down; *it is* full of blessings. So follow it, and guard against *sin* that you may be shown mercy;

اَنْ تَقُوْلُوْٓا اِنَّمَآ اُنْزِلَ الْكِتٰبُ عَلٰى طَآئِفَتَيْنِ مِنْ قَبْلِنَا ۪ وَ اِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغٰفِلِيْنَ ﴿۱۵۷﴾

157. Lest You should say, 'The Book was sent down only to two peoples before us, and we were indeed unaware of their reading;'

اَوْ تَقُوْلُوْا لَوْ اَنَّآ اُنْزِلَ عَلَيْنَا الْكِتٰبُ لَكُنَّآ اَهْدٰى مِنْهُمْ ۚ فَقَدْ جَآءَكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ وَ هُدًى وَّ رَحْمَةٌ ۚ فَمَنْ اَظْلَمُ مِمَّنْ كَذَّبَ بِاٰيٰتِ اللّٰهِ وَ صَدَفَ عَنْهَا ؕ سَنَجْزِي الَّذِيْنَ يَصْدِفُوْنَ عَنْ اٰيٰتِنَا سُوْٓءَ الْعَذَابِ بِمَا كَانُوْا يَصْدِفُوْنَ ﴿۱۵۸﴾

158. Or lest you should say, 'Had the Book been sent down to us, we should surely have been better guided than they.' There has *now* come to you a clear evidence from your Lord, and a guidance and a mercy. Who, then, is more unjust than he who rejects the Signs of Allāh and turns away from them? We will requite those who turn away from Our Signs with an evil punishment because of their turning away.

هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ تَاْتِيَهُمُ الْمَلٰٓئِكَةُ اَوْ يَاْتِيَ رَبُّكَ اَوْ يَاْتِيَ بَعْضُ اٰيٰتِ رَبِّكَ ؕ يَوْمَ يَاْتِيْ بَعْضُ اٰيٰتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ اَوْ كَسَبَتْ فِيْٓ اِيْمَانِهَا خَيْرًا ؕ قُلِ انْتَظِرُوْٓا اِنَّا مُنْتَظِرُوْنَ ﴿۱۵۹﴾

159. Do they expect aught but that angels should come to them or that thy Lord should come or that some of the Signs of thy Lord should come? The day when some of the Signs of thy Lord shall come, to believe in them shall not profit a soul which believed not before, nor earned any good by its faith. Say, 'Wait ye, we *too* are waiting.'

اِنَّ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَ كَانُوْا شِيَعًا لَّسْتَ مِنْهُمْ فِيْ شَيْءٍ ؕ اِنَّمَآ اَمْرُهُمْ اِلَى اللّٰهِ ثُمَّ يُنَبِّئُهُمْ بِمَا

160. *As for* those who split up their religion and became *divided into* sects, thou hast no concern at all with them. Surely their case will come before Allāh, then will He

*155. Again, We gave Moses the Book **which completely fulfils the requirements of one who is excellent in conduct and explains everything to the last detail and is a guidance and blessing so that they come to** believe in the meeting with their Lord.

كَانُوْا يَفْعَلُوْنَ ﴿١٦٠﴾

inform them of what they used to do.

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا ۚ وَمَنْ جَآءَ بِالسَّيِّئَةِ فَلَا يُجْزٰٓى اِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُوْنَ ﴿١٦١﴾

161. Whoso does a good deed shall have ten times as much; but he who does an evil deed, shall have only a like reward; and they shall not be wronged.

قُلْ اِنَّنِيْ هَدٰىنِيْ رَبِّيْٓ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۚ دِيْنًا قِيَمًا مِّلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿١٦٢﴾

162. Say, 'As for me, my Lord has *guided me unto a straight path—a right religion, the religion of Abraham, the upright. And he was not of those who join gods *with God*.'

قُلْ اِنَّ صَلَاتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿١٦٣﴾

163. Say, 'My Prayer and my sacrifice and my life and my death are *all* for Allāh, the Lord of the worlds.

لَا شَرِيْكَ لَهٗ ۚ وَبِذٰلِكَ اُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمِيْنَ ﴿١٦٤﴾

164. 'He has no partner. And so am I commanded, and I am the first of those who submit.'

قُلْ اَغَيْرَ اللّٰهِ اَبْغِيْ رَبًّا وَّهُوَ رَبُّ كُلِّ شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ اِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ۚ ثُمَّ اِلٰى رَبِّكُمْ مَّرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿١٦٥﴾

165. Say, 'Shall I seek a lord other than Allāh, while He is the Lord of *all things?' And no soul acts but only against itself; nor does any bearer of burden bear the burden of another. Then to your Lord will be your return, and He will inform you of that wherein you used to differ.

وَهُوَ الَّذِيْ جَعَلَكُمْ خَلٰٓئِفَ الْاَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ لِّيَبْلُوَكُمْ فِيْ مَآ اٰتٰىكُمْ ۚ اِنَّ رَبَّكَ سَرِيْعُ الْعِقَابِ ۖ وَاِنَّهٗ لَغَفُوْرٌ رَّحِيْمٌ ﴿١٦٦﴾ ع

166. And He it is Who has made you successors *of others* on the earth and has exalted some of you over the others in degrees *of rank*, that He may try you by that which He has *given you. Surely, thy Lord is quick in punishment; and surely He is Most Forgiving, Merciful.

*162. a right religion, the religion of Abraham **who was always inclined to the right path**. And he was not of those who associate partners *with God*.

*165. And no soul **earns aught *of evil* but carries its burden against itself. And no bearer shall carry the burden of another**. Then to your Lord will be your return.....

*166. Surely, **your** Lord is **swift in punishment**; and surely He is Most Forgiving, Merciful.

سُوْرَةُ الْاَعْرَاف مَكِّيَّةٌ ٧ — اٰياتها ٢٠٧ — رکوعاتها ٢٤

AL-A'RĀF

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

الٓمّٓصٓ ٢

2. Alif Lām Mīm Ṣād.‡

كِتٰبٌ اُنْزِلَ اِلَيْكَ فَلَا يَكُنْ فِيْ صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنْذِرَ بِهٖ وَذِكْرٰى لِلْمُؤْمِنِيْنَ ٣

3. *This is* a Book revealed unto thee—so let there be no straitness in thy bosom concerning it—that thou mayest warn thereby, and *that it be* an exhortation to the believers.

اِتَّبِعُوْا مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ وَلَا تَتَّبِعُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ ۭ قَلِيْلًا مَّا تَذَكَّرُوْنَ ٣

4. Follow that which has been sent down to you from your Lord, and follow no protectors other than Him. How little do you remember!

وَكَمْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا فَجَاۗءَهَا بَاْسُنَا بَيَاتًا اَوْهُمْ قَاۗىِٕلُوْنَ ٥

5. How many a town have We destroyed! And Our punishment *came upon it by night or while they slept at noon.

فَمَا كَانَ دَعْوٰىهُمْ اِذْ جَاۗءَهُمْ بَاْسُنَآ اِلَّآ اَنْ قَالُوْٓا اِنَّا كُنَّا ظٰلِمِيْنَ ٦

6. So when Our punishment came upon them, their cry was nothing but that they said: 'We were indeed wrongdoers!'

فَلَنَسْـَٔـلَنَّ الَّذِيْنَ اُرْسِلَ اِلَيْهِمْ وَلَنَسْـَٔـلَنَّ الْمُرْسَلِيْنَ ٧

7. And We will certainly question those to whom *the Messengers* were sent, and We will certainly question the Messengers.

فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَّمَا كُنَّا غَاۗىِٕبِيْنَ ٨

8. Then will We certainly relate to them *their deeds* with knowledge, for We were never absent.

وَالْوَزْنُ يَوْمَىِٕذِ ۨالْحَقُّ ۚ فَمَنْ ثَقُلَتْ مَوَازِيْنُهٗ فَاُولٰۗىِٕكَ هُمُ الْمُفْلِحُوْنَ ٩

9. And the weighing on that day will be true. Then as for those whose scales are heavy, it is they who shall prosper.

وَمَنْ خَفَّتْ مَوَازِيْنُهٗ فَاُولٰۗىِٕكَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ بِمَا كَانُوْا بِاٰيٰتِنَا يَظْلِمُوْنَ ١٠

10. And as for those whose scales are light, it is they who shall have ruined their souls because of their being unjust to Our Signs.

‡I am Allāh, I know and I explain.

*5. or while **they were resting at noon**.

وَلَقَدْ مَكَّنّٰكُمْ فِي الْاَرْضِ وَجَعَلْنَا لَكُمْ فِيْهَا مَعَايِشَ ۭ قَلِيْلًا مَّا تَشْكُرُوْنَ ۝١١

11. And We have established you in the earth and provided for you therein the means of subsistence. How little thanks you give!

R. 2.

وَلَقَدْ خَلَقْنٰكُمْ ثُمَّ صَوَّرْنٰكُمْ ثُمَّ قُلْنَا لِلْمَلٰۗىِٕكَةِ اسْجُدُوْا لِاٰدَمَ ۠ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ۭ لَمْ يَكُنْ مِّنَ السّٰجِدِيْنَ ۝١٢

12. And We did create you *and* then We gave you shape; then said We to the angels, 'Submit to Adam;' and they *all* submitted but Iblīs *did not*; he would not be of those who submit.

قَالَ مَا مَنَعَكَ اَلَّا تَسْجُدَ اِذْ اَمَرْتُكَ ۭ قَالَ اَنَا خَيْرٌ مِّنْهُ ۭ خَلَقْتَنِيْ مِنْ نَّارٍ وَّخَلَقْتَهٗ مِنْ طِيْنٍ ۝١٣

13. *God* said, 'What prevented thee from submitting when I commanded thee?' He said, 'I am better than he. Thou hast created me of fire while him hast Thou created of clay.'

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُوْنُ لَكَ اَنْ تَتَكَبَّرَ فِيْهَا فَاخْرُجْ اِنَّكَ مِنَ الصّٰغِرِيْنَ ۝١٤

14. *God* said, 'Then go down hence; it is not for thee to be arrogant here. Get out; thou art certainly of those who are abased.'

قَالَ اَنْظِرْنِيْٓ اِلٰى يَوْمِ يُبْعَثُوْنَ ۝١٥

15. He said, 'Grant me respite till the day when they will be raised up.'

قَالَ اِنَّكَ مِنَ الْمُنْظَرِيْنَ ۝١٦

16. *God* said, 'Thou shalt be of those who are given respite.'

قَالَ فَبِمَآ اَغْوَيْتَنِيْ لَاَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيْمَ ۝١٧ۙ

17. He said: 'Now, since Thou hast adjudged me as lost, I will assuredly lie in wait for them on Thy straight path.

ثُمَّ لَاٰتِيَنَّهُمْ مِّنْۢ بَيْنِ اَيْدِيْهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ اَيْمَانِهِمْ وَعَنْ شَمَاۗىِٕلِهِمْ ۭ وَلَا تَجِدُ اَكْثَرَهُمْ شٰكِرِيْنَ ۝١٨

18. 'Then will I surely come upon them from before them and from behind them and from their right and from their left, and Thou wilt not find most of them to be grateful.'

قَالَ اخْرُجْ مِنْهَا مَذْءُوْمًا مَّدْحُوْرًا ۭ لَمَنْ تَبِعَكَ مِنْهُمْ لَاَمْلَــَٔنَّ جَهَنَّمَ مِنْكُمْ اَجْمَعِيْنَ ۝١٩

19. *God* said: 'Get out hence, despised and banished. Whosoever of them shall follow thee, I will surely fill Hell with you all.'

وَيٰٓاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا ۠ وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ۝٢٠

20. 'And O Adam, dwell thou and thy wife in the garden and eat therefrom wherever you will, but approach not this tree lest you be among the wrongdoers.'

فَوَسْوَسَ لَهُمَا الشَّيْطٰنُ لِيُبْدِيَ لَهُمَا مَا وُۥرِيَ عَنْهُمَا مِنْ سَوْاٰتِهِمَا وَقَالَ مَا نَهٰىكُمَا رَبُّكُمَا عَنْ هٰذِهِ الشَّجَرَةِ اِلَّآ اَنْ تَكُوْنَا مَلَكَيْنِ اَوْ تَكُوْنَا مِنَ الْخٰلِدِيْنَ ﴿٢١﴾

*21. But Satan whispered *evil suggestions* to them so that he might make known to them what was hidden from them of their shame, and said, 'Your Lord has only forbidden you this tree, lest you should become angels or such *beings* as live for ever.'

وَقَاسَمَهُمَآ اِنِّيْ لَكُمَا لَمِنَ النّٰصِحِيْنَ ﴿٢٢﴾

22. And he swore to them, *saying*, 'Surely, I am a sincere counsellor unto you.'

فَدَلّٰىهُمَا بِغُرُوْرٍ ۚ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْاٰتُهُمَا وَطَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ ۭ وَنَادٰىهُمَا رَبُّهُمَآ اَلَمْ اَنْهَكُمَا عَنْ تِلْكُمَا الشَّجَرَةِ وَاَقُلْ لَّكُمَآ اِنَّ الشَّيْطٰنَ لَكُمَا عَدُوٌّ مُّبِيْنٌ ﴿٢٣﴾

23. So he caused them to fall *into disobedience* by deceit. And when they tasted of the tree, their shame became manifest to them and they began to stick the leaves of the garden *together* over themselves. And their Lord called them, *saying*, 'Did I not forbid you that tree and tell you: verily, Satan is to you an open foe?'

قَالَا رَبَّنَا ظَلَمْنَآ اَنْفُسَنَا ۖ وَاِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ﴿٢٣﴾

24. They said, 'Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost.'

قَالَ اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ فِي الْاَرْضِ مُسْتَقَرٌّ وَّمَتَاعٌ اِلٰى حِيْنٍ ﴿٢٥﴾

25. He said, 'Go forth, some of you *being* enemies of others. And for you there is an abode on the earth and a provision for a time.'

قَالَ فِيْهَا تَحْيَوْنَ وَفِيْهَا تَمُوْتُوْنَ وَمِنْهَا تُخْرَجُوْنَ ﴿٢٦﴾ ع ٢ ٩

26. He said, 'Therein shall you live, and therein shall you die, and therefrom shall you be brought forth.'

R. 3.

يٰبَنِيْٓ اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُّوَارِيْ سَوْاٰتِكُمْ وَرِيْشًا ۭ وَلِبَاسُ التَّقْوٰى ۙ ذٰلِكَ خَيْرٌ ۭ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ ﴿٢٦﴾

27. O children of Adam! We have indeed sent down to you raiment to cover your shame, and to be an elegant dress; but the raiment of righteousness—that is the best. That is *one* of the Signs of Allāh, that they may remember.

*21. But Satan whispered *suggestions* to them so that he might **reveal to them their shortcomings which had remained concealed in them** of their shame, and said, 'Your Lord has only forbidden you this tree, lest you should become angels or such *beings* as live for ever.'

يٰبَنِيْٓ اٰدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطٰنُ كَمَآ
اَخْرَجَ اَبَوَيْكُمْ مِّنَ الْجَنَّةِ يَنْزِعُ
عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْاٰتِهِمَا ؕ
اِنَّهٗ يَرٰىكُمْ هُوَ وَقَبِيْلُهٗ مِنْ حَيْثُ
لَا تَرَوْنَهُمْ ؕ اِنَّا جَعَلْنَا الشَّيٰطِيْنَ
اَوْلِيَآءَ لِلَّذِيْنَ لَا يُؤْمِنُوْنَ ﴿٢٨﴾

28. O children of Adam! let not Satan seduce you, even as he turned your parents out of the garden, stripping them of their raiment that he might show them their shame. Truly he sees you, he and his tribe, from where you see them not. Surely, We have made satans friends for those who believe not.

وَاِذَا فَعَلُوْا فَاحِشَةً قَالُوْا وَجَدْنَا
عَلَيْهَآ اٰبَآءَنَا وَاللّٰهُ اَمَرَنَا بِهَا ؕ قُلْ اِنَّ
اللّٰهَ لَا يَاْمُرُ بِالْفَحْشَآءِ ؕ اَتَقُوْلُوْنَ عَلَى
اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٢٩﴾

29. And when they commit a foul deed, they say: 'We found our fathers doing it, and Allāh has enjoined it upon us.' Say, 'Allāh never enjoins foul deeds. Do you say of Allāh what you know not?'

قُلْ اَمَرَ رَبِّيْ بِالْقِسْطِ ۫ وَاَقِيْمُوْا
وُجُوْهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّادْعُوْهُ
مُخْلِصِيْنَ لَهُ الدِّيْنَ ؕ كَمَا بَدَاَكُمْ
تَعُوْدُوْنَ ﴿٣٠﴾

30. Say, 'My Lord has enjoined justice. And fix your attention aright at every *time and* place of worship, and call upon Him, making yourselves sincere towards Him in religion. As He brought you into being, so shall you return.'

فَرِيْقًا هَدٰى وَفَرِيْقًا حَقَّ عَلَيْهِمُ
الضَّلٰلَةُ ؕ اِنَّهُمُ اتَّخَذُوا الشَّيٰطِيْنَ
اَوْلِيَآءَ مِنْ دُوْنِ اللّٰهِ وَيَحْسَبُوْنَ
اَنَّهُمْ مُّهْتَدُوْنَ ﴿٣١﴾

31. Some has He guided, and *as for* others error has become their desert. They have taken evil ones for friends to the exclusion of Allāh, and they think that they are rightly guided.

يٰبَنِيْٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ
مَسْجِدٍ وَّكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۚ
اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ﴿٣٢﴾

*32. O children of Adam! look to your adornment at every *time and* place of worship, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds.

R. 4.

قُلْ مَنْ حَرَّمَ زِيْنَةَ اللّٰهِ الَّتِيْٓ اَخْرَجَ
لِعِبَادِهٖ وَالطَّيِّبٰتِ مِنَ الرِّزْقِ ؕ قُلْ هِيَ
لِلَّذِيْنَ اٰمَنُوْا فِي الْحَيٰوةِ الدُّنْيَا خَالِصَةً
يَّوْمَ الْقِيٰمَةِ ؕ كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ
لِقَوْمٍ يَّعْلَمُوْنَ ﴿٣٣﴾

33. Say, 'Who has forbidden the adornment of Allāh which He has produced for His servants, and the good things of *His* providing?' Say, 'They are for the believers in the present life *and* exclusively *for them* on the Day of Resurrection. Thus do We explain the Signs for a people who have knowledge.'

*32. O children of Adam! **adorn yourself** at every *time and* place of worship ***with garment of fear of Allāh***, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds.

قُلْ اِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْاِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَاَنْ تُشْرِكُوْا بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا وَّاَنْ تَقُوْلُوْا عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٣٣﴾

34. Say, 'My Lord has only forbidden foul deeds, whether open or secret, and sin and wrongful transgression, and that you associate with Allāh that for which He has sent down no authority, and that you say of Allāh that of which you have no knowledge.'

وَلِكُلِّ اُمَّةٍ اَجَلٌ ۚ فَاِذَا جَآءَ اَجَلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ ﴿٣٤﴾

35. And for every people there is a term, and when their term is come, they cannot remain behind a single moment, nor can they get ahead *of it*.

يٰبَنِيْٓ اٰدَمَ اِمَّا يَاْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ ۙ فَمَنِ اتَّقٰى وَاَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٣٥﴾

36. O children of Adam! if Messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso shall fear God and do good deeds, on them *shall come* no fear nor shall they grieve.

وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَاسْتَكْبَرُوْا عَنْهَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٣٦﴾

37. But those who reject Our Signs and turn away from them with disdain, these shall be the inmates of the Fire; they shall abide therein.

فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ ۭ اُولٰٓئِكَ يَنَالُهُمْ نَصِيْبُهُمْ مِّنَ الْكِتٰبِ ۭ حَتّٰٓى اِذَا جَآءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ ۙ قَالُوْٓا اَيْنَ مَا كُنْتُمْ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ ۭ قَالُوْا ضَلُّوْا عَنَّا وَشَهِدُوْا عَلٰٓى اَنْفُسِهِمْ اَنَّهُمْ كَانُوْا كٰفِرِيْنَ ﴿٣٧﴾

38. Who is, then, more unjust than he who forges a lie against Allāh or gives the lie to His Signs? It is these who shall have their lot as ordained till when Our messengers shall visit them to take away their souls, they shall say, 'Where is that which you used to call upon beside Allāh?' *They will answer, 'We cannot find them;' and they will bear witness against themselves that they were disbelievers.

قَالَ ادْخُلُوْا فِيْٓ اُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِّنَ الْجِنِّ وَالْاِنْسِ فِي النَّارِ ۭ كُلَّمَا دَخَلَتْ اُمَّةٌ لَّعَنَتْ اُخْتَهَا ۭ حَتّٰٓى اِذَا ادَّارَكُوْا فِيْهَا جَمِيْعًا ۙ قَالَتْ اُخْرٰىهُمْ لِاُوْلٰىهُمْ رَبَّنَا هٰٓؤُلَاۗءِ اَضَلُّوْنَا فَاٰتِهِمْ

39. He will say, 'Enter ye into the Fire among the nations of Jinn and men who passed away before you.' Every time a people enters, it shall curse its sister (people) until, when they have all successively arrived therein, the last of them will say of the first of them: 'Our Lord, these

*38. They will answer, '**To us they are entirely lost**;'

عَذَابًا ضِعْفًا مِّنَ النَّارِ ؕ قَالَ لِكُلٍّ ضِعْفٌ وَّلٰكِنْ لَّا تَعْلَمُوْنَ ﴿٣٩﴾

led us astray, so give them a double punishment of the Fire.' He will say, 'For each *preceding party* there shall be double *punishment*, but you do not know.'

وَقَالَتْ اُوْلٰىهُمْ لِاُخْرٰىهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُوْنَ ﴿٤٠﴾ ع ١١

40. And the first of them will say to the last of them: 'You have then no superiority over us; taste therefore the punishment for all that you did.'

R. 5.

اِنَّ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَاسْتَكْبَرُوْا عَنْهَا لَا تُفَتَّحُ لَهُمْ اَبْوَابُ السَّمَآءِ وَلَا يَدْخُلُوْنَ الْجَنَّةَ حَتّٰى يَلِجَ الْجَمَلُ فِيْ سَمِّ الْخِيَاطِ ؕ وَكَذٰلِكَ نَجْزِي الْمُجْرِمِيْنَ ﴿٤١﴾

41. Those who reject Our Signs and turn away from them with disdain, *the gates of the *spiritual* firmament will not be opened for them, nor will they enter Heaven until a camel goes through the eye of a needle. And thus do We requite the offenders.

لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَّمِنْ فَوْقِهِمْ غَوَاشٍ ؕ وَكَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ ﴿٤٢﴾

42. They shall have a bed of Hell, and over them coverings *of the same.* And thus do We requite the unjust.

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَآ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٤٣﴾

43. But *as to* those who believe and do good works—*and* We task not any soul beyond its capacity—these are the inmates of Heaven; they shall abide therein.

وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ تَجْرِيْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ ۚ وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْ هَدٰىنَا لِهٰذَا ۫ وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَآ اَنْ هَدٰىنَا اللّٰهُ ۚ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ؕ وَنُوْدُوْٓا اَنْ تِلْكُمُ الْجَنَّةُ اُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٤٤﴾ الثلثة

44. And We shall remove whatever rancour may be in their hearts. Beneath them shall flow rivers. And they shall say, 'All praise belongs to Allāh Who has guided us to this. And we could not have found guidance, if Allāh had not guided us. The Messengers of our Lord did indeed bring the truth.' And it shall be proclaimed unto them: 'This is the Heaven which you have been given for an inheritance *as a reward* for what you used to do.'

وَنَادٰٓى اَصْحٰبُ الْجَنَّةِ اَصْحٰبَ النَّارِ اَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُّمْ مَّا وَعَدَ رَبُّكُمْ حَقًّا ؕ

45. And the inmates of Heaven will call out to the inmates of Hell: 'We have indeed found what our Lord promised us to be true. Have you too

*41. **gates of heaven** will not be opened for them,

(See details of transliteration on page 'm').

found what your Lord promised you to be true?' They shall say: 'Yes'. Then a proclaimer shall proclaim between them *saying*, 'The curse of Allāh is on the wrongdoers—

قَالُوْا نَعَمْ ۚ فَاَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ اَنْ لَّعْنَةُ اللّٰهِ عَلَى الظّٰلِمِيْنَ ۙ﴿۴۵﴾

46. 'Who turn *men* away from the path of Allāh and seek to make it crooked, and who are disbelievers in the Hereafter.'

الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَ يَبْغُوْنَهَا عِوَجًا ۚ وَ هُمْ بِالْاٰخِرَةِ كٰفِرُوْنَ ﴿۴۶﴾

47. And between the two there shall be a partition, and on the elevated places there shall be men who will know all by their marks. And they will call out to the people of Heaven: 'Peace be on you.' These will not have *yet* entered it although they will be hoping *to do so.*

وَ بَيْنَهُمَا حِجَابٌ ۚ وَ عَلَى الْاَعْرَافِ رِجَالٌ يَّعْرِفُوْنَ كُلًّۢا بِسِيْمٰهُمْ ۚ وَ نَادَوْا اَصْحٰبَ الْجَنَّةِ اَنْ سَلٰمٌ عَلَيْكُمْ ۫ لَمْ يَدْخُلُوْهَا وَ هُمْ يَطْمَعُوْنَ ﴿۴۷﴾

48. And when their eyes are turned towards the people of the Fire, they will say, 'Our Lord, put us not with the unjust people.'

وَ اِذَا صُرِفَتْ اَبْصَارُهُمْ تِلْقَآءَ اَصْحٰبِ النَّارِ ۙ قَالُوْا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظّٰلِمِيْنَ ﴿۴۸﴾ ع ۵ ۱۲

R. 6.

49. And the occupants of the elevated places will call out to men whom they will know by their marks, *and* say, "Your multitude availed you not, nor your arrogance.

وَ نَادٰۤى اَصْحٰبُ الْاَعْرَافِ رِجَالًا يَّعْرِفُوْنَهُمْ بِسِيْمٰهُمْ قَالُوْا مَاۤ اَغْنٰى عَنْكُمْ جَمْعُكُمْ وَ مَا كُنْتُمْ تَسْتَكْبِرُوْنَ ﴿۴۹﴾

50. "Are these the men about whom you swore that Allāh would not extend mercy to them? *To them it has been said*, 'Enter Paradise; no fear *shall come* upon you, nor shall you grieve.'"

اَهٰۤؤُلَآءِ الَّذِيْنَ اَقْسَمْتُمْ لَا يَنَالُهُمُ اللّٰهُ بِرَحْمَةٍ ؕ اُدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَ لَاۤ اَنْتُمْ تَحْزَنُوْنَ ﴿۵۰﴾

51. And the inmates of the Fire will call out to the inmates of Heaven, 'Pour out on us some water or some of that which Allāh has provided for you.' They will say, 'Verily, Allāh has forbidden them both to disbelievers—

وَ نَادٰۤى اَصْحٰبُ النَّارِ اَصْحٰبَ الْجَنَّةِ اَنْ اَفِيْضُوْا عَلَيْنَا مِنَ الْمَآءِ اَوْ مِمَّا رَزَقَكُمُ اللّٰهُ ؕ قَالُوْۤا اِنَّ اللّٰهَ حَرَّمَهُمَا عَلَى الْكٰفِرِيْنَ ۙ﴿۵۱﴾

52. 'Those who took their religion for a pastime and a sport, and whom the life of the world beguiled.' This day, then, shall We forget them as

الَّذِيْنَ اتَّخَذُوْا دِيْنَهُمْ لَهْوًا وَّ لَعِبًا وَّ غَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا ۚ فَالْيَوْمَ نَنْسٰىهُمْ كَمَا نَسُوْا لِقَآءَ يَوْمِهِمْ

هٰذَا ۚ وَمَا كَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ ﴿٥٢﴾

they forgot the meeting of this day of theirs, and as they used to deny Our Signs.

وَلَقَدْ جِئْنٰهُمْ بِكِتٰبٍ فَصَّلْنٰهُ عَلٰى عِلْمٍ هُدًى وَّرَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿٥٣﴾

53. And surely We have brought them a Book which We have expounded with knowledge, a guidance and a mercy for a people who believe.

هَلْ يَنْظُرُوْنَ اِلَّا تَاْوِيْلَهٗ ۚ يَوْمَ يَاْتِيْ تَاْوِيْلُهٗ يَقُوْلُ الَّذِيْنَ نَسُوْهُ مِنْ قَبْلُ قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۚ فَهَلْ لَّنَا مِنْ شُفَعَآءَ فَيَشْفَعُوْا لَنَآ اَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِيْ كُنَّا نَعْمَلُ ۚ قَدْ خَسِرُوْٓا اَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿٥٣﴾ ع ١٢

54. Do they wait only for the fulfilment *of warnings* thereof? On the day when the fulfilment thereof shall come, those who had forgotten it before shall say, 'The Messengers of our Lord did indeed bring the truth. Have we then any intercessors to intercede for us? Or could we be sent back so that we might do *deeds* other than that which we used to do?' They have indeed ruined their souls and that which they used to fabricate has failed them.

R. 7.

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۘ يُغْشِي الَّيْلَ النَّهَارَ يَطْلُبُهٗ حَثِيْثًا ۙ وَّالشَّمْسَ وَالْقَمَرَ وَالنُّجُوْمَ مُسَخَّرٰتٍ بِاَمْرِهٖ ۗ اَلَا لَهُ الْخَلْقُ وَالْاَمْرُ ۗ تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ﴿٥٤﴾

55. Surely, your Lord is Allāh Who created the heavens and the earth in six periods; then He settled Himself on the Throne. He makes the night cover the day, which pursues it swiftly. And *He created* the sun and the moon and the stars, *all* made subservient by His command. Verily, His is the creation and the command. Blessed is Allāh, the Lord of the worlds.

اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً ۚ اِنَّهٗ لَا يُحِبُّ الْمُعْتَدِيْنَ ﴿٥٥﴾

56. Call upon your Lord in humility and in secret. Surely, He does not love the transgressors.

وَلَا تُفْسِدُوْا فِي الْاَرْضِ بَعْدَ اِصْلَاحِهَا وَادْعُوْهُ خَوْفًا وَّطَمَعًا ۚ اِنَّ رَحْمَتَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ ﴿٥٦﴾

57. And create not disorder in the earth after it has been set in order, and call upon Him in fear and hope. Surely, the mercy of Allāh is nigh unto those who do good.

وَهُوَ الَّذِيْ يُرْسِلُ الرِّيٰحَ بُشْرًۢا بَيْنَ يَدَيْ رَحْمَتِهٖ ۚ حَتّٰٓى اِذَآ اَقَلَّتْ سَحَابًا ثِقَالًا سُقْنٰهُ لِبَلَدٍ مَّيِّتٍ فَاَنْزَلْنَا

58. And He it is Who sends the winds as glad tidings before His mercy, till, when they bear a heavy cloud, We drive it to a dead land,

then We send down water therefrom, and We bring forth therewith fruits of every kind. In like manner do We bring forth the dead that you may remember.

بِهِ الْمَآءَ فَاَخْرَجْنَا بِهٖ مِنْ كُلِّ الثَّمَرٰتِ ؕ كَذٰلِكَ نُخْرِجُ الْمَوْتٰى لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿٥٨﴾

59. And *as for* the good land, its vegetation comes forth *plentifully* by the command of its Lord; and that which is bad, *its vegetation* does not come forth but scantily. In like manner do We vary the Signs for a people who are grateful.

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهٗ بِاِذْنِ رَبِّهٖ ۚ وَالَّذِيْ خَبُثَ لَا يَخْرُجُ اِلَّا نَكِدًا ؕ كَذٰلِكَ نُصَرِّفُ الْاٰيٰتِ لِقَوْمٍ يَّشْكُرُوْنَ ﴿٥٩﴾ ع ١٣

R. 8.

60. We sent Noah to his people and he said, 'O my people, worship Allāh, you have no other God but Him. Indeed, I fear for you the punishment of the great day.'

لَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَقَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اِنِّيْٓ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿٦٠﴾

61. The chiefs of his people said, 'Surely, we see thee to be in manifest error.'

قَالَ الْمَلَاُ مِنْ قَوْمِهٖٓ اِنَّا لَنَرٰىكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٦١﴾

62. He said, 'O my people, there is no error in me, but I am a Messenger from the Lord of the worlds.

قَالَ يٰقَوْمِ لَيْسَ بِيْ ضَلٰلَةٌ وَّلٰكِنِّيْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ﴿٦٢﴾

63. 'I deliver to you the messages of my Lord and give you sincere advice, and I know from Allāh what you do not know.

اُبَلِّغُكُمْ رِسٰلٰتِ رَبِّيْ وَاَنْصَحُ لَكُمْ وَاَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٦٣﴾

64. 'Do you wonder that an exhortation has come to you from your Lord through a man from among yourselves, that he may warn you and that you may become righteous and that you may be shown mercy?'

اَوَعَجِبْتُمْ اَنْ جَآءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ عَلٰى رَجُلٍ مِّنْكُمْ لِيُنْذِرَكُمْ وَلِتَتَّقُوْا وَلَعَلَّكُمْ تُرْحَمُوْنَ ﴿٦٤﴾

65. But they accused him of falsehood, so We saved him and those with him in the Ark, and We drowned those who rejected Our Signs. They were indeed a blind people.

فَكَذَّبُوْهُ فَاَنْجَيْنٰهُ وَالَّذِيْنَ مَعَهٗ فِي الْفُلْكِ وَاَغْرَقْنَا الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ؕ اِنَّهُمْ كَانُوْا قَوْمًا عَمِيْنَ ﴿٦٥﴾ ع ١٤ ١٥

R. 9.

66. And unto 'Ād *We sent* their brother Hūd. He said, 'O my people, worship Allāh; you have no other deity but Him. Will you not then be God-fearing?'

وَاِلٰى عَادٍ اَخَاهُمْ هُوْدًا ؕ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اَفَلَا تَتَّقُوْنَ ﴿٦٦﴾

قَالَ الْمَلَاُ الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖٓ اِنَّا لَنَرٰىكَ فِيْ سَفَاهَةٍ وَّاِنَّا لَنَظُنُّكَ مِنَ الْكٰذِبِيْنَ ﴿٦٧﴾

67. The disbelieving chiefs of his people said, 'We surely see thee *lost* in foolishness, and we surely think thee to be *one* of the liars.'

قَالَ يٰقَوْمِ لَيْسَ بِيْ سَفَاهَةٌ وَّلٰكِنِّيْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ﴿٦٨﴾

68. He replied, 'O my people, there is no foolishness in me, but I am a Messenger from the Lord of the worlds.

اُبَلِّغُكُمْ رِسٰلٰتِ رَبِّيْ وَاَنَا لَكُمْ نَاصِحٌ اَمِيْنٌ ﴿٦٩﴾

69. 'I deliver to you the messages of my Lord and I am to you a sincere and faithful counsellor.

اَوَعَجِبْتُمْ اَنْ جَآءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ عَلٰى رَجُلٍ مِّنْكُمْ لِيُنْذِرَكُمْ ۭ وَاذْكُرُوْٓا اِذْ جَعَلَكُمْ خُلَفَاۗءَ مِنْۢ بَعْدِ قَوْمِ نُوْحٍ وَّزَادَكُمْ فِي الْخَلْقِ بَصْۜطَةً ۚ فَاذْكُرُوْٓا اٰلَاۗءَ اللّٰهِ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿٧٠﴾

70. 'Do you wonder that an exhortation has come to you from your Lord through a man from among yourselves that he may warn you? And remember *the time* when He made you inheritors *of His favours* after the people of Noah, and increased you abundantly in constitution. Remember, then, the favours of Allāh, that you may prosper.'

قَالُوْٓا اَجِئْتَنَا لِنَعْبُدَ اللّٰهَ وَحْدَهٗ وَنَذَرَ مَا كَانَ يَعْبُدُ اٰبَاۗؤُنَا ۚ فَاْتِنَا بِمَا تَعِدُنَآ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿٧١﴾

71. They said, 'Hast thou come to us that we may worship Allāh alone and forsake what our fathers used to worship? Bring us, then, that which thou threatenest us with, if thou art of the truthful.'

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّنْ رَّبِّكُمْ رِجْسٌ وَّغَضَبٌ ۭ اَتُجَادِلُوْنَنِيْ فِيْٓ اَسْمَاۗءٍ سَمَّيْتُمُوْهَآ اَنْتُمْ وَاٰبَاۗؤُكُمْ مَّا نَزَّلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ۭ فَانْتَظِرُوْٓا اِنِّيْ مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ﴿٧٢﴾

72. He replied, 'Indeed there have *already* fallen on you punishment and wrath from your Lord. Do you dispute with me about names which you have named—you and your fathers—for which Allāh has sent down no authority? Wait then, I am with you among those who wait.'

فَاَنْجَيْنٰهُ وَالَّذِيْنَ مَعَهٗ بِرَحْمَةٍ مِّنَّا وَقَطَعْنَا دَابِرَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَمَا كَانُوْا مُؤْمِنِيْنَ ﴿٧٣﴾ ع ١٠

73. And We saved him and those who were with him, by Our mercy, and We cut off the last remnant of those who rejected Our Signs. And they were not believers.

R. 10.

وَاِلٰى ثَمُوْدَ اَخَاهُمْ صٰلِحًا ۘ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ۭ قَدْ جَاۗءَتْكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ ۭ هٰذِهٖ

74. And to Thamūd *We sent* their brother Ṣāliḥ. He said, 'O my people, worship Allāh; you have no other deity but Him. Verily there has

نَاقَةُ اللّٰهِ لَكُمْ اٰيَةً فَذَرُوْهَا تَاْكُلْ
فِيْٓ اَرْضِ اللّٰهِ وَلَا تَمَسُّوْهَا بِسُوْٓءٍ
فَيَاْخُذَكُمْ عَذَابٌ اَلِيْمٌ ﴿٧٣﴾

come to you a clear evidence from your Lord—this she-camel of Allāh, a Sign for you. So leave her that she may feed in Allāh's earth, and do her no harm, lest a painful punishment seize you.

وَاذْكُرُوْٓا اِذْ جَعَلَكُمْ خُلَفَآءَ مِنْۢ بَعْدِ
عَادٍ وَّبَوَّاَكُمْ فِي الْاَرْضِ تَتَّخِذُوْنَ
مِنْ سُهُوْلِهَا قُصُوْرًا وَّتَنْحِتُوْنَ الْجِبَالَ
بُيُوْتًا ۚ فَاذْكُرُوْٓا اٰلَآءَ اللّٰهِ وَلَا
تَعْثَوْا فِي الْاَرْضِ مُفْسِدِيْنَ ﴿٧٤﴾

75. And remember *the time* when He made you inheritors *of His favours* after 'Ād, and assigned you an abode in the land; you build palaces in its plains, and you hew the mountains into houses. Remember, therefore, the favours of Allāh and commit not iniquity in the earth, causing disorder.'

قَالَ الْمَلَاُ الَّذِيْنَ اسْتَكْبَرُوْا مِنْ
قَوْمِهٖ لِلَّذِيْنَ اسْتُضْعِفُوْا لِمَنْ اٰمَنَ
مِنْهُمْ اَتَعْلَمُوْنَ اَنَّ صٰلِحًا مُّرْسَلٌ
مِّنْ رَّبِّهٖ ۭ قَالُوْٓا اِنَّا بِمَآ اُرْسِلَ بِهٖ
مُؤْمِنُوْنَ ﴿٧٥﴾

76. The chief men of his people who were arrogant said to those who were reckoned weak—those among them who believed—'Do you know *for certain* that Ṣāliḥ is one sent by his Lord?' They answered, 'Surely, we believe in that with which he has been sent.'

قَالَ الَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا بِالَّذِيْٓ
اٰمَنْتُمْ بِهٖ كٰفِرُوْنَ ﴿٧٦﴾

77. Those who were arrogant said, 'Verily, we do disbelieve in that in which you believe.'

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ اَمْرِ
رَبِّهِمْ وَقَالُوْا يٰصٰلِحُ ائْتِنَا بِمَا تَعِدُنَآ
اِنْ كُنْتَ مِنَ الْمُرْسَلِيْنَ ﴿٧٧﴾

78. Then they hamstrung the she-camel and rebelled against the command of their Lord, and said, 'O Ṣāliḥ, bring us that which thou threatenest us with, if thou art *indeed one* of the Messengers.'

فَاَخَذَتْهُمُ الرَّجْفَةُ فَاَصْبَحُوْا فِيْ
دَارِهِمْ جٰثِمِيْنَ ﴿٧٨﴾

*79. So the earthquake seized them and in their homes they lay prostrate upon the ground.

فَتَوَلّٰى عَنْهُمْ وَقَالَ يٰقَوْمِ لَقَدْ
اَبْلَغْتُكُمْ رِسَالَةَ رَبِّيْ وَنَصَحْتُ
لَكُمْ وَلٰكِنْ لَّا تُحِبُّوْنَ النّٰصِحِيْنَ ﴿٧٩﴾

80. Then *Ṣāliḥ* turned away from them and said, 'O my people, I did deliver the message of my Lord unto you and offered you sincere counsel, but you love not sincere counsellors.'

وَلُوْطًا اِذْ قَالَ لِقَوْمِهٖٓ اَتَاْتُوْنَ
الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ اَحَدٍ
مِّنَ الْعٰلَمِيْنَ ﴿٨٠﴾

81. And *We sent* Lot—when he said to his people, 'Do you commit an abomination such as no one in the world ever did before you?

*79. **Then** the earthquake seized them **so that they turned into corpses lying prone in their houses.**

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّن دُونِ النِّسَاءِ ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾

82. 'You approach men with lust instead of women. Nay, you are a people who exceed *all* bounds.'

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا أَخْرِجُوهُم مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٨٢﴾

83. And the answer of his people was no other than that they said, 'Turn them out of your town, for they are men who would keep pure.'

فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٣﴾

84. And We saved him and his family, except his wife: she was of those who stayed behind.

وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٤﴾ ع ١٢

85. And We rained upon them a rain. Now see, what was the end of the sinners!

R. 11.

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٨٥﴾

86. And to Midian *We sent* their brother Shu'aib. He said, 'O my people, worship Allāh; you have no other deity but Him. A clear Sign has indeed come to you from your Lord. So give full measure and full *weight, and diminish not unto people their things, and create not disorder in the earth after it has been set in order. This is better for you, if you are believers.

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغُونَهَا عِوَجًا ۚ وَاذْكُرُوا إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ ۖ وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾

87. 'And sit not on every path, threatening and turning away from the path of Allāh those who believe in Him, and seeking to make it crooked. And remember when you were few and He multiplied you. And behold, what was the end of those who created disorder!

وَإِن كَانَ طَائِفَةٌ مِّنكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾

88. 'And if there is a party among you who believes in that with which I have been sent, and a party who does not believe, then have patience until Allāh judges between us. And He is the Best of judges.'

*86. **and do not give people less than what rightfully belongs to them,**

Part 9

89. The chief men of his people who were arrogant said, 'Assuredly, we will drive thee out, O Shu'aib, and the believers *that are* with thee, from our town, or you shall have to return to our religion.' He said: 'Even though we be unwilling?

قَالَ الْمَلَأُ الَّذِيْنَ اسْتَكْبَرُوْا مِنْ قَوْمِهٖ لَنُخْرِجَنَّكَ يٰشُعَيْبُ وَالَّذِيْنَ اٰمَنُوْا مَعَكَ مِنْ قَرْيَتِنَآ اَوْ لَتَعُوْدُنَّ فِيْ مِلَّتِنَا ؕ قَالَ اَوَلَوْ كُنَّا كٰرِهِيْنَ ﴿۸۹﴾

90. 'We have indeed been forging a lie against Allāh, if we *now* return to your religion after Allāh has saved us therefrom. And it behoves us not to return thereto except that Allāh, *our Lord, should *so* will. Our Lord comprehends all things in *His* knowledge. In Allāh have we put our trust. *So* O our Lord, decide Thou between us and between our people with truth, and Thou art the Best of those who decide.'

قَدِ افْتَرَيْنَا عَلَى اللّٰهِ كَذِبًا اِنْ عُدْنَا فِيْ مِلَّتِكُمْ بَعْدَ اِذْ نَجّٰىنَا اللّٰهُ مِنْهَا ؕ وَمَا يَكُوْنُ لَنَآ اَنْ نَّعُوْدَ فِيْهَآ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ رَبُّنَا ؕ وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا ؕ عَلَى اللّٰهِ تَوَكَّلْنَا ؕ رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَاَنْتَ خَيْرُ الْفٰتِحِيْنَ ﴿۹۰﴾

91. And the chief men of his people who disbelieved said, 'If you follow Shu'aib, you shall then certainly be the losers.'

وَقَالَ الْمَلَأُ الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖ لَئِنِ اتَّبَعْتُمْ شُعَيْبًا اِنَّكُمْ اِذًا لَّخٰسِرُوْنَ ﴿۹۱﴾

92. So the earthquake seized them and in their homes they lay prostrate upon the ground.

فَاَخَذَتْهُمُ الرَّجْفَةُ فَاَصْبَحُوْا فِيْ دَارِهِمْ جٰثِمِيْنَ ﴿۹۲﴾

93. Those who accused Shu'aib of lying became as if they had never dwelt therein. Those who accused Shu'aib of lying—it was they who were the losers.

اَلَّذِيْنَ كَذَّبُوْا شُعَيْبًا كَاَنْ لَّمْ يَغْنَوْا فِيْهَا ۚ اَلَّذِيْنَ كَذَّبُوْا شُعَيْبًا كَانُوْا هُمُ الْخٰسِرِيْنَ ﴿۹۳﴾

94. Then he turned away from them and said, 'O my people, indeed, I delivered to you the messages of my Lord and gave you sincere counsel. How then should I sorrow for a disbelieving people?'

فَتَوَلّٰى عَنْهُمْ وَقَالَ يٰقَوْمِ لَقَدْ اَبْلَغْتُكُمْ رِسٰلٰتِ رَبِّيْ وَنَصَحْتُ لَكُمْ ۚ فَكَيْفَ اٰسٰى عَلٰى قَوْمٍ كٰفِرِيْنَ ﴿۹۴﴾

R. 12.

95. And never did We send a Prophet to any town but We seized the people thereof with adversity and suffering, that they might become humble.

وَمَآ اَرْسَلْنَا فِيْ قَرْيَةٍ مِّنْ نَّبِيٍّ اِلَّآ اَخَذْنَآ اَهْلَهَا بِالْبَاْسَآءِ وَالضَّرَّآءِ لَعَلَّهُمْ يَضَّرَّعُوْنَ ﴿۹۵﴾

*90. **In knowledge our Lord comprehends all things.**

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتّٰى عَفَوْا وَّقَالُوْا قَدْ مَسَّ اٰبَآءَنَا الضَّرَّآءُ وَالسَّرَّآءُ فَاَخَذْنٰهُمْ بَغْتَةً وَّهُمْ لَا يَشْعُرُوْنَ ﴿٩٦﴾

96. Then We changed *their* evil *condition* into good until they grew *in affluence and number* and said, 'Suffering and happiness betided our fathers *also*.' Then We seized them suddenly, while they perceived not.

وَلَوْ اَنَّ اَهْلَ الْقُرٰٓى اٰمَنُوْا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكٰتٍ مِّنَ السَّمَآءِ وَالْاَرْضِ وَلٰكِنْ كَذَّبُوْا فَاَخَذْنٰهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿٩٧﴾

97. And if the people of *those* towns had believed and been righteous, We would have surely opened for them blessings from heaven and earth; but they disbelieved, so We seized them because of that which they used to earn.

اَفَاَمِنَ اَهْلُ الْقُرٰٓى اَنْ يَّاْتِيَهُمْ بَاْسُنَا بَيَاتًا وَّهُمْ نَآئِمُوْنَ ﴿٩٨﴾

98. Are the people of *these* towns, then, secure from the coming of Our punishment upon them by night while they are asleep?

اَوَاَمِنَ اَهْلُ الْقُرٰٓى اَنْ يَّاْتِيَهُمْ بَاْسُنَا ضُحًى وَّهُمْ يَلْعَبُوْنَ ﴿٩٩﴾

99. And are the people of *these* towns secure from the coming of Our punishment upon them in the early part of the forenoon while they are engaged in play?

اَفَاَمِنُوْا مَكْرَ اللّٰهِ ۚ فَلَا يَاْمَنُ مَكْرَ اللّٰهِ اِلَّا الْقَوْمُ الْخٰسِرُوْنَ ﴿١٠٠﴾ ع ١٣

100. Are they then secure from the design of Allāh? And none feels secure from the design of Allāh save the people that perish.

R. 13.

اَوَلَمْ يَهْدِ لِلَّذِيْنَ يَرِثُوْنَ الْاَرْضَ مِنْۢ بَعْدِ اَهْلِهَآ اَنْ لَّوْ نَشَآءُ اَصَبْنٰهُمْ بِذُنُوْبِهِمْ ۚ وَنَطْبَعُ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَسْمَعُوْنَ ﴿١٠١﴾

101. Does it not afford guidance to those who have inherited the earth in succession to its *former* inhabitants, that if We please, We can smite them for their sins and seal up their hearts, so that they should not hear?

تِلْكَ الْقُرٰى نَقُصُّ عَلَيْكَ مِنْ اَنْۢبَآئِهَا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ ۚ فَمَا كَانُوْا لِيُؤْمِنُوْا بِمَا كَذَّبُوْا مِنْ قَبْلُ ۭ كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى قُلُوْبِ الْكٰفِرِيْنَ ﴿١٠٢﴾

102. Such were the towns some of whose news We have related to thee. And their Messengers did indeed come to them with clear Signs. But they would not believe what they had disbelieved before. In this manner does Allāh seal up the hearts of the disbelievers.

وَمَا وَجَدْنَا لِاَكْثَرِهِمْ مِّنْ عَهْدٍ ۚ وَاِنْ

*103. And We found not in most of them any *observance of* covenant

*103. And We found not in most of them any **regard for** *observance of* covenant and surely We found most of them to be evil-doers.

(See details of transliteration on page 'm').

وَّجَدْنَآ اَكْثَرَهُمْ لَفٰسِقِيْنَ ﴿١٠٣﴾

and surely We found most of them to be evil-doers.

ثُمَّ بَعَثْنَا مِنْۢ بَعْدِهِمْ مُّوْسٰى بِاٰيٰتِنَآ اِلٰى فِرْعَوْنَ وَمَلَا۟ئِهٖ فَظَلَمُوْا بِهَا ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِيْنَ ﴿١٠٤﴾

104. Then, after them, We sent Moses with Our Signs to Pharaoh and his chiefs, but they unjustly *rejected* them. Behold, then, what was the end of those who created disorder!

وَقَالَ مُوْسٰى يٰفِرْعَوْنُ اِنِّيْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ﴿١٠٥﴾

105. And Moses said, 'O Pharaoh, *truly*, I am a Messenger from the Lord of the worlds.

حَقِيْقٌ عَلٰٓى اَنْ لَّآ اَقُوْلَ عَلَى اللّٰهِ اِلَّا الْحَقَّ ۭ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّنْ رَّبِّكُمْ فَاَرْسِلْ مَعِيَ بَنِيْٓ اِسْرَاۗءِيْلَ ﴿١٠٦﴾

106. 'It is not meet that I should say anything of Allāh except the truth. I have come to you with a clear Sign from your Lord; therefore, let the children of Israel go with me.'

قَالَ اِنْ كُنْتَ جِئْتَ بِاٰيَةٍ فَاْتِ بِهَآ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿١٠٧﴾

107. *Pharaoh* replied, 'If thou hast indeed come with a Sign, then produce it, if thou art of the truthful.'

فَاَلْقٰى عَصَاهُ فَاِذَا هِيَ ثُعْبَانٌ مُّبِيْنٌ ﴿١٠٨﴾

108. So he flung down his rod, and behold! it was a serpent plainly visible.

وَّنَزَعَ يَدَهٗ فَاِذَا هِيَ بَيْضَاۗءُ لِلنّٰظِرِيْنَ ﴿١٠٩﴾ ع ١٣

109. And he drew forth his hand, and lo! it was white for the beholders.

R. 14.

قَالَ الْمَلَاُ مِنْ قَوْمِ فِرْعَوْنَ اِنَّ هٰذَا لَسٰحِرٌ عَلِيْمٌ ﴿١١٠﴾

110. The chiefs of Pharaoh's people said, 'This is most surely a skilful magician.

يُّرِيْدُ اَنْ يُّخْرِجَكُمْ مِّنْ اَرْضِكُمْ ۚ فَمَاذَا تَاْمُرُوْنَ ﴿١١١﴾

111. 'He desires to turn you out from your land. Now what do you advise?'

قَالُوْٓا اَرْجِهْ وَاَخَاهُ وَاَرْسِلْ فِي الْمَدَاۗىِٕنِ حٰشِرِيْنَ ﴿١١٢﴾

112. They said, 'Put him off and his brother *awhile*, and send into the cities summoners,

يَّاْتُوْكَ بِكُلِّ سَحَّارٍ عَلِيْمٍ ﴿١١٣﴾

113. 'Who should bring to thee every skilful magician.'

وَجَاۗءَ السَّحَرَةُ فِرْعَوْنَ قَالُوْٓا اِنَّ لَنَا لَاَجْرًا اِنْ كُنَّا نَحْنُ الْغٰلِبِيْنَ ﴿١١٤﴾

114. And the magicians came to Pharaoh *and* said: 'We shall, of course, have a reward, if we prevail.'

قَالَ نَعَمْ وَاِنَّكُمْ لَمِنَ الْمُقَرَّبِيْنَ ﴿١١٥﴾

115. He said, 'Yes, and you shall *also* be of those who are placed near *me*.'

(See details of transliteration on page 'm').

قَالُوْا يٰمُوْسٰٓى اِمَّآ اَنْ تُلْقِيَ وَاِمَّآ اَنْ نَّكُوْنَ نَحْنُ الْمُلْقِيْنَ ﴿١١٦﴾

116. They said, 'O Moses, either throw thou *first*, or we shall be the *first* throwers.'

قَالَ اَلْقُوْا ۚ فَلَمَّآ اَلْقَوْا سَحَرُوْٓا اَعْيُنَ النَّاسِ وَاسْتَرْهَبُوْهُمْ وَجَآءُوْ بِسِحْرٍ عَظِيْمٍ ﴿١١٧﴾

117. He replied, 'Throw ye.' And when they threw, they enchanted the eyes of the people, and struck them with awe and brought forth a great magic.

وَاَوْحَيْنَآ اِلٰى مُوْسٰٓى اَنْ اَلْقِ عَصَاكَ ۚ فَاِذَا هِيَ تَلْقَفُ مَا يَاْفِكُوْنَ ﴿١١٨﴾

118. And We inspired Moses, *saying*, 'Throw thy rod,' and lo! it swallowed up whatever they feigned.

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوْا يَعْمَلُوْنَ ﴿١١٩﴾

119. So was the Truth established, and their works proved vain.

فَغُلِبُوْا هُنَالِكَ وَانْقَلَبُوْا صٰغِرِيْنَ ﴿١٢٠﴾

120. Thus were they vanquished there, and they returned humiliated.

وَاُلْقِيَ السَّحَرَةُ سٰجِدِيْنَ ﴿١٢١﴾

121. And the magicians were impelled to fall down prostrate.

قَالُوْٓا اٰمَنَّا بِرَبِّ الْعٰلَمِيْنَ ﴿١٢٢﴾

122. *And* they said, 'We believe in the Lord of the worlds,

رَبِّ مُوْسٰى وَهٰرُوْنَ ﴿١٢٣﴾

123. 'The Lord of Moses and Aaron.'

قَالَ فِرْعَوْنُ اٰمَنْتُمْ بِهٖ قَبْلَ اَنْ اٰذَنَ لَكُمْ ۚ اِنَّ هٰذَا لَمَكْرٌ مَّكَرْتُمُوْهُ فِي الْمَدِيْنَةِ لِتُخْرِجُوْا مِنْهَآ اَهْلَهَا ۚ فَسَوْفَ تَعْلَمُوْنَ ﴿١٢٤﴾

124. Pharaoh said, 'You have believed in him before I gave you leave. Surely, this is a plot that you have plotted in the city, that you may turn out therefrom its inhabitants, but you shall soon know *the consequences.*

لَاُقَطِّعَنَّ اَيْدِيَكُمْ وَاَرْجُلَكُمْ مِّنْ خِلَافٍ ثُمَّ لَاُصَلِّبَنَّكُمْ اَجْمَعِيْنَ ﴿١٢٥﴾

125. 'Most surely will I cut off your hands and your feet on alternate sides. Then will I surely crucify you all together.

قَالُوْٓا اِنَّآ اِلٰى رَبِّنَا مُنْقَلِبُوْنَ ﴿١٢٦﴾

126. They answered, 'To our Lord *then* shall we return.

وَمَا تَنْقِمُ مِنَّآ اِلَّآ اَنْ اٰمَنَّا بِاٰيٰتِ رَبِّنَا لَمَّا جَآءَتْنَا ۭ رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا وَّتَوَفَّنَا مُسْلِمِيْنَ ﴿١٢٧﴾ ع

127. 'And thou dost not wreak vengeance on us but because we have believed in the Signs of our Lord, when they came to us. Our Lord, pour forth upon us steadfastness and cause us to die resigned *unto Thee.*'

(See details of transliteration on page 'm').

R. 15.

وَ قَالَ الْمَلَاُ مِنْ قَوْمِ فِرْعَوْنَ اَتَذَرُ
مُوْسٰى وَ قَوْمَهٗ لِيُفْسِدُوْا فِي الْاَرْضِ
وَ يَذَرَكَ وَ اٰلِهَتَكَ ؕ قَالَ سَنُقَتِّلُ
اَبْنَآءَهُمْ وَ نَسْتَحْيٖ نِسَآءَهُمْ ۚ وَ اِنَّا
فَوْقَهُمْ قٰهِرُوْنَ ﴿۱۲۷﴾

128. And the chiefs of Pharaoh's people said, 'Wilt thou leave Moses and his people to create disorder in the land, and forsake thee and thy gods?' He answered, 'We will ruthlessly slay their sons and let their women live. And surely we are dominant over them.'

قَالَ مُوْسٰى لِقَوْمِهِ اسْتَعِيْنُوْا بِاللّٰهِ وَ
اصْبِرُوْا ۚ اِنَّ الْاَرْضَ لِلّٰهِ ۫ يُوْرِثُهَا مَنْ
يَّشَآءُ مِنْ عِبَادِهٖ ؕ وَ الْعَاقِبَةُ
لِلْمُتَّقِيْنَ ﴿۱۲۸﴾

129. Moses said to his people, 'Seek help from Allāh and be steadfast. Verily, the earth is Allāh's ; He gives it as a heritage to whomsoever He pleases of His servants, and the end is for the God-fearing.'

قَالُوْٓا اُوْذِيْنَا مِنْ قَبْلِ اَنْ تَاْتِيَنَا وَ
مِنْۢ بَعْدِ مَا جِئْتَنَا ؕ قَالَ عَسٰى رَبُّكُمْ
اَنْ يُّهْلِكَ عَدُوَّكُمْ وَ يَسْتَخْلِفَكُمْ
فِي الْاَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُوْنَ ﴿۱۲۹﴾ ع ۱۵

130. They replied, 'We were persecuted before thou camest to us and *even* after thou camest to us.' He said, 'Your Lord is about to destroy your enemy and make you rulers in the land, *that* He may then see how you act.'

R. 16.

وَ لَقَدْ اَخَذْنَآ اٰلَ فِرْعَوْنَ بِالسِّنِيْنَ وَ
نَقْصٍ مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ يَذَّكَّرُوْنَ ﴿۱۳۰﴾

131. And We punished Pharaoh's people with drought and scarcity of fruits, that they might be admonished.

فَاِذَا جَآءَتْهُمُ الْحَسَنَةُ قَالُوْا لَنَا
هٰذِهٖ ۚ وَ اِنْ تُصِبْهُمْ سَيِّئَةٌ يَّطَّيَّرُوْا
بِمُوْسٰى وَ مَنْ مَّعَهٗ ؕ اَلَآ اِنَّمَا طٰٓئِرُهُمْ
عِنْدَ اللّٰهِ وَ لٰكِنَّ اَكْثَرَهُمْ لَا
يَعْلَمُوْنَ ﴿۱۳۱﴾

132. But when there came to them good, they said, 'This is for us.' And if evil befell them, they ascribed the evil fortune to Moses and those with him. Now, surely, *the cause of* their evil fortune is with Allāh. But most of them do not know.

وَ قَالُوْا مَهْمَا تَاْتِنَا بِهٖ مِنْ اٰيَةٍ
لِّتَسْحَرَنَا بِهَا ۙ فَمَا نَحْنُ لَكَ
بِمُؤْمِنِيْنَ ﴿۱۳۲﴾

133. And they said, 'Whatever Sign thou mayest bring us to bewitch us with, we will not believe in thee.'

فَاَرْسَلْنَا عَلَيْهِمُ الطُّوْفَانَ وَ الْجَرَادَ وَ
الْقُمَّلَ وَ الضَّفَادِعَ وَ الدَّمَ اٰيٰتٍ
مُّفَصَّلٰتٍ فَاسْتَكْبَرُوْا وَ كَانُوْا
قَوْمًا مُّجْرِمِيْنَ ﴿۱۳۳﴾

134. Then We sent upon them the storm and the locusts, and the lice, and the frogs, and the blood—clear Signs; but they behaved proudly and were a sinful people.

وَ لَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوْا
يٰمُوْسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ
عِنْدَكَ ۚ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ
لَنُؤْمِنَنَّ لَكَ وَ لَنُرْسِلَنَّ مَعَكَ
بَنِيْٓ اِسْرَآءِيْلَ ﴿١٣٥﴾

135. And when there fell upon them the punishment, they said, 'O Moses, pray for us to thy Lord according to that which He has promised to thee. If thou remove from us the punishment, we will surely believe in thee and we will surely send with thee the children of Israel.'

فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ اِلٰٓى اَجَلٍ
هُمْ بَالِغُوْهُ اِذَا هُمْ يَنْكُثُوْنَ ﴿١٣٦﴾

136. But when We removed from them the punishment for a term which they were to reach, lo! they broke their promise.

فَانْتَقَمْنَا مِنْهُمْ فَاَغْرَقْنٰهُمْ فِي
الْيَمِّ بِاَنَّهُمْ كَذَّبُوْا بِاٰيٰتِنَا وَ
كَانُوْا عَنْهَا غٰفِلِيْنَ ﴿١٣٧﴾

137. So We took vengeance upon them and drowned them in the sea, because they treated Our Signs as lies and were heedless of them.

وَ اَوْرَثْنَا الْقَوْمَ الَّذِيْنَ كَانُوْا
يُسْتَضْعَفُوْنَ مَشَارِقَ الْاَرْضِ وَ مَغَارِبَهَا
الَّتِيْ بٰرَكْنَا فِيْهَا ۭ وَ تَمَّتْ كَلِمَتُ
رَبِّكَ الْحُسْنٰى عَلٰى بَنِيْٓ اِسْرَآءِيْلَ ۙ بِمَا
صَبَرُوْا ۭ وَ دَمَّرْنَا مَا كَانَ يَصْنَعُ
فِرْعَوْنُ وَ قَوْمُهٗ وَ مَا كَانُوْا
يَعْرِشُوْنَ ﴿١٣٨﴾

138. And We caused the people who were considered weak to inherit the eastern parts of the land and the western parts thereof, which We blessed. And the gracious word of thy Lord was fulfilled for the children of Israel because they were steadfast; and We destroyed all that Pharaoh and his people had built and all that they had erected.

وَ جٰوَزْنَا بِبَنِيْٓ اِسْرَآءِيْلَ الْبَحْرَ
فَاَتَوْا عَلٰى قَوْمٍ يَّعْكُفُوْنَ عَلٰٓى اَصْنَامٍ
لَّهُمْ ۚ قَالُوْا يٰمُوْسَى اجْعَلْ لَّنَآ اِلٰهًا
كَمَا لَهُمْ اٰلِهَةٌ ۭ قَالَ اِنَّكُمْ قَوْمٌ
تَجْهَلُوْنَ ﴿١٣٩﴾

139. And We brought the children of Israel across the sea, and they came to a people who were devoted to their idols. They said, 'O Moses, make for us a god just as they have gods.' He said, 'Surely, you are an ignorant people.

اِنَّ هٰٓؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيْهِ وَ بٰطِلٌ
مَّا كَانُوْا يَعْمَلُوْنَ ﴿١٤٠﴾

140. '*As to* these, surely destroyed shall be all that they are engaged in, and vain shall be all that they do.'

قَالَ اَغَيْرَ اللّٰهِ اَبْغِيْكُمْ اِلٰهًا وَّ هُوَ
فَضَّلَكُمْ عَلَى الْعٰلَمِيْنَ ﴿١٤١﴾

141. He said, 'Shall I seek for you a god other than Allāh, while He has exalted you above all peoples?'

وَ اِذْ اَنْجَيْنٰكُمْ مِّنْ اٰلِ فِرْعَوْنَ
يَسُوْمُوْنَكُمْ سُوْٓءَ الْعَذَابِ ۚ يُقَتِّلُوْنَ
اَبْنَآءَكُمْ وَ يَسْتَحْيُوْنَ نِسَآءَكُمْ ۭ

142. And *remember the time* when We delivered you from Pharaoh's people who afflicted you with grievous torment, slaughtering your

(See details of transliteration on page 'm').

sons and sparing your women. And therein was a great trial for you from your Lord.

وَفِي ذٰلِكُمْ بَلَآءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ﴿١٤١﴾

R. 17.

143. And We made Moses a promise of thirty nights and supplemented them with ten. Thus the period appointed by his Lord was completed—forty nights. And Moses said to his brother, Aaron, 'Act for me among my people in my absence, and manage *them* well, and follow not the way of those who cause disorder.'

وَوٰعَدْنَا مُوْسٰى ثَلٰثِيْنَ لَيْلَةً وَّاَتْمَمْنٰهَا بِعَشْرٍ فَتَمَّ مِيْقَاتُ رَبِّهٖٓ اَرْبَعِيْنَ لَيْلَةً ۚ وَقَالَ مُوْسٰى لِاَخِيْهِ هٰرُوْنَ اخْلُفْنِيْ فِيْ قَوْمِيْ وَاَصْلِحْ وَلَا تَتَّبِعْ سَبِيْلَ الْمُفْسِدِيْنَ ﴿١٤٢﴾

144. And when Moses came at Our appointed time and his Lord spoke to him, he said, 'My Lord, show *Thyself* to me that I may look at Thee.' He replied, 'Thou shalt not see Me, but look at the mountain; if it remains in its place, then shalt thou see Me.' And when his Lord manifested Himself on the mountain, He broke it into pieces and Moses fell down unconscious. And when he recovered, he said, 'Holy art Thou, I turn towards Thee, and I am the first to believe.'

وَلَمَّا جَآءَ مُوْسٰى لِمِيْقَاتِنَا وَكَلَّمَهٗ رَبُّهٗ ۙ قَالَ رَبِّ اَرِنِيْٓ اَنْظُرْ اِلَيْكَ ؕ قَالَ لَنْ تَرٰىنِيْ وَلٰكِنِ انْظُرْ اِلَى الْجَبَلِ فَاِنِ اسْتَقَرَّ مَكَانَهٗ فَسَوْفَ تَرٰىنِيْ ۚ فَلَمَّا تَجَلّٰى رَبُّهٗ لِلْجَبَلِ جَعَلَهٗ دَكًّا وَّخَرَّ مُوْسٰى صَعِقًا ۚ فَلَمَّآ اَفَاقَ قَالَ سُبْحٰنَكَ تُبْتُ اِلَيْكَ وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ ﴿١٤٣﴾

145. *God* said, 'O Moses, I have chosen thee above the people *of thy time* by My messages and by My word. So take hold of that which I have given thee and be of the grateful.'

قَالَ يٰمُوْسٰٓى اِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسٰلٰتِيْ وَبِكَلَامِيْ ۖ فَخُذْ مَآ اٰتَيْتُكَ وَكُنْ مِّنَ الشّٰكِرِيْنَ ﴿١٤٤﴾

146. And We wrote for him upon the tablets about everything—an admonition and an explanation of all things. 'So hold them fast and bid thy people follow the best thereof. Soon shall I show you the abode of the transgressors.'

وَكَتَبْنَا لَهٗ فِي الْاَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَّوْعِظَةً وَّتَفْصِيْلًا لِّكُلِّ شَيْءٍ ۚ فَخُذْهَا بِقُوَّةٍ وَّاْمُرْ قَوْمَكَ يَاْخُذُوْا بِاَحْسَنِهَا ؕ سَاُورِيْكُمْ دَارَ الْفٰسِقِيْنَ ﴿١٤٥﴾

147. I shall soon turn away from My Signs those who behave proudly in the land in an unjust manner; and even if they see all the Signs, they will not believe therein; and if they see the way of righteousness, they

سَاَصْرِفُ عَنْ اٰيٰتِيَ الَّذِيْنَ يَتَكَبَّرُوْنَ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ ؕ وَاِنْ يَّرَوْا كُلَّ اٰيَةٍ لَّا يُؤْمِنُوْا بِهَا ۚ وَاِنْ يَّرَوْا سَبِيْلَ الرُّشْدِ لَا يَتَّخِذُوْهُ سَبِيْلًا ۚ وَاِنْ يَّرَوْا

(See details of transliteration on page 'm').

سَبِيْلَ الْغَيِّ يَتَّخِذُوْهُ سَبِيْلًا ۚ ذٰلِكَ بِاَنَّهُمْ كَذَّبُوْا بِاٰيٰتِنَا وَ كَانُوْا عَنْهَا غٰفِلِيْنَ ﴿۱۴۶﴾

will not adopt it as *their* way; but if they see the way of error, they will adopt it as *their* way. That is because they treated Our Signs as lies and were heedless of them.

وَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَ لِقَآءِ الْاٰخِرَةِ حَبِطَتْ اَعْمَالُهُمْ ؕ هَلْ يُجْزَوْنَ اِلَّا مَا كَانُوْا يَعْمَلُوْنَ ﴿۱۴۷﴾

148. And those who disbelieve in Our Signs and the meeting of the Hereafter—their works are vain. Can they *expect to* be rewarded *for anything* except for what they do?

R. 18.

وَ اتَّخَذَ قَوْمُ مُوْسٰى مِنْۢ بَعْدِهٖ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهٗ خُوَارٌ ؕ اَلَمْ يَرَوْا اَنَّهٗ لَا يُكَلِّمُهُمْ وَ لَا يَهْدِيْهِمْ سَبِيْلًا ۘ اِتَّخَذُوْهُ وَ كَانُوْا ظٰلِمِيْنَ ﴿۱۴۸﴾

149. And the people of Moses made, in his absence, out of their ornaments a calf—a *lifeless* body producing a lowing sound. Did they not see that it spoke not to them, nor guided them to any way? They took it *for worship* and they were transgressors.

وَ لَمَّا سُقِطَ فِيْۤ اَيْدِيْهِمْ وَ رَاَوْا اَنَّهُمْ قَدْ ضَلُّوْا ۙ قَالُوْا لَئِنْ لَّمْ يَرْحَمْنَا رَبُّنَا وَ يَغْفِرْ لَنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ﴿۱۴۹﴾

150. And when they were smitten with remorse and saw that they had indeed gone astray, they said, 'If our Lord do not have mercy on us and forgive us, we shall surely be among the losers.'

وَ لَمَّا رَجَعَ مُوْسٰۤى اِلٰى قَوْمِهٖ غَضْبَانَ اَسِفًا ۙ قَالَ بِئْسَمَا خَلَفْتُمُوْنِيْ مِنْۢ بَعْدِيْ ۚ اَعَجِلْتُمْ اَمْرَ رَبِّكُمْ ۚ وَ اَلْقَى الْاَلْوَاحَ وَ اَخَذَ بِرَاْسِ اَخِيْهِ يَجُرُّهٗۤ اِلَيْهِ ؕ قَالَ ابْنَ اُمَّ اِنَّ الْقَوْمَ اسْتَضْعَفُوْنِيْ وَ كَادُوْا يَقْتُلُوْنَنِيْ ۪ فَلَا تُشْمِتْ بِيَ الْاَعْدَآءَ وَ لَا تَجْعَلْنِيْ مَعَ الْقَوْمِ الظّٰلِمِيْنَ ﴿۱۵۰﴾

151. And when Moses returned to his people, indignant and grieved, he said, 'Evil is that which you did in my place in my absence. Did you hasten *to devise a way for yourselves without waiting for* the command of your Lord?' And he put down the tablets, and caught hold of his brother's head, dragging him towards himself. He (Aaron) said, 'Son of my mother, the people indeed deemed me weak, and were about to kill me. Therefore make not the enemies rejoice over me, and place me not with the unjust people.'

قَالَ رَبِّ اغْفِرْ لِيْ وَ لِاَخِيْ وَ اَدْخِلْنَا فِيْ رَحْمَتِكَ ۫ وَ اَنْتَ اَرْحَمُ الرّٰحِمِيْنَ ﴿۱۵۱﴾

152. He (Moses) said, 'My Lord, forgive me and my brother, and admit us to Thy mercy, and Thou art the Most Merciful of those who show mercy.'

R. 19.

153. *As to* those who took the calf *for worship*, wrath from their Lord shall overtake them and abasement in the present life. And thus do We reward those who invent lies.

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا ۚ وَكَذَٰلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٣﴾

154. But those who did evil deeds and repented after that and believed, surely thy Lord is thereafter Most Forgiving, Merciful.

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١٥٤﴾

155. And when the anger of Moses was appeased, he took the tablets, and in their writing there was guidance and mercy for those who fear their Lord.

وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبُ أَخَذَ الْأَلْوَاحَ ۖ وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٥﴾

156. And Moses chose of his people seventy men for Our appointment. But when the earthquake overtook them, he said, 'My Lord, if Thou hadst pleased, Thou couldst have destroyed them before *this*, and me *also*. Wilt Thou destroy us for that which the foolish among us have done? This is nothing but a trial from Thee. Thou causest to perish thereby whom Thou pleasest and Thou guidest whom Thou pleasest. Thou art our Protector; forgive us then and have mercy on us, for Thou art the Best of those who forgive.

وَاخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا ۖ فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّايَ ۖ أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا ۖ إِنْ هِيَ إِلَّا فِتْنَتُكَ ۖ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ ۖ أَنتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنتَ خَيْرُ الْغَافِرِينَ ﴿١٥٦﴾

*157. 'And ordain for us good in this world, as well as in the next; we have turned to Thee *with repentance*.' *God* replied, 'I will inflict My punishment on whom I will; but My mercy encompasses all things; so I will ordain it for those who act righteously, and pay the Zakāt and those who believe in Our Signs—

وَاكْتُبْ لَنَا فِي هَٰذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ ۚ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ ۖ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُم بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٧﴾

*158. 'Those who follow the Messenger, the Prophet, the Immaculate one, whom they find mentioned in the Torah and the Gospel *which are* with them. He enjoins on them good and forbids

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ وَالْإِنجِيلِ ۖ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ

*157. 'And ordain for us good in this world, as well as in the next; we have turned to **You *seeking forgiveness***.'

*158. 'Those who follow the Messenger, the Prophet, **the unlettered one**,

them evil, and makes lawful for them the good things and forbids them the bad, and removes from them their burden and the shackles that were upon them. So those who shall believe in him, and honour and support him, and help him, and follow the light that has been sent down with him—these shall prosper.'

الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبٰتِ وَيُحَرِّمُ
عَلَيْهِمُ الْخَبٰٓئِثَ وَ يَضَعُ عَنْهُمْ
اِصْرَهُمْ وَ الْاَغْلٰلَ الَّتِيْ كَانَتْ
عَلَيْهِمْ ؕ فَالَّذِيْنَ اٰمَنُوْا بِهٖ وَعَزَّرُوْهُ
وَنَصَرُوْهُ وَاتَّبَعُوا النُّوْرَ الَّذِيْٓ اُنْزِلَ
مَعَهٗٓ ۙ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿۱۵۷﴾ ع ۱۹

R. 20.

159. Say, 'O mankind! truly I am a Messenger to you all from Allāh to Whom belongs the kingdom of the heavens and the earth. There is no *God but He. He gives life, and He causes death. So believe in Allah and His Messenger, the Prophet, the Immaculate one, who believes in Allāh and His words; and follow him that you may be rightly guided.'

قُلْ يٰٓاَيُّهَا النَّاسُ اِنِّيْ رَسُوْلُ اللّٰهِ
اِلَيْكُمْ جَمِيْعَا ۨ الَّذِيْ لَهٗ مُلْكُ
السَّمٰوٰتِ وَالْاَرْضِ ۚ لَآ اِلٰهَ اِلَّا هُوَ يُحْيٖ
وَ يُمِيْتُ ۪ فَاٰمِنُوْا بِاللّٰهِ وَ رَسُوْلِهِ
النَّبِيِّ الْاُمِّيِّ الَّذِيْ يُؤْمِنُ بِاللّٰهِ وَ
كَلِمٰتِهٖ وَاتَّبِعُوْهُ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿۱۵۸﴾

160. And of the people of Moses *there is a party that exhorts *people* to truth and does justice therewith.

وَمِنْ قَوْمِ مُوْسٰٓى اُمَّةٌ يَّهْدُوْنَ بِالْحَقِّ
وَبِهٖ يَعْدِلُوْنَ ﴿۱۵۹﴾

161. And We divided them into twelve tribes, *distinct* peoples. And We revealed to Moses, when his people asked drink of him, *saying*, 'Strike the rock with thy rod;' and from it there gushed forth twelve springs; every tribe knew their drinking place. And We caused the clouds to overshadow them, and We sent down for them Manna and Salwā: 'Eat of the good things We have provided for you.' And they wronged Us not, but it was themselves that they wronged.

وَقَطَّعْنٰهُمُ اثْنَتَيْ عَشْرَةَ اَسْبَاطًا
اُمَمًا ؕ وَ اَوْحَيْنَآ اِلٰى مُوْسٰٓى اِذِ
اسْتَسْقٰىهُ قَوْمُهٗٓ اَنِ اضْرِبْ بِّعَصَاكَ
الْحَجَرَ ؕ فَانْۢبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ
عَيْنًا ؕ قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ ؕ
وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَاَنْزَلْنَا عَلَيْهِمُ
الْمَنَّ وَ السَّلْوٰى ؕ كُلُوْا مِنْ طَيِّبٰتِ مَا
رَزَقْنٰكُمْ ؕ وَ مَا ظَلَمُوْنَا وَلٰكِنْ كَانُوْٓا
اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿۱۶۰﴾

162. And when it was said to them, "Dwell in this town and eat therefrom wherever you will, and say, '*God*! lighten *our* burden,' and enter the gate in humility, We shall forgive you your sins, *and* surely We shall give increase to those who do good."

وَاِذْ قِيْلَ لَهُمُ اسْكُنُوْا هٰذِهِ الْقَرْيَةَ
وَ كُلُوْا مِنْهَا حَيْثُ شِئْتُمْ وَ قُوْلُوْا
حِطَّةٌ وَّادْخُلُوا الْبَابَ سُجَّدًا نَّغْفِرْ
لَكُمْ خَطِيْٓـٰٔتِكُمْ ؕ سَنَزِيْدُ الْمُحْسِنِيْنَ ﴿۱۶۱﴾

*159. He gives life, and He causes death. So believe in Allāh and His Messenger, the Prophet, **the unlettered one**, who believes in Allāh and His words; and follow him that you may be rightly guided.'

*160. ... a party **that guides with truth**...

فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا مِنْهُمْ قَوْلًا
غَيْرَ الَّذِيْ قِيْلَ لَهُمْ فَاَرْسَلْنَا
عَلَيْهِمْ رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا
يَظْلِمُوْنَ ﴿١٦٣﴾

163. But the transgressors among them changed *it* for a word other than that which was said to them. So We sent upon them a punishment from heaven, because of their wrongdoing.

R. 21.

وَسْـَٔلْهُمْ عَنِ الْقَرْيَةِ الَّتِيْ كَانَتْ
حَاضِرَةَ الْبَحْرِ ۘ اِذْ يَعْدُوْنَ فِي السَّبْتِ
اِذْ تَاْتِيْهِمْ حِيْتَانُهُمْ يَوْمَ سَبْتِهِمْ
شُرَّعًا وَّيَوْمَ لَا يَسْبِتُوْنَ ۙ لَا تَاْتِيْهِمْ ۛ
كَذٰلِكَ ۛ نَبْلُوْهُمْ بِمَا كَانُوْا
يَفْسُقُوْنَ ﴿١٦٣﴾

164. And ask them concerning the town which stood by the sea. When they profaned the Sabbath; when their fish came to them on their Sabbath day appearing on the surface *of the water*, but on the day when they did not keep the Sabbath, they came not to them. Thus did We try them because they were rebellious.

وَاِذْ قَالَتْ اُمَّةٌ مِّنْهُمْ لِمَ تَعِظُوْنَ
قَوْمًا ۙ اللّٰهُ مُهْلِكُهُمْ اَوْ مُعَذِّبُهُمْ
عَذَابًا شَدِيْدًا ؕ قَالُوْا مَعْذِرَةً اِلٰى
رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُوْنَ ﴿١٦٤﴾

165. And when a party among them said, 'Wherefore do you preach to a people whom Allāh is going to destroy or punish with a severe *punishment?' They said, 'As an excuse before your Lord, and that they may become righteous.'

فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖۤ اَنْجَيْنَا
الَّذِيْنَ يَنْهَوْنَ عَنِ السُّوْٓءِ وَاَخَذْنَا
الَّذِيْنَ ظَلَمُوْا بِعَذَابٍۭ بَـِٔيْسٍۢ بِمَا
كَانُوْا يَفْسُقُوْنَ ﴿١٦٥﴾

166. And when they forgot all that with which they had been admonished, We saved those who forbade evil, and We seized the transgressors with a severe punishment *because they were rebellious.

فَلَمَّا عَتَوْا عَنْ مَّا نُهُوْا عَنْهُ قُلْنَا
لَهُمْ كُوْنُوْا قِرَدَةً خٰسِـِٕيْنَ ﴿١٦٦﴾

167. And when they insolently rebelled against that which they had been forbidden, We said to them, 'Be ye apes, despised!'

وَاِذْ تَاَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ
اِلٰى يَوْمِ الْقِيٰمَةِ مَنْ يَّسُوْمُهُمْ
سُوْٓءَ الْعَذَابِ ؕ اِنَّ رَبَّكَ لَسَرِيْعُ
الْعِقَابِ ۖۚ وَاِنَّهٗ لَغَفُوْرٌ رَّحِيْمٌ ﴿١٦٧﴾

168. And *remember the time* when thy Lord proclaimed that He would truly raise against them, till the Day of Resurrection, those who would afflict them with grievous torment. Surely, thy Lord is quick in retribution, and surely He is *also* Most Forgiving, Merciful.

*165. They said, '**In order to be absolved in the sight of your Lord and that perchance they fear *Allāh*.**'

*166. because **of the sins they used to commit**.

وَقَطَّعْنٰهُمْ فِي الْاَرْضِ اُمَمًا ۚ مِنْهُمُ الصّٰلِحُوْنَ وَمِنْهُمْ دُوْنَ ذٰلِكَ ۫ وَبَلَوْنٰهُمْ بِالْحَسَنٰتِ وَالسَّيِّاٰتِ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿١٦٨﴾

169. And We broke them up into *separate* peoples in the earth. Among them are those that are righteous and among them are those that are otherwise. And We tried them with good things and bad things that they might return.

فَخَلَفَ مِنْۢ بَعْدِهِمْ خَلْفٌ وَّرِثُوا الْكِتٰبَ يَاْخُذُوْنَ عَرَضَ هٰذَا الْاَدْنٰى وَيَقُوْلُوْنَ سَيُغْفَرُ لَنَا ۚ وَاِنْ يَّاْتِهِمْ عَرَضٌ مِّثْلُهٗ يَاْخُذُوْهُ ۭ اَلَمْ يُؤْخَذْ عَلَيْهِمْ مِّيْثَاقُ الْكِتٰبِ اَنْ لَّا يَقُوْلُوْا عَلَى اللّٰهِ اِلَّا الْحَقَّ وَدَرَسُوْا مَا فِيْهِ ۭ وَالدَّارُ الْاٰخِرَةُ خَيْرٌ لِّلَّذِيْنَ يَتَّقُوْنَ ۭ اَفَلَا تَعْقِلُوْنَ ﴿١٦٩﴾

170. Then there has come an *evil* generation after them who inherited the Book. They take the paltry goods of this low *world* and say, 'It will be forgiven us.' But if there came to them similar goods *again*, they would take them. Was not the covenant of the Book taken from them, that they would not say of Allāh *anything* but the truth? And they have studied what is therein. And the abode of the Hereafter is better for those who are righteous. Will you not then understand?

وَالَّذِيْنَ يُمَسِّكُوْنَ بِالْكِتٰبِ وَاَقَامُوا الصَّلٰوةَ ۭ اِنَّا لَا نُضِيْعُ اَجْرَ الْمُصْلِحِيْنَ ﴿١٧٠﴾

171. And *as to* those who hold fast by the Book, and observe Prayer, surely We suffer not the reward of *such* righteous *people* to perish.

وَاِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَاَنَّهٗ ظُلَّةٌ وَّظَنُّوْٓا اَنَّهٗ وَاقِعٌۢ بِهِمْ ۚ خُذُوْا مَآ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاذْكُرُوْا مَا فِيْهِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿١٧١﴾ ع ١١

*172. And when We shook the mountain over them as though it were a covering, and they thought it was going to fall on them, *We said*, 'Hold fast that which We have given you, and remember what is therein that you may be saved.'

R. 22.

وَاِذْ اَخَذَ رَبُّكَ مِنْۢ بَنِيْٓ اٰدَمَ مِنْ ظُهُوْرِهِمْ ذُرِّيَّتَهُمْ وَاَشْهَدَهُمْ عَلٰٓى اَنْفُسِهِمْ ۚ اَلَسْتُ بِرَبِّكُمْ ۭ قَالُوْا بَلٰى ۚ شَهِدْنَا ۚ اَنْ تَقُوْلُوْا يَوْمَ الْقِيٰمَةِ اِنَّا كُنَّا عَنْ هٰذَا غٰفِلِيْنَ ﴿١٧٢﴾

173. And when thy Lord brings forth from Adam's children—out of their loins—their offspring and makes them witnesses against their own selves *by saying*: 'Am I not your Lord?' They say, 'Yea, we do bear witness.' *This He does* lest you should say on the Day of Resurrection, 'We were surely unaware of this.'

*172. And when **We caused the mountain to lean over them as though it were a canopy** and they thought it **was about to fall upon them**,

174. Or *lest* you should say, 'It was only our fathers who attributed co-partners *to God* in the past and we were *merely* a generation after them. Wilt Thou then destroy us for what was done by those who lied?'

أَوْ تَقُولُوٓا۟ إِنَّمَآ أَشْرَكَ ءَابَآؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنۢ بَعْدِهِمْ ۖ أَفَتُهْلِكُنَا بِمَا فَعَلَ ٱلْمُبْطِلُونَ ﴿١٧٣﴾

175. And thus do We make clear the Signs, *that they may be admonished* and that they may return *to Us*.

وَكَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾

176. And relate to them the story of him to whom We gave Our Signs, but he stepped away from them; so Satan followed him up, and he became *one* of those who go astray.

وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱلَّذِىٓ ءَاتَيْنَٰهُ ءَايَٰتِنَا فَٱنسَلَخَ مِنْهَا فَأَتْبَعَهُ ٱلشَّيْطَٰنُ فَكَانَ مِنَ ٱلْغَاوِينَ ﴿١٧٥﴾

*177. And if We had pleased, We could have exalted him thereby; but he inclined to the earth and followed his evil inclination. His case therefore is like the case of a *thirsty* dog; if thou drive him away, he hangs out his tongue; and if thou leave him, he hangs out his tongue. Such is the case of the people who disbelieve in Our Signs. So give *them* the description that they may ponder.

وَلَوْ شِئْنَا لَرَفَعْنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخْلَدَ إِلَى ٱلْأَرْضِ وَٱتَّبَعَ هَوَىٰهُ ۚ فَمَثَلُهُۥ كَمَثَلِ ٱلْكَلْبِ ۖ إِن تَحْمِلْ عَلَيْهِ يَلْهَث أَوْ تَتْرُكْهُ يَلْهَث ۚ ذَّٰلِكَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۚ فَٱقْصُصِ ٱلْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾

178. Evil is the case of the people who treat Our Signs as lies. And it was their own selves that they wronged.

سَآءَ مَثَلًا ٱلْقَوْمُ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَأَنفُسَهُمْ كَانُوا۟ يَظْلِمُونَ ﴿١٧٧﴾

179. He whom Allāh guides is on the right path. And they whom He adjudges astray, these it is who shall be the losers.

مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِى ۖ وَمَن يُضْلِلْ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿١٧٨﴾

180. Verily, We have created many of the Jinn and men whose end shall be Hell! They have hearts *but* they understand not therewith, and they have eyes *but* they see not therewith, and they have ears *but* they hear not therewith. They are like cattle; nay, they are *even* more astray. They are indeed *quite* heedless.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لَّا يَسْمَعُونَ بِهَا ۚ أُو۟لَٰٓئِكَ كَٱلْأَنْعَٰمِ بَلْ هُمْ أَضَلُّ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ ﴿١٧٩﴾

*177. And if We had **so desired**, We could have exalted him thereby; but he inclined to the earth and followed his evil inclination. **His case is like that of a dog that hangs out his tongue in exhaustion *while barking at you* regardless of whether you make a motion of casting a stone at him or leave him alone**, he hangs out his tongue. Such is the case of the people who disbelieve in Our Signs. So **narrate episodes *from history* so that they may ponder *to draw lessons from them***.

وَلِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْهُ بِهَا ۪ وَذَرُوا الَّذِيْنَ يُلْحِدُوْنَ فِيْٓ اَسْمَآئِهٖ ؕ سَيُجْزَوْنَ مَا كَانُوْا يَعْمَلُوْنَ ﴿۱۸۱﴾

181. And to Allāh *alone* belong *all* perfect attributes. So call on Him by these. And leave alone those who deviate from the right way with respect to His attributes. They shall be repaid for what they do.

وَمِمَّنْ خَلَقْنَآ اُمَّةٌ يَّهْدُوْنَ بِالْحَقِّ وَبِهٖ يَعْدِلُوْنَ ﴿۱۸۲﴾ ع ۲۳

182. And of those We have created there are a people that guide *men* with truth and do justice therewith.

R. 23.

وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُوْنَ ﴿۱۸۳﴾

183. And those who reject Our Signs, We will draw them *to destruction* step by step in a manner which they do not know.

وَاُمْلِيْ لَهُمْ ؕ اِنَّ كَيْدِيْ مَتِيْنٌ ﴿۱۸۴﴾

184. And I give them the rein; surely, My plan is mighty.

اَوَلَمْ يَتَفَكَّرُوْا ۗ مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ ؕ اِنْ هُوَ اِلَّا نَذِيْرٌ مُّبِيْنٌ ﴿۱۸۵﴾

185. Have they not considered *that* there is no insanity about their companion? He is only a plain Warner.

اَوَلَمْ يَنْظُرُوْا فِيْ مَلَكُوْتِ السَّمٰوٰتِ وَالْاَرْضِ وَمَا خَلَقَ اللّٰهُ مِنْ شَيْءٍ ۙ وَّاَنْ عَسٰٓى اَنْ يَّكُوْنَ قَدِ اقْتَرَبَ اَجَلُهُمْ ۚ فَبِاَيِّ حَدِيْثٍۢ بَعْدَهٗ يُؤْمِنُوْنَ ﴿۱۸۶﴾

186. And have they not looked into the kingdom of the heavens and the earth, and all things that Allāh has created? And *do they not see* that, maybe their *own* term has already drawn nigh? Then in what thing will they believe thereafter?

مَنْ يُّضْلِلِ اللّٰهُ فَلَا هَادِيَ لَهٗ ؕ وَيَذَرُهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ﴿۱۸۷﴾

187. Whomsoever Allāh adjudges astray, there can be no guide for him. And He leaves such in their transgression, wandering in distraction.

يَسْـَٔلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰىهَا ؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ رَبِّيْ ۚ لَا يُجَلِّيْهَا لِوَقْتِهَآ اِلَّا هُوَ ۚ ثَقُلَتْ فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ لَا تَاْتِيْكُمْ اِلَّا بَغْتَةً ؕ يَسْـَٔلُوْنَكَ كَاَنَّكَ حَفِيٌّ عَنْهَا ؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۱۸۸﴾ وقف لازم

188. They ask thee respecting the Hour: 'When will it come to pass?' Say, 'The knowledge thereof is only with my Lord. None can manifest it at its time but He. It lies heavy on the heavens and the earth. It shall not come upon you but of a sudden.' They ask thee as if thou wert well acquainted therewith. Say, 'The knowledge thereof is only with Allāh; but most men do not know.'

قُلْ لَّآ اَمْلِكُ لِنَفْسِيْ نَفْعًا وَّلَا ضَرًّا اِلَّا مَا شَآءَ اللّٰهُ ؕ وَلَوْ كُنْتُ اَعْلَمُ الْغَيْبَ

189. Say, 'I have no power to do good or harm to myself, save as Allāh please. And if I had knowledge

of the unseen, I should have secured abundance of good' and evil would not have touched me. I am only a warner and a bearer of good tidings to a people who believe.'

قُلْ لَّآ اَمْلِكُ لِنَفْسِيْ نَفْعًا وَّلَا ضَرًّا اِلَّا مَا شَآءَ اللّٰهُ ۚ وَلَوْ كُنْتُ اَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ ۚ وَمَا مَسَّنِيَ السُّوْٓءُ ۚ اِنْ اَنَا اِلَّا نَذِيْرٌ وَّبَشِيْرٌ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿١٨٨﴾

R. 24.

*190. He it is Who has created you from a single soul, and made therefrom its mate, that he might find comfort in her. And when he knows her, she bears a light burden, and goes about with it. And when she grows heavy, they both pray to Allāh, their Lord, *saying*: 'If Thou give us a good *child,* we will surely be of the thankful.'

هُوَ الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ اِلَيْهَا ۚ فَلَمَّا تَغَشّٰىهَا حَمَلَتْ حَمْلًا خَفِيْفًا فَمَرَّتْ بِهٖ ۚ فَلَمَّآ اَثْقَلَتْ دَّعَوَا اللّٰهَ رَبَّهُمَا لَئِنْ اٰتَيْتَنَا صَالِحًا لَّنَكُوْنَنَّ مِنَ الشّٰكِرِيْنَ ﴿١٨٩﴾

191. But when He gives them a good *child,* they attribute to Him partners in respect of that which He has given them. But exalted is Allāh above what they associate *with Him.*

فَلَمَّآ اٰتٰىهُمَا صَالِحًا جَعَلَا لَهٗ شُرَكَآءَ فِيْمَآ اٰتٰىهُمَا ۚ فَتَعٰلَى اللّٰهُ عَمَّا يُشْرِكُوْنَ ﴿١٩٠﴾

192. Do they associate *with Him* as partners those who create nothing, and are themselves created?

اَيُشْرِكُوْنَ مَا لَا يَخْلُقُ شَيْـًٔا وَّهُمْ يُخْلَقُوْنَ ﴿١٩١﴾

193. And they can give them no help, nor can they help themselves.

وَلَا يَسْتَطِيْعُوْنَ لَهُمْ نَصْرًا وَّلَآ اَنْفُسَهُمْ يَنْصُرُوْنَ ﴿١٩٢﴾

194. And if you call them to guidance, they will not follow you. It is the same to you whether you call them or you remain silent.

وَاِنْ تَدْعُوْهُمْ اِلَى الْهُدٰى لَا يَتَّبِعُوْكُمْ ۭ سَوَآءٌ عَلَيْكُمْ اَدَعَوْتُمُوْهُمْ اَمْ اَنْتُمْ صَامِتُوْنَ ﴿١٩٣﴾

195. Surely, those whom you call on beside Allāh are *mere* servants like you. Then call on them and let them answer you, if you are truthful.

اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ عِبَادٌ اَمْثَالُكُمْ فَادْعُوْهُمْ فَلْيَسْتَجِيْبُوْا لَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٩٤﴾

196. 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, 'Call upon the partners you associate *with*

اَلَهُمْ اَرْجُلٌ يَّمْشُوْنَ بِهَآ اَمْ لَهُمْ اَيْدٍ يَّبْطِشُوْنَ بِهَآ اَمْ لَهُمْ اَعْيُنٌ يُّبْصِرُوْنَ بِهَآ اَمْ لَهُمْ اٰذَانٌ يَّسْمَعُوْنَ بِهَا ۭ قُلِ ادْعُوْا شُرَكَآءَكُمْ

*190. He it is Who has created you from **a single being** and made **from that** its mate, that he might find comfort in her. And when **he covered her she conceived and carried a light burden and walked about with it. And when she grew heavy, they both prayed to Allāh: 'If You give us a healthy righteous child we shall surely be of those who are grateful.'**

ثُمَّ كِيْدُوْنِ فَلَا تُنْظِرُوْنِ ﴿١٩٥﴾

God, then contrive *ye all* against me, and give me no time.

إِنَّ وَلِيِّيَ اللّٰهُ الَّذِيْ نَزَّلَ الْكِتٰبَ ۖ وَهُوَ يَتَوَلَّى الصّٰلِحِيْنَ ﴿١٩٦﴾

197. 'Truly, my protector is Allāh Who revealed the Book. And He protects the righteous.

وَالَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِهٖ لَا يَسْتَطِيْعُوْنَ نَصْرَكُمْ وَلَآ اَنْفُسَهُمْ يَنْصُرُوْنَ ﴿١٩٧﴾

198. 'And they whom you call on beside Him have no power to help you, nor can they help themselves.'

وَاِنْ تَدْعُوْهُمْ اِلَى الْهُدٰى لَا يَسْمَعُوْا ؕ وَتَرٰىهُمْ يَنْظُرُوْنَ اِلَيْكَ وَهُمْ لَا يُبْصِرُوْنَ ﴿١٩٨﴾

199. And if you invite them to guidance, they hear not. And thou seest them looking towards thee, but they see not.

خُذِ الْعَفْوَ وَاْمُرْ بِالْعُرْفِ وَاَعْرِضْ عَنِ الْجٰهِلِيْنَ ﴿١٩٩﴾

200. Take to forgiveness, and enjoin kindness, and turn away from the ignorant.

وَاِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطٰنِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ ؕ اِنَّهٗ سَمِيْعٌ عَلِيْمٌ ﴿٢٠٠﴾

201. And if an evil suggestion from Satan incite thee, then seek refuge in Allāh; surely, He is All-Hearing, All-Knowing.

اِنَّ الَّذِيْنَ اتَّقَوْا اِذَا مَسَّهُمْ طٰٓئِفٌ مِّنَ الشَّيْطٰنِ تَذَكَّرُوْا فَاِذَا هُمْ مُّبْصِرُوْنَ ﴿٢٠١﴾

202. *As to* those who are righteous, when a suggestion from Satan assails them, they remember *God*: and behold! they begin to see *things rightly*.

وَاِخْوَانُهُمْ يَمُدُّوْنَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُوْنَ ﴿٢٠٢﴾

203. And their brethren make them continue in error, and then they relax not.

وَاِذَا لَمْ تَاْتِهِمْ بِاٰيَةٍ قَالُوْا لَوْ لَا اجْتَبَيْتَهَا ؕ قُلْ اِنَّمَآ اَتَّبِعُ مَا يُوْحٰٓى اِلَيَّ مِنْ رَّبِّيْ ۚ هٰذَا بَصَآئِرُ مِنْ رَّبِّكُمْ وَهُدًى وَّرَحْمَةٌ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿٢٠٣﴾

204. And when thou bringest not to them a Sign, they say, 'Wherefore dost thou not forge it?' Say, 'I follow only that which is revealed to me from my Lord. These are evidences from your Lord, and guidance and mercy for a people that believe.'

وَاِذَا قُرِئَ الْقُرْاٰنُ فَاسْتَمِعُوْا لَهٗ وَاَنْصِتُوْا لَعَلَّكُمْ تُرْحَمُوْنَ ﴿٢٠٤﴾

205. And when the Qur'ān is recited, give ear to it and keep silence, that you may be shown mercy.

*204. **These are illuminating Signs from your Lord and a guidance and blessing** for a people that believe.'

وَاذْكُرْ رَّبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَّ
خِيْفَةً وَّدُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ
وَالْاٰصَالِ وَلَا تَكُنْ مِّنَ الْغٰفِلِيْنَ ﴿٢٠٦﴾

206. And remember thy Lord in thy mind with humility and fear, and without loudness of speech, in the mornings and evenings; and be not of the neglectful.

اِنَّ الَّذِيْنَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُوْنَ
عَنْ عِبَادَتِهٖ وَيُسَبِّحُوْنَهٗ وَلَهٗ
يَسْجُدُوْنَ ﴿٢٠٧﴾ السجدة

207. Truly, those who are near to thy Lord, turn not away with pride from His worship, but they glorify Him and prostrate themselves before Him.

سُوْرَةُ الْاَنْفَالِ مَدَنِيَّةٌ ٨ — اٰياتها ٧٦ — رکوعاتها ١٠

AL-ANFĀL

(Revealed after Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

يَسْـَٔلُوْنَكَ عَنِ الْاَنْفَالِ ۭ قُلِ الْاَنْفَالُ لِلّٰهِ وَالرَّسُوْلِ ۚ فَاتَّقُوا اللّٰهَ وَاَصْلِحُوْا ذَاتَ بَيْنِكُمْ ۠ وَاَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗٓ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ٢

2. They Ask thee concerning the spoils *of war.* Say, 'The spoils belong to Allāh and the Messenger. So fear Allāh, and set things right among yourselves, and obey Allah and His Messenger, if you are believers.'

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ وَاِذَا تُلِيَتْ عَلَيْهِمْ اٰيٰتُهٗ زَادَتْهُمْ اِيْمَانًا وَّعَلٰي رَبِّهِمْ يَتَوَكَّلُوْنَ ٣ۚ

3. *True* believers are only those whose hearts tremble when *the name of* Allāh is mentioned, and when His Signs are recited to them they increase their faith, and who put their trust in their Lord,

الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ٤ؕ

4. Who observe Prayer and spend out of that which We have provided for them.

اُولٰۗىِٕكَ هُمُ الْمُؤْمِنُوْنَ حَقًّا ۭ لَهُمْ دَرَجٰتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ٥ۚ

5. These it is who are true believers. They have grades *of rank* with their Lord, as well as forgiveness and an honourable provision.

كَمَآ اَخْرَجَكَ رَبُّكَ مِنْۢ بَيْتِكَ بِالْحَقِّ ۠ وَاِنَّ فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ لَكٰرِهُوْنَ ٦ۙ

6. As *it was* thy Lord *Who* rightfully brought thee forth from thy house, while a party of the believers were averse, *therefore He helped thee against thy enemy.*

يُجَادِلُوْنَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَاَنَّمَا يُسَاقُوْنَ اِلَى الْمَوْتِ وَهُمْ يَنْظُرُوْنَ ٧ؕ

7. They dispute with thee concerning the truth after it has become manifest, as though they are being driven to death while they actually see *it.*

وَاِذْ يَعِدُكُمُ اللّٰهُ اِحْدَى الطَّاۗىِٕفَتَيْنِ اَنَّهَا لَكُمْ وَتَوَدُّوْنَ اَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُوْنُ لَكُمْ وَيُرِيْدُ اللّٰهُ اَنْ يُّحِقَّ الْحَقَّ بِكَلِمٰتِهٖ وَيَقْطَعَ دَابِرَ الْكٰفِرِيْنَ ٨ۙ

8. And *remember the time* when Allāh promised you one of the two parties‡ that it should be yours, and you wished that the one without sting should be yours, but Allāh desired to establish the truth by His words and to cut off the root of the disbelievers,

‡ *i.e.* The well-equipped Meccan army and the caravan which, only lightly armed, was proceeding to Mecca from the north.

(See details of transliteration on page 'm').

لِيُحِقَّ الْحَقَّ وَ يُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُوْنَ ﴿٩﴾

9. That He might establish the truth and bring to naught that which is false, although the guilty might dislike it.

اِذْ تَسْتَغِيْثُوْنَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ اَنِّيْ مُمِدُّكُمْ بِاَلْفٍ مِّنَ الْمَلٰٓئِكَةِ مُرْدِفِيْنَ ﴿١٠﴾

10. When you implored the assistance of your Lord, and He answered you, *saying*, 'I will assist you with a thousand of the angels, following one another.'

وَمَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى وَ لِتَطْمَئِنَّ بِهٖ قُلُوْبُكُمْ ۚ وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿١١﴾ ع ١٥

11. And Allāh made it only as glad tidings, and that your hearts might thereby be set at rest. But help comes from Allāh alone; surely, Allāh is Mighty, Wise.

R. 2.

اِذْ يُغَشِّيْكُمُ النُّعَاسَ اَمَنَةً مِّنْهُ وَ يُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَآءِ مَآءً لِّيُطَهِّرَكُمْ بِهٖ وَ يُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطٰنِ وَ لِيَرْبِطَ عَلٰى قُلُوْبِكُمْ وَ يُثَبِّتَ بِهِ الْاَقْدَامَ ﴿١٢﴾

12. When He caused sleep to come upon you as a *sign of* security from Him, and He sent down water upon you from the clouds, that thereby He might purify you, and remove from you the filth of Satan, and that He might strengthen your hearts and make *your* steps firm therewith.

اِذْ يُوْحِيْ رَبُّكَ اِلَى الْمَلٰٓئِكَةِ اَنِّيْ مَعَكُمْ فَثَبِّتُوا الَّذِيْنَ اٰمَنُوْا ؕ سَاُلْقِيْ فِيْ قُلُوْبِ الَّذِيْنَ كَفَرُوا الرُّعْبَ فَاضْرِبُوْا فَوْقَ الْاَعْنَاقِ وَ اضْرِبُوْا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٣﴾

13. When thy Lord revealed to the angels, *saying*, 'I am with you; so give firmness to those who believe. I will cast terror into the hearts of those who disbelieve. Smite, then, the upper parts of *their* necks, and smite off all finger-tips.'

ذٰلِكَ بِاَنَّهُمْ شَآقُّوا اللّٰهَ وَرَسُوْلَهٗ ۚ وَ مَنْ يُّشَاقِقِ اللّٰهَ وَرَسُوْلَهٗ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿١٤﴾

14. That is because they have opposed Allāh and His Messenger. And whoso opposes Allāh and His Messenger, then Allāh is surely severe in retribution.

ذٰلِكُمْ فَذُوْقُوْهُ وَ اَنَّ لِلْكٰفِرِيْنَ عَذَابَ النَّارِ ﴿١٥﴾

15. That *is your punishment*, taste it then; and *know* that for disbelievers there is the punishment of the Fire.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا زَحْفًا فَلَا تُوَلُّوْهُمُ الْاَدْبَارَ ﴿١٦﴾

16. O ye who believe! when you meet those who disbelieve, advancing in force, turn not *your* backs to them.

وَمَنْ يُّوَلِّهِمْ يَوْمَئِذٍ دُبُرَهٗٓ اِلَّا مُتَحَرِّفًا لِّقِتَالٍ اَوْ مُتَحَيِّزًا اِلٰى فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ اللّٰهِ وَمَاْوٰىهُ جَهَنَّمُ ؕ وَبِئْسَ الْمَصِيْرُ ﴿١٧﴾

17. And whoso turns his back to them on such a day, unless manoeuvring for battle or turning to *join another* company, he indeed draws upon himself the wrath of Allāh, and Hell shall be his abode. And an evil resort it is.

فَلَمْ تَقْتُلُوْهُمْ وَلٰكِنَّ اللّٰهَ قَتَلَهُمْ ۪ وَمَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى ۚ وَلِيُبْلِيَ الْمُؤْمِنِيْنَ مِنْهُ بَلَآءً حَسَنًا ؕ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿١٨﴾

18. So you killed them not, but it was Allāh Who killed them. And thou threwest not when thou didst throw, but it was Allāh Who threw, *that He might overthrow the disbe-*
**lievers* and that He might confer on the believers a great favour from Himself. Surely, Allāh is All-Hearing, All-Knowing.

ذٰلِكُمْ وَاَنَّ اللّٰهَ مُوْهِنُ كَيْدِ الْكٰفِرِيْنَ ﴿١٩﴾

19. That *is what happened*; and *know* that Allāh is He Who weakens the design of the disbelievers.

اِنْ تَسْتَفْتِحُوْا فَقَدْ جَآءَكُمُ الْفَتْحُ ۚ وَاِنْ تَنْتَهُوْا فَهُوَ خَيْرٌ لَّكُمْ ۚ وَاِنْ تَعُوْدُوْا نَعُدْ ۚ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْـًٔا وَّلَوْ كَثُرَتْ ۙ وَاَنَّ اللّٰهَ مَعَ الْمُؤْمِنِيْنَ ﴿٢٠﴾ ع

20. If you sought a judgment, then judgment has indeed come to you. And if you desist, it will be better for you; but if you return *to hostility*, We *too* will return. And your party shall be of no avail at all to you, however numerous it be, and *know* that Allāh is with the believers.

R. 3.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَوَلَّوْا عَنْهُ وَاَنْتُمْ تَسْمَعُوْنَ ﴿٢١﴾ ع

21. O ye who believe! obey Allāh and His Messenger, and do not turn away from him while you hear *him speak.*

وَلَا تَكُوْنُوْا كَالَّذِيْنَ قَالُوْا سَمِعْنَا وَهُمْ لَا يَسْمَعُوْنَ ﴿٢٢﴾

22. And be not like those who say, 'We hear,' but they hear not.

اِنَّ شَرَّ الدَّوَآبِّ عِنْدَ اللّٰهِ الصُّمُّ الْبُكْمُ الَّذِيْنَ لَا يَعْقِلُوْنَ ﴿٢٣﴾

23. Surely, the worst of beasts in the sight of Allāh are the deaf *and* the dumb, who have no sense.

وَلَوْ عَلِمَ اللّٰهُ فِيْهِمْ خَيْرًا لَّاَسْمَعَهُمْ ؕ وَلَوْ اَسْمَعَهُمْ لَتَوَلَّوْا وَّهُمْ مُّعْرِضُوْنَ ﴿٢٤﴾

24. And if Allāh had known any good in them, He would certainly have made them hear. And if He *now* makes them hear, they will turn away, in aversion.

*18. and that He might confer on the believers a **trial** from Himself—**a goodly trial**— Surely Allāh is All-Hearing, All-Knowing.

(See details of transliteration on page 'm').

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَجِيْبُوْا لِلّٰهِ وَ
لِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا يُحْيِيْكُمْ ۚ
وَاعْلَمُوْٓا اَنَّ اللّٰهَ يَحُوْلُ بَيْنَ الْمَرْءِ وَ
قَلْبِهٖ وَاَنَّهٗٓ اِلَيْهِ تُحْشَرُوْنَ ﴿٢٥﴾

25. O ye who believe! respond to Allāh, and the Messenger when he calls you that he may give you life, and know that Allāh comes in between a man and his heart, and that He it is unto Whom you shall be gathered.

وَاتَّقُوْا فِتْنَةً لَّا تُصِيْبَنَّ الَّذِيْنَ
ظَلَمُوْا مِنْكُمْ خَآصَّةً ۚ وَاعْلَمُوْٓا اَنَّ
اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿٢٦﴾

26. And beware of an affliction which will not smite exclusively those among you who have done wrong. And know that Allāh is severe in requiting.

وَاذْكُرُوْٓا اِذْ اَنْتُمْ قَلِيْلٌ مُّسْتَضْعَفُوْنَ
فِى الْاَرْضِ تَخَافُوْنَ اَنْ يَّتَخَطَّفَكُمُ
النَّاسُ فَاٰوٰىكُمْ وَاَيَّدَكُمْ بِنَصْرِهٖ وَ
رَزَقَكُمْ مِّنَ الطَّيِّبٰتِ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٢٧﴾

27. And remember *the time* when you were few *and* deemed weak in the land, *and* were in fear lest people should snatch you away, but He sheltered you and strengthened you with His help, and provided you with good things that you might be thankful.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَخُوْنُوا اللّٰهَ وَ
الرَّسُوْلَ وَ تَخُوْنُوْٓا اَمٰنٰتِكُمْ وَ اَنْتُمْ
تَعْلَمُوْنَ ﴿٢٨﴾

*28. O ye who believe! prove not false to Allāh and the Messenger, nor prove false to your trusts knowingly.

وَاعْلَمُوْٓا اَنَّمَآ اَمْوَالُكُمْ وَ اَوْلَادُكُمْ
فِتْنَةٌ ۙ وَّ اَنَّ اللّٰهَ عِنْدَهٗٓ اَجْرٌ
عَظِيْمٌ ﴿٢٩﴾ ع ٤

29. And know that your possessions and your children are but a trial and that it is Allāh with Whom is a great reward.

R. 4.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تَتَّقُوا اللّٰهَ
يَجْعَلْ لَّكُمْ فُرْقَانًا وَّيُكَفِّرْ عَنْكُمْ
سَيِّاٰتِكُمْ وَ يَغْفِرْ لَكُمْ ۗ وَ اللّٰهُ
ذُو الْفَضْلِ الْعَظِيْمِ ﴿٣٠﴾

30. O ye who believe! if you fear Allāh, He will grant you a distinction and will remove your evils from you and will forgive you; and Allāh is *Lord* of great bounty.

وَاِذْ يَمْكُرُ بِكَ الَّذِيْنَ كَفَرُوْا
لِيُثْبِتُوْكَ اَوْ يَقْتُلُوْكَ اَوْ
يُخْرِجُوْكَ ۗ وَيَمْكُرُوْنَ وَيَمْكُرُ اللّٰهُ ۗ
وَ اللّٰهُ خَيْرُ الْمٰكِرِيْنَ ﴿٣١﴾

31. And *remember the time* when the disbelievers plotted against thee that they might imprison thee or kill thee or expel thee. And they planned and Allāh *also* planned, and Allāh is the Best of planners.

*28. O ye who believe! **Do not betray Allāh and the Messenger while you *so often* betray your trusts and you know it**.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا
قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ
هَٰذَا ۙ إِنْ هَٰذَا إِلَّا أَسَاطِيرُ
الْأَوَّلِينَ ﴿٣١﴾

32. And when Our verses are recited to them, they say, 'We have heard. If we wished we could certainly utter the like of this. This is nothing but *mere* tales of the ancients.'

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَٰذَا
هُوَ الْحَقَّ مِنْ عِنْدِكَ فَأَمْطِرْ
عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوِ ائْتِنَا
بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾

33. And *remember the time* when they said, 'O Allāh, if this be indeed the truth from Thee, then rain down upon us stones from heaven or bring down upon us a grievous punishment.'

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ
فِيهِمْ ۚ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ
وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

34. But Allāh would not punish them while thou wast among them, and Allāh would not punish them while they sought forgiveness.

وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ
يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَ
مَا كَانُوا أَوْلِيَاءَهُ ۚ إِنْ أَوْلِيَاؤُهُ إِلَّا
الْمُتَّقُونَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ ﴿٣٤﴾

35. And what excuse have they *now* that Allāh should not punish them, when they hinder *men* from the Sacred Mosque, and they are not its *true* guardians? Its *true* guardians are only those who are righteous, but most of them know not.

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا
مُكَاءً وَتَصْدِيَةً ۚ فَذُوقُوا الْعَذَابَ
بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

36. And their prayer at the House is nothing but whistling and clapping of hands. 'Taste then the punishment because you disbelieved.'

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ
لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ ۚ فَسَيُنْفِقُونَهَا
ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ
يُغْلَبُونَ ۗ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ
يُحْشَرُونَ ﴿٣٦﴾

*37. Surely, those who disbelieve spend their wealth to turn *men* away from the way of Allāh. They will surely continue to spend it; *but* then shall it become a *source of* regret for them, *and* then shall they be overcome. And the disbelievers shall be gathered unto Hell;

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَ
يَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَىٰ بَعْضٍ
فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي
جَهَنَّمَ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾ ع ١٨

38. That Allāh may separate the bad from the good, and put the bad, one upon another, and heap them up all together, *and* then cast them into Hell. These indeed are the losers.

*37. Surely, those who disbelieve spend their wealth to turn ***people*** away from the way of Allāh. They will surely continue to spend it, *but* then **it will result for them in *nothing but* lament *and mourning at their utter failure* and then shall they be *roundly* defeated.**

R. 5.

قُلْ لِّلَّذِيْنَ كَفَرُوْٓا اِنْ يَّنْتَهُوْا يُغْفَرْ لَهُمْ مَّا قَدْ سَلَفَ ۚ وَاِنْ يَّعُوْدُوْا فَقَدْ مَضَتْ سُنَّتُ الْاَوَّلِيْنَ ﴿٣٩﴾

39. Say to those who disbelieve, if they desist, that which is past will be forgiven them; and if they return *thereto*, then verily, the example of the former peoples has already gone *before them*.

وَقَاتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّيَكُوْنَ الدِّيْنُ كُلُّهٗ لِلّٰهِ ۚ فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ بِمَا يَعْمَلُوْنَ بَصِيْرٌ ﴿٤٠﴾

40. And fight them until there is no persecution and religion is wholly for Allāh. But if they desist, then surely Allāh is Watchful of what they do.

وَاِنْ تَوَلَّوْا فَاعْلَمُوْٓا اَنَّ اللّٰهَ مَوْلٰىكُمْ ۭ نِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ ﴿٤١﴾

41. And if they turn their backs, then know that Allāh is your Protector. What an excellent Protector and what an excellent Helper!

Part 10

وَاعْلَمُوْٓا اَنَّمَا غَنِمْتُمْ مِّنْ شَيْءٍ فَاَنَّ لِلّٰهِ خُمُسَهٗ وَلِلرَّسُوْلِ وَلِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ ۙ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ وَمَآ اَنْزَلْنَا عَلٰى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعٰنِ ۭ وَاللّٰهُ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ﴿٤٢﴾

42. And know that whatever you take as spoils *in war*, a fifth thereof shall go to Allāh and to the Messenger and to the kindred and orphans and the needy and the wayfarer, if you believe in Allāh and in what We sent down to Our servant on the Day of Distinction‡—the day when the two armies met—and Allāh has the power to do all things.

اِذْ اَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوٰى وَالرَّكْبُ اَسْفَلَ مِنْكُمْ ۭ وَلَوْ تَوَاعَدْتُّمْ لَاخْتَلَفْتُمْ فِي الْمِيْعٰدِ ۙ وَلٰكِنْ لِّيَقْضِيَ اللّٰهُ اَمْرًا كَانَ مَفْعُوْلًا ۙ لِّيَهْلِكَ مَنْ هَلَكَ عَنْۢ بَيِّنَةٍ وَّيَحْيٰى مَنْ حَيَّ عَنْۢ بَيِّنَةٍ ۭ وَاِنَّ اللّٰهَ لَسَمِيْعٌ عَلِيْمٌ ﴿٤٣﴾

43. When you were on the nearer bank *of the valley*, and they were on the farther bank, and the caravan *was below you. And if you had to make a mutual appointment, you would have certainly differed with regard to the appointment. But *the encounter was brought about* that Allāh might accomplish the thing that was decreed; so that he who had *already* perished through a clear Sign might perish, and he who had *already* come to life through a clear Sign might live. And certainly Allāh is All-Hearing, All-Knowing.

‡The battle of Badr.

*43. And if you, ***both the belligerent parties*****, were to decide the time of encounter, you would have differed regarding the time *to suit your own interests*. But it was destined that Allāh would decide *the time* to accomplish that which had already been decreed so that they may perish who are doomed to perish by manifest justification, and they may survive who deserve to survive on the strength of manifest justification.**

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَاكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِي الْأَمْرِ وَلَٰكِنَّ اللَّهَ سَلَّمَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤٣﴾

44. When Allāh showed them to thee in thy dream as few; and if He had shown them to thee as many, you would have surely faltered and would have disagreed with one another about the matter; but Allāh saved *you*. Surely, He has full knowledge of what is in *your* breasts.

وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤٤﴾

45. And when at the time of your encounter He made them appear to you as few in your eyes, and made you appear as few in their eyes, that Allāh might bring about the thing that was decreed. And to Allāh are all affairs referred *for final decision.*

R. 6.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾

46. O ye who believe! when you encounter an army, remain firm, and remember Allāh much that you may prosper.

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۖ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾

47. And obey Allāh and His Messenger and dispute not with one another, lest you falter and your power depart *from you*. And be steadfast; surely, Allāh is with the steadfast.

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِن دِيَارِهِم بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ ۚ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

*48. And be not like those who came forth from their homes boastfully, and to be seen of men, and who turn *men* away from the path of Allāh, and Allāh encompasses all that they do.

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ ۖ فَلَمَّا تَرَاءَتِ الْفِئَتَانِ نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ ۚ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٨﴾

49. And when Satan made their deeds *seem* fair to them and said, 'None among men shall prevail against you this day, and I am your protector.' But when the two armies came in sight of each other, he turned on his heels, and said, 'Surely, I have nothing to do with you; surely, I see what you see not. Surely, I fear Allāh; and Allāh is severe in punishing.'

*48. And be not like those who came forth from their homes **to boast *of their deeds* and to make a display to the people and they prevent *people* from reaching the path of Allāh**, and Allāh encompasses all that they do.

R. 7.

50. When the hypocrites and those in whose hearts is a disease said, 'Their religion has deluded these *men*.' And whoso puts his trust in Allāh, then surely, Allāh is Mighty, Wise.

إِذْ يَقُوْلُ الْمُنٰفِقُوْنَ وَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ غَرَّ هٰٓؤُلَآءِ دِيْنُهُمْ ؕ وَ مَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَاِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٥٠﴾

51. And if thou couldst see, when the angels take away the souls of those who disbelieve, smiting their faces and their backs, *saying*: 'Taste ye the punishment of burning!

وَلَوْ تَرٰٓى اِذْ يَتَوَفَّى الَّذِيْنَ كَفَرُوا ۙ الْمَلٰٓئِكَةُ يَضْرِبُوْنَ وُجُوْهَهُمْ وَ اَدْبَارَهُمْ ۚ وَ ذُوْقُوْا عَذَابَ الْحَرِيْقِ ﴿٥١﴾

52. 'That is because of that which your hands have sent on before *yourselves*, and *know* that Allāh is not at all unjust to *His* servants.'

ذٰلِكَ بِمَا قَدَّمَتْ اَيْدِيْكُمْ وَاَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ﴿٥٢﴾

53. *Their case is* like the case of the people of Pharaoh and those before them: they disbelieved in the Signs of Allāh; so Allāh punished them for their sins. Surely, Allāh is Powerful *and* severe in punishing.

كَدَاْبِ اٰلِ فِرْعَوْنَ ۙ وَ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَفَرُوْا بِاٰيٰتِ اللّٰهِ فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ ؕ اِنَّ اللّٰهَ قَوِيٌّ شَدِيْدُ الْعِقَابِ ﴿٥٣﴾

54. This is because Allāh would never change a favour that He has conferred upon a people until they change their own condition, and *know* that Allāh is All-Hearing, All-Knowing.

ذٰلِكَ بِاَنَّ اللّٰهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً اَنْعَمَهَا عَلٰى قَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ۙ وَاَنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿٥٤﴾

55. *Their case is* like the case of the people of Pharaoh and those before them: they rejected the Signs of their Lord, so We destroyed them for their sins. And We drowned the people of Pharaoh, for they were all wrongdoers.

كَدَاْبِ اٰلِ فِرْعَوْنَ ۙ وَ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَذَّبُوْا بِاٰيٰتِ رَبِّهِمْ فَاَهْلَكْنٰهُمْ بِذُنُوْبِهِمْ وَ اَغْرَقْنَآ اٰلَ فِرْعَوْنَ ۚ وَكُلٌّ كَانُوْا ظٰلِمِيْنَ ﴿٥٥﴾

*56. Surely, the worst of beasts in the sight of Allāh are those who are ungrateful. So they will not believe,

اِنَّ شَرَّ الدَّوَآبِّ عِنْدَ اللّٰهِ الَّذِيْنَ كَفَرُوْا فَهُمْ لَا يُؤْمِنُوْنَ ﴿٥٦﴾

57. Those with whom thou didst make a covenant; then they break their covenant every time, and they do not fear God.

اَلَّذِيْنَ عٰهَدْتَّ مِنْهُمْ ثُمَّ يَنْقُضُوْنَ عَهْدَهُمْ فِيْ كُلِّ مَرَّةٍ وَّهُمْ لَا يَتَّقُوْنَ ﴿٥٧﴾

*56. Surely, the worst of **creatures** in the sight of Allāh are those who are ungrateful. So they will not believe,

فَإِمَّا تَثْقَفَنَّهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٨﴾

58. So, if thou catchest them in war, then by *routing* them strike fear in those that are behind them, that they may be admonished.

وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ﴿٥٩﴾

59. And if thou fearest treachery from a people, throw back to them *their covenant* with equity. Surely, Allāh loves not the treacherous.

R. 8.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا ۚ إِنَّهُمْ لَا يُعْجِزُونَ ﴿٦٠﴾

60. And let not those who disbelieve think that they have outstripped *Us*. Surely, they cannot frustrate *God's purpose*.

وَأَعِدُّوا لَهُمْ مَّا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ وَمِنْ رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ ۖ لَا تَعْلَمُونَهُمْ ۖ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦١﴾

61. And make ready for them whatever you can of *armed* force and of mounted pickets at the frontier, whereby you may frighten the enemy of Allāh and your enemy and others besides them whom you know not, *but* Allāh knows them. And whatever you spend in the way of Allāh, it shall be repaid to you in full and you shall not be wronged.

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٢﴾

62. And if they incline towards peace, incline thou also towards it, and put thy trust in Allāh. Surely, it is He Who is All-Hearing, All-Knowing.

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۚ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٣﴾

63. And if they intend to deceive thee, then surely Allāh is sufficient for thee. He it is Who has strengthened thee with His help and with the believers;

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٤﴾

64. And He has put affection between their hearts. If thou hadst expended all that is in the earth, thou couldst not have put affection between their hearts, but Allāh has put affection between them. Surely, He is Mighty, Wise.

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٥﴾

65. O Prophet, Allāh is sufficient for thee and for those who follow thee of the believers.

R. 9.

يٰٓاَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِيْنَ عَلَى الْقِتَالِ ۭ اِنْ يَّكُنْ مِّنْكُمْ عِشْرُوْنَ صٰبِرُوْنَ يَغْلِبُوْا مِائَتَيْنِ ۚ وَاِنْ يَّكُنْ مِّنْكُمْ مِّائَةٌ يَّغْلِبُوْٓا اَلْفًا مِّنَ الَّذِيْنَ كَفَرُوْا بِاَنَّهُمْ قَوْمٌ لَّا يَفْقَهُوْنَ ﴿٦٥﴾

66. O Prophet, urge the believers to fight. If there be of you twenty who are steadfast, they shall overcome two hundred; and if there be a hundred of you, they shall overcome a thousand of those who disbelieve, because they are a people who do not understand.

اَلْـٰٔنَ خَفَّفَ اللّٰهُ عَنْكُمْ وَعَلِمَ اَنَّ فِيْكُمْ ضَعْفًا ۭ فَاِنْ يَّكُنْ مِّنْكُمْ مِّائَةٌ صَابِرَةٌ يَّغْلِبُوْا مِائَتَيْنِ ۚ وَاِنْ يَّكُنْ مِّنْكُمْ اَلْفٌ يَّغْلِبُوْٓا اَلْفَيْنِ بِاِذْنِ اللّٰهِ ۭ وَاللّٰهُ مَعَ الصّٰبِرِيْنَ ﴿٦٦﴾

67. For the present Allāh has lightened your burden, for He knows that there is weakness in you. So, if there be a hundred of you who are steadfast, they shall overcome two hundred; and if there be a thousand of you, they shall overcome two thousand by the command of Allāh. And Allāh is with those who are steadfast.

مَا كَانَ لِنَبِيٍّ اَنْ يَّكُوْنَ لَهٗٓ اَسْرٰى حَتّٰى يُثْخِنَ فِي الْاَرْضِ ۭ تُرِيْدُوْنَ عَرَضَ الدُّنْيَا ۡ وَاللّٰهُ يُرِيْدُ الْاٰخِرَةَ ۭ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿٦٧﴾

68. It does not behove a Prophet that he should have captives until he engages in regular fighting in the land. You desire the goods of the world, while Allāh desires *for you* the Hereafter. And Allāh is Mighty, Wise.

لَوْلَا كِتٰبٌ مِّنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ فِيْمَآ اَخَذْتُمْ عَذَابٌ عَظِيْمٌ ﴿٦٨﴾

69. Had there not been a decree from Allāh which had gone before, great distress would have surely overtaken you in *connection with that* which you took.

فَكُلُوْا مِمَّا غَنِمْتُمْ حَلٰلًا طَيِّبًا ۠ وَّاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٦٩﴾ ع ٩

70. So eat of that which you have won *in war* as lawful and good, and fear Allāh. Surely, Allāh is Most Forgiving, Merciful.

R. 10.

يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّمَنْ فِيْٓ اَيْدِيْكُمْ مِّنَ الْاَسْرٰٓى ۙ اِنْ يَّعْلَمِ اللّٰهُ فِيْ قُلُوْبِكُمْ خَيْرًا يُّؤْتِكُمْ خَيْرًا مِّمَّآ اُخِذَ مِنْكُمْ وَيَغْفِرْ لَكُمْ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٧٠﴾

71. O Prophet, say to the captives who are in your hands, 'If Allāh knows any good in your hearts, He will give you better than that which has been taken from you, and will forgive you. And Allāh is Most Forgiving, Merciful.'

وَاِنْ يُّرِيْدُوْا خِيَانَتَكَ فَقَدْ خَانُوا اللّٰهَ مِنْ قَبْلُ فَاَمْكَنَ مِنْهُمْ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿٧٢﴾

*72. And if they intend to deal treacherously with thee, they have already dealt treacherously with Allāh before, but He gave *thee* power over them. And Allāh is All-Knowing, Wise.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجٰهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ وَالَّذِيْنَ اٰوَوْا وَّنَصَرُوْٓا اُولٰٓئِكَ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ؕ وَالَّذِيْنَ اٰمَنُوْا وَلَمْ يُهَاجِرُوْا مَا لَكُمْ مِّنْ وَّلَايَتِهِمْ مِّنْ شَيْءٍ حَتّٰى يُهَاجِرُوْا ۚ وَاِنِ اسْتَنْصَرُوْكُمْ فِي الدِّيْنِ فَعَلَيْكُمُ النَّصْرُ اِلَّا عَلٰى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيْثَاقٌ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿٧٣﴾

*73. Surely, those who have believed and fled from their homes and striven with their property and their persons for the cause of Allāh, and those who have given *them* shelter and help—these are friends one of another. But as for those who have believed but have not left their homes, you are not at all responsible for their protection until they leave their homes. But if they seek your help in *the matter of* religion, then it is your duty to help them, except against a people between whom and yourselves there is a treaty. And Allāh sees what you do.

وَالَّذِيْنَ كَفَرُوْا بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ؕ اِلَّا تَفْعَلُوْهُ تَكُنْ فِتْنَةٌ فِي الْاَرْضِ وَفَسَادٌ كَبِيْرٌ ﴿٧٤﴾

74. And those who disbelieve—they are friends one of another. If you do it not, there will be mischief in the land and great disorder.

وَالَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجٰهَدُوْا فِيْ سَبِيْلِ اللّٰهِ وَالَّذِيْنَ اٰوَوْا وَّنَصَرُوْٓا اُولٰٓئِكَ هُمُ الْمُؤْمِنُوْنَ حَقًّا ؕ لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ﴿٧٥﴾

75. And those who have believed and left their homes and striven for the cause of Allāh, and those who have given *them* shelter and help—these indeed are true believers. For them is forgiveness and an honourable provision.

وَالَّذِيْنَ اٰمَنُوْا مِنْۢ بَعْدُ وَهَاجَرُوْا وَجٰهَدُوْا مَعَكُمْ فَاُولٰٓئِكَ مِنْكُمْ ؕ وَاُولُوا الْاَرْحَامِ بَعْضُهُمْ اَوْلٰى بِبَعْضٍ فِيْ كِتٰبِ اللّٰهِ ؕ اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٧٦﴾ ع

76. And those who have believed since then and left their homes and striven *for the cause of Allāh* along with you—these are of you; and *as to* blood relations, they are nearer one to another in the Book of Allāh. Surely, Allāh knows all things well.

*72. **And if they intend to betray your trust, they have already betrayed the trust of Allāh before. So He rendered them powerless.** And Allāh is All-Knowing, Wise.

*73. Surely, those who have believed and **left their homes** and striven with their property and their persons for the cause of Allāh, and those who have given *them* shelter and help—**are indeed mutual friends**.

سُوْرَةُ التَّوْبَةِ مَدَنِيَّةٌ ٩ — اٰياتها ١٢٩ — رکوعاتها ١٦

AL-TAUBAH

(Revealed after Hijrah)

بَرَآءَةٌ مِّنَ اللّٰهِ وَ رَسُوْلِهٖۤ اِلَى الَّذِيْنَ عٰهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ ۝١

1. *This is* a declaration of *complete* absolution on the part of Allāh and His Messenger *from all obligation* to the idolaters with whom you had made promises.

فَسِيْحُوْا فِي الْاَرْضِ اَرْبَعَةَ اَشْهُرٍ وَّ اعْلَمُوْۤا اَنَّكُمْ غَيْرُ مُعْجِزِي اللّٰهِ ۙ وَ اَنَّ اللّٰهَ مُخْزِي الْكٰفِرِيْنَ ۝٢

2. So go about in the land for four months, and know that you cannot frustrate *the plan of* Allāh and that Allāh will humiliate the disbelievers.

وَ اَذَانٌ مِّنَ اللّٰهِ وَ رَسُوْلِهٖۤ اِلَى النَّاسِ يَوْمَ الْحَجِّ الْاَكْبَرِ اَنَّ اللّٰهَ بَرِيْٓءٌ مِّنَ الْمُشْرِكِيْنَ ۙ وَ رَسُوْلُهٗ ؕ فَاِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَ اِنْ تَوَلَّيْتُمْ فَاعْلَمُوْۤا اَنَّكُمْ غَيْرُ مُعْجِزِي اللّٰهِ ؕ وَ بَشِّرِ الَّذِيْنَ كَفَرُوْا بِعَذَابٍ اَلِيْمٍ ۝٣

3. And *this is* a proclamation from Allāh and His Messenger to the people on the day of the Greater
*Pilgrimage, that Allāh is clear of the idolaters, and so is His Messenger. So if you repent, it will be better for you; but if you turn away, then know that you cannot frustrate *the plan of* Allāh. And give tidings of a painful punishment to those who disbelieve,

اِلَّا الَّذِيْنَ عٰهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ ثُمَّ لَمْ يَنْقُصُوْكُمْ شَيْـًٔا وَّ لَمْ يُظَاهِرُوْا عَلَيْكُمْ اَحَدًا فَاَتِمُّوْۤا اِلَيْهِمْ عَهْدَهُمْ اِلٰى مُدَّتِهِمْ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ۝٤

4. Excepting those of the idolaters with whom you have entered into a
*treaty and who have not *subsequently* failed you in anything nor aided anyone against you. So fulfil to these the treaty *you have* made with them till their term. Surely, Allāh loves those who are righteous.

فَاِذَا انْسَلَخَ الْاَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِيْنَ حَيْثُ وَجَدْتُّمُوْهُمْ وَ خُذُوْهُمْ وَ احْصُرُوْهُمْ وَ اقْعُدُوْا لَهُمْ كُلَّ مَرْصَدٍ ۚ فَاِنْ تَابُوْا وَ اَقَامُوا الصَّلٰوةَ

*5. And when the forbidden months have passed, kill the idolaters wherever you find them and take them *prisoners*, and beleaguer them, and lie in wait for them at every place of ambush. But if they repent and observe Prayer and pay

*3. that Allāh is **absolved** of the idolaters, and so is His Messenger.

*4. and who have not **fallen short of fulfilling their obligations to you** nor aided anyone against you.

*5. And when the **consecrated** months have passed,

the Zakāt, then leave their way *free*. Surely, Allāh is Most Forgiving, Merciful.

وَاٰتَوُا الزَّكٰوةَ فَخَلُّوْا سَبِيْلَهُمْ ۭ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝٥

6. And if anyone of the idolaters ask protection of thee, grant him protection so that he may hear the word of Allāh; then convey him to his place of security. That is because they are a people who have no knowledge.

وَاِنْ اَحَدٌ مِّنَ الْمُشْرِكِيْنَ اسْتَجَارَكَ فَاَجِرْهُ حَتّٰى يَسْمَعَ كَلٰمَ اللّٰهِ ثُمَّ اَبْلِغْهُ مَاْمَنَهٗ ۭ ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا يَعْلَمُوْنَ ۝٦

R. 2.

7. How can there be a treaty of *these* idolaters with Allāh and His Messenger, except those with whom you entered into a treaty at the Sacred Mosque? So, as long as they stand true to you, stand true to them. Surely, Allāh loves those who are righteous.

كَيْفَ يَكُوْنُ لِلْمُشْرِكِيْنَ عَهْدٌ عِنْدَ اللّٰهِ وَعِنْدَ رَسُوْلِهٖٓ اِلَّا الَّذِيْنَ عٰهَدْتُّمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ ۚ فَمَا اسْتَقَامُوْا لَكُمْ فَاسْتَقِيْمُوْا لَهُمْ ۭ اِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ۝٧

8. How *can it be* when, if they prevail against you, they would not observe any tie of relationship or covenant in respect of you? They would please you with their mouths, while their hearts refuse, and most of them are perfidious.

كَيْفَ وَاِنْ يَّظْهَرُوْا عَلَيْكُمْ لَا يَرْقُبُوْا فِيْكُمْ اِلًّا وَّلَا ذِمَّةً ۭ يُرْضُوْنَكُمْ بِاَفْوَاهِهِمْ وَتَاْبٰى قُلُوْبُهُمْ ۚ وَاَكْثَرُهُمْ فٰسِقُوْنَ ۝٨

9. They barter the Signs of Allāh for a paltry price and turn *men* away from His way. Evil indeed is that which they do.

اِشْتَرَوْا بِاٰيٰتِ اللّٰهِ ثَمَنًا قَلِيْلًا فَصَدُّوْا عَنْ سَبِيْلِهٖ ۭ اِنَّهُمْ سَاۗءَ مَا كَانُوْا يَعْمَلُوْنَ ۝٩

10. They observe not any tie of relationship or covenant in respect of anyone who trusts *them*. And it is they who are transgressors.

لَا يَرْقُبُوْنَ فِيْ مُؤْمِنٍ اِلًّا وَّلَا ذِمَّةً ۭ وَاُولٰۗىِٕكَ هُمُ الْمُعْتَدُوْنَ ۝١٠

11. But if they repent and observe Prayer and pay the Zakāt, then they are your brethren in faith. And We explain the Signs for a people who have knowledge.

فَاِنْ تَابُوْا وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ فَاِخْوَانُكُمْ فِي الدِّيْنِ ۭ وَنُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ۝١١

12. And if they break their oaths *after their covenant, and attack your religion, then fight *these* leaders of disbelief—surely, they have no regard for their oaths—that they may desist.

وَاِنْ نَّكَثُوْٓا اَيْمَانَهُمْ مِّنْۢ بَعْدِ عَهْدِهِمْ وَطَعَنُوْا فِيْ دِيْنِكُمْ فَقَاتِلُوْٓا اَىِٕمَّةَ الْكُفْرِ ۙ اِنَّهُمْ لَآ اَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُوْنَ ۝١٢

*12. and **revile** your religion,

13. Will you not fight a people who have broken their oaths, and who plotted to turn out the Messenger, and they were the first to commence *hostilities* against you? Do you fear them? Nay, Allāh is most worthy that you should fear Him, if you are believers.

اَلَا تُقَاتِلُوْنَ قَوْمًا نَّكَثُوْٓا اَيْمَانَهُمْ وَهَمُّوْا بِاِخْرَاجِ الرَّسُوْلِ وَهُمْ بَدَءُوْكُمْ اَوَّلَ مَرَّةٍ ؕ اَتَخْشَوْنَهُمْ ۚ فَاللّٰهُ اَحَقُّ اَنْ تَخْشَوْهُ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿١٣﴾

14. Fight them, that Allāh may punish them at your hands, and humiliate them, and help you *to victory* over them, and relieve the minds of a people who believe;

قَاتِلُوْهُمْ يُعَذِّبْهُمُ اللّٰهُ بِاَيْدِيْكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُوْرَ قَوْمٍ مُّؤْمِنِيْنَ ﴿١٤﴾

15. And that He may take away the wrath of their hearts. And Allāh turns with mercy to whomsoever He pleases. And Allāh is All-Knowing, Wise.

وَيُذْهِبْ غَيْظَ قُلُوْبِهِمْ ؕ وَيَتُوْبُ اللّٰهُ عَلٰى مَنْ يَّشَآءُ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿١٥﴾

16. Do you think that you would be left alone, while Allāh has not yet known those of you who strive *in the cause of Allāh* and do not take *anyone* for an intimate friend beside Allāh and His Messenger and the believers? Allāh is well aware of what you do.

اَمْ حَسِبْتُمْ اَنْ تُتْرَكُوْا وَلَمَّا يَعْلَمِ اللّٰهُ الَّذِيْنَ جَاهَدُوْا مِنْكُمْ وَلَمْ يَتَّخِذُوْا مِنْ دُوْنِ اللّٰهِ وَلَا رَسُوْلِهٖ وَلَا الْمُؤْمِنِيْنَ وَلِيْجَةً ؕ وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿١٦﴾ ع ٢

R. 3.

*17. The idolaters cannot keep the Mosques of Allāh in a good and flourishing condition while they bear witness against themselves to disbelief. It is they whose works shall be vain, and in the Fire shall they abide.

مَا كَانَ لِلْمُشْرِكِيْنَ اَنْ يَّعْمُرُوْا مَسٰجِدَ اللّٰهِ شٰهِدِيْنَ عَلٰٓى اَنْفُسِهِمْ بِالْكُفْرِ ؕ اُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ ۖۚ وَفِى النَّارِ هُمْ خٰلِدُوْنَ ﴿١٧﴾

*18. He alone can keep the Mosques of Allāh in a good and flourishing condition who believes in Allāh, and the Last Day, and observes Prayer, and pays the Zakāt, and fears none but Allāh; so these it is who

اِنَّمَا يَعْمُرُ مَسٰجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ وَلَمْ يَخْشَ اِلَّا اللّٰهَ ۖ فَعَسٰٓى اُولٰٓئِكَ اَنْ يَّكُوْنُوْا

*17. **It is not for the idolaters to do justice to the purposes for which the mosques are built for Allāh and to maintain them accordingly while they stand witness to their own disbelief.**

*18. **Verily, he alone is worthy of maintaining the Mosques of Allāh who** believes in Allāh, and the Last Day, and observes Prayer, and pays Zakāt, and fears none but Allāh; so these it is who **are far more likely to be *counted* among the guided.**

مِنَ الْمُهْتَدِيْنَ ﴿١٨﴾

may be among those who reach the goal.

أَجَعَلْتُمْ سِقَايَةَ الْحَآجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَجٰهَدَ فِيْ سَبِيْلِ اللّٰهِ ؕ لَا يَسْتَوٗنَ عِنْدَ اللّٰهِ ؕ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿١٩﴾

19. Do you hold the giving of drink to the pilgrims, and the maintenance of the Sacred Mosque as *equal to the works of* him who believes in Allāh and the Last Day and strives in the path of Allāh? They are not *at all* equal in the sight of Allāh. And Allāh guides not the unjust people.

اَلَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجٰهَدُوْا فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۙ اَعْظَمُ دَرَجَةً عِنْدَ اللّٰهِ ؕ وَاُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ﴿٢٠﴾

20. Those who believe and emigrate *from their homes for the sake of God* and strive in the cause of Allāh with their property and their persons have the highest rank in the sight of Allāh. And it is they who shall triumph.

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَّجَنّٰتٍ لَّهُمْ فِيْهَا نَعِيْمٌ مُّقِيْمٌ ﴿٢١﴾

21. Their Lord gives them glad tidings of mercy from Him, and of *His* pleasure, and of Gardens wherein there shall be lasting bliss for them;

خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ اِنَّ اللّٰهَ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ﴿٢٢﴾

22. They will abide therein for ever. Verily, with Allāh there is a great reward.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْٓا اٰبَآءَكُمْ وَاِخْوَانَكُمْ اَوْلِيَآءَ اِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْاِيْمَانِ ؕ وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿٢٣﴾

23. O ye who believe! take not your fathers and your brothers for friends, if they prefer disbelief to faith. And whoso befriends them from among you, it is they that are wrongdoers.

قُلْ اِنْ كَانَ اٰبَآؤُكُمْ وَاَبْنَآؤُكُمْ وَاِخْوَانُكُمْ وَاَزْوَاجُكُمْ وَعَشِيْرَتُكُمْ وَاَمْوَالُ ِۨاقْتَرَفْتُمُوْهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسٰكِنُ تَرْضَوْنَهَآ اَحَبَّ اِلَيْكُمْ مِّنَ اللّٰهِ وَرَسُوْلِهٖ وَجِهَادٍ فِيْ سَبِيْلِهٖ فَتَرَبَّصُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ؕ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ﴿٢٤﴾ ع

24. Say, if your fathers, and your sons, and your brethren, and your wives, and your kinsfolk, and the wealth you have acquired, and the trade whose dullness you fear, and the dwellings which you love are dearer to you than Allāh and His Messenger and striving in His cause, then wait until Allāh comes with His judgment; and Allāh guides not the disobedient people.

R. 4.

لَقَدْ نَصَرَكُمُ اللّٰهُ فِيْ مَوَاطِنَ كَثِيْرَةٍ ۙ وَّيَوْمَ حُنَيْنٍ ۙ اِذْ اَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْـًٔا وَّ ضَاقَتْ عَلَيْكُمُ الْاَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُّدْبِرِيْنَ ﴿۲۵﴾

25. Surely, Allāh had helped you on many a battlefield, and on the Day of Ḥunain, when your great numbers made you proud, but they availed you nought; and the earth, with *all* its vastness, became straitened for you, *and* then you turned your backs retreating.

ثُمَّ اَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَ عَلَى الْمُؤْمِنِيْنَ وَ اَنْزَلَ جُنُوْدًا لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِيْنَ كَفَرُوْا ؕ وَذٰلِكَ جَزَآءُ الْكٰفِرِيْنَ ﴿۲۶﴾

*26. Then Allāh sent down His peace upon His Messenger and upon the believers, and He sent down hosts which you did not see, and He punished those who disbelieved. And this is the reward of the disbelievers.

ثُمَّ يَتُوْبُ اللّٰهُ مِنْۢ بَعْدِ ذٰلِكَ عَلٰى مَنْ يَّشَآءُ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۲۷﴾

27. Then will Allāh, after that, turn with compassion to whomsoever He pleases; and Allāh is Most Forgiving, Merciful.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنَّمَا الْمُشْرِكُوْنَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هٰذَا ۚ وَاِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيْكُمُ اللّٰهُ مِنْ فَضْلِهٖۤ اِنْ شَآءَ ؕ اِنَّ اللّٰهَ عَلِيْمٌ حَكِيْمٌ ﴿۲۸﴾

28. O ye who believe! surely, the idolaters are unclean. So they shall not approach the Sacred Mosque after this year of theirs. And if you fear poverty, Allāh will enrich you out of His bounty, if He pleases. Surely, Allāh is All-Knowing, Wise.

قَاتِلُوا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَلَا بِالْيَوْمِ الْاٰخِرِ وَلَا يُحَرِّمُوْنَ مَا حَرَّمَ اللّٰهُ وَرَسُوْلُهٗ وَلَا يَدِيْنُوْنَ دِيْنَ الْحَقِّ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ حَتّٰى يُعْطُوا الْجِزْيَةَ عَنْ يَّدٍ وَّهُمْ صٰغِرُوْنَ ﴿۲۹﴾

29. Fight those from among the People of the Book who believe not in Allāh, nor in the Last Day, nor hold as unlawful what Allāh and His Messenger have declared to be unlawful, nor follow the true *religion, until they pay the tax with *their own* hand and acknowledge their subjection.

ع ۵

R. 5.

وَقَالَتِ الْيَهُوْدُ عُزَيْرُ ِۨابْنُ اللّٰهِ وَقَالَتِ النَّصٰرَى الْمَسِيْحُ ابْنُ اللّٰهِ ؕ ذٰلِكَ قَوْلُهُمْ بِاَفْوَاهِهِمْ ۚ يُضَاهِـُٔوْنَ قَوْلَ الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ ؕ قٰتَلَهُمُ اللّٰهُ ۚ اَنّٰى يُؤْفَكُوْنَ ﴿۳۰﴾

30. And the Jews say, Ezra is the son of Allāh, and the Christians say, the *Messiah is the son of Allāh; that is what they say with their mouths. They imitate the saying of those who disbelieved before them. Allāh's curse be on them! How are they turned away!

*26. Then Allāh **caused tranquillity to descend upon** His Messenger and upon the believers,
*29. until they pay the tax with *their own* hand ***submissively*** and acknowledge their subjection.
*30. **they are but a word of their mouths.**

اِتَّخَذُوْٓا اَحْبَارَهُمْ وَرُهْبَانَهُمْ اَرْبَابًا
مِّنْ دُوْنِ اللّٰهِ وَالْمَسِيْحَ ابْنَ مَرْيَمَ
وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوْٓا اِلٰهًا
وَّاحِدًا ۚ لَآ اِلٰهَ اِلَّا هُوَ ۭ سُبْحٰنَهٗ
عَمَّا يُشْرِكُوْنَ ﴿٣١﴾

31. They have taken their learned men and their monks for lords beside Allāh. And *so have they taken* the Messiah, son of Mary. And they were not commanded but to worship the One God. There is no God but He. Too Holy is He for what they associate *with Him*!

يُرِيْدُوْنَ اَنْ يُّطْفِـــُٔوْا نُوْرَ اللّٰهِ
بِاَفْوَاهِهِمْ وَيَاْبَى اللّٰهُ اِلَّآ اَنْ
يُّتِمَّ نُوْرَهٗ وَلَوْ كَرِهَ الْكٰفِرُوْنَ ﴿٣٢﴾

32. They desire to extinguish the light of Allāh with their mouths; but Allāh will permit nothing except that He will perfect His light, though the disbelievers may dislike *it*.

هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَ
دِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ
كُلِّهٖ ۙ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ﴿٣٣﴾

33. He it is Who sent His Messenger with guidance and the religion of truth, that He may make it prevail over every *other* religion, even though the idolaters may dislike *it*.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ كَثِيْرًا
مِّنَ الْاَحْبَارِ وَالرُّهْبَانِ لَيَاْكُلُوْنَ
اَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّوْنَ
عَنْ سَبِيْلِ اللّٰهِ ۭ وَالَّذِيْنَ يَكْنِزُوْنَ
الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِيْ
سَبِيْلِ اللّٰهِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ
اَلِيْمٍ ﴿٣٤﴾

34. O ye who believe! surely, many of the priests and monks devour the wealth of men by false means and turn *men* away from the way of Allāh. And those who hoard up gold and silver and spend it not in the way of Allāh—give to them the tidings of a painful punishment,

يَّوْمَ يُحْمٰى عَلَيْهَا فِيْ نَارِ جَهَنَّمَ
فَتُكْوٰى بِهَا جِبَاهُهُمْ وَجُنُوْبُهُمْ وَ
ظُهُوْرُهُمْ ۭ هٰذَا مَا كَنَزْتُمْ لِاَنْفُسِكُمْ
فَذُوْقُوْا مَا كُنْتُمْ تَكْنِزُوْنَ ﴿٣٥﴾

35. On the day when it shall be made hot in the fire of Hell, and their foreheads and their sides and their backs shall be branded therewith *and it shall be said to them*: 'This is what you treasured up for yourselves; so now taste what you used to treasure up.'

اِنَّ عِدَّةَ الشُّهُوْرِ عِنْدَ اللّٰهِ اثْنَا
عَشَرَ شَهْرًا فِيْ كِتٰبِ اللّٰهِ يَوْمَ خَلَقَ
السَّمٰوٰتِ وَالْاَرْضَ مِنْهَآ اَرْبَعَةٌ حُرُمٌ ۭ
ذٰلِكَ الدِّيْنُ الْقَيِّمُ ۙ فَلَا تَظْلِمُوْا
فِيْهِنَّ اَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِيْنَ

36. The reckoning of months with Allāh has been twelve months by Allāh's ordinance since the day when He created the heavens and the earth. Of these, four are sacred.

*That is the right creed. So wrong not yourselves therein. And fight the idolaters all together as they fight

*36. **This is the religion that stays.**

كَآفَّةً كَمَا يُقَاتِلُوْنَكُمْ كَآفَّةً ؕ وَ
اعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ﴿٣٦﴾

you all together; and know that Allāh is with the righteous.

اِنَّمَا النَّسِيْٓءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ
بِهِ الَّذِيْنَ كَفَرُوْا يُحِلُّوْنَهٗ عَامًا
وَّيُحَرِّمُوْنَهٗ عَامًا لِّيُوَاطِـُٔوْا عِدَّةَ
مَا حَرَّمَ اللّٰهُ فَيُحِلُّوْا مَا حَرَّمَ اللّٰهُ ؕ
زُيِّنَ لَهُمْ سُوْٓءُ اَعْمَالِهِمْ ؕ وَاللّٰهُ لَا
يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ﴿٣٧﴾ ع ١١

37. Surely, the postponement *of a Sacred Month* is an addition to disbelief. Those who disbelieve are led astray thereby. They allow it one year and forbid it another year, that they may agree in the number of *the months* which Allāh has made sacred, and thus may make lawful what Allāh has forbidden. The evil of their deeds is made *to seem* fair to them. And Allāh guides not the disbelieving people.

R. 6.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَا لَكُمْ اِذَا قِيْلَ
لَكُمُ انْفِرُوْا فِيْ سَبِيْلِ اللّٰهِ اثَّاقَلْتُمْ
اِلَى الْاَرْضِ ؕ اَرَضِيْتُمْ بِالْحَيٰوةِ الدُّنْيَا
مِنَ الْاٰخِرَةِ ۚ فَمَا مَتَاعُ الْحَيٰوةِ الدُّنْيَا
فِي الْاٰخِرَةِ اِلَّا قَلِيْلٌ ﴿٣٨﴾

38. O ye who believe! what is the matter with you that, when it is said to you, go forth in the way of Allāh, you sink heavily towards the earth? Would you be contented with the present life in preference to the *Hereafter? But the enjoyment of the present life is but little, as compared with the Hereafter.

اِلَّا تَنْفِرُوْا يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ۙ
وَّيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوْهُ
شَيْـًٔا ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٣٩﴾

39. If you do not go forth *to fight*, He will punish you with a painful punishment, and will choose in your stead a people other than you, and you shall do Him no harm at all. And Allāh has full power over all things.

اِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ اِذْ
اَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثَانِيَ اثْنَيْنِ
اِذْ هُمَا فِي الْغَارِ اِذْ يَقُوْلُ لِصَاحِبِهٖ
لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا ۚ فَاَنْزَلَ
اللّٰهُ سَكِيْنَتَهٗ عَلَيْهِ وَاَيَّدَهٗ بِجُنُوْدٍ
لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِيْنَ كَفَرُوا
السُّفْلٰى ؕ وَكَلِمَةُ اللّٰهِ هِيَ الْعُلْيَا ؕ وَاللّٰهُ
عَزِيْزٌ حَكِيْمٌ ﴿٤٠﴾

40. If you help him not, then *know that* Allāh helped him *even* when the disbelievers drove him forth while he was one of the two when they were both in the cave, when he said to his companion, 'Grieve not, for Allāh is with us.' Then Allāh sent down His peace on him, and strengthened him with hosts which you did not see, and humbled the word of those who disbelieved, and it is the word of Allāh alone which is supreme. And Allāh is Mighty, Wise.

*38. **The gains of the present life will but seem small and insignificant in the Hereafter.**

41. Go forth, light and heavy, and strive with your property and your persons in the cause of Allāh. That is better for you, if only you knew.

اِنْفِرُوْا خِفَافًا وَّثِقَالًا وَّجَاهِدُوْا بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ فِيْ سَبِيْلِ اللّٰهِ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۴۱﴾

42. If it had been an immediate gain and a short journey, they would certainly have followed thee, but the hard journey seemed too long to them. Yet they will swear by Allāh, *saying*, 'If we had been able, we would surely have gone forth with you.' They ruin their souls; and Allāh knows that they are liars.

لَوْ كَانَ عَرَضًا قَرِيْبًا وَّسَفَرًا قَاصِدًا لَّاتَّبَعُوْكَ وَلٰكِنْۢ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ ؕ وَسَيَحْلِفُوْنَ بِاللّٰهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ ۚ يُهْلِكُوْنَ اَنْفُسَهُمْ ۚ وَاللّٰهُ يَعْلَمُ اِنَّهُمْ لَكٰذِبُوْنَ ﴿۴۲﴾ ع ۶

R. 7.

43. Allāh remove thy *cares*. Why didst thou permit them *to stay behind* until those who spoke the truth had become known to thee and *until* thou hadst known the liars?

عَفَا اللّٰهُ عَنْكَ ۚ لِمَ اَذِنْتَ لَهُمْ حَتّٰى يَتَبَيَّنَ لَكَ الَّذِيْنَ صَدَقُوْا وَتَعْلَمَ الْكٰذِبِيْنَ ﴿۴۳﴾

44. Those who believe in Allāh and the Last Day will not ask leave of thee *to be exempted* from striving with their property and their persons. And Allāh well knows the righteous.

لَا يَسْتَاْذِنُكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اَنْ يُّجَاهِدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ؕ وَاللّٰهُ عَلِيْمٌۢ بِالْمُتَّقِيْنَ ﴿۴۴﴾

45. Only those will ask leave of thee *to be exempted* who do not believe in Allāh and the Last Day, and whose hearts are full of doubt, and in their doubt they waver.

اِنَّمَا يَسْتَاْذِنُكَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَارْتَابَتْ قُلُوْبُهُمْ فَهُمْ فِيْ رَيْبِهِمْ يَتَرَدَّدُوْنَ ﴿۴۵﴾

46. And if they had intended to go forth they would certainly have made some preparation for it; but Allāh was averse to their marching forth. So He kept them back, and it was said: 'Sit ye *at home* with those who sit.'

وَلَوْ اَرَادُوا الْخُرُوْجَ لَاَعَدُّوْا لَهٗ عُدَّةً وَّلٰكِنْ كَرِهَ اللّٰهُ انْۢبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيْلَ اقْعُدُوْا مَعَ الْقٰعِدِيْنَ ﴿۴۶﴾

47. If they had gone forth with you, they would have added to you nothing but trouble, and would have hurried to and fro in your midst, seeking *to create* discord among

لَوْ خَرَجُوْا فِيْكُمْ مَّا زَادُوْكُمْ اِلَّا خَبَالًا وَّلَاَوْضَعُوْا خِلٰلَكُمْ يَبْغُوْنَكُمُ الْفِتْنَةَ ۚ وَفِيْكُمْ

سَمّٰعُوْنَ لَهُمْ ؕ وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ﴿٤٧﴾

*you. And there are among you those who would listen to them. And Allāh well knows the wrongdoers.

لَقَدِ ابْتَغَوُا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوْا لَكَ الْاُمُوْرَ حَتّٰى جَآءَ الْحَقُّ وَظَهَرَ اَمْرُ اللّٰهِ وَهُمْ كٰرِهُوْنَ ﴿٤٨﴾

48. They sought *to create* disorder even before *this*, and they devised plots against thee till the truth came and the purpose of Allāh prevailed, though they did not like *it*.

وَمِنْهُمْ مَّنْ يَّقُوْلُ ائْذَنْ لِّيْ وَلَا تَفْتِنِّيْ ؕ اَلَا فِي الْفِتْنَةِ سَقَطُوْا ؕ وَاِنَّ جَهَنَّمَ لَمُحِيْطَةٌۢ بِالْكٰفِرِيْنَ ﴿٤٩﴾

49. And among them is he who says, 'Permit me *to stay behind* and put me not to trial.' Surely, they have already fallen into trial. And surely, Hell shall encompass the disbelievers.

اِنْ تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۚ وَاِنْ تُصِبْكَ مُصِيْبَةٌ يَّقُوْلُوْا قَدْ اَخَذْنَاۤ اَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَّهُمْ فَرِحُوْنَ ﴿٥٠﴾

50. If good befall thee, it grieves them, but if a misfortune befall thee, they say, 'We had indeed taken our precaution beforehand.' And they turn away rejoicing.

قُلْ لَّنْ يُّصِيْبَنَاۤ اِلَّا مَا كَتَبَ اللّٰهُ لَنَا ۚ هُوَ مَوْلٰىنَا ۚ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿٥١﴾

51. Say, 'Nothing shall befall us save that which Allāh has ordained for us. He is our Protector. And in Allāh then should the believers put their trust.'

قُلْ هَلْ تَرَبَّصُوْنَ بِنَاۤ اِلَّاۤ اِحْدَى الْحُسْنَيَيْنِ ؕ وَنَحْنُ نَتَرَبَّصُ بِكُمْ اَنْ يُّصِيْبَكُمُ اللّٰهُ بِعَذَابٍ مِّنْ عِنْدِهٖۤ اَوْ بِاَيْدِيْنَا ۚ فَتَرَبَّصُوْۤا اِنَّا مَعَكُمْ مُّتَرَبِّصُوْنَ ﴿٥٢﴾

52. Say, 'You do not await for us anything except one of the two good things; while as regards you, we await that Allāh will afflict you with a punishment either from Himself or at our hands. Wait then; we *also* are waiting with you.'

قُلْ اَنْفِقُوْا طَوْعًا اَوْ كَرْهًا لَّنْ يُّتَقَبَّلَ مِنْكُمْ ؕ اِنَّكُمْ كُنْتُمْ قَوْمًا فٰسِقِيْنَ ﴿٥٣﴾

53. Say, 'Spend willingly or unwillingly, it shall not be accepted from you. You are indeed a disobedient people.'

وَمَا مَنَعَهُمْ اَنْ تُقْبَلَ مِنْهُمْ نَفَقٰتُهُمْ اِلَّاۤ اَنَّهُمْ كَفَرُوْا بِاللّٰهِ وَبِرَسُوْلِهٖ وَلَا يَاْتُوْنَ الصَّلٰوةَ اِلَّا وَهُمْ كُسَالٰى وَلَا يُنْفِقُوْنَ اِلَّا وَهُمْ كٰرِهُوْنَ ﴿٥٤﴾

54. And nothing has deprived them of the acceptance of their contributions save that they disbelieve in Allāh and His Messenger. And they come not to Prayer except lazily and they make no contribution save reluctantly.

*47. And there are among you those who **are wont to** listen to them.

فَلَا تُعْجِبْكَ اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ ؕ
اِنَّمَا يُرِيْدُ اللّٰهُ لِيُعَذِّبَهُمْ بِهَا فِي
الْحَيٰوةِ الدُّنْيَا وَتَزْهَقَ اَنْفُسُهُمْ
وَهُمْ كٰفِرُوْنَ ﴿٥٥﴾

55. So let not their wealth nor their children excite thy wonder. Allāh only intends to punish them therewith in the present life and that their souls may depart while they are disbelievers.

وَيَحْلِفُوْنَ بِاللّٰهِ اِنَّهُمْ لَمِنْكُمْ ؕ
وَمَا هُمْ مِّنْكُمْ وَلٰكِنَّهُمْ قَوْمٌ
يَّفْرَقُوْنَ ﴿٥٦﴾

56. And they swear by Allāh that they are indeed of you, while they are not of you, but they are a people who are timorous.

لَوْ يَجِدُوْنَ مَلْجَاً اَوْ مَغٰرٰتٍ اَوْ مُدَّخَلًا
لَّوَلَّوْا اِلَيْهِ وَهُمْ يَجْمَحُوْنَ ﴿٥٧﴾

57. If they could find a place of refuge, or caves, or *even* a hole to enter, they would surely turn thereto, rushing uncontrollably.

وَمِنْهُمْ مَّنْ يَّلْمِزُكَ فِي الصَّدَقٰتِ ۚ
فَاِنْ اُعْطُوْا مِنْهَا رَضُوْا وَاِنْ لَّمْ
يُعْطَوْا مِنْهَآ اِذَا هُمْ يَسْخَطُوْنَ ﴿٥٨﴾

58. And among them are those who find fault with thee in *the matter of* alms. If they are given thereof, they are content; but if they are not given thereof, behold! they are discontented.

وَلَوْ اَنَّهُمْ رَضُوْا مَآ اٰتٰىهُمُ اللّٰهُ وَ
رَسُوْلُهٗ ۙ وَقَالُوْا حَسْبُنَا اللّٰهُ
سَيُؤْتِيْنَا اللّٰهُ مِنْ فَضْلِهٖ وَ
رَسُوْلُهٗٓ ۙ اِنَّآ اِلَى اللّٰهِ رٰغِبُوْنَ ﴿٥٩﴾ ع ١٣

59. Had they but been content with what Allāh and His Messenger had
*given them and said, 'Sufficient for us is Allāh; Allāh will give us of His bounty, and so will His Messenger; to Allāh do we turn in supplication,' *it would have been better for them.*

R. 8.

اِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَ
الْمَسٰكِيْنِ وَالْعٰمِلِيْنَ عَلَيْهَا وَ
الْمُؤَلَّفَةِ قُلُوْبُهُمْ وَفِي الرِّقَابِ وَ
الْغٰرِمِيْنَ وَفِيْ سَبِيْلِ اللّٰهِ وَابْنِ
السَّبِيْلِ ؕ فَرِيْضَةً مِّنَ اللّٰهِ ؕ وَاللّٰهُ
عَلِيْمٌ حَكِيْمٌ ﴿٦٠﴾

60. The alms are only for the poor and the needy, and for those employed in connection therewith, and for those whose hearts are to be reconciled, and for the *freeing of* slaves, and for those in debt, and for the cause of Allāh, and for the wayfarer—an ordinance from Allāh. And Allāh is All-Knowing, Wise.

وَمِنْهُمُ الَّذِيْنَ يُؤْذُوْنَ النَّبِيَّ وَ
يَقُوْلُوْنَ هُوَ اُذُنٌ ؕ قُلْ اُذُنُ خَيْرٍ
لَّكُمْ يُؤْمِنُ بِاللّٰهِ وَ يُؤْمِنُ

*61. And among them are those who annoy the Prophet and say, 'He *gives* ear *to all*.' Say, '*His giving* ear *to all* is good for you; he believes in

*59. '**Sufficient for us is Allāh—and His Messenger; Surely Allāh will bestow on us of His bounty;**

*61. And among them are those who **hurt the Prophet and say**, '**He is all ears**.' Say, '**His disposition to listen *to all* is good for you**; he believes in Allāh and **has trust in the believers**, and is a mercy for those of you who believe.'

لِلْمُؤْمِنِيْنَ وَرَحْمَةٌ لِّلَّذِيْنَ اٰمَنُوْا مِنْكُمْ ۚ وَالَّذِيْنَ يُؤْذُوْنَ رَسُوْلَ اللّٰهِ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿٦١﴾

Allāh and believes the Faithful, and is a mercy for those of you who believe.' And those who annoy the Messenger of Allāh shall have a grievous punishment.

يَحْلِفُوْنَ بِاللّٰهِ لَكُمْ لِيُرْضُوْكُمْ ۚ وَاللّٰهُ وَرَسُوْلُهٗۤ اَحَقُّ اَنْ يُّرْضُوْهُ اِنْ كَانُوْا مُؤْمِنِيْنَ ﴿٦٢﴾

62. They swear by Allāh to you to please you; but Allāh and His Messenger are more worthy that they should please him *and God*, if they are believers.

اَلَمْ يَعْلَمُوْۤا اَنَّهٗ مَنْ يُّحَادِدِ اللّٰهَ وَرَسُوْلَهٗ فَاَنَّ لَهٗ نَارَ جَهَنَّمَ خَالِدًا فِيْهَا ۭ ذٰلِكَ الْخِزْيُ الْعَظِيْمُ ﴿٦٣﴾

63. Have they not known that whoso opposes Allāh and His Messenger, for him is the fire of Hell, wherein he shall abide? That is the great humiliation.

يَحْذَرُ الْمُنٰفِقُوْنَ اَنْ تُنَزَّلَ عَلَيْهِمْ سُوْرَةٌ تُنَبِّئُهُمْ بِمَا فِيْ قُلُوْبِهِمْ ۭ قُلِ اسْتَهْزِءُوْا ۚ اِنَّ اللّٰهَ مُخْرِجٌ مَّا تَحْذَرُوْنَ ﴿٦٤﴾

64. The hypocrites fear lest a Sūrah should be revealed against them, informing them of what is in their hearts. Say, 'Mock ye! surely, Allāh will bring to light what you fear.'

وَلَئِنْ سَاَلْتَهُمْ لَيَقُوْلُنَّ اِنَّمَا كُنَّا نَخُوْضُ وَنَلْعَبُ ۭ قُلْ اَبِاللّٰهِ وَاٰيٰتِهٖ وَرَسُوْلِهٖ كُنْتُمْ تَسْتَهْزِءُوْنَ ﴿٦٥﴾

65. And if thou question them, they will most surely say, 'We were only talking idly and jesting.' Say, 'Was it Allāh and His Signs and His Messenger that you mocked at?

لَا تَعْتَذِرُوْا قَدْ كَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ ۭ اِنْ نَّعْفُ عَنْ طَاۗىِٕفَةٍ مِّنْكُمْ نُعَذِّبْ طَاۗىِٕفَةًۢ بِاَنَّهُمْ كَانُوْا مُجْرِمِيْنَ ﴿٦٦﴾ ع ١٣

66. 'Offer no excuse. You have certainly disbelieved after your believing. If We forgive a party from among you, a party shall We punish, for they have been guilty.'

R. 9.

اَلْمُنٰفِقُوْنَ وَالْمُنٰفِقٰتُ بَعْضُهُمْ مِّنْۢ بَعْضٍ ۘ يَاْمُرُوْنَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوْفِ وَيَقْبِضُوْنَ اَيْدِيَهُمْ ۭ نَسُوا اللّٰهَ فَنَسِيَهُمْ ۭ اِنَّ الْمُنٰفِقِيْنَ هُمُ الْفٰسِقُوْنَ ﴿٦٧﴾

67. The hypocrites, men and women, are *all connected* one with another. They enjoin evil and forbid good, and keep their hands closed. They neglected Allāh, so He has neglected them. Surely, it is the hypocrites who are the disobedient.

وَعَدَ اللّٰهُ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۭ هِيَ حَسْبُهُمْ ۚ وَلَعَنَهُمُ اللّٰهُ ۚ وَ

68. Allāh promises the hypocrites, men and women, and the disbelievers the fire of Hell, wherein they shall abide. It will suffice them.

لَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾

And Allāh has cursed them. And they shall have a lasting punishment,

كَالَّذِينَ مِن قَبْلِكُمْ كَانُوٓا۟ أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرَ أَمْوَٰلًا وَأَوْلَٰدًا ۚ فَٱسْتَمْتَعُوا۟ بِخَلَٰقِهِمْ فَٱسْتَمْتَعْتُم بِخَلَٰقِكُمْ كَمَا ٱسْتَمْتَعَ ٱلَّذِينَ مِن قَبْلِكُم بِخَلَٰقِهِمْ وَخُضْتُمْ كَٱلَّذِى خَاضُوٓا۟ ۚ أُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٦٩﴾

69. Even as those before you. They were mightier than you in power and richer in possessions and children. They enjoyed their lot for a short time, so have you enjoyed your lot as those before you enjoyed their lot. And you indulged in idle talk as they indulged in idle talk. It is they whose works shall be of no avail in this world and the Hereafter. And it is they who are the losers.

أَلَمْ يَأْتِهِمْ نَبَؤُا۟ ٱلَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَٰهِيمَ وَأَصْحَٰبِ مَدْيَنَ وَٱلْمُؤْتَفِكَٰتِ ۚ أَتَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ ۖ فَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾

70. Has not the story reached them of those before them—the people of Noah, ʿĀd, and Thamūd, and the people of Abraham, and the dwellers of Midian, and the cities which were overthrown? Their Messengers came to them with clear Signs. So Allāh would not wrong them, but they wronged themselves.

وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ سَيَرْحَمُهُمُ ٱللَّهُ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

71. And the believers, men and women, are friends one of another. They enjoin good and forbid evil and observe Prayer and pay the Zakāt and obey Allāh and His Messenger. It is these on whom Allāh will have mercy. Surely, Allāh is Mighty, Wise.

وَعَدَ ٱللَّهُ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٧٢﴾ ع ١٥

72. Allāh has promised to believers, men and women, Gardens beneath which rivers flow, wherein they will abide, and delightful dwelling-places in Gardens of Eternity. And the pleasure of Allāh is the greatest of all. That is the supreme triumph.

R. 10.

يَٰٓأَيُّهَا ٱلنَّبِىُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٧٣﴾

73. O Prophet, strive against the disbelievers and the hypocrites. And be severe to them. Their abode is Hell, and an evil destination it is.

(See details of transliteration on page 'm').

يَحْلِفُوْنَ بِاللّٰهِ مَا قَالُوْا ۚ وَلَقَدْ
قَالُوْا كَلِمَةَ الْكُفْرِ وَكَفَرُوْا بَعْدَ
اِسْلَامِهِمْ وَهَمُّوْا بِمَا لَمْ يَنَالُوْا ۚ
وَمَا نَقَمُوْٓا اِلَّآ اَنْ اَغْنٰىهُمُ اللّٰهُ وَ
رَسُوْلُهٗ مِنْ فَضْلِهٖ ۚ فَاِنْ يَّتُوْبُوْا
يَكُ خَيْرًا لَّهُمْ ۚ وَاِنْ يَّتَوَلَّوْا
يُعَذِّبْهُمُ اللّٰهُ عَذَابًا اَلِيْمًا ۙ فِي
الدُّنْيَا وَالْاٰخِرَةِ ۚ وَمَا لَهُمْ فِي الْاَرْضِ
مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿٧٤﴾

74. They swear by Allāh that they said nothing, but they did certainly use blasphemous language, and disbelieved after they had embraced *Islām. And they meditated that which they could not attain. And they cherished hatred only because Allāh and His Messenger had enriched them out of His bounty. So if they repent, it will be better for them; but if they turn away, Allāh will punish them with a grievous punishment in this world and the Hereafter, and they shall have neither friend nor helper in the earth.

وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِنْ اٰتٰىنَا
مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ وَلَنَكُوْنَنَّ
مِنَ الصّٰلِحِيْنَ ﴿٧٥﴾

75. And among them there are those who made a covenant with Allāh, *saying*, 'If He give us of His bounty, we would most surely give alms and be of the virtuous.'

فَلَمَّآ اٰتٰىهُمْ مِّنْ فَضْلِهٖ بَخِلُوْا
بِهٖ وَتَوَلَّوْا وَّهُمْ مُّعْرِضُوْنَ ﴿٧٦﴾

76. But when He gave them of His bounty, they became niggardly of it, and they turned away in aversion.

فَاَعْقَبَهُمْ نِفَاقًا فِيْ قُلُوْبِهِمْ اِلٰى
يَوْمِ يَلْقَوْنَهٗ بِمَآ اَخْلَفُوا اللّٰهَ مَا
وَعَدُوْهُ وَبِمَا كَانُوْا يَكْذِبُوْنَ ﴿٧٧﴾

77. So He requited them with hypocrisy *which shall last* in their hearts until the day when they shall meet Him, because they broke their promise to Allāh, and because they lied.

اَلَمْ يَعْلَمُوْٓا اَنَّ اللّٰهَ يَعْلَمُ سِرَّهُمْ
وَنَجْوٰىهُمْ وَاَنَّ اللّٰهَ عَلَّامُ
الْغُيُوْبِ ﴿٧٨﴾

*78. Know they not that Allāh knows their secrets as well as their private counsels and that Allāh is the Best Knower of all unseen things?

اَلَّذِيْنَ يَلْمِزُوْنَ الْمُطَّوِّعِيْنَ مِنَ
الْمُؤْمِنِيْنَ فِي الصَّدَقٰتِ وَالَّذِيْنَ
لَا يَجِدُوْنَ اِلَّا جُهْدَهُمْ فَيَسْخَرُوْنَ
مِنْهُمْ ۙ سَخِرَ اللّٰهُ مِنْهُمْ ۖ وَلَهُمْ
عَذَابٌ اَلِيْمٌ ﴿٧٩﴾

79. Those who find fault with such of the believers as give alms of their own free will and with such as find nothing *to give* save *the earnings of* their toil. They thus deride them. Allāh shall requite them for their derision, and for them is a grievous punishment.

*74. And they meditated **upon** that which they ***subsequently*** **failed to attain**. And they **nourished** hatred only because Allāh and His Messenger had enriched them out of His bounty. So if they repent, **it would** be better for them; but if they turn away, Allāh will punish them with a grievous punishment in this world and the Hereafter, and they shall have neihter friend nor helper in the earth.

*78. Know they not that Allāh knows their secrets **and covert deliberations** and that Allāh is the Best Knower of the unseen things?

إِسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ ط
إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِيْنَ مَرَّةً
فَلَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ذٰلِكَ بِأَنَّهُمْ
كَفَرُوْا بِاللّٰهِ وَ رَسُوْلِهٖ ط وَاللّٰهُ
لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ﴿٨٠﴾

80. Ask thou forgiveness for them, or ask thou not forgiveness for them; even if thou ask forgiveness for them seventy times, Allāh will never forgive them. That is because they disbelieved in Allāh and His Messenger. And Allāh guides not the perfidious people.

R. 11.

فَرِحَ الْمُخَلَّفُوْنَ بِمَقْعَدِهِمْ
خِلٰفَ رَسُوْلِ اللّٰهِ وَ كَرِهُوْٓا اَنْ
يُّجَاهِدُوْا بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ
فِيْ سَبِيْلِ اللّٰهِ وَ قَالُوْا لَا تَنْفِرُوْا
فِي الْحَرِّ ط قُلْ نَارُ جَهَنَّمَ اَشَدُّ حَرًّا ط
لَوْ كَانُوْا يَفْقَهُوْنَ ﴿٨١﴾

*81. Those who were left behind rejoiced in their sitting *at home* behind *the back of* the Messenger of Allāh, and were averse to striving with their property and their persons in the cause of Allāh. And they said, 'Go not forth in the heat.' Say, 'The fire of Hell is more intense in heat.' Could they but understand!

فَلْيَضْحَكُوْا قَلِيْلًا وَّ لْيَبْكُوْا كَثِيْرًا ج
جَزَآءًۢ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿٨٢﴾

82. They must laugh little and weep much as a reward for that which they used to earn.

فَاِنْ رَّجَعَكَ اللّٰهُ اِلٰى طَآئِفَةٍ مِّنْهُمْ
فَاسْتَاْذَنُوْكَ لِلْخُرُوْجِ فَقُلْ لَّنْ
تَخْرُجُوْا مَعِيَ اَبَدًا وَّ لَنْ تُقَاتِلُوْا مَعِيَ
عَدُوًّا ط اِنَّكُمْ رَضِيْتُمْ بِالْقُعُوْدِ
اَوَّلَ مَرَّةٍ فَاقْعُدُوْا مَعَ الْخٰلِفِيْنَ ﴿٨٣﴾

83. And if Allāh return thee to a party of them, and they ask of thee leave to go forth *to fight*, say then, 'You shall never go forth with me and shall never fight an enemy with me. You chose to sit *at home* the first time, so sit now with those who remain behind.'

وَ لَا تُصَلِّ عَلٰٓى اَحَدٍ مِّنْهُمْ مَّاتَ
اَبَدًا وَّ لَا تَقُمْ عَلٰى قَبْرِهٖ ط اِنَّهُمْ
كَفَرُوْا بِاللّٰهِ وَ رَسُوْلِهٖ وَ مَاتُوْا وَ
هُمْ فٰسِقُوْنَ ﴿٨٤﴾

*84. And never pray thou for any of them that dies, nor stand by his grave; for they disbelieved in Allāh and His Messenger and died while they were disobedient.

وَ لَا تُعْجِبْكَ اَمْوَالُهُمْ وَ اَوْلَادُهُمْ ط
اِنَّمَا يُرِيْدُ اللّٰهُ اَنْ يُّعَذِّبَهُمْ بِهَا فِي
الدُّنْيَا وَ تَزْهَقَ اَنْفُسُهُمْ وَ هُمْ
كٰفِرُوْنَ ﴿٨٥﴾

85. And their possessions and their children should not excite thy wonder; Allāh only intends to punish them therewith in this world and that their souls may depart while they are disbelievers.

*81. **Those *who contrived to be* left behind rejoiced at their staying back in contradiction to the Messenger of Allāh**, and were averse to striving with their property and their persons in the cause of Allāh.

*84. **Never say prayer over any of them when he dies, nor stand by his grave *to pray***; for they disbelieved in Allāh and His Messenger and died while they were disobedient.

وَإِذَآ أُنزِلَتْ سُورَةٌ أَنْ ءَامِنُوا۟ بِاللَّهِ
وَجَٰهِدُوا۟ مَعَ رَسُولِهِ ٱسْتَـْٔذَنَكَ
أُو۟لُوا۟ ٱلطَّوْلِ مِنْهُمْ وَقَالُوا۟ ذَرْنَا
نَكُن مَّعَ ٱلْقَٰعِدِينَ ﴿٨٦﴾

86. And when a Sūrah is revealed, *enjoining*, 'Believe in Allāh and strive *in the cause of Allāh* in company with His Messenger,' those of them who possess affluence ask leave of thee and say, 'Leave us that we be with those who sit *at home*.'

رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ
وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا
يَفْقَهُونَ ﴿٨٧﴾

87. They are content to be with the womenfolk, and their hearts are sealed so that they understand not.

لَٰكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ
جَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ وَ
أُو۟لَٰٓئِكَ لَهُمُ ٱلْخَيْرَٰتُ ۖ وَأُو۟لَٰٓئِكَ هُمُ
ٱلْمُفْلِحُونَ ﴿٨٨﴾

88. But the Messenger and those who believe with him strive *in the cause of Allāh* with their property and their persons, and it is they who shall have good things, and it is they who shall prosper.

أَعَدَّ ٱللَّهُ لَهُمْ جَنَّٰتٍ تَجْرِى مِن
تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ
ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٨٩﴾ ع ١٢

89. Allāh has prepared for them Gardens underneath which flow rivers; therein they shall abide. That is the supreme triumph.

R. 12.

وَجَآءَ ٱلْمُعَذِّرُونَ مِنَ ٱلْأَعْرَابِ
لِيُؤْذَنَ لَهُمْ وَقَعَدَ ٱلَّذِينَ
كَذَبُوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ سَيُصِيبُ
ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾

90. And those who make excuses from among the desert Arabs, came that exemption might be granted them. And those who were false to Allāh and His Messenger stayed *at home*. A grievous punishment shall befall those of them who disbelieve.

لَّيْسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلْمَرْضَىٰ
وَلَا عَلَى ٱلَّذِينَ لَا يَجِدُونَ مَا
يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا۟ لِلَّهِ وَ
رَسُولِهِۦ ۚ مَا عَلَى ٱلْمُحْسِنِينَ مِن
سَبِيلٍ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٩١﴾

91. No blame lies on the weak, nor on the sick, nor on those who find naught to spend, if they are sincere to Allāh and His Messenger. There is no cause of reproach against those who do good deeds; and Allāh is Most Forgiving, Merciful.

وَّلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ
لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ
أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا۟ وَّأَعْيُنُهُمْ
تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجِدُوا۟
مَا يُنفِقُونَ ﴿٩٢﴾

92. Nor against those to whom, when they came to thee that thou shouldst mount them, thou didst say, 'I cannot find whereon I can mount you;' they turned back, their eyes overflowing with tears, out of grief that they could not find what they might spend.

(See details of transliteration on page 'm').

إِنَّمَا السَّبِيْلُ عَلَى الَّذِيْنَ يَسْتَاْذِنُوْنَكَ وَهُمْ اَغْنِيَآءُ ۚ رَضُوْا بِاَنْ يَّكُوْنُوْا مَعَ الْخَوَالِفِ ۙ وَطَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَعْلَمُوْنَ ﴿٩٣﴾

93. The cause of reproach is only against those who ask leave of thee, while they are rich. They are content to be with the womenfolk. And Allāh has set a seal upon their hearts so that they know not.

يَعْتَذِرُوْنَ اِلَيْكُمْ اِذَا رَجَعْتُمْ اِلَيْهِمْ ۭ قُلْ لَّا تَعْتَذِرُوْا لَنْ نُّؤْمِنَ لَكُمْ قَدْ نَبَّاَنَا اللّٰهُ مِنْ اَخْبَارِكُمْ ۭ وَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُوْلُهٗ ثُمَّ تُرَدُّوْنَ اِلٰى عٰلِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٩٤﴾

Part 11

94. They will make excuses to you when you return to them. Say, 'Make no excuses; we will not believe you. Allāh has already informed us of the facts about you. And Allāh will observe your conduct, and *also* His Messenger; then you will be brought back to Him Who knows the unseen and the seen, and He will tell you all that you used to do.'

سَيَحْلِفُوْنَ بِاللّٰهِ لَكُمْ اِذَا انْقَلَبْتُمْ اِلَيْهِمْ لِتُعْرِضُوْا عَنْهُمْ ۭ فَاَعْرِضُوْا عَنْهُمْ ۭ اِنَّهُمْ رِجْسٌ ۙ وَّمَاْوٰىهُمْ جَهَنَّمُ ۚ جَزَاۗءًۢ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿٩٥﴾

95. They will swear to you by Allāh, when you return to them, that you may leave them alone. So leave *them alone. Surely, they are an abomination, and their abode is Hell—a *fit* recompense for that which they used to earn.

يَحْلِفُوْنَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۚ فَاِنْ تَرْضَوْا عَنْهُمْ فَاِنَّ اللّٰهَ لَا يَرْضٰى عَنِ الْقَوْمِ الْفٰسِقِيْنَ ﴿٩٦﴾

96. They will swear to you that you may be pleased with them. But *even* if you be pleased with them, Allāh will not be pleased with the rebellious people.

اَلْاَعْرَابُ اَشَدُّ كُفْرًا وَّنِفَاقًا وَّاَجْدَرُ اَلَّا يَعْلَمُوْا حُدُوْدَ مَآ اَنْزَلَ اللّٰهُ عَلٰي رَسُوْلِهٖ ۭ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿٩٧﴾

97. The Arabs of the desert are the worst in disbelief and hypocrisy, and most apt not to know the ordinances *of the Revelation* which Allāh has sent down to His Messenger. And Allāh is All-Knowing, Wise.

وَمِنَ الْاَعْرَابِ مَنْ يَّتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَّيَتَرَبَّصُ بِكُمُ الدَّوَاۗىِٕرَ ۭ عَلَيْهِمْ دَاۗىِٕرَةُ السَّوْءِ ۭ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٩٨﴾

*98. And among the Arabs of the desert are those who regard that which they spend *for God* as a fine and they wait for calamities to *befall* you. On themselves shall fall an evil calamity. And Allāh is All-Hearing, All-Knowing.

*95. Surely, they are **foul**,

*98. And among the **Bedouin there** are those who **consider what they spend** ***in the cause of Allāh*** **a penalty and** ***wishfully*** **await calamities** to *befall* you. **Let evil befall them instead.**

وَمِنَ الْاَعْرَابِ مَنْ يُّؤْمِنُ بِاللّٰهِ
وَالْيَوْمِ الْاٰخِرِ وَيَتَّخِذُ مَا يُنْفِقُ
قُرُبٰتٍ عِنْدَ اللّٰهِ وَ صَلَوٰتِ
الرَّسُوْلِ ؕ اَلَآ اِنَّهَا قُرْبَةٌ لَّهُمْ ؕ
سَيُدْخِلُهُمُ اللّٰهُ فِيْ رَحْمَتِهٖ ؕ اِنَّ
اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٩٩﴾ ع ١٢

99. And among the Arabs of the desert are those who believe in Allāh and the Last Day and regard that which they spend as means of drawing near to Allāh and *of receiving* the blessings of the Prophet. Aye! it is for them certainly a means of drawing near *to God*. Allāh will soon admit them to His mercy. Surely, Allāh is Most Forgiving, Merciful.

R. 13.

وَ السّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ
الْمُهٰجِرِيْنَ وَ الْاَنْصَارِ وَ الَّذِيْنَ
اتَّبَعُوْهُمْ بِاِحْسَانٍ ۙ رَّضِيَ اللّٰهُ
عَنْهُمْ وَ رَضُوْا عَنْهُ وَ اَعَدَّ لَهُمْ
جَنّٰتٍ تَجْرِيْ تَحْتَهَا الْاَنْهٰرُ
خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ ذٰلِكَ الْفَوْزُ
الْعَظِيْمُ ﴿١٠٠﴾

100. And *as for* the foremost *among the believers*, the first of the *Emigrants† and the Helpers‡, and those who followed them in the best possible manner, Allāh is well pleased with them and they are well pleased with Him; and He has prepared for them Gardens beneath which flow rivers. They will abide therein for ever. That is the supreme triumph.

وَ مِمَّنْ حَوْلَكُمْ مِّنَ الْاَعْرَابِ
مُنٰفِقُوْنَ ۛ وَ مِنْ اَهْلِ الْمَدِيْنَةِ ۛ
مَرَدُوْا عَلَى النِّفَاقِ ۖ لَا تَعْلَمُهُمْ ؕ نَحْنُ
نَعْلَمُهُمْ ؕ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ
يُرَدُّوْنَ اِلٰى عَذَابٍ عَظِيْمٍ ﴿١٠١﴾

101. And of the desert Arabs around you *some* are hypocrites; and of the people of Medina *also*. They persist in hypocrisy. Thou knowest them not; We know them. We will punish them twice; then shall they be given over to a great punishment.

وَاٰخَرُوْنَ اعْتَرَفُوْا بِذُنُوْبِهِمْ خَلَطُوْا
عَمَلًا صَالِحًا وَّاٰخَرَ سَيِّئًا ؕ عَسَى اللّٰهُ اَنْ
يَّتُوْبَ عَلَيْهِمْ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٠٢﴾

102. And *there are* others who have acknowledged their faults. They mixed a good work with another *that was* evil. It may be that Allāh will turn to them with compassion. Surely, Allāh is Most Forgiving, Merciful.

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ
وَ تُزَكِّيْهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ؕ اِنَّ
صَلٰوتَكَ سَكَنٌ لَّهُمْ ؕ وَاللّٰهُ سَمِيْعٌ
عَلِيْمٌ ﴿١٠٣﴾

103. Take alms out of their wealth, so that thou mayest cleanse them and purify them thereby. And pray for them; thy prayer is indeed a *source of* tranquillity for them. And Allāh is All-Hearing, All-Knowing.

† from Mecca. ‡ in Medina.

* 100. and those who follow them **excellently**, Allāh is well pleased with them and they are well pleased with Him;

104. Know they not that Allāh is He Who accepts repentance from His
* servants and takes alms, and that Allāh is He Who is Oft-Returning *with compassion, and is* Merciful?

أَلَمْ يَعْلَمُوْٓا اَنَّ اللّٰهَ هُوَ يَقْبَلُ
التَّوْبَةَ عَنْ عِبَادِهٖ وَيَاْخُذُ الصَّدَقٰتِ
وَاَنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿١٠٤﴾

* 105. And say, 'Work, and Allāh will surely see your work and *also* His Messenger and the believers. And you shall be brought back to Him Who knows the unseen and the seen; then He will tell you what you used to do.'

وَقُلِ اعْمَلُوْا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَ
رَسُوْلُهٗ وَالْمُؤْمِنُوْنَ ۭ وَسَتُرَدُّوْنَ اِلٰى
عٰلِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا
كُنْتُمْ تَعْمَلُوْنَ ﴿١٠٥﴾

* 106. And *there are* others *whose* case has been postponed for the decree of Allāh. He may punish them or He may turn to them with compassion. And Allāh is All-Knowing, Wise.

وَاٰخَرُوْنَ مُرْجَوْنَ لِاَمْرِ اللّٰهِ اِمَّا
يُعَذِّبُهُمْ وَاِمَّا يَتُوْبُ عَلَيْهِمْ ۭ
وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿١٠٦﴾

* 107. And *among the hypocrites are* those who have built a mosque in order to injure *Islām* and *help* disbelief and cause a division among the believers, and prepare an ambush for him who warred against Allāh and His Messenger before *this*. And they will surely swear: 'We meant nothing but good;' but Allāh bears witness that they are certainly liars.

وَالَّذِيْنَ اتَّخَذُوْا مَسْجِدًا ضِرَارًا وَّ
كُفْرًا وَّتَفْرِيْقًۢا بَيْنَ الْمُؤْمِنِيْنَ
وَاِرْصَادًا لِّمَنْ حَارَبَ اللّٰهَ وَرَسُوْلَهٗ مِنْ
قَبْلُ ۭ وَلَيَحْلِفُنَّ اِنْ اَرَدْنَآ اِلَّا الْحُسْنٰى ۭ
وَاللّٰهُ يَشْهَدُ اِنَّهُمْ لَكٰذِبُوْنَ ﴿١٠٧﴾

108. Never stand *to pray* therein. A mosque which was founded upon piety from the *very* first day is surely more worthy that thou shouldst stand *to pray* therein. In it are men who love to become purified, and Allāh loves those who purify themselves.

لَا تَقُمْ فِيْهِ اَبَدًا ۭ لَمَسْجِدٌ اُسِّسَ
عَلَى التَّقْوٰى مِنْ اَوَّلِ يَوْمٍ اَحَقُّ اَنْ
تَقُوْمَ فِيْهِ ۭ فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ
يَّتَطَهَّرُوْا ۭ وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ ﴿١٠٨﴾

* 104. **and acknowledges alms**, and that Allāh is He Who is Oft-Returning *with compassion, and is* Merciful.

* 105.And say, '**Do what you may, surely, Allāh will watch your acts, so also will His Messenger and the believers. And you shall be made to return to the Knower of the unseen and the seen**; then He will tell you what you used to do.'

* 106.And *there are* others **who are kept awaiting** the decree of Allāh. He **may decide to** punish them or He may turn to them with compassion.

* 107. And *among the hypocrites are* those who have built a mosque in order to injure *Islām* and *help* disbelief and **cause division among the believers, and to provide a place of hiding for those who have already waged war against Allāh and His Messenger.**

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَم مَّنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

* 109. Is he, then, who founded his building on fear of Allāh and His pleasure better or he who founded his building on the brink of a tottering water-worn bank which tumbled down with him into the fire of Hell? And Allāh guides not the wrongdoing people.

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَن تَقَطَّعَ قُلُوبُهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

ع ١٣

* 110. *This* building of theirs, which they have built, will ever continue to be a *source of* disquiet in their hearts, unless their hearts be torn to pieces. And Allāh is All-Knowing, Wise.

R. 14.

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّةَ ۚ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالْإِنجِيلِ وَالْقُرْآنِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُم بِهِ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

111. Surely, Allāh has purchased of the believers their persons and their * property in return for the Garden they shall have; they fight in the cause of Allāh, and they slay and are slain—a promise *that He has made* incumbent on Himself in the Torah, and the Gospel, and the Qur'ān. And who is more faithful to his promise than Allāh? Rejoice, then, in your bargain which you have made with Him; and that it is which is the supreme triumph.

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾

112. *They are* the ones who turn *to God in repentance*, who worship *Him*, who praise *Him*, who go about in the land *serving Him*, who bow down *to God*, who prostrate themselves *in prayer*, who enjoin good and forbid evil, and who watch the limits *set* by Allāh. And give glad tidings to those who believe.

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ

113. It is not for the Prophet and those who believe that they should ask *of God* forgiveness for the idolaters, even though they may be kinsmen, after it has become plain to

* 109. Is he, then, who **laid his foundation** on fear of Allāh and His pleasure better or he who **laid his foundation** on the brink of a tottering water-worn bank which tumbled down with him into the fire of Hell? And Allāh **does not guide a people who transgress.**

* 110. *This* building of theirs, **they have raised,** will ever be a *source of* disquiet **and uncertainty in their hearts, until their hearts split and are torn into pieces.** And Allāh is All-Knowing, Wise.

* 111. ... in return for **the Paradise** they shall have;

them that they are the people of Hell.

أَصْحٰبُ الْجَحِيْمِ ﴿١١٣﴾

114. And Abraham's asking forgiveness for his father was only because of a promise he had made to him, but when it became clear to him that he was an enemy to Allāh, he dissociated himself from him. Surely, Abraham was most tender-hearted, forbearing.

وَمَا كَانَ اسْتِغْفَارُ اِبْرٰهِيْمَ لِاَبِيْهِ اِلَّا عَنْ مَّوْعِدَةٍ وَّعَدَهَآ اِيَّاهُ ۚ فَلَمَّا تَبَيَّنَ لَهٗٓ اَنَّهٗ عَدُوٌّ لِّلّٰهِ تَبَرَّاَ مِنْهُ ؕ اِنَّ اِبْرٰهِيْمَ لَاَوَّاهٌ حَلِيْمٌ ﴿١١٤﴾

115. And it is not for Allāh to cause a people to go astray after He has guided them until He makes clear to them that which they ought to guard against. Surely, Allāh knows all things full well.

وَمَا كَانَ اللّٰهُ لِيُضِلَّ قَوْمًا بَعْدَ اِذْ هَدٰىهُمْ حَتّٰى يُبَيِّنَ لَهُمْ مَّا يَتَّقُوْنَ ؕ اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿١١٥﴾

116. Surely, it is Allāh to Whom belongs the kingdom of the heavens and the earth. He gives life and causes death. And you have no friend nor helper beside Allāh.

اِنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ يُحْيٖ وَيُمِيْتُ ؕ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿١١٦﴾

117. Allāh has certainly turned with mercy to the Prophet and *to* the Emigrants and the Helpers who followed him in the hour of distress after the hearts of a party of them had well-nigh swerved. He again turned to them with mercy. Surely, He is to them Compassionate, Merciful.

لَقَدْ تَّابَ اللّٰهُ عَلَى النَّبِيِّ وَالْمُهٰجِرِيْنَ وَالْاَنْصَارِ الَّذِيْنَ اتَّبَعُوْهُ فِيْ سَاعَةِ الْعُسْرَةِ مِنْۢ بَعْدِ مَا كَادَ يَزِيْغُ قُلُوْبُ فَرِيْقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ؕ اِنَّهٗ بِهِمْ رَءُوْفٌ رَّحِيْمٌ ﴿١١٧﴾

* 118. And *He has turned with mercy* to the three whose *case* was deferred, until the earth became too strait for them with *all* its vastness, and their souls were *also* straitened for them, and they became convinced that there was no refuge from Allāh save unto Himself. Then He turned to them with mercy that they might turn *to Him*. Surely, it is Allāh Who is Oft-Returning *with compassion and is* Merciful.

وَّعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا ؕ حَتّٰٓى اِذَا ضَاقَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ اَنْفُسُهُمْ وَظَنُّوْٓا اَنْ لَّا مَلْجَاَ مِنَ اللّٰهِ اِلَّآ اِلَيْهِ ؕ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوْبُوْا ؕ اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿١١٨﴾ ع

* 118. **And the three *who remained* behind, until the earth seemed too narrow for them despite *all* its vastness,**

R. 15.

119. O ye who believe! fear Allāh and be with the truthful.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ ﴿١١٩﴾

120. It was not proper for the people of Medina and those around them from among the Arabs of the desert that they should have remained behind the Messenger of Allāh or that they should have preferred their own lives to his. That is because there distresses them neither thirst nor fatigue nor hunger in the way of Allāh, nor do they tread a track * which enrages the disbelievers, nor do they cause an enemy any injury whatsoever, but there is written down for them a good work on account of it. Surely, Allāh suffers not the reward of those who do good to be lost.

مَا كَانَ لِاَهْلِ الْمَدِيْنَةِ وَمَنْ حَوْلَهُمْ مِّنَ الْاَعْرَابِ اَنْ يَّتَخَلَّفُوْا عَنْ رَّسُوْلِ اللّٰهِ وَلَا يَرْغَبُوْا بِاَنْفُسِهِمْ عَنْ نَّفْسِهٖ ؕ ذٰلِكَ بِاَنَّهُمْ لَا يُصِيْبُهُمْ ظَمَاٌ وَّلَا نَصَبٌ وَّلَا مَخْمَصَةٌ فِيْ سَبِيْلِ اللّٰهِ وَلَا يَطَـُٔوْنَ مَوْطِئًا يَّغِيْظُ الْكُفَّارَ وَلَا يَنَالُوْنَ مِنْ عَدُوٍّ نَّيْلًا اِلَّا كُتِبَ لَهُمْ بِهٖ عَمَلٌ صَالِحٌ ؕ اِنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ﴿١٢٠﴾

121. And they spend not any sum, small or great, nor do they traverse a valley, but it is written down for them, that Allāh may give them the best reward for what they did.

وَلَا يُنْفِقُوْنَ نَفَقَةً صَغِيْرَةً وَّلَا كَبِيْرَةً وَّلَا يَقْطَعُوْنَ وَادِيًا اِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللّٰهُ اَحْسَنَ مَا كَانُوْا يَعْمَلُوْنَ ﴿١٢١﴾

122. It is not possible for the believers to go forth all together. Why, then, does not a party from every * section of them go forth that they may become well versed in religion, and that they may warn their people when they return to them, so that they may guard *against evil*?

وَمَا كَانَ الْمُؤْمِنُوْنَ لِيَنْفِرُوْا كَآفَّةً ؕ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوْا فِي الدِّيْنِ وَلِيُنْذِرُوْا قَوْمَهُمْ اِذَا رَجَعُوْٓا اِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُوْنَ ﴿١٢٢﴾ ع ١٥

R. 16.

123. O ye who believe! fight such of the disbelievers as are near to you * and let them find hardness in you; and know that Allāh is with the righteous.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قَاتِلُوا الَّذِيْنَ يَلُوْنَكُمْ مِّنَ الْكُفَّارِ وَلْيَجِدُوْا فِيْكُمْ غِلْظَةً ؕ وَاعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ﴿١٢٣﴾

* 120. ... nor do they **gain an advantage over the enemy**,
* 122. ... that they may **gain better understanding of religion**,
* 123. ... let them find **uncompromising firmness** in you;

وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِ إِيمَٰنًا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

124. And whenever a Sūrah is sent down, there are some of them who say: 'Which of you has this *Sūrah* increased in faith?' But, as to those who believe, it increases their faith and they rejoice.

وَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا۟ وَهُمْ كَٰفِرُونَ ﴿١٢٥﴾

125. But as for those in whose hearts is a disease, it adds *further* filth to their *present* filth, and they die while they are disbelievers.

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِى كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ﴿١٢٦﴾

* 126. Do they not see that they are tried every year once or twice? Yet they do not repent, nor would they be admonished.

وَإِذَا مَآ أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَىٰكُم مِّنْ أَحَدٍ ثُمَّ ٱنصَرَفُوا۟ ۚ صَرَفَ ٱللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿١٢٧﴾

127. And whenever a Sūrah is sent down, they look at one another, *saying,* 'Does any one see you?' Then they turn away. Allāh has turned away their hearts because they are a people who would not understand.

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

128. Surely, a Messenger has come unto you from among yourselves; grievous to him is that you should fall into trouble; *he is* ardently desirous of your *welfare*; *and* to the believers *he is* compassionate, merciful.

فَإِن تَوَلَّوْا۟ فَقُلْ حَسْبِىَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿١٢٩﴾ ع ١٥

129. But if they turn away, say, 'Allāh is sufficient for me. There is no God but He. In Him do I put my trust, and He is the Lord of the mighty Throne.'

* 126. Do they not see that they are **put to trial** every year, once or twice?

(See details of transliteration on page 'm').

سُوْرَةُ يُوْنُسَ مَكِّيَّةٌ ١٠ — آياتها ١١٠ — ركوعاتها ١١

YŪNUS

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

الٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ الْحَكِيْمِ ٢

2. Alif Lām Rā.‡ These are the verses of the Book that is full of wisdom.

اَكَانَ لِلنَّاسِ عَجَبًا اَنْ اَوْحَيْنَآ اِلٰى رَجُلٍ مِّنْهُمْ اَنْ اَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِيْنَ اٰمَنُوْٓا اَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ۗ قَالَ الْكٰفِرُوْنَ اِنَّ هٰذَا لَسٰحِرٌ مُّبِيْنٌ ٣

*3. Is it a *matter of* wonder for men that We have inspired a man from among them, *saying*, 'Warn mankind and give glad tidings to those who believe that they have a true rank *of honour* with their Lord?' The disbelievers say, 'Surely, this is a manifest enchanter.'

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُدَبِّرُ الْاَمْرَ ۭ مَا مِنْ شَفِيْعٍ اِلَّا مِنْۢ بَعْدِ اِذْنِهٖ ۭ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ فَاعْبُدُوْهُ ۭ اَفَلَا تَذَكَّرُوْنَ ٤

4. Verily, your Lord is Allāh Who created the heavens and the earth in six periods, then He settled Himself *on the Throne; He governs everything. There is no intercessor *with Him* save after His permission. That is Allāh, your Lord, so worship Him. Will you not, then, be admonished?

اِلَيْهِ مَرْجِعُكُمْ جَمِيْعًا ۭ وَعْدَ اللّٰهِ حَقًّا ۭ اِنَّهٗ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ لِيَجْزِيَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ بِالْقِسْطِ ۭ وَالَّذِيْنَ كَفَرُوْا لَهُمْ شَرَابٌ مِّنْ حَمِيْمٍ وَّعَذَابٌ اَلِيْمٌۢ بِمَا كَانُوْا يَكْفُرُوْنَ ٥

5. To Him shall you all return. The promise of Allāh is true. Surely, He originates the creation; then He reproduces it, that He may reward those who believe and do good works, with equity; and *as for* those who disbelieve, they shall have a drink of boiling water, and a painful punishment, because they disbelieved.

هُوَ الَّذِيْ جَعَلَ الشَّمْسَ ضِيَاۗءً وَّالْقَمَرَ نُوْرًا وَّقَدَّرَهٗ مَنَازِلَ لِتَعْلَمُوْا عَدَدَ السِّنِيْنَ وَالْحِسَابَ ۭ مَا خَلَقَ اللّٰهُ

*6. He it is Who made the sun *radiate* a brilliant light and the moon *reflect* a lustre, and ordained for it stages, that you might know the number of

‡ I am Allāh Who is All-Seeing.

*3. Is it a *matter of* wonder for **people** that We have sent down revelation to a man from among them *saying*, 'Warn mankind and give glad tidings to those who believe that **for them there is a station of truth** with their Lord.'

*4. He **regulates** everything.

*6. He it is Who made the sun **radiant and the moon lambent,**

ذٰلِكَ اِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ۝٦

years and the reckoning *of time*. Allāh has not created this but in truth. He details the Signs for a people who have knowledge.

اِنَّ فِي اخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللّٰهُ فِي السَّمٰوٰتِ وَالْاَرْضِ لَاٰيٰتٍ لِّقَوْمٍ يَّتَّقُوْنَ ۝٧

7. Verily, in the alternation of night and day, and in all that Allāh has created in the heavens and the earth there are Signs for a God-fearing people.

اِنَّ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا وَرَضُوْا بِالْحَيٰوةِ الدُّنْيَا وَاطْمَاَنُّوْا بِهَا وَالَّذِيْنَ هُمْ عَنْ اٰيٰتِنَا غٰفِلُوْنَ ۝٨

8. Those who look not for the meeting with Us and are content with the life of this world and feel at rest therewith, and those who are heedless of Our Signs—

اُولٰٓئِكَ مَاْوٰىهُمُ النَّارُ بِمَا كَانُوْا يَكْسِبُوْنَ ۝٩

9. It is these whose abode in Fire, because of what they earned.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ يَهْدِيْهِمْ رَبُّهُمْ بِاِيْمَانِهِمْ ۚ تَجْرِيْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ فِيْ جَنّٰتِ النَّعِيْمِ ۝١٠

10. But *as for* those who believe, and do good works—their Lord will guide them because of their faith. Rivers shall flow beneath them in the Gardens of Bliss.

دَعْوٰىهُمْ فِيْهَا سُبْحٰنَكَ اللّٰهُمَّ وَتَحِيَّتُهُمْ فِيْهَا سَلٰمٌ ۚ وَاٰخِرُ دَعْوٰىهُمْ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝١١ ع ١

11. Their prayer therein shall be, 'Glory be to Thee, O Allāh!' and their greeting therein shall be, 'Peace.' And the conclusion of their prayer shall be, 'All praise be to Allāh, the Lord of the worlds.'

R. 2.

وَلَوْ يُعَجِّلُ اللّٰهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ اِلَيْهِمْ اَجَلُهُمْ ۭ فَنَذَرُ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ۝١٢

12. And if Allāh were to hasten for men the ill *they have earned* as they would hasten on the *acquisition of* wealth, *the end of* their term *of life* would have been already brought upon them. But We leave those who look not for the meeting with Us to wander distractedly in their transgression.

وَاِذَا مَسَّ الْاِنْسَانَ الضُّرُّ دَعَانَا لِجَنْۢبِهٖٓ اَوْ قَاعِدًا اَوْ قَآئِمًا ۚ فَلَمَّا

* 13. And when trouble befalls a man, he calls on Us, lying on his side, or sitting, or standing; but when We have removed his trouble from him,

* 13. And when **affliction** befalls a man, he calls on Us, lying on his side, or sitting, or standing; but when **We relieve him of his distress, he walks away as if he had never beseeched Us to attend to the misery afflicting him.**

كَشَفْنَا عَنْهُ ضُرَّهٗ مَرَّ كَاَنْ لَّمْ
يَدْعُنَاۤ اِلٰى ضُرٍّ مَّسَّهٗ ؕ كَذٰلِكَ زُيِّنَ
لِلْمُسْرِفِيْنَ مَا كَانُوْا يَعْمَلُوْنَ ﴿۱۳﴾

he goes his way as though he had never called on Us for the *removal of the* trouble that befell him. Thus it is that the doings of the extravagant are given a fair appearance in their eyes.

وَلَقَدْ اَهْلَكْنَا الْقُرُوْنَ مِنْ قَبْلِكُمْ
لَمَّا ظَلَمُوْا ۙ وَ جَآءَتْهُمْ رُسُلُهُمْ
بِالْبَيِّنٰتِ وَ مَا كَانُوْا لِيُؤْمِنُوْا ؕ
كَذٰلِكَ نَجْزِى الْقَوْمَ الْمُجْرِمِيْنَ ﴿۱۴﴾

*14. And We destroyed the generations before you when they did wrong; and there came to them their Messengers with clear Signs, but they would not believe. Thus do We requite the guilty people.

ثُمَّ جَعَلْنٰكُمْ خَلٰٓئِفَ فِى الْاَرْضِ مِنْۢ
بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُوْنَ ﴿۱۵﴾

15. Then, We made you *their* successors in the earth after them, that We might see how you would act.

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيَاتُنَا بَيِّنٰتٍ ۙ قَالَ
الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا ائْتِ بِقُرْاٰنٍ
غَيْرِ هٰذَاۤ اَوْ بَدِّلْهُ ؕ قُلْ مَا يَكُوْنُ لِيْۤ
اَنْ اُبَدِّلَهٗ مِنْ تِلْقَآئِ نَفْسِىْ ۚ اِنْ
اَتَّبِعُ اِلَّا مَا يُوْحٰۤى اِلَىَّ ۚ اِنِّيْۤ اَخَافُ
اِنْ عَصَيْتُ رَبِّىْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿۱۶﴾

16. And when Our clear Signs are recited unto them, those who look not for the meeting with Us say, 'Bring a Qur'ān other than this or change it.' Say, 'It is not for me to change it of my own accord. I only follow what is revealed to me. Indeed, I fear, if I disobey my Lord,
*the punishment of an awful day.'

قُلْ لَّوْ شَآءَ اللّٰهُ مَا تَلَوْتُهٗ عَلَيْكُمْ وَلَاۤ
اَدْرٰىكُمْ بِهٖ ۖ فَقَدْ لَبِثْتُ فِيْكُمْ عُمُرًا
مِّنْ قَبْلِهٖ ؕ اَفَلَا تَعْقِلُوْنَ ﴿۱۷﴾

17. Say, 'If Allāh had *so* willed, I should not have recited it to you nor would He have made it known to you. I have indeed lived among you a *whole* lifetime before this. Will you not then understand?'

فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا
اَوْ كَذَّبَ بِاٰيٰتِهٖ ؕ اِنَّهٗ لَا يُفْلِحُ
الْمُجْرِمُوْنَ ﴿۱۸﴾

*18. Who is then more unjust than he who forges a lie against Allāh or *he* who treats His Signs as lies? Surely, the guilty shall never prosper.

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَضُرُّهُمْ
وَلَا يَنْفَعُهُمْ وَ يَقُوْلُوْنَ هٰٓؤُلَآءِ
شُفَعَآؤُنَا عِنْدَ اللّٰهِ ؕ قُلْ اَتُنَبِّـُٔوْنَ

19. And they worship, instead of Allāh, that which neither harms them nor profits them; and they say, 'These are our intercessors with Allāh.' Say, 'Would you inform

*14. And we destroyed **many a generation before you when they transgressed, while Messengers had come to them *before that* with manifest Signs**, but they would not believe.

*16. ... the punishment of an **Enormous** Day.

*18. Who **violates justice more blatantly than the one** who forges a lie against Allāh or *he* who treats His Signs as lies?

اللّٰهَ بِمَا لَا يَعْلَمُ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ ؕ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿١٩﴾

Allāh of something He knows not in
* the heavens or in the earth?' Holy is He, and high exalted above *all* that which they associate *with Him*.

وَمَا كَانَ النَّاسُ اِلَّآ اُمَّةً وَّاحِدَةً فَاخْتَلَفُوْا ؕ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِيَ بَيْنَهُمْ فِيْمَا فِيْهِ يَخْتَلِفُوْنَ ﴿٢٠﴾

* 20. And mankind were but one community, then they differed *among themselves*; and had it not been for a word that had gone before from thy Lord, it would have *already* been judged between them concerning that in which they differed.

وَيَقُوْلُوْنَ لَوْلَآ اُنْزِلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ۚ فَقُلْ اِنَّمَا الْغَيْبُ لِلّٰهِ فَانْتَظِرُوْا ۚ اِنِّيْ مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ﴿٢١﴾ ع

21. And they say, 'Why has not a Sign been sent down to him from his
* Lord?' Say, 'The unseen belongs only to Allāh. So wait; I am with you among those who wait.'

R. 3.

وَاِذَآ اَذَقْنَا النَّاسَ رَحْمَةً مِّنْۢ بَعْدِ ضَرَّآءَ مَسَّتْهُمْ اِذَا لَهُمْ مَّكْرٌ فِيْٓ اٰيَاتِنَا ؕ قُلِ اللّٰهُ اَسْرَعُ مَكْرًا ؕ اِنَّ رُسُلَنَا يَكْتُبُوْنَ مَا تَمْكُرُوْنَ ﴿٢٢﴾

* 22. And when We make people taste of mercy after adversity has touched them, behold, they begin to plan against Our Signs. Say, 'Allāh is swifter in planning.' Surely, Our messengers write down all that you plan.

هُوَ الَّذِيْ يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ ؕ حَتّٰٓى اِذَا كُنْتُمْ فِي الْفُلْكِ ۚ وَجَرَيْنَ بِهِمْ بِرِيْحٍ طَيِّبَةٍ وَّفَرِحُوْا بِهَا جَآءَتْهَا رِيْحٌ عَاصِفٌ وَّجَآءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَّظَنُّوْٓا اَنَّهُمْ اُحِيْطَ بِهِمْ ۙ دَعَوُا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۚ لَئِنْ اَنْجَيْتَنَا مِنْ هٰذِهٖ لَنَكُوْنَنَّ مِنَ الشّٰكِرِيْنَ ﴿٢٣﴾

23. He it is Who enables you to journey through land and sea until, when you are on *board* the ships and they sail with them with a fair
* breeze and they rejoice in it, there overtakes them (the ships) a violent wind and the waves come on them from every side and they think they are encompassed, *then* they call upon Allāh, purifying *their* religion for Him, *saying*, 'If Thou deliver us from this, we will surely be of the thankful.'

* 19. **Glorious is He, exalted far above that** which they associate *with Him*.
* 20. And mankind were but one community, then they differed; and had it not been for a word **gone before from your Lord, their fate would have been sealed in accordance with all they differed therein**.
* 21. Say, '**To Allāh belongs the unseen. Wait therefore**; I am with you among those who wait.'
* 22. **The moment We give a taste of mercy to a people stricken by calamity, they begin to plot against Our Signs forthwith. Say, 'Swifter is Allāh in planning.' Surely, Our messengers maintain a record of what you plan.**
* 23. ... there overtakes them **a ferocious wind** and the waves come on them from every side and they think they are encompassed, *then* they call upon Allāh, **promising sincerity of faith for Him**, *saying*; 'If Thou deliver us from this, we will surely be of the thankful.'

فَلَمَّآ اَنْجٰىهُمْ اِذَا هُمْ يَبْغُوْنَ فِى الْاَرْضِ
بِغَيْرِ الْحَقِّ ۗ يٰٓاَيُّهَا النَّاسُ اِنَّمَا بَغْيُكُمْ
عَلٰٓى اَنْفُسِكُمْ ۙ مَّتَاعَ الْحَيٰوةِ الدُّنْيَا ۡ
ثُمَّ اِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا
كُنْتُمْ تَعْمَلُوْنَ ﴿٢٣﴾

24. But when He has delivered them, lo! they begin to commit excesses in
* the earth wrongfully. O ye men, your excesses are only against your own selves. *Have* the enjoyment of the present life. Then to Us shall be your return; and We will inform you of what you used to do.

اِنَّمَا مَثَلُ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ
اَنْزَلْنٰهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ
نَبَاتُ الْاَرْضِ مِمَّا يَاْكُلُ النَّاسُ
وَالْاَنْعَامُ ۗ حَتّٰٓى اِذَآ اَخَذَتِ الْاَرْضُ
زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ اَهْلُهَآ اَنَّهُمْ
قٰدِرُوْنَ عَلَيْهَآ ۙ اَتٰىهَآ اَمْرُنَا لَيْلًا اَوْ
نَهَارًا فَجَعَلْنٰهَا حَصِيْدًا كَاَنْ لَّمْ تَغْنَ
بِالْاَمْسِ ۗ كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ
لِقَوْمٍ يَّتَفَكَّرُوْنَ ﴿٢٥﴾

* 25. The likeness of the present life is only as water which We send down from the clouds, then there mingles with it the produce of the earth, of which men and cattle eat till, when the earth receives its ornature and looks beautiful and its owners think that they have power over it, there comes to it Our command by night or by day and We render it a field that is mown down, as if nothing had existed there the day before. Thus do We expound the Signs for a people who reflect.

وَاللّٰهُ يَدْعُوْٓا اِلٰى دَارِ السَّلٰمِ ۗ وَيَهْدِيْ
مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٢٦﴾

26. And Allāh calls to the abode of peace, and guides whom He pleases to the straight path.

لِلَّذِيْنَ اَحْسَنُوا الْحُسْنٰى وَزِيَادَةٌ ۗ وَلَا
يَرْهَقُ وُجُوْهَهُمْ قَتَرٌ وَّلَا ذِلَّةٌ ۗ اُولٰٓئِكَ
اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٦﴾

27. For those who do good deeds, there shall be the best *reward* and *yet* more *blessings*. And neither darkness nor ignominy shall cover their faces. It is these who are the inmates of Heaven; therein shall they abide.

وَالَّذِيْنَ كَسَبُوا السَّيِّاٰتِ جَزَآءُ
سَيِّئَةٍ بِمِثْلِهَا ۙ وَتَرْهَقُهُمْ ذِلَّةٌ ۗ مَا
لَهُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ ۚ كَاَنَّمَآ
اُغْشِيَتْ وُجُوْهُهُمْ قِطَعًا مِّنَ الَّيْلِ
مُظْلِمًا ۗ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ

28. And *as for* those who do evil deeds, the punishment of an evil shall be the like thereof, and ignominy shall cover them. They shall have none to protect them against Allāh. *And they shall look* as if their faces had been covered with dark patches of night. It is these who are

* 24. O ye men, your excesses are only against your own selves — **a mere enjoyment of the present life.** Then to Us shall be your return; and We will inform you of what you used to do.

* 25. **The example of life on earth is like that of water that We cause to descend from heaven. Then with it mingles the vegetation of the earth of which both the people and the cattle partake. It continues to be so until the earth blossoms forth in full bloom and ripens into loveliness — then while those who possess it deem themselves supreme over it, there suddenly descends Our decree at night or during the day. Then We render it a field that is mown down as if it had not existed the day before.** Thus do We expound the Signs for a people who reflect.

the inmates of the Fire; therein shall they abide.

فِيْهَا خٰلِدُوْنَ ﴿٢٨﴾

* 29. And *remember* the day when We shall gather them all together, then shall We say to those who ascribed partners *to God*, "*Stand back in* your places, you and your 'partners'". Then We shall separate them widely, one from another, and their 'partners' will say: 'It was not us that you worshipped.

وَ يَوْمَ نَحْشُرُهُمْ جَمِيْعًا ثُمَّ نَقُوْلُ لِلَّذِيْنَ اَشْرَكُوْا مَكَانَكُمْ اَنْتُمْ وَ شُرَكَآؤُكُمْ ۚ فَزَيَّلْنَا بَيْنَهُمْ وَ قَالَ شُرَكَآؤُهُمْ مَّا كُنْتُمْ اِيَّانَا تَعْبُدُوْنَ ﴿٢٩﴾

* 30. 'So Allāh is *now* sufficient as a Witness between us and you. We were certainly unaware of your worship.'

فَكَفٰى بِاللّٰهِ شَهِيْدًا بَيْنَنَا وَ بَيْنَكُمْ اِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغٰفِلِيْنَ ﴿٣٠﴾

31. There shall every soul realize what it shall have sent on before. And they shall be brought back to Allāh, their true Master, and all that they used to forge shall be lost to them.

هُنَالِكَ تَبْلُوْا كُلُّ نَفْسٍ مَّآ اَسْلَفَتْ وَ رُدُّوْٓا اِلَى اللّٰهِ مَوْلٰىهُمُ الْحَقِّ وَ ضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿٣١﴾ ع ٣

R. 4.

32. Say, 'Who provides sustenance for you from the heaven and the earth? Or who is it that has power over the ears and the eyes? And who brings forth the living from the dead and brings the dead out of the living? And who governs all affairs?' They will say, 'Allāh'.

قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمَآءِ وَ الْاَرْضِ اَمَّنْ يَّمْلِكُ السَّمْعَ وَ الْاَبْصَارَ وَ مَنْ يُّخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ مَنْ يُّدَبِّرُ الْاَمْرَ ؕ فَسَيَقُوْلُوْنَ اللّٰهُ ۚ فَقُلْ اَفَلَا تَتَّقُوْنَ ﴿٣٢﴾

* Then say, 'Will you not then seek *His* protection?'

* 33. Such is Allāh, your true Lord. So what *would you have* after *discarding* the truth except error? How then are you being turned away *from the truth*?

فَذٰلِكُمُ اللّٰهُ رَبُّكُمُ الْحَقُّ ۚ فَمَاذَا بَعْدَ الْحَقِّ اِلَّا الضَّلٰلُ ۚۖ فَاَنّٰى تُصْرَفُوْنَ ﴿٣٣﴾

34. Thus is the word of thy Lord proved true against those who rebel,

كَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى

* 29. **Beware of** the day when We shall gather them all together, then shall We say to those who ascribed partners *to God*, **'Stay put where you are—you and your associate gods.' Then shall We separate them; and those whom they had considered partners will say, 'It is not we whom you worshipped.'**

* 30. **'So Allāh is sufficient Witness between you and us. We were absolutely unaware of your devotion.'**

* 32. Then say, 'Will you not then **desist *from your wrong pursuits*?'**

* 33. Such is Allāh, your true Lord. So what **is left after truth but manifest error?**

الَّذِيْنَ فَسَقُوْٓا اَنَّهُمْ لَا يُؤْمِنُوْنَ ﴿٣٤﴾

that they believe not.

قُلْ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ يَّبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ ؕ قُلِ اللّٰهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ فَاَنّٰى تُؤْفَكُوْنَ ﴿٣٥﴾

*35. Say, 'Is there any of your associate-gods who originates creation and then reproduces it?' Say, 'It is Allāh *alone* Who originates creation and then reproduces it. Whither then are you turned away?'

قُلْ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ يَّهْدِيْٓ اِلَى الْحَقِّ ؕ قُلِ اللّٰهُ يَهْدِيْ لِلْحَقِّ ؕ اَفَمَنْ يَّهْدِيْٓ اِلَى الْحَقِّ اَحَقُّ اَنْ يُّتَّبَعَ اَمَّنْ لَّا يَهِدِّيْٓ اِلَّآ اَنْ يُّهْدٰى ۚ فَمَا لَكُمْ ۫ كَيْفَ تَحْكُمُوْنَ ﴿٣٦﴾

36. Say, 'Is there any of your associate-gods who leads to the truth?' Say, 'It is Allāh Who leads to the truth. Is then He Who leads to the truth more worthy to be followed or he who finds not the way *himself* unless he be guided? What, then, is the matter with you? How judge ye?'

وَمَا يَتَّبِعُ اَكْثَرُهُمْ اِلَّا ظَنًّا ؕ اِنَّ الظَّنَّ لَا يُغْنِيْ مِنَ الْحَقِّ شَيْـًٔا ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا يَفْعَلُوْنَ ﴿٣٧﴾

*37. And most of them follow nothing but conjecture. Surely, conjecture avails nothing against truth. Verily, Allāh is well aware of what they do.

وَمَا كَانَ هٰذَا الْقُرْاٰنُ اَنْ يُّفْتَرٰى مِنْ دُوْنِ اللّٰهِ وَلٰكِنْ تَصْدِيْقَ الَّذِيْ بَيْنَ يَدَيْهِ وَتَفْصِيْلَ الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ رَّبِّ الْعٰلَمِيْنَ ﴿٣٨﴾

38. And this Qur'ān is not such as might be devised by any one except Allāh. On the contrary, it fulfils that which is before it and is an exposition of the Law *of God*. There is no doubt about it. *It is* from the Lord of the worlds.

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ فَاْتُوْا بِسُوْرَةٍ مِّثْلِهٖ وَادْعُوْا مَنِ اسْتَطَعْتُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٣٩﴾

39. Do they say, 'He has forged it?' Say, 'Bring then a Sūrah like unto it, and call for help on all you can besides Allāh, if you are truthful.'

بَلْ كَذَّبُوْا بِمَا لَمْ يُحِيْطُوْا بِعِلْمِهٖ وَلَمَّا يَاْتِهِمْ تَاْوِيْلُهٗ ؕ كَذٰلِكَ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظّٰلِمِيْنَ ﴿٤٠﴾

40. Nay, but they have rejected that the knowledge of which they did not encompass nor has the *true* significance thereof yet come to them. In like manner did those before them reject *the truth*. But see what was the end of those who did wrong!

وَمِنْهُمْ مَّنْ يُّؤْمِنُ بِهٖ وَمِنْهُمْ مَّنْ لَّا يُؤْمِنُ بِهٖ ؕ وَرَبُّكَ اَعْلَمُ

41. And of them there are *some* who believe therein, and of them there are *others* who do not believe

*35. Say, 'Is there **one among your associates who originates creation then repeats it?**' Say, 'It is Allāh *alone* Who **initiates creation and then repeats it. How could you then be led astray?**'

*37. Surely, conjecture **cannot substitute truth in the least**.

* therein, and thy Lord well knows those who act corruptly.

بِالْمُفْسِدِيْنَ ﴿٤١﴾

R. 5.

* 42. And if they accuse thee of lying, say, 'For me is my work and for you is your work. You are not responsible for what I do and I am not responsible for what you do.'

وَاِنْ كَذَّبُوْكَ فَقُلْ لِّيْ عَمَلِيْ وَلَكُمْ عَمَلُكُمْ ۚ اَنْتُمْ بَرِيْٓـُٔوْنَ مِمَّآ اَعْمَلُ وَاَنَا بَرِيْٓءٌ مِّمَّا تَعْمَلُوْنَ ﴿٤٢﴾

43. And among them are *some* who give ear to thee. But canst thou make the deaf hear, even though they understand not?

وَمِنْهُمْ مَّنْ يَّسْتَمِعُوْنَ اِلَيْكَ ۭ اَفَاَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوْا لَا يَعْقِلُوْنَ ﴿٤٣﴾

44. And among them are *some* who look towards thee. But canst thou guide the blind, even though they see not?

وَمِنْهُمْ مَّنْ يَّنْظُرُ اِلَيْكَ ۭ اَفَاَنْتَ تَهْدِي الْعُمْيَ وَلَوْ كَانُوْا لَا يُبْصِرُوْنَ ﴿٤٤﴾

45. Certainly, Allāh wrongs not men at all, but men wrong their own souls.

اِنَّ اللّٰهَ لَا يَظْلِمُ النَّاسَ شَيْـًٔا وَّلٰكِنَّ النَّاسَ اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿٤٥﴾

46. And on the day when He will gather them together, *it will appear to them* as though they had not tarried in the world save for an hour of a day. They will recognize one another. Losers indeed are those who deny the meeting with Allāh

وَيَوْمَ يَحْشُرُهُمْ كَاَنْ لَّمْ يَلْبَثُوْٓا اِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُوْنَ بَيْنَهُمْ ۭ قَدْ خَسِرَ الَّذِيْنَ كَذَّبُوْا بِلِقَاۗءِ اللّٰهِ وَمَا كَانُوْا مُهْتَدِيْنَ ﴿٤٦﴾

* and would not follow guidance.

* 47. And if We show thee *in thy lifetime the fulfilment of* some of the things with which We have threatened them, *thou wilt know it*; or if We cause thee to die *before that*, then to Us is their return, *and thou wilt see the fulfilment in the next world*; and Allāh is Witness to all that they do.

وَاِمَّا نُرِيَنَّكَ بَعْضَ الَّذِيْ نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ فَاِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللّٰهُ شَهِيْدٌ عَلٰي مَا يَفْعَلُوْنَ ﴿٤٧﴾

48. And for every people there is a Messenger. So when their Messenger comes, it is judged between them with equity, and they are not wronged.

وَلِكُلِّ اُمَّةٍ رَّسُوْلٌ ۚ فَاِذَا جَاۗءَ رَسُوْلُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُوْنَ ﴿٤٨﴾

* 41. and **your Lord knows best those who provoke disorder.**
* 42. And if they accuse **you** of lying, say, **'I am accountable for my actions and you for yours.**
* 46. ... and would **not be guided.**
* 47. **And if We make you witness a part of what We promised them or cause you to die *before that*, to Us shall be their return; then will Allāh stand witness against what they do.**

49. And they say, 'When will this promise be *fulfilled*, if you are truthful?'

وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٤٩﴾

50. Say, 'I have no power for myself over any harm or benefit, save that which Allāh wills. For every *disbelieving* people there is an appointed term. When their term is come, they cannot remain behind a single moment, nor can they get ahead *of it*.'

قُلْ لَّآ اَمْلِكُ لِنَفْسِيْ ضَرًّا وَّلَا نَفْعًا اِلَّا مَا شَآءَ اللّٰهُ ؕ لِكُلِّ اُمَّةٍ اَجَلٌ ؕ اِذَا جَآءَ اَجَلُهُمْ فَلَا يَسْتَاْخِرُوْنَ سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ ﴿٥٠﴾

51. Say, 'Tell me, if His punishment comes upon you by night or by day, * how will the guilty run away from it?

قُلْ اَرَءَيْتُمْ اِنْ اَتٰىكُمْ عَذَابُهٗ بَيَاتًا اَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُوْنَ ﴿٥١﴾

52. 'Is it then when it has befallen you that you will believe in it? What! Now! And *before this* you used to demand its speedy coming?'

اَثُمَّ اِذَا مَا وَقَعَ اٰمَنْتُمْ بِهٖ ؕ آٰلْـٰٔنَ وَقَدْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ ﴿٥٢﴾

53. Then will it be said to those who did wrong, 'Taste ye the abiding punishment. You are not requited save for that which you used to earn.'

ثُمَّ قِيْلَ لِلَّذِيْنَ ظَلَمُوْا ذُوْقُوْا عَذَابَ الْخُلْدِ ۚ هَلْ تُجْزَوْنَ اِلَّا بِمَا كُنْتُمْ تَكْسِبُوْنَ ﴿٥٣﴾

54. And they enquire of thee, 'Is it true?' Say, 'Yea, by my Lord! It is most surely true; and you cannot frustrate *it*.'

وَقفة التام وقفة النبي صلى الله عليه وسلم ع ٥ ٣

وَيَسْتَنْۢبِـُٔوْنَكَ اَحَقٌّ هُوَ ؕ قُلْ اِيْ وَرَبِّيْٓ اِنَّهٗ لَحَقٌّ ۚ وَمَآ اَنْتُمْ بِمُعْجِزِيْنَ ﴿٥٤﴾

R. 6.

55. And if every soul that does wrong possessed all that is in the earth, it would surely offer to ransom *itself* therewith. And they will conceal *their* remorse when they see the punishment. And judgment shall be passed between them with equity, and they shall not be wronged.

وَلَوْ اَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْاَرْضِ لَافْتَدَتْ بِهٖ ؕ وَاَسَرُّوا النَّدَامَةَ لَمَّا رَاَوُا الْعَذَابَ ۚ وَقُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُوْنَ ﴿٥٥﴾

* 56. Know ye! to Allāh, surely, belongs whatever is in the heavens and the earth. Know ye, that Allāh's promise is surely true! But most of them understand not.

اَلَآ اِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ اَلَآ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿٥٦﴾

* 51. ... how **could the guilty escape it however hastily**?

* 56. **Lo!** To Allāh, surely, belongs whatever is in the heavens and the earth. **Lo! Verily, the promise of Allāh is true. But most of them know not.**

هُوَ يُحْيٖ وَيُمِيْتُ وَاِلَيْهِ تُرْجَعُوْنَ ﴿٥٧﴾

57. He it is Who gives life and causes death, and to Him shall you be brought back.

يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَتْكُمْ مَّوْعِظَةٌ مِّنْ رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِي الصُّدُوْرِ ۙ وَهُدًى وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ﴿٥٨﴾

58. O mankind! there has indeed come to you an exhortation from your Lord and a cure for whatever *disease* there is in the hearts, and a guidance and a mercy to the believers.

قُلْ بِفَضْلِ اللّٰهِ وَبِرَحْمَتِهٖ فَبِذٰلِكَ فَلْيَفْرَحُوْا ۭ هُوَ خَيْرٌ مِّمَّا يَجْمَعُوْنَ ﴿٥٩﴾

59. Say, '*All this is* through the grace of Allāh and through His mercy; therein, therefore, let them rejoice. That is better than what they hoard.'

قُلْ اَرَءَيْتُمْ مَّآ اَنْزَلَ اللّٰهُ لَكُمْ مِّنْ رِّزْقٍ فَجَعَلْتُمْ مِّنْهُ حَرَامًا وَّحَلٰلًا ۭ قُلْ آٰللّٰهُ اَذِنَ لَكُمْ اَمْ عَلَى اللّٰهِ تَفْتَرُوْنَ ﴿٦٠﴾

60. Say, 'Have you considered that Allāh sent down provision to you, then you made *some* of it unlawful and *some* lawful?' Say, 'Has Allāh permitted you *that* or do you invent lies against Allāh?'

وَمَا ظَنُّ الَّذِيْنَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ يَوْمَ الْقِيٰمَةِ ۭ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَشْكُرُوْنَ ﴿٦١﴾ ع ١١

61. What think those who invent lies against Allāh of the Day of Resurrection? Surely, Allāh is gracious towards mankind, but most of them are not thankful.

R. 7.

وَمَا تَكُوْنُ فِيْ شَاْنٍ وَّمَا تَتْلُوْا مِنْهُ مِنْ قُرْاٰنٍ وَّلَا تَعْمَلُوْنَ مِنْ عَمَلٍ اِلَّا كُنَّا عَلَيْكُمْ شُهُوْدًا اِذْ تُفِيْضُوْنَ فِيْهِ ۭ وَمَا يَعْزُبُ عَنْ رَّبِّكَ مِنْ مِّثْقَالِ ذَرَّةٍ فِي الْاَرْضِ وَلَا فِي السَّمَاۗءِ وَلَآ اَصْغَرَ مِنْ ذٰلِكَ وَلَآ اَكْبَرَ اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ ﴿٦٢﴾

*62. And thou art not engaged in anything, and thou recitest not from Him any portion of the Qur'ān, and you do no work, but We are witnesses of you when you are engrossed therein. And there is not hidden from thy Lord even an atom's weight in the earth or in heaven. And there is nothing smaller than that or greater, but it is *recorded* in a clear Book.

اَلَآ اِنَّ اَوْلِيَاۗءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٦٣﴾

63. Behold! the friends of Allāh shall certainly have no fear, nor shall they grieve—

اَلَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ ﴿٦٤﴾

*64. Those who believed and kept to righteousness—

*62. And **you are** not engaged in anything, and **you recite** not from Him any portion of the Qur'ān, and **you** do not do **anything but We watch you** when you are engrossed therein. **And nothing is hidden from the view of your Lord—even that which weighs no more than a particle or less thereof, or greater than that in the earth or in the heavens**—but it is *recorded* in a clear Book.

*64. Those who believed and **acted ever righteously**.

لَهُمُ الْبُشْرٰى فِي الْحَيٰوةِ الدُّنْيَا وَ
فِي الْاٰخِرَةِ ؕ لَا تَبْدِيْلَ لِكَلِمٰتِ
اللّٰهِ ؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿٦٥﴾

65. For them are glad tidings in the present life and *also* in the Hereafter—there is no changing the words of Allāh; that indeed is the supreme triumph.

وَلَا يَحْزُنْكَ قَوْلُهُمْ ؕ اِنَّ الْعِزَّةَ
لِلّٰهِ جَمِيْعًا ؕ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿٦٦﴾

*66. And let not their words grieve thee. Surely, all power belongs to Allāh. He is the All-Hearing, the All-Knowing.

اَلَآ اِنَّ لِلّٰهِ مَنْ فِي السَّمٰوٰتِ وَ مَنْ فِي
الْاَرْضِ ؕ وَمَا يَتَّبِعُ الَّذِيْنَ يَدْعُوْنَ مِنْ
دُوْنِ اللّٰهِ شُرَكَآءَ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا
الظَّنَّ وَاِنْ هُمْ اِلَّا يَخْرُصُوْنَ ﴿٦٧﴾

*67. Behold! whoever is in the heavens and whoever is in the earth is Allāh's. Those who call on others than Allāh do not *really* follow *these* 'partners'; they follow only a conjecture, and they do nothing but guess.

هُوَ الَّذِيْ جَعَلَ لَكُمُ الَّيْلَ لِتَسْكُنُوْا
فِيْهِ وَالنَّهَارَ مُبْصِرًا ؕ اِنَّ فِيْ ذٰلِكَ
لَاٰيٰتٍ لِّقَوْمٍ يَّسْمَعُوْنَ ﴿٦٨﴾

*68. He it is Who has made for you the night *dark* that you may rest therein, and the day full of light. Surely, therein are Signs for a people who listen.

قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهٗ ؕ هُوَ
الْغَنِيُّ ؕ لَهٗ مَا فِي السَّمٰوٰتِ وَ مَا فِي
الْاَرْضِ ؕ اِنْ عِنْدَكُمْ مِّنْ سُلْطٰنٍ
بِهٰذَا ؕ اَ تَقُوْلُوْنَ عَلَى اللّٰهِ مَا لَا
تَعْلَمُوْنَ ﴿٦٩﴾

69. They say, 'Allāh has taken unto Himself a son.' Holy is He! He is Self-Sufficient. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. You have no authority for this. Do you say against Allāh what you know not?

قُلْ اِنَّ الَّذِيْنَ يَفْتَرُوْنَ عَلَى اللّٰهِ
الْكَذِبَ لَا يُفْلِحُوْنَ ﴿٧٠﴾

70. Say, 'Those who invent a lie against Allāh shall not prosper.'

مَتَاعٌ فِي الدُّنْيَا ثُمَّ اِلَيْنَا مَرْجِعُهُمْ
ثُمَّ نُذِيْقُهُمُ الْعَذَابَ الشَّدِيْدَ بِمَا
كَانُوْا يَكْفُرُوْنَ ﴿٧١﴾ ع

*71. *They will have some* enjoyment in this world. Then to Us is their return. Then shall We make them taste a severe punishment, because they used to disbelieve.

---

*66. And let not their words grieve **you**. **Surely, all majesty** belongs to Allāh.

*67. **Lo! To Allāh belongs whatever is in the heavens and whatever is in the earth.** Those who **pray to partners beside Allāh** do not *really* follow **them**. **They follow nothing but fancy and indulge not but in conjectures.**

*68. He it is Who has made for you the night that you may rest therein, and the day **illuminating**.

*71. *They will have* **a small transient gain** in this world. Then to Us is their return. Then shall We make them taste a severe punishment, because they **would not believe.**

R. 8.

وَاتْلُ عَلَيْهِمْ نَبَاَ نُوْحٍ ۘ اِذْ قَالَ لِقَوْمِهٖ
يٰقَوْمِ اِنْ كَانَ كَبُرَ عَلَيْكُمْ مَّقَامِيْ وَ
تَذْكِيْرِيْ بِاٰيٰتِ اللّٰهِ فَعَلَى اللّٰهِ
تَوَكَّلْتُ فَاَجْمِعُوْٓا اَمْرَكُمْ وَشُرَكَآءَكُمْ
ثُمَّ لَا يَكُنْ اَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ
اقْضُوْٓا اِلَيَّ وَلَا تُنْظِرُوْنِ ﴿٧١﴾

72. And recite unto them the story of Noah, when he said to his people, 'O my people, if my station *with God* and my reminding you *of your duty* through the Signs of Allāh offend you—and in Allāh do I put my trust—muster then *all* your designs, *you* and your 'partners'; then let not your course of action be obscure to you; then carry out *your designs* against me and give me no respite.

فَاِنْ تَوَلَّيْتُمْ فَمَا سَاَلْتُكُمْ مِّنْ اَجْرٍ ؕ
اِنْ اَجْرِيَ اِلَّا عَلَى اللّٰهِ ۙ وَاُمِرْتُ اَنْ
اَكُوْنَ مِنَ الْمُسْلِمِيْنَ ﴿٧٢﴾

73. 'But if you turn back, *remember*, I have not asked of you any reward. * My reward is with Allāh alone, and I have been commanded to be of those who are resigned *to Him*.'

فَكَذَّبُوْهُ فَنَجَّيْنٰهُ وَمَنْ مَّعَهٗ فِي
الْفُلْكِ وَجَعَلْنٰهُمْ خَلٰٓئِفَ وَاَغْرَقْنَا
الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ۚ فَانْظُرْ كَيْفَ
كَانَ عَاقِبَةُ الْمُنْذَرِيْنَ ﴿٧٣﴾

74. But they rejected him, so We saved him and those who were with * him in the Ark. And We made them inheritors *of Our favours*, while We drowned those who rejected Our Signs. See then, how was the end of those who had been warned!

ثُمَّ بَعَثْنَا مِنْۢ بَعْدِهٖ رُسُلًا اِلٰى قَوْمِهِمْ
فَجَآءُوْهُمْ بِالْبَيِّنٰتِ فَمَا كَانُوْا
لِيُؤْمِنُوْا بِمَا كَذَّبُوْا بِهٖ مِنْ قَبْلُ ؕ
كَذٰلِكَ نَطْبَعُ عَلٰى قُلُوْبِ الْمُعْتَدِيْنَ ﴿٧٤﴾

75. Then We sent, after him, *other* Messengers to their *respective* peoples, and they brought them clear proofs. But they would not believe *in them*, because they had rejected them before. Thus do We seal the hearts of transgressors.

ثُمَّ بَعَثْنَا مِنْۢ بَعْدِهِمْ مُّوْسٰى وَهٰرُوْنَ
اِلٰى فِرْعَوْنَ وَمَلَا۟ئِهٖ بِاٰيٰتِنَا فَاسْتَكْبَرُوْا
وَكَانُوْا قَوْمًا مُّجْرِمِيْنَ ﴿٧٥﴾

76. Then did We send, after them, Moses and Aaron to Pharaoh and his chiefs with Our Signs, but they behaved arrogantly. And they were a sinful people.

فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوْٓا
اِنَّ هٰذَا لَسِحْرٌ مُّبِيْنٌ ﴿٧٦﴾

77. And when there came to them the truth from Us, they said, 'This is surely a manifest enchantment.'

قَالَ مُوْسٰٓى اَتَقُوْلُوْنَ لِلْحَقِّ لَمَّا
جَآءَكُمْ ؕ اَسِحْرٌ هٰذَا ؕ وَلَا يُفْلِحُ
السّٰحِرُوْنَ ﴿٧٧﴾

78. Moses said, 'Do you say *this* of the truth when it has come to you? Is this enchantment? And the enchanters never prosper.'

* 73. ... and I have been commanded to be of those who **have submitted**.'

* 74. And We made them inheritors ***of the land***, while We drowned those who rejected Our Signs.

قَالُوْٓا اَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا
عَلَيْهِ اٰبَآءَنَا وَتَكُوْنَ لَكُمَا الْكِبْرِيَآءُ
فِي الْاَرْضِ ۭ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِيْنَ ۝۷۸

79. They said, 'Hast thou come to us that thou mayest turn us away from what we found our fathers following, and that you two may have greatness in the land? But we will not believe in either of you.'

وَقَالَ فِرْعَوْنُ ائْتُوْنِيْ بِكُلِّ سٰحِرٍ
عَلِيْمٍ ۝۷۹

80. And Pharaoh said, 'Bring to me every expert magician.'

فَلَمَّا جَاۗءَ السَّحَرَةُ قَالَ لَهُمْ مُّوْسٰٓى
اَلْقُوْا مَآ اَنْتُمْ مُّلْقُوْنَ ۝۸۰

81. And when the magicians came, Moses said to them, 'Cast ye what you would cast.'

فَلَمَّآ اَلْقَوْا قَالَ مُوْسٰى مَا جِئْتُمْ بِهِ ۙ
السِّحْرُ ۭ اِنَّ اللّٰهَ سَيُبْطِلُهٗ ۭ اِنَّ اللّٰهَ
لَا يُصْلِحُ عَمَلَ الْمُفْسِدِيْنَ ۝۸۱

82. And when they had cast, Moses said, 'What you have brought is *mere* sorcery. Surely, Allāh will make it vain. Verily, Allāh does not allow the work of mischief-makers to prosper.

وَيُحِقُّ اللّٰهُ الْحَقَّ بِكَلِمٰتِهٖ وَلَوْ كَرِهَ
الْمُجْرِمُوْنَ ۝۸۲ ع ۱۳

83. 'And Allāh establishes the truth by His words, even though the sinners be averse *to it*.'

R. 9.

فَمَآ اٰمَنَ لِمُوْسٰٓى اِلَّا ذُرِّيَّةٌ مِّنْ
قَوْمِهٖ عَلٰي خَوْفٍ مِّنْ فِرْعَوْنَ وَ
مَلَا۟ئِهِمْ اَنْ يَّفْتِنَهُمْ ۭ وَاِنَّ فِرْعَوْنَ
لَعَالٍ فِي الْاَرْضِ ۚ وَاِنَّهٗ لَمِنَ
الْمُسْرِفِيْنَ ۝۸۳

*84. And none obeyed Moses save some youths from among his people, because of the fear of Pharaoh and their chiefs, lest he should persecute them. And of a truth, Pharaoh was a tyrant in the land and surely he was of the transgressors.

وَقَالَ مُوْسٰى يٰقَوْمِ اِنْ كُنْتُمْ اٰمَنْتُمْ
بِاللّٰهِ فَعَلَيْهِ تَوَكَّلُوْٓا اِنْ كُنْتُمْ
مُّسْلِمِيْنَ ۝۸۴

85. And Moses said, 'O my people, if you have believed in Allāh, then in Him put your trust, if you indeed submit *to His will*.'

فَقَالُوْا عَلَي اللّٰهِ تَوَكَّلْنَا ۚ رَبَّنَا لَا تَجْعَلْنَا
فِتْنَةً لِّلْقَوْمِ الظّٰلِمِيْنَ ۝۸۵

86. And they said, 'In Allāh do we put our trust. Our Lord, make us not a trial for the wrongdoing people.

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكٰفِرِيْنَ ۝۸۶

87. 'And deliver us by Thy mercy from the disbelieving people.'

*84. And none obeyed Moses **except a generation** from among his people, because of the fear of Pharaoh and their chiefs, lest he should persecute them. And verily, Pharaoh was a tyrant in the land, and **certainly** he was of the transgressors.

وَاَوْحَيْنَآ اِلٰى مُوْسٰى وَاَخِيْهِ اَنْ تَبَوَّاٰ
لِقَوْمِكُمَا بِمِصْرَ بُيُوْتًا وَّاجْعَلُوْا
بُيُوْتَكُمْ قِبْلَةً وَّاَقِيْمُوا الصَّلٰوةَ ؕ
وَبَشِّرِ الْمُؤْمِنِيْنَ ﴿٨٨﴾

* 88. And We spoke to Moses and his brother, *saying*, 'Take, ye twain, *some* houses for your people in *the* town, and make your houses so as to face one another, and observe Prayer. And give glad tidings to the believers.'

وَقَالَ مُوْسٰى رَبَّنَآ اِنَّكَ اٰتَيْتَ فِرْعَوْنَ
وَمَلَاَهٗ زِيْنَةً وَّاَمْوَالًا فِى الْحَيٰوةِ
الدُّنْيَا ۙ رَبَّنَا لِيُضِلُّوْا عَنْ سَبِيْلِكَ ۚ
رَبَّنَا اطْمِسْ عَلٰٓى اَمْوَالِهِمْ وَاشْدُدْ عَلٰى
قُلُوْبِهِمْ فَلَا يُؤْمِنُوْا حَتّٰى يَرَوُا
الْعَذَابَ الْاَلِيْمَ ﴿٨٩﴾

* 89. And Moses said, 'Our Lord, Thou hast bestowed upon Pharaoh and his chiefs embellishment and wealth in the present life, with the result, our Lord, that they are leading *men* astray from Thy path. Our Lord! destroy their riches and attack their hearts—and they are not going to believe until they see the grievous punishment.'

قَالَ قَدْ اُجِيْبَتْ دَّعْوَتُكُمَا
فَاسْتَقِيْمَا وَلَا تَتَّبِعٰٓنِّ سَبِيْلَ
الَّذِيْنَ لَا يَعْلَمُوْنَ ﴿٩٠﴾

90. He said, 'Your prayer is accepted. So be ye twain steadfast, and follow not the path of those who know not.'

وَجٰوَزْنَا بِبَنِيْٓ اِسْرَآءِيْلَ الْبَحْرَ
فَاَتْبَعَهُمْ فِرْعَوْنُ وَجُنُوْدُهٗ بَغْيًا
وَّعَدْوًا ؕ حَتّٰٓى اِذَآ اَدْرَكَهُ الْغَرَقُ ۙ قَالَ
اٰمَنْتُ اَنَّهٗ لَآ اِلٰهَ اِلَّا الَّذِيْٓ اٰمَنَتْ

* 91. And We brought the children of Israel across the sea; and Pharaoh and his hosts pursued them wrongfully and aggressively, till, when *the calamity of* drowning overtook him, he said, 'I believe that there is no

* 88. And We spoke to Moses and his brother, *saying*, '**Build** houses for your people in *the* city and make your houses **facing in the same direction**, and observe Prayer.

Note: The Arabic words *waj'alū buyūtakum qiblatan* (وَّاجْعَلُوْا بُيُوْتَكُمْ قِبْلَةً) in this verse may mean: facing the Qiblah *i.e.*, the point or place to which the worship is oriented or facing each other or facing in the same direction.

As for the first meaning it is difficult to adopt this because there was no definite Qiblah prescribed for the Children of Israel before the building of the Temple of Solomon.

If the second meaning is preferred then the scenario will be that of houses built facing each other for the purpose of security.

We prefer the third option, meaning: **build your houses facing the same direction.** This has the advantage of enabling all the dwellers of the houses to worship in the same direction which creates a sense of unity and discipline among them.

Immediately after this instruction the believers are admonished to observe prayer which further strengthens our view. Because the Arabic word *aqīmu al-ṣalāta* (اَقِيْمُوا الصَّلٰوةَ) does not merely enjoin performance of individual prayer but emphasises the performance of prayer in congregation.

* 89. And Moses said, 'Our Lord, **You have** bestowed upon Pharaoh and his chiefs **ornaments and wealth in this life. Our Lord, it results only in their leading *people* astray from Your path. Our Lord, obliterate their riches and be severe on their hearts, because *it seems* they would not believe until they see a grievous punishment.'**

* 91. And We brought the children of Israel across the sea; and Pharaoh and his hosts pursued them **with evil intent and enmity.**

بِهٖ بَنُوْٓا اِسْرَآءِيْلَ وَ اَنَا مِنَ الْمُسْلِمِيْنَ ﴿٩١﴾

God but He in Whom the children of Israel believe, and I am of those who submit *to Him*.'

آٰلْـٰٔنَ وَ قَدْ عَصَيْتَ قَبْلُ وَ كُنْتَ مِنَ الْمُفْسِدِيْنَ ﴿٩٢﴾

*92. What! Now! while thou wast disobedient before *this* and wast of those who create disorder.

فَالْيَوْمَ نُنَجِّيْكَ بِبَدَنِكَ لِتَكُوْنَ لِمَنْ خَلْفَكَ اٰيَةً ؕ وَ اِنَّ كَثِيْرًا مِّنَ النَّاسِ عَنْ اٰيٰتِنَا لَغٰفِلُوْنَ ﴿٩٣﴾ ع ١٤

93. So this day We will save thee in thy body *alone* that thou mayest be a Sign to those *who come* after thee. And surely, many of mankind are heedless of Our Signs.

R. 10.

وَ لَقَدْ بَوَّاْنَا بَنِيْٓ اِسْرَآءِيْلَ مُبَوَّاَ صِدْقٍ وَّ رَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ ۚ فَمَا اخْتَلَفُوْا حَتّٰى جَآءَهُمُ الْعِلْمُ ؕ اِنَّ رَبَّكَ يَقْضِيْ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿٩٤﴾

94. And We assigned to the children of Israel an excellent abode, and We provided them with good things, and they differed not until there came to them the knowledge. Surely, thy Lord will judge between them on the Day of Resurrection concerning that in which they differed.

فَاِنْ كُنْتَ فِيْ شَكٍّ مِّمَّآ اَنْزَلْنَآ اِلَيْكَ فَسْـَٔلِ الَّذِيْنَ يَقْرَءُوْنَ الْكِتٰبَ مِنْ قَبْلِكَ ۚ لَقَدْ جَآءَكَ الْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ﴿٩٥﴾

95. And if thou art in doubt concerning that which We have sent down to thee, ask those who have been reading the Book before thee. Indeed the truth has come to thee from thy Lord; be not, therefore, of those who doubt.

وَ لَا تَكُوْنَنَّ مِنَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ فَتَكُوْنَ مِنَ الْخٰسِرِيْنَ ﴿٩٦﴾

96. And be not thou of those who reject the Signs of Allāh, or thou shalt be of the losers.

اِنَّ الَّذِيْنَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُوْنَ ﴿٩٧﴾

97. Surely, those against whom the word of thy Lord has taken effect will not believe,

وَ لَوْ جَآءَتْهُمْ كُلُّ اٰيَةٍ حَتّٰى يَرَوُا الْعَذَابَ الْاَلِيْمَ ﴿٩٨﴾

98. Even if there come to them every Sign, till they see the grievous punishment.

فَلَوْ لَا كَانَتْ قَرْيَةٌ اٰمَنَتْ فَنَفَعَهَآ اِيْمَانُهَآ اِلَّا قَوْمَ يُوْنُسَ ؕ لَمَّآ اٰمَنُوْا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيٰوةِ الدُّنْيَا وَ مَتَّعْنٰهُمْ اِلٰى حِيْنٍ ﴿٩٩﴾

99. Why was there no *other* people, save the people of Jonah, who should have believed so that their belief would have profited them? When they believed, We removed from them the punishment of disgrace in the present life, and We gave them provision for a while.

*92. What! Now! while **you have been disobedient before and were of those who do mischief.**

100. And if thy Lord had *enforced* His will, surely, all who are on the earth would have believed together. Wilt thou, then, force men to become believers?

وَلَوْ شَآءَ رَبُّكَ لَاٰمَنَ مَنْ فِي الْاَرْضِ كُلُّهُمْ جَمِيْعًا ۭ اَفَاَنْتَ تُكْرِهُ النَّاسَ حَتّٰى يَكُوْنُوْا مُؤْمِنِيْنَ ۝١٠٠

101. And no soul can believe except by the permission of Allāh. And He makes *His* wrath *descend* on those who will not use their reason.

وَمَا كَانَ لِنَفْسٍ اَنْ تُؤْمِنَ اِلَّا بِاِذْنِ اللّٰهِ ۭ وَيَجْعَلُ الرِّجْسَ عَلَي الَّذِيْنَ لَا يَعْقِلُوْنَ ۝١٠١

102. Say, 'Consider what is *happening* in the heavens and the earth.' But Signs and Warners avail not a people who will not believe.

قُلِ انْظُرُوْا مَاذَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۭ وَمَا تُغْنِي الْاٰيٰتُ وَالنُّذُرُ عَنْ قَوْمٍ لَّا يُؤْمِنُوْنَ ۝١٠٢

103. What then do they expect save the like of the days of *punishment suffered by* those who passed away before them? Say, 'Wait then, *and* I am with you among those who wait.'

فَهَلْ يَنْتَظِرُوْنَ اِلَّا مِثْلَ اَيَّامِ الَّذِيْنَ خَلَوْا مِنْ قَبْلِهِمْ ۭ قُلْ فَانْتَظِرُوْٓا اِنِّىْ مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ۝١٠٣

104. Then shall We save Our Messengers and those who believe. Thus *does it always happen*; it is incumbent on Us to save believers.

ثُمَّ نُنَجِّيْ رُسُلَنَا وَالَّذِيْنَ اٰمَنُوْا كَذٰلِكَ ۚ حَقًّا عَلَيْنَا نُنْجِ الْمُؤْمِنِيْنَ ۝١٠٤

R. 11.

105. Say, "O ye men, if you are in doubt as to my religion, then *know that* I worship not those whom you worship beside Allāh, but I worship Allāh *alone* Who causes you to die, and I have been commanded to be of the believers,

قُلْ يٰٓاَيُّهَا النَّاسُ اِنْ كُنْتُمْ فِيْ شَكٍّ مِّنْ دِيْنِيْ فَلَآ اَعْبُدُ الَّذِيْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ وَلٰكِنْ اَعْبُدُ اللّٰهَ الَّذِيْ يَتَوَفّٰىكُمْ ۠ وَاُمِرْتُ اَنْ اَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ۝١٠٥

106. "And *I have also been commanded to say*: 'Set thy face toward religion as one ever inclined *to God*, and be not thou of those who ascribe partners *to Him*.

وَاَنْ اَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ۚ وَلَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ۝١٠٦

107. 'And call not, beside Allāh, on any other that can neither profit thee nor harm thee. And if thou didst so, thou wouldst then certainly be of the wrongdoers.'"

وَلَا تَدْعُ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ فَاِنْ فَعَلْتَ فَاِنَّكَ اِذًا مِّنَ الظّٰلِمِيْنَ ۝١٠٧

(See details of transliteration on page 'm').

وَإِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ
لَهٗٓ إِلَّا هُوَ ۚ وَإِنْ يُّرِدْكَ بِخَيْرٍ فَلَا رَآدَّ
لِفَضْلِهٖ ۭ يُصِيْبُ بِهٖ مَنْ يَّشَآءُ مِنْ
عِبَادِهٖ ۭ وَهُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿١٠٨﴾

108. And if Allāh touch thee with harm, there is none who can remove it but He: and if He desire good for thee, there is none who can repel His grace. He causes it to reach whomsoever of His servants He wills. And He is the Most Forgiving, Merciful.

قُلْ يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَكُمُ الْحَقُّ
مِنْ رَّبِّكُمْ ۚ فَمَنِ اهْتَدٰى فَاِنَّمَا
يَهْتَدِيْ لِنَفْسِهٖ ۚ وَمَنْ ضَلَّ فَاِنَّمَا
يَضِلُّ عَلَيْهَا ۚ وَمَآ اَنَا عَلَيْكُمْ بِوَكِيْلٍ ﴿١٠٩﴾

109. Say, 'O ye men, now has the truth come to you from your Lord. So whosoever follows the guidance, follows it only for the good of his own soul, and whosoever errs, errs only against it. And I am not a keeper over you.'

وَاتَّبِعْ مَا يُوْحٰٓى اِلَيْكَ وَاصْبِرْ حَتّٰى
يَحْكُمَ اللّٰهُ ۚ وَهُوَ خَيْرُ الْحٰكِمِيْنَ ﴿١١٠﴾ ع

110. And follow that which is revealed to thee and be steadfast until Allāh give His judgment. And He is the Best of judges.

سُوْرَةُ هُوْدٍ مَكِّيَّةٌ ١١ — اياتها ١٢٤ — ركوعاتها ١٠

HŪD

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

الٓرٰ ۚ كِتٰبٌ اُحْكِمَتْ اٰيٰتُهٗ ثُمَّ فُصِّلَتْ مِنْ لَّدُنْ حَكِيْمٍ خَبِيْرٍ ٢

*2. Alif Lām Rā.‡ *This is* a Book whose verses have been made unchangeable *and* then they have been expounded in detail. *It is* from One Wise, *and* All-Aware.

اَلَّا تَعْبُدُوْٓا اِلَّا اللّٰهَ ۭ اِنَّنِيْ لَكُمْ مِّنْهُ نَذِيْرٌ وَّبَشِيْرٌ ٢

3. *It teaches* that you should worship none but Allāh. I am to you a Warner, and a bearer of glad tidings from Him;

وَّاَنِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْٓا اِلَيْهِ يُمَتِّعْكُمْ مَّتَاعًا حَسَنًا اِلٰٓى اَجَلٍ مُّسَمًّى وَّيُؤْتِ كُلَّ ذِيْ فَضْلٍ فَضْلَهٗ ۭ وَاِنْ تَوَلَّوْا فَاِنِّيْٓ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيْرٍ ٣

4. And that you seek forgiveness of your Lord, *and* then turn to Him. He will provide for you a goodly provision until an appointed term. And He will grant His grace to every *one possessed of merit. And if you turn away, then surely, I fear for you the punishment of a dreadful day.

اِلَى اللّٰهِ مَرْجِعُكُمْ ۚ وَهُوَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ٤

5. To Allāh is your return; and He has power over all things.

اَلَآ اِنَّهُمْ يَثْنُوْنَ صُدُوْرَهُمْ لِيَسْتَخْفُوْا مِنْهُ ۭ اَلَا حِيْنَ يَسْتَغْشُوْنَ ثِيَابَهُمْ ۙ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ۚ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ٥

6. Now surely, they fold up their breasts that they may hide themselves from Him. Aye, *even* when they cover themselves with their garments, He knows what they conceal and what they reveal. Surely, He is well aware of what is in *their* breasts.

Part 12

وَمَا مِنْ دَاۗبَّةٍ فِي الْاَرْضِ اِلَّا عَلَي اللّٰهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۭ كُلٌّ فِيْ كِتٰبٍ مُّبِيْنٍ ٦

*7. And there is no creature that moves in the earth but it is for Allāh to provide it with sustenance. And He knows its lodging and its home. All *this* is *recorded* in a clear Book.

‡ I am Allāh Who is All-Seeing.

*2. Alif Lām Rā. This is a book whose verses **are fortified and made flawless and then** they have been expounded in detail.

*4. And if you turn away, then surely, I fear for you the punishment of a **colossal day**.

*7. And He knows its **place of temporary settlement and permanent abode**.

وَهُوَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ
فِيْ سِتَّةِ اَيَّامٍ وَّ كَانَ عَرْشُهٗ عَلَى الْمَآءِ
لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ؕ وَ لَئِنْ
قُلْتَ اِنَّكُمْ مَّبْعُوْثُوْنَ مِنْۢ بَعْدِ الْمَوْتِ
لَيَقُوْلَنَّ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّا
سِحْرٌ مُّبِيْنٌ ۝٨

8. And He it is Who created the heavens and the earth in six periods, and His throne rests on water, that He might prove you *to show* which of you is best in conduct. And if thou say, 'You shall surely be raised after death,' those who disbelieve will certainly say, 'This is nothing but clear deception.'

وَ لَئِنْ اَخَّرْنَا عَنْهُمُ الْعَذَابَ اِلٰٓى اُمَّةٍ
مَّعْدُوْدَةٍ لَّيَقُوْلُنَّ مَا يَحْبِسُهٗ ؕ اَلَا يَوْمَ
يَاْتِيْهِمْ لَيْسَ مَصْرُوْفًا عَنْهُمْ وَ حَاقَ
بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝٩

9. And if We put off their punishment until a reckoned time, they would certainly say, 'What withholds it?' Now surely, on the day that it shall come unto them, it shall not be averted from them, and that which they used to mock at shall encompass them.

R. 2.

وَ لَئِنْ اَذَقْنَا الْاِنْسَانَ مِنَّا رَحْمَةً ثُمَّ
نَزَعْنٰهَا مِنْهُ اِنَّهٗ لَيَـُٔوْسٌ كَفُوْرٌ ۝١٠

10. And if We make man taste of mercy from Us, and then take it away from him, verily, he is despairing, ungrateful.

وَ لَئِنْ اَذَقْنٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ
لَيَقُوْلَنَّ ذَهَبَ السَّيِّاٰتُ عَنِّيْ ؕ اِنَّهٗ
لَفَرِحٌ فَخُوْرٌ ۝١١

11. And if after an adversity has touched him We cause him to taste of prosperity, he will assuredly say, 'Gone are the ills from me.' Lo! he is exultant, boastful;

اِلَّا الَّذِيْنَ صَبَرُوْا وَ عَمِلُوا الصّٰلِحٰتِ ؕ
اُولٰٓئِكَ لَهُمْ مَّغْفِرَةٌ وَّ اَجْرٌ كَبِيْرٌ ۝١٢

12. Save those who are steadfast and do good works. It is they who will have forgiveness and a great reward.

فَلَعَلَّكَ تَارِكٌۢ بَعْضَ مَا يُوْحٰٓى اِلَيْكَ وَ
ضَآئِقٌۢ بِهٖ صَدْرُكَ اَنْ يَّقُوْلُوْا لَوْ لَآ
اُنْزِلَ عَلَيْهِ كَنْزٌ اَوْ جَآءَ مَعَهٗ مَلَكٌ ؕ
اِنَّمَآ اَنْتَ نَذِيْرٌ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ
وَّكِيْلٌ ۝١٣

13. *They imagine that* thou art now perhaps going to abandon part of that which has been revealed to thee; and thy bosom is becoming straitened thereby because they say, 'Wherefore has not a treasure been sent down to him or an angel come with him?' Verily, thou art only a Warner, and Allāh is Guardian over all things.

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ فَاْتُوْا بِعَشْرِ
سُوَرٍ مِّثْلِهٖ مُفْتَرَيٰتٍ وَّ ادْعُوْا مَنِ
اسْتَطَعْتُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ
صٰدِقِيْنَ ۝١٤

14. Do they say, 'He has forged it?' Say, 'Then bring ten Chapters like it, forged, and call on whom you can beside Allāh, if you are truthful.'

فَاِلَّمْ يَسْتَجِيْبُوْا لَكُمْ فَاعْلَمُوْٓا اَنَّمَآ
اُنْزِلَ بِعِلْمِ اللّٰهِ وَاَنْ لَّآ اِلٰهَ اِلَّا هُوَ ۚ فَهَلْ
اَنْتُمْ مُّسْلِمُوْنَ ﴿١٥﴾

15. And if they do not respond to you, then know that it has been revealed *replete* with Allāh's knowledge and that there is no God but He. Will you then submit?

مَنْ كَانَ يُرِيْدُ الْحَيٰوةَ الدُّنْيَا وَزِيْنَتَهَا
نُوَفِّ اِلَيْهِمْ اَعْمَالَهُمْ فِيْهَا وَهُمْ فِيْهَا
لَا يُبْخَسُوْنَ ﴿١٦﴾

16. Whoso desires the present life and its embellishment, We will fully repay them for their works in this *life* and they shall not be wronged therein.

اُولٰٓئِكَ الَّذِيْنَ لَيْسَ لَهُمْ فِى الْاٰخِرَةِ اِلَّا
النَّارُ ۖ وَحَبِطَ مَا صَنَعُوْا فِيْهَا وَبٰطِلٌ مَّا
كَانُوْا يَعْمَلُوْنَ ﴿١٧﴾

17. Those are they who shall have nothing in the Hereafter save the Fire, and that which they wrought in this *life* shall come to naught, and vain shall be that which they used to do.

اَفَمَنْ كَانَ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّهٖ وَيَتْلُوْهُ
شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهٖ كِتٰبُ مُوْسٰٓى
اِمَامًا وَّرَحْمَةً ۗ اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ ۗ
وَمَنْ يَّكْفُرْ بِهٖ مِنَ الْاَحْزَابِ فَالنَّارُ
مَوْعِدُهٗ ۚ فَلَا تَكُ فِىْ مِرْيَةٍ مِّنْهُ ۖ
اِنَّهُ الْحَقُّ مِنْ رَّبِّكَ وَلٰكِنَّ اَكْثَرَ النَّاسِ
لَا يُؤْمِنُوْنَ ﴿١٨﴾

* 18. Can he, then, who possesses a clear proof from his Lord, and *to testify to whose truth* a witness from Him shall follow him, and who was preceded by the Book of Moses, a guide and a mercy, *be an impostor*? Those *who consider these matters* believe therein, and whoever of the *opposing* parties disbelieves in it, Fire shall be his promised place. So be not thou in doubt about it. Surely, it is the truth from thy Lord; but most men do not believe.

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ۭ
اُولٰٓئِكَ يُعْرَضُوْنَ عَلٰى رَبِّهِمْ وَيَقُوْلُ

19. And who is more unjust than he who forges a lie against Allāh? Such shall be presented before their Lord,

* 18. Can he, then, ***be an impostor***, who possesses a clear proof from his Lord, and *to testify to whose truth* a witness from Him shall follow him, and who was preceded by the Book of Moses, a guide and a mercy? **They believe in him; and whoever from among the different sects rejects him,** Fire shall be his promised **abode.** So be not in doubt about it. Surely, it is the truth from **your** Lord; but most **people** do not believe.

Note: It is very important to determine to whom the pronoun 'they' refers. The only two persons mentioned in this verse are the Holy Prophet (may peace and blessings of Allāh be upon him) and the Divine witness who is to follow him. As far as Moses is concerned, it is not he but his Book to which reference is made because Books do not believe. It leaves us with the only option that a body of people is implied in the verse. The pronoun refers not only to the Prophet himself but also to his subordinate witness and some others.

The above verse should be understood in the same context that not only the Prophet and his witness believe in the truth of the Prophet and testify to it, but also the large number of their followers do the same.

It should be remembered that sometimes great Prophets are mentioned in the singular as one person but they have the potential to multiply and spread out. They are referred to as '*ummah*' (امّة), a large body of people in themselves. For reference see chapter 16 verse 121.

Some have understood the pronoun 'they' ('*ūlā'ika*' أولٰئك) to refer to Moses and his people.

الْاَشْهَادُ هٰٓؤُلَآءِ الَّذِيْنَ كَذَبُوْا عَلٰى رَبِّهِمْ ۚ
اَلَا لَعْنَةُ اللّٰهِ عَلَى الظّٰلِمِيْنَ ﴿١٩﴾

and the witnesses will say, 'These are they who lied against their Lord.' Now surely, the curse of Allāh is on the unjust:

الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ
وَيَبْغُوْنَهَا عِوَجًا ۗ وَهُمْ بِالْاٰخِرَةِ هُمْ
كٰفِرُوْنَ ﴿٢٠﴾

20. Who turn *men* away from the path of Allāh and seek to make it crooked. And these it is who disbelieve in the Hereafter.

اُولٰٓئِكَ لَمْ يَكُوْنُوْا مُعْجِزِيْنَ فِى الْاَرْضِ وَ
مَا كَانَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ اَوْلِيَآءَ ۘ
يُضٰعَفُ لَهُمُ الْعَذَابُ ۗ مَا كَانُوْا
يَسْتَطِيْعُوْنَ السَّمْعَ وَمَا كَانُوْا
يُبْصِرُوْنَ ﴿٢١﴾

21. Such can never frustrate *God's plans* in the land, nor have they any friends beside Allāh. Punishment will be doubled for them. They can neither hear, nor can they see.

اُولٰٓئِكَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ وَ
ضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿٢٢﴾

22. It is these who have ruined their souls, and that which they fabricated shall fail them.

لَا جَرَمَ اَنَّهُمْ فِى الْاٰخِرَةِ هُمُ
الْاَخْسَرُوْنَ ﴿٢٣﴾

23. Undoubtedly, it is they who shall be the greatest losers in the Hereafter.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
وَاَخْبَتُوْٓا اِلٰى رَبِّهِمْ ۙ اُولٰٓئِكَ اَصْحٰبُ
الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٤﴾

24. Verily, those who believe and do good works, and humble themselves before their Lord—these are the inmates of Heaven; therein shall they abide.

مَثَلُ الْفَرِيْقَيْنِ كَالْاَعْمٰى وَالْاَصَمِّ وَ
الْبَصِيْرِ وَالسَّمِيْعِ ۭ هَلْ يَسْتَوِيٰنِ مَثَلًا ۭ
اَفَلَا تَذَكَّرُوْنَ ﴿٢٥﴾

25. The case of the two parties is like *that of* the blind and the deaf, and the seeing and the hearing. Is the case of the two alike? Will you not then understand?

R. 3.

وَلَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖٓ ۙ اِنِّىْ لَكُمْ
نَذِيْرٌ مُّبِيْنٌ ﴿٢٦﴾

26. And We sent Noah to his people, *and he said*, 'Truly, I am a plain Warner to you,

اَنْ لَّا تَعْبُدُوْٓا اِلَّا اللّٰهَ ۭ اِنِّىْٓ اَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ اَلِيْمٍ ﴿٢٧﴾

27. 'That you worship none but Allāh. Indeed, I fear for you the punishment of a grievous day.'

فَقَالَ الْمَلَاُ الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖ
مَا نَرٰىكَ اِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرٰىكَ
اتَّبَعَكَ اِلَّا الَّذِيْنَ هُمْ اَرَاذِلُنَا بَادِيَ
الرَّاْيِ ۚ وَمَا نَرٰى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ

28. The chiefs of his people, who disbelieved, replied, 'We see in thee nothing but a man like ourselves, and we see that none have followed thee but those who, to all outward appearance, are the meanest of us. And we do not see in you any superiority over us;

بَلْ نَظُنُّكُمْ كٰذِبِيْنَ ﴿٢٨﴾

nay, we believe you to be liars.'

قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰى بَيِّنَةٍ
مِّنْ رَّبِّيْ وَ اٰتٰىنِيْ رَحْمَةً مِّنْ عِنْدِهٖ
فَعُمِّيَتْ عَلَيْكُمْ ؕ اَنُلْزِمُكُمُوْهَا وَ
اَنْتُمْ لَهَا كٰرِهُوْنَ ﴿٢٩﴾

29. He said, "O my people, tell me: if I stand on a clear proof from my Lord and He has bestowed upon me from Himself a great mercy which has been rendered obscure to you, shall we force it upon you, while you are averse thereto?

وَ يٰقَوْمِ لَاۤ اَسْـَٔلُكُمْ عَلَيْهِ مَالًا ؕ اِنْ
اَجْرِيَ اِلَّا عَلَى اللّٰهِ وَ مَاۤ اَنَا بِطَارِدِ
الَّذِيْنَ اٰمَنُوْا ؕ اِنَّهُمْ مُّلٰقُوْا رَبِّهِمْ
وَ لٰكِنِّيْۤ اَرٰىكُمْ قَوْمًا تَجْهَلُوْنَ ﴿٣٠﴾

30. "And O my people, I ask not of you any wealth in return for it. My reward is due from Allāh alone. And I am not going to drive away those who believe. They shall certainly meet their Lord. But I consider you to be a people who act ignorantly.

وَ يٰقَوْمِ مَنْ يَّنْصُرُنِيْ مِنَ اللّٰهِ اِنْ
طَرَدْتُّهُمْ ؕ اَفَلَا تَذَكَّرُوْنَ ﴿٣١﴾

31. "And O my people, who would help me against Allāh, if I were to drive them away? Will you not then consider?

وَ لَاۤ اَقُوْلُ لَكُمْ عِنْدِيْ خَزَآئِنُ اللّٰهِ وَ
لَاۤ اَعْلَمُ الْغَيْبَ وَ لَاۤ اَقُوْلُ اِنِّيْ مَلَكٌ وَّ
لَاۤ اَقُوْلُ لِلَّذِيْنَ تَزْدَرِيْۤ اَعْيُنُكُمْ
لَنْ يُّؤْتِيَهُمُ اللّٰهُ خَيْرًا ؕ اَللّٰهُ اَعْلَمُ
بِمَا فِيْۤ اَنْفُسِهِمْ ۖ اِنِّيْۤ اِذًا لَّمِنَ
الظّٰلِمِيْنَ ﴿٣٢﴾

32. "And I say not to you, 'I possess the treasures of Allāh,' nor do I know the unseen, nor say I, 'I am an angel.' Nor say I concerning those whom your eyes despise, 'Allāh will not bestow any good upon them'—Allāh knows best whatever is in their minds—Surely, I should then be of the unjust."

قَالُوْا يٰنُوْحُ قَدْ جٰدَلْتَنَا فَاَكْثَرْتَ
جِدَالَنَا فَاْتِنَا بِمَا تَعِدُنَاۤ اِنْ كُنْتَ مِنَ
الصّٰدِقِيْنَ ﴿٣٣﴾

33. They said, 'O Noah, thou hast indeed disputed with us *long* and hast disputed with us many a time; bring us now that with which thou threatenest us, if thou art of those who speak the truth.'

قَالَ اِنَّمَا يَاْتِيْكُمْ بِهِ اللّٰهُ اِنْ شَآءَ وَ مَاۤ
اَنْتُمْ بِمُعْجِزِيْنَ ﴿٣٤﴾

34. He said, 'Allāh alone will bring it to you, if He please, and you cannot frustrate *God's purpose*.

وَ لَا يَنْفَعُكُمْ نُصْحِيْۤ اِنْ اَرَدْتُّ اَنْ
اَنْصَحَ لَكُمْ اِنْ كَانَ اللّٰهُ يُرِيْدُ اَنْ
يُّغْوِيَكُمْ ؕ هُوَ رَبُّكُمْ ۫ وَ اِلَيْهِ
تُرْجَعُوْنَ ﴿٣٥﴾

* 35. 'And my advice will profit you not if I desire to advise you. if Allāh intends to destroy you. He is your Lord and to Him shall you be made to return.'

* 35. 'And my **admonishment** will profit you not, **however much** I desire to **admonish** you, if Allāh intends to destroy you. He is your Lord and to Him shall you be made to return.'

أَمْ يَقُولُونَ افْتَرٰىهُ ۖ قُلْ إِنِ
افْتَرَيْتُهُ فَعَلَيَّ إِجْرَامِي وَأَنَا بَرِيٓءٌ
مِّمَّا تُجْرِمُونَ ﴿٣٦﴾

36. Do they say, 'He has forged it?' Say, 'If I have forged it, on me be my sin and I am clear of the sins you commit.'

R. 4.

وَأُوحِيَ إِلٰى نُوحٍ أَنَّهُ لَن يُؤْمِنَ مِن
قَوْمِكَ إِلَّا مَن قَدْ ءَامَنَ فَلَا تَبْتَئِسْ
بِمَا كَانُوا يَفْعَلُونَ ﴿٣٧﴾

37. And it was revealed to Noah, 'None of thy people will believe except those who have already believed; grieve not therefore at what they have been doing.

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَ
لَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا ۚ
إِنَّهُم مُّغْرَقُونَ ﴿٣٨﴾

38. 'And build thou the Ark under Our eyes and *as commanded by* Our revelation. And address not Me concerning the wrongdoers. They are surely going to be drowned.'

وَيَصْنَعُ الْفُلْكَ ۖ وَكُلَّمَا مَرَّ عَلَيْهِ
مَلَأٌ مِّن قَوْمِهِ سَخِرُوا مِنْهُ ۚ قَالَ إِن
تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنكُمْ كَمَا
تَسْخَرُونَ ﴿٣٩﴾

39. And he was making the Ark; and every time the chiefs of his people passed by him, they mocked at him. He said, 'If *now* you mock at us, *the time is coming when* we shall mock at you even just as you mock *now*.

فَسَوْفَ تَعْلَمُونَ ۙ مَن يَأْتِيهِ عَذَابٌ
يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾

40. 'Then you shall know who it is on whom will come a punishment that will disgrace him, and on whom will fall a lasting punishment.'

حَتّٰى إِذَا جَآءَ أَمْرُنَا وَفَارَ التَّنُّورُ ۙ قُلْنَا
احْمِلْ فِيهَا مِن كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَ
أَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ
ءَامَنَ ۚ وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٌ ﴿٤١﴾

41. Till, when Our command came and the fountains *of the earth* gushed forth, We said, 'Embark therein two of every kind, male and female, and thy family, except those against whom the word has already gone forth, and those who believe.' And there did not believe *and live* with him except a few.

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرٖىهَا
وَمُرْسٰىهَا ۚ إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ ﴿٤٢﴾

42. And he said, 'Embark therein. In the name of Allāh be its course and its mooring. My Lord is assuredly Most Forgiving, Merciful.'

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ ۖ وَ
نَادٰى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ
يٰبُنَيَّ ارْكَب مَّعَنَا وَلَا تَكُن مَّعَ
الْكٰفِرِينَ ﴿٤٣﴾

43. And it moved along with them on waves like mountains. And Noah cried unto his son, while he was *keeping* apart, 'O my son, embark with us and be not with the disbelievers.'

قَالَ سَاٰوِيْٓ اِلٰى جَبَلٍ يَّعْصِمُنِيْ مِنَ الْمَآءِ ؕ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ اَمْرِ اللّٰهِ اِلَّا مَنْ رَّحِمَ ۚ وَ حَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِيْنَ ﴿۴۴﴾

44. He replied, 'I shall soon betake myself to a mountain which will shelter me from the water.' He said, 'There is no shelter *for anyone* this day, from the decree of Allāh, excepting those to whom He shows mercy.' And the wave came in between the two; so he was among the drowned.

وَ قِيْلَ يٰٓاَرْضُ ابْلَعِيْ مَآءَكِ وَ يٰسَمَآءُ اَقْلِعِيْ وَ غِيْضَ الْمَآءُ وَ قُضِيَ الْاَمْرُ وَ اسْتَوَتْ عَلَى الْجُوْدِيِّ وَ قِيْلَ بُعْدًا لِّلْقَوْمِ الظّٰلِمِيْنَ ﴿۴۵﴾

45. And it was said, 'O earth, swallow thy water, and O sky, cease *raining*.' And the water was made to subside and the matter was ended. And *the Ark* came to rest on al-Jūdī. And it was said, 'Cursed be the wrongdoing people.'

وَ نَادٰى نُوْحٌ رَّبَّهٗ فَقَالَ رَبِّ اِنَّ ابْنِيْ مِنْ اَهْلِيْ وَ اِنَّ وَعْدَكَ الْحَقُّ وَ اَنْتَ اَحْكَمُ الْحٰكِمِيْنَ ﴿۴۶﴾

46. And Noah cried unto his Lord and said: 'My Lord, verily, my son is of my family, and surely, Thy promise is true, and Thou art the Most Just of judges.'

قَالَ يٰنُوْحُ اِنَّهٗ لَيْسَ مِنْ اَهْلِكَ ۚ اِنَّهٗ عَمَلٌ غَيْرُ صَالِحٍ ۫ فَلَا تَسْـَٔلْنِ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ ؕ اِنِّيْٓ اَعِظُكَ اَنْ تَكُوْنَ مِنَ الْجٰهِلِيْنَ ﴿۴۷﴾

47. He said: 'O Noah, he is surely not of thy family; he is indeed *a man of* unrighteous conduct. So ask not of Me that of which thou hast no knowledge. I advise thee lest thou become *one* of the ignorant.'

قَالَ رَبِّ اِنِّيْٓ اَعُوْذُ بِكَ اَنْ اَسْـَٔلَكَ مَا لَيْسَ لِيْ بِهٖ عِلْمٌ ؕ وَ اِلَّا تَغْفِرْ لِيْ وَ تَرْحَمْنِيْٓ اَكُنْ مِّنَ الْخٰسِرِيْنَ ﴿۴۸﴾

48. He said: 'My Lord, I beg Thee to protect me from asking Thee that whereof I have no knowledge. And unless Thou forgive me and have mercy on me, I shall be among the losers.'

قِيْلَ يٰنُوْحُ اهْبِطْ بِسَلٰمٍ مِّنَّا وَ بَرَكٰتٍ عَلَيْكَ وَ عَلٰٓى اُمَمٍ مِّمَّنْ مَّعَكَ ؕ وَ اُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِّنَّا عَذَابٌ اَلِيْمٌ ﴿۴۹﴾

49. It was said, 'O Noah, descend *then* with peace from Us and blessings upon thee and upon peoples *to be born* of those with thee. And there will be *other* peoples whom We shall grant provision *for a time*, then shall a grievous punishment touch them from Us.'

تِلْكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهَآ اِلَيْكَ ۚ مَا كُنْتَ تَعْلَمُهَآ اَنْتَ وَ لَا قَوْمُكَ مِنْ قَبْلِ هٰذَا ۛ فَاصْبِرْ ؕ اِنَّ الْعَاقِبَةَ لِلْمُتَّقِيْنَ ﴿۵۰﴾

50. This is of the tidings of the unseen which We reveal to thee. Thou didst not know them, neither thou nor thy people, before this. So be thou patient; for the end is for the God-fearing.

(See details of transliteration on page 'm').

R. 5.

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ۖ إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥١﴾

51. And to 'Ād *We sent* their brother Hūd. He said, 'O my people, worship Allāh *alone*. You have no God beside Him. You are but forgers of lies.

يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي ۖ أَفَلَا تَعْقِلُونَ ﴿٥٢﴾

52. 'O my people, I do not ask of you any reward therefor. My reward is not due except from Him Who created me. Will you not then understand?

وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٣﴾

53. 'And O my people, ask forgiveness of your Lord, then turn to Him, He will send over you clouds pouring down abundant rain, and will add strength to your strength. And turn not away sinners.'

قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٤﴾

54. They said, 'O Hūd, thou hast not brought us any clear proof, and we are not going to forsake our gods *merely* because of thy saying, nor are we going to believe in thee.

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ ۗ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٥﴾

55. 'We can only say that some of our gods have visited thee with evil.' He replied, 'Surely, I call Allāh to witness, and do ye also bear witness that I am clear of that which you associate as partners *with God*

مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونِ ﴿٥٦﴾

56. 'Beside Him. So devise plans against me, all *of you*, and give me no respite.

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ۚ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ۚ إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٥٧﴾

57. 'I have indeed put my trust in Allāh, my Lord and your Lord. There is no creature that moves *on the earth* but He holds it by the forelock. Surely, my Lord *stands* on the straight path.

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ ۚ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا ۚ إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿٥٨﴾

58. 'If then, you turn away, I have already conveyed to you that with which I have been sent to you, and my Lord will make another people take your place. And you cannot harm Him at all. Surely, my Lord is Guardian over all things.'

59. And when Our command came, We saved Hūd and those who believed with him, by Our *special* mercy. And We saved them from a severe torment.

وَلَمَّا جَآءَ اَمْرُنَا نَجَّيْنَا هُوْدًا وَّالَّذِيْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا ۚ وَنَجَّيْنٰهُمْ مِّنْ عَذَابٍ غَلِيْظٍ ﴿٥٩﴾

60. And these were ʿĀd. They denied the Signs of their Lord and disobeyed His Messengers and followed the bidding of every haughty enemy *of truth*.

وَتِلْكَ عَادٌ ۗ جَحَدُوْا بِاٰيٰتِ رَبِّهِمْ وَعَصَوْا رُسُلَهٗ وَاتَّبَعُوْٓا اَمْرَ كُلِّ جَبَّارٍ عَنِيْدٍ ﴿٦٠﴾

61. And a curse was made to follow them in this world, and on the Day of Resurrection. Behold! *the tribe of* ʿĀd behaved ungratefully to their Lord. Behold! cursed are ʿĀd, the people of Hūd!

وَاُتْبِعُوْا فِيْ هٰذِهِ الدُّنْيَا لَعْنَةً وَّيَوْمَ الْقِيٰمَةِ ۗ اَلَآ اِنَّ عَادًا كَفَرُوْا رَبَّهُمْ ۗ اَلَا بُعْدًا لِّعَادٍ قَوْمِ هُوْدٍ ﴿٦١﴾ ع ٥

R. 6.

62. And to *the tribe of* Thamūd *We send* their brother Ṣāliḥ. He said, 'O my people worship Allāh; you have no God but Him. He raised you up from the earth, and settled you therein. So ask forgiveness of Him, then turn to Him *whole-heartedly*. Verily, my Lord is nigh, *and* answers *prayers*.'

وَاِلٰى ثَمُوْدَ اَخَاهُمْ صٰلِحًا ۗ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ۗ هُوَ اَنْشَاَكُمْ مِّنَ الْاَرْضِ وَاسْتَعْمَرَكُمْ فِيْهَا فَاسْتَغْفِرُوْهُ ثُمَّ تُوْبُوْٓا اِلَيْهِ ۗ اِنَّ رَبِّيْ قَرِيْبٌ مُّجِيْبٌ ﴿٦٢﴾

63. They said, 'O Ṣāliḥ, thou wast among us one in whom we placed our hopes. Dost thou forbid us to worship what our fathers worshipped? And we are surely in disquieting doubt concerning that to which thou callest us.'

قَالُوْا يٰصٰلِحُ قَدْ كُنْتَ فِيْنَا مَرْجُوًّا قَبْلَ هٰذَآ اَتَنْهٰىنَآ اَنْ نَّعْبُدَ مَا يَعْبُدُ اٰبَآؤُنَا ۗ وَاِنَّنَا لَفِيْ شَكٍّ مِّمَّا تَدْعُوْنَآ اِلَيْهِ مُرِيْبٍ ﴿٦٣﴾

64. He said, 'O my people, tell me: if I stand on a clear proof from my Lord, and He has granted me mercy from Himself, who then will help me against Allāh, if I disobey Him? So you will not but add to my destruction.

قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّيْ وَاٰتٰىنِيْ مِنْهُ رَحْمَةً فَمَنْ يَّنْصُرُنِيْ مِنَ اللّٰهِ اِنْ عَصَيْتُهٗ ۖ فَمَا تَزِيْدُوْنَنِيْ غَيْرَ تَخْسِيْرٍ ﴿٦٣﴾

65. 'And O my people, this is the she-camel of Allāh as a Sign for you, so let her alone that she may feed in Allāh's earth, and touch her not with harm lest a near punishment seize you.'

وَيٰقَوْمِ هٰذِهٖ نَاقَةُ اللّٰهِ لَكُمْ اٰيَةً فَذَرُوْهَا تَاْكُلْ فِيْٓ اَرْضِ اللّٰهِ وَلَا تَمَسُّوْهَا بِسُوْٓءٍ فَيَاْخُذَكُمْ عَذَابٌ قَرِيْبٌ ﴿٦٥﴾

(See details of transliteration on page 'm').

فَعَقَرُوْهَا فَقَالَ تَمَتَّعُوْا فِيْ دَارِكُمْ ثَلٰثَةَ اَيَّامٍ ؕ ذٰلِكَ وَعْدٌ غَيْرُ مَكْذُوْبٍ ﴿٦٥﴾

66. But they hamstrung her; then he said, 'Enjoy yourselves in your houses for three days. This is a promise which is not a lie.'

فَلَمَّا جَآءَ اَمْرُنَا نَجَّيْنَا صٰلِحًا وَّالَّذِيْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ ؕ اِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيْزُ ﴿٦٦﴾

67. So when Our command came, we saved Ṣāliḥ and those who believed with him by Our *special* mercy, and *We saved them* from the ignominy of that day. Surely, thy Lord is Powerful, Mighty.

وَاَخَذَ الَّذِيْنَ ظَلَمُوا الصَّيْحَةُ فَاَصْبَحُوْا فِيْ دِيَارِهِمْ جٰثِمِيْنَ ﴿٦٧﴾

*68. And punishment overtook those who had done wrong, and they lay prostrate in their houses,

كَاَنْ لَّمْ يَغْنَوْا فِيْهَا ؕ اَلَآ اِنَّ ثَمُوْدَا كَفَرُوْا رَبَّهُمْ ؕ اَلَا بُعْدًا لِّثَمُوْدَ ﴿٦٨﴾

69. As though they had never dwelt therein. Behold! Thamūd behaved ungratefully to their Lord; Behold! cursed are *the tribe of* Thamūd.

R. 7.

وَلَقَدْ جَآءَتْ رُسُلُنَآ اِبْرٰهِيْمَ بِالْبُشْرٰى قَالُوْا سَلٰمًا ؕ قَالَ سَلٰمٌ فَمَا لَبِثَ اَنْ جَآءَ بِعِجْلٍ حَنِيْذٍ ﴿٦٩﴾

70. And surely, Our messengers came to Abraham with glad tidings. They said, '*We bid you* peace.' He answered, 'Peace *be on you*,' and was not long in bringing a roasted calf.

فَلَمَّا رَاٰۤ اَيْدِيَهُمْ لَا تَصِلُ اِلَيْهِ نَكِرَهُمْ وَاَوْجَسَ مِنْهُمْ خِيْفَةً ؕ قَالُوْا لَا تَخَفْ اِنَّاۤ اُرْسِلْنَاۤ اِلٰى قَوْمِ لُوْطٍ ﴿٧٠﴾

*71. But when he saw their hands not reaching thereto, he knew not what they were, and conceived a fear of them. They said, 'Fear not, for we have been sent to the people of Lot.'

وَامْرَاَتُهٗ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنٰهَا بِاِسْحٰقَ ۙ وَمِنْ وَّرَآءِ اِسْحٰقَ يَعْقُوْبَ ﴿٧١﴾

*72. And his wife was standing *by*, and she *too* was frightened, whereupon We gave her glad tidings of the birth of Isaac and, after Isaac, of Jacob.

قَالَتْ يٰوَيْلَتٰٓى ءَاَلِدُ وَاَنَا عَجُوْزٌ وَّهٰذَا بَعْلِيْ شَيْخًا ؕ اِنَّ هٰذَا لَشَيْءٌ عَجِيْبٌ ﴿٧٢﴾

73. She said, 'Oh, woe is me! Shall I bear a child when I am an old woman, and this my husband is an old man? This is indeed a strange thing!'

*68. And **a thunderous blast** overtook those who had done wrong, **and as the morning broke they lay prostrate in their homes**.

*71. But when he saw their hands not reaching thereto, **he took them as *unfriendly* strangers**, and conceived a fear of them.

*72. And his wife was standing *by*, **she chuckled**, whereupon We gave her glad tidings of the birth of Isaac and, after Isaac, of Jacob.

قَالُوْٓا اَتَعْجَبِيْنَ مِنْ اَمْرِ اللّٰهِ رَحْمَتُ اللّٰهِ وَ بَرَكٰتُهٗ عَلَيْكُمْ اَهْلَ الْبَيْتِ ؕ اِنَّهٗ حَمِيْدٌ مَّجِيْدٌ ﴿٧٣﴾

74. They said, 'Dost thou wonder at Allāh's decree? The mercy of Allāh and His blessings are upon you, O people of the House. Surely, He is Praiseworthy, Glorious.'

فَلَمَّا ذَهَبَ عَنْ اِبْرٰهِيْمَ الرَّوْعُ وَ جَآءَتْهُ الْبُشْرٰى يُجَادِلُنَا فِيْ قَوْمِ لُوْطٍ ﴿٧٤﴾

75. And when fear left Abraham, and the glad tidings came to him, he began disputing with Us about the people of Lot.

اِنَّ اِبْرٰهِيْمَ لَحَلِيْمٌ اَوَّاهٌ مُّنِيْبٌ ﴿٧٥﴾

76. Indeed, Abraham was clement, tender-hearted, and oft-turning *to God.*

يٰٓاِبْرٰهِيْمُ اَعْرِضْ عَنْ هٰذَا ۚ اِنَّهٗ قَدْ جَآءَ اَمْرُ رَبِّكَ ۚ وَ اِنَّهُمْ اٰتِيْهِمْ عَذَابٌ غَيْرُ مَرْدُوْدٍ ﴿٧٦﴾

77. 'O Abraham, turn away from this. Surely, the command of thy Lord has gone forth, and surely, there is coming to them a punishment that cannot be averted.'

وَ لَمَّا جَآءَتْ رُسُلُنَا لُوْطًا سِيْٓءَ بِهِمْ وَ ضَاقَ بِهِمْ ذَرْعًا وَّ قَالَ هٰذَا يَوْمٌ عَصِيْبٌ ﴿٧٧﴾

78. And when Our messengers came to Lot, he was grieved on account of them and felt helpless on their behalf and said, 'This is a distressful day.'

وَ جَآءَهٗ قَوْمُهٗ يُهْرَعُوْنَ اِلَيْهِ ؕ وَ مِنْ قَبْلُ كَانُوْا يَعْمَلُوْنَ السَّيِّاٰتِ ؕ قَالَ يٰقَوْمِ هٰٓؤُلَآءِ بَنٰتِيْ هُنَّ اَطْهَرُ لَكُمْ فَاتَّقُوا اللّٰهَ وَ لَا تُخْزُوْنِ فِيْ ضَيْفِيْ ؕ اَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيْدٌ ﴿٧٨﴾

79. And his people came running towards him, trembling *with rage*; and before this *too* they used to do
* evil. He said, 'O my people, these are my daughters; they are purer for you. So fear Allāh and disgrace me not in the presence of my guests. Is there not among you any right-minded man?'

قَالُوْا لَقَدْ عَلِمْتَ مَا لَنَا فِيْ بَنٰتِكَ مِنْ حَقٍّ ۚ وَ اِنَّكَ لَتَعْلَمُ مَا نُرِيْدُ ﴿٧٩﴾

80. They answered, 'Thou surely knowest that we have no claim on thy daughters, and thou surely knowest what we desire.'

قَالَ لَوْ اَنَّ لِيْ بِكُمْ قُوَّةً اَوْ اٰوِيْٓ اِلٰى رُكْنٍ شَدِيْدٍ ﴿٨٠﴾

81. He said, 'Would that I had power *to deal* with you, or I should betake myself to a mighty support *for shelter*.'

* 79. He said, 'O my people, these are my daughters. **They are most chaste for you**. So fear Allāh and **do not disgrace me concerning my guests**. Is there not among you any right-minded man?'

Note: It was a most apt and disarming retort to a people who were not interested in the charms of the opposite sex. Virtually women were chaste for them. It is to this that the expression 'most chaste' refers. However the wicked gave this reply a perverted twist and posed as if Lot had offered them his own daughters so that the honour of his guests could be protected at their cost. As if he were inviting them to abuse their innocence. Evidently this reply was a reflection of their perverted nature.

قَالُوْا يٰلُوْطُ اِنَّا رُسُلُ رَبِّكَ لَنْ يَّصِلُوْٓا
اِلَيْكَ فَاَسْرِ بِاَهْلِكَ بِقِطْعٍ مِّنَ الَّيْلِ
وَلَا يَلْتَفِتْ مِنْكُمْ اَحَدٌ اِلَّا امْرَاَتَكَ ؕ
اِنَّهٗ مُصِيْبُهَا مَآ اَصَابَهُمْ ؕ اِنَّ
مَوْعِدَهُمُ الصُّبْحُ ؕ اَلَيْسَ الصُّبْحُ
بِقَرِيْبٍ ﴿٨٢﴾

*82. *The messengers* said, 'O Lot, we are the messengers of thy Lord. They shall by no means reach thee. So depart with thy family in a part of the night, and let none of you look back, but thy wife. Surely, what is going to befall them shall *also* befall her. Verily, their appointed time is the morning. Is not the morning nigh?'

فَلَمَّا جَآءَ اَمْرُنَا جَعَلْنَا عَالِيَهَا
سَافِلَهَا وَاَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ
سِجِّيْلٍ ۙ مَّنْضُوْدٍ ﴿٨٣﴾

83. So when Our command came, We turned that *town* upside down and We rained upon it stones of clay, layer upon layer,

مُّسَوَّمَةً عِنْدَ رَبِّكَ ؕ وَمَا هِيَ مِنَ
الظّٰلِمِيْنَ بِبَعِيْدٍ ﴿٨٣﴾

84. Marked *for them* in the decree of thy Lord. And such *punishment* is not far from the wrongdoers *of the present age*.

R. 8.

وَاِلٰى مَدْيَنَ اَخَاهُمْ شُعَيْبًا ؕ قَالَ يٰقَوْمِ
اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ
وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيْزَانَ
اِنِّيْٓ اَرٰىكُمْ بِخَيْرٍ وَّاِنِّيْٓ اَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ مُّحِيْطٍ ﴿٨٥﴾

85. And to Midian *We sent* their brother Shu'aib. He said, 'O my people, worship Allāh. You have no God other than Him. And give not short measure and short weight. I see you in *a state of* prosperity and I fear for you the punishment of a destructive day.

وَيٰقَوْمِ اَوْفُوا الْمِكْيَالَ وَالْمِيْزَانَ
بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ اَشْيَآءَهُمْ
وَلَا تَعْثَوْا فِى الْاَرْضِ مُفْسِدِيْنَ ﴿٨٦﴾

*86. 'And O my people, give full measure and full weight with equity, and defraud not people of their things and commit not iniquity in the earth, causing disorder.

بَقِيَّتُ اللّٰهِ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ
مُّؤْمِنِيْنَ ۚ وَمَآ اَنَا عَلَيْكُمْ بِحَفِيْظٍ ﴿٨٦﴾

87. 'That which is left *with you* by Allāh is better for you, if you are believers. And I am not a keeper over you.'

قَالُوْا يٰشُعَيْبُ اَصَلٰوتُكَ تَاْمُرُكَ
اَنْ نَّتْرُكَ مَا يَعْبُدُ اٰبَآؤُنَآ اَوْ اَنْ

88. They replied, 'O Shu'aib, does thy Prayer bid thee that we should leave what our fathers worshipped,

*82. **Note:** This advice of the visiting messengers indicates that the dialogue between Lot and his people took place in camera and that so far they had no direct access to him or to any one else in the house. Having failed in their attempt they might have intended to revisit Lot better prepared for forcing their entry into the house. This was denied them by the advice of the messengers to Lot that he should depart from the house during the latter part of the night with his members of the family except his wife .

*86. 'And O my people, give full measure and full weight with equity, and **do not deprive people of things which *by right* belong to them** and commit not iniquity in the earth, causing disorder.

or that we cease to do with our property what we please? Thou art *indeed* very intelligent *and* right-minded.'

تَّفْعَلَ فِيْٓ اَمْوَالِنَا مَا نَشٰٓؤُا ۭ اِنَّكَ لَاَنْتَ الْحَلِيْمُ الرَّشِيْدُ ۝٨٧

89. He said, 'O my people, tell me: if I stand on a clear evidence from my Lord, and He has provided me from Himself with a handsome provision, *what answer will you give to Him*? And I do not desire to do against you the *very* thing which I ask you not to do. I only desire reform as far as I can. There is no power in me save through Allāh. In Him do I trust and to Him do I return.

قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰي بَيِّنَةٍ مِّنْ رَّبِّيْ وَ رَزَقَنِيْ مِنْهُ رِزْقًا حَسَنًا ۭ وَمَآ اُرِيْدُ اَنْ اُخَالِفَكُمْ اِلٰي مَآ اَنْهٰىكُمْ عَنْهُ ۭ اِنْ اُرِيْدُ اِلَّا الْاِصْلَاحَ مَا اسْتَطَعْتُ ۭ وَمَا تَوْفِيْقِيْٓ اِلَّا بِاللّٰهِ ۭ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ ۝٨٨

90. 'And O my people, let not *your* hostility towards me lead you *to this* that there should befall you the like of that which befell the people of Noah or the people of Hūd or the people of Ṣāliḥ; and the people of Lot are not far from you.

وَيٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِيْٓ اَنْ يُّصِيْبَكُمْ مِّثْلُ مَآ اَصَابَ قَوْمَ نُوْحٍ اَوْ قَوْمَ هُوْدٍ اَوْ قَوْمَ صٰلِحٍ ۭ وَمَا قَوْمُ لُوْطٍ مِّنْكُمْ بِبَعِيْدٍ ۝٨٩

91. 'And seek forgiveness of your Lord; then turn to Him *wholeheartedly*. Verily, my Lord is Merciful, Most Loving.'

وَاسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْٓا اِلَيْهِ ۭ اِنَّ رَبِّيْ رَحِيْمٌ وَّدُوْدٌ ۝٩٠

92. They replied, 'O Shu'aib, we do not understand much of that which thou sayest, and surely, we see that thou art weak among us. And were it not for thy tribe, we would surely * stone thee. And thou holdest no strong position among us.'

قَالُوْا يٰشُعَيْبُ مَا نَفْقَهُ كَثِيْرًا مِّمَّا تَقُوْلُ وَاِنَّا لَنَرٰىكَ فِيْنَا ضَعِيْفًا ۚ وَلَوْلَا رَهْطُكَ لَرَجَمْنٰكَ ۡ وَمَآ اَنْتَ عَلَيْنَا بِعَزِيْزٍ ۝٩١

93. He said, 'O my people, is my tribe mightier with you than Allāh? And you have cast Him behind your backs as neglected. Surely, my Lord encompasses all that you do.

قَالَ يٰقَوْمِ اَرَهْطِيْٓ اَعَزُّ عَلَيْكُمْ مِّنَ اللّٰهِ ۭ وَاتَّخَذْتُمُوْهُ وَرَاۗءَكُمْ ظِهْرِيًّا ۭ اِنَّ رَبِّيْ بِمَا تَعْمَلُوْنَ مُحِيْطٌ ۝٩٢

94. 'And O my people, act as best you can, I *too* am acting. You will soon know on whom lights a punishment that will disgrace him, and who it is that is a liar. And wait; surely, I wait with you.'

وَيٰقَوْمِ اعْمَلُوْا عَلٰي مَكَانَتِكُمْ اِنِّيْ عَامِلٌ ۭ سَوْفَ تَعْلَمُوْنَ ۙ مَنْ يَّاْتِيْهِ عَذَابٌ يُّخْزِيْهِ وَمَنْ هُوَ كَاذِبٌ ۭ وَارْتَقِبُوْٓا اِنِّيْ مَعَكُمْ رَقِيْبٌ ۝٩٣

* 92. **As for you, you hold no power over us.'**

(See details of transliteration on page 'm').

95. And when Our command came, We saved Shu'aib and those who had believed with him by Our *special* mercy; and chastisement seized those who had done wrong, so that they lay prostrate in their houses,

وَ لَمَّا جَآءَ اَمۡرُنَا نَجَّيۡنَا شُعَيۡبًا وَّ الَّذِيۡنَ اٰمَنُوۡا مَعَهٗ بِرَحۡمَةٍ مِّنَّا وَ اَخَذَتِ الَّذِيۡنَ ظَلَمُوا الصَّيۡحَةُ فَاَصۡبَحُوۡا فِيۡ دِيَارِهِمۡ جٰثِمِيۡنَ ﴿۹۵﴾

96. As though they had never dwelt therein. Behold! how Midian was cut off, even as Thamūd had been cut off.

كَاَنۡ لَّمۡ يَغۡنَوۡا فِيۡهَا ؕ اَلَا بُعۡدًا لِّمَدۡيَنَ كَمَا بَعِدَتۡ ثَمُوۡدُ ﴿۹۶﴾

R. 9.

97. And, surely, We sent Moses with Our Signs and manifest authority

وَلَقَدۡ اَرۡسَلۡنَا مُوۡسٰى بِاٰيٰتِنَا وَسُلۡطٰنٍ مُّبِيۡنٍ ﴿۹۷﴾

98. To Pharaoh and his chiefs; but they followed the command of Pharaoh, and the command of Pharaoh was not at all rightful.

اِلٰى فِرۡعَوۡنَ وَ مَلَا۟ئِهٖ فَاتَّبَعُوۡۤا اَمۡرَ فِرۡعَوۡنَ ۚ وَمَاۤ اَمۡرُ فِرۡعَوۡنَ بِرَشِيۡدٍ ﴿۹۸﴾

*99. He will go before his people on the Day of Resurrection and will bring them down into the Fire, *even as cattle are brought to a watering-place*. And evil is the watering-place arrived at.

يَقۡدُمُ قَوۡمَهٗ يَوۡمَ الۡقِيٰمَةِ فَاَوۡرَدَهُمُ النَّارَ ؕ وَ بِئۡسَ الۡوِرۡدُ الۡمَوۡرُوۡدُ ﴿۹۹﴾

*100. And a curse was made to follow them in this *life* and on the Day of Resurrection. Evil is the gift which shall be given *them*.

وَ اُتۡبِعُوۡا فِيۡ هٰذِهٖ لَعۡنَةً وَّ يَوۡمَ الۡقِيٰمَةِ ؕ بِئۡسَ الرِّفۡدُ الۡمَرۡفُوۡدُ ﴿۱۰۰﴾

101. That is of the tidings of the *ruined* cities, We relate it to thee. Of them *some* are standing and *some* have been mown down *like the harvest*.

ذٰلِكَ مِنۡ اَنۡۢبَآءِ الۡقُرٰى نَقُصُّهٗ عَلَيۡكَ مِنۡهَا قَآئِمٌ وَّحَصِيۡدٌ ﴿۱۰۱﴾

102. And We did not wrong them, but they wronged themselves; and their gods on whom they called beside Allāh were of no avail to them at all when the command of thy Lord came; and they added to them naught but perdition.

وَمَا ظَلَمۡنٰهُمۡ وَلٰكِنۡ ظَلَمُوۡۤا اَنۡفُسَهُمۡ فَمَاۤ اَغۡنَتۡ عَنۡهُمۡ اٰلِهَتُهُمُ الَّتِيۡ يَدۡعُوۡنَ مِنۡ دُوۡنِ اللّٰهِ مِنۡ شَيۡءٍ لَّمَّا جَآءَ اَمۡرُ رَبِّكَ ؕ وَمَا زَادُوۡهُمۡ غَيۡرَ تَتۡبِيۡبٍ ﴿۱۰۲﴾

*99. **He will walk in front of his people on the Day of Resurrection and will lead them on to the *pit of* Fire** *even as cattle are brought to a watering-place*. **Evil is the watering-place and those who are led to it.**

*100. **They are chased by a curse** in this *life* and on the Day of Resurrection. Evil is the gift **and so are those given such a gift.**

وَكَذٰلِكَ اَخْذُ رَبِّكَ اِذَآ اَخَذَ الْقُرٰى وَ
هِيَ ظَالِمَةٌ ۭ اِنَّ اَخْذَهٗٓ اَلِيْمٌ شَدِيْدٌ ﴿١٠٣﴾

103. Such is the grasp of thy Lord when He seizes the cities while they are doing wrong. Surely, His grasp is grievous *and* severe.

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّمَنْ خَافَ عَذَابَ
الْاٰخِرَةِ ۭ ذٰلِكَ يَوْمٌ مَّجْمُوْعٌ ۙ لَّهُ
النَّاسُ وَذٰلِكَ يَوْمٌ مَّشْهُوْدٌ ﴿١٠٤﴾

104. In that surely is a Sign for him who fears the punishment of the Hereafter. That is a day for which *all* mankind shall be gathered together and that is a day *the proceedings of* which shall be witnessed *by all*.

وَمَا نُؤَخِّرُهٗٓ اِلَّا لِاَجَلٍ مَّعْدُوْدٍ ﴿١٠٥﴾

105. And We delay it not save for a computed term.

يَوْمَ يَاْتِ لَا تَكَلَّمُ نَفْسٌ اِلَّا بِاِذْنِهٖ ۚ
فَمِنْهُمْ شَقِيٌّ وَّسَعِيْدٌ ﴿١٠٦﴾

106. The day it comes, no soul shall speak except by His permission; then *some* of them will prove unfortunate and *others* fortunate.

فَاَمَّا الَّذِيْنَ شَقُوْا فَفِي النَّارِ لَهُمْ فِيْهَا
زَفِيْرٌ وَّشَهِيْقٌ ﴿١٠٧﴾

107. As for those who will prove unfortunate, they shall be in the Fire, wherein there shall be for them sighing and sobbing,

خٰلِدِيْنَ فِيْهَا مَا دَامَتِ السَّمٰوٰتُ وَ
الْاَرْضُ اِلَّا مَا شَاۗءَ رَبُّكَ ۭ اِنَّ رَبَّكَ
فَعَّالٌ لِّمَا يُرِيْدُ ﴿١٠٨﴾

108. Abiding therein so long as the heavens and the earth endure, excepting what thy Lord may will. Surely, thy Lord does bring about what He pleases.

وَاَمَّا الَّذِيْنَ سُعِدُوْا فَفِي الْجَنَّةِ
خٰلِدِيْنَ فِيْهَا مَا دَامَتِ السَّمٰوٰتُ وَ
الْاَرْضُ اِلَّا مَا شَاۗءَ رَبُّكَ ۭ عَطَاۗءً غَيْرَ
مَجْذُوْذٍ ﴿١٠٩﴾

109. But as for those who will prove fortunate, they shall be in Heaven; abiding therein so long as the heavens and the earth endure, excepting what thy Lord may will—a gift that shall not be cut off.

فَلَا تَكُ فِيْ مِرْيَةٍ مِّمَّا يَعْبُدُ هٰٓؤُلَاۗءِ ۭ
مَا يَعْبُدُوْنَ اِلَّا كَمَا يَعْبُدُ اٰبَاۗؤُهُمْ مِّنْ
قَبْلُ ۭ وَاِنَّا لَمُوَفُّوْهُمْ نَصِيْبَهُمْ غَيْرَ
مَنْقُوْصٍ ﴿١١٠﴾

110. So be not in doubt concerning that which these *people* worship. They only worship as their fathers worshipped before, and We shall surely pay them in full their portion undiminished.

R. 10.

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَاخْتُلِفَ
فِيْهِ ۭ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ
لَقُضِيَ بَيْنَهُمْ ۭ وَاِنَّهُمْ لَفِيْ شَكٍّ مِّنْهُ
مُرِيْبٍ ﴿١١١﴾

111. And We certainly gave Moses the Book, but differences were created therein; and had it not been for a word already gone forth from thy Lord, surely, the matter would have been decided between them *long before*; and *now* these *people* are in a disquieting doubt concerning it.

وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ ۚ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١٢﴾

112. And surely, *the works of* all *these have* not yet *been requited but* thy Lord will certainly repay them in full, according to their works. He is surely well aware of all that they do.

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا ۚ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٣﴾

113. So stand thou upright, as thou hast been commanded, and *also* those who have turned *to God* with thee; and exceed ye not the bounds, *O believers*; *for* surely, He sees what you do.

وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ ۖ وَمَا لَكُم مِّن دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾

114. And incline not toward those who do wrong, lest the Fire touch you. And you shall have no friends beside Allāh, nor shall you be helped.

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ ۚ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّاكِرِينَ ﴿١١٥﴾

* 115. And observe Prayer at the two ends of the day, and in the hours of the night *that are nearer the day*. Surely, good works drive away evil works. This is a reminder for those who would remember.

وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٦﴾

116. And be thou steadfast; for surely, Allāh suffers not the reward of the righteous to perish.

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ ۚ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿١١٧﴾

117. Why, then, were there not among the generations before you persons possessed of understanding who would have forbidden corruption in the earth—except a few of those whom We saved from among them? But the wrongdoers followed that by which they were afforded ease and comfort, and they became guilty.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٨﴾

118. And thy Lord would not destroy the cities unjustly while the people thereof were righteous.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٩﴾

119. And if thy Lord had *enforced* His will, He would have surely made mankind one people; but they would not cease to differ,

* 115. And observe Prayer at the two ends of the day, and **parts** of the night ***close to*** *the day*. **Surely virtues drive away evils.**

إِلَّا مَنْ رَّحِمَ رَبُّكَ ۚ وَلِذٰلِكَ خَلَقَهُمْ ۗ
وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ
مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

120. Save those on whom thy Lord has had mercy, and for this has He created them. But the word of thy Lord shall be fulfilled: 'Verily, I will fill Hell with *the disobedient* Jinn and men all together.'

وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ الرُّسُلِ
مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ ۚ وَجَآءَكَ فِي
هٰذِهِ الْحَقُّ وَمَوْعِظَةٌ وَّذِكْرٰى
لِلْمُؤْمِنِينَ ﴿١٢٠﴾

121. And all of the tidings of the Messengers, whereby We make thy heart firm, We relate unto thee. And herein has come to thee the truth and an exhortation and a reminder for believers.

وَقُل لِّلَّذِينَ لَا يُؤْمِنُونَ اعْمَلُوا
عَلَىٰ مَكَانَتِكُمْ ۖ إِنَّا عَٰمِلُونَ ﴿١٢١﴾
وَانتَظِرُوا ۖ إِنَّا مُنتَظِرُونَ ﴿١٢٢﴾

122. And say to those who believe not: 'Act as best you can, we *too* are acting.

123. 'And wait ye, we *too* are waiting.'

وَلِلَّهِ غَيْبُ السَّمٰوٰتِ وَالْأَرْضِ وَ
إِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَ
تَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَٰفِلٍ
عَمَّا تَعْمَلُونَ ﴿١٢٣﴾ ع

124. And to Allāh belongs the hidden things of the heavens and the earth, and to Him shall the whole affair be referred. So worship Him and put thy trust in Him *alone*. And thy Lord is not unmindful of what you do.

سُوْرَةُ يُوْسُفَ مَكِّيَّةٌ ١٢ — اٰياتها ١١٢ — ركوعاتها ١٢

YŪSUF

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

الٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ٢ ‡

2. Alif Lām Rā.‡ These are verses of the clear Book.

*3. We have revealed it—the Qur'ān in Arabic—that you may understand.

اِنَّآ اَنْزَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ٣

*4. We narrate unto thee the most beautiful narration by revealing to thee this Qur'ān, though thou wast, before this, of those not possessed of *requisite* knowledge.

نَحْنُ نَقُصُّ عَلَيْكَ اَحْسَنَ الْقَصَصِ بِمَآ اَوْحَيْنَآ اِلَيْكَ هٰذَا الْقُرْاٰنَ ۖ وَ اِنْ كُنْتَ مِنْ قَبْلِهٖ لَمِنَ الْغٰفِلِيْنَ ٤

5. *Remember the time* when Joseph said to his father, 'O my father, I saw *in a dream* eleven stars and the sun and the moon, I saw them making obeisance to me.'

اِذْ قَالَ يُوْسُفُ لِاَبِيْهِ يٰٓاَبَتِ اِنِّيْ رَاَيْتُ اَحَدَ عَشَرَ كَوْكَبًا وَّ الشَّمْسَ وَالْقَمَرَ رَاَيْتُهُمْ لِيْ سٰجِدِيْنَ ٥

6. He said, 'O my darling son, relate not thy dream to thy brothers, lest they contrive a plot against thee; for Satan is to man an open enemy.

قَالَ يٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلٰٓى اِخْوَتِكَ فَيَكِيْدُوْا لَكَ كَيْدًا ۭ اِنَّ الشَّيْطٰنَ لِلْاِنْسَانِ عَدُوٌّ مُّبِيْنٌ ٦

*7. 'And thus *shall it be as thou hast seen*, thy Lord will choose thee and teach thee the interpretation of things and perfect His favour upon thee and upon the family of Jacob as He perfected it upon two of thy forefathers—Abraham and Isaac. Verily, thy Lord is All-Knowing, Wise.'

وَكَذٰلِكَ يَجْتَبِيْكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَاْوِيْلِ الْاَحَادِيْثِ وَيُتِمُّ نِعْمَتَهٗ عَلَيْكَ وَعَلٰٓى اٰلِ يَعْقُوْبَ كَمَآ اَتَمَّهَا عَلٰٓى اَبَوَيْكَ مِنْ قَبْلُ اِبْرٰهِيْمَ وَاِسْحٰقَ ۭ اِنَّ رَبَّكَ عَلِيْمٌ حَكِيْمٌ ٧ ع ١١

---

‡I am Allāh Who is All-Seeing.

*3. We have revealed it—the Qur'ān ***an oft recited Book***—in Arabic ***a clear eloquent language***—that you may understand.

*4. We narrate unto **you** the most beautiful narration by revealing to **you** this Qur'ān, **while before this, you were of those who were unaware.**

*7. 'And thus *shall it be as **you have** seen,* **your** Lord will choose **you** and teach **you** the interpretation of **narrated matters** and perfect His favour upon **you** and upon the family of Jacob as He perfected it upon two of **your** forefathers—Abraham and Isaac. Verily, **your** Lord is All-Knowing, Wise.

R. 2.

لَقَدْ كَانَ فِيْ يُوْسُفَ وَاِخْوَتِهٖٓ اٰيٰتٌ لِّلسَّآئِلِيْنَ ۝٨

8. Surely, in Joseph and his brethren there are Signs for the inquirers.

اِذْ قَالُوْا لَيُوْسُفُ وَاَخُوْهُ اَحَبُّ اِلٰٓى اَبِيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ ۭ اِنَّ اَبَانَا لَفِيْ ضَلٰلٍ مُّبِيْنِ ۝٩ۚ

9. When they said, 'Verily, Joseph and his brother are dearer to our father than we are, although we are a strong party. Surely, our father is in manifest error.

اِقْتُلُوْا يُوْسُفَ اَوِ اطْرَحُوْهُ اَرْضًا يَّخْلُ لَكُمْ وَجْهُ اَبِيْكُمْ وَتَكُوْنُوْا مِنْۢ بَعْدِهٖ قَوْمًا صٰلِحِيْنَ ۝١٠

10. 'Kill Joseph or cast him out to some *distant* land, so that your father's favour may become exclusively yours and you can thereafter become a righteous people.'

قَالَ قَآئِلٌ مِّنْهُمْ لَا تَقْتُلُوْا يُوْسُفَ وَاَلْقُوْهُ فِيْ غَيٰبَتِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ اِنْ كُنْتُمْ فٰعِلِيْنَ ۝١١

11. One of them said, 'Kill not Joseph, but if you must do something, cast him into the bottom of a deep well; some of the travellers will pick him up.'

قَالُوْا يٰٓاَبَانَا مَا لَكَ لَا تَاْمَنَّا عَلٰى يُوْسُفَ وَاِنَّا لَهٗ لَنٰصِحُوْنَ ۝١٢

12. They said, 'O our father, why dost thou not trust us with respect to Joseph, when we are certainly his sincere well-wishers?

اَرْسِلْهُ مَعَنَا غَدًا يَّرْتَعْ وَيَلْعَبْ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ۝١٣

13. 'Send him with us tomorrow that he may enjoy himself and play, and we shall surely keep guard over him.'

قَالَ اِنِّيْ لَيَحْزُنُنِيْٓ اَنْ تَذْهَبُوْا بِهٖ وَاَخَافُ اَنْ يَّاْكُلَهُ الذِّئْبُ وَاَنْتُمْ عَنْهُ غٰفِلُوْنَ ۝١٤

14. He said, 'It grieves me that you should take him away, and I fear lest the wolf should devour him while you are heedless of him.'

قَالُوْا لَئِنْ اَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ اِنَّآ اِذًا لَّخٰسِرُوْنَ ۝١٥

15. They said, 'Surely, if the wolf devour him while we are a strong party, then we shall indeed be *great* losers.'

فَلَمَّا ذَهَبُوْا بِهٖ وَاَجْمَعُوْٓا اَنْ يَّجْعَلُوْهُ فِيْ غَيٰبَتِ الْجُبِّ ۚ وَاَوْحَيْنَآ اِلَيْهِ لَتُنَبِّئَنَّهُمْ بِاَمْرِهِمْ هٰذَا وَهُمْ لَا يَشْعُرُوْنَ ۝١٦

* 16. So, when they took him away, and agreed to put him into the bottom of a deep well, *they had their malicious design carried out*; and We sent a revelation to him, *saying*, 'Thou shalt surely *one day* tell them of this affair of theirs and they shall not know.'

* 16. So, when they took him away, and agreed to put him into the bottom of a deep well, We sent a revelation to him, saying '**You shall** surely *one day* tell them of this affair of theirs while **they will be unaware** ***of your identity***.'

وَجَآءُوْۤ اَبَاهُمْ عِشَآءً يَّبْكُوْنَ ﴿١٧﴾

17. And they came to their father in the evening, weeping.

قَالُوْا يٰۤاَبَانَاۤ اِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوْسُفَ عِنْدَ مَتَاعِنَا فَاَكَلَهُ الذِّئْبُ ۚ وَمَاۤ اَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صٰدِقِيْنَ ﴿١٨﴾

18. They said, 'O our father, we sent forth racing with one another, and left Joseph with our things, and the wolf devoured him, but thou wilt not believe us even if we speak the truth.'

وَجَآءُوْ عَلٰى قَمِيْصِهٖ بِدَمٍ كَذِبٍ ؕ قَالَ بَلْ سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْرًا ؕ فَصَبْرٌ جَمِيْلٌ ؕ وَاللّٰهُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ ﴿١٩﴾

19. And they came with false blood on his shirt. He said, 'Nay, but your souls have made a *great* thing appear light in your eyes. So *now* comely patience *is good for me*. And it is Allāh *alone* Whose help is to be sought against what you assert.'

وَجَآءَتْ سَيَّارَةٌ فَاَرْسَلُوْا وَارِدَهُمْ فَاَدْلٰى دَلْوَهٗ ؕ قَالَ يٰبُشْرٰى هٰذَا غُلٰمٌ ؕ وَاَسَرُّوْهُ بِضَاعَةً ؕ وَاللّٰهُ عَلِيْمٌۢ بِمَا يَعْمَلُوْنَ ﴿٢٠﴾

20. And there came a caravan of travellers and they sent their water-drawer. And he let down his bucket *into the well*. 'Oh, good news!' said he, 'Here is a youth!' And they concealed him as a piece of merchandise, and Allāh knew full well what they did.

وَشَرَوْهُ بِثَمَنٍۭ بَخْسٍ دَرَاهِمَ مَعْدُوْدَةٍ ۚ وَكَانُوْا فِيْهِ مِنَ الزّٰهِدِيْنَ ﴿٢١﴾ ع ١٣

21. And they sold him for a paltry price, a few dirhems, and they were not desirous of it.

R. 3.

وَقَالَ الَّذِى اشْتَرٰىهُ مِنْ مِّصْرَ لِامْرَاَتِهٖۤ اَكْرِمِىْ مَثْوٰىهُ عَسٰۤى اَنْ يَّنْفَعَنَاۤ اَوْ نَتَّخِذَهٗ وَلَدًا ؕ وَكَذٰلِكَ مَكَّنَّا لِيُوْسُفَ فِى الْاَرْضِ ۖ وَلِنُعَلِّمَهٗ مِنْ تَاْوِيْلِ الْاَحَادِيْثِ ؕ وَاللّٰهُ غَالِبٌ عَلٰۤى اَمْرِهٖ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٢٢﴾

22. And the man from Egypt who bought him said to his wife, 'Make his stay honourable. Maybe he will be of benefit to us; or we shall adopt him as a son.' And thus did We establish Joseph in the land, and *We did so* that We might *also* teach him the interpretation of things. And Allāh has full power over His decree, but most men know *it* not.

وَلَمَّا بَلَغَ اَشُدَّهٗۤ اٰتَيْنٰهُ حُكْمًا وَّعِلْمًا ؕ وَكَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ﴿٢٣﴾

23. And when he attained his *age of* full strength, We granted him judgment and knowledge. And thus do We reward the doers of good.

* 19. He said, 'Nay, but your **minds** have made **this *sinful* deed appear attractive to you**. So *now* **dignified** patience *is good for me*.
* 21. And they sold him for a paltry price, a few dirhems, **and they were not keen to profit from him**.
* 22. ...We might *also* teach him the interpretation of **narrated matters**.
* 23. And when he **reached the age of maturity**, We granted him judgement and knowledge.

وَ رَاوَدَتْهُ الَّتِيْ هُوَ فِيْ بَيْتِهَا عَنْ
نَّفْسِهٖ وَغَلَّقَتِ الْاَبْوَابَ وَقَالَتْ هَيْتَ
لَكَ ؕ قَالَ مَعَاذَ اللّٰهِ اِنَّهٗ رَبِّيْۤ اَحْسَنَ
مَثْوَايَ ؕ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ﴿۲۴﴾

24. And she, in whose house he was, sought to seduce him against his will. And she bolted the doors, and said, 'Now come.' He said, 'I seek refuge with Allāh. He is my Lord. He has made my stay *with you* honourable. Verily, the wrongdoers never prosper.'

وَلَقَدْ هَمَّتْ بِهٖ ۚ وَهَمَّ بِهَا لَوْلَاۤ اَنْ
رَّاٰ بُرْهَانَ رَبِّهٖ ؕ كَذٰلِكَ لِنَصْرِفَ
عَنْهُ السُّوْٓءَ وَ الْفَحْشَآءَ ؕ اِنَّهٗ مِنْ
عِبَادِنَا الْمُخْلَصِيْنَ ﴿۲۵﴾

* 25. And she made up her mind with regard to him, and he made up his mind with regard to her. If he had not seen a manifest Sign of his Lord, *he could not have shown such determination*. Thus was it, that We might turn away from him evil and indecency. Surely, he was *one* of Our chosen servants.

وَاسْتَبَقَا الْبَابَ وَ قَدَّتْ قَمِيْصَهٗ مِنْ
دُبُرٍ وَّاَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ ؕ قَالَتْ
مَا جَزَآءُ مَنْ اَرَادَ بِاَهْلِكَ سُوْٓءًا اِلَّاۤ
اَنْ يُّسْجَنَ اَوْ عَذَابٌ اَلِيْمٌ ﴿۲۶﴾

26. And they both raced to the door, and she tore his shirt from behind, and they found her lord at the door. She said, 'What shall be the punishment of one who intended evil to thy wife, save imprisonment or a grievous chastisement?'

قَالَ هِيَ رَاوَدَتْنِيْ عَنْ نَّفْسِيْ وَشَهِدَ
شَاهِدٌ مِّنْ اَهْلِهَا ۚ اِنْ كَانَ قَمِيْصُهٗ
قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَ هُوَ مِنَ
الْكٰذِبِيْنَ ﴿۲۷﴾

27. He said, 'She it was who sought to seduce me against my will.' And a witness of her household bore witness *saying*, 'If his shirt is torn from the front, then she has spoken the truth and he is of the liars.

وَاِنْ كَانَ قَمِيْصُهٗ قُدَّ مِنْ دُبُرٍ
فَكَذَبَتْ وَهُوَ مِنَ الصّٰدِقِيْنَ ﴿۲۸﴾

28. 'But if his shirt is torn from behind, then she has lied and he is of the truthful.'

فَلَمَّا رَاٰ قَمِيْصَهٗ قُدَّ مِنْ دُبُرٍ قَالَ اِنَّهٗ
مِنْ كَيْدِكُنَّ ؕ اِنَّ كَيْدَكُنَّ عَظِيْمٌ ﴿۲۹﴾

29. So when he saw his shirt torn from behind, he said, 'Surely, this is a device of you women. Your device is indeed mighty.

يُوْسُفُ اَعْرِضْ عَنْ هٰذَا ۫ وَ
اسْتَغْفِرِيْ لِذَنْۢبِكِ ۚ اِنَّكِ كُنْتِ مِنَ
الْخٰطِـِٕيْنَ ﴿۳۰﴾ ع ۱۳

30. 'O Joseph, turn away from this and thou, *O woman*, ask forgiveness for thy sin. Certainly, thou art of the guilty.'

* 25. **And she fell for him and he *too* would have fallen for her, had he not seen the sign of his Lord.**

R. 4.

وَ قَالَ نِسْوَةٌ فِي الْمَدِيْنَةِ امْرَاَتُ الْعَزِيْزِ تُرَاوِدُ فَتٰىهَا عَنْ نَّفْسِهٖ ۚ قَدْ شَغَفَهَا حُبًّا ؕ اِنَّا لَنَرٰىهَا فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۳۱﴾

31. And women in the city said, 'The wife of the 'Azīz seeks to seduce her slave-boy against his will. He has infatuated her with love. Indeed, we see her in manifest error.'

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ اَرْسَلَتْ اِلَيْهِنَّ وَ اَعْتَدَتْ لَهُنَّ مُتَّكَاً وَّ اٰتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّيْنًا وَّ قَالَتِ اخْرُجْ عَلَيْهِنَّ ۚ فَلَمَّا رَاَيْنَهٗۤ اَكْبَرْنَهٗ وَ قَطَّعْنَ اَيْدِيَهُنَّ وَ قُلْنَ حَاشَ لِلّٰهِ مَا هٰذَا بَشَرًا ؕ اِنْ هٰذَاۤ اِلَّا مَلَكٌ كَرِيْمٌ ﴿۳۲﴾

32. And when she heard of their *crafty* design, she sent for them and prepared for them a repast, and gave every one of them a knife and *then* said *to Joseph*, 'Come forth to them.' And when they saw him they * thought much of him and cut their hands, and said, 'Allāh be glorified! This is not a human being; this is but a noble angel.'

قَالَتْ فَذٰلِكُنَّ الَّذِيْ لُمْتُنَّنِيْ فِيْهِ ؕ وَ لَقَدْ رَاوَدْتُّهٗ عَنْ نَّفْسِهٖ فَاسْتَعْصَمَ ؕ وَ لَئِنْ لَّمْ يَفْعَلْ مَاۤ اٰمُرُهٗ لَيُسْجَنَنَّ وَ لَيَكُوْنًا مِّنَ الصّٰغِرِيْنَ ﴿۳۳﴾

33. She said, 'And this is he about whom you blamed me. I did seek to seduce him against his will, but he preserved himself *from sin*. And now if he do not what I bid him, he shall certainly be imprisoned and become *one* of the humbled.'

قَالَ رَبِّ السِّجْنُ اَحَبُّ اِلَيَّ مِمَّا يَدْعُوْنَنِيْۤ اِلَيْهِ ۚ وَ اِلَّا تَصْرِفْ عَنِّيْ كَيْدَهُنَّ اَصْبُ اِلَيْهِنَّ وَ اَكُنْ مِّنَ الْجٰهِلِيْنَ ﴿۳۴﴾

34. He said, 'O my Lord, I would prefer prison to that to which they invite me; and unless Thou turn away their guile from me I shall incline towards them and be of the ignorant.'

فَاسْتَجَابَ لَهٗ رَبُّهٗ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ؕ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿۳۵﴾

35. So his Lord heard his prayer, and turned away their guile from him. Verily, He is the All-Hearing, the All-Knowing.

ثُمَّ بَدَا لَهُمْ مِّنْۢ بَعْدِ مَا رَاَوُا الْاٰيٰتِ لَيَسْجُنُنَّهٗ حَتّٰى حِيْنٍ ﴿۳۶﴾ ع ۴ ۱۴

36. Then it occurred to them (the men) after they had seen the signs *of his innocence* that, *to preserve their good name*, they should imprison him for a time.

* 32. **Note:** The words *qaṭṭa'na aidiyahunna* (قَطَّعْنَ اَيْدِيَهُنَّ) 'cut their hands' can be understood to apply literally or metaphorically as Ḥaḍrat Imām Rāghib has mentioned both usages with reference to the use of this word in the Holy Qur'ān.

Here the literal meaning of (قَطَّعْنَ اَيْدِيَهُنَّ) would be to sever one's hand with some sharp instrument. This obviously is not meant by the Holy Qur'ān and is inconceivable in this context. As an alternative, some scholars have attempted to attribute a minimised action of cutting, indicating just a few minor cuts, but the Arabic usage does not approve of it because the force and the intensity of the root meaning in the measure of (قَطَّعَ) does not permit this mild connotation. The only choice therefore is between the literal and metaphorical meaning and we believe that this expression in the given context can only be rightly understood metaphorically, meaning that they accepted defeat by considering him inaccessible and beyond the reach of their hands.

R. 5.

37. And with him there entered the prison two young men. One of them said, 'I saw myself *in a dream* pressing wine.' And the other said, 'I saw myself *in a dream* carrying upon my head bread of which the birds are eating. Inform us of the interpretation thereof; for we see thee to be of the righteous.'

وَ دَخَلَ مَعَهُ السِّجْنَ فَتَيٰنِ ؕ قَالَ
اَحَدُهُمَآ اِنِّيْٓ اَرٰىنِيْٓ اَعْصِرُ خَمْرًا ۚ وَ
قَالَ الْاٰخَرُ اِنِّيْٓ اَرٰىنِيْٓ اَحْمِلُ فَوْقَ
رَاْسِيْ خُبْزًا تَاْكُلُ الطَّيْرُ مِنْهُ ؕ نَبِّئْنَا
بِتَاْوِيْلِهٖ ۚ اِنَّا نَرٰىكَ مِنَ الْمُحْسِنِيْنَ ﴿۳۶﴾

38. He replied, 'The food which you are given shall not come to you but I shall inform you of the interpretation thereof before it comes to you. This is on account of what my Lord has taught me. I have renounced the religion of the people who do not believe in Allāh and who are disbelievers in the Hereafter.

قَالَ لَا يَاْتِيْكُمَا طَعَامٌ تُرْزَقٰنِهٖٓ
اِلَّا نَبَّاْتُكُمَا بِتَاْوِيْلِهٖ قَبْلَ اَنْ
يَّاْتِيَكُمَا ؕ ذٰلِكُمَا مِمَّا عَلَّمَنِيْ رَبِّيْ ؕ
اِنِّيْ تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُوْنَ
بِاللّٰهِ وَ هُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ﴿۳۷﴾

39. 'And I have followed the religion of my fathers, Abraham and Isaac and Jacob. We cannot indeed associate anything as partner with Allāh. This is of Allāh's grace upon us and upon mankind, but most men are ungrateful.

وَ اتَّبَعْتُ مِلَّةَ اٰبَآءِيْٓ اِبْرٰهِيْمَ وَ
اِسْحٰقَ وَ يَعْقُوْبَ ؕ مَا كَانَ لَنَآ اَنْ
نُّشْرِكَ بِاللّٰهِ مِنْ شَيْءٍ ؕ ذٰلِكَ مِنْ فَضْلِ
اللّٰهِ عَلَيْنَا وَ عَلَى النَّاسِ وَ لٰكِنَّ اَكْثَرَ
النَّاسِ لَا يَشْكُرُوْنَ ﴿۳۸﴾

40. 'O my two companions of the prison, are diverse lords better or Allāh, the One, the Most Supreme?

يٰصَاحِبَيِ السِّجْنِ ءَاَرْبَابٌ مُّتَفَرِّقُوْنَ
خَيْرٌ اَمِ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ﴿۳۹﴾

41. 'You worship nothing beside Allāh, but *mere* names that you have named, you and your fathers; Allāh has sent down no authority for that. The decision rests with Allāh alone. He has commanded that you shall not worship anything save Him. * That is the right religion, but most men know *it* not.

مَا تَعْبُدُوْنَ مِنْ دُوْنِهٖٓ اِلَّآ اَسْمَآءً
سَمَّيْتُمُوْهَآ اَنْتُمْ وَ اٰبَآؤُكُمْ مَّآ اَنْزَلَ
اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ؕ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ؕ
اَمَرَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ ؕ ذٰلِكَ
الدِّيْنُ الْقَيِّمُ وَ لٰكِنَّ اَكْثَرَ النَّاسِ
لَا يَعْلَمُوْنَ ﴿۴۰﴾

42. 'O my two companions of the prison, as for one of you, he will pour out wine, for his lord to drink; and as for the other, he will be crucified so that the birds will eat

يٰصَاحِبَيِ السِّجْنِ اَمَّآ اَحَدُكُمَا فَيَسْقِيْ
رَبَّهٗ خَمْرًا ۚ وَ اَمَّا الْاٰخَرُ فَيُصْلَبُ
فَتَاْكُلُ الطَّيْرُ مِنْ رَّاْسِهٖ ؕ قُضِيَ

* 41. **Note:** The word *qayyim* (قَيِّمٌ) according to the usage of the Holy Qur'ān has a connotation of being strong, powerful, right and possessing a staying power. It also signifies the ability to straighten and correct. Hence the fundamental, unchangeable constituents of faith common to all religions are referred to in the Holy Qur'ān as *dīnul-qayyimah* (دِيْنُ الْقَيِّمَةِ).
See 98:6 (Al-Bayyinah)

from off his head. The matter about which you inquired has been decreed.'

الْاَمْرُ الَّذِيْ فِيْهِ تَسْتَفْتِيٰنِ ﴿٤١﴾

43. And of the two, he said to him whom he thought to be the one who would escape: 'Mention me to thy lord.' But Satan caused him to forget mentioning *it* to his lord, so he remained in prison for some years.

وَقَالَ لِلَّذِيْ ظَنَّ اَنَّهٗ نَاجٍ مِّنْهُمَا اذْكُرْنِيْ عِنْدَ رَبِّكَ ۚ فَاَنْسٰىهُ الشَّيْطٰنُ ذِكْرَ رَبِّهٖ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِيْنَ ﴿٤٢﴾ ع ١٥

R. 6.

*44. And the King said, 'I see *in a dream* seven fat kine which seven lean ones eat up, and seven green ears of corn and *seven* others withered. O ye chiefs, explain to me the meaning of my dream if you can interpret a dream.'

وَقَالَ الْمَلِكُ اِنِّيْٓ اَرٰى سَبْعَ بَقَرٰتٍ سِمَانٍ يَّاْكُلُهُنَّ سَبْعٌ عِجَافٌ وَّسَبْعَ سُنْۢبُلٰتٍ خُضْرٍ وَّاُخَرَ يٰبِسٰتٍ ۭ يٰٓاَيُّهَا الْمَلَاُ اَفْتُوْنِيْ فِيْ رُءْيَايَ اِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُوْنَ ﴿٤٣﴾

45. They replied, 'They are confused dreams, and we do not know the interpretation of such confused dreams.'

قَالُوْٓا اَضْغَاثُ اَحْلَامٍ ۚ وَمَا نَحْنُ بِتَاْوِيْلِ الْاَحْلَامِ بِعٰلِمِيْنَ ﴿٤٤﴾

46. And he of the two who had escaped, and who *now* remembered after a time, said, 'I will let you know its interpretation, therefore send ye me.'

وَقَالَ الَّذِيْ نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ اُمَّةٍ اَنَا اُنَبِّئُكُمْ بِتَاْوِيْلِهٖ فَاَرْسِلُوْنِ ﴿٤٥﴾

47. 'Joseph! O thou man of truth, explain to us the meaning of seven fat kine which seven lean ones devour, and of seven green ears of corn and *seven* others withered; that I may return to the people so that they may know.'

يُوْسُفُ اَيُّهَا الصِّدِّيْقُ اَفْتِنَا فِيْ سَبْعِ بَقَرٰتٍ سِمَانٍ يَّاْكُلُهُنَّ سَبْعٌ عِجَافٌ وَّسَبْعِ سُنْۢبُلٰتٍ خُضْرٍ وَّاُخَرَ يٰبِسٰتٍ ۙ لَّعَلِّيْٓ اَرْجِعُ اِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُوْنَ ﴿٤٦﴾

48. He replied, 'You shall sow for seven years, working hard and continuously, and leave what you reap in its ear, except a little which you shall eat.

قَالَ تَزْرَعُوْنَ سَبْعَ سِنِيْنَ دَاَبًا ۚ فَمَا حَصَدْتُّمْ فَذَرُوْهُ فِيْ سُنْۢبُلِهٖٓ اِلَّا قَلِيْلًا مِّمَّا تَاْكُلُوْنَ ﴿٤٧﴾

49. 'Then there shall come after that seven hard years which shall consume all that you shall have laid by in advance for them except a little which you may preserve.

ثُمَّ يَاْتِيْ مِنْۢ بَعْدِ ذٰلِكَ سَبْعٌ شِدَادٌ يَّاْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ اِلَّا قَلِيْلًا مِّمَّا تُحْصِنُوْنَ ﴿٤٨﴾

*44. And the **king** said, 'I see *in a dream* seven fat **cows whom** seven lean ***cows*** **are eating**, and seven green ears of corn and *seven* others **dried up**.

ثُمَّ يَأْتِيْ مِنْۢ بَعْدِ ذٰلِكَ عَامٌ فِيْهِ
يُغَاثُ النَّاسُ وَفِيْهِ يَعْصِرُوْنَ ﴿٤٩﴾ ع ١٦

* 50. 'Then there shall come after that a year in which people shall be relieved and in which they shall give presents *to each other*.'

R. 7.

وَقَالَ الْمَلِكُ ائْتُوْنِيْ بِهٖ ۚ فَلَمَّا
جَآءَهُ الرَّسُوْلُ قَالَ ارْجِعْ اِلٰى رَبِّكَ
فَسْـَٔلْهُ مَا بَالُ النِّسْوَةِ الّٰتِيْ قَطَّعْنَ
اَيْدِيَهُنَّ ۭ اِنَّ رَبِّيْ بِكَيْدِهِنَّ عَلِيْمٌ ﴿٥٠﴾

51. And the King said, 'Bring him to me.' But when the messenger came to him, he said, 'Go back to thy lord
* and ask him how fare the women who cut their hands: for, my Lord well knows their crafty design.'

قَالَ مَا خَطْبُكُنَّ اِذْ رَاوَدْتُّنَّ يُوْسُفَ
عَنْ نَّفْسِهٖ ۭ قُلْنَ حَاشَ لِلّٰهِ مَا عَلِمْنَا
عَلَيْهِ مِنْ سُوْۗءٍ ۭ قَالَتِ امْرَاَتُ
الْعَزِيْزِ الْـٰٔنَ حَصْحَصَ الْحَقُّ ڰ اَنَا
رَاوَدْتُّهٗ عَنْ نَّفْسِهٖ وَاِنَّهٗ لَمِنَ
الصّٰدِقِيْنَ ﴿٥١﴾

52. He (the King) said *to the women*, 'What was the matter with you when you sought to seduce Joseph
* against his will?' They said, 'He kept away *from sin* for fear of Allāh—we have known no evil against him.' The wife of the 'Azīz said, 'Now has the truth come to light. It was I who sought to seduce him against his will, and surely, he is the truthful.'

ذٰلِكَ لِيَعْلَمَ اَنِّيْ لَمْ اَخُنْهُ بِالْغَيْبِ
وَاَنَّ اللّٰهَ لَا يَهْدِيْ كَيْدَ الْخَاۗىِٕنِيْنَ ﴿٥٢﴾

* 53. *Joseph said, 'I asked for that enquiry to be made* so that he (the 'Azīz) might know that I was not unfaithful to him in *his* absence and that Allāh suffers not the device of the unfaithful to succeed.

وَمَآ اُبَرِّئُ نَفْسِيْ ۚ اِنَّ النَّفْسَ ١٣ ع
لَاَمَّارَةٌۢ بِالسُّوْۗءِ اِلَّا مَا رَحِمَ رَبِّيْ ۭ اِنَّ رَبِّيْ
غَفُوْرٌ رَّحِيْمٌ ﴿٥٣﴾

Part 13

* 54. 'And I do not hold my own self to be free from weakness; for, the soul is surely prone to enjoin evil, save that whereon my Lord has mercy. Surely, my Lord is Most Forgiving, Merciful.'

وَقَالَ الْمَلِكُ ائْتُوْنِيْ بِهٖٓ اَسْتَخْلِصْهُ
لِنَفْسِيْ ۚ فَلَمَّا كَلَّمَهٗ قَالَ اِنَّكَ الْيَوْمَ

55. And the King said, 'Bring him to me that I may take him specially for myself.' And when he had spoken to

* 50. **'Then a year will follow when people will be granted abundant rain and therein they will *have plenty of fruits and oil seeds to* press *for juices and oils.'***

* 51. ***See Note verse 32.***

* 52. They said, '**Allāh be glorified for creating such a man**—we have known no evil against him.'

* 53. *Joseph said, 'I asked for that enquiry to be made* so that he (the 'Azīz) might **learn that I did not betray his trust in his absence and *also that it should become known* that Allāh does not permit the guile of dishonest people to succeed.**

* 54. 'And I do not **absolve myself of** weakness; for, the soul is surely prone to enjoin evil, save that whereon my Lord has mercy. Surely, my Lord is Most Forgiving, Merciful.'

him, he said, 'Thou art this day *a man* of established position *and* trust with us.'

لَدَيْنَا مَكِيْنٌ اَمِيْنٌ ﴿٥٥﴾

56. He said, 'Appoint me over the treasures of the land, for I am a good keeper, *and* possessed of knowledge.'

قَالَ اجْعَلْنِيْ عَلٰى خَزَآئِنِ الْاَرْضِ ۚ اِنِّيْ حَفِيْظٌ عَلِيْمٌ ﴿٥٦﴾

57. And thus did We establish Joseph in the land. He dwelt therein wherever he pleased. We bestow Our mercy on whomsoever We please, and We suffer not the reward of the righteous to perish.

وَكَذٰلِكَ مَكَّنَّا لِيُوْسُفَ فِي الْاَرْضِ ۚ يَتَبَوَّاُ مِنْهَا حَيْثُ يَشَآءُ ۭ نُصِيْبُ بِرَحْمَتِنَا مَنْ نَّشَآءُ وَلَا نُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ﴿٥٧﴾

58. And surely, the reward of the Hereafter is better for those who believe and fear God.

وَلَاَجْرُ الْاٰخِرَةِ خَيْرٌ لِّلَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ ﴿٥٨﴾ ع

R. 8.

*59. And Joseph's brethren came and entered in unto him; and he knew them, but they knew him not.

وَجَآءَ اِخْوَةُ يُوْسُفَ فَدَخَلُوْا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهٗ مُنْكِرُوْنَ ﴿٥٩﴾

*60. And when he had provided them with their provision, he said, 'Bring me your brother on your father's side. Do you not see that I give you full measure *of corn* and that I am the best of hosts?

وَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ قَالَ ائْتُوْنِيْ بِاَخٍ لَّكُمْ مِّنْ اَبِيْكُمْ ۚ اَلَا تَرَوْنَ اَنِّيْٓ اُوْفِي الْكَيْلَ وَاَنَا خَيْرُ الْمُنْزِلِيْنَ ﴿٦٠﴾

61. 'But if you bring him not to me, then there shall be no measure *of corn* for you from me, nor shall you come near me.'

فَاِنْ لَّمْ تَاْتُوْنِيْ بِهٖ فَلَا كَيْلَ لَكُمْ عِنْدِيْ وَلَا تَقْرَبُوْنِ ﴿٦١﴾

62. They replied, 'We will try to induce his father to part with him and we will certainly do *it*.'

قَالُوْا سَنُرَاوِدُ عَنْهُ اَبَاهُ وَاِنَّا لَفٰعِلُوْنَ ﴿٦٢﴾

63. And he said to his servants, 'Put their money *also* into their saddle-bags that they may recognize it when they return to their family; haply they may come back.'

وَقَالَ لِفِتْيٰنِهِ اجْعَلُوْا بِضَاعَتَهُمْ فِيْ رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُوْنَهَآ اِذَا انْقَلَبُوْٓا اِلٰٓى اَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٦٣﴾

64. And when they returned to their father, they said, 'O our father, *a*

فَلَمَّا رَجَعُوْٓا اِلٰٓى اَبِيْهِمْ قَالُوْا يٰٓاَبَانَا

*59. And Joseph's brethren came and **appeared before him and he recognised them, but they took him as a stranger.**

*60. And when he had provided them with their provision, he said, 'Bring me your brother on your father's side. Do you not see that I give you full measure and that I am the best of hosts?

مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَآ أَخَانَا نَكْتَلْ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٦٣﴾

further measure *of corn* has been denied us, so send with us our brother that we may obtain our measure, and we will surely take care of him.'

قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَآ أَمِنتُكُمْ عَلَىٰٓ أَخِيهِ مِن قَبْلُ ۖ فَٱللَّهُ خَيْرٌ حَٰفِظًا ۖ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٦٤﴾

65. He said, 'I cannot trust you with him, save as I trusted you with his brother before. But Allāh is the best Protector, and He is the Most Merciful of those who show mercy.'

وَلَمَّا فَتَحُوا۟ مَتَٰعَهُمْ وَجَدُوا۟ بِضَٰعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۖ قَالُوا۟ يَٰٓأَبَانَا مَا نَبْغِى ۖ هَٰذِهِۦ بِضَٰعَتُنَا رُدَّتْ إِلَيْنَا ۚ وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ۖ ذَٰلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾

66. And when they opened their goods, they found their money returned to them. They said, 'O our father, what more can we desire? Here is our money returned to us. We shall bring provision for our family, and guard our brother and we shall have in addition the measure of a camel-*load*. That is a measure which is easy *to obtain*.'

قَالَ لَنْ أُرْسِلَهُۥ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ ٱللَّهِ لَتَأْتُنَّنِى بِهِۦٓ إِلَّآ أَن يُحَاطَ بِكُمْ ۖ فَلَمَّآ ءَاتَوْهُ مَوْثِقَهُمْ قَالَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾

67. He said, 'I will not send him with you until you give me a solemn promise in the name of Allāh that you will surely bring him to me, unless you are encompassed.' And when they gave him their solemn promise, he said, 'Allāh watches over what we say.'

وَقَالَ يَٰبَنِىَّ لَا تَدْخُلُوا۟ مِنۢ بَابٍ وَٰحِدٍ وَٱدْخُلُوا۟ مِنْ أَبْوَٰبٍ مُّتَفَرِّقَةٍ ۖ وَمَآ أُغْنِى عَنكُم مِّنَ ٱللَّهِ مِن شَىْءٍ ۖ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَعَلَيْهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ﴿٦٧﴾

68. And he said, 'O my sons, enter not by one gate, but enter by different gates; and I can avail you nothing against Allāh. The decision rests only with Allāh. In Him do I put my trust and in Him let all who would trust put their trust.'

وَلَمَّا دَخَلُوا۟ مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم ۖ مَّا كَانَ يُغْنِى عَنْهُم مِّنَ ٱللَّهِ مِن شَىْءٍ إِلَّا حَاجَةً فِى نَفْسِ يَعْقُوبَ قَضَىٰهَا ۚ وَإِنَّهُۥ لَذُو عِلْمٍ لِّمَا عَلَّمْنَٰهُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾ ع ١٢

* 69. And when they entered in the manner their father had commanded them, it could not avail them anything against Allāh, except that there was a desire in Jacob's mind which he *thus* satisfied; and he was surely possessed of *great* knowledge because We had taught him, but most men know not.

* 69. And when they entered in the manner their father had commanded them, it could not avail them anything against Allāh, except that **Jacob had an intuitive urge within him which he so fulfilled**; and he was surely possessed of *great* knowledge because We had taught him, but most men know not.

R. 9.

وَلَمَّا دَخَلُوْا عَلٰى يُوْسُفَ اٰوٰٓى اِلَيْهِ اَخَاهُ قَالَ اِنِّيْٓ اَنَا اَخُوْكَ فَلَا تَبْتَئِسْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿٦٩﴾

70. And when they visited Joseph, he lodged his brother with himself. *And* he said, 'I am thy brother; so *now* grieve not at what they have been doing.'

فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِيْ رَحْلِ اَخِيْهِ ثُمَّ اَذَّنَ مُؤَذِّنٌ اَيَّتُهَا الْعِيْرُ اِنَّكُمْ لَسٰرِقُوْنَ ﴿٧٠﴾

71. And when he had provided them with their provision, he put the drinking-cup in his brother's saddlebag. Then a crier cried, 'O ye *men of the* caravan, you have been guilty of theft.'

قَالُوْا وَاَقْبَلُوْا عَلَيْهِمْ مَّاذَا تَفْقِدُوْنَ ﴿٧١﴾

72. They said, turning towards them, 'What is it that you miss?'

قَالُوْا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَنْ جَآءَ بِهٖ حِمْلُ بَعِيْرٍ وَّاَنَا بِهٖ زَعِيْمٌ ﴿٧٢﴾

73. They replied, 'We miss the King's measuring-cup, and whoso brings it shall have a camel-load, and I am surety for it.'

قَالُوْا تَاللّٰهِ لَقَدْ عَلِمْتُمْ مَّا جِئْنَا لِنُفْسِدَ فِي الْاَرْضِ وَمَا كُنَّا سٰرِقِيْنَ ﴿٧٣﴾

74. They answered, 'By Allāh, you know well that we came not to act corruptly in the land, and we are not thieves.'

قَالُوْا فَمَا جَزَآؤُهٗٓ اِنْ كُنْتُمْ كٰذِبِيْنَ ﴿٧٤﴾

75. They said, 'What then shall be the punishment for it, if you *are found to* have told a lie?'

قَالُوْا جَزَآؤُهٗ مَنْ وُّجِدَ فِيْ رَحْلِهٖ فَهُوَ جَزَآؤُهٗ ؕ كَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ ﴿٧٥﴾

76. They replied, 'The punishment for it—he in whose saddlebag it is found shall himself be the penalty for it. Thus do we punish the wrong-doers.'

فَبَدَاَ بِاَوْعِيَتِهِمْ قَبْلَ وِعَآءِ اَخِيْهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِّعَآءِ اَخِيْهِ ؕ كَذٰلِكَ كِدْنَا لِيُوْسُفَ ؕ مَا كَانَ لِيَاْخُذَ اَخَاهُ فِيْ دِيْنِ الْمَلِكِ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ؕ نَرْفَعُ دَرَجٰتٍ مَّنْ نَّشَآءُ ؕ وَفَوْقَ كُلِّ ذِيْ عِلْمٍ عَلِيْمٌ ﴿٧٦﴾

77. Then he began *the search* with their sacks before the sack of his brother; then he took it out from his brother's sack. Thus did We plan for Joseph. He could not have taken his brother under the King's law unless Allāh had *so* willed. We raise in degrees *of rank* whomsoever We please; and over every possessor of knowledge is One, Most-Knowing.

قَالُوْٓا اِنْ يَّسْرِقْ فَقَدْ سَرَقَ اَخٌ لَّهٗ مِنْ قَبْلُ ۚ فَاَسَرَّهَا يُوْسُفُ فِيْ نَفْسِهٖ وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ اَنْتُمْ شَرٌّ مَّكَانًا ۚ وَاللّٰهُ اَعْلَمُ بِمَا تَصِفُوْنَ ﴿٧٧﴾

78. They said, 'If he has stolen, a brother of his had *also* committed theft before.' But Joseph kept it secret in his heart and did not disclose it to them. He *simply* said, 'You seem to be in the worst condition; and Allāh knows best what you allege.'

(See details of transliteration on page 'm').

قَالُوْا يٰٓاَيُّهَا الْعَزِيْزُ اِنَّ لَهٗٓ اَبًا شَيْخًا كَبِيْرًا فَخُذْ اَحَدَنَا مَكَانَهٗ ۚ اِنَّا نَرٰىكَ مِنَ الْمُحْسِنِيْنَ ﴿٧٩﴾

79. They said, 'O exalted one, he has a very aged father, so take one of us in his stead; for we see thee to be of those who do good.'

قَالَ مَعَاذَ اللّٰهِ اَنْ نَّاْخُذَ اِلَّا مَنْ وَّجَدْنَا مَتَاعَنَا عِنْدَهٗٓ ۙ اِنَّآ اِذًا لَّظٰلِمُوْنَ ﴿٨٠﴾

80. He replied, 'Allāh forbid that we should take *any* save him with whom we found our property; for then we should certainly be unjust.'

R. 10.

فَلَمَّا اسْتَايْـَٔسُوْا مِنْهُ خَلَصُوْا نَجِيًّا ؕ قَالَ كَبِيْرُهُمْ اَلَمْ تَعْلَمُوْٓا اَنَّ اَبَاكُمْ قَدْ اَخَذَ عَلَيْكُمْ مَّوْثِقًا مِّنَ اللّٰهِ وَمِنْ قَبْلُ مَا فَرَّطْتُّمْ فِيْ يُوْسُفَ ۚ فَلَنْ اَبْرَحَ الْاَرْضَ حَتّٰى يَاْذَنَ لِيْٓ اَبِيْٓ اَوْ يَحْكُمَ اللّٰهُ لِيْ ۚ وَهُوَ خَيْرُ الْحٰكِمِيْنَ ﴿٨١﴾

* 81. And when they despaired of him, they retired, conferring together in private. Their leader said, "Know ye not that your father has taken from you a solemn promise in the name of Allāh and how, before this, you failed in your duty with respect to Joseph? I will, therefore, not leave the land until my father permits me or Allāh decides for me. And He is the Best of judges.

اِرْجِعُوْٓا اِلٰٓى اَبِيْكُمْ فَقُوْلُوْا يٰٓاَبَانَآ اِنَّ ابْنَكَ سَرَقَ ۚ وَمَا شَهِدْنَآ اِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حٰفِظِيْنَ ﴿٨٢﴾

82. "Return ye to your father and say, 'O our father, thy son has stolen and we have stated only what we know and we could not be guardians over the unseen.

وَسْـَٔلِ الْقَرْيَةَ الَّتِيْ كُنَّا فِيْهَا وَالْعِيْرَ الَّتِيْٓ اَقْبَلْنَا فِيْهَا ؕ وَاِنَّا لَصٰدِقُوْنَ ﴿٨٣﴾

83. 'And inquire of *the people of* the city wherein we were, and of the caravan with which we came, and certainly we are speaking the truth.'"

قَالَ بَلْ سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْرًا ؕ فَصَبْرٌ جَمِيْلٌ ؕ عَسَى اللّٰهُ اَنْ يَّاْتِيَنِيْ بِهِمْ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْعَلِيْمُ الْحَكِيْمُ ﴿٨٤﴾

* 84. He replied, 'Nay, but your souls have embellished to you this thing. So *now* comely patience *is good for me*. May be Allāh will bring them all to me; for He is the All-Knowing, the Wise.'

وَتَوَلّٰى عَنْهُمْ وَقَالَ يٰٓاَسَفٰى عَلٰى

* 85. And he turned away from them and said, 'O my grief for Joseph!'

* 81. And when they despaired of him, they retired, conferring together in private. Their **elder *brother*** said, 'Know **you** not that your father **had** taken from you a solemn promise in the name of Allāh and **remember the injustice you did to Joseph**. I will, therefore, not leave the land until my father permits me or Allāh decides for me. And He is the Best of judges.

* 84. He replied, 'Nay, but your **minds have deceived you in presenting it to you as something good**. So ***I turn to*** **dignified patience**.

* 85. And he turned away from them and said, 'O my grief for Joseph!' And his eyes **were filled with tears** because of grief, and he was suppressing *his sorrow*.

يُوْسُفَ وَابْيَضَّتْ عَيْنٰهُ مِنَ الْحُزْنِ فَهُوَ كَظِيْمٌ ﴿٨٥﴾

And his eyes became white because of grief, and he was suppressing *his sorrow*.

قَالُوْا تَاللّٰهِ تَفْتَؤُا تَذْكُرُ يُوْسُفَ حَتّٰى تَكُوْنَ حَرَضًا اَوْ تَكُوْنَ مِنَ الْهٰلِكِيْنَ ﴿٨٦﴾

*86. They said, 'By Allāh, thou wilt not cease talking of Joseph until thou art wasted away or thou art of those who perish.'

قَالَ اِنَّمَآ اَشْكُوْا بَثِّيْ وَحُزْنِيْٓ اِلَى اللّٰهِ وَاَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٨٧﴾

87. He replied, 'I only complain of my sorrow and my grief to Allāh, and I know from Allāh that which you know not.

يٰبَنِيَّ اذْهَبُوْا فَتَحَسَّسُوْا مِنْ يُّوْسُفَ وَاَخِيْهِ وَلَا تَايْـَٔسُوْا مِنْ رَّوْحِ اللّٰهِ ۭ اِنَّهٗ لَا يَايْـَٔسُ مِنْ رَّوْحِ اللّٰهِ اِلَّا الْقَوْمُ الْكٰفِرُوْنَ ﴿٨٨﴾

88. 'O my sons, go ye and search for Joseph and his brother and despair not of the mercy of Allāh; for none despairs of Allāh's mercy save the unbelieving people.'

فَلَمَّا دَخَلُوْا عَلَيْهِ قَالُوْا يٰٓاَيُّهَا الْعَزِيْزُ مَسَّنَا وَاَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُّزْجٰىةٍ فَاَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا ۭ اِنَّ اللّٰهَ يَجْزِي الْمُتَصَدِّقِيْنَ ﴿٨٩﴾

89. And, when they came before him (Joseph), they said, 'O exalted one, poverty has smitten us and our family, and we have brought a paltry sum of money, so give us the full measure, and be charitable to us. Surely, Allāh rewards the charitable.'

قَالَ هَلْ عَلِمْتُمْ مَّا فَعَلْتُمْ بِيُوْسُفَ وَاَخِيْهِ اِذْ اَنْتُمْ جٰهِلُوْنَ ﴿٩٠﴾

90. He said, 'Do you know what you did to Joseph and his brother, when you were ignorant?'

قَالُوْٓا ءَاِنَّكَ لَاَنْتَ يُوْسُفُ ۭ قَالَ اَنَا يُوْسُفُ وَهٰذَآ اَخِيْ ۡ قَدْ مَنَّ اللّٰهُ عَلَيْنَا ۭ اِنَّهٗ مَنْ يَّتَّقِ وَيَصْبِرْ فَاِنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ﴿٩١﴾

*91. They replied, 'Art thou Joseph?' He said, '*Yes*, I am Joseph and this is my brother. Allāh has indeed been gracious to us. Verily, whoso is righteous and is steadfast—Allāh will never suffer the reward of the good to be lost.'

قَالُوْا تَاللّٰهِ لَقَدْ اٰثَرَكَ اللّٰهُ عَلَيْنَا وَاِنْ كُنَّا لَخٰطِـِٕيْنَ ﴿٩٢﴾

92. They replied, 'By Allāh! Surely has Allāh preferred thee above us and we have indeed been sinners.'

قَالَ لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ۭ يَغْفِرُ اللّٰهُ لَكُمْ ۡ وَهُوَ اَرْحَمُ الرّٰحِمِيْنَ ﴿٩٣﴾

93. He said, 'No blame *shall lie* on you this day; may Allāh forgive you! And He is the Most Merciful of those who show mercy.

*86. They said, 'By Allāh, **you will not cease talking of Joseph until you fall ill or even die**.'

*91. They replied, '**Is it really you who is Joseph**?' He said, 'Yes, I am Joseph and this is my brother. Allāh has indeed been gracious to us ***both***. Verily whoever is righteous and is steadfast—Allāh **does not permit the reward of those who do good deeds to be lost.**

94. 'Go with this shirt of mine and lay it before my father: he will come to know. And bring to me the whole of your family.'

اِذْهَبُوْا بِقَمِيْصِيْ هٰذَا فَاَلْقُوْهُ عَلٰى وَجْهِ اَبِيْ يَاْتِ بَصِيْرًا ۚ وَ اْتُوْنِيْ بِاَهْلِكُمْ اَجْمَعِيْنَ ﴿٩٤﴾

R. 11.

95. And when the caravan departed, their father said, 'Surely, I feel the scent of Joseph, even though you take me to be a dotard.'

وَلَمَّا فَصَلَتِ الْعِيْرُ قَالَ اَبُوْهُمْ اِنِّيْ لَاَجِدُ رِيْحَ يُوْسُفَ لَوْلَآ اَنْ تُفَنِّدُوْنِ ﴿٩٥﴾

96. They replied, 'By Allāh, thou art assuredly in thy old error.'

قَالُوْا تَاللّٰهِ اِنَّكَ لَفِيْ ضَلٰلِكَ الْقَدِيْمِ ﴿٩٦﴾

97. And when the bearer of glad tidings came, he laid it before him and he became enlightened. *Then* he said, 'Did I not say to you: I know from Allāh what you know not?'

فَلَمَّآ اَنْ جَآءَ الْبَشِيْرُ اَلْقٰىهُ عَلٰى وَجْهِهٖ فَارْتَدَّ بَصِيْرًا ۚ قَالَ اَلَمْ اَقُلْ لَّكُمْ ۚ اِنِّيْٓ اَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٩٧﴾

98. They said, 'O our father, ask forgiveness of our sins for us; we have indeed been sinners.'

قَالُوْا يٰٓاَبَانَا اسْتَغْفِرْ لَنَا ذُنُوْبَنَآ اِنَّا كُنَّا خٰطِـِٕيْنَ ﴿٩٨﴾

99. He said, 'I will certainly ask forgiveness for you of my Lord. Surely, He is the Most Forgiving, the Merciful.'

قَالَ سَوْفَ اَسْتَغْفِرُ لَكُمْ رَبِّيْ ۚ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿٩٩﴾

100. And when they came to Joseph, he put up his parents with himself, and said, 'Enter Egypt in peace, if it please Allāh.'

فَلَمَّا دَخَلُوْا عَلٰى يُوْسُفَ اٰوٰٓى اِلَيْهِ اَبَوَيْهِ وَ قَالَ ادْخُلُوْا مِصْرَ اِنْ شَآءَ اللّٰهُ اٰمِنِيْنَ ﴿١٠٠﴾

101. And he raised his parents upon the throne, and they *all* fell down prostrate *before God* for him. And he said, 'O my father, this is the fulfilment of my dream of old. My Lord has made it true. And He bestowed a favour upon me when He took me out of the prison and brought you from the desert after Satan had stirred up discord between me and my brethren. Surely, my Lord is Benignant to whomsoever He pleases; for He is the All-Knowing, the Wise.

وَرَفَعَ اَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوْا لَهٗ سُجَّدًا ۚ وَ قَالَ يٰٓاَبَتِ هٰذَا تَاْوِيْلُ رُءْيَايَ مِنْ قَبْلُ ۖ قَدْ جَعَلَهَا رَبِّيْ حَقًّا ۚ وَقَدْ اَحْسَنَ بِيْٓ اِذْ اَخْرَجَنِيْ مِنَ السِّجْنِ وَجَآءَ بِكُمْ مِّنَ الْبَدْوِ مِنْۢ بَعْدِ اَنْ نَّزَغَ الشَّيْطٰنُ بَيْنِيْ وَبَيْنَ اِخْوَتِيْ ۭ اِنَّ رَبِّيْ لَطِيْفٌ لِّمَا يَشَآءُ ۭ اِنَّهٗ هُوَ الْعَلِيْمُ الْحَكِيْمُ ﴿١٠١﴾

*102. 'O my Lord, Thou hast bestowed power upon me and taught me the interpretation of dreams. O Maker of the heavens and

رَبِّ قَدْ اٰتَيْتَنِيْ مِنَ الْمُلْكِ وَعَلَّمْتَنِيْ مِنْ تَاْوِيْلِ الْاَحَادِيْثِ ۚ فَاطِرَ

*102. 'O my Lord **you have blessed me with a share of sovereignty** and taught me the interpretation of **things**.

السَّمٰوٰتِ وَ الْاَرْضِ ۫ اَنْتَ وَلِيّٖ فِي
الدُّنْيَا وَالْاٰخِرَةِ ۚ تَوَفَّنِيْ مُسْلِمًا
وَّاَلْحِقْنِيْ بِالصّٰلِحِيْنَ ﴿۱۰۲﴾

the earth, Thou art my Protector in this world and the Hereafter. Let death come to me in a state of submission *to Thy will* and join me to the righteous.'

ذٰلِكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهِ اِلَيْكَ ۚ وَ
مَا كُنْتَ لَدَيْهِمْ اِذْ اَجْمَعُوْٓا اَمْرَهُمْ وَ
هُمْ يَمْكُرُوْنَ ﴿۱۰۳﴾

103. That is of the tidings of the unseen, *which* We reveal to thee. And thou wast not with them when they agreed upon their plan while they were plotting.

وَ مَآ اَكْثَرُ النَّاسِ وَ لَوْ حَرَصْتَ
بِمُؤْمِنِيْنَ ﴿۱۰۴﴾

104. And most men will not believe even though thou eagerly desire *it*.

وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ اَجْرٍ ۭ اِنْ هُوَ اِلَّا
ذِكْرٌ لِّلْعٰلَمِيْنَ ﴿۱۰۵﴾ ع ۱۱ ۵

* 105. And thou dost not ask of them any reward for it. *On the contrary*, it is but *a source of* honour for all mankind.

R. 12.

وَكَاَيِّنْ مِّنْ اٰيَةٍ فِي السَّمٰوٰتِ وَالْاَرْضِ
يَمُرُّوْنَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُوْنَ ﴿۱۰۶﴾

106. And how many a Sign is there in the heavens and the earth, which they pass by, turning away from it.

وَمَا يُؤْمِنُ اَكْثَرُهُمْ بِاللّٰهِ اِلَّا وَهُمْ
مُّشْرِكُوْنَ ﴿۱۰۷﴾

107. And most of them believe not in Allāh without *also* attributing partners *to Him*.

اَفَاَمِنُوْٓا اَنْ تَاْتِيَهُمْ غَاشِيَةٌ مِّنْ
عَذَابِ اللّٰهِ اَوْ تَاْتِيَهُمُ السَّاعَةُ
بَغْتَةً وَّهُمْ لَا يَشْعُرُوْنَ ﴿۱۰۸﴾

108. Do they, then, feel secure from the coming on them of an overwhelming punishment from Allāh or the sudden coming of the Hour upon them while they are unaware?

قُلْ هٰذِهٖ سَبِيْلِيْٓ اَدْعُوْٓا اِلَى اللّٰهِ ۣ عَلٰى
بَصِيْرَةٍ اَنَا وَمَنِ اتَّبَعَنِيْ ۭ وَسُبْحٰنَ
اللّٰهِ وَمَآ اَنَا مِنَ الْمُشْرِكِيْنَ ﴿۱۰۹﴾

* 109. Say, 'This is my way: I call unto Allāh on sure knowledge, I and those who follow me. And Holy is Allāh; and I am not of those who associate gods *with God*.'

وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا نُّوْحِيْٓ
اِلَيْهِمْ مِّنْ اَهْلِ الْقُرٰى ۭ اَفَلَمْ يَسِيْرُوْا
فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ
الَّذِيْنَ مِنْ قَبْلِهِمْ ۭ وَلَدَارُ الْاٰخِرَةِ

110. And We sent not before thee *as Messengers* any but men, whom We inspired, from among the people of the towns. Have they not then travelled in the earth and seen what was the end of those before them?

* 105. And **you do** not ask of them any reward for it. **It is only an admonishment** for all mankind.

* 109. Say, 'This is my way: I call unto Allāh. **I occupy a position of manifest knowledge, so do also those** who follow me.

خَيْرٌ لِّلَّذِيْنَ اتَّقَوْا ۗ اَفَلَا تَعْقِلُوْنَ ﴿١٠٩﴾

And surely, the abode of the Hereafter is better for those who fear God. Will you not then understand?

حَتّٰٓى اِذَا اسْتَيْـَٔسَ الرُّسُلُ وَظَنُّوْٓا اَنَّهُمْ قَدْ كُذِبُوْا جَآءَهُمْ نَصْرُنَا ۙ فَنُجِّيَ مَنْ نَّشَآءُ ۗ وَلَا يُرَدُّ بَاْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِيْنَ ﴿١١٠﴾

*111. Till, when the Messengers despaired *of the disbelievers* and they (the disbelievers) thought that they had been told a lie, Our help came to them, then was saved he whom We pleased. And Our chastisement cannot be averted from the sinful people.

لَقَدْ كَانَ فِيْ قَصَصِهِمْ عِبْرَةٌ لِّاُولِي الْاَلْبَابِ ۗ مَا كَانَ حَدِيْثًا يُّفْتَرٰى وَلٰكِنْ تَصْدِيْقَ الَّذِيْ بَيْنَ يَدَيْهِ وَتَفْصِيْلَ كُلِّ شَيْءٍ وَّهُدًى وَّرَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿١١١﴾ ع ١٢

112. Assuredly, in their narrative is a lesson for men of understanding. It is not a thing that has been forged, but a fulfilment of that which is before it and a detailed exposition of all things, and a guidance and a mercy to a people who believe.

*111. **Until the time, when the Messengers despaired and perceived themselves to have been *taken* as liars, suddenly there came Our help to them and** then was saved he whom We pleased.

سُوْرَةُ الرَّعْدِ مَكِّيَّةٌ ١٣ — اياتها ٤٤ — ركوعاتها ٦

AL-RA'D

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

الٓمّٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ ۗ وَالَّذِيْٓ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ الْحَقُّ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ٢

2. Alif Lām Mīm Rā.‡ These are verses of the Book. And that which has been revealed to thee from thy Lord is the truth, but most men believe not.

اَللّٰهُ الَّذِيْ رَفَعَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۗ كُلٌّ يَّجْرِيْ لِاَجَلٍ مُّسَمًّى ۗ يُدَبِّرُ الْاَمْرَ يُفَصِّلُ الْاٰيٰتِ لَعَلَّكُمْ بِلِقَآءِ رَبِّكُمْ تُوْقِنُوْنَ ٣

3. Allāh is He Who raised up the heavens without any pillars that you can see. Then He settled Himself on the Throne. And He pressed the sun and the moon into service: each pursues its course until an appointed term. He regulates it all. He clearly explains the Signs, that you may have a firm belief in the meeting with your Lord.

وَهُوَ الَّذِيْ مَدَّ الْاَرْضَ وَجَعَلَ فِيْهَا رَوَاسِيَ وَاَنْهٰرًا ۗ وَمِنْ كُلِّ الثَّمَرٰتِ جَعَلَ فِيْهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِي الَّيْلَ النَّهَارَ ۗ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ٤

*4. And He it is Who spread out the earth and made therein mountains and rivers. And fruits of every kind He made therein in two sexes. He causes the night to cover the day. Therein, verily, are Signs for a people who reflect.

وَفِي الْاَرْضِ قِطَعٌ مُّتَجٰوِرٰتٌ وَّجَنّٰتٌ مِّنْ اَعْنَابٍ وَّزَرْعٌ وَّنَخِيْلٌ صِنْوَانٌ وَّغَيْرُ صِنْوَانٍ يُّسْقٰى بِمَآءٍ وَّاحِدٍ ۚ وَنُفَضِّلُ بَعْضَهَا عَلٰى بَعْضٍ فِي الْاُكُلِ ۗ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ٥

*5. And in the earth are *diverse* tracts, adjoining one another, and gardens of vines, and corn-fields, and date-palms, growing together from one root and *others* not so growing; they are watered with the same water, yet We make some of them excel others in fruit. Therein are Signs for a people who understand.

وَاِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ ءَاِذَا كُنَّا تُرٰبًا ءَاِنَّا لَفِيْ خَلْقٍ جَدِيْدٍ ۗ اُولٰٓئِكَ

6. And if thou dost wonder, then wondrous indeed is their saying: 'What! when we have become dust,

‡ I am Allāh, the All-Knowing, the All-Seeing.

*4. And He it is Who spread out the earth and made therein mountains and rivers. **And of the fruits He has made them in pairs, male and female.**

*5. And in the earth are *diverse* tracts, adjoining one another, and gardens of vines, and **fields of grain**, and date-palms, growing together from one root and *others* not so growing;

الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ ۚ وَ اُولٰٓئِكَ الْاَغْلٰلُ فِيْٓ اَعْنَاقِهِمْ ۚ وَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝٦

shall we then be in *a state of* new creation?' These it is who disbelieve in their Lord; and these it is who shall have shackles round their necks, and they shall be the inmates of the Fire, wherein they shall abide.

وَ يَسْتَعْجِلُوْنَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَ قَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثُلٰتُ ؕ وَ اِنَّ رَبَّكَ لَذُوْ مَغْفِرَةٍ لِّلنَّاسِ عَلٰى ظُلْمِهِمْ ۚ وَ اِنَّ رَبَّكَ لَشَدِيْدُ الْعِقَابِ ۝٧

* 7. And they want thee to hasten on the punishment in preference to good, whereas exemplary punishments have *already* occurred before them. And verily, thy Lord is full of forgiveness for mankind despite their wrongdoing, and verily, thy Lord is *also* strict in condign punishment.

وَ يَقُوْلُ الَّذِيْنَ كَفَرُوْا لَوْلَآ اُنْزِلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ؕ اِنَّمَآ اَنْتَ مُنْذِرٌ وَّ لِكُلِّ قَوْمٍ هَادٍ ۝٨

8. And those who disbelieve say, 'Wherefore has not a Sign been sent down to him from his Lord?' Thou art, surely, a Warner. And there is a Guide for every people.

R. 2.

اَللّٰهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ اُنْثٰى وَ مَا تَغِيْضُ الْاَرْحَامُ وَمَا تَزْدَادُ ؕ وَكُلُّ شَيْءٍ عِنْدَهٗ بِمِقْدَارٍ ۝٩

9. Allāh knows what every female bears, and what wombs diminish and what they cause to grow. And with Him everything has a *proper* measure.

عٰلِمُ الْغَيْبِ وَ الشَّهَادَةِ الْكَبِيْرُ الْمُتَعَالِ ۝١٠

10. *He is the* Knower of the unseen and the seen, the Incomparably Great, the Most High.

سَوَآءٌ مِّنْكُمْ مَّنْ اَسَرَّ الْقَوْلَ وَ مَنْ جَهَرَ بِهٖ وَ مَنْ هُوَ مُسْتَخْفٍۢ بِالَّيْلِ وَ سَارِبٌۢ بِالنَّهَارِ ۝١١

11. He among you who conceals *his* word, and he who utters it openly are equal *in His sight*; and *also* he who hides by night, and he who goes forth *openly* by day.

لَهٗ مُعَقِّبٰتٌ مِّنْۢ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهٖ يَحْفَظُوْنَهٗ مِنْ اَمْرِ اللّٰهِ ؕ اِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ؕ وَاِذَآ اَرَادَ اللّٰهُ بِقَوْمٍ سُوْٓءًا فَلَا مَرَدَّ لَهٗ ۚ وَمَا لَهُمْ مِّنْ دُوْنِهٖ مِنْ وَّالٍ ۝١٢

12. For him (the Messenger) is a succession *of angels* before him and behind him; they guard him by the command of Allāh. Surely, Allāh changes not the condition of a people until they change that which is in their hearts. And when Allāh wishes to punish a people, there is no repelling it, nor have they any helper beside Him.

* 7. **And they are eager to demand from you that you may have evil brought upon them rather than good**, whereas exemplary punishments have *already* occurred before them.

هُوَ الَّذِيْ يُرِيْكُمُ الْبَرْقَ خَوْفًا وَّ طَمَعًا وَّيُنْشِئُ السَّحَابَ الثِّقَالَ ﴿١٣﴾

13. He it is Who shows you the lightning *to inspire* fear and hope, and He raises the heavy clouds.

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهٖ وَالْمَلٰٓئِكَةُ مِنْ خِيْفَتِهٖ ۚ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيْبُ بِهَا مَنْ يَّشَآءُ وَهُمْ يُجَادِلُوْنَ فِي اللّٰهِ ۚ وَهُوَ شَدِيْدُ الْمِحَالِ ﴿١٤﴾

14. And the thunder glorifies Him with His praise and *likewise do* the angels for awe of Him; and He sends the thunderbolts, and smites therewith whom He wills, yet they dispute concerning Allāh, while He is severe in punishing.

لَهٗ دَعْوَةُ الْحَقِّ ۭ وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِهٖ لَا يَسْتَجِيْبُوْنَ لَهُمْ بِشَيْءٍ اِلَّا كَبَاسِطِ كَفَّيْهِ اِلَى الْمَاۗءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهٖ ۭ وَمَا دُعَاۗءُ الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ ﴿١٥﴾

* 15. Unto Him is the true prayer. And those on whom they call beside Him answer them not at all, except as he *is answered* who stretches forth his two hands toward water that it may reach his mouth, but it reaches it not. And the prayer of the disbelievers is but a thing wasted.

وَلِلّٰهِ يَسْجُدُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَّكَرْهًا وَّظِلٰلُهُمْ بِالْغُدُوِّ وَالْاٰصَالِ ﴿١٦﴾ ۩

16. And to Allāh submits whosoever is in the heavens and the earth willingly or unwillingly and *likewise do* their shadows, in the mornings and the evenings.

قُلْ مَنْ رَّبُّ السَّمٰوٰتِ وَالْاَرْضِ ۭ قُلِ اللّٰهُ ۭ قُلْ اَفَاتَّخَذْتُمْ مِّنْ دُوْنِهٖٓ اَوْلِيَاۗءَ لَا يَمْلِكُوْنَ لِاَنْفُسِهِمْ نَفْعًا وَّلَا ضَرًّا ۭ قُلْ هَلْ يَسْتَوِي الْاَعْمٰى وَالْبَصِيْرُ ۙ اَمْ هَلْ تَسْتَوِي الظُّلُمٰتُ وَالنُّوْرُ ۚ اَمْ جَعَلُوْا لِلّٰهِ شُرَكَاۗءَ خَلَقُوْا كَخَلْقِهٖ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ۭ قُلِ اللّٰهُ خَالِقُ كُلِّ شَيْءٍ وَّهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

17. Say, 'Who is the Lord of the heavens and the earth?' Say, 'Allāh.' Say, 'Have you then taken beside Him helpers who have no power for good or harm *even* for themselves?' Say, 'Can the blind and the seeing be equal? Or, can darkness be equal to light? Or, do they assign to Allāh partners who have created the like of His creation so that the *two* creations appear similar to them?' Say, 'Allāh *alone* is the Creator of all things, and He is the One, the Most Supreme.'

اَنْزَلَ مِنَ السَّمَاۗءِ مَاۗءً فَسَالَتْ اَوْدِيَةٌۢ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَّابِيًا ۭ وَمِمَّا يُوْقِدُوْنَ عَلَيْهِ فِي النَّارِ ابْتِغَاۗءَ حِلْيَةٍ اَوْ مَتَاعٍ زَبَدٌ مِّثْلُهٗ ۭ كَذٰلِكَ يَضْرِبُ اللّٰهُ الْحَقَّ

18. He sends down water from the sky, so that valleys flow according to their measure, and the flood bears *on its surface* swelling foam. And from that which they heat in the fire, seeking *to make* ornaments or utensils, *comes out* a foam similar to it. Thus does Allāh illustrate truth and

* 15. **To Him alone is addressed true prayer.**

falsehood. Now, as to the foam, it goes away as rubbish, but as to that which benefits men, it stays on the earth. Thus does Allāh set forth parables.

وَالْبَاطِلَ ۚ فَاَمَّا الزَّبَدُ فَيَذْهَبُ جُفَآءً ۚ وَاَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِى الْاَرْضِ ۚ كَذٰلِكَ يَضْرِبُ اللّٰهُ الْاَمْثَالَ ﴿١٨﴾

19. For those who respond to their Lord is *eternal* good; and *as for* those who respond not to Him, if they had all that is in the earth and the like of it added thereto, they would *readily* ransom themselves therewith. It is these that shall have an evil reckoning, and their abode is Hell. What a wretched place of rest!

لِلَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمُ الْحُسْنٰى ۭ وَالَّذِيْنَ لَمْ يَسْتَجِيْبُوْا لَهٗ لَوْ اَنَّ لَهُمْ مَّا فِى الْاَرْضِ جَمِيْعًا وَّمِثْلَهٗ مَعَهٗ لَافْتَدَوْا بِهٖ ۭ اُولٰۗىِٕكَ لَهُمْ سُوْۗءُ الْحِسَابِ ۙ وَمَاْوٰىهُمْ جَهَنَّمُ ۭ وَبِئْسَ الْمِهَادُ ﴿١٩﴾

R. 3.

20. Is he, then, who knows that what has been revealed to thee from thy Lord is the truth, like one who is blind? *But* only those gifted with understanding will reflect:

اَفَمَنْ يَّعْلَمُ اَنَّمَآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ الْحَقُّ كَمَنْ هُوَ اَعْمٰى ۭ اِنَّمَا يَتَذَكَّرُ اُولُوا الْاَلْبَابِ ﴿٢٠﴾

21. Those who fulfil Allāh's pact, and break not the covenant;

الَّذِيْنَ يُوْفُوْنَ بِعَهْدِ اللّٰهِ وَلَا يَنْقُضُوْنَ الْمِيْثَاقَ ﴿٢١﴾

22. And those who join what Allāh has commanded to be joined, and fear their Lord, and dread the evil reckoning;

وَالَّذِيْنَ يَصِلُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ اَنْ يُّوْصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُوْنَ سُوْۗءَ الْحِسَابِ ﴿٢٢﴾

23. And those who persevere in seeking the favour of their Lord, and observe Prayer, and spend out of that with which We have provided them, secretly and openly, and repel evil with good. It is these who shall have the *best* reward of the *final* Abode—

وَالَّذِيْنَ صَبَرُوا ابْتِغَاۗءَ وَجْهِ رَبِّهِمْ وَاَقَامُوا الصَّلٰوةَ وَاَنْفَقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّعَلَانِيَةً وَّيَدْرَءُوْنَ بِالْحَسَنَةِ السَّيِّئَةَ اُولٰۗىِٕكَ لَهُمْ عُقْبَى الدَّارِ ﴿٢٣﴾

24. Gardens of Eternity. They shall enter them and *also* those who are righteous from among their fathers, and their wives and their children. And angels shall enter unto them from every gate, *saying*:

جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا وَمَنْ صَلَحَ مِنْ اٰبَاۗىِٕهِمْ وَاَزْوَاجِهِمْ وَذُرِّيّٰتِهِمْ وَالْمَلٰۗىِٕكَةُ يَدْخُلُوْنَ عَلَيْهِمْ مِّنْ كُلِّ بَابٍ ﴿٢٤﴾

25. 'Peace be unto you, because you were steadfast; behold how excellent is the reward of the *final* Abode!'

سَلٰمٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ ۭ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٥﴾

26. And those who break the covenant of Allāh, after having established it and cut asunder what Allāh has commanded to be joined, and act corruptly in the earth—on them is the curse and they shall have a grievous abode.

وَالَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْۢ بَعْدِ
مِيْثَاقِهٖ وَيَقْطَعُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ
اَنْ يُّوْصَلَ وَيُفْسِدُوْنَ فِى الْاَرْضِ ۙ
اُولٰٓئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوْٓءُ
الدَّارِ ﴿٢٦﴾

27. Allāh enlarges *His* provision for whomsoever He pleases and straitens *it for whomsoever He pleases*. And they rejoice in the present life, while the present life is but a *temporary* enjoyment as compared with that which is to come.

اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَ
يَقْدِرُ ۚ وَفَرِحُوْا بِالْحَيٰوةِ الدُّنْيَا ۗ
وَمَا الْحَيٰوةُ الدُّنْيَا فِى الْاٰخِرَةِ اِلَّا
مَتَاعٌ ﴿٢٧﴾ ع ٣

R. 4.

28. And those who disbelieve say, 'Why is not a Sign sent down to him from his Lord?' Say, 'Allāh lets go astray those whom He wills and guides to Himself those who turn *to Him*:

وَيَقُوْلُ الَّذِيْنَ كَفَرُوْا لَوْلَآ اُنْزِلَ
عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ۗ قُلْ اِنَّ اللّٰهَ
يُضِلُّ مَنْ يَّشَآءُ وَيَهْدِىْٓ اِلَيْهِ مَنْ
اَنَابَ ﴿٢٨﴾

29. 'Those who believe, and whose hearts find comfort in the remembrance of Allāh. Aye! it is in the remembrance of Allāh that hearts can find comfort;

اَلَّذِيْنَ اٰمَنُوْا وَتَطْمَئِنُّ قُلُوْبُهُمْ
بِذِكْرِ اللّٰهِ ۗ اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ
الْقُلُوْبُ ﴿٢٩﴾

30. 'Those who believe and do good works—happiness shall be theirs, and an excellent place of return.'

اَلَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
طُوْبٰى لَهُمْ وَحُسْنُ مَاٰبٍ ﴿٣٠﴾

31. Thus have We sent thee to a people, before whom other peoples have passed away, that thou mayest recite to them what We have revealed to thee, yet they disbelieve in the Gracious *God*. Say, 'He is my Lord; there is no God but He. In Him do I put my trust and towards Him is my return.'

كَذٰلِكَ اَرْسَلْنٰكَ فِىْٓ اُمَّةٍ قَدْ خَلَتْ مِنْ
قَبْلِهَآ اُمَمٌ لِّتَتْلُوَا عَلَيْهِمُ الَّذِىْٓ
اَوْحَيْنَآ اِلَيْكَ وَهُمْ يَكْفُرُوْنَ بِالرَّحْمٰنِ ۗ
قُلْ هُوَ رَبِّىْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عَلَيْهِ
تَوَكَّلْتُ وَاِلَيْهِ مَتَابِ ﴿٣١﴾

32. And if there were a Qur'ān by which mountains could be moved or by which the earth could be cut asunder or by which the dead could be spoken to, *they would not believe in it*. Nay, the matter rests entirely

وَلَوْ اَنَّ قُرْاٰنًا سُيِّرَتْ بِهِ الْجِبَالُ اَوْ
قُطِّعَتْ بِهِ الْاَرْضُ اَوْ كُلِّمَ بِهِ الْمَوْتٰى ۗ
بَلْ لِّلّٰهِ الْاَمْرُ جَمِيْعًا ۗ اَفَلَمْ يَايْـَٔسِ
الَّذِيْنَ اٰمَنُوْٓا اَنْ لَّوْ يَشَآءُ اللّٰهُ لَهَدَى

النَّاسَ جَمِيْعًا ۭ وَلَا يَزَالُ الَّذِيْنَ
كَفَرُوْا تُصِيْبُهُمْ بِمَا صَنَعُوْا قَارِعَةٌ
اَوْ تَحُلُّ قَرِيْبًا مِّنْ دَارِهِمْ حَتّٰى يَاْتِيَ
وَعْدُ اللّٰهِ ۭ اِنَّ اللّٰهَ لَا يُخْلِفُ
الْمِيْعَادَ ۝٣١

with Allāh. Have not the believers *yet* come to know that, if Allāh had *enforced* His will, He could have surely guided all mankind? And as for those who disbelieve, disaster shall not cease to befall them for what they have wrought or to alight near their home, until the promise of Allāh comes to pass. Surely, Allāh fails not in *His* promise.

R. 5.

وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ
فَاَمْلَيْتُ لِلَّذِيْنَ كَفَرُوْا ثُمَّ
اَخَذْتُهُمْ ۣ فَكَيْفَ كَانَ عِقَابِ ۝٣٢

33. And surely, Messengers have been mocked at before thee; but I granted respite to those who disbelieved. Then I seized them, and how was then My punishment!

اَفَمَنْ هُوَ قَآئِمٌ عَلٰي كُلِّ نَفْسٍۢ بِمَا
كَسَبَتْ ۚ وَجَعَلُوْا لِلّٰهِ شُرَكَآءَ ۭ قُلْ
سَمُّوْهُمْ ۭ اَمْ تُنَبِّئُوْنَهٗ بِمَا لَا يَعْلَمُ
فِي الْاَرْضِ اَمْ بِظَاهِرٍ مِّنَ الْقَوْلِ ۭ بَلْ
زُيِّنَ لِلَّذِيْنَ كَفَرُوْا مَكْرُهُمْ وَصُدُّوْا
عَنِ السَّبِيْلِ ۭ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا
لَهٗ مِنْ هَادٍ ۝٣٣

34. Will then He, Who stands over every soul *to note* what it earns, *let them go unpunished*? Yet, they ascribe partners to Allāh. Say, 'Name them.' Would you inform Him of what He does not know in the earth? Or, is it *a mere* empty saying? Nay, but the design of the disbelievers has been made *to appear* beautiful in their eyes, and they have been kept back from the *right* way. And he whom Allāh lets go astray shall have no guide.

لَهُمْ عَذَابٌ فِي الْحَيٰوةِ الدُّنْيَا وَ
لَعَذَابُ الْاٰخِرَةِ اَشَقُّ ۚ وَمَا لَهُمْ
مِّنَ اللّٰهِ مِنْ وَّاقٍ ۝٣٤

35. For them is a punishment in the present life; and, surely, the punishment of the Hereafter is harder, and they will have no defender against Allāh.

مَثَلُ الْجَنَّةِ الَّتِيْ وُعِدَ الْمُتَّقُوْنَ ۭ
تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۭ اُكُلُهَا
دَاۗىِٕمٌ وَّظِلُّهَا ۭ تِلْكَ عُقْبَى الَّذِيْنَ
اتَّقَوْا ۡ وَّعُقْبَى الْكٰفِرِيْنَ النَّارُ ۝٣٥

36. The similitude of the Heaven promised to the God-fearing is, that through it flow streams: its fruit is everlasting, and *so is* its shade. That is the reward of those who are righteous; and the reward of the disbelievers is Fire.

وَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَفْرَحُوْنَ
بِمَآ اُنْزِلَ اِلَيْكَ وَمِنَ الْاَحْزَابِ مَنْ
يُّنْكِرُ بَعْضَهٗ ۭ قُلْ اِنَّمَآ اُمِرْتُ اَنْ
اَعْبُدَ اللّٰهَ وَلَآ اُشْرِكَ بِهٖ ۭ اِلَيْهِ

37. And those to whom We have given the Book rejoice in what has been revealed to thee. And of the *different* parties there are *some* who deny a part thereof. Say, 'I am only commanded to worship Allāh and

(See details of transliteration on page 'm').

not to set up equals to Him. Unto Him do I call, and unto Him is my return.'

اَدْعُوْا وَاِلَيْهِ مَاٰبِ ﴿٣٧﴾

38. And thus have We revealed it as a clear judgment. And if thou follow their evil desires after the knowledge that has come to thee, thou shalt have no friend nor defender against Allāh.

وَكَذٰلِكَ اَنْزَلْنٰهُ حُكْمًا عَرَبِيًّا ؕ وَلَئِنِ اتَّبَعْتَ اَهْوَآءَهُمْ بَعْدَ مَا جَآءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا وَاقٍ ﴿٣٨﴾ ع ٥

R. 6.

39. And, indeed, We sent Messengers before thee, and We gave them wives and children. And it is not possible for a Messenger to bring a Sign save by the command of Allāh. For every term there is a *divine* decree.

وَلَقَدْ اَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ اَزْوَاجًا وَّذُرِّيَّةً ؕ وَمَا كَانَ لِرَسُوْلٍ اَنْ يَّاْتِيَ بِاٰيَةٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ لِكُلِّ اَجَلٍ كِتَابٌ ﴿٣٩﴾

*40. Allāh effaces what He wills and established *what He wills*, and with Him is the source of *all* commandments.

يَمْحُوا اللّٰهُ مَا يَشَآءُ وَيُثْبِتُ ۚ وَعِنْدَهٗۤ اُمُّ الْكِتٰبِ ﴿٤٠﴾

41. And whether We make thee see *the fulfilment of* some of the things with which We threaten them or *whether* We make thee die, *it makes little difference*, for on thee lies only the delivery of the Message, and on Us the reckoning.

وَاِنْ مَّا نُرِيَنَّكَ بَعْضَ الَّذِيْ نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ فَاِنَّمَا عَلَيْكَ الْبَلٰغُ وَعَلَيْنَا الْحِسَابُ ﴿٤١﴾

42. Do they not see that We are visiting the land, reducing it from its outlying borders? And Allāh judges; there is none to reverse His judgment. And He is swift at reckoning.

اَوَلَمْ يَرَوْا اَنَّا نَاْتِي الْاَرْضَ نَنْقُصُهَا مِنْ اَطْرَافِهَا ؕ وَاللّٰهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهٖ ؕ وَهُوَ سَرِيْعُ الْحِسَابِ ﴿٤٢﴾

43. And those who were before them did *also* devise plans, but all *effective* devising of plans belongs to Allāh. He knows what every soul earns; and the disbelievers shall soon know whose will be the final reward of *this* abode.

وَقَدْ مَكَرَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَلِلّٰهِ الْمَكْرُ جَمِيْعًا ؕ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ؕ وَسَيَعْلَمُ الْكُفّٰرُ لِمَنْ عُقْبَى الدَّارِ ﴿٤٣﴾

44. And those who disbelieve say, 'Thou art not a Messenger.' Say, 'Sufficient is Allāh as a Witness between me and you, and *so is* he who possesses knowledge of the Book.'

وَيَقُوْلُ الَّذِيْنَ كَفَرُوْا لَسْتَ مُرْسَلًا ؕ قُلْ كَفٰى بِاللّٰهِ شَهِيْدًا بَيْنِيْ وَبَيْنَكُمْ ۙ وَمَنْ عِنْدَهٗ عِلْمُ الْكِتٰبِ ﴿٤٤﴾ ع ١٢

*40. Allāh effaces what He wills, and establishes *what* He *wills*, and with Him is the source of *all* **decrees**.

سُوْرَةُ اِبْرٰهِيْمَ مَكِّيَّةٌ ١٤ — اٰيَاتُهَا ٥٣ — رُكُوْعَاتُهَا ٧

IBRĀHĪM

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

الٓرٰ ۟ كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۙ بِاِذْنِ رَبِّهِمْ اِلٰى صِرَاطِ الْعَزِيْزِ الْحَمِيْدِ ۙ ٢

2. Alif Lām Rā.‡ *This is* a Book which We have revealed to thee that thou mayest bring mankind out of every *kind of* darkness into light, by the command of their Lord, to the path of the Mighty, the Praiseworthy—

اللّٰهِ الَّذِيْ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَوَيْلٌ لِّلْكٰفِرِيْنَ مِنْ عَذَابٍ شَدِيْدِ ۙ ٣

3. Allāh, to Whom belongs whatsoever is in the heavens and whatsoever is in the earth. And woe to the disbelievers for a terrible punishment:

الَّذِيْنَ يَسْتَحِبُّوْنَ الْحَيٰوةَ الدُّنْيَا عَلَى الْاٰخِرَةِ وَيَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَيَبْغُوْنَهَا عِوَجًا ۭ اُولٰۗىِٕكَ فِيْ ضَلٰلٍۢ بَعِيْدٍ ٤

4. Those who prefer the present life to the Hereafter, and hinder *men* from the way of Allāh and seek to make it crooked. It is these who have gone far off in error.

وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا بِلِسَانِ قَوْمِهٖ لِيُبَيِّنَ لَهُمْ ۭ فَيُضِلُّ اللّٰهُ مَنْ يَّشَاۗءُ وَيَهْدِيْ مَنْ يَّشَاۗءُ ۭ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ٥

5. And We have not sent any Messenger except with the language of his people in order that he might make *things* clear to them. Then Allāh lets go astray whom He wills, and guides whom He wills. And He is the Mighty, the Wise.

وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَآ اَنْ اَخْرِجْ قَوْمَكَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۙ وَذَكِّرْهُمْ بِاَيّٰىمِ اللّٰهِ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ٦

6. And We did send Moses with Our Signs, *saying*, 'Bring forth thy people from every *kind of* darkness into light, and remind them of the days of Allāh.' Surely, therein are Signs for every patient *and* thankful person.

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهِ اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ اَنْجٰىكُمْ مِّنْ اٰلِ فِرْعَوْنَ يَسُوْمُوْنَكُمْ سُوْۗءَ الْعَذَابِ وَيُذَبِّحُوْنَ اَبْنَاۗءَكُمْ وَيَسْتَحْيُوْنَ نِسَاۗءَكُمْ ۭ وَفِيْ ذٰلِكُمْ بَلَاۗءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ٧ ع ١ ١٢

7. And *call to mind* when Moses said to his people, 'Remember Allāh's favour upon you when He delivered you from Pharaoh's people who afflicted you with grievous torment, slaying your sons and sparing your women; and in that there was a great trial for you from your Lord.'

‡ I am Allāh, the All-Seeing.

(See details of transliteration on page 'm').

R. 2.

وَاِذْ تَاَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ ۸

8. And *remember also the time* when your Lord declared, 'If you are grateful, I will, surely, bestow more *favours* on you; but if you are ungrateful, *then know that* My punishment is severe indeed.'

وَقَالَ مُوْسٰٓى اِنْ تَكْفُرُوْٓا اَنْتُمْ وَمَنْ فِي الْاَرْضِ جَمِيْعًا ۙ فَاِنَّ اللّٰهَ لَغَنِيٌّ حَمِيْدٌ ۹

9. And Moses said, 'If you disbelieve, you and those who are in the earth all together, *you can do no harm to God*; verily, Allāh is Self-Sufficient, Praiseworthy.'

اَلَمْ يَاْتِكُمْ نَبَؤُا الَّذِيْنَ مِنْ قَبْلِكُمْ قَوْمِ نُوْحٍ وَّعَادٍ وَّثَمُوْدَ ۛ وَالَّذِيْنَ مِنْۢ بَعْدِهِمْ ۛ لَا يَعْلَمُهُمْ اِلَّا اللّٰهُ ۭ جَاۗءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَرَدُّوْٓا اَيْدِيَهُمْ فِيْٓ اَفْوَاهِهِمْ وَقَالُوْٓا اِنَّا كَفَرْنَا بِمَآ اُرْسِلْتُمْ بِهٖ وَاِنَّا لَفِيْ شَكٍّ مِّمَّا تَدْعُوْنَنَآ اِلَيْهِ مُرِيْبٍ ۱۰

10. Have not the tidings come to you of those before you, the people of Noah, and *the tribes of* 'Ād and Thamūd, and those after them? None knows them *now* save Allāh. Their Messengers came to them with clear
* Signs, but they turned their hands to their mouths, and said, 'We disbelieve in that with which you have been sent and surely, we are in disquieting doubt concerning that to which you call us.'

قَالَتْ رُسُلُهُمْ اَفِي اللّٰهِ شَكٌّ فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ ۭ يَدْعُوْكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَيُؤَخِّرَكُمْ اِلٰٓى اَجَلٍ مُّسَمًّى ۭ قَالُوْٓا اِنْ اَنْتُمْ اِلَّا بَشَرٌ مِّثْلُنَا ۭ تُرِيْدُوْنَ اَنْ تَصُدُّوْنَا عَمَّا كَانَ يَعْبُدُ اٰبَاۗؤُنَا فَاْتُوْنَا بِسُلْطٰنٍ مُّبِيْنٍ ۱۱

11. Their Messengers said, 'Are you in doubt concerning Allāh, Maker of the heavens and the earth? He calls you that He may forgive you your sins, and grant you respite till an appointed term.' They said, 'You are but men like ourselves; you desire to turn us away from that which our fathers used to worship. Bring us, then, a clear proof.'

* 10. **Note:** The Quranic expression *faraddū aidiyahum fī afwāhihim* فَرَدُّوْٓا اَيْدِيَهُمْ فِيْٓ اَفْوَاهِهِمْ (they turned their hands to their mouths) paints a picture of somebody putting his hand to his mouth indicating blockade. Before explaining this special expression one has also to determine as to who is referred to in this verse. Evidently this act is attributed to non-believers; so it has two possibilities of interpretation. It can be translated as: **they, the non-believers, thrust their hands into their own mouths.** This means that they refused to have any dialogue with the Messengers and their followers. This stage is reached when a person is ultimately nonplussed and is left with no arguments. So he acquires this posture of boycott, indicating that he has nothing more to say.

In the second reading the reference may be to the mouths of the Messengers. It also indicates the same break in dialogue but in a different way. Hence the message would be that the non-believers finally stop Messengers from further preaching telling them to shut their mouths. This alternative is further supported by the remaining part of the verse where the non-believers continue to develop the theme by saying further: 'We have rejected the message with which you were sent and verily we are in manifold doubt regarding that to which you call us.'

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَّحْنُ إِلَّا
بَشَرٌ مِّثْلُكُمْ وَلٰكِنَّ اللّٰهَ يَمُنُّ عَلٰى
مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ۚ وَمَا كَانَ لَنَآ اَنْ
نَّاْتِيَكُمْ بِسُلْطٰنٍ اِلَّا بِاِذْنِ اللّٰهِ ۚ وَ
عَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿۱۲﴾

12. Their Messengers said to them, 'We are indeed only men like yourselves, but Allāh bestows *His* favour on whomsoever He wills from among His servants. And it is not for us to bring you a proof except by the command of Allāh. And in Allāh *alone* should the believers put their trust.

وَمَا لَنَآ اَلَّا نَتَوَكَّلَ عَلَى اللّٰهِ وَ قَدْ
هَدٰىنَا سُبُلَنَا ۚ وَ لَنَصْبِرَنَّ عَلٰى مَآ
اٰذَيْتُمُوْنَا ۚ وَ عَلَى اللّٰهِ فَلْيَتَوَكَّلِ
الْمُتَوَكِّلُوْنَ ﴿۱۳﴾

13. 'And why should we not put our trust in Allāh when He has showed us our ways? And we will, surely, bear with patience *all* the harm you do us. So in Allāh let those who trust put their trust.'

R. 3.

وَ قَالَ الَّذِيْنَ كَفَرُوْا لِرُسُلِهِمْ
لَنُخْرِجَنَّكُمْ مِّنْ اَرْضِنَآ اَوْ لَتَعُوْدُنَّ فِيْ
مِلَّتِنَا ۚ فَاَوْحٰٓى اِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ
الظّٰلِمِيْنَ ﴿۱۴﴾

14. And those who disbelieved said to their Messengers, 'We will, surely, expel you from our land unless you return to our religion.' Then their Lord sent unto them the revelation: 'We will, surely, destroy the wrongdoers.

وَ لَنُسْكِنَنَّكُمُ الْاَرْضَ مِنْۢ بَعْدِهِمْ ۚ
ذٰلِكَ لِمَنْ خَافَ مَقَامِيْ وَ خَافَ
وَعِيْدِ ﴿۱۵﴾

* 15. 'And We will, surely, make you dwell in the land after them. This is for him who fears to stand before My Tribunal and fears My warning.'

وَاسْتَفْتَحُوْا وَخَابَ كُلُّ جَبَّارٍ عَنِيْدٍ ﴿۱۶﴾

16. And they prayed for victory, and *as a result thereof* every haughty enemy *of truth* came to naught.

مِّنْ وَّرَآئِهٖ جَهَنَّمُ وَ يُسْقٰى مِنْ مَّآءٍ
صَدِيْدٍ ﴿۱۷﴾

17. Before him is Hell; and he shall be made to drink boiling water.

يَّتَجَرَّعُهٗ وَلَا يَكَادُ يُسِيْغُهٗ وَيَاْتِيْهِ
الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَّ مَا هُوَ
بِمَيِّتٍ ۚ وَمِنْ وَّرَآئِهٖ عَذَابٌ غَلِيْظٌ ﴿۱۸﴾

* 18. He shall sip it and shall not be able to swallow it easily. And death shall come to him from every quarter, *yet* he shall not die. And besides that there shall be *for him* a severe chastisement.

* 15. 'And We will, surely, make you dwell in the land after them. **That is for him who stands in awe of My station and takes head of My warning.'**

* 18. **He will drink it sip by sip, reluctantly, being unable to quaff it.**

مَثَلُ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ اَعْمَالُهُمْ كَرَمَادِ ِۨاشْتَدَّتْ بِهِ الرِّيْحُ فِيْ يَوْمٍ عَاصِفٍ ؕ لَا يَقْدِرُوْنَ مِمَّا كَسَبُوْا عَلٰى شَيْءٍ ؕ ذٰلِكَ هُوَ الضَّلٰلُ الْبَعِيْدُ ﴿١٩﴾

19. The case of those who disbelieve in their Lord is that their works are like ashes on which the wind blows violently on a stormy day. They shall have no power over what they earned. That, indeed, is extreme ruin.

اَلَمْ تَرَ اَنَّ اللّٰهَ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ ؕ اِنْ يَّشَاْ يُذْهِبْكُمْ وَ يَاْتِ بِخَلْقٍ جَدِيْدٍ ﴿٢٠﴾

20. Dost thou not see that Allāh created the heavens and the earth in accordance with the requirements of wisdom? If He please, He can do away with you, and bring a new creation.

وَّمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ ﴿٢١﴾

21. And that is not *at all* hard for Allāh.

وَ بَرَزُوْا لِلّٰهِ جَمِيْعًا فَقَالَ الضُّعَفٰٓؤُا لِلَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ اَنْتُمْ مُّغْنُوْنَ عَنَّا مِنْ عَذَابِ اللّٰهِ مِنْ شَيْءٍ ؕ قَالُوْا لَوْ هَدٰىنَا اللّٰهُ لَهَدَيْنٰكُمْ ؕ سَوَآءٌ عَلَيْنَآ اَجَزِعْنَآ اَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيْصٍ ﴿٢٢﴾ ع ١٥

22. They shall all appear before Allāh; then shall the weak say to those who behaved proudly: 'Surely, we were your followers; can you not then avail us aught against Allāh's punishment?' They will say, 'If Allāh had guided us, we would, surely, have guided you. *But* it is *now* equal for us whether we show impatience or remain patient: there is no way of escape for us.'

R. 4.

وَ قَالَ الشَّيْطٰنُ لَمَّا قُضِيَ الْاَمْرُ اِنَّ اللّٰهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَ وَعَدْتُّكُمْ فَاَخْلَفْتُكُمْ ؕ وَمَا كَانَ لِيَ عَلَيْكُمْ مِّنْ سُلْطٰنٍ اِلَّآ اَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِيْ ۚ فَلَا تَلُوْمُوْنِيْ وَ لُوْمُوْٓا اَنْفُسَكُمْ ؕ مَآ اَنَا بِمُصْرِخِكُمْ وَمَآ اَنْتُمْ بِمُصْرِخِيَّ ؕ اِنِّيْ كَفَرْتُ بِمَآ اَشْرَكْتُمُوْنِ مِنْ قَبْلُ ؕ اِنَّ الظّٰلِمِيْنَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿٢٣﴾

23. And when the matter is decided, Satan will say, 'Allāh promised you a promise of truth, but I promised you and failed you. And I had no power over you except that I called you and you obeyed me. So blame me not, but blame your own selves. I cannot succour you nor can you succour me. I have already disclaimed your associating me *with God*. For the wrongdoers there shall, surely, be a grievous punishment.'

* 19. They shall have no power over what they earned. That, indeed, is **utter destruction**.

* 20. **Do you** not see that Allāh created the heavens and the earth **with Truth.** If He **so** pleases, He can do away with you, and bring a new creation.

وَ اُدْخِلَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا بِاِذْنِ رَبِّهِمْ ۚ تَحِيَّتُهُمْ فِيْهَا سَلٰمٌ ﴿٢٤﴾

24. And those who believe and do good works will be admitted into Gardens through which rivers flow, wherein they will abide by the command of their Lord. Their greeting therein will be 'Peace'.

اَلَمْ تَرَ كَيْفَ ضَرَبَ اللّٰهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ اَصْلُهَا ثَابِتٌ وَّ فَرْعُهَا فِي السَّمَآءِ ﴿٢٥﴾

25. Dost thou not see how Allāh sets forth the similitude of a good word? *It is* like a good tree, whose root is firm and whose branches *reach* into heaven.

تُؤْتِيْٓ اُكُلَهَا كُلَّ حِيْنٍۭ بِاِذْنِ رَبِّهَا ۗ وَ يَضْرِبُ اللّٰهُ الْاَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٢٦﴾

26. It brings forth its fruit at all times by the command of its Lord. And Allāh sets forth similitudes for men that they may reflect.

وَ مَثَلُ كَلِمَةٍ خَبِيْثَةٍ كَشَجَرَةٍ خَبِيْثَةِ ِۨاجْتُثَّتْ مِنْ فَوْقِ الْاَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٧﴾

27. And the case of an evil word is like *that of* an evil tree, which is uprooted from above the earth and has no stability.

يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ فِي الْحَيٰوةِ الدُّنْيَا وَ فِي الْاٰخِرَةِ ۚ وَ يُضِلُّ اللّٰهُ الظّٰلِمِيْنَ ۙ۬ وَ يَفْعَلُ اللّٰهُ مَا يَشَآءُ ﴿٢٨﴾ ع

28. Allāh strengthens the believers with the word that is firmly established, *both* in the present life and in the Hereafter; and Allāh lets the wrongdoers go astray. And Allāh does what He wills.

R. 5.

اَلَمْ تَرَ اِلَى الَّذِيْنَ بَدَّلُوْا نِعْمَتَ اللّٰهِ كُفْرًا وَّ اَحَلُّوْا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٩﴾

29. Dost thou not see those who changed Allāh's favour into ingratitude and landed their people into the abode of ruin—

جَهَنَّمَ ۚ يَصْلَوْنَهَا ۭ وَ بِئْسَ الْقَرَارُ ﴿٣٠﴾

30. *Which is* Hell? They shall burn therein; and an evil place of rest is that.

وَ جَعَلُوْا لِلّٰهِ اَنْدَادًا لِّيُضِلُّوْا عَنْ سَبِيْلِهٖ ۭ قُلْ تَمَتَّعُوْا فَاِنَّ مَصِيْرَكُمْ اِلَى النَّارِ ﴿٣١﴾

31. And they have set up rivals to Allāh to mislead *people* from His way. Say, 'Enjoy yourselves a while, then, surely, your journey is toward the Fire.'

قُلْ لِّعِبَادِيَ الَّذِيْنَ اٰمَنُوْا يُقِيْمُوا الصَّلٰوةَ وَ يُنْفِقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّ عَلَانِيَةً مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَ لَا خِلٰلٌ ﴿٣٢﴾

32. Say to My servants who have believed, that they should observe Prayer and spend out of what We have given them, secretly and openly, before there comes a day wherein there will be neither bargaining nor friendship.

(See details of transliteration on page 'm').

اَللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَاَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ بِهٖ مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ ۚ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِاَمْرِهٖ ۚ وَسَخَّرَ لَكُمُ الْاَنْهٰرَ ﴿٣٣﴾

33. Allāh is He Who created the heavens and the earth and caused water to come down from the clouds, and brought forth therewith fruits for your sustenance; and He has subjected to you the ships that they may sail through the sea by His command, and the rivers *too* has He subjected to you.

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَيْنِ ۚ وَسَخَّرَ لَكُمُ الَّيْلَ وَالنَّهَارَ ﴿٣٤﴾

*34. And He has *also* subjected to you the sun and the moon, both performing their work constantly. And He has subjected to you the night as well as the day.

وَاٰتٰىكُمْ مِّنْ كُلِّ مَا سَاَلْتُمُوْهُ ۭ وَاِنْ تَعُدُّوْا نِعْمَتَ اللّٰهِ لَا تُحْصُوْهَا ۭ اِنَّ الْاِنْسَانَ لَظَلُوْمٌ كَفَّارٌ ﴿٣٥﴾ ع

35. And He gave you all that you wanted of Him; and if you *try to* count the favours of Allāh, you will not be able to number them. Verily, man is very unjust, very ungrateful.

R. 6.

وَاِذْ قَالَ اِبْرٰهِيْمُ رَبِّ اجْعَلْ هٰذَا الْبَلَدَ اٰمِنًا وَّاجْنُبْنِيْ وَبَنِيَّ اَنْ نَّعْبُدَ الْاَصْنَامَ ﴿٣٦﴾

36. And *remember* when Abraham said, 'My Lord, make this city *a city* of peace, and keep me and my children away from worshipping idols.

رَبِّ اِنَّهُنَّ اَضْلَلْنَ كَثِيْرًا مِّنَ النَّاسِ ۚ فَمَنْ تَبِعَنِيْ فَاِنَّهٗ مِنِّيْ ۚ وَمَنْ عَصَانِيْ فَاِنَّكَ غَفُوْرٌ رَّحِيْمٌ ﴿٣٧﴾

37. 'My Lord, they have indeed led astray many among mankind. So whoever follows me, he is certainly of me; and whoever disobeys me—Thou art, surely, Most Forgiving, Merciful.

رَبَّنَآ اِنِّيْٓ اَسْكَنْتُ مِنْ ذُرِّيَّتِيْ بِوَادٍ غَيْرِ ذِيْ زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ ۙ رَبَّنَا لِيُقِيْمُوا الصَّلٰوةَ فَاجْعَلْ اَفْـِٕدَةً مِّنَ النَّاسِ تَهْوِيْٓ اِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ يَشْكُرُوْنَ ﴿٣٨﴾

38. 'Our Lord, I have settled some of my children in an uncultivable valley near Thy Sacred House—our Lord—that they may observe Prayer. So make men's hearts incline towards them and provide them with fruits, that they may be thankful.

رَبَّنَآ اِنَّكَ تَعْلَمُ مَا نُخْفِيْ وَمَا نُعْلِنُ ۭ وَمَا يَخْفٰى عَلَى اللّٰهِ مِنْ شَيْءٍ فِي الْاَرْضِ وَلَا فِي السَّمَآءِ ﴿٣٩﴾

39. 'Our Lord, certainly, Thou knowest what we conceal and what we make known. And nothing whatsoever is hidden from Allāh, whether in the earth or in the heaven.

*34. **And He has pressed into your service the sun and the moon moving constantly. Also He has subjected the night and the day to serve you.**

40. 'All praise belongs to Allāh, Who has given me, despite *my* old age, Ishmael and Isaac. Surely, my Lord is the Hearer of prayer.

اَلْحَمْدُ لِلّٰهِ الَّذِيْ وَهَبَ لِيْ عَلَى الْكِبَرِ اِسْمٰعِيْلَ وَاِسْحٰقَ ؕ اِنَّ رَبِّيْ لَسَمِيْعُ الدُّعَآءِ ﴿٣٩﴾

*41. 'My Lord, make me observe Prayer, and my children *too*. Our Lord! *bestow Thy grace on me* and accept my prayer.

رَبِّ اجْعَلْنِيْ مُقِيْمَ الصَّلٰوةِ وَمِنْ ذُرِّيَّتِيْ ۖ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ﴿٤٠﴾

42. 'Our Lord, grant forgiveness to me and to my parents and to the believers on the day when the reckoning will take place.'

رَبَّنَا اغْفِرْ لِيْ وَلِوَالِدَيَّ وَ ع ١٨ لِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ ﴿٤١﴾

R. 7.

43. And think not that Allāh is unaware of what the wrongdoers do. He only gives them respite till the day on which the eyes will fixedly stare,

وَلَا تَحْسَبَنَّ اللّٰهَ غَافِلًا عَمَّا يَعْمَلُ الظّٰلِمُوْنَ ۬ؕ اِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيْهِ الْاَبْصَارُ ﴿٤٢﴾

44. Hurrying on in fright, raising up their heads, their gaze not returning to them, and their minds *utterly* void.

مُهْطِعِيْنَ مُقْنِعِيْ رُءُوْسِهِمْ لَا يَرْتَدُّ اِلَيْهِمْ طَرْفُهُمْ ۚ وَاَفْـِٕدَتُهُمْ هَوَآءٌ ﴿٤٣﴾

45. And warn men of the day when *the promised* chastisement will come upon them, and the wrongdoers will say, 'Our Lord, grant us respite for a short term. We will respond to Thy call and will follow the Messengers.' 'Did you not swear before this *that* you would have no fall?

وَاَنْذِرِ النَّاسَ يَوْمَ يَاْتِيْهِمُ الْعَذَابُ فَيَقُوْلُ الَّذِيْنَ ظَلَمُوْا رَبَّنَاۤ اَخِّرْنَاۤ اِلٰۤى اَجَلٍ قَرِيْبٍ ۙ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ ؕ اَوَلَمْ تَكُوْنُوْۤا اَقْسَمْتُمْ مِّنْ قَبْلُ مَا لَكُمْ مِّنْ زَوَالٍ ﴿٤٤﴾

46. 'And you dwell in the dwellings of those who wronged themselves, and it has become plain to you how We dealt with them; and We have set forth *clear* parables for you.'

وَّسَكَنْتُمْ فِيْ مَسٰكِنِ الَّذِيْنَ ظَلَمُوْۤا اَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْاَمْثَالَ ﴿٤٥﴾

*47. And they have already made their designs; but their designs are with Allāh. And even though their designs be such as to make the mountains move, *they cannot succeed.*

وَقَدْ مَكَرُوْا مَكْرَهُمْ وَعِنْدَ اللّٰهِ مَكْرُهُمْ ؕ وَاِنْ كَانَ مَكْرُهُمْ لِتَزُوْلَ مِنْهُ الْجِبَالُ ﴿٤٦﴾

*41. 'My Lord, make me observe Prayer, and my children *too*. Our Lord! **Do** accept my prayer.

*47. **And they employed whatever deceit they could but *the outcome of* their deceit lies with Allāh, even if their deceit were powerful enough to move mountains.**

فَلَا تَحْسَبَنَّ اللّٰهَ مُخْلِفَ وَعْدِهٖ رُسُلَهٗ ؕ اِنَّ اللّٰهَ عَزِيْزٌ ذُو انْتِقَامٍ ﴿۴۸﴾

48. Think not then that Allāh will fail to keep His promise to His Messengers. Surely, Allāh is Mighty, Lord of retribution,

يَوْمَ تُبَدَّلُ الْاَرْضُ غَيْرَ الْاَرْضِ وَ السَّمٰوٰتُ وَ بَرَزُوْا لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ﴿۴۹﴾

49. On the day when this earth will be changed into another earth, and the heavens *too*; and they will *all* appear before Allāh, the One, the Most Supreme;

وَ تَرَى الْمُجْرِمِيْنَ يَوْمَئِذٍ مُّقَرَّنِيْنَ فِي الْاَصْفَادِ ﴿۵۰﴾

50. And thou shalt see the guilty on that day bound in chains.

سَرَابِيْلُهُمْ مِّنْ قَطِرَانٍ وَّ تَغْشٰى وُجُوْهَهُمُ النَّارُ ﴿۵۱﴾ۙ

51. Their garments shall be of pitch, and the fire shall envelop their faces.

لِيَجْزِيَ اللّٰهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ؕ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿۵۲﴾

52. *It will be so* that Allāh may requite each soul for what it has wrought. Surely, Allāh is swift at reckoning.

هٰذَا بَلٰغٌ لِّلنَّاسِ وَ لِيُنْذَرُوْا بِهٖ وَ لِيَعْلَمُوْٓا اَنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ وَّ لِيَذَّكَّرَ اُولُوا الْاَلْبَابِ ﴿۵۳﴾

*53. This is a sufficient admonition for mankind *that they may benefit by it*, and that they may be warned thereby, and that they may know that He is the only One God, and that those possessed of understanding may ponder.

*53. **This is a message manifestly delivered for the benefit of mankind** that they may be warned thereby, and they may know that He is the only One God, and that those possessed of understanding may ponder.

سُوْرَةُ الْحِجْرِ مَكِّيَّةٌ ١٥ — اٰياتها ١٠٠ — ركوعاتها ٦

AL-ḤIJR

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

الٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ وَقُرْاٰنٍ مُّبِيْنٍ ٢

2. Alif Lām Rā.‡ These are verses of the Book and of the illuminating Qur'ān.

رُبَمَا يَوَدُّ الَّذِيْنَ كَفَرُوْا لَوْ كَانُوْا مُسْلِمِيْنَ ٣

3. Often will the disbelievers wish that they were Muslims.

ذَرْهُمْ يَاْكُلُوْا وَيَتَمَتَّعُوْا وَيُلْهِهِمُ الْاَمَلُ فَسَوْفَ يَعْلَمُوْنَ ٣

4. Leave them alone that they may eat and enjoy themselves and that vain hope may beguile them; but they will soon know.

وَمَآ اَهْلَكْنَا مِنْ قَرْيَةٍ اِلَّا وَلَهَا كِتَابٌ مَّعْلُوْمٌ ٥

5. And We have never destroyed any town but there was for it a known decree.

مَا تَسْبِقُ مِنْ اُمَّةٍ اَجَلَهَا وَمَا يَسْتَاْخِرُوْنَ ٦

6. No people can outstrip their appointed time, nor can they remain behind.

وَقَالُوْا يٰٓاَيُّهَا الَّذِيْ نُزِّلَ عَلَيْهِ الذِّكْرُ اِنَّكَ لَمَجْنُوْنٌ ٧

7. And they said, 'O thou to whom this Exhortation has been sent down, thou art surely a madman.

لَوْ مَا تَاْتِيْنَا بِالْمَلٰٓئِكَةِ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ٨

8. 'Why dost thou not bring angels to us, if thou art of the truthful?'

مَا نُنَزِّلُ الْمَلٰٓئِكَةَ اِلَّا بِالْحَقِّ وَمَا كَانُوْٓا اِذًا مُّنْظَرِيْنَ ٩

9. We do not send down angels but by due right, and then they are granted no respite.

اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ١٠

10. Verily, We Ourself have sent down this Exhortation, and most surely We will be its Guardian.

وَلَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ فِيْ شِيَعِ الْاَوَّلِيْنَ ١١

* 11. And We sent *Messengers* before thee among parties of ancient peoples.

وَمَا يَاْتِيْهِمْ مِّنْ رَّسُوْلٍ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ١٢

12. And there never came to them any Messenger but they mocked at him.

---

‡ I am Allāh Who is All-Seeing.

* 11. And We sent *Messengers* before **you among various denominations of earlier people.**

كَذٰلِكَ نَسْلُكُهٗ فِيْ قُلُوْبِ الْمُجْرِمِيْنَ ﴿١٣﴾

13. Thus do We cause this *habit of mocking* to enter into the hearts of the sinful people;

لَا يُؤْمِنُوْنَ بِهٖ وَقَدْ خَلَتْ سُنَّةُ الْاَوَّلِيْنَ ﴿١٤﴾

14. They believe not therein, though the example of the former peoples has gone *before them*.

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَآءِ فَظَلُّوْا فِيْهِ يَعْرُجُوْنَ ﴿١٥﴾

15. And even if We opened to them a door from heaven, and they began ascending through it,

لَقَالُوْٓا اِنَّمَا سُكِّرَتْ اَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُوْرُوْنَ ﴿١٦﴾ ع ١

16. They would surely say, 'Only our eyes are dazed; rather we are a bewitched people.'

R. 2.

وَلَقَدْ جَعَلْنَا فِي السَّمَآءِ بُرُوْجًا وَّزَيَّنّٰهَا لِلنّٰظِرِيْنَ ﴿١٧﴾

*17. And We have, indeed, made mansions *of stars* in the heaven and have adorned it for beholders.

وَحَفِظْنٰهَا مِنْ كُلِّ شَيْطٰنٍ رَّجِيْمٍ ﴿١٨﴾

18. And We have protected it against every rejected satan.

اِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَاَتْبَعَهٗ شِهَابٌ مُّبِيْنٌ ﴿١٩﴾

19. But if any one hears stealthily, there pursues him a bright flame.

وَالْاَرْضَ مَدَدْنٰهَا وَاَلْقَيْنَا فِيْهَا رَوَاسِيَ وَاَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ شَيْءٍ مَّوْزُوْنٍ ﴿٢٠﴾

20. And the earth have We spread out, and set therein firm mountains and caused everything to grow therein in proper proportion.

وَجَعَلْنَا لَكُمْ فِيْهَا مَعَايِشَ وَمَنْ لَّسْتُمْ لَهٗ بِرٰزِقِيْنَ ﴿٢١﴾

21. And We have made for you therein means of livelihood, and *also* for *all* those for whom you do not provide.

وَاِنْ مِّنْ شَيْءٍ اِلَّا عِنْدَنَا خَزَآئِنُهٗ وَمَا نُنَزِّلُهٗٓ اِلَّا بِقَدَرٍ مَّعْلُوْمٍ ﴿٢٢﴾

22. And there is not a thing but with Us are the treasures thereof and We send it not down except in a known measure.

وَاَرْسَلْنَا الرِّيٰحَ لَوَاقِحَ فَاَنْزَلْنَا مِنَ السَّمَآءِ مَآءً فَاَسْقَيْنٰكُمُوْهُ وَمَآ اَنْتُمْ لَهٗ بِخٰزِنِيْنَ ﴿٢٣﴾

23. And We send impregnating winds, then We send down water from the clouds, then We give it to you to drink; and you are not the ones to store it up.

وَاِنَّا لَنَحْنُ نُحْيٖ وَنُمِيْتُ وَنَحْنُ الْوٰرِثُوْنَ ﴿٢٤﴾

24. And verily, it is We Who give life, and We Who cause death; and it is We Who are the *sole* Inheritor.

*17. **Verily, in the heavens We have** made **constellations** and adorned **them** for **those who behold.**

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِيْنَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَاْخِرِيْنَ ﴿٢٥﴾

25. And We do know those who go ahead among you and We do know those who lag behind.

وَاِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ۚ اِنَّهٗ حَكِيْمٌ عَلِيْمٌ ﴿٢٦﴾

26. And surely, it is thy Lord Who will gather them together. Surely, He is Wise, All-Knowing.

R. 3.

وَلَقَدْ خَلَقْنَا الْاِنْسَانَ مِنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ ﴿٢٧﴾

*27. And, surely, We created man from dry ringing clay, from black mud wrought into shape.

وَالْجَآنَّ خَلَقْنٰهُ مِنْ قَبْلُ مِنْ نَّارِ السَّمُوْمِ ﴿٢٨﴾

*28. And the Jinn We had created before from the fire of hot wind.

وَاِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ خَالِقٌۢ بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ ﴿٢٩﴾

29. And *remember* when thy Lord said to the angels, 'I am about to create man from dry ringing clay, from black mud wrought into shape;

فَاِذَا سَوَّيْتُهٗ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ فَقَعُوْا لَهٗ سٰجِدِيْنَ ﴿٣٠﴾

30. 'So when I have fashioned him *in perfection* and have breathed into him of My Spirit, fall ye down in submission to him.'

فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اَجْمَعُوْنَ ﴿٣١﴾

31. So the angels submitted, all of them together,

اِلَّآ اِبْلِيْسَ ۭ اَبٰٓى اَنْ يَّكُوْنَ مَعَ السّٰجِدِيْنَ ﴿٣٢﴾

32. Except Iblīs; he refused to be among those who submit.

قَالَ يٰٓاِبْلِيْسُ مَا لَكَ اَلَّا تَكُوْنَ مَعَ السّٰجِدِيْنَ ﴿٣٣﴾

33. *God* said, 'O Iblīs, what is the matter with thee that thou wouldst not be among those who submit?'

قَالَ لَمْ اَكُنْ لِّاَسْجُدَ لِبَشَرٍ خَلَقْتَهٗ مِنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ ﴿٣٤﴾

34. He answered, 'I am not going to submit to man whom Thou hast created from dry ringing clay, from black mud wrought into shape.'

قَالَ فَاخْرُجْ مِنْهَا فَاِنَّكَ رَجِيْمٌ ﴿٣٥﴾

35. *God* said, 'Then get out hence, for, surely, thou art rejected.

وَّاِنَّ عَلَيْكَ اللَّعْنَةَ اِلٰى يَوْمِ الدِّيْنِ ﴿٣٦﴾

36. 'And, surely, on thee shall be *My* curse till the Day of Judgment.'

قَالَ رَبِّ فَاَنْظِرْنِيْٓ اِلٰى يَوْمِ يُبْعَثُوْنَ ﴿٣٧﴾

37. He said, 'My Lord, then grant me respite till the day when they shall be raised.'

*27. And, surely, We created man from dry ringing clay, ***fashioned out*** **of stagnant mud.**

*28. And the Jinn We had created **earlier from the fire of blazing winds.**

قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِيْنَ ﴿٣٨﴾

38. *God* said, 'Thou art of those that are granted respite,

اِلٰى يَوْمِ الْوَقْتِ الْمَعْلُوْمِ ﴿٣٩﴾

39. 'Till the day of the appointed time.'

قَالَ رَبِّ بِمَآ اَغْوَيْتَنِيْ لَاُزَيِّنَنَّ لَهُمْ فِي الْاَرْضِ وَلَاُغْوِيَنَّهُمْ اَجْمَعِيْنَ ﴿٤٠﴾

40. He answered, 'My Lord, since Thou hast adjudged me as lost, I will surely make *evil appear* beautiful to them on the earth, and I will surely lead them all astray,

اِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِيْنَ ﴿٤١﴾

41. 'Except Thy chosen servants from among them.'

قَالَ هٰذَا صِرَاطٌ عَلَيَّ مُسْتَقِيْمٌ ﴿٤٢﴾

42. *God* said, 'This is a path *leading* straight to Me.

اِنَّ عِبَادِيْ لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ اِلَّا مَنِ اتَّبَعَكَ مِنَ الْغٰوِيْنَ ﴿٤٣﴾

43. 'Surely, thou shalt have no power over My servants, except such of the erring ones as *choose to* follow thee.'

وَاِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ اَجْمَعِيْنَ ﴿٤٤﴾

44. And, surely, Hell is the promised place for them all.

لَهَا سَبْعَةُ اَبْوَابٍ لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُوْمٌ ﴿٤٥﴾ ع ٣

45. It has seven gates: *and* each gate has a portion of them allotted *to it*.

R. 4.

اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّعُيُوْنٍ ﴿٤٦﴾

46. Verily, the righteous will be *placed* amid gardens and fountains.

اُدْخُلُوْهَا بِسَلٰمٍ اٰمِنِيْنَ ﴿٤٧﴾

47. 'Enter therein with peace, in safety.'

وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ اِخْوَانًا عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ ﴿٤٨﴾

* 48. And We shall remove whatever of rancour may be in their breasts *so that they will become* as brothers *seated* on thrones, facing one another.

لَا يَمَسُّهُمْ فِيْهَا نَصَبٌ وَّمَا هُمْ مِّنْهَا بِمُخْرَجِيْنَ ﴿٤٩﴾

49. Fatigue shall not touch them there, nor shall they *ever* be ejected therefrom.

نَبِّئْ عِبَادِيْٓ اَنِّيْٓ اَنَا الْغَفُوْرُ الرَّحِيْمُ ﴿٥٠﴾

50. Tell My servants that I am surely the One Most Forgiving, the Merciful;

وَاَنَّ عَذَابِيْ هُوَ الْعَذَابُ الْاَلِيْمُ ﴿٥١﴾

51. And *also* that My punishment is the grievous punishment.

وَنَبِّئْهُمْ عَنْ ضَيْفِ اِبْرٰهِيْمَ ﴿٥٢﴾

52. And tell them about Abraham's guests.

* 48. And We shall remove whatever of rancour may be in their breasts *so that they will become* as brothers **reclining on couches**, facing one another.

إِذْ دَخَلُوْا عَلَيْهِ فَقَالُوْا سَلٰمًا ؕ قَالَ
إِنَّا مِنْكُمْ وَجِلُوْنَ ﴿٥٣﴾

53. When they entered in unto him and said, 'Peace,' he answered, 'Verily, we feel afraid of you.'

قَالُوْا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلٰمٍ
عَلِيْمٍ ﴿٥٤﴾

54. They said, 'Fear not, we give thee glad tidings of a son *who shall be* endowed with knowledge.'

قَالَ أَبَشَّرْتُمُوْنِيْ عَلٰٓى أَنْ مَّسَّنِيَ الْكِبَرُ
فَبِمَ تُبَشِّرُوْنَ ﴿٥٥﴾

55. He said, 'Do you give me the glad tidings in spite of the fact that old age has overtaken me? Of what then do you give me the glad tidings?'

قَالُوْا بَشَّرْنٰكَ بِالْحَقِّ فَلَا تَكُنْ مِّنَ
الْقٰنِطِيْنَ ﴿٥٦﴾

*56. They said, 'We have, indeed, given thee glad tidings in truth; be not therefore of those who despair.'

قَالَ وَمَنْ يَّقْنَطُ مِنْ رَّحْمَةِ رَبِّهٖٓ إِلَّا
الضَّآلُّوْنَ ﴿٥٧﴾

57. He said, 'And who can despair of the mercy of his Lord save those who go astray?'

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُوْنَ ﴿٥٨﴾

58. He said, 'What *now* is your business, O ye messengers?'

قَالُوْٓا إِنَّآ أُرْسِلْنَآ إِلٰى قَوْمٍ
مُّجْرِمِيْنَ ﴿٥٩﴾ۙ

59. They said, 'We have been sent unto a guilty people

إِلَّآ اٰلَ لُوْطٍ ؕ إِنَّا لَمُنَجُّوْهُمْ أَجْمَعِيْنَ ﴿٦٠﴾ۙ

60. 'Excepting the family of Lot. Them we shall save all,

إِلَّا امْرَأَتَهٗ قَدَّرْنَآ ۙ إِنَّهَا لَمِنَ
الْغٰبِرِيْنَ ﴿٦١﴾ ع

61. 'Except his wife. We surmise that she shall be of those who remain behind.'

R. 5.

فَلَمَّا جَآءَ اٰلَ لُوْطِ ۨ الْمُرْسَلُوْنَ ﴿٦٢﴾ۙ

62. And when the messengers came unto the family of Lot,

قَالَ إِنَّكُمْ قَوْمٌ مُّنْكَرُوْنَ ﴿٦٣﴾

63. He said, 'Verily, you are a party of strangers.'

قَالُوْا بَلْ جِئْنٰكَ بِمَا كَانُوْا فِيْهِ
يَمْتَرُوْنَ ﴿٦٤﴾

64. They said, 'Nay, but we have come to thee with that about which they doubted.

وَأَتَيْنٰكَ بِالْحَقِّ وَإِنَّا لَصٰدِقُوْنَ ﴿٦٥﴾

65. 'And we have come to thee with the truth, and surely we are truthful.

فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ الَّيْلِ وَاتَّبِعْ
أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَّ
امْضُوْا حَيْثُ تُؤْمَرُوْنَ ﴿٦٦﴾

66. 'So go forth with thy family in the *latter* part of the night, and follow thou in their rear. And let none of you look back, and *now* proceed to where you are commanded.'

*56. They said, **'We have but given you glad tidings based on truth;** be not therefore of those who despair.'

وَ قَضَيْنَآ اِلَيْهِ ذٰلِكَ الْاَمْرَ اَنَّ دَابِرَ هٰٓؤُلَآءِ مَقْطُوْعٌ مُّصْبِحِيْنَ ﴿٦٦﴾

67. And We communicated to him this decree that the root of them was to be cut off by the morning.

وَ جَآءَ اَهْلُ الْمَدِيْنَةِ يَسْتَبْشِرُوْنَ ﴿٦٧﴾

68. And the people of the city came rejoicing.

قَالَ اِنَّ هٰٓؤُلَآءِ ضَيْفِيْ فَلَا تَفْضَحُوْنِ ﴿٦٨﴾

69. He said, 'These are my guests, so put me not to shame;

وَ اتَّقُوا اللّٰهَ وَ لَا تُخْزُوْنِ ﴿٦٩﴾

70. 'And fear Allāh and disgrace me not.'

قَالُوْٓا اَوَ لَمْ نَنْهَكَ عَنِ الْعٰلَمِيْنَ ﴿٧٠﴾

71. They said, 'Did we not forbid thee *to entertain* all *sorts of* people?'

قَالَ هٰٓؤُلَآءِ بَنٰتِيْٓ اِنْ كُنْتُمْ فٰعِلِيْنَ ﴿٧١﴾

* 72. He said, 'These are my daughters if you must do something.'

لَعَمْرُكَ اِنَّهُمْ لَفِيْ سَكْرَتِهِمْ يَعْمَهُوْنَ ﴿٧٢﴾

73. By thy life, these *too* in their *mad* intoxication are wandering in distraction—

فَاَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِيْنَ ﴿٧٣﴾

74. Then the punishment seized them at sunrise.

فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَ اَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّنْ سِجِّيْلٍ ﴿٧٤﴾

75. We turned it upside down, and We rained upon them stones of clay.

اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّلْمُتَوَسِّمِيْنَ ﴿٧٥﴾

76. Surely, in this are Signs for those who can read *signs*.

وَ اِنَّهَا لَبِسَبِيْلٍ مُّقِيْمٍ ﴿٧٦﴾

77. And it lies on a road that *still* exists.

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّلْمُؤْمِنِيْنَ ﴿٧٧﴾

78. Surely, in this is a Sign for believers.

وَ اِنْ كَانَ اَصْحٰبُ الْاَيْكَةِ لَظٰلِمِيْنَ ﴿٧٨﴾

79. And the People of the Wood *too* were surely wrongdoers.

فَانْتَقَمْنَا مِنْهُمْ ۘ وَ اِنَّهُمَا لَبِاِمَامٍ مُّبِيْنٍ ﴿٧٩﴾ ع ٥

* 80. So We chastised them *also*. And they both lie on a manifest way.

R. 6.

وَ لَقَدْ كَذَّبَ اَصْحٰبُ الْحِجْرِ الْمُرْسَلِيْنَ ﴿٨٠﴾

81. And the People of the Ḥijr *also* did treat the Messengers as liars.

وَ اٰتَيْنٰهُمْ اٰيٰتِنَا فَكَانُوْا عَنْهَا مُعْرِضِيْنَ ﴿٨١﴾

82. And We gave them Our Signs, but they turned away from them.

* 72. He said, **'My daughters are *also standing* here. *Be mindful of this* if you are bent upon doing anything.'**
* 80. So We chastised them. And they both lie ***buried*** **by a prominent highway.**

وَ كَانُوْا يَنْحِتُوْنَ مِنَ الْجِبَالِ بُيُوْتًا اٰمِنِيْنَ ﴿٨٣﴾

83. And they used to hew out houses in the mountains, in security.

فَاَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِيْنَ ﴿٨٤﴾

84. But the punishment seized them in the morning,

فَمَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ ﴿٨٥﴾

85. And all that they had earned availed them not.

وَ مَا خَلَقْنَا السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا بَيْنَهُمَآ اِلَّا بِالْحَقِّ ؕ وَ اِنَّ السَّاعَةَ لَاٰتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيْلَ ﴿٨٦﴾

*86. And We have not created the heavens and the earth and all that is between the two but in accordance with the requirements of wisdom; and the Hour is sure to come. So turn away *from them* in a comely manner.

اِنَّ رَبَّكَ هُوَ الْخَلّٰقُ الْعَلِيْمُ ﴿٨٧﴾

87. Verily, it is thy Lord Who is the Great Creator, the All-Knowing.

وَ لَقَدْ اٰتَيْنٰكَ سَبْعًا مِّنَ الْمَثَانِيْ وَ الْقُرْاٰنَ الْعَظِيْمَ ﴿٨٨﴾

88. And We have, indeed, given thee the seven oft-repeated *verses*, and the Great Qur'ān.

لَا تَمُدَّنَّ عَيْنَيْكَ اِلٰى مَا مَتَّعْنَا بِهٖۤ اَزْوَاجًا مِّنْهُمْ وَ لَا تَحْزَنْ عَلَيْهِمْ وَ اخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِيْنَ ﴿٨٩﴾

*89. Stretch not thy eyes towards what We have bestowed on some classes of them to enjoy for a short time, and grieve not over them; and lower thy wing *of mercy* for the believers.

وَ قُلْ اِنِّيْۤ اَنَا النَّذِيْرُ الْمُبِيْنُ ﴿٩٠﴾

*90. And say, 'I am, indeed, a plain Warner.'

كَمَآ اَنْزَلْنَا عَلَى الْمُقْتَسِمِيْنَ ﴿٩١﴾

*91. Because We *have decided to* send down *punishment* on those who have formed themselves into groups *against thee*;

الَّذِيْنَ جَعَلُوا الْقُرْاٰنَ عِضِيْنَ ﴿٩٢﴾

*92. Who have pronounced the Qur'ān to be *so many* lies;

---

*86. And We have not created the heavens and the earth and that **which lies** between the **two but with truth**; and the Hour is sure to come. So turn away *from them*, **a turning away with grace**.

*89. **Stretch not your eyes *with greed* towards the transient pleasure We have bestowed upon some sections from among them,** and grieve not over them; and lower **your** wing *of mercy* for the believers.

*90. And say, **'I am a plain Warner indeed.'**

*91. **Like always We shall send down *punishment* upon those who become split into sects,**

*92. ***And* who would split the Qur'ān into segments.**

Note: We prefer to translate the verses (88-92) in the future tense rather than the past because we consider them to possess a grave warning to Muslims. There is no wonder why the past tense is used to indicate future, because most of such prophecies as are inevitably bound to be

فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ﴿٩٣﴾

93. So by thy Lord, We will, surely, question them all

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٤﴾

94. Concerning that which they used to do.

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٥﴾

95. So declare openly that with which thou art commanded and turn aside from those who ascribe partners *to God.*

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٦﴾

96. We will, surely, suffice thee against those who mock:

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ ۖ فَسَوْفَ يَعْلَمُونَ ﴿٩٧﴾

97. Who set up another God with Allāh, but soon shall they come to know.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٨﴾

98. And, indeed, We know that thy bosom becomes straitened because of what they say.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ﴿٩٩﴾

99. But glorify thy Lord praising Him, and be of those who prostrate themselves *before Him.*

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿١٠٠﴾

100. And continue worshipping thy Lord, till death comes to thee.

---

fulfilled are expressed in the past tense in the Holy Qur'ān. The past is unchangeable. Prophecies in the past tense emphasise certainty. Thus the translation should run as follows:

"And We have, indeed given thee the seven oft repeated *verses* and the great Qur'ān. Do not stretch your eyes *with greed* towards the transient pleasure We have bestowed upon various groups among them, and grieve not over them; and lower your wing *of mercy* for the believers. And say, I am a plain Warner indeed. Like always, We shall send down punishment upon those who become split into sects, and who would split the Qur'ān into segments."

This translation becomes evidently more appropriate when we bring into view the context of these verses and discover that the preceding verses begin with a dramatic introduction of the Holy Qur'ān as a great Book. So all those who, despite claiming subservience to the Qur'ān, disregard its most central message of unity, and get split into sects and to prove their own interpretation to be right end up by practically splitting the Qur'ān into segments: each group sticking to some verses interpreting them to their own advantage as against others who stick to some other verses interpreting them to their own advantage. This split is described to be so sharp and final that there is left no possibility of compromise between different warring factions. This causes people of the same *ummah* to split into sects and in the same process to divide the Qur'ān into segments.

سُوْرَةُ النَّحْلِ مَكِّيَّةٌ ١٦ — اياتها ١٢٩ — ركوعاتها ١٦

AL-NAḤL

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

اَتٰٓى اَمْرُ اللّٰهِ فَلَا تَسْتَعْجِلُوْهُ ؕ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ٢

2. The decree of Allāh is coming, so seek ye not to hasten it. Holy is He, and exalted above all that which they associate *with Him*.

يُنَزِّلُ الْمَلٰٓئِكَةَ بِالرُّوْحِ مِنْ اَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖٓ اَنْ اَنْذِرُوْٓا اَنَّهٗ لَآ اِلٰهَ اِلَّآ اَنَا فَاتَّقُوْنِ ٣

*3. He sends down the angels with revelation by His command on whomsoever of His servants He pleases *saying*, 'Warn *people* that there is no God but I, so take Me *alone* for your Protector.'

خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ؕ تَعٰلٰى عَمَّا يُشْرِكُوْنَ ٣

4. He has created the heavens and the earth in accordance with the requirements of wisdom. Exalted is He above all that they associate *with Him*.

خَلَقَ الْاِنْسَانَ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ٥

5. He has created man from a drop of fluid, but lo! he is an open disputer.

وَالْاَنْعَامَ خَلَقَهَا ۚ لَكُمْ فِيْهَا دِفْءٌ وَّمَنَافِعُ وَمِنْهَا تَاْكُلُوْنَ ٦

*6. And the cattle too He has created; you find in them warmth and *other* uses; and some of them you eat.

وَلَكُمْ فِيْهَا جَمَالٌ حِيْنَ تُرِيْحُوْنَ وَحِيْنَ تَسْرَحُوْنَ ٧

7. And in them there is beauty for you when you bring *them* home in the evening, and when you drive *them* forth to pasture in the morning.

وَتَحْمِلُ اَثْقَالَكُمْ اِلٰى بَلَدٍ لَّمْ تَكُوْنُوْا بٰلِغِيْهِ اِلَّا بِشِقِّ الْاَنْفُسِ ؕ اِنَّ رَبَّكُمْ لَرَءُوْفٌ رَّحِيْمٌ ٨

8. And they carry your loads to a land which you could not reach except with great hardship to yourselves. Surely, your Lord is Compassionate, Merciful.

وَّالْخَيْلَ وَالْبِغَالَ وَالْحَمِيْرَ لِتَرْكَبُوْهَا وَزِيْنَةً ؕ وَيَخْلُقُ مَا لَا تَعْلَمُوْنَ ٩

9. And *He has created* horses and mules and asses that you may ride them, and as *a source of* beauty. And He will create what you do not *yet* know.

---

*3. He sends down the angels with revelation by His command on whomsoever of His servants He pleases *saying*, 'Warn *people* that there is no God but I, **so fear Me *alone*.**'

*6. And the cattle too He has created; you find in them warmth **and many** *other* **benefits**; and some of them you eat.

وَعَلَى اللّٰهِ قَصْدُ السَّبِيْلِ وَمِنْهَا جَآئِرٌ ؕ وَلَوْ شَآءَ لَهَدٰىكُمْ اَجْمَعِيْنَ ﴿۱۰﴾

10. And upon Allāh rests the *showing of the* right way, and there are ways which deviate *from the right course*. And if He had *enforced* His will, He would have guided you all.

R. 2.

هُوَ الَّذِيْٓ اَنْزَلَ مِنَ السَّمَآءِ مَآءً لَّكُمْ مِّنْهُ شَرَابٌ وَّمِنْهُ شَجَرٌ فِيْهِ تُسِيْمُوْنَ ﴿۱۱﴾

11. He it is Who sends down water for you from the clouds; out of it you have your drink, and there *grow* from it trees on which you pasture *your cattle.*

يُنْۢبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُوْنَ وَالنَّخِيْلَ وَالْاَعْنَابَ وَمِنْ كُلِّ الثَّمَرٰتِ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿۱۲﴾

* 12. Therewith He grows corn for you, and the olive and the date-palm, and the grapes, and all kinds of fruits. Surely, in that is a Sign for a people who reflect.

وَسَخَّرَ لَكُمُ الَّيْلَ وَالنَّهَارَ ۙ وَالشَّمْسَ وَالْقَمَرَ ؕ وَالنُّجُوْمُ مُسَخَّرٰتٌۢ بِاَمْرِهٖ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ﴿۱۳﴾

13. And He has pressed into service for you the night and the day, and the sun and the moon; and the stars *too* have been pressed into service by His command. Surely, in that are Signs for a people who make use of their reason.

وَمَا ذَرَاَ لَكُمْ فِي الْاَرْضِ مُخْتَلِفًا اَلْوَانُهٗ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّذَّكَّرُوْنَ ﴿۱۴﴾

14. And *He has pressed into service* the things He has created for you in the earth, varying in colours. Surely, in that is a Sign for a people who take heed.

وَهُوَ الَّذِيْ سَخَّرَ الْبَحْرَ لِتَاْكُلُوْا مِنْهُ لَحْمًا طَرِيًّا وَّتَسْتَخْرِجُوْا مِنْهُ حِلْيَةً تَلْبَسُوْنَهَا ۚ وَتَرَى الْفُلْكَ مَوَاخِرَ فِيْهِ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ﴿۱۵﴾

15. And He it is Who has subjected *to you* the sea that you may eat therefrom fresh flesh, and may take forth therefrom ornaments which you wear. And thou seest the ships ploughing through it, *that you may thereby journey* and that you may seek of His bounty and that you may be grateful.

وَاَلْقٰى فِي الْاَرْضِ رَوَاسِيَ اَنْ تَمِيْدَ بِكُمْ وَاَنْهٰرًا وَّسُبُلًا لَّعَلَّكُمْ تَهْتَدُوْنَ ﴿۱۶﴾

* 16. And He has placed in the earth firm mountains lest it quake with you, and rivers and routes that you may take the right way.

---

* 12. Therewith He grows **crops *of all kinds*** for you, and the olive and the date-palm, and the grapes, and all **sorts** of fruits. Surely, in that is a Sign for a people who reflect.

* 16. And He has placed in the earth firm mountains **to sustain you**, and rivers and **paths so** that you **keep to the right path**.

Note: Many scholars have translated the phrase *an tamīda bikum* (اَنْ تَمِيْدَ بِكُمْ) as 'quake' which if accepted would mean that God is counting His bounties upon mankind by reminding them

وَعَلٰمٰتٍ ؕ وَبِالنَّجْمِ هُمْ يَهْتَدُوْنَ ﴿١٧﴾

17. And, *other* marks *too*; *by them* and by the stars they follow the right direction.

اَفَمَنْ يَّخْلُقُ كَمَنْ لَّا يَخْلُقُ ؕ اَفَلَا تَذَكَّرُوْنَ ﴿١٨﴾

18. Is He, then, Who creates like one who creates not? Will you not then take heed?

وَاِنْ تَعُدُّوْا نِعْمَةَ اللّٰهِ لَا تُحْصُوْهَا ؕ اِنَّ اللّٰهَ لَغَفُوْرٌ رَّحِيْمٌ ﴿١٩﴾

19. And if you *try* to count the favours of Allāh, you will not be able to number them. Surely, Allāh is Most Forgiving, Merciful.

وَاللّٰهُ يَعْلَمُ مَا تُسِرُّوْنَ وَمَا تُعْلِنُوْنَ ﴿٢٠﴾

20. And Allāh knows what you conceal and what you disclose.

وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَخْلُقُوْنَ شَيْـًٔا وَّهُمْ يُخْلَقُوْنَ ﴿٢١﴾

21. And those on whom they call beside Allāh create not anything, but they are themselves created.

اَمْوَاتٌ غَيْرُ اَحْيَآءٍ ۚ وَمَا يَشْعُرُوْنَ ۙ اَيَّانَ يُبْعَثُوْنَ ﴿٢٢﴾ ع ٨

22. *They are* dead, not living; and they know not when they will be raised.

R. 3.

اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ فَالَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ قُلُوْبُهُمْ مُّنْكِرَةٌ وَّهُمْ مُّسْتَكْبِرُوْنَ ﴿٢٣﴾

23. Your God is One God. And as to those who believe not in the Hereafter, their hearts are strangers *to truth*, and they are full of pride.

لَا جَرَمَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ؕ اِنَّهٗ لَا يُحِبُّ الْمُسْتَكْبِرِيْنَ ﴿٢٤﴾

24. Undoubtedly, Allāh knows what they conceal and what they disclose. Surely, He loves not the proud.

وَاِذَا قِيْلَ لَهُمْ مَّاذَآ اَنْزَلَ رَبُّكُمْ ۙ قَالُوْٓا اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿٢٥﴾

25. And when it is said to them, 'What *think ye of* that which your Lord has sent down?', they say, 'Stories of the ancients,'

لِيَحْمِلُوْٓا اَوْزَارَهُمْ كَامِلَةً يَّوْمَ الْقِيٰمَةِ ۙ وَمِنْ اَوْزَارِ الَّذِيْنَ يُضِلُّوْنَهُمْ بِغَيْرِ

26. That they may bear their burdens in full on the Day of Resurrection, and *also* a portion of the burdens of

that He has created mountains to cause great earthquakes spelling destructions far and wide. Unfortunately, it has been ignored that the word *tamīda* (تَمِيْدَ) is derived from *māda* (مَادَ) which means to provide food. The word *mā'idah* (مَائِدَة) used in the Holy Qur'ān is from the same infinitive. With this meaning in view the entire understanding of this verse will be transformed. It will remind mankind that God has created mountains which are essential for providing food to all living beings. The water is constantly lifted from lakes, seas and oceans by evaporation carried by higher altitude to get condensed into thicker particles. The existence of mountains is essential for turning the vapour into water again, thus producing widespread rains which are channelled back to earth to create immense food chains. This translation is the only one which fits into the context and is in perfect agreement with the remaining part of the verse. The correct meaning, therefore, would be: **'He has entrenched mountains over the earth so that they may provide you with food, and rivers and tracks so that you may be guided.'**

The relation of water and food is obvious. In the history of civilisation it was rivers which played the most important role in making the mountainous terrains possible and paths were carved along the courses of rivers.

those whom they lead astray without knowledge. Behold! evil is that which they bear.

عِلْمٍ ۗ أَلَا سَاءَ مَا يَزِرُونَ ﴿٢٦﴾

R. 4.

27. Those who were before them did *also* plan, but Allāh came upon their structure at the *very* foundations, so that the roof fell down upon them from above them; and the punishment came upon them from where they knew not.

قَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُم مِّنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِن فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

28. Then on the Day of Resurrection He will disgrace them and will say, "Where are My 'partners' for whose sake you used to oppose *the Prophets*?" Those endowed with knowledge will say, 'This day disgrace and affliction will surely *fall* on the disbelievers,'

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنتُمْ تُشَاقُّونَ فِيهِمْ ۚ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾

29. Those whom the angels cause to die while they are wronging their souls. Then will they offer submission, *saying*, 'We used not to do any evil.' Nay, surely, Allāh knows well what you used to do.

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ ۖ فَأَلْقَوُا السَّلَمَ مَا كُنَّا نَعْمَلُ مِن سُوءٍ ۚ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾

30. So enter the gates of Hell, to abide therein. Evil indeed is the abode of the proud.

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٢٩﴾

31. And *when* it is said to the righteous, 'What *think ye of* that which your Lord has revealed?' they say, 'The best.' For those who do good there is good in this world. And the home of the Hereafter is even better. Excellent indeed is the abode of the righteous—

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنزَلَ رَبُّكُمْ ۚ قَالُوا خَيْرًا ۚ لِّلَّذِينَ أَحْسَنُوا فِي هَٰذِهِ الدُّنْيَا حَسَنَةٌ ۚ وَلَدَارُ الْآخِرَةِ خَيْرٌ ۚ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٣٠﴾

32. Gardens of Eternity, which they will enter; through them flow streams. They will have therein what they wish for. Thus does Allāh reward the righteous,

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ ۚ كَذَٰلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٣١﴾

33. Those whom the angels cause to die while they are pure. They say: 'Peace be unto you! Enter Heaven because of what you used to do.'

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ ۙ يَقُولُونَ سَلَامٌ عَلَيْكُمُ ۙ ادْخُلُوا الْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣٢﴾

هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ تَاْتِيَهُمُ الْمَلٰٓئِكَةُ اَوْ يَاْتِيَ اَمْرُ رَبِّكَ ؕ كَذٰلِكَ فَعَلَ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ وَ مَا ظَلَمَهُمُ اللّٰهُ وَ لٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿۳۳﴾

34. What do they wait for except that the angels should come upon them or that the decree of thy Lord should come to pass? So did those who were before them. Allāh did not wrong them, but they used to wrong themselves.

فَاَصَابَهُمْ سَيِّاٰتُ مَا عَمِلُوْا وَ حَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿۳۴﴾ ع

35. So the evil *result* of what they did befell them, and that which they used to mock at encompassed them.

R. 5.

وَ قَالَ الَّذِيْنَ اَشْرَكُوْا لَوْ شَآءَ اللّٰهُ مَا عَبَدْنَا مِنْ دُوْنِهٖ مِنْ شَيْءٍ نَّحْنُ وَ لَآ اٰبَآؤُنَا وَ لَا حَرَّمْنَا مِنْ دُوْنِهٖ مِنْ شَيْءٍ ؕ كَذٰلِكَ فَعَلَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۚ فَهَلْ عَلَى الرُّسُلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ﴿۳۵﴾

36. Those who set up equals *to God* say: 'If Allāh had *so* willed, we should not have worshipped anything beside Him, neither we nor our fathers, nor should we have forbidden anything without *command from* Him.' So did those who were before them. But are the Messengers responsible for anything except the plain delivery of the Message?

وَ لَقَدْ بَعَثْنَا فِيْ كُلِّ اُمَّةٍ رَّسُوْلًا اَنِ اعْبُدُوا اللّٰهَ وَ اجْتَنِبُوا الطَّاغُوْتَ ۚ فَمِنْهُمْ مَّنْ هَدَى اللّٰهُ وَ مِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلٰلَةُ ؕ فَسِيْرُوْا فِي الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ﴿۳۶﴾

37. And We did raise among every people a Messenger, *preaching*: 'Worship Allāh and shun the Evil One.' Then among them were *some* whom Allāh guided and among them were *some* who became deserving of ruin. So travel through the earth, and see what was the end of those who treated *the Prophets* as liars!

اِنْ تَحْرِصْ عَلٰى هُدٰىهُمْ فَاِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ يُّضِلُّ وَ مَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴿۳۷﴾

38. If thou art solicitous of their guidance, then *know that* Allāh surely guides not those who lead *others* astray. And for such there are no helpers.

وَ اَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ ۙ لَا يَبْعَثُ اللّٰهُ مَنْ يَّمُوْتُ ؕ بَلٰى وَعْدًا عَلَيْهِ حَقًّا وَّ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۳۸﴾

39. And they swear by Allāh their strongest oaths, that Allāh will not raise up those who die. Nay, *He will certainly raise them up*—a promise *He has made* binding on Himself, but most people know not.

لِيُبَيِّنَ لَهُمُ الَّذِيْ يَخْتَلِفُوْنَ فِيْهِ وَ لِيَعْلَمَ الَّذِيْنَ كَفَرُوْٓا اَنَّهُمْ كَانُوْا

40. *He will raise them up* that He may make clear to them that wherein they differed, and that those

who disbelieved may know that they were liars.

كٰفِرِيْنَ ﴿٣٠﴾

*41. Our word to a thing, when We will it, is only that We say to it, 'Be!', and it is.

اِنَّمَا قَوْلُنَا لِشَيْءٍ اِذَآ اَرَدْنٰهُ اَنْ نَّقُوْلَ لَهٗ كُنْ فَيَكُوْنُ ﴿٤١﴾

ع ١١

R. 6.

42. And *as to* those who have left their homes for the sake of Allāh after they had been wronged, We will surely give them a goodly abode in this world: and truly the reward of the Hereafter is greater, if they but knew—

وَالَّذِيْنَ هَاجَرُوْا فِي اللّٰهِ مِنْۢ بَعْدِ مَا ظُلِمُوْا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ؕ وَلَاَجْرُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿٤٢﴾

وقف لازم

43. Those who are steadfast and put their trust in their Lord.

الَّذِيْنَ صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿٤٣﴾

*44. And We sent not *as Messengers* before thee but men to whom We sent revelation, so ask those who possess the Reminder, if you know not.

وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا نُّوْحِيْٓ اِلَيْهِمْ فَسْـَٔلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ﴿٤٤﴾

*45. *We sent Our Messengers* with clear Signs and Scriptures. And We have sent down to thee the Reminder that thou mayest explain to mankind that which has been sent down to them, and that they may reflect.

بِالْبَيِّنٰتِ وَالزُّبُرِ ؕ وَاَنْزَلْنَآ اِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ اِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُوْنَ ﴿٤٥﴾

النصف

46. Do, then, those who devise evil plans feel secure that Allāh will not make them sink into the land, or that the punishment will not come upon them from whence they do not know?

اَفَاَمِنَ الَّذِيْنَ مَكَرُوا السَّيِّاٰتِ اَنْ يَّخْسِفَ اللّٰهُ بِهِمُ الْاَرْضَ اَوْ يَاْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُوْنَ ﴿٤٦﴾

47. Or that He will not seize them in their going to and fro so that they shall not be able to frustrate *God's plans*?

اَوْ يَاْخُذَهُمْ فِيْ تَقَلُّبِهِمْ فَمَا هُمْ بِمُعْجِزِيْنَ ﴿٤٧﴾

48. Or that He will not seize them by *a process of* gradual destruction? Your Lord is indeed Compassionate, Merciful.

اَوْ يَاْخُذَهُمْ عَلٰى تَخَوُّفٍ ؕ فَاِنَّ رَبَّكُمْ لَرَءُوْفٌ رَّحِيْمٌ ﴿٤٨﴾

*41. See the explanation of كُنْ فَيَكُوْنُ (Be! And it is) at page 59 under 3:48. (Publisher)

*44. And We sent not *as Messengers* before thee but men to whom We sent revelation so ask those who **are the custodians of divine scriptures**, if you know not.

*45. *We sent **them*** with clear Signs and Scriptures. And We have sent down to **you** the reminder that **you may** explain to mankind that which has been sent down to them, and that they may reflect.

49. Have they not seen that the shadows of everything which Allāh has created shift from the right and *from* the left, prostrating themselves to Allāh, while they are being humbled?

أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِن شَيْءٍ يَتَفَيَّأُ ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِّلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾

50. And whatever is in the heavens and whatever creature is in the earth submits *humbly* to Allāh, and the angels *too*, and they do not behave proudly.

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِن دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾

51. They fear their Lord above them, and do what they are commanded.

يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾ ع

R. 7.

52. Allāh has said, 'Take not *for worship* two gods. There is only One God. So fear Me alone.'

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَٰهَيْنِ اثْنَيْنِ ۖ إِنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ ۖ فَإِيَّايَ فَارْهَبُونِ ﴿٥١﴾

* 53. And to Him belongs whatsoever is in the heavens and the earth and to Him is due obedience for ever. Will you then fear any other than Allāh?

وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا ۚ أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴿٥٢﴾

54. And whatever blessing you have, it is from Allāh. And when affliction befalls you, it is unto Him that you cry *for help*.

وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ ﴿٥٣﴾

55. Then, when He removes the affliction from you, behold! a party among you *begins to* attribute equals to their Lord,

ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنكُمْ إِذَا فَرِيقٌ مِّنكُم بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾

56. So that they deny that which We have bestowed upon them. Well, enjoy yourselves a little; but soon will you know.

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۚ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾

57. And they set apart *for the false deities* of which they know nothing a portion of that which We have bestowed on them. By Allāh, you shall certainly be called to account for all that you have forged.

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ ۗ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ ﴿٥٦﴾

58. And they ascribe daughters to Allāh—Holy is He!—while they *themselves* have what they desire.

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ ۙ وَلَهُم مَّا يَشْتَهُونَ ﴿٥٧﴾

* 53. And to Him belongs whatsoever is in the heavens and the earth and to Him **eternally belongs *the right to determine* the path**.

(See details of transliteration on page 'm').

59. And when to one of them is conveyed the tidings of *the birth of* a female, his face darkens, while he suppresses *his inward* grief.

وَ اِذَا بُشِّرَ اَحَدُهُمْ بِالْاُنْثٰى ظَلَّ وَجْهُهٗ مُسْوَدًّا وَّهُوَ كَظِيْمٌ ﴿۵۹﴾

60. He hides himself from the people because of the bad news he has had: 'Shall he keep it in spite of disgrace or bury it in the dust?' Verily, evil is that which they judge.

يَتَوَارٰى مِنَ الْقَوْمِ مِنْ سُوْٓءِ مَا بُشِّرَ بِهٖ ؕ اَيُمْسِكُهٗ عَلٰى هُوْنٍ اَمْ يَدُسُّهٗ فِي التُّرَابِ ؕ اَلَا سَآءَ مَا يَحْكُمُوْنَ ﴿۶۰﴾

*61. The state of those who do not believe in the Hereafter is evil, while Allāh's attribute is sublime and He is the Mighty, the Wise.

لِلَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ مَثَلُ السَّوْءِ ۚ وَ لِلّٰهِ الْمَثَلُ الْاَعْلٰى ؕ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿۶۱﴾ ع ۱۳

R. 8.

62. And if Allāh were to punish men for their wrongdoing, He would not leave thereon a living creature, but He gives them respite till an appointed term; and when their term is come, they cannot remain behind a single hour, nor can they go ahead *of it*.

وَ لَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِظُلْمِهِمْ مَّا تَرَكَ عَلَيْهَا مِنْ دَآبَّةٍ وَّلٰكِنْ يُّؤَخِّرُهُمْ اِلٰٓى اَجَلٍ مُّسَمًّى ۚ فَاِذَا جَآءَ اَجَلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّ لَا يَسْتَقْدِمُوْنَ ﴿۶۲﴾

63. And they attribute to Allāh what they dislike *for themselves* and their tongues utter the lie that they will have the best *of everything*. Undoubtedly, theirs shall be the Fire, and *therein* shall they be abandoned.

وَ يَجْعَلُوْنَ لِلّٰهِ مَا يَكْرَهُوْنَ وَ تَصِفُ اَلْسِنَتُهُمُ الْكَذِبَ اَنَّ لَهُمُ الْحُسْنٰى ؕ لَا جَرَمَ اَنَّ لَهُمُ النَّارَ وَ اَنَّهُمْ مُّفْرَطُوْنَ ﴿۶۳﴾

64. By Allāh, We did send *Messengers* to the peoples before thee; but Satan made their works *appear* beautiful to them. So he is their patron this day, and they shall have a grievous punishment.

تَاللّٰهِ لَقَدْ اَرْسَلْنَآ اِلٰٓى اُمَمٍ مِّنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿۶۴﴾

65. And We have not sent down to thee the Book except that thou mayest explain to them that concerning which they differ, and as a guidance, and a mercy for a people who believe.

وَ مَآ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ اِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوْا فِيْهِ ۙ وَ هُدًى وَّ رَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿۶۵﴾

66. And Allāh has sent down water from the sky, and has quickened therewith the earth after its death.

وَ اللّٰهُ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ اِنَّ فِيْ ذٰلِكَ

*61. **Those who do not believe in the Hereafter to them applies the worst similitude; while to Allāh belongs that which is the loftiest and** He is the Mighty, the Wise.

Surely, in that is a Sign for a people who would hear.

إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٦﴾

R. 9.

67. And surely in the cattle *too* there is a lesson for you. We give you to drink of what is in their bellies, from betwixt the faeces and the blood, milk pure *and* pleasant for those who drink *it*.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُّسْقِيكُم مِّمَّا فِي بُطُونِهِ مِن بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَائِغًا لِّلشَّارِبِينَ ﴿٦٦﴾

68. And of the fruits of the date-palms and the grapes, whence you obtain intoxicating drink and wholesome food. Verily, in that is a Sign for a people who make use of their reason.

وَمِن ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾

69. And thy Lord has inspired the bee, *saying*, 'Make thou houses in the hills and in the trees and in the trellises which they build.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

* 70. 'Then eat of every *kind of* fruit, and follow the ways of thy Lord *that have been* made easy *for thee*.' There comes forth from their bellies a drink of varying hues. Therein is cure for men. Surely, in that is a Sign for a people who reflect.

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِن بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

* 71. And Allāh creates you, then He causes you to die; and there are *some* among you who are driven to the worst part of life, with the result that they know nothing after *having had* knowledge. Surely, Allāh is All-Knowing, Powerful.

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ۚ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۗ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

R. 10.

72. And Allāh has favoured some of you above others in *worldly* gifts. But those more favoured will not restore *any part of* their *worldly* gifts to those whom their right hands possess, so that they may be equal *sharers* in them. Will they then deny the favour of Allāh?

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ ۚ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ ۚ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ ﴿٧١﴾

* 70. 'Then eat of every *kind of* fruit, **and then pursue submissively the paths prescribed by your Lord.**'
* 71. And Allāh creates you, then He causes you to die; and there are *some* among you **who reach the age of senility** with the result **that they lose all knowledge after having gained it.**

وَاللّٰهُ جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا وَّجَعَلَ لَكُمْ مِّنْ اَزْوَاجِكُمْ بَنِيْنَ وَ حَفَدَةً وَّ رَزَقَكُمْ مِّنَ الطَّيِّبٰتِ ؕ اَفَبِالْبَاطِلِ يُؤْمِنُوْنَ وَبِنِعْمَتِ اللّٰهِ هُمْ يَكْفُرُوْنَ ﴿۷۳﴾

73. And Allāh has made for you mates from among yourselves, and has made for you, from your mates, sons and grandsons, and has provided you with good things. Will they then believe in vain things and deny the favour of Allāh?

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمٰوٰتِ وَالْاَرْضِ شَيْـًٔا وَّلَا يَسْتَطِيْعُوْنَ ﴿۷۴﴾

74. And they worship beside Allāh such as have no power to bestow on them any gift from the heavens or the earth, nor can they *ever* have such power.

فَلَا تَضْرِبُوْا لِلّٰهِ الْاَمْثَالَ ؕ اِنَّ اللّٰهَ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿۷۵﴾

75. So coin not similitudes for Allāh. Surely, Allāh knows and you know not.

ضَرَبَ اللّٰهُ مَثَلًا عَبْدًا مَّمْلُوْكًا لَّا يَقْدِرُ عَلٰى شَيْءٍ وَّمَنْ رَّزَقْنٰهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَّجَهْرًا ؕ هَلْ يَسْتَوٗنَ ؕ اَلْحَمْدُ لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿۷۶﴾

76. Allāh sets forth the parable of a slave who is owned, having no power over anything; and *a free man* whom We have provided with a fair provision from Ourself, and he spends thereof secretly and openly. Are they equal? Praise be to Allāh! But most of them know not.

وَضَرَبَ اللّٰهُ مَثَلًا رَّجُلَيْنِ اَحَدُهُمَآ اَبْكَمُ لَا يَقْدِرُ عَلٰى شَيْءٍ وَّهُوَ كَلٌّ عَلٰى مَوْلٰىهُ ۙ اَيْنَمَا يُوَجِّهْهُّ لَا يَاْتِ بِخَيْرٍ ؕ هَلْ يَسْتَوِيْ هُوَ ۙ وَمَنْ يَّاْمُرُ بِالْعَدْلِ ۙ وَهُوَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۷۷﴾ ع ۱۲

77. And Allāh sets forth *another* parable of two men: one of them is dumb, having no power over anything, and he is a burden to his master; whithersoever he sends him, he brings no good. Can he be equal to him who enjoins justice and who is himself on the straight path?

R. 11.

وَلِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَمَآ اَمْرُ السَّاعَةِ اِلَّا كَلَمْحِ الْبَصَرِ اَوْ هُوَ اَقْرَبُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۷۸﴾

78. And to Allāh belongs the unseen of the heavens and the earth; and the matter of the Hour is but as the twinkling of an eye, nay, it is nearer still. Surely, Allāh has power over all things.

وَاللّٰهُ اَخْرَجَكُمْ مِّنْۢ بُطُوْنِ اُمَّهٰتِكُمْ لَا تَعْلَمُوْنَ شَيْـًٔا ۙ وَّجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ۙ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۷۹﴾

79. And Allāh brought you forth from the wombs of your mothers while you knew nothing, and gave you ears and eyes and hearts, that you might be grateful.

اَلَمْ يَرَوْا اِلَى الطَّيْرِ مُسَخَّرٰتٍ فِيْ جَوِّ
السَّمَآءِ ؕ مَا يُمْسِكُهُنَّ اِلَّا اللّٰهُ ؕ
اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿٨٠﴾

*80. Do they not see the birds held under subjection in the vault of heaven? None keeps them back save Allāh. Verily, in that are Signs for a people who believe.

وَاللّٰهُ جَعَلَ لَكُمْ مِّنْۢ بُيُوْتِكُمْ سَكَنًا
وَّجَعَلَ لَكُمْ مِّنْ جُلُوْدِ الْاَنْعَامِ بُيُوْتًا
تَسْتَخِفُّوْنَهَا يَوْمَ ظَعْنِكُمْ وَ يَوْمَ
اِقَامَتِكُمْ ۙ وَمِنْ اَصْوَافِهَا وَاَوْبَارِهَا
وَاَشْعَارِهَآ اَثَاثًا وَّمَتَاعًا اِلٰى حِيْنٍ ﴿٨١﴾

81. And Allāh has made your homes, a place of rest for you and has made for you, of the skins of cattle, abodes which you find light at the time when you travel and at the time when you halt; and of their wool, and their furs, and their hair, *He has supplied you with* household goods and articles of use for a time.

وَاللّٰهُ جَعَلَ لَكُمْ مِّمَّا خَلَقَ ظِلٰلًا وَّ
جَعَلَ لَكُمْ مِّنَ الْجِبَالِ اَكْنَانًا وَّجَعَلَ
لَكُمْ سَرَابِيْلَ تَقِيْكُمُ الْحَرَّ وَسَرَابِيْلَ
تَقِيْكُمْ بَاْسَكُمْ ؕ كَذٰلِكَ يُتِمُّ
نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُوْنَ ﴿٨٢﴾

82. And Allāh has made for you, of that which He has created, *things affording* shade; and He has made for you, in the mountains, places of shelter; and He has made for you garments which protect you from heat, and coats of mail which protect you in your wars. Thus does He complete His favour on you, that you may submit *to Him*.

فَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْكَ الْبَلٰغُ
الْمُبِيْنُ ﴿٨٣﴾

83. But if they turn away, then thou art responsible only for the plain delivery of the Message.

يَعْرِفُوْنَ نِعْمَتَ اللّٰهِ ثُمَّ يُنْكِرُوْنَهَا
وَاَكْثَرُهُمُ الْكٰفِرُوْنَ ﴿٨٤﴾ ع ١٢

*84. They recognize the favour of Allāh, yet they deny it; and most of them are *confirmed* disbelievers.

R. 12.

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ اُمَّةٍ شَهِيْدًا ثُمَّ
لَا يُؤْذَنُ لِلَّذِيْنَ كَفَرُوْا وَلَا هُمْ
يُسْتَعْتَبُوْنَ ﴿٨٥﴾

*85. And *remember* the day when We shall raise up a witness from every people, then those who disbelieve shall not be permitted *to make amends*, nor shall they be allowed to solicit *God's* favour.

وَاِذَا رَاَ الَّذِيْنَ ظَلَمُوا الْعَذَابَ فَلَا
يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُوْنَ ﴿٨٦﴾

86. And when those who did wrong *actually* see the punishment, it will not be made light for them, nor will they be granted respite.

*80. **Do they not observe the birds held *aloft* in midheaven? None keeps them held *aloft* but Allāh.**

*84. They **know full well Allāh's grace *as they see it*** yet they deny it; and most of them are **ingrate**.

*85. And *remember* the day when We shall raise up a witness from every people, then those who disbelieve shall not be **permitted *to plead*** **nor shall their plea be accepted**.

وَإِذَا رَأَ الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَٰؤُلَاءِ شُرَكَاؤُنَا الَّذِينَ كُنَّا نَدْعُو مِن دُونِكَ ۖ فَأَلْقَوْا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٦﴾

87. And when those who associate partners *with God* will see their associate-gods, they will say, 'Our Lord, these are our associate-gods whom we used to call upon instead of Thee.' Thereupon, they will retort on them with the words, 'Surely, you are liars.'

وَأَلْقَوْا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ﴿٨٧﴾

88. And they will offer submission to Allāh on that day, and all that they used to forge shall fail them.

الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾

89. *As for* those who disbelieve and turn *men* away from the way of Allāh, We will add punishment to *their* punishment because they acted corruptly.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ ۚ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾ ع ١٨

90. And *remember* the day when We will raise up in every people a witness against them from amongst themselves, and We will bring thee as a witness against these. And We have sent down to thee the Book to explain everything, and a guidance, and a mercy, and glad tidings to those who submit *to God.*

R. 13.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

*91. Verily, Allāh enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonished you that you may take heed.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدتُّمْ وَلَا تَنقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا ۚ إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

92. And fulfil the covenant of Allāh when you have made; and break not the oaths after making them firm, while you have made Allāh your surety. Certainly, Allāh knows what you do.

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِن بَعْدِ قُوَّةٍ أَنكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ

93. And be not like unto her who, after having made it strong, breaks her yarn into pieces. You make your oaths a means of deceit between

*91. Verily, Allāh **requires you to abide by justice, and to treat with grace, and give like the giving of kin to kin;** and forbids indecency, **and manifest evil, and transgression.**

you, *for fear* lest one people become more powerful than another. Surely, Allāh tries you therewith, and on the Day of Resurrection He will make clear to you that wherein you differed.

دَخَلًا بَيْنَكُمْ اَنْ تَكُوْنَ اُمَّةٌ هِيَ اَرْبٰى مِنْ اُمَّةٍ ؕ اِنَّمَا يَبْلُوْكُمُ اللّٰهُ بِهٖ ؕ وَ لَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيٰمَةِ مَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿۹۳﴾

94. And if Allāh had *enforced* His will, He would surely have made you *all* one people; but He lets go astray him who wishes *it*, and guides him who wishes *it*; and you shall surely be questioned concerning that which you have been doing.

وَ لَوْ شَآءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً وَّ لٰكِنْ يُّضِلُّ مَنْ يَّشَآءُ وَيَهْدِيْ مَنْ يَّشَآءُ ؕ وَ لَتُسْـَٔلُنَّ عَمَّا كُنْتُمْ تَعْمَلُوْنَ ﴿۹۳﴾

95. And make not your oaths a means of deceit between you; or *your* foot will slip after it has been firmly established, and you will taste evil because you turned *people* away from the path of Allāh, and you will have a severe punishment.

وَ لَا تَتَّخِذُوْۤا اَيْمَانَكُمْ دَخَلًۢا بَيْنَكُمْ فَتَزِلَّ قَدَمٌۢ بَعْدَ ثُبُوْتِهَا وَ تَذُوْقُوا السُّوْٓءَ بِمَا صَدَدْتُّمْ عَنْ سَبِيْلِ اللّٰهِ ۚ وَ لَكُمْ عَذَابٌ عَظِيْمٌ ﴿۹۵﴾

96. And barter not the covenant of Allāh for a paltry price. Surely, that which is with Allāh is better for you if you only knew.

وَ لَا تَشْتَرُوْا بِعَهْدِ اللّٰهِ ثَمَنًا قَلِيْلًا ؕ اِنَّمَا عِنْدَ اللّٰهِ هُوَ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۹۶﴾

*97. That which you have shall pass away, but that which is with Allāh is lasting. And We will certainly give those who are steadfast their reward according to the best of their works.

مَا عِنْدَكُمْ يَنْفَدُ ۚ وَ مَا عِنْدَ اللّٰهِ بَاقٍ ؕ وَ لَنَجْزِيَنَّ الَّذِيْنَ صَبَرُوْۤا اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ﴿۹۷﴾

98. Whoso acts righteously, whether male or female, and is a believer, We will surely grant him a pure life; and We will surely bestow on such their reward according to the best of their works.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَ هُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ وَ لَنَجْزِيَنَّهُمْ اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ﴿۹۸﴾

99. And when thou recitest the Qur'ān, seek refuge with Allāh from Satan the rejected.

فَاِذَا قَرَاْتَ الْقُرْاٰنَ فَاسْتَعِذْ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ﴿۹۹﴾

100. Surely, he has no power over those who believe and who put their trust in their Lord.

اِنَّهٗ لَيْسَ لَهٗ سُلْطٰنٌ عَلَى الَّذِيْنَ اٰمَنُوْا وَ عَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿۱۰۰﴾

*97. That which you have shall **come to naught and whatever is with Allāh will last** *forever.*

(See details of transliteration on page 'm').

إِنَّمَا سُلْطٰنُهٗ عَلَى الَّذِيْنَ يَتَوَلَّوْنَهٗ وَ ١٣ ع ١١ ١٩
الَّذِيْنَ هُمْ بِهٖ مُشْرِكُوْنَ ﴿١٠٠﴾

101. His power is only over those who make friends with him and who set up equals to Him.

R. 14.

وَاِذَا بَدَّلْنَآ اٰيَةً مَّكَانَ اٰيَةٍ ۙ وَّاللّٰهُ
اَعْلَمُ بِمَا يُنَزِّلُ قَالُوْٓا اِنَّمَآ اَنْتَ
مُفْتَرٍ ۭ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿١٠١﴾

102. And when We bring one Sign in place of another—and Allāh knows best what He reveals—they say, 'Thou art but a fabricator.' Nay, but most of them know not.

قُلْ نَزَّلَهٗ رُوْحُ الْقُدُسِ مِنْ رَّبِّكَ
بِالْحَقِّ لِيُثَبِّتَ الَّذِيْنَ اٰمَنُوْا وَ
هُدًى وَّبُشْرٰى لِلْمُسْلِمِيْنَ ﴿١٠٢﴾

103. Say, 'The Spirit of holiness has brought it down from thy Lord with truth, that He may strengthen those who believe, and as a guidance and glad tidings for Muslims.'

وَلَقَدْ نَعْلَمُ اَنَّهُمْ يَقُوْلُوْنَ اِنَّمَا
يُعَلِّمُهٗ بَشَرٌ ۭ لِسَانُ الَّذِيْ
يُلْحِدُوْنَ اِلَيْهِ اَعْجَمِيٌّ وَّهٰذَا لِسَانٌ
عَرَبِيٌّ مُّبِيْنٌ ﴿١٠٣﴾

104. And indeed We know that they say that it is only a man who teaches him. *But* the tongue of him to whom they *unjustly* incline *in making this insinuation* is foreign, while this is Arabic tongue, plain and clear.

اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاٰيٰتِ اللّٰهِ ۙ
لَا يَهْدِيْهِمُ اللّٰهُ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿١٠٤﴾

105. *As for* those who do not believe in the Signs of Allāh, surely, Allāh will not guide them, and they shall have a grievous punishment.

اِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِيْنَ لَا
يُؤْمِنُوْنَ بِاٰيٰتِ اللّٰهِ ۚ وَاُولٰٓئِكَ هُمُ
الْكٰذِبُوْنَ ﴿١٠٥﴾

106. It is only those who believe not in the Signs of Allāh, that forge falsehood, and they it is who are the liars.

مَنْ كَفَرَ بِاللّٰهِ مِنْۢ بَعْدِ اِيْمَانِهٖٓ اِلَّا مَنْ
اُكْرِهَ وَقَلْبُهٗ مُطْمَئِنٌّۢ بِالْاِيْمَانِ
وَلٰكِنْ مَّنْ شَرَحَ بِالْكُفْرِ صَدْرًا
فَعَلَيْهِمْ غَضَبٌ مِّنَ اللّٰهِ ۚ وَلَهُمْ
عَذَابٌ عَظِيْمٌ ﴿١٠٦﴾

* 107. Whoso disbelieves in Allāh after he has believed—save him who is forced *thereto* while his heart finds peace in the faith—but such as open their breasts to disbelief, on them is Allāh's wrath; and they shall have a severe punishment.

ذٰلِكَ بِاَنَّهُمُ اسْتَحَبُّوا الْحَيٰوةَ
الدُّنْيَا عَلَى الْاٰخِرَةِ ۙ وَاَنَّ اللّٰهَ لَا
يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ﴿١٠٧﴾

108. That is because they have preferred the present life to the Hereafter, and because Allāh guides not the disbelieving people.

* 107. **Whoever disbelieves in Allāh after having believed except the one who is coerced *beyond the limit of his tolerance* while his heart remains firm in faith. But those whose hearts are content with rejection, upon them will fall the wrath of Allāh and for them shall be a great chastisement.**

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ ۖ وَأُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٠٩﴾

109. It is they on whose hearts and ears and eyes Allāh has set a seal. And it is they who are the heedless.

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١١٠﴾

110. Undoubtedly, it is they who will be the losers in the Hereafter.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِن بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١١﴾ ع ١٤

111. Then, surely, thy Lord—to those who fled *their homes* after they had been persecuted and then struggled hard *in the cause of Allāh* and remained steadfast—*aye*, surely, after that thy Lord is Most Forgiving, Merciful.

R. 15.

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَن نَّفْسِهَا وَتُوَفَّىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١٢﴾

112. On the day when every soul will come pleading for itself, and every soul will be fully recompensed for what it did, and they will not be wronged.

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٣﴾

* 113. And Allāh sets forth *for you* the parable of a city which enjoyed security and peace; its provisions came to it in plenty from every quarter; but it denied the favours of Allāh, so Allāh made it taste hunger and fear *which clothed it like* a garment because of what they used to do.

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٤﴾

114. And indeed there has come to them a Messenger from among themselves, but they treated him as a liar, so punishment overtook them while they were wrongdoers.

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۖ وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٥﴾

115. So eat of the lawful *and* good things which Allāh has provided for you; and be grateful for the bounty of Allāh, if it is Him you worship.

* 113. And Allāh sets forth the parable **of a township** which enjoyed security and peace; its provisions came to it in plenty from every quarter; but it denied the favours of Allāh, so Allāh made **its dwellers taste a life wrapped in hunger and fear as a consequence** of what they used to do.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَ
لَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ
بِهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٥﴾

* 116. He has made unlawful for you only that which dies of itself and blood and the flesh of swine and that on which the name of any other than Allāh has been invoked. But he who is driven by necessity, being neither disobedient nor exceeding the limit, then surely, Allāh is Most Forgiving, Merciful.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ
الْكَذِبَ هَٰذَا حَلَالٌ وَهَٰذَا حَرَامٌ
لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۚ إِنَّ
الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
لَا يُفْلِحُونَ ﴿١١٦﴾

117. And say not—because of the falsehood which your tongues utter—'This is lawful, and this is unlawful,' so as to forge a lie against Allāh. Surely, those who forge a lie against Allāh do not prosper.

مَتَاعٌ قَلِيلٌ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾

* 118. *It is* a brief enjoyment, and *then* they shall have a grievous punishment.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا
مَا قَصَصْنَا عَلَيْكَ مِن قَبْلُ ۚ وَمَا
ظَلَمْنَاهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ
يَظْلِمُونَ ﴿١١٨﴾

119. And to those *also* who are Jews, We forbade before *this* all that We have related to thee. And We wronged them not, but they used to wrong themselves.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا
السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِن
بَعْدِ ذَٰلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِن
بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٩﴾ ع ١٥ ٢١

120. Then surely, thy Lord—to those who do evil in ignorance and repent thereafter and make amends—*aye*, surely, after that thy Lord is Most Forgiving, Merciful.

R. 16.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا
لِّلَّهِ حَنِيفًا ۖ وَلَمْ يَكُ مِنَ
الْمُشْرِكِينَ ﴿١٢٠﴾

* 121. Abraham was indeed a paragon of virtue, obedient to Allāh, ever inclined *to Him*, and he was not of those who set up equals *to God*;

* 116. He has **only** made unlawful for you to partake **of the flesh *of such animals* as have died a natural death** and of blood and the flesh of swine and that on which the name of any other than Allāh has been invoked. **But who is driven by extreme compulsion without relish or intent to transgress,** then surely, Allāh is Most Forgiving, Merciful.

* 118. ***After a* small gain, for them there is a grievous punishment.**

* 121. **Abraham was a nation unto himself, always obedient to Allāh, *to Him* ever inclined; certainly not belonging to the idolaters.'**

Note: Abraham was a nation unto himself means that he had the seed and the potential of a great nation promised unto him.

شَاكِرًا لِّاَنْعُمِهٖ ؕ اِجْتَبٰىهُ وَهَدٰىهُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۱۲۱﴾

* 122. Grateful for His favours; He chose him and guided him to a straight path.

وَاٰتَيْنٰهُ فِى الدُّنْيَا حَسَنَةً ؕ وَاِنَّهٗ فِى الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ﴿۱۲۲﴾

123. And We bestowed on him good in this world, and in the Hereafter he will surely be among the righteous.

ثُمَّ اَوْحَيْنَآ اِلَيْكَ اَنِ اتَّبِعْ مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ؕ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿۱۲۳﴾

124. And *now* We have revealed to thee, *saying*, 'Follow the way of Abraham *who was* ever inclined *to God* and was not of those who set up equals *to Him*.'

اِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِيْنَ اخْتَلَفُوْا فِيْهِ ؕ وَاِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿۱۲۴﴾

* 125. The *punishment for profaning* the Sabbath was imposed only on those who had differed about it, and thy Lord will surely judge between them on the day of Resurrection about that in which they differed.

اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِيْ هِيَ اَحْسَنُ ؕ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿۱۲۵﴾

126. Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He knows those who are rightly guided.

وَاِنْ عَاقَبْتُمْ فَعَاقِبُوْا بِمِثْلِ مَا عُوْقِبْتُمْ بِهٖ ؕ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصّٰبِرِيْنَ ﴿۱۲۶﴾

127. And if you *desire to* punish *the oppressors*, then punish *them* to the extent to which you have been wronged; but if you show patience, then, surely, that is best for those who are patient.

وَاصْبِرْ وَمَا صَبْرُكَ اِلَّا بِاللّٰهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِيْ ضَيْقٍ مِّمَّا يَمْكُرُوْنَ ﴿۱۲۷﴾

128. And endure thou with patience; and verily, thy patience is *possible* only with *the help of* Allāh. And grieve not for them, nor feel distressed because of their plots.

اِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ هُمْ مُّحْسِنُوْنَ ﴿۱۲۸﴾ ع ۱۶ ۲۲

129. Verily, Allāh is with those who are righteous and those who do good.

* 122. **Ever** grateful for His favours; He chose him and guided him to a straight path.

* 125. The *punishment for profaning* the Sabbath was imposed **upon those who differed regarding him, *Abraham and his religion*, and your** Lord will surely judge between them on the Day of Resurrection about that in which they differed.

Note: The context is clear. Nothing but Abraham and his unshakable devotion and dedication to the Oneness of God is being discussed. Hence the reference has to be to Abraham and the differences the Israelites had among themselves regarding his true faith and conduct. Many among them had fallen prey to different forms of idolatry and it is quite likely that to justify their practices they might have attributed them also to Abraham. The Sabbath in this context appears to be not only a day of rest but also a day of purification and penance.

سُوْرَةُ بَنِيْٓ اِسْرَآءِيْلَ مَكِّيَّةٌ ١٧ — اٰياتها ١١١ — ركوعاتها ١٢

BANĪ ISRĀ'ĪL

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

Part 15 — الجزء ١٥

سُبْحٰنَ الَّذِيْٓ اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِيْ بٰرَكْنَا حَوْلَهٗ لِنُرِيَهٗ مِنْ اٰيٰتِنَا ۭ اِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ ٢

*2. Glory be to Him Who carried His servant by night from the Sacred Mosque to the Distant Mosque, the environs of which We have blessed, that We might show him *some* of Our Signs. Surely, He alone is the Hearing, the Seeing.

وَاٰتَيْنَا مُوْسَى الْكِتٰبَ وَجَعَلْنٰهُ هُدًى لِّبَنِيْٓ اِسْرَآءِيْلَ اَلَّا تَتَّخِذُوْا مِنْ دُوْنِيْ وَكِيْلًا ٣

3. And We gave Moses the Book, and We made it a guidance for the children of Israel, *saying*, 'Take no guardian beside Me,

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوْحٍ ۭ اِنَّهٗ كَانَ عَبْدًا شَكُوْرًا ٣

4. 'O ye the progeny of those whom We carried *in the Ark* with Noah.' He was indeed a grateful servant.

وَقَضَيْنَآ اِلٰى بَنِيْٓ اِسْرَآءِيْلَ فِي الْكِتٰبِ لَتُفْسِدُنَّ فِي الْاَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيْرًا ٥

5. And We revealed to the children of Israel in the Book, *saying*, 'You will surely do mischief in the land twice, and you will surely become excessively overbearing.'

فَاِذَا جَاۗءَ وَعْدُ اُوْلٰىهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ اُولِيْ بَاْسٍ شَدِيْدٍ فَجَاسُوْا خِلٰلَ الدِّيَارِ ۭ وَكَانَ وَعْدًا مَّفْعُوْلًا ٦

*6. So when the time for the first of the two warnings came, We sent against you *some* servants of Ours possessed of great might in war, and they penetrated the *innermost parts of your* houses, and it was a warning that was bound to be carried out.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَاَمْدَدْنٰكُمْ بِاَمْوَالٍ وَّبَنِيْنَ وَجَعَلْنٰكُمْ اَكْثَرَ نَفِيْرًا ٧

7. Then We gave you back the power against them, and aided you with wealth and children, and made you larger in numbers.

اِنْ اَحْسَنْتُمْ اَحْسَنْتُمْ لِاَنْفُسِكُمْ ۣ وَاِنْ اَسَاْتُمْ فَلَهَا ۭ فَاِذَا جَاۗءَ وَعْدُ

*8. *Now*, if you do well, you will do well for your own souls; and if you do evil, it will *only go* against them.

---

*2. Glory be to Him **Who took His servant along** by night from the Sacred Mosque to the Distant Mosque, the environs of which We have blessed, that We might show him *some* of Our Signs.

*6. So when the time for the first of the two warnings came ***to be fulfilled***, We sent against you *some* servants of Ours possessed of great might in war **who penetrated deep into *your* houses**, and it was a warning that was bound to be carried out.

*8. **If you conduct yourselves well, you will do the advantage to your own souls; and if you**

الْاٰخِرَةِ لِيَسُوْٓءٗا وُجُوْهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوْهُ اَوَّلَ مَرَّةٍ وَّ لِيُتَبِّرُوْا مَا عَلَوْا تَتْبِيْرًا ﴿٨﴾

So when the time for the latter warning came, *We raised a people against you* to cover your faces with grief, and to enter the Mosque as they entered it the first time, and to destroy all that they conquered with utter destruction.

عَسٰى رَبُّكُمْ اَنْ يَّرْحَمَكُمْ ۚ وَاِنْ عُدْتُّمْ عُدْنَا ۘ وَجَعَلْنَا جَهَنَّمَ لِلْكٰفِرِيْنَ حَصِيْرًا ﴿٩﴾

9. It may be that your Lord will *now* have mercy on you; but if you return *to your previous state,* We *too* will return, and We have made Hell a prison for the disbelievers.

اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ وَ يُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا ﴿١٠﴾

10. Surely, this Qur'ān guides to what is most right; and gives to the believers who do good deeds the glad tidings that they shall have a great reward.

وَّ اَنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ اَعْتَدْنَا لَهُمْ عَذَابًا اَلِيْمًا ﴿١١﴾

11. And that for those who do not believe in what is to come later We have prepared a grievous punishment.

R. 2.

وَ يَدْعُ الْاِنْسَانُ بِالشَّرِّ دُعَآءَهٗ بِالْخَيْرِ ؕ وَ كَانَ الْاِنْسَانُ عَجُوْلًا ﴿١٢﴾

* 12. And man asks for evil as he should ask for good; and man is hasty.

وَ جَعَلْنَا الَّيْلَ وَ النَّهَارَ اٰيَتَيْنِ فَمَحَوْنَآ اٰيَةَ الَّيْلِ وَ جَعَلْنَآ اٰيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ وَ لِتَعْلَمُوْا عَدَدَ السِّنِيْنَ وَ الْحِسَابَ ؕ وَ كُلَّ شَيْءٍ فَصَّلْنٰهُ تَفْصِيْلًا ﴿١٣﴾

* 13. And We have made the night and the day two Signs, and the Sign of night We have made dark, and the Sign of day We have made sight-giving, that you may seek bounty from your Lord, and that you may know the computation of years and *the science of* reckoning. And everything We have explained with a detailed explanation.

وَكُلَّ اِنْسَانٍ اَلْزَمْنٰهُ طٰٓئِرَهٗ فِيْ عُنُقِهٖ ؕ وَ نُخْرِجُ لَهٗ يَوْمَ الْقِيٰمَةِ كِتٰبًا يَّلْقٰىهُ

* 14. And every man's works have We fastened to his neck, and on the Day of Resurrection We shall bring out

misconduct, you will do it to your disadvantage. So when the promised hour of the latter days comes they should bring you to disgrace, and enter the Mosque the way they entered therein the first time and destroy utterly everything they conquered.

* 12. **And man begs for evil as though he were begging for good;** and man is hasty.
* 13. And We have made the night and the day two Signs, **and We erased the Sign of night *replacing it with day*** and the Sign of day We have made **alight**, that you may seek bounty from your Lord, and that you may know the computation of years and *the science of* reckoning.
* 14. And every man's **record of deeds have we fastened** to his neck, and on the Day of Resurrection We shall bring out for him a book which he will find wide open.

مَنْشُوْرًا ﴿١٣﴾

for him a book which he will find wide open.

اِقْرَاْ كِتٰبَكَ ؕ كَفٰى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيْبًا ﴿١٥﴾

15. 'Read thy book. Sufficient is thy own soul this day as reckoner against thee.'

مَنِ اهْتَدٰى فَاِنَّمَا يَهْتَدِيْ لِنَفْسِهٖ ۚ وَ مَنْ ضَلَّ فَاِنَّمَا يَضِلُّ عَلَيْهَا ؕ وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ؕ وَمَا كُنَّا مُعَذِّبِيْنَ حَتّٰى نَبْعَثَ رَسُوْلًا ﴿١٦﴾

16. He who follows the right way follows it only for *the good of* his *own* soul: and he who goes astray, goes astray only to his *own* loss. And no bearer of burden shall bear the burden of another. We never punish until We have sent a Messenger.

وَاِذَآ اَرَدْنَآ اَنْ نُّهْلِكَ قَرْيَةً اَمَرْنَا مُتْرَفِيْهَا فَفَسَقُوْا فِيْهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنٰهَا تَدْمِيْرًا ﴿١٧﴾

* 17. And when We intend to destroy a township, We address Our commandment to its rebellious people, but they transgress therein; so the sentence *of punishment* becomes due against it, and We destroy it with utter destruction.

وَكَمْ اَهْلَكْنَا مِنَ الْقُرُوْنِ مِنْۢ بَعْدِ نُوْحٍ ؕ وَ كَفٰى بِرَبِّكَ بِذُنُوْبِ عِبَادِهٖ خَبِيْرًۢا بَصِيْرًا ﴿١٨﴾

18. How many generations have We destroyed after Noah! And thy Lord suffices as the Knower and Seer of the sins of His servants.

مَنْ كَانَ يُرِيْدُ الْعَاجِلَةَ عَجَّلْنَا لَهٗ فِيْهَا مَا نَشَآءُ لِمَنْ نُّرِيْدُ ثُمَّ جَعَلْنَا لَهٗ جَهَنَّمَ ۚ يَصْلٰىهَا مَذْمُوْمًا مَّدْحُوْرًا ﴿١٩﴾

19. Whoso desires the present life, We hasten for him therein what We will—for such *of them* as We please; then have We appointed Hell for him; he shall burn therein, condemned *and* rejected.

وَمَنْ اَرَادَ الْاٰخِرَةَ وَسَعٰى لَهَا سَعْيَهَا وَ هُوَ مُؤْمِنٌ فَاُولٰٓئِكَ كَانَ سَعْيُهُمْ مَّشْكُوْرًا ﴿٢٠﴾

20. And whoso desires the Hereafter and strives for it as it should be striven for, and he is a believer—these are the ones whose striving shall find favour *with God.*

كُلًّا نُّمِدُّ هٰٓؤُلَآءِ وَهٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ ؕ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُوْرًا ﴿٢١﴾

21. To all We render aid—both to these and those—a gift from thy Lord. And the gift of thy Lord is not restricted.

اُنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ ؕ وَلَلْاٰخِرَةُ اَكْبَرُ دَرَجٰتٍ وَّاَكْبَرُ تَفْضِيْلًا ﴿٢٢﴾

22. Behold, how We have exalted some of them over others *in the present life*; and surely, the Hereafter shall be greater in degrees *of rank* and greater in excellence.

* 17. And when We intend to destroy a township, **We permit the affluent among them *to do as they please*. So they indulge in all manners of sin therein, till the decree is justified to befall it. Then We destroy it utterly.**

لَا تَجْعَلْ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتَقْعُدَ
مَذْمُوْمًا مَّخْذُوْلًا ﴿٢٣﴾

23. Set not up with Allāh another God lest thou sit down disgraced *and* forsaken.

R. 3.

وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ
وَبِالْوَالِدَيْنِ اِحْسَانًا ؕ اِمَّا يَبْلُغَنَّ
عِنْدَكَ الْكِبَرَ اَحَدُهُمَآ اَوْ كِلٰهُمَا فَلَا
تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا
قَوْلًا كَرِيْمًا ﴿٢٤﴾

24. Thy Lord has commanded, "Worship none but Him, and *show* *kindness to parents. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but address them with excellent speech.

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَ
قُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا ﴿٢٥﴾

25. "And lower to them the wing of humility out of tenderness. And say, 'My Lord, have mercy on them even as they nourished me in *my* childhood.'"

رَبُّكُمْ اَعْلَمُ بِمَا فِيْ نُفُوْسِكُمْ ؕ اِنْ
تَكُوْنُوْا صٰلِحِيْنَ فَاِنَّهٗ كَانَ لِلْاَوَّابِيْنَ
غَفُوْرًا ﴿٢٦﴾

26. Your Lord knows best what is in your minds; if you are righteous, then surely, He is Most Forgiving to those who turn *to Him* again and again.

وَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ
السَّبِيْلِ وَلَا تُبَذِّرْ تَبْذِيْرًا ﴿٢٧﴾

27. And give thou to the kinsman his due, and to the poor and the wayfarer, and squander not *thy wealth* extravagantly.

اِنَّ الْمُبَذِّرِيْنَ كَانُوْٓا اِخْوَانَ الشَّيٰطِيْنِ ؕ
وَكَانَ الشَّيْطٰنُ لِرَبِّهٖ كَفُوْرًا ﴿٢٨﴾

28. Verily, the extravagant are brothers of satans, and Satan is ungrateful to his Lord.

وَاِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَآءَ رَحْمَةٍ مِّنْ
رَّبِّكَ تَرْجُوْهَا فَقُلْ لَّهُمْ قَوْلًا
مَّيْسُوْرًا ﴿٢٩﴾

29. And if thou hast to turn away from them while seeking thy Lord's mercy for which thou hopest, *even then* speak to them a gentle word.

وَلَا تَجْعَلْ يَدَكَ مَغْلُوْلَةً اِلٰى عُنُقِكَ
وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُوْمًا
مَّحْسُوْرًا ﴿٣٠﴾

*30. And keep not thy hand chained to thy neck, nor stretch it out an entire stretching, lest thou sit down blamed *or* exhausted.

اِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ
وَيَقْدِرُ ؕ اِنَّهٗ كَانَ بِعِبَادِهٖ خَبِيْرًا
بَصِيْرًا ﴿٣١﴾

31. Surely, thy Lord enlarges *His* provision for whom He pleases, and straitens *it for whom He pleases*. Verily, He knows *and* sees His servants full well.

*24. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but address them with **kind words**.

*30. And keep not **your** hand chained to **your** neck ***in utter stinginess*** **nor extend it in extravagance to the full; or you will end up roundly condemned *and* rendered ineffectual.**

(See details of transliteration on page 'm').

R. 4.

32. Kill not your children for fear of poverty. It is We Who provide for them and for you. Surely, the killing of them is a great sin.

وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ خَشْيَةَ اِمْلَاقٍ ؕ نَحْنُ نَرْزُقُهُمْ وَاِيَّاكُمْ ؕ اِنَّ قَتْلَهُمْ كَانَ خِطْاً كَبِيْرًا ﴿٣٢﴾

33. And come not near unto adultery; surely, it is a foul thing and an evil way.

وَلَا تَقْرَبُوا الزِّنٰٓى اِنَّهٗ كَانَ فَاحِشَةً ؕ وَسَآءَ سَبِيْلًا ﴿٣٣﴾

34. And kill not the soul which Allāh has forbidden save for just cause. And whoso is killed wrongfully, We have surely given his heir authority *to demand retaliation*, but let him not exceed the *prescribed* bounds in slaying; for *therein* he is helped *by law*.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ ؕ وَمَنْ قُتِلَ مَظْلُوْمًا فَقَدْ جَعَلْنَا لِوَلِيِّهٖ سُلْطٰنًا فَلَا يُسْرِفْ فِّي الْقَتْلِ ؕ اِنَّهٗ كَانَ مَنْصُوْرًا ﴿٣٤﴾

35. And come not near the property of the orphan, except in the best way, until he attains his maturity, and fulfil the covenant; for the covenant shall be questioned about.

وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ حَتّٰى يَبْلُغَ اَشُدَّهٗ ۪ وَاَوْفُوْا بِالْعَهْدِ ۚ اِنَّ الْعَهْدَ كَانَ مَسْئُوْلًا ﴿٣٥﴾

36. And give full measure when you measure, and weigh with a right balance; that is best and most commendable in the end.

وَاَوْفُوا الْكَيْلَ اِذَا كِلْتُمْ وَزِنُوْا بِالْقِسْطَاسِ الْمُسْتَقِيْمِ ؕ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا ﴿٣٦﴾

37. And follow not that of which thou hast no knowledge. Verily, the ear and the eye and the heart—all these shall be called to account.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ ؕ اِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ اُولٰٓئِكَ كَانَ عَنْهُ مَسْئُوْلًا ﴿٣٧﴾

38. And walk not in the earth haughtily, for thou canst not rend the earth, nor canst thou reach the mountains in height.

وَلَا تَمْشِ فِي الْاَرْضِ مَرَحًا ۚ اِنَّكَ لَنْ تَخْرِقَ الْاَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُوْلًا ﴿٣٨﴾

39. The evil of all these is hateful in the sight of thy Lord.

كُلُّ ذٰلِكَ كَانَ سَيِّئُهٗ عِنْدَ رَبِّكَ مَكْرُوْهًا ﴿٣٩﴾

40. This is part of that wisdom which thy Lord has revealed to thee. And set not up with Allāh any other God, lest thou be cast into Hell, condemned *and* rejected.

ذٰلِكَ مِمَّآ اَوْحٰٓى اِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ؕ وَلَا تَجْعَلْ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتُلْقٰى فِيْ جَهَنَّمَ مَلُوْمًا مَّدْحُوْرًا ﴿٤٠﴾

41. Has, then, your Lord honoured you with sons, and taken for Himself females from among the angles? Surely, you say a grievous saying.

اَفَاَصْفٰىكُمْ رَبُّكُمْ بِالْبَنِيْنَ وَاتَّخَذَ مِنَ الْمَلٰٓئِكَةِ اِنَاثًا ؕ اِنَّكُمْ لَتَقُوْلُوْنَ قَوْلًا عَظِيْمًا ﴿٤١﴾ ع

R. 5.

42. We have explained *the truth* in this Qur'ān in the various ways that they may be admonished, but it only increases them in aversion.

وَ لَقَدْ صَرَّفْنَا فِيْ هٰذَا الْقُرْاٰنِ لِيَذَّكَّرُوْا ؕ وَ مَا يَزِيْدُهُمْ اِلَّا نُفُوْرًا ﴿۴۲﴾

43. Say, had there been other gods with Him, as they say, then they (idolaters) would have surely sought out a way to the Owner of the Throne.

قُلْ لَّوْ كَانَ مَعَهٗۤ اٰلِهَةٌ كَمَا يَقُوْلُوْنَ اِذًا لَّابْتَغَوْا اِلٰى ذِى الْعَرْشِ سَبِيْلًا ﴿۴۳﴾

44. Holy is He, and exalted far above that which they say.

سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا يَقُوْلُوْنَ عُلُوًّا كَبِيْرًا ﴿۴۴﴾

45. The seven heavens and the earth and those that are therein extol His glory; and there is not a thing but glorifies Him with His praise; but you understand not their glorification. Verily, He is Forbearing, Most Forgiving.

تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَ الْاَرْضُ وَ مَنْ فِيْهِنَّ ؕ وَ اِنْ مِّنْ شَيْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهٖ وَ لٰكِنْ لَّا تَفْقَهُوْنَ تَسْبِيْحَهُمْ ؕ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا ﴿۴۵﴾

46. And when thou recitest the Qur'ān, We put between thee and those who believe not in the Hereafter a hidden veil;

وَ اِذَا قَرَاْتَ الْقُرْاٰنَ جَعَلْنَا بَيْنَكَ وَ بَيْنَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ حِجَابًا مَّسْتُوْرًا ۙ﴿۴۶﴾

*47. And We put coverings over their hearts lest they should understand it, and in their ears a deafness. And when thou makest mention in the Qur'ān of thy Lord alone, they turn their backs in aversion.

وَّ جَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَ فِيْۤ اٰذَانِهِمْ وَقْرًا ؕ وَ اِذَا ذَكَرْتَ رَبَّكَ فِى الْقُرْاٰنِ وَحْدَهٗ وَلَّوْا عَلٰۤى اَدْبَارِهِمْ نُفُوْرًا ﴿۴۷﴾

48. We know best what they listen for, when they listen to thee, and when they confer in private, when the wrongdoers say, 'You follow none but a man who is a victim of deception.'

نَحْنُ اَعْلَمُ بِمَا يَسْتَمِعُوْنَ بِهٖۤ اِذْ يَسْتَمِعُوْنَ اِلَيْكَ وَ اِذْ هُمْ نَجْوٰۤى اِذْ يَقُوْلُ الظّٰلِمُوْنَ اِنْ تَتَّبِعُوْنَ اِلَّا رَجُلًا مَّسْحُوْرًا ﴿۴۸﴾

49. See, how they coin similitudes for thee, and have thus gone astray so that they cannot find a way.

اُنْظُرْ كَيْفَ ضَرَبُوْا لَكَ الْاَمْثَالَ فَضَلُّوْا فَلَا يَسْتَطِيْعُوْنَ سَبِيْلًا ﴿۴۹﴾

50. And they say, 'When we shall have become bones and broken particles, shall we be really raised up as a new creation?'

وَ قَالُوْۤا ءَاِذَا كُنَّا عِظَامًا وَّ رُفَاتًا ءَاِنَّا لَمَبْعُوْثُوْنَ خَلْقًا جَدِيْدًا ﴿۵۰﴾

*47. **And upon their hearts We have drawn covers so that they do not understand it and inflicted their ears with deafness.**

قُلْ كُوْنُوْا حِجَارَةً اَوْ حَدِيْدًا ﴿٥١﴾

51. Say, 'Be ye stones or iron,

اَوْ خَلْقًا مِّمَّا يَكْبُرُ فِيْ صُدُوْرِكُمْ ۚ فَسَيَقُوْلُوْنَ مَنْ يُّعِيْدُنَا ۭ قُلِ الَّذِيْ فَطَرَكُمْ اَوَّلَ مَرَّةٍ ۚ فَسَيُنْغِضُوْنَ اِلَيْكَ رُءُوْسَهُمْ وَيَقُوْلُوْنَ مَتٰى هُوَ ۭ قُلْ عَسٰٓى اَنْ يَّكُوْنَ قَرِيْبًا ﴿٥٢﴾

52. 'Or created matter of *any kind* which appears hardest in your minds, *even then shall you be raised up*.' Then will they ask, 'Who shall restore us to life?' Say, 'He Who created you the first time.' They will then shake their heads at thee and say, 'When will it be?' Say, 'Maybe it is nigh,

يَوْمَ يَدْعُوْكُمْ فَتَسْتَجِيْبُوْنَ بِحَمْدِهٖ وَتَظُنُّوْنَ اِنْ لَّبِثْتُمْ اِلَّا قَلِيْلًا ﴿٥٣﴾ ع ٥

53. '*It will be* on the day when He will call you; then will you respond praising Him and you will think that you have tarried but a little while.'

R. 6.

وَقُلْ لِّعِبَادِيْ يَقُوْلُوا الَّتِيْ هِيَ اَحْسَنُ ۭ اِنَّ الشَّيْطٰنَ يَنْزَغُ بَيْنَهُمْ ۭ اِنَّ الشَّيْطٰنَ كَانَ لِلْاِنْسَانِ عَدُوًّا مُّبِيْنًا ﴿٥٣﴾

54. And say to My servants that they should speak that which is best. Surely, Satan stirs up discord among them. Surely, Satan is an open enemy to man.

رَبُّكُمْ اَعْلَمُ بِكُمْ ۭ اِنْ يَّشَاْ يَرْحَمْكُمْ اَوْ اِنْ يَّشَاْ يُعَذِّبْكُمْ ۭ وَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ وَكِيْلًا ﴿٥٥﴾

55. Your Lord knows you best. If He please, He will have mercy on you; or if He please, He will punish you. And We have not sent thee to be a keeper over them.

وَرَبُّكَ اَعْلَمُ بِمَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ ۭ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيّٖنَ عَلٰي بَعْضٍ وَّاٰتَيْنَا دَاوٗدَ زَبُوْرًا ﴿٥٦﴾

* 56. And thy Lord knows best those that are in the heavens and the earth. And We exalted some of the Prophets over the others, and to David We gave a Book.

قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِهٖ فَلَا يَمْلِكُوْنَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيْلًا ﴿٥٧﴾

57. Say, 'Call on those whom you think *to be gods* beside Him; then *you will know that* they have no power to remove affliction from you or to avert *it*.

اُولٰۗىِٕكَ الَّذِيْنَ يَدْعُوْنَ يَبْتَغُوْنَ اِلٰى رَبِّهِمُ الْوَسِيْلَةَ اَيُّهُمْ اَقْرَبُ وَيَرْجُوْنَ رَحْمَتَهٗ وَيَخَافُوْنَ عَذَابَهٗ ۭ اِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُوْرًا ﴿٥٨﴾

58. Those whom they call on *themselves* seek nearness to their Lord—*even* those of them who are nearest—and hope for His mercy, and fear His punishment. Surely, the punishment of thy Lord is a thing to be feared.

* 56. And thy Lord knows best those that are in the heavens and the earth. And We exalted some of the Prophets over the others and to David **We gave the Zabūr.**

Note: '*Zabūr*' means the Psalms.

وَ اِنْ مِّنْ قَرْيَةٍ اِلَّا نَحْنُ مُهْلِكُوْهَا قَبْلَ يَوْمِ الْقِيٰمَةِ اَوْ مُعَذِّبُوْهَا عَذَابًا شَدِيْدًا ؕ كَانَ ذٰلِكَ فِي الْكِتٰبِ مَسْطُوْرًا ﴿۵۹﴾

59. There is not a township but We shall destroy it before the Day of Resurrection, or punish it with a severe punishment. That is written down in the Book.

وَ مَا مَنَعَنَاۤ اَنْ نُّرْسِلَ بِالْاٰيٰتِ اِلَّاۤ اَنْ كَذَّبَ بِهَا الْاَوَّلُوْنَ ؕ وَ اٰتَيْنَا ثَمُوْدَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوْا بِهَا ؕ وَ مَا نُرْسِلُ بِالْاٰيٰتِ اِلَّا تَخْوِيْفًا ﴿۶۰﴾

60. And nothing could hinder Us from sending Signs, except that the former people rejected them, *but this is no hindrance*. And We gave Thamūd the she-camel as a clear Sign, but they unjustly rejected it. And We send not Signs but to warn.

وَ اِذْ قُلْنَا لَكَ اِنَّ رَبَّكَ اَحَاطَ بِالنَّاسِ ؕ وَ مَا جَعَلْنَا الرُّءْيَا الَّتِيْۤ اَرَيْنٰكَ اِلَّا فِتْنَةً لِّلنَّاسِ وَ الشَّجَرَةَ الْمَلْعُوْنَةَ فِي الْقُرْاٰنِ ؕ وَ نُخَوِّفُهُمْ ۙ فَمَا يَزِيْدُهُمْ اِلَّا طُغْيَانًا كَبِيْرًا ﴿۶۱﴾

61. And *remember the time* when We said to thee: 'Surely, thy Lord has encompassed the people.' And We made not the vision which We showed thee but as a trial for men, as also the tree cursed in the Qur'ān. And We warn them, but it only increases them in great transgression.

R. 7.

وَ اِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْۤا اِلَّاۤ اِبْلِيْسَ ؕ قَالَ ءَاَسْجُدُ لِمَنْ خَلَقْتَ طِيْنًا ﴿۶۲﴾

62. And *remember the time* when We said to the angles, 'Submit to Adam,' and they *all* submitted, except Iblīs. He said, 'Shall I submit to one whom Thou hast created of clay?'

قَالَ اَرَءَيْتَكَ هٰذَا الَّذِيْ كَرَّمْتَ عَلَيَّ ۫ لَئِنْ اَخَّرْتَنِ اِلٰى يَوْمِ الْقِيٰمَةِ لَاَحْتَنِكَنَّ ذُرِّيَّتَهٗۤ اِلَّا قَلِيْلًا ﴿۶۳﴾

63. *And* he said, 'What thinkest Thou? *Can* this whom Thou hast honoured above me *be my superior*? If Thou wilt grant me respite till the Day of Resurrection, I will most surely bring his descendants under my sway except a few.'

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَاِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُوْرًا ﴿۶۴﴾

64. He said, 'Begone! and whoso shall follow thee from among them, Hell shall surely be the recompense of you all— an ample recompense.

وَ اسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَ اَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَ رَجِلِكَ وَ شَارِكْهُمْ فِي الْاَمْوَالِ وَ الْاَوْلَادِ وَ عِدْهُمْ ؕ وَ مَا يَعِدُهُمُ الشَّيْطٰنُ اِلَّا غُرُوْرًا ﴿۶۵﴾

65. 'And entice whomsoever of them thou canst, with thy voice, and urge against them thy horsemen and thy footmen and be their partner in wealth, and children, and make promises to them.' And Satan promises them naught but deceit.

66. *As to* My servants, thou shalt certainly have no power over them, and sufficient is thy Lord as a Guardian.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٦﴾

67. Your Lord is He Who drives for you the ships in the sea, that you may seek of His bounty. Surely, He is merciful toward you.

رَّبُّكُمُ الَّذِي يُزْجِي لَكُمُ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِن فَضْلِهِ ۚ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٦٧﴾

68. And when harm touches you on the sea, *all* those whom you call upon, except Him, become lost *to you*. But when He brings you safe to land, you turn aside; and man is very ungrateful.

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّا إِيَّاهُ ۖ فَلَمَّا نَجَّاكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ الْإِنسَانُ كَفُورًا ﴿٦٨﴾

69. Do you then feel secure that He will *not* cause you to sink in the side of the land or send against you a violent sandstorm *and* then you will find no guardian for yourselves?

أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿٦٩﴾

70. Or, do you feel secure that He will *not* send you back therein a second time, *and* then send against you as a storm-blast, and drown you because of your disbelief? You will then find therein no helper for yourselves against Us.

أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٧٠﴾

71. Indeed, We have honoured the children of Adam, and carried them by land and sea, and given them of good things and exalted them far above many of those whom We have created.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧١﴾

R. 8.

72. *Remember* the day when We shall summon every people with their Leader. Then whoso shall be given his book in his right hand—such will read their book, and they will not be wronged a whit.

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ ۚ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧٢﴾

73. But whoso is blind in this world will be blind in the Hereafter, and even more astray from the way.

وَمَن كَانَ فِي هَٰذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٣﴾

74. And they had well-nigh caused thee *severest* affliction on account of what We have revealed to thee,

وَإِن كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ ۖ

(See details of transliteration on page 'm').

that thou mightest invent against Us something other than that; and then they would have certainly taken thee for a *special* friend.

وَإِذًا لَّاتَّخَذُوكَ خَلِيلًا ﴿٧٤﴾

75. And if We had not strengthened thee *with the Qur'ān*, thou mightest have inclined to them a little.

وَلَوْلَا أَن ثَبَّتْنَاكَ لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٥﴾

76. In that case We would have made thee taste similar *afflictions* of life and similar *afflictions* of death, *and* then thou wouldst not have found for thyself any helper against Us.

إِذًا لَّأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٦﴾

77. And indeed they are near to unsettling thee from the land that they might expel thee therefrom; but in that case they *themselves* would not have stayed after thee save a little.

وَإِن كَادُوا لَيَسْتَفِزُّونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذًا لَّا يَلْبَثُونَ خِلَافَكَ إِلَّا قَلِيلًا ﴿٧٧﴾

78. *This has been Our* way with Our Messengers whom We sent before thee; and thou wilt not find any change in Our way.

سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٨﴾ ع ٨

R. 9.

79. Observe Prayer at the declining and paling of the sun on to the darkness of the night, and the recitation *of the Qur'ān in Prayer* at dawn. Verily, the recitation *of the Qur'ān* at dawn is *specially* acceptable *to God.*

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ۖ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٩﴾

80. And wake up for it (the Qur'ān) in *the latter part of* the night as a supererogatory service for thee. It may be that thy Lord will raise thee to an exalted station.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ ۖ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٨٠﴾

81. And say, 'O my Lord, make my entry a good entry and *then* make me come forth with a good forthcoming. And grant me from Thyself a helping power.'

وَقُل رَّبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَل لِّي مِن لَّدُنكَ سُلْطَانًا نَّصِيرًا ﴿٨١﴾

82. And say, 'Truth has come and falsehood has vanished away. Falsehood does indeed vanish away *fast*.'

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨٢﴾

وَ نُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّ رَحْمَةٌ لِّلْمُؤْمِنِيْنَ ۙ وَ لَا يَزِيْدُ الظّٰلِمِيْنَ اِلَّا خَسَارًا ﴿۸۳﴾

83. And We are *gradually* revealing of the Qur'ān that which is a healing and a mercy to the believers; but it only adds to the loss of the wrong-doers.

وَ اِذَاۤ اَنْعَمْنَا عَلَى الْاِنْسَانِ اَعْرَضَ وَ نَاٰ بِجَانِبِهٖ ۚ وَ اِذَا مَسَّهُ الشَّرُّ كَانَ يَـُٔوْسًا ﴿۸۴﴾

84. And when We bestow favour on man, he turns away and goes aside; and when evil touches him, he gives *himself* up to despair.

قُلْ كُلٌّ يَّعْمَلُ عَلٰى شَاكِلَتِهٖ ؕ فَرَبُّكُمْ اَعْلَمُ بِمَنْ هُوَ اَهْدٰى سَبِيْلًا ﴿۸۵﴾ ع ۹

85. Say, 'Everyone acts according to his own way, and your Lord knows full well who is best guided.'

R. 10.

وَ يَسْـَٔلُوْنَكَ عَنِ الرُّوْحِ ؕ قُلِ الرُّوْحُ مِنْ اَمْرِ رَبِّيْ وَ مَاۤ اُوْتِيْتُمْ مِّنَ الْعِلْمِ اِلَّا قَلِيْلًا ﴿۸۶﴾

86. And they ask thee concerning the soul. Say, 'The soul is by the command of my Lord; and of the knowledge *thereof* you have been given but a little.'

وَ لَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِيْۤ اَوْحَيْنَاۤ اِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهٖ عَلَيْنَا وَكِيْلًا ﴿۸۷﴾

87. And if We pleased, We could certainly take away that which We have revealed to thee *and* then thou wouldst find in *the matter* no guardian for thee against Us,

اِلَّا رَحْمَةً مِّنْ رَّبِّكَ ؕ اِنَّ فَضْلَهٗ كَانَ عَلَيْكَ كَبِيْرًا ﴿۸۸﴾

88. Except mercy from thy Lord. Surely, His grace towards thee is great.

قُلْ لَّئِنِ اجْتَمَعَتِ الْاِنْسُ وَ الْجِنُّ عَلٰۤى اَنْ يَّاْتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ لَا يَاْتُوْنَ بِمِثْلِهٖ وَ لَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيْرًا ﴿۸۹﴾

89. Say, 'If mankind and the Jinn gathered together to produce the like of this Qur'ān, they could not produce the like thereof, even though they should help one another.'

وَ لَقَدْ صَرَّفْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ ۚ فَاَبٰۤى اَكْثَرُ النَّاسِ اِلَّا كُفُوْرًا ﴿۹۰﴾

90. And surely, We have set forth for mankind in various ways all kinds of similitudes in this Qur'ān, but most men would reject everything but disbelief.

وَ قَالُوْا لَنْ نُّؤْمِنَ لَكَ حَتّٰى تَفْجُرَ لَنَا مِنَ الْاَرْضِ يَنْۢبُوْعًا ﴿۹۱﴾

91. And they say, 'We will never believe thee until thou cause a spring to gush forth for us from the earth;

اَوْ تَكُوْنَ لَكَ جَنَّةٌ مِّنْ نَّخِيْلٍ وَّ عِنَبٍ فَتُفَجِّرَ الْاَنْهٰرَ خِلٰلَهَا تَفْجِيْرًا ﴿۹۲﴾

92. 'Or thou have a garden of date-palms and vines, and cause streams to gush forth in the midst thereof in abundance;

93. 'Or thou cause the heaven to fall upon us in pieces, as thou hast claimed, or thou bring Allāh and the angels before us face to face;

أَوْ تُسْقِطَ السَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِاللّٰهِ وَالْمَلٰٓئِكَةِ قَبِيلًا ﴿٩٣﴾

94. 'Or thou have a house of gold or thou ascend up into heaven; and we will not believe in thy ascension until thou send down to us a book that we can read.' Say, 'Holy is my Lord! I am not but a man *sent as a* Messenger.'

أَوْ يَكُوْنَ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ أَوْ تَرْقٰى فِي السَّمَآءِ ۭ وَلَنْ نُّؤْمِنَ لِرُقِيِّكَ حَتّٰى تُنَزِّلَ عَلَيْنَا كِتٰبًا نَّقْرَؤُهٗ ۭ قُلْ سُبْحَانَ رَبِّيْ هَلْ كُنْتُ إِلَّا بَشَرًا رَّسُوْلًا ﴿٩٤﴾

R. 11.

95. And nothing has prevented men from believing when the guidance came to them save that they said, 'Has Allāh sent a man *as a* Messenger?'

وَمَا مَنَعَ النَّاسَ أَنْ يُّؤْمِنُوْٓا إِذْ جَآءَهُمُ الْهُدٰٓى إِلَّآ أَنْ قَالُوْٓا أَبَعَثَ اللّٰهُ بَشَرًا رَّسُوْلًا ﴿٩٥﴾

96. Say, 'Had there been in the earth angels walking about in peace and quiet, We should have certainly sent down to them from heaven an angel *as a* Messenger.'

قُلْ لَّوْ كَانَ فِي الْأَرْضِ مَلٰٓئِكَةٌ يَّمْشُوْنَ مُطْمَئِنِّيْنَ لَنَزَّلْنَا عَلَيْهِمْ مِّنَ السَّمَآءِ مَلَكًا رَّسُوْلًا ﴿٩٦﴾

97. Say, 'Sufficient is Allāh for a Witness between me and you; surely, He knows and sees His servants full well.'

قُلْ كَفٰى بِاللّٰهِ شَهِيْدًا بَيْنِيْ وَبَيْنَكُمْ ۭ إِنَّهٗ كَانَ بِعِبَادِهٖ خَبِيْرًا بَصِيْرًا ﴿٩٧﴾

98. And he whom Allāh guides, is the *only* one rightly guided; but *as for* those whom He allows to perish, thou wilt find for them no helpers beside Him. And on the Day of Resurrection We shall gather them togther on their faces, blind, dumb and deaf. Their abode will be Hell; every time it abates, We shall increase for them the flame.

وَمَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ يُّضْلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَآءَ مِنْ دُوْنِهٖ ۭ وَنَحْشُرُهُمْ يَوْمَ الْقِيٰمَةِ عَلٰى وُجُوْهِهِمْ عُمْيًا وَّبُكْمًا وَّصُمًّا ۭ مَأْوٰىهُمْ جَهَنَّمُ ۭ كُلَّمَا خَبَتْ زِدْنٰهُمْ سَعِيْرًا ﴿٩٨﴾

99. That is their recompense, because they rejected Our Signs and said, 'What! when we are reduced to bones and broken particles, shall we really be raised up as a new creation?'

ذٰلِكَ جَزَآؤُهُمْ بِأَنَّهُمْ كَفَرُوْا بِاٰيٰتِنَا وَقَالُوْٓا ءَإِذَا كُنَّا عِظَامًا وَّرُفَاتًا ءَإِنَّا لَمَبْعُوْثُوْنَ خَلْقًا جَدِيْدًا ﴿٩٩﴾

100. Have they not seen that Allāh Who created the heavens and the earth has the power to create the like

أَوَلَمْ يَرَوْا أَنَّ اللّٰهَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ قَادِرٌ عَلٰٓى أَنْ

(See details of transliteration on page 'm').

of them? And He has appointed for them a term; there is no doubt about it. But the wrongdoers would reject everything but disbelief.

يَّخْلُقَ مِثْلَهُمْ وَ جَعَلَ لَهُمْ اَجَلًا لَّا رَيْبَ فِيْهِ ؕ فَاَبَى الظّٰلِمُوْنَ اِلَّا كُفُوْرًا ﴿٩٩﴾

101. Say, 'Even if you possessed the treasures of the mercy of my Lord, you would surely hold them back for fear of spending, for man is niggardly.'

قُلْ لَّوْ اَنْتُمْ تَمْلِكُوْنَ خَزَآئِنَ رَحْمَةِ رَبِّيْۤ اِذًا لَّاَمْسَكْتُمْ خَشْيَةَ الْاِنْفَاقِ ؕ وَ كَانَ الْاِنْسَانُ قَتُوْرًا ﴿١٠٠﴾

R. 12.

102. And of a truth We gave Moses nine manifest Signs. So ask *then* the children of Israel. When he came to them, Pharaoh said to him, 'I do think thee, O Moses, to be a victim of deception.'

وَ لَقَدْ اٰتَيْنَا مُوْسٰى تِسْعَ اٰيٰتٍۭ بَيِّنٰتٍ فَسْـَٔلْ بَنِيْۤ اِسْرَآءِيْلَ اِذْ جَآءَهُمْ فَقَالَ لَهٗ فِرْعَوْنُ اِنِّيْ لَاَظُنُّكَ يٰمُوْسٰى مَسْحُوْرًا ﴿١٠١﴾

103. He said, 'Thou knowest well *that* none has sent down these *Signs* but the Lord of the heavens and the earth as *so many* evidences; and I certainly think thee, O Pharaoh, to be *a* ruined *man*.'

قَالَ لَقَدْ عَلِمْتَ مَاۤ اَنْزَلَ هٰۤؤُلَآءِ اِلَّا رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ بَصَآئِرَ ۚ وَ اِنِّيْ لَاَظُنُّكَ يٰفِرْعَوْنُ مَثْبُوْرًا ﴿١٠٢﴾

104. So he resolved to remove them from the land; but We drowned him and those who were with him, all together.

فَاَرَادَ اَنْ يَّسْتَفِزَّهُمْ مِّنَ الْاَرْضِ فَاَغْرَقْنٰهُ وَ مَنْ مَّعَهٗ جَمِيْعًا ﴿١٠٣﴾

* 105. And after him We said to the children of Israel, 'Dwell ye in the land; and when *the time of* the promise of the latter days comes, We shall bring you together *out of various peoples*.'

وَّ قُلْنَا مِنْۢ بَعْدِهٖ لِبَنِيْۤ اِسْرَآءِيْلَ اسْكُنُوا الْاَرْضَ فَاِذَا جَآءَ وَعْدُ الْاٰخِرَةِ جِئْنَا بِكُمْ لَفِيْفًا ﴿١٠٤﴾

106. And in truth have We sent it down and with truth has it descended. And We have sent thee only as a bearer of good tidings and a Warner.

وَ بِالْحَقِّ اَنْزَلْنٰهُ وَ بِالْحَقِّ نَزَلَ ؕ وَ مَاۤ اَرْسَلْنٰكَ اِلَّا مُبَشِّرًا وَّ نَذِيْرًا ﴿١٠٥﴾

* 107. And the Qur'ān We have revealed in pieces that thou mayest read it to mankind at intervals, and We have sent it down piecemeal.

وَ قُرْاٰنًا فَرَقْنٰهُ لِتَقْرَاَهٗ عَلَى النَّاسِ عَلٰى مُكْثٍ وَّ نَزَّلْنٰهُ تَنْزِيْلًا ﴿١٠٦﴾

* 105. And after him We said to the children of Israel, 'Dwell **you** in the land; and when *the time of* the promise of the latter days comes, We shall bring you together **once again**.

* 107. **And We divided the Qur'ān into parts** that **you may** read it to mankind at intervals, and We have sent it down **gradually**.

قُلْ اٰمِنُوْا بِهٖۤ اَوْ لَا تُؤْمِنُوْا ؕ اِنَّ الَّذِيْنَ
اُوْتُوا الْعِلْمَ مِنْ قَبْلِهٖۤ اِذَا يُتْلٰى
عَلَيْهِمْ يَخِرُّوْنَ لِلْاَذْقَانِ سُجَّدًا ﴿۱۰۸﴾

108. Say, "Whether you believe therein or believe not, those to whom knowledge has been given before it, do fall down prostrate on their faces when it is recited to them,

وَّيَقُوْلُوْنَ سُبْحٰنَ رَبِّنَاۤ اِنْ كَانَ وَعْدُ
رَبِّنَا لَمَفْعُوْلًا ﴿۱۰۹﴾

109. "And say, 'Holy is our Lord. Surely, the promise of our Lord is bound to be fulfilled.'"

وَ يَخِرُّوْنَ لِلْاَذْقَانِ يَبْكُوْنَ وَ
يَزِيْدُهُمْ خُشُوْعًا ﴿۱۱۰﴾

110. They fall down on their faces weeping, and it increases humility in them.

قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ ؕ
اَيًّا مَّا تَدْعُوْا فَلَهُ الْاَسْمَآءُ الْحُسْنٰى ۚ
وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا
وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا ﴿۱۱۱﴾

*111. Say, 'Call upon Allāh or call upon Raḥmān; *by* whichever name you call *Him*, His are the most beautiful names.' And utter not thy prayer aloud, nor utter it *too* low, but seek a way between.

وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ
وَلَدًا وَّلَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِي الْمُلْكِ
وَلَمْ يَكُنْ لَّهٗ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ
تَكْبِيْرًا ﴿۱۱۲﴾ ع ۱۲

112. And say, 'All praise belongs to Allāh Who has taken unto Himself no son, and Who has no partner in *His* Kingdom, nor has He anyone to help *Him* on account of weakness.' And extol His glory with all glorification.

*111. Say, **'Call Allāh or call Raḥmān;** *by* **whichever name you pray** *to Him*, His are the most beautiful names.' and utter not thy prayer aloud, nor utter it *too* low, but seek a way between.

سُوْرَةُ الْكَهْفِ مَكِّيَّةٌ ١٨ — اياتها ١١١ — ركوعاتها ١٢

AL-KAHF

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

اَلْحَمْدُ لِلّٰهِ الَّذِيْٓ اَنْزَلَ عَلٰى عَبْدِهِ الْكِتٰبَ وَلَمْ يَجْعَلْ لَّهٗ عِوَجًا ٢

*2. All praise belongs to Allāh Who has sent down the Book to His servant and has not put therein any crookedness.

قَيِّمًا لِّيُنْذِرَ بَاْسًا شَدِيْدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا حَسَنًا ٣

3. *He has made it* a guardian, that it may give warning of a grievous chastisement from Him, and that it may give the believers who do good deeds the glad tidings that they shall have a good reward,

مَّاكِثِيْنَ فِيْهِ اَبَدًا ٤

4. Wherein they shall abide for ever;

وَّيُنْذِرَ الَّذِيْنَ قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا ٥

5. And that it may warn those who say, 'Allāh has taken unto Himself a son.'

مَا لَهُمْ بِهٖ مِنْ عِلْمٍ وَّلَا لِاٰبَآئِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ اَفْوَاهِهِمْ اِنْ يَّقُوْلُوْنَ اِلَّا كَذِبًا ٦

6. No knowledge have they thereof, nor *had* their fathers. Grievous is the word that comes from their mouths. They speak naught but a lie.

فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلٰٓى اٰثَارِهِمْ اِنْ لَّمْ يُؤْمِنُوْا بِهٰذَا الْحَدِيْثِ اَسَفًا ٧

7. So haply thou wilt grieve thyself to death for sorrow after them if they believe not in this discourse.

اِنَّا جَعَلْنَا مَا عَلَى الْاَرْضِ زِيْنَةً لَّهَا لِنَبْلُوَهُمْ اَيُّهُمْ اَحْسَنُ عَمَلًا ٨

8. Verily, We have made all that is on the earth as an ornament for it, that We may try them as to which of them is best in conduct.

وَاِنَّا لَجٰعِلُوْنَ مَا عَلَيْهَا صَعِيْدًا جُرُزًا ٩

9. And We shall make all that is thereon a barren soil.

اَمْ حَسِبْتَ اَنَّ اَصْحٰبَ الْكَهْفِ وَالرَّقِيْمِ كَانُوْا مِنْ اٰيٰتِنَا عَجَبًا ١٠

10. Dost thou think that the People of the Cave and the Inscription were a wonder among Our Signs?

*2. All praise belongs to Allāh Who has sent down the Book to His servant and **He employed no crookedness in his or in its making**.

Note: The pronoun *hū* (ہٗ) in *lahū* (لَّهٗ) equally applies to the servant of Allāh—the recipient of the Book—and the Book itself. Hence it cannot be translated into English using a pronoun simultaneously applicable to both. If one translates this as 'God has not placed any crookedness in it,' it will exclude the Holy Prophet (may peace and blessings of Allāh be upon him) from this promise of purity. If one translates it as, 'He has not placed any crookedness in him,' then the Book is left out of this sanctity. To resolve this problem we have translated the verse in a different style keeping absolutely loyal to the spirit rather than overemphasising the letter.

11. When the young men betook themselves for refuge to the Cave and said, 'Our Lord, bestow on us mercy from Thyself, and provide for us right guidance in our affair.'

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١١﴾

* 12. So We sealed up their ears in the Cave for a number of years.

فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١٢﴾

13. Then We raised them up that We might know which of the two parties would better reckon the time that they had tarried.

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا ﴿١٣﴾

R. 2.

14. We will relate to thee their story with truth: They were young men who believed in their Lord, and We increased them in guidance.

نَّحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ ۚ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٤﴾

15. And We strengthened their hearts, when they stood up and said, 'Our Lord is the Lord of the heavens and the earth. Never shall we call upon any god beside Him; *if we did*, we should indeed have uttered an enormity.

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَن نَّدْعُوَ مِن دُونِهِ إِلَٰهًا لَّقَدْ قُلْنَا إِذًا شَطَطًا ﴿١٥﴾

16. 'These, our people, have taken *for worship other* gods beside Him. Wherefore do they not bring a clear authority for them? And who is more unjust than he who invents a lie concerning Allāh?

هَٰؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِن دُونِهِ آلِهَةً ۖ لَّوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ بَيِّنٍ ۖ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ﴿١٦﴾

17. 'And *now* when you have withdrawn from them and from that which they worship beside Allāh, then seek refuge in the Cave; your Lord will unfold for you His mercy and will provide for you comfort in *this* affair of yours.'

وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِ وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا ﴿١٧﴾

* 18. And thou couldst see the sun, as it rose, move away from their Cave on the right, and when it set, turn away from them on the left; and they were in the spacious hollow thereof.

وَتَرَى الشَّمْسَ إِذَا طَلَعَت تَّزَاوَرُ عَن كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي

* 12. So **We prevented them from hearing in the Cave** *the news of the outside world* **for a few years.**

* 18. And **you could** see the sun, as it rose, move away from their Cave on the right, and when it set, **move across them to the left**, and they were in the specious hollow thereof. This is among the Signs of Allāh. He whom Allāh guides is rightly guided; but he whom He adjudges astray, for him **you will** find no helper *or* guide.

(See details of transliteration on page 'm').

فَجْوَةٍ مِّنْهُ ۚ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ ۚ مَنْ
يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ يُّضْلِلْ فَلَنْ
تَجِدَ لَهٗ وَلِيًّا مُّرْشِدًا ﴿١٨﴾

This is among the Signs of Allāh. He whom Allāh guides is rightly guided; but he whom He adjudges astray, for him thou wilt find no helper *or* guide.

R. 3.

وَتَحْسَبُهُمْ اَيْقَاظًا وَّهُمْ رُقُوْدٌ ۚ وَّ
نُقَلِّبُهُمْ ذَاتَ الْيَمِيْنِ وَذَاتَ
الشِّمَالِ ۚ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ
بِالْوَصِيْدِ ۚ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ
مِنْهُمْ فِرَارًا وَّلَمُلِئْتَ مِنْهُمْ رُعْبًا ﴿١٩﴾

19. Thou mightest deem them awake, whilst they are asleep; and We shall cause them to turn over to the right and to the left, their dog stretching out his forelegs on the threshold. If thou hadst had a look at them, thou wouldst surely have turned away from them in fright, and wouldst surely have been filled with awe of them.

وَكَذٰلِكَ بَعَثْنٰهُمْ لِيَتَسَآءَلُوْا بَيْنَهُمْ ۚ
قَالَ قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ۚ قَالُوْا
لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ ۚ قَالُوْا
رَبُّكُمْ اَعْلَمُ بِمَا لَبِثْتُمْ ۚ فَابْعَثُوْٓا
اَحَدَكُمْ بِوَرِقِكُمْ هٰذِهٖٓ اِلَى الْمَدِيْنَةِ
فَلْيَنْظُرْ اَيُّهَآ اَزْكٰى طَعَامًا فَلْيَاْتِكُمْ
بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ
بِكُمْ اَحَدًا ﴿٢٠﴾

20. And so We raised them up that they might question one another. One of them said, 'How long have you tarried?' They said, 'We have tarried a day or part of a day.' *Others* said, 'Your Lord knows best *the time* you have tarried. Now send one of you with these silver coins of yours to the city; and let him see which of its *inhabitants* has the purest food, and let him bring you provisions thereof. And let him be courteous and let him not inform anyone about you.'

اِنَّهُمْ اِنْ يَّظْهَرُوْا عَلَيْكُمْ يَرْجُمُوْكُمْ
اَوْ يُعِيْدُوْكُمْ فِيْ مِلَّتِهِمْ وَلَنْ تُفْلِحُوْٓا
اِذًا اَبَدًا ﴿٢١﴾

*21. 'For, if they should come to know of you, they would stone you or make you return to their religion and then will you never prosper.'

وَكَذٰلِكَ اَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوْٓا اَنَّ
وَعْدَ اللّٰهِ حَقٌّ وَّاَنَّ السَّاعَةَ لَا رَيْبَ
فِيْهَا ۚ اِذْ يَتَنَازَعُوْنَ بَيْنَهُمْ اَمْرَهُمْ
فَقَالُوا ابْنُوْا عَلَيْهِمْ بُنْيَانًا ۚ رَبُّهُمْ

22. And thus did We disclose them *to the people* that they might know that the promise of Allāh was true, and that, as to the Hour, there was no doubt about it. *And remember the time* when people disputed among

*21. 'For, if they **overcome you**, they would stone you or make you return to their religion and then will you never prosper.'

*22. *And remember the time* when people disputed among themselves concerning them, **and *some* said, 'Erect a building over them**.'

Note: 'Erect a building over them' means to build a memorial at the site of their caves.

themselves concerning them, and said, 'Build over them a building.' Their Lord knew them best. Those who won their point said, 'We will, surely, build a place of worship over them.'

اَعْلَمُ بِهِمْ ۚ قَالَ الَّذِيْنَ غَلَبُوْا عَلٰٓى
اَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَّسْجِدًا ﴿٢١﴾

23. *Some* say, 'They were three, the fourth was their dog,' and *others* say, 'They were five, the sixth was their dog,' guessing at random. And *yet others* say, 'They were seven, the eighth was their dog.' Say, 'My Lord knows best their number. None knows them except a few.' So argue not concerning them except with arguing *that is* overpowering, nor seek information about them from any one of them.

سَيَقُوْلُوْنَ ثَلٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ ۚ
وَيَقُوْلُوْنَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ
رَجْمًۢا بِالْغَيْبِ ۚ وَيَقُوْلُوْنَ سَبْعَةٌ
وَّثَامِنُهُمْ كَلْبُهُمْ ۚ قُلْ رَّبِّيْٓ اَعْلَمُ
بِعِدَّتِهِمْ مَّا يَعْلَمُهُمْ اِلَّا قَلِيْلٌ ۬ فَلَا
تُمَارِ فِيْهِمْ اِلَّا مِرَآءً ظَاهِرًا ۪ وَّلَا
تَسْتَفْتِ فِيْهِمْ مِّنْهُمْ اَحَدًا ﴿٢٢﴾ ع ١٥

R. 4.

24. And say not of anything, 'I am going to do it tomorrow,'

وَلَا تَقُوْلَنَّ لِشَايْءٍ اِنِّيْ فَاعِلٌ ذٰلِكَ
غَدًا ﴿٢٣﴾

25. Unless Allāh should will. And remember thy Lord when thou forgettest, and say, 'I hope my Lord will guide me to what is even nearer than this to the right path.'

اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ۚ وَاذْكُرْ رَّبَّكَ اِذَا
نَسِيْتَ وَقُلْ عَسٰٓى اَنْ يَّهْدِيَنِ رَبِّيْ
لِاَقْرَبَ مِنْ هٰذَا رَشَدًا ﴿٢٤﴾

26. And they stayed in their Cave three hundred years, and added nine more.

وَلَبِثُوْا فِيْ كَهْفِهِمْ ثَلٰثَ مِائَةٍ سِنِيْنَ
وَازْدَادُوْا تِسْعًا ﴿٢٥﴾

* 27. Say, 'Allāh knows best how long they tarried.' To Him belong the secrets of the heavens and the earth. How Seeing is He! and how Hearing! They have no helper beside Him, and He does not let anyone share in His government.

قُلِ اللّٰهُ اَعْلَمُ بِمَا لَبِثُوْا ۚ لَهٗ غَيْبُ
السَّمٰوٰتِ وَالْاَرْضِ ۭ اَبْصِرْ بِهٖ وَاَسْمِعْ ۭ
مَا لَهُمْ مِّنْ دُوْنِهٖ مِنْ وَّلِيٍّ ۡ وَّلَا يُشْرِكُ
فِيْ حُكْمِهٖٓ اَحَدًا ﴿٢٦﴾

28. And recite what has been revealed to thee of the Book of thy Lord. There is none who can change His words, and thou wilt find no refuge beside Him.

وَاتْلُ مَآ اُوْحِيَ اِلَيْكَ مِنْ كِتٰبِ
رَبِّكَ ۭ لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ وَلَنْ
تَجِدَ مِنْ دُوْنِهٖ مُلْتَحَدًا ﴿٢٧﴾

* 23. Say, 'My Lord knows best **what their real number was. Very few are those who know regarding them. So do not argue concerning them except for a casual discussion**, nor seek information about them from any one of them.'

* 27. Say, 'Allāh knows best how long they tarried ***therein.*** **'To Him belongs the unseen of the heavens and the earth. What a sight He has and what a hearing! There is no friend for them other than He and He does not permit anyone to have a share in His authority.**

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ
رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ
وَجْهَهٗ وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ ۚ
تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا ۚ وَلَا تُطِعْ
مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَاتَّبَعَ
هَوٰىهُ وَكَانَ اَمْرُهٗ فُرُطًا ﴿٢٩﴾

29. And keep thyself attached to those who call on their Lord, morning and evening, seeking His pleasure; and let not thy eyes pass beyond them, seeking the adornment of the life of the world; and obey not him whose heart We have made heedless of Our remembrance and who follows his evil inclinations, and his case exceeds all bounds.

وَقُلِ الْحَقُّ مِنْ رَّبِّكُمْ ۟ فَمَنْ شَآءَ
فَلْيُؤْمِنْ وَّمَنْ شَآءَ فَلْيَكْفُرْ ۚ اِنَّآ
اَعْتَدْنَا لِلظّٰلِمِيْنَ نَارًا ۙ اَحَاطَ بِهِمْ
سُرَادِقُهَا ۚ وَاِنْ يَّسْتَغِيْثُوْا يُغَاثُوْا
بِمَآءٍ كَالْمُهْلِ يَشْوِى الْوُجُوْهَ ۚ
بِئْسَ الشَّرَابُ ۚ وَسَآءَتْ مُرْتَفَقًا ﴿٣٠﴾

30. And say, '*It is* the truth from your Lord; wherefore let him who will, believe, and let him who will, disbelieve.' Verily, We have prepared for the wrongdoers a fire whose *flaming* canopy shall enclose them. And if they cry for help, they will be helped with water like molten lead which will burn the faces. How dreadful the drink, and how evil is *the Fire as* a resting place!

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اِنَّا
لَا نُضِيْعُ اَجْرَ مَنْ اَحْسَنَ عَمَلًا ﴿٣١﴾

31. Verily, those who believe and do good works—surely, We suffer not the reward of those who do good works to be lost.

اُولٰٓئِكَ لَهُمْ جَنّٰتُ عَدْنٍ تَجْرِيْ مِنْ
تَحْتِهِمُ الْاَنْهٰرُ يُحَلَّوْنَ فِيْهَا مِنْ
اَسَاوِرَ مِنْ ذَهَبٍ وَّيَلْبَسُوْنَ ثِيَابًا
خُضْرًا مِّنْ سُنْدُسٍ وَّاِسْتَبْرَقٍ
مُّتَّكِـِٕيْنَ فِيْهَا عَلَى الْاَرَآئِكِ ۚ نِعْمَ
الثَّوَابُ ۚ وَحَسُنَتْ مُرْتَفَقًا ﴿٣٢﴾

32. It is these who will have Gardens of Eternity beneath which streams shall flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and heavy brocade, reclining therein upon raised couches. How good the reward and how excellent the place of rest!

R. 5.

وَاضْرِبْ لَهُمْ مَّثَلًا رَّجُلَيْنِ جَعَلْنَا
لِاَحَدِهِمَا جَنَّتَيْنِ مِنْ اَعْنَابٍ وَّ
حَفَفْنٰهُمَا بِنَخْلٍ وَّجَعَلْنَا بَيْنَهُمَا
زَرْعًا ﴿٣٣﴾

33. And set forth to them the parable of two men: one of them We provided with two gardens of grapes, and surrounded them with date-palms, and between the two We placed corn-fields.

كِلْتَا الْجَنَّتَيْنِ اٰتَتْ اُكُلَهَا وَلَمْ تَظْلِمْ
مِّنْهُ شَيْـًٔا ۙ وَّفَجَّرْنَا خِلٰلَهُمَا نَهَرًا ﴿٣٤﴾

34. Each of the gardens yielded its fruit *in abundance*, and failed not the least therein. And in between the two We caused a stream to flow.

(See details of transliteration on page 'm').

وَّ كَانَ لَهٗ ثَمَرٌ ۚ فَقَالَ لِصَاحِبِهٖ وَ هُوَ يُحَاوِرُهٗۤ اَنَا اَكْثَرُ مِنْكَ مَالًا وَّ اَعَزُّ نَفَرًا ﴿۳۵﴾

35. And he had fruit *in abundance.* And he said to his companion, arguing *boastfully* with him, 'I am richer than thou in wealth and stronger in respect of men.'

وَ دَخَلَ جَنَّتَهٗ وَ هُوَ ظَالِمٌ لِّنَفْسِهٖ ۚ قَالَ مَاۤ اَظُنُّ اَنْ تَبِيْدَ هٰذِهٖۤ اَبَدًا ﴿۳۶﴾

36. And he entered his garden while he was wronging his soul. He said, 'I do not think this will ever perish;

وَّ مَاۤ اَظُنُّ السَّاعَةَ قَآئِمَةً ۙ وَّ لَئِنْ رُّدِدْتُّ اِلٰى رَبِّيْ لَاَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ﴿۳۷﴾

37. 'And I do not think the Hour will *ever* come. And even if I am ever brought back to my Lord, I shall, surely, find a better resort than this.'

قَالَ لَهٗ صَاحِبُهٗ وَهُوَ يُحَاوِرُهٗۤ اَكَفَرْتَ بِالَّذِيْ خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ سَوّٰىكَ رَجُلًا ﴿۳۸﴾

*38. His companion said to him, while he was arguing with him, "Dost thou disbelieve in Him Who created thee from dust, then from a sperm-drop, then fashioned thee into a *perfect* man?

لٰكِنَّا۠ هُوَ اللّٰهُ رَبِّيْ وَ لَاۤ اُشْرِكُ بِرَبِّيْۤ اَحَدًا ﴿۳۹﴾

39. "But *as for me*, I *believe that* Allāh alone is my Lord, and I will not associate anyone with my Lord.

وَ لَوْ لَاۤ اِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ اللّٰهُ ۙ لَا قُوَّةَ اِلَّا بِاللّٰهِ ۚ اِنْ تَرَنِ اَنَا اَقَلَّ مِنْكَ مَالًا وَّ وَلَدًا ﴿۴۰﴾

40. "And why didst thou not say when thou didst enter thy garden: '*Only* that which Allāh wills *comes to pass.* There is no power save in Allāh?' if thou seest me as less than thee in riches and offspring.

فَعَسٰى رَبِّيْۤ اَنْ يُّؤْتِيَنِ خَيْرًا مِّنْ جَنَّتِكَ وَ يُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَآءِ فَتُصْبِحَ صَعِيْدًا زَلَقًا ﴿۴۱﴾

41. "Perhaps my Lord will give me something better than thy garden, and will send on it (thy garden) a thunderbolt from heaven so that it will become a bare slippery ground.

اَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَنْ تَسْتَطِيْعَ لَهٗ طَلَبًا ﴿۴۲﴾

42. "Or its water will become sunk *in the earth* so that thou wilt not be able to find it."

وَ اُحِيْطَ بِثَمَرِهٖ فَاَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلٰى مَاۤ اَنْفَقَ فِيْهَا وَ هِيَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا وَ يَقُوْلُ يٰلَيْتَنِيْ لَمْ اُشْرِكْ بِرَبِّيْۤ اَحَدًا ﴿۴۳﴾

43. And his fruit was *actually* destroyed, and he began to wring his hands for what he had spent on it, and it had *all* fallen down on its trellises. And he said, 'Would that I had not associated anyone with my Lord!'

* 38. His companion said to him, while he was **conversing** with him, '**Do you** disbelieve in Him Who created you from dust,

وَلَمْ تَكُنْ لَّهٗ فِئَةٌ يَّنْصُرُوْنَهٗ مِنْ دُوْنِ اللّٰهِ وَمَا كَانَ مُنْتَصِرًا ﴿٤٣﴾

44. And he had no party to help him against Allāh, nor was he able to defend himself.

هُنَالِكَ الْوَلَايَةُ لِلّٰهِ الْحَقِّ ؕ هُوَ خَيْرٌ ثَوَابًا وَّخَيْرٌ عُقْبًا ﴿٤٤﴾

* 45. In such a case protection *comes only* from Allāh, the True. He is the Best in respect of reward, and the Best in respect of consequence.

R. 6.

وَاضْرِبْ لَهُمْ مَّثَلَ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ اَنْزَلْنٰهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ فَاَصْبَحَ هَشِيْمًا تَذْرُوْهُ الرِّيٰحُ ؕ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾

46. And set forth to them the similitude of the life of this world: it is like the water which We send down from the sky, and the vegetation of the earth is mingled with it, and then it becomes dry grass broken into pieces which the winds scatter. And Allāh has power over every thing.

اَلْمَالُ وَالْبَنُوْنَ زِيْنَةُ الْحَيٰوةِ الدُّنْيَا ۚ وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ اَمَلًا ﴿٤٦﴾

* 47. Wealth and children are an ornament of the life of this world. But enduring good works are better in the sight of thy Lord in respect of *immediate* reward, and better in respect of *future* hope.

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْاَرْضَ بَارِزَةً ۙ وَّحَشَرْنٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ اَحَدًا ﴿٤٧﴾

48. And *bethink of* the day when We shall remove the mountains, and thou wilt see the *nations of the* earth march forth *against one another* and We shall gather them together and shall not leave any one of them behind.

وَعُرِضُوْا عَلٰى رَبِّكَ صَفًّا ؕ لَقَدْ جِئْتُمُوْنَا كَمَا خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ ۭ بَلْ زَعَمْتُمْ اَلَّنْ نَّجْعَلَ لَكُمْ مَّوْعِدًا ﴿٤٨﴾

49. And they will be presented to thy Lord, *standing* in rows: 'Now have you come to Us as We created you at first. But you thought that We would fix no time for the fulfilment of *Our* promise to you.'

وَوُضِعَ الْكِتٰبُ فَتَرَى الْمُجْرِمِيْنَ مُشْفِقِيْنَ مِمَّا فِيْهِ وَيَقُوْلُوْنَ يٰوَيْلَتَنَا مَالِ هٰذَا الْكِتٰبِ لَا يُغَادِرُ صَغِيْرَةً وَّلَا كَبِيْرَةً اِلَّآ اَحْصٰىهَا ۚ وَوَجَدُوْا مَا عَمِلُوْا حَاضِرًا ؕ وَلَا يَظْلِمُ رَبُّكَ اَحَدًا ﴿٤٩﴾

50. And the Book will be placed *before them*, and thou wilt see the guilty fearful of that which is therein; and they will say, 'O woe to us! What kind of a Book is this! It leaves out nothing small or great but has recorded it.' And they will find all that they did confronting *them*, and thy Lord does not wrong anyone.

* 45. **At such times the support** *comes only* from Allāh, the True.
* 47. Wealth and children are an **adornment** of the life of this world.

R. 7.

وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ اَمْرِ رَبِّهٖ ؕ اَفَتَتَّخِذُوْنَهٗ وَ ذُرِّيَّتَهٗٓ اَوْلِيَآءَ مِنْ دُوْنِيْ وَ هُمْ لَكُمْ عَدُوٌّ ؕ بِئْسَ لِلظّٰلِمِيْنَ بَدَلًا ﴿۵۱﴾

51. And *remember the time* when We said to the angels, 'Submit to Adam,' and they *all* submitted, except Iblīs. He was *one* of the Jinn; and he disobeyed the command of
* his Lord. Will you then take him and his offspring for friends instead of Me while they are your enemies? Evil is the exchange for the wrong-doers.

مَآ اَشْهَدْتُّهُمْ خَلْقَ السَّمٰوٰتِ وَ الْاَرْضِ وَ لَا خَلْقَ اَنْفُسِهِمْ ۖ وَ مَا كُنْتُ مُتَّخِذَ الْمُضِلِّيْنَ عَضُدًا ﴿۵۲﴾

52. I did not make them witness the creation of the heavens and the earth, nor their own creation; nor could I take as helpers those who lead *people* astray.

وَ يَوْمَ يَقُوْلُ نَادُوْا شُرَكَآءِيَ الَّذِيْنَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيْبُوْا لَهُمْ وَ جَعَلْنَا بَيْنَهُمْ مَّوْبِقًا ﴿۵۳﴾

53. And *remember* the day when He will say, 'Call those whom you deemed to be My partners.' Then they will call on them, but they will not answer them; and We shall place a barrier between them.

وَ رَاَ الْمُجْرِمُوْنَ النَّارَ فَظَنُّوْٓا اَنَّهُمْ مُّوَاقِعُوْهَا وَ لَمْ يَجِدُوْا عَنْهَا مَصْرِفًا ﴿۵۴﴾ ع ۱۹

54. And the guilty shall see the Fire and realize that they are going to fall therein; and they shall find no way of escape therefrom.

R. 8.

وَ لَقَدْ صَرَّفْنَا فِيْ هٰذَا الْقُرْاٰنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ؕ وَ كَانَ الْاِنْسَانُ اَكْثَرَ شَيْءٍ جَدَلًا ﴿۵۵﴾

55. And, surely, We have explained in various ways in this Qur'ān, for *the good of* mankind, all *kinds of* similitudes, but of all things man is most contentious.

وَ مَا مَنَعَ النَّاسَ اَنْ يُّؤْمِنُوْٓا اِذْ جَآءَهُمُ الْهُدٰى وَ يَسْتَغْفِرُوْا رَبَّهُمْ اِلَّآ اَنْ تَاْتِيَهُمْ سُنَّةُ الْاَوَّلِيْنَ اَوْ يَاْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿۵۶﴾

* 56. And nothing hinders people from believing when the guidance comes to them, and from asking forgiveness of their Lord, except *that they wait* that there should happen to them the precedent of the ancients or that punishment should come upon them face to face.

* 51. Will you then take him and his **progeny** for friends instead of Me while they are your enemies?

* 56. And nothing **prevented** people from believing **and seeking** forgiveness of their Lord, when guidance **came** to them, except *that they* **chose to follow the course of the earlier people *with the same consequences* or awaited the punishment *of Allāh* to take them head on.**

وَمَا نُرْسِلُ الْمُرْسَلِيْنَ اِلَّا مُبَشِّرِيْنَ وَمُنْذِرِيْنَ ۚ وَيُجَادِلُ الَّذِيْنَ كَفَرُوْا بِالْبَاطِلِ لِيُدْحِضُوْا بِهِ الْحَقَّ وَاتَّخَذُوْٓا اٰيٰتِيْ وَمَآ اُنْذِرُوْا هُزُوًا ﴿٥٧﴾

57. And We send not the Messengers but as bearers of glad tidings and as Warners. And those who disbelieve contend by means of falsehood so that they may rebut the truth thereby. And they take My Signs and what they are warned of *only* as a jest.

وَمَنْ اَظْلَمُ مِمَّنْ ذُكِّرَ بِاٰيٰتِ رَبِّهٖ فَاَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدٰهُ ۭ اِنَّا جَعَلْنَا عَلٰي قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَفِيْٓ اٰذَانِهِمْ وَقْرًا ۭ وَاِنْ تَدْعُهُمْ اِلَى الْهُدٰى فَلَنْ يَّهْتَدُوْٓا اِذًا اَبَدًا ﴿٥٨﴾

58. And who is more unjust than he who is reminded of the Signs of his Lord, but turns away from them, and forgets what his hands have sent forward? Verily, We have placed veils over their hearts that they understand it not, and in their ears a deafness. And if thou call them to guidance, they will never accept it.

وَرَبُّكَ الْغَفُوْرُ ذُو الرَّحْمَةِ ۭ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوْا لَعَجَّلَ لَهُمُ الْعَذَابَ ۭ بَلْ لَّهُمْ مَّوْعِدٌ لَّنْ يَّجِدُوْا مِنْ دُوْنِهٖ مَوْىِٕلًا ﴿٥٩﴾

59. And thy Lord is Most Forgiving, full of mercy. If He were to seize them for what they have earned, then surely He would have hastened the punishment for them. But they have an appointed time from which they will find no refuge.

وَتِلْكَ الْقُرٰٓى اَهْلَكْنٰهُمْ لَمَّا ظَلَمُوْا وَجَعَلْنَا لِمَهْلِكِهِمْ مَّوْعِدًا ﴿٦٠﴾ ع ١٠

60. And these towns—We destroyed them when they committed iniquities. And We appointed a fixed time for their destruction.

R. 9.

وَاِذْ قَالَ مُوْسٰى لِفَتٰىهُ لَآ اَبْرَحُ حَتّٰٓى اَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ اَوْ اَمْضِيَ حُقُبًا ﴿٦١﴾

61. And *remember the time* when Moses said to his young *companion*, 'I will not stop until I reach the junction of the two seas, or I will journey on for ages.'

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوْتَهُمَا فَاتَّخَذَ سَبِيْلَهٗ فِي الْبَحْرِ سَرَبًا ﴿٦٢﴾

* 62. But when they reached the place where the two *seas* met, they forgot their fish, and it made its way into the sea *going away* swiftly.

فَلَمَّا جَاوَزَا قَالَ لِفَتٰىهُ اٰتِنَا غَدَاۗءَنَا ۡ لَقَدْ لَقِيْنَا مِنْ سَفَرِنَا هٰذَا نَصَبًا ﴿٦٣﴾

63. And when they had gone further, he said to his young *companion*: 'Bring us our morning meal. Surely, we have suffered much fatigue on account of this journey of ours.'

* 62. But when they reached **the junction of** the two *seas*, they forgot their fish, and it made its way into the sea *going away* swiftly.

قَالَ أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا الشَّيْطَٰنُ أَنْ أَذْكُرَهُۚ وَٱتَّخَذَ سَبِيلَهُۥ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾

*64. He replied, 'Didst thou see, when we betook ourselves to the rock for rest, and I forgot the fish—and none but Satan caused me to forget to mention it *to thee*—it took its way into the sea in a marvellous manner?'

قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِۚ فَٱرْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَصًا ﴿٦٤﴾

65. He said, 'That is what we have been seeking.' So they both returned, retracing their footsteps.

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ ءَاتَيْنَٰهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَٰهُ مِن لَّدُنَّا عِلْمًا ﴿٦٥﴾

66. Then found they one of Our servants upon whom We had bestowed Our mercy, and whom We had taught knowledge from Ourself.

قَالَ لَهُۥ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾

67. Moses said to him, 'May I follow thee on condition that thou teach me of the guidance which thou hast been taught?'

قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾

68. He replied, 'Thou canst not keep company with me in patience.

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا ﴿٦٨﴾

69. 'And how canst thou be patient about things the knowledge of which thou comprehendest not?'

قَالَ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ صَابِرًا وَلَآ أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾

*70. He said, 'Thou wilt find me, if Allāh please, patient and I shall not disobey any command of thine.'

قَالَ فَإِنِ ٱتَّبَعْتَنِي فَلَا تَسْـَٔلْنِي عَن شَىْءٍ حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾ ع ١١ ٩ ٢١

71. He said, 'Well, if thou wouldst follow me, then ask me no questions about anything till I myself speak to thee concerning it.'

R. 10.

فَٱنطَلَقَا حَتَّىٰٓ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَاۖ قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْـًٔا إِمْرًا ﴿٧١﴾

72. So they both set out till, when they embarked in a boat, he staved it in. *Moses* said, 'Hast thou staved it in to drown those who are in it? Surely, thou hast done an evil thing.'

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾

73. He replied, 'Did I not tell *thee* that thou wouldst not be able to keep company with me in patience?'

*64. He replied, '**Did you** see, when we betook ourselves to the rock for rest, and I forgot the fish—and none but Satan caused me to forget to mention it *to you*—it took its way **to** the sea in a **strange** manner.

*70. He said, '**You will** find me, if Allāh please, patient and I shall not disobey **you in anything**.'

قَالَ لَا تُؤَاخِذْنِيْ بِمَا نَسِيْتُ وَ لَا تُرْهِقْنِيْ مِنْ اَمْرِيْ عُسْرًا ﴿٧٤﴾

74. *Moses* Said, 'Take me not to task at my forgetting and be not hard on me for this *lapse* of mine.'

فَانْطَلَقَا ۫ حَتّٰۤى اِذَا لَقِيَا غُلٰمًا فَقَتَلَهٗ ۙ قَالَ اَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ ؕ لَقَدْ جِئْتَ شَيْـًٔا نُّكْرًا ﴿٧٥﴾

75. So they journeyed on till, when they met a young boy, he slew him. *Moses* said, 'Hast thou slain an innocent person without *his having slain* any one? Surely, thou hast done a hideous thing!'

Part 16

قَالَ اَلَمْ اَقُلْ لَّكَ اِنَّكَ لَنْ تَسْتَطِيْعَ مَعِيَ صَبْرًا ﴿٧٦﴾

76. He replied, 'Did I not tell thee that thou wouldst not be able to keep company with me in patience?'

قَالَ اِنْ سَاَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصٰحِبْنِيْ ۚ قَدْ بَلَغْتَ مِنْ لَّدُنِّيْ عُذْرًا ﴿٧٧﴾

77. *Moses* said, 'If I ask thee concerning anything after this, keep me not in thy company, for *then* thou shalt have got sufficient excuse from me.'

فَانْطَلَقَا ۫ حَتّٰۤى اِذَاۤ اَتَيَاۤ اَهْلَ قَرْيَةِ ِۨاسْتَطْعَمَاۤ اَهْلَهَا فَاَبَوْا اَنْ يُّضَيِّفُوْهُمَا فَوَجَدَا فِيْهَا جِدَارًا يُّرِيْدُ اَنْ يَّنْقَضَّ فَاَقَامَهٗ ؕ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ اَجْرًا ﴿٧٨﴾

78. So they went on till, when they came to the people of a town, they asked its people for food, but they refused to make them *their* guests. And they found therein a wall which was about to fall, and he repaired it. *Moses* said, 'If thou hadst desired, thou couldst have taken payment for it.'

قَالَ هٰذَا فِرَاقُ بَيْنِيْ وَبَيْنِكَ ۚ سَاُنَبِّئُكَ بِتَاْوِيْلِ مَا لَمْ تَسْتَطِعْ عَّلَيْهِ صَبْرًا ﴿٧٩﴾

79. He said, 'This is the parting *of ways* between me and thee. I will now tell thee the meaning of that which thou wast not able to bear with patience:

اَمَّا السَّفِيْنَةُ فَكَانَتْ لِمَسٰكِيْنَ يَعْمَلُوْنَ فِي الْبَحْرِ فَاَرَدْتُّ اَنْ اَعِيْبَهَا وَكَانَ وَرَآءَهُمْ مَّلِكٌ يَّاْخُذُ كُلَّ سَفِيْنَةٍ غَصْبًا ﴿٨٠﴾

80. 'As for the boat, it belonged to *certain* poor people who worked on the sea; and I desired to damage it, for there was behind them a king, who seized every boat by force.

وَ اَمَّا الْغُلٰمُ فَكَانَ اَبَوٰهُ مُؤْمِنَيْنِ فَخَشِيْنَاۤ اَنْ يُّرْهِقَهُمَا طُغْيَانًا وَّكُفْرًا ﴿٨١﴾

81. 'And as for the youth, his parents were believers, and we feared lest he should cause them trouble through rebellion and disbelief.

فَاَرَدْنَاۤ اَنْ يُّبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكٰوةً وَّاَقْرَبَ رُحْمًا ﴿٨٢﴾

82. 'So we desired that their Lord should give them in exchange *a child* better than him in purity and closer in *filial* affection.

وَاَمَّا الْجِدَارُ فَكَانَ لِغُلٰمَيْنِ يَتِيْمَيْنِ فِي
الْمَدِيْنَةِ وَكَانَ تَحْتَهٗ كَنْزٌ لَّهُمَا وَ
كَانَ اَبُوْهُمَا صَالِحًا ۚ فَاَرَادَ رَبُّكَ اَنْ
يَّبْلُغَآ اَشُدَّهُمَا وَ يَسْتَخْرِجَا
كَنْزَهُمَا ۖ رَحْمَةً مِّنْ رَّبِّكَ ۚ وَمَا
فَعَلْتُهٗ عَنْ اَمْرِيْ ۭ ذٰلِكَ تَاْوِيْلُ مَا لَمْ
تَسْطِعْ عَّلَيْهِ صَبْرًا ﴿٨٢﴾

83. 'And as for the wall, it belonged to two orphan boys in the town, and beneath it was a treasure belonging to them, and their father had been *a* righteous *man*, so thy Lord desired that they should reach their *age of* full strength and take out their treasure, as a mercy from thy Lord; and I did it not of my own accord. This is the explanation of that which thou wast not able to bear with patience.'

R. 11.

وَيَسْـَٔلُوْنَكَ عَنْ ذِي الْقَرْنَيْنِ ۭ قُلْ
سَاَتْلُوْا عَلَيْكُمْ مِّنْهُ ذِكْرًا ﴿٨٣﴾

84. And they ask thee about Dhu'l Qarnain. Say, 'I will certainly recite to you *something* of his story.'

اِنَّا مَكَّنَّا لَهٗ فِي الْاَرْضِ وَاٰتَيْنٰهُ مِنْ كُلِّ
شَيْءٍ سَبَبًا ﴿٨٥﴾

85. We established him in the earth and gave him the means to *accomplish* everything.

فَاَتْبَعَ سَبَبًا ﴿٨٦﴾

86. Then he followed a *certain* way

حَتّٰٓى اِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا
تَغْرُبُ فِيْ عَيْنٍ حَمِئَةٍ وَّوَجَدَ عِنْدَهَا
قَوْمًا ۭ قُلْنَا يٰذَا الْقَرْنَيْنِ اِمَّآ اَنْ تُعَذِّبَ
وَاِمَّآ اَنْ تَتَّخِذَ فِيْهِمْ حُسْنًا ﴿٨٧﴾

87. Until, when he reached the setting of the sun, he found it setting in a pool of murky water, and near it he found a people. We said, 'O Dhu'l Qarnain, either punish them, or treat them with kindness.'

قَالَ اَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهٗ ثُمَّ
يُرَدُّ اِلٰى رَبِّهٖ فَيُعَذِّبُهٗ عَذَابًا نُّكْرًا ﴿٨٨﴾

88. He said, 'As for him who does wrong, we shall certainly punish him; then shall he be brought back to his Lord, Who will punish him with a dreadful punishment.'

وَاَمَّا مَنْ اٰمَنَ وَعَمِلَ صَالِحًا فَلَهٗ
جَزَاۗءَ ِۨالْحُسْنٰى ۚ وَسَنَقُوْلُ لَهٗ مِنْ اَمْرِنَا
يُسْرًا ﴿٨٩﴾

89. But as for him who believes and acts righteously, he will have a good reward, and We shall speak to him easy *words* of Our command.

ثُمَّ اَتْبَعَ سَبَبًا ﴿٩٠﴾

90. Then *indeed* he followed *another* way

حَتّٰٓى اِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا
تَطْلُعُ عَلٰى قَوْمٍ لَّمْ نَجْعَلْ لَّهُمْ مِّنْ
دُوْنِهَا سِتْرًا ﴿٩١﴾

91. Until, when he reached the rising of the sun, he found it rising on a people for whom We had made no shelter against it.

كَذٰلِكَ ۚ وَقَدْ اَحَطْنَا بِمَا لَدَيْهِ
خُبْرًا ﴿٩٢﴾

92. Thus *indeed it was*. Verily, We encompassed with Our knowledge *all* that was with him.

(See details of transliteration on page 'm').

ثُمَّ اَتْبَعَ سَبَبًا ﴿٩٣﴾

93. Then he followed *another* way

حَتّٰٓى اِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُوْنِهِمَا قَوْمًا ۙ لَّا يَكَادُوْنَ يَفْقَهُوْنَ قَوْلًا ﴿٩٣﴾

94. Until, when he reached the place between the two mountains, he found beneath them a people who would scarcely understand a word.

قَالُوْا يٰذَا الْقَرْنَيْنِ اِنَّ يَاْجُوْجَ وَمَاْجُوْجَ مُفْسِدُوْنَ فِى الْاَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلٰٓى اَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٥﴾

95. They said, 'O Dhu'l Qarnain, verily, Gog and Magog are creating disorder in the earth; shall we then pay thee tribute on condition that thou set up a barrier between us and them?'

قَالَ مَا مَكَّنِّىْ فِيْهِ رَبِّىْ خَيْرٌ فَاَعِيْنُوْنِىْ بِقُوَّةٍ اَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٦﴾

96. He replied, 'The power with which my Lord has endowed me about this is better, but you may help me with physical strength; I will set up between you and them a rampart.

اٰتُوْنِىْ زُبَرَ الْحَدِيْدِ ۭ حَتّٰٓى اِذَا سَاوٰى بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوْا ۭ حَتّٰٓى اِذَا جَعَلَهٗ نَارًا ۙ قَالَ اٰتُوْنِىْٓ اُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾

97. 'Bring me blocks of iron.' *They did so* till, when he had levelled up the space between the two mountain sides, he said, '*Now* blow *with your bellows*.' *They blew* till, when he had made it *red as* fire, he said, 'Bring me molten copper that I may pour it thereon.'

فَمَا اسْطَاعُوْٓا اَنْ يَّظْهَرُوْهُ وَمَا اسْتَطَاعُوْا لَهٗ نَقْبًا ﴿٩٨﴾

98. So they (Gog and Magog) were not able to scale it, nor were they able to dig through it.

قَالَ هٰذَا رَحْمَةٌ مِّنْ رَّبِّىْ ۚ فَاِذَا جَآءَ وَعْدُ رَبِّىْ جَعَلَهٗ دَكَّآءَ ۚ وَكَانَ وَعْدُ رَبِّىْ حَقًّا ﴿٩٨﴾

99. *Thereupon* he said, 'This is a mercy from my Lord. But when the promise of my Lord shall come to pass, He will break it into pieces. And the promise of my Lord is *certainly* true.'

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَّمُوْجُ فِىْ بَعْضٍ وَّنُفِخَ فِى الصُّوْرِ فَجَمَعْنٰهُمْ جَمْعًا ﴿١٠٠﴾

100. And on that day We shall leave some of them to surge against others, and the trumpet will be blown. Then shall We gather them all together.

وَّعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكٰفِرِيْنَ عَرْضَا ﴿١٠١﴾

101. And on that day We shall present Hell, face to face, to the disbelievers—

الَّذِيْنَ كَانَتْ اَعْيُنُهُمْ فِىْ غِطَآءٍ عَنْ ذِكْرِىْ وَكَانُوْا لَا يَسْتَطِيْعُوْنَ سَمْعًا ﴿١٠٣﴾

102. Whose eyes were under a veil *so as not* to *heed* My warning, and they could not even hear.

R. 12.

103. Do the disbelievers think that they can take My servants as protectors instead of Me? Surely, We have prepared Hell as an entertainment for the disbelievers.

أَفَحَسِبَ الَّذِينَ كَفَرُوٓا أَن يَتَّخِذُوا عِبَادِي مِن دُونِيٓ أَوْلِيَآءَ ۚ إِنَّآ أَعْتَدْنَا جَهَنَّمَ لِلْكَٰفِرِينَ نُزُلًا ﴿١٠٢﴾

* 104. Say, 'Shall We tell you of those who are the greatest losers in respect of their works?—

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَٰلًا ﴿١٠٣﴾

105. 'Those whose labour is *all* lost in *search after things pertaining to* the life of this world, and they think that they are doing good works.'

ٱلَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَوٰةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾

106. Those are they who disbelieve in the Signs of their Lord and in the meeting with Him. So their works are vain, and on the Day of Resurrection We shall give them no weight.

أُولَٰٓئِكَ الَّذِينَ كَفَرُوا بِـَٔايَٰتِ رَبِّهِمْ وَلِقَآئِهِۦ فَحَبِطَتْ أَعْمَٰلُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَٰمَةِ وَزْنًا ﴿١٠٥﴾

107. That is their reward—Hell; because they disbelieved, and made a jest of My Signs and My Messengers.

ذَٰلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوٓا ءَايَٰتِي وَرُسُلِي هُزُوًا ﴿١٠٦﴾

108. Surely, those who believe and do good deeds, will have Gardens of Paradise for an abode,

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحَٰتِ كَانَتْ لَهُمْ جَنَّٰتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾

109. Wherein they will abide; they will not desire any change therefrom.

خَٰلِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾

110. Say, 'If the ocean became ink for the words of my Lord, surely, the ocean would be exhausted before the words of my Lord came to an end, even though We brought the like thereof as *further* help.'

قُل لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَٰتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَٰتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِۦ مَدَدًا ﴿١٠٩﴾

111. Say, 'I am only a man like yourselves; *but* I have received the revelation that your God is only One God. So let him who hopes to meet his Lord do good deeds, and let him join no one in the worship of his Lord.'

قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۖ فَمَن كَانَ يَرْجُوا لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا ﴿١١٠﴾

---

* 104. Say, 'Shall We tell you of those who are the **worst losers with regard to their deeds?**

سُوْرَةُ مَرْيَمَ مَكِّيَّةٌ ١٩ — اياتها ٩٩ — ركوعاتها ٦

MARYAM

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾

1. In the name of Allāh, the Gracious, the Merciful.

كٓهٰيٰعٓصٓ ﴿٢﴾

2. Kāf Hā Yā ʻAīn Ṣād.†

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهٗ زَكَرِيَّا ﴿٣﴾

3. *This is* an account of the mercy of thy Lord *shown* to His servant, Zachariah.

اِذْ نَادٰى رَبَّهٗ نِدَآءً خَفِيًّا ﴿٤﴾

4. When he called upon his Lord, a secret calling,

قَالَ رَبِّ اِنِّيْ وَهَنَ الْعَظْمُ مِنِّيْ وَ اشْتَعَلَ الرَّاْسُ شَيْبًا وَّ لَمْ اَكُنْۢ بِدُعَآئِكَ رَبِّ شَقِيًّا ﴿٥﴾

5. He said, 'My Lord, the bones have indeed waxed feeble in me, and the head glistens with hoariness, but never, my Lord, have I been unblessed in my prayer to Thee.

وَ اِنِّيْ خِفْتُ الْمَوَالِيَ مِنْ وَّرَآءِيْ وَ كَانَتِ امْرَاَتِيْ عَاقِرًا فَهَبْ لِيْ مِنْ لَّدُنْكَ وَلِيًّا ﴿٦﴾

6. 'And I fear my relations after me, and my wife is barren. Grant me, therefore, a successor from Thyself,

يَّرِثُنِيْ وَ يَرِثُ مِنْ اٰلِ يَعْقُوْبَ ۖ وَ اجْعَلْهُ رَبِّ رَضِيًّا ﴿٧﴾

7. 'That he may be heir to me and to the House of Jacob. And make him, my Lord, well-pleasing to Thee.'

يٰزَكَرِيَّآ اِنَّا نُبَشِّرُكَ بِغُلٰمِ ِۨاسْمُهٗ يَحْيٰى ۙ لَمْ نَجْعَلْ لَّهٗ مِنْ قَبْلُ سَمِيًّا ﴿٨﴾

8. 'O Zachariah, We give thee glad tidings of a son whose name *shall* be Yaḥyā‡. We have not made any one before him of that name.'

قَالَ رَبِّ اَنّٰى يَكُوْنُ لِيْ غُلٰمٌ وَّ كَانَتِ امْرَاَتِيْ عَاقِرًا وَّ قَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿٩﴾

9. He said, 'My Lord, how shall I have a son when my wife is barren and I have reached *the* extreme *limit of* old age?'

قَالَ كَذٰلِكَ ۚ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَّ قَدْ خَلَقْتُكَ مِنْ قَبْلُ وَ لَمْ تَكُ شَيْـًٔا ﴿١٠﴾

10. He said, 'So it is.' But thy Lord says, 'It is easy for Me, and indeed I created thee before, when thou wast nothing.'

قَالَ رَبِّ اجْعَلْ لِّيْۤ اٰيَةً ۚ قَالَ اٰيَتُكَ اَلَّا تُكَلِّمَ النَّاسَ ثَلٰثَ لَيَالٍ سَوِيًّا ﴿١١﴾

11. He said, 'My Lord, appoint for me a token.' *God* said, 'Thy token is that thou shalt not speak to anyone for three full *days and* nights.'

† Thou art sufficient for all and Thou art the True Guide. O All-Knowing, Truthful God!

‡ John.

(See details of transliteration on page 'm').

فَخَرَجَ عَلٰى قَوْمِهٖ مِنَ الْمِحْرَابِ فَاَوْحٰۤى اِلَيْهِمْ اَنْ سَبِّحُوْا بُكْرَةً وَّ عَشِيًّا ﴿۱۲﴾

12. Then he came forth unto his people from the chamber and asked them by signs to glorify *God* in the morning and in the evening.

يٰيَحْيٰى خُذِ الْكِتٰبَ بِقُوَّةٍ ؕ وَ اٰتَيْنٰهُ الْحُكْمَ صَبِيًّا ﴿۱۳﴾

13. 'O Yaḥyā, hold fast the Book.' And We gave him wisdom while yet a child,

وَّحَنَانًا مِّنْ لَّدُنَّا وَزَكٰوةً ؕ وَ كَانَ تَقِيًّا ﴿۱۴﴾

14. And tenderness *of heart* from Ourself, and purity. And he was pious

وَّ بَرًّۢا بِوَالِدَيْهِ وَ لَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿۱۵﴾

15. And dutiful toward his parents. And he was not haughty *and* rebellious.

وَ السَّلٰمُ عَلَيْهِ يَوْمَ وُلِدَ وَ يَوْمَ يَمُوْتُ وَ يَوْمَ يُبْعَثُ حَيًّا ﴿۱۶﴾

16. And peace was on him the day he was born, and the day he died, and *peace there will be on him* the day he will be raised up to life *again.*

R. 2.

وَاذْكُرْ فِي الْكِتٰبِ مَرْيَمَ ۘ اِذِ انْتَبَذَتْ مِنْ اَهْلِهَا مَكَانًا شَرْقِيًّا ﴿۱۷﴾

17. And relate *the story of* Mary *as mentioned* in the Book. When she withdrew from her people to a place to the east,

فَاتَّخَذَتْ مِنْ دُوْنِهِمْ حِجَابًا ۖ فَاَرْسَلْنَاۤ اِلَيْهَا رُوْحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿۱۸﴾

18. And screened herself off from them, then We sent Our angel to her, and he appeared to her in the form of a perfect man.

قَالَتْ اِنِّيْۤ اَعُوْذُ بِالرَّحْمٰنِ مِنْكَ اِنْ كُنْتَ تَقِيًّا ﴿۱۹﴾

19. She said, 'I seek refuge with the Gracious *God* from thee if indeed thou dost fear *Him.*'

قَالَ اِنَّمَاۤ اَنَا رَسُوْلُ رَبِّكِ ۖ لِاَهَبَ لَكِ غُلٰمًا زَكِيًّا ﴿۲۰﴾

20. He replied, 'I am only a Messenger of thy Lord, that I may bestow on thee a righteous son.'

قَالَتْ اَنّٰى يَكُوْنُ لِيْ غُلٰمٌ وَّ لَمْ يَمْسَسْنِيْ بَشَرٌ وَّ لَمْ اَكُ بَغِيًّا ﴿۲۱﴾

21. She said, 'How can I have a son when no man has touched me, neither have I been unchaste?'

قَالَ كَذٰلِكِ ۚ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ ۚ وَ لِنَجْعَلَهٗۤ اٰيَةً لِّلنَّاسِ وَ رَحْمَةً مِّنَّا ۚ وَ كَانَ اَمْرًا مَّقْضِيًّا ﴿۲۲﴾

22. He replied, 'Thus it is.' But says thy Lord, 'It is easy for Me; and *We shall do so* that We may make him a Sign unto men, and a mercy from Us, and it is a thing decreed.'

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهٖ مَكَانًا قَصِيًّا ﴿۲۳﴾

23. So she conceived him, and withdrew with him to a remote place.

(See details of transliteration on page 'm').

فَاَجَآءَهَا الْمَخَاضُ اِلٰى جِذْعِ النَّخْلَةِ ۚ قَالَتْ يٰلَيْتَنِيْ مِتُّ قَبْلَ هٰذَا وَ كُنْتُ نَسْيًا مَّنْسِيًّا ﴿۲۴﴾

* 24. And the pains of childbirth drove her unto the trunk of a palm-tree. She said, 'O! would that I had died before this and had become a thing quite forgotten!'

فَنَادٰىهَا مِنْ تَحْتِهَآ اَلَّا تَحْزَنِيْ قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿۲۵﴾

25. Then he called her from beneath her, *saying*, "Grieve not. Thy Lord has placed a rivulet below thee;

وَ هُزِّيْٓ اِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ﴿۲۶﴾

26. "And shake towards thyself the trunk of the palm-tree; it will cause fresh ripe dates to fall upon thee.

فَكُلِيْ وَ اشْرَبِيْ وَ قَرِّيْ عَيْنًا ۚ فَاِمَّا تَرَيِنَّ مِنَ الْبَشَرِ اَحَدًا ۙ فَقُوْلِيْٓ اِنِّيْ نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا فَلَنْ اُكَلِّمَ الْيَوْمَ اِنْسِيًّا ﴿۲۷﴾

27. "So eat and drink, and cool *thy* eye. And if thou seest any man, say, 'I have vowed a fast to the Gracious *God*; I will therefore not speak this day to any human being.'"

فَاَتَتْ بِهٖ قَوْمَهَا تَحْمِلُهٗ ؕ قَالُوْا يٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا ﴿۲۸﴾

28. Then she brought him to her people, carrying him. They said, 'O Mary, thou hast brought forth a strange thing.

يٰٓاُخْتَ هٰرُوْنَ مَا كَانَ اَبُوْكِ امْرَاَ سَوْءٍ وَّ مَا كَانَتْ اُمُّكِ بَغِيًّا ﴿۲۹﴾

29. 'O sister of Aaron, thy father was not a wicked man nor was thy mother an unchaste woman!'

فَاَشَارَتْ اِلَيْهِ ؕ قَالُوْا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿۳۰﴾

30. Then she pointed to him. They said, 'How can we talk to one who is a child in the cradle?'

قَالَ اِنِّيْ عَبْدُ اللّٰهِ ۫ اٰتٰنِيَ الْكِتٰبَ وَ جَعَلَنِيْ نَبِيًّا ﴿۳۱﴾

31. He said, 'I am a servant of Allāh. He has given me the Book, and made me a Prophet;

وَّ جَعَلَنِيْ مُبٰرَكًا اَيْنَ مَا كُنْتُ ۪ وَ اَوْصٰنِيْ بِالصَّلٰوةِ وَ الزَّكٰوةِ مَا دُمْتُ حَيًّا ﴿۳۲﴾

32. 'And He has made me blessed wheresoever I may be, and has enjoined upon me Prayer and almsgiving so long as I live;

وَّ بَرًّا بِوَالِدَتِيْ ۫ وَ لَمْ يَجْعَلْنِيْ جَبَّارًا شَقِيًّا ﴿۳۳﴾

33. 'And *He has made me* dutiful toward my mother, and He has not made me haughty *and* unblessed.

وَ السَّلٰمُ عَلَيَّ يَوْمَ وُلِدْتُّ وَ يَوْمَ اَمُوْتُ وَ يَوْمَ اُبْعَثُ حَيًّا ﴿۳۴﴾

34. 'And peace was on me the day I was born, and *peace there will be on me* the day I shall die, and the day I shall be raised up to life *again*.'

* 24. And the pains of childbirth drove her to the trunk of a **date-palm**.

(See details of transliteration on page 'm').

ذٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۚ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٥﴾

35. Such was Jesus, son of Mary. *This is* a statement of the truth about which they doubt.

مَا كَانَ لِلّٰهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ ۙ سُبْحٰنَهُ ۚ إِذَا قَضٰى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٦﴾

* 36. It does not befit *the Majesty of* Allāh to take unto Himself a son. Holy is He. When He decrees a thing, He says to it, 'Be!', and it is.

وَإِنَّ اللّٰهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هٰذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٧﴾

37. *Said Jesus*: 'Surely, Allāh is my Lord, and your Lord. So worship Him *alone*; this is the right path.'

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۖ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٨﴾

38. But the parties differed among themselves; so woe to those who disbelieve because of the meeting of the great day.

أَسْمِعْ بِهِمْ وَأَبْصِرْ ۙ يَوْمَ يَأْتُونَنَا لٰكِنِ الظّٰلِمُونَ الْيَوْمَ فِي ضَلٰلٍ مُبِينٍ ﴿٣٩﴾

39. How wonderful will their hearing and seeing be on the day when they will come to Us! But today the wrongdoers are in manifest error.

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٤٠﴾

40. And warn them of the day of grief when the matter will be decided. But now they are in *a state of* carelessness, so they do not believe.

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤١﴾

41. It is We Who will inherit the earth and *all* who are thereon; and to Us will they *all* be returned.

R. 3.

وَاذْكُرْ فِي الْكِتٰبِ إِبْرٰهِيمَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤٢﴾

42. And relate *the story of* Abraham *as mentioned* in the Book. He was *a* truthful *man and* a Prophet.

إِذْ قَالَ لِأَبِيهِ يٰٓأَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٣﴾

43. When he said to his father, 'O my father, why dost thou worship that which hears not, nor sees, nor can avail thee aught?

يٰٓأَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٤﴾

44. 'O my father, there has indeed come to me knowledge such as has not come to thee; so follow me, I will guide thee to an even path.

يٰٓأَبَتِ لَا تَعْبُدِ الشَّيْطٰنَ ۚ إِنَّ الشَّيْطٰنَ كَانَ لِلرَّحْمٰنِ عَصِيًّا ﴿٤٥﴾

45. 'O my father, serve not Satan; surely, Satan is a rebel against the Gracious *God*.

* 36. See the explanation of كُنْ فَيَكُونُ (Be! And it is) at page 59 under 3:48. (Publisher)

يٰٓاَبَتِ اِنِّيْٓ اَخَافُ اَنْ يَّمَسَّكَ عَذَابٌ مِّنَ الرَّحْمٰنِ فَتَكُوْنَ لِلشَّيْطٰنِ وَلِيًّا ﴿٤٦﴾

46. 'O my father, indeed, I fear lest a punishment from the Gracious *God* seize thee, and thou become a comrade of Satan.'

قَالَ اَرَاغِبٌ اَنْتَ عَنْ اٰلِهَتِيْ يٰٓاِبْرٰهِيْمُ ۚ لَئِنْ لَّمْ تَنْتَهِ لَاَرْجُمَنَّكَ وَاهْجُرْنِيْ مَلِيًّا ﴿٤٧﴾

47. He replied, 'Dost thou turn away from my gods, O Abraham? If thou cease not, I shall surely cut off all relations with thee. Now leave me alone for a long while.'

قَالَ سَلٰمٌ عَلَيْكَ ۚ سَاَسْتَغْفِرُ لَكَ رَبِّيْ ۭ اِنَّهٗ كَانَ بِيْ حَفِيًّا ﴿٤٨﴾

48. *Abraham* said, 'Peace be on thee.' I will ask forgiveness of my Lord for thee. He is indeed gracious to me.

وَاَعْتَزِلُكُمْ وَمَا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ وَاَدْعُوْا رَبِّيْ ۡ عَسٰٓى اَلَّآ اَكُوْنَ بِدُعَاۗءِ رَبِّيْ شَقِيًّا ﴿٤٩﴾

49. 'And I shall keep away from you and from that which you call upon beside Allāh; and I will pray unto my Lord; it may be that, in praying to my Lord, I shall not be disappointed.'

فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ۙ وَهَبْنَا لَهٗٓ اِسْحٰقَ وَيَعْقُوْبَ ۭ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٥٠﴾

50. So when he had separated himself from them and from that which they worshipped beside Allāh, We bestowed on him Isaac and Jacob, and each *of them* We made a Prophet.

وَوَهَبْنَا لَهُمْ مِّنْ رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥١﴾ ع ٣

51. And We granted them of Our mercy; and We bestowed on them a true renown.

R. 4.

وَاذْكُرْ فِي الْكِتٰبِ مُوْسٰٓى ۡ اِنَّهٗ كَانَ مُخْلَصًا وَّكَانَ رَسُوْلًا نَّبِيًّا ﴿٥٢﴾

52. And relate *the story of* Moses *as mentioned* in the Book. He was indeed a chosen one; and he was a Messenger, a Prophet.

وَنَادَيْنٰهُ مِنْ جَانِبِ الطُّوْرِ الْاَيْمَنِ وَقَرَّبْنٰهُ نَجِيًّا ﴿٥٣﴾

53. And We called him from the right side of the Mount, and made him draw near *to Us* for *special* communion.

وَوَهَبْنَا لَهٗ مِنْ رَّحْمَتِنَآ اَخَاهُ هٰرُوْنَ نَبِيًّا ﴿٥٤﴾

54. And We bestowed upon him, out of Our mercy, his brother Aaron as a Prophet.

وَاذْكُرْ فِي الْكِتٰبِ اِسْمٰعِيْلَ ۡ اِنَّهٗ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُوْلًا نَّبِيًّا ﴿٥٥﴾

55. And relate *the story of* Ishmael *as mentioned* in the Book. He was indeed strict in *keeping his* promise. And he was a Messenger, a Prophet.

(See details of transliteration on page 'm').

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلٰوةِ وَالزَّكٰوةِ ۖ وَكَانَ عِنْدَ رَبِّهٖ مَرْضِيًّا ﴿٥٦﴾

56. He used to enjoin Prayer and almsgiving on his people, and he was well pleasing to his Lord.

وَاذْكُرْ فِي الْكِتٰبِ إِدْرِيْسَ ز إِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا ﴿٥٧﴾

57. And relate *the story of* Idrīs *as mentioned* in the Book. He was *a* truthful *man and* a Prophet.

وَّرَفَعْنٰهُ مَكَانًا عَلِيًّا ﴿٥٨﴾

58. And We exalted him to a lofty station.

أُولٰٓئِكَ الَّذِيْنَ أَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ مِنْ ذُرِّيَّةِ اٰدَمَ ز وَمِمَّنْ حَمَلْنَا مَعَ نُوْحٍ ز وَّمِنْ ذُرِّيَّةِ إِبْرٰهِيْمَ وَإِسْرَآءِيْلَ ز وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ط إِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُ الرَّحْمٰنِ خَرُّوْا سُجَّدًا وَّبُكِيًّا ﴿٥٩﴾ ۩

59. These are the people on whom Allāh bestowed His blessings from among the Prophets, of the posterity of Adam, and of *the posterity of* those whom We carried *in the Ark* with Noah, and of the posterity of Abraham and Israel; and *they are* of those whom We guided and chose. When the Signs of the Gracious *God* were recited unto them, they fell down, prostrating themselves *before God* and weeping.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلٰوةَ وَاتَّبَعُوا الشَّهَوٰتِ فَسَوْفَ يَلْقَوْنَ غَيًّا ﴿٦٠﴾

60. Then there came after them descendants who neglected Prayer, and followed evil desires. So they will meet with destruction,

إِلَّا مَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا فَأُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ وَلَا يُظْلَمُوْنَ شَيْئًا ﴿٦١﴾

61. Except those who repent and believe and do good deeds. These will enter Heaven, and they will not be wronged in the least—

جَنّٰتِ عَدْنِ ِالَّتِيْ وَعَدَ الرَّحْمٰنُ عِبَادَهٗ بِالْغَيْبِ ط إِنَّهٗ كَانَ وَعْدُهٗ مَأْتِيًّا ﴿٦٢﴾

62. Gardens of Eternity, which the Gracious *God* has promised to His servants in the unseen. Surely, His promise must come to pass.

لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا إِلَّا سَلٰمًا ط وَلَهُمْ رِزْقُهُمْ فِيْهَا بُكْرَةً وَّعَشِيًّا ﴿٦٣﴾

63. They will not hear therein anything vain, but only *greetings of* Peace: and they will have their sustenance therein, morning and evening.

تِلْكَ الْجَنَّةُ الَّتِيْ نُوْرِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿٦٤﴾

64. Such is the Heaven which We give for an inheritance to those of Our servants who are righteous.

وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ج لَهٗ مَا بَيْنَ أَيْدِيْنَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذٰلِكَ ج

65. 'And we (angels) do not come down save by the command of thy Lord. To Him belongs all that is

وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٥﴾

before us and all that is behind us and all that is between; and thy Lord is not forgetful.'

رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهٖ ؕ هَلْ تَعْلَمُ لَهٗ سَمِيًّا ﴿٦٦﴾

66. *He is* the Lord of the heavens and the earth and of all that is between the two. Serve Him, therefore, and be steadfast in His service. Dost thou know any equal of His?

R. 5.

وَيَقُوْلُ الْاِنْسَانُ ءَاِذَا مَا مِتُّ لَسَوْفَ اُخْرَجُ حَيًّا ﴿٦٧﴾

67. And says man, 'What! when I am dead, shall I be brought forth alive?'

اَوَلَا يَذْكُرُ الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْـًٔا ﴿٦٨﴾

68. Does not man remember that We created him before, when he was naught?

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيٰطِيْنَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٩﴾

69. And, by thy Lord, We shall assuredly gather them together, and the satans *too*; then shall We bring them on their knees around Hell.

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيْعَةٍ اَيُّهُمْ اَشَدُّ عَلَى الرَّحْمٰنِ عِتِيًّا ﴿٧٠﴾

* 70. Then shall We certainly pick out, from every group, those of them who were most stubborn in rebellion against the Gracious *God.*

ثُمَّ لَنَحْنُ اَعْلَمُ بِالَّذِيْنَ هُمْ اَوْلٰى بِهَا صِلِيًّا ﴿٧١﴾

71. And surely, We know best those most deserving to be burned therein.

وَاِنْ مِّنْكُمْ اِلَّا وَارِدُهَا ۚ كَانَ عَلٰى رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧٢﴾

72. And there is not one of you but will come to it. This is a fixed decree with thy Lord.

ثُمَّ نُنَجِّي الَّذِيْنَ اتَّقَوْا وَّنَذَرُ الظّٰلِمِيْنَ فِيْهَا جِثِيًّا ﴿٧٣﴾

73. Then We shall save the righteous and We shall leave the wrongdoers therein, on their knees.

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْٓا ۙ اَيُّ الْفَرِيْقَيْنِ خَيْرٌ مَّقَامًا وَّاَحْسَنُ نَدِيًّا ﴿٧٤﴾

74. And when Our manifest Signs are recited unto them, the disbelievers say to the believers, 'Which of the two parties is better in *respect of* position and *makes* a more impressive assembly?'

وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ اَحْسَنُ اَثَاثًا وَّرِءْيًا ﴿٧٥﴾

75. And how many generations have We destroyed before them, who were better off in wealth and better in outward show!

* 70. Then shall We certainly **drag out**, from every group, those of them who were most stubborn in rebellion against the Gracious *God.*

قُلْ مَنْ كَانَ فِي الضَّلٰلَةِ فَلْيَمْدُدْ لَهُ الرَّحْمٰنُ مَدًّا ۚ حَتّٰۤى اِذَا رَاَوْا مَا يُوْعَدُوْنَ اِمَّا الْعَذَابَ وَاِمَّا السَّاعَةَ ؕ فَسَيَعْلَمُوْنَ مَنْ هُوَ شَرٌّ مَّكَانًا وَّاَضْعَفُ جُنْدًا ﴿۷۶﴾

76. Say, 'The Gracious *God* does give those who are in error long respite until, when they will see that with which they are threatened—whether it be punishment or the Hour—they will realize who is worse in respect of position and who is weaker in forces.

وَيَزِيْدُ اللّٰهُ الَّذِيْنَ اهْتَدَوْا هُدًى ؕ وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ مَّرَدًّا ﴿۷۷﴾

77. 'And Allāh increases in guidance those who follow guidance. And the good works that endure are best in sight of thy Lord as reward, and best as resort.'

اَفَرَءَيْتَ الَّذِيْ كَفَرَ بِاٰيٰتِنَا وَقَالَ لَاُوْتَيَنَّ مَالًا وَّوَلَدًا ﴿۷۸﴾

78. Hast thou then seen him who disbelieves in Our Signs, and says, 'I shall certainly be given wealth and children?'

اَطَّلَعَ الْغَيْبَ اَمِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا ﴿۷۹﴾

79. Has he become acquainted with the unseen or has he taken a promise from the Gracious *God*?

كَلَّا ؕ سَنَكْتُبُ مَا يَقُوْلُ وَنَمُدُّ لَهٗ مِنَ الْعَذَابِ مَدًّا ﴿۸۰﴾

80. Nay! We shall note down what he says and We shall greatly prolong for him the punishment.

وَّنَرِثُهٗ مَا يَقُوْلُ وَيَاْتِيْنَا فَرْدًا ﴿۸۱﴾

81. And We shall inherit of him all that of which he talks, and he shall come to Us all alone.

وَاتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اٰلِهَةً لِّيَكُوْنُوْا لَهُمْ عِزًّا ﴿۸۲﴾

82. And they have taken *other* gods beside Allāh, that they may be *a source of* power for them.

كَلَّا ؕ سَيَكْفُرُوْنَ بِعِبَادَتِهِمْ وَيَكُوْنُوْنَ عَلَيْهِمْ ضِدًّا ﴿۸۳﴾ ع ۵

83. Not at all! They will reject their worship, and become their opponents.

R. 6.

اَلَمْ تَرَ اَنَّاۤ اَرْسَلْنَا الشَّيٰطِيْنَ عَلَى الْكٰفِرِيْنَ تَؤُزُّهُمْ اَزًّا ﴿۸۴﴾

84. Seest thou not that We have sent satans against the disbelievers goading them on *to acts of disobedience*?

فَلَا تَعْجَلْ عَلَيْهِمْ ؕ اِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿۸۵﴾

85. So be not thou in haste with regard to them; We are keeping full account of their *doings*.

يَوْمَ نَحْشُرُ الْمُتَّقِيْنَ اِلَى الرَّحْمٰنِ وَفْدًا ﴿۸۶﴾

86. *Remember* the day when We shall gather the righteous before the Gracious *God* as *honoured* guests.

وَّنَسُوْقُ الْمُجْرِمِيْنَ اِلٰى جَهَنَّمَ وِرْدًا ﴿٨٧﴾

* 87. And We shall drive the guilty to Hell like a herd *of thirsty camels*.

لَا يَمْلِكُوْنَ الشَّفَاعَةَ اِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا ﴿٨٨﴾

88. None will have the power of intercession save he who has received a promise from the Gracious *God*.

وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا ﴿٨٩﴾

89. And they say, 'The Gracious *God* has taken unto Himself a son.'

لَقَدْ جِئْتُمْ شَيْـًٔا اِدًّا ﴿٩٠﴾

90. Assuredly, you have done a most monstrous thing!

تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْاَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ﴿٩١﴾

91. The heavens might well-nigh burst thereat, and the earth cleave asunder, and the mountains fall down in pieces,

اَنْ دَعَوْا لِلرَّحْمٰنِ وَلَدًا ﴿٩٢﴾

92. Because they ascribe a son to the Gracious *God*.

وَمَا يَنْۢبَغِيْ لِلرَّحْمٰنِ اَنْ يَّتَّخِذَ وَلَدًا ﴿٩٣﴾

93. Whereas it becomes not the Gracious *God* to take unto Himself a son.

اِنْ كُلُّ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ اِلَّاۤ اٰتِي الرَّحْمٰنِ عَبْدًا ﴿٩٤﴾

94. There is none in the heavens and the earth but he shall come to the Gracious *God* as a bondman.

لَقَدْ اَحْصٰىهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٥﴾

95. Verily, He comprehends them *by His knowledge* and has numbered them all fully.

وَكُلُّهُمْ اٰتِيْهِ يَوْمَ الْقِيٰمَةِ فَرْدًا ﴿٩٦﴾

96. And each of them shall come to Him singly on the Day of Resurrection.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا ﴿٩٧﴾

97. Those who believe and do good deeds—the Gracious *God* will create love in their *hearts*.

فَاِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِيْنَ وَتُنْذِرَ بِهٖ قَوْمًا لُّدًّا ﴿٩٨﴾

98. So We have made it (the Qur'ān) easy in thy tongue that thou mayest give thereby good tidings to the righteous, and warn thereby a people given to contention.

وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ ۭ هَلْ تُحِسُّ مِنْهُمْ مِّنْ اَحَدٍ اَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٩﴾

99. And how many a generation have We destroyed before them! Canst thou see a single one of them, or hear *even* a whisper of them?

* 87. And We shall drive the guilty to Hell like a herd **to a watering place**.

سُوْرَةُ طٰهٰ مَكِّيَّةٌ ٢٠ — اياتها ١٣٦ — ركوعاتها ٨

ṬĀ HĀ

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

طٰهٰ ٢

2. Ṭā Hā .‡

مَآ اَنْزَلْنَا عَلَيْكَ الْقُرْاٰنَ لِتَشْقٰٓى ٣

3. We have not sent down the Qur'ān to thee that thou shouldst be distressed,

اِلَّا تَذْكِرَةً لِّمَنْ يَّخْشٰى ٤

4. But as an exhortation for him who fears *God*,

تَنْزِيْلًا مِّمَّنْ خَلَقَ الْاَرْضَ وَالسَّمٰوٰتِ الْعُلٰى ٥

5. *And* a revelation from Him Who created the earth and the high heavens.

اَلرَّحْمٰنُ عَلَى الْعَرْشِ اسْتَوٰى ٦

6. *He is* the Gracious *God Who* has settled Himself on the Throne.

لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرٰى ٧

7. To Him belongs whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them, and whatsoever is beneath the moist subsoil.

وَاِنْ تَجْهَرْ بِالْقَوْلِ فَاِنَّهٗ يَعْلَمُ السِّرَّ وَاَخْفَى ٨

8. And if thou speakest aloud, *it makes no difference*, for He knows the secret *thought* and *what is yet* more hidden.

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ لَهُ الْاَسْمَآءُ الْحُسْنٰى ٩

9. Allāh—there is no God but He. His are the most beautiful names.

وَهَلْ اَتٰىكَ حَدِيْثُ مُوْسٰى ١٠

10. And has the story of Moses come to thee?

اِذْ رَاٰ نَارًا فَقَالَ لِاَهْلِهِ امْكُثُوْٓا اِنِّٓى اٰنَسْتُ نَارًا لَّعَلِّٓى اٰتِيْكُمْ مِّنْهَا بِقَبَسٍ اَوْ اَجِدُ عَلَى النَّارِ هُدًى ١١

11. When he saw a fire, he said to his family, 'Tarry ye, I perceive a fire; perhaps I may bring you a brand therefrom or find guidance at the fire.'

فَلَمَّآ اَتٰىهَا نُوْدِىَ يٰمُوْسٰٓى ١٢

∗ 12. And when he came to it, he was called *by a voice*, 'O Moses,

اِنِّٓى اَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۚ اِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ١٣

13. 'Verily, I am thy Lord. So take off thy shoes; for thou art in the sacred Valley of Ṭuwā.

‡ O Perfect Man!

∗ 12. And when he came to it, **it was announced**, 'O, Moses,

وَاَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوْحٰى ﴿١٣﴾

14. 'And I have chosen thee; so hearken to what is revealed.

اِنَّنِيْٓ اَنَا اللّٰهُ لَآ اِلٰهَ اِلَّآ اَنَا فَاعْبُدْنِيْ ۙ وَ اَقِمِ الصَّلٰوةَ لِذِكْرِيْ ﴿١٥﴾

15. 'Verily, I am Allāh; there is no God beside Me. So serve Me, and observe Prayer for My remembrance.

* اِنَّ السَّاعَةَ اٰتِيَةٌ اَكَادُ اُخْفِيْهَا لِتُجْزٰى كُلُّ نَفْسٍۢ بِمَا تَسْعٰى ﴿١٦﴾

* 16. 'Surely, the Hour is coming; I am going to manifest it, that every soul may be recompensed for its endeavour.

فَلَا يَصُدَّنَّكَ عَنْهَا مَنْ لَّا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوٰىهُ فَتَرْدٰى ﴿١٧﴾

17. 'So let not him who believes not therein and follows his own evil inclinations, turn thee away therefrom, lest thou perish.

وَمَا تِلْكَ بِيَمِيْنِكَ يٰمُوْسٰى ﴿١٨﴾

18. 'And what is that in thy right hand, O Moses?'

قَالَ هِيَ عَصَايَ ۚ اَتَوَكَّؤُا عَلَيْهَا وَاَهُشُّ بِهَا عَلٰى غَنَمِيْ وَلِيَ فِيْهَا مَاٰرِبُ اُخْرٰى ﴿١٩﴾

19. He replied, 'This is my rod, I lean on it, and beat down therewith leaves for my sheep, and I have *also* other uses for it.'

قَالَ اَلْقِهَا يٰمُوْسٰى ﴿٢٠﴾

20. He said, 'Cast it down, O Moses.'

فَاَلْقٰىهَا فَاِذَا هِيَ حَيَّةٌ تَسْعٰى ﴿٢١﴾

21. So he cast it down, and behold! it was a serpent running.

قَالَ خُذْهَا وَلَا تَخَفْ ۖ سَنُعِيْدُهَا سِيْرَتَهَا الْاُوْلٰى ﴿٢٢﴾

22. *God* said, 'Catch hold of it, and fear not. We shall restore it to its former condition.

* وَاضْمُمْ يَدَكَ اِلٰى جَنَاحِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوْٓءٍ اٰيَةً اُخْرٰى ﴿٢٣﴾

* 23. 'And draw thy hand close under thy armpit. It shall come forth white, without any disease—another Sign,

لِنُرِيَكَ مِنْ اٰيٰتِنَا الْكُبْرَى ﴿٢٤﴾

24. 'That We may show thee some of Our greater Signs.

اِذْهَبْ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ﴿٢٥﴾

25. 'Go thou to Pharaoh; he has indeed exceeded *all* bounds.'

R. 2.

قَالَ رَبِّ اشْرَحْ لِيْ صَدْرِيْ ﴿٢٦﴾

* 26. *Moses* said, 'My Lord, open out for me my breast,

وَيَسِّرْ لِيْٓ اَمْرِيْ ﴿٢٧﴾

27. 'And ease for me my task,

* 16. Surely, the Hour **will come; I may reveal it**, that every soul may be recompensed for its endeavour.

* 23. **And press your hand close to your side.** It shall come forth white, without **blemish**—another Sign,

* 26. **He** said, 'My Lord! **Open up** for me my **heart.**

وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِيْ ﴿٢٨﴾

*28. 'And loose the knot of my tongue,

يَفْقَهُوْا قَوْلِيْ ﴿٢٩﴾

29. 'That they may understand my speech,

وَاجْعَلْ لِّيْ وَزِيْرًا مِّنْ اَهْلِيْ ﴿٣٠﴾

30. 'And grant me a helper from my family—

هٰرُوْنَ اَخِي ﴿٣١﴾

31. 'Aaron, my brother;

اشْدُدْ بِهٖٓ اَزْرِيْ ﴿٣٢﴾

32. 'Increase my strength with him,

وَاَشْرِكْهُ فِيْٓ اَمْرِيْ ﴿٣٣﴾

33. 'And make him share my task,

كَيْ نُسَبِّحَكَ كَثِيْرًا ﴿٣٤﴾

34. 'That we may glorify Thee much,

وَّنَذْكُرَكَ كَثِيْرًا ﴿٣٥﴾

35. 'And remember Thee much.

اِنَّكَ كُنْتَ بِنَا بَصِيْرًا ﴿٣٦﴾

36. 'Thou possessest full knowledge of us.'

قَالَ قَدْ اُوْتِيْتَ سُؤْلَكَ يٰمُوْسٰى ﴿٣٧﴾

37. *God* said, "Granted is thy prayer, O Moses!

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً اُخْرٰٓى ﴿٣٨﴾

38. "And We did indeed confer a favour upon thee at another time *also*,

اِذْ اَوْحَيْنَآ اِلٰٓى اُمِّكَ مَا يُوْحٰٓى ﴿٣٩﴾

39. "When We revealed to thy mother what was an *important* revelation, *saying*,

اَنِ اقْذِفِيْهِ فِي التَّابُوْتِ فَاقْذِفِيْهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَاْخُذْهُ عَدُوٌّ لِّيْ وَعَدُوٌّ لَّهٗ ۭ وَاَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّيْ ۚ وَلِتُصْنَعَ عَلٰي عَيْنِيْ ﴿٤٠﴾

40. "'Put him in the ark, and throw it into the river, then the river will cast it on to the bank, *and one who is* an enemy to Me and also an enemy to him will take him up.' And I wrapped thee with love from Me; and *this I did* that thou mightest be reared before My eye.

اِذْ تَمْشِيْٓ اُخْتُكَ فَتَقُوْلُ هَلْ اَدُلُّكُمْ عَلٰي مَنْ يَّكْفُلُهٗ ۚ فَرَجَعْنٰكَ اِلٰٓى اُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۭ وَقَتَلْتَ نَفْسًا فَنَجَّيْنٰكَ مِنَ الْغَمِّ وَفَتَنّٰكَ فُتُوْنًا ۚ فَلَبِثْتَ سِنِيْنَ فِيْٓ اَهْلِ مَدْيَنَ ۙ ثُمَّ جِئْتَ عَلٰي قَدَرٍ يّٰمُوْسٰى ﴿٤١﴾

41. "When thy sister walked along and said, 'Shall I guide you to one who will take charge of him?' So We restored thee to thy mother that her eye might be cooled and she might not grieve. And thou didst kill a man, but We delivered thee from sorrow. Then We proved thee in various ways. And thou didst tarry several years among the people of Midian. Then thou camest up to the standard, O Moses.

*28. 'And **untie** the knot of my tongue.'

وَاصْطَنَعْتُكَ لِنَفْسِيْ ﴿٤٢﴾

42. "And I have chosen thee for Myself.

اِذْهَبْ اَنْتَ وَاَخُوْكَ بِاٰيٰتِيْ وَلَا تَنِيَا فِيْ ذِكْرِيْ ﴿٤٣﴾

43. "Go, thou and thy brother, with My Signs, and slacken not in remembering Me.

اِذْهَبَآ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ﴿٤٤﴾

44. "Go, both of you, to Pharaoh, for he has transgressed *all* bounds.

فَقُوْلَا لَهٗ قَوْلًا لَّيِّنًا لَّعَلَّهٗ يَتَذَكَّرُ اَوْ يَخْشٰى ﴿٤٥﴾

*45. "But speak to him a gentle speech that he might possibly heed or fear."

قَالَا رَبَّنَآ اِنَّنَا نَخَافُ اَنْ يَّفْرُطَ عَلَيْنَآ اَوْ اَنْ يَّطْغٰى ﴿٤٦﴾

46. They replied, 'Our Lord, we fear lest he commit some excess against us, or exceed *all* bounds in transgression.'

قَالَ لَا تَخَافَآ اِنَّنِيْ مَعَكُمَآ اَسْمَعُ وَاَرٰى ﴿٤٧﴾

47. *God* said, "Fear not; for I am with you both. I hear and I see.

فَاْتِيٰهُ فَقُوْلَآ اِنَّا رَسُوْلَا رَبِّكَ فَاَرْسِلْ مَعَنَا بَنِيْٓ اِسْرَآءِيْلَ ۙ وَلَا تُعَذِّبْهُمْ ۭ قَدْ جِئْنٰكَ بِاٰيَةٍ مِّنْ رَّبِّكَ ۭ وَالسَّلٰمُ عَلٰي مَنِ اتَّبَعَ الْهُدٰى ﴿٤٨﴾

48. "So go ye both to him and say, 'We are the Messengers of thy Lord; so let the children of Israel go with us; and afflict them not. We have indeed brought thee a Sign from thy Lord; and peace shall be on him who follows the guidance;

اِنَّا قَدْ اُوْحِيَ اِلَيْنَآ اَنَّ الْعَذَابَ عَلٰي مَنْ كَذَّبَ وَتَوَلّٰى ﴿٤٩﴾

49. 'It has indeed been revealed to us that punishment shall come on him who rejects and turns away.'"

قَالَ فَمَنْ رَّبُّكُمَا يٰمُوْسٰى ﴿٥٠﴾

50. *Pharaoh* said, 'Who then is the Lord of you two, O Moses?'

قَالَ رَبُّنَا الَّذِيْٓ اَعْطٰى كُلَّ شَيْءٍ خَلْقَهٗ ثُمَّ هَدٰى ﴿٥١﴾

51. He said, 'Our Lord is He Who gave unto everything its *proper* form *and* then guided *it to its proper function*.'

قَالَ فَمَا بَالُ الْقُرُوْنِ الْاُوْلٰى ﴿٥٢﴾

52. *Pharaoh* said, 'What then will be the fate of the former generations?'

قَالَ عِلْمُهَا عِنْدَ رَبِّيْ فِيْ كِتٰبٍ ۚ لَا يَضِلُّ رَبِّيْ وَلَا يَنْسَى ﴿٥٣﴾

53. He said, 'The knowledge thereof is with my Lord *recorded* in a Book. My Lord neither errs nor forgets.'

الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ مَهْدًا وَّسَلَكَ لَكُمْ فِيْهَا سُبُلًا وَّاَنْزَلَ مِنَ السَّمَآءِ مَآءً ۭ فَاَخْرَجْنَا بِهٖٓ اَزْوَاجًا مِّنْ نَّبَاتٍ شَتّٰى ﴿٥٣﴾

54. *It is He* Who has made the earth for you a cradle, and has caused pathways for you to run through it; and Who sends down rain from the sky, and thereby We bring forth various kinds of vegetation.

*45. **'And address him both of you, with gentle words** that he might possibly heed or fear.'

كُلُوْا وَارْعَوْا اَنْعَامَكُمْ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّاُولِي النُّهٰى ﴿٥٥﴾

55. Eat ye and pasture your cattle. Verily, in this are Signs for those who are endued with reason.

R. 3.

مِنْهَا خَلَقْنٰكُمْ وَفِيْهَا نُعِيْدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى ﴿٥٦﴾

56. From it have We created you, and into it shall We cause you to return, and from it shall We bring you forth once more.

وَلَقَدْ اَرَيْنٰهُ اٰيٰتِنَا كُلَّهَا فَكَذَّبَ وَاَبٰى ﴿٥٧﴾

57. And We did show him (Pharaoh) Our Signs, all of them; but he rejected *them* and refused *to believe*.

قَالَ اَجِئْتَنَا لِتُخْرِجَنَا مِنْ اَرْضِنَا بِسِحْرِكَ يٰمُوْسٰى ﴿٥٨﴾

58. He said, 'Hast thou come to us, O Moses, to drive us out of our land by thy magic?

فَلَنَاْتِيَنَّكَ بِسِحْرٍ مِّثْلِهٖ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهٗ نَحْنُ وَلَاۤ اَنْتَ مَكَانًا سُوًى ﴿٥٩﴾

59. 'But we shall assuredly bring thee magic the like thereof; so make an appointment between us and thyself which we shall not fail to keep—neither we nor thou—at a place alike *for us both*.'

قَالَ مَوْعِدُكُمْ يَوْمُ الزِّيْنَةِ وَاَنْ يُّحْشَرَ النَّاسُ ضُحًى ﴿٦٠﴾

60. Moses said, 'Your appointment shall be for the day of the Festival, and let the people be assembled when the sun is risen high.'

فَتَوَلّٰى فِرْعَوْنُ فَجَمَعَ كَيْدَهٗ ثُمَّ اَتٰى ﴿٦١﴾

*61. Then Pharaoh withdrew and concerted his plan and then came *to the place of appointment*.

قَالَ لَهُمْ مُّوْسٰى وَيْلَكُمْ لَا تَفْتَرُوْا عَلَى اللّٰهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ ۚ وَقَدْ خَابَ مَنِ افْتَرٰى ﴿٦٢﴾

62. Moses said to them, 'Woe to you; forge not a lie against Allāh, lest He destroy you by some punishment; and surely, he who forges a lie shall perish.'

فَتَنَازَعُوْۤا اَمْرَهُمْ بَيْنَهُمْ وَاَسَرُّوا النَّجْوٰى ﴿٦٣﴾

63. Then they argued their affair among themselves and conferred in secret.

قَالُوْۤا اِنْ هٰذٰنِ لَسٰحِرٰنِ يُرِيْدٰنِ اَنْ يُّخْرِجٰكُمْ مِّنْ اَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيْقَتِكُمُ الْمُثْلٰى ﴿٦٤﴾

64. They said, 'Certainly these two are magicians, who desire to drive you out from your land by their magic and to destroy your best traditions.

فَاَجْمِعُوْا كَيْدَكُمْ ثُمَّ ائْتُوْا صَفًّا ۚ وَقَدْ اَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلٰى ﴿٦٥﴾

65. 'Concert, therefore, your plan and then come forward arrayed. And, surely, he who gains ascendancy this day shall prosper.'

*61. Then Pharaoh **turned away and mustered all his tricks, then he came** ***in keeping with the appointment.***

قَالُوْا يٰمُوْسٰٓى اِمَّآ اَنْ تُلْقِيَ وَاِمَّآ اَنْ نَّكُوْنَ اَوَّلَ مَنْ اَلْقٰى ﴿٦٥﴾

66. They said, 'O Moses, either do thou throw *first*, or we shall be the first to throw.'

قَالَ بَلْ اَلْقُوْا ۚ فَاِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ اِلَيْهِ مِنْ سِحْرِهِمْ اَنَّهَا تَسْعٰى ﴿٦٦﴾

67. He said, 'Nay, throw ye.' Then lo! their cords and their staves appeared to him, by their magic, as though they ran *about*.

فَاَوْجَسَ فِيْ نَفْسِهٖ خِيْفَةً مُّوْسٰى ﴿٦٧﴾

68. And Moses conceived a fear in his mind.

قُلْنَا لَا تَخَفْ اِنَّكَ اَنْتَ الْاَعْلٰى ﴿٦٨﴾

69. We said, 'Fear not, for thou wilt have the upper hand.

وَاَلْقِ مَا فِيْ يَمِيْنِكَ تَلْقَفْ مَا صَنَعُوْا ۭ اِنَّمَا صَنَعُوْا كَيْدُ سٰحِرٍ ۭ وَلَا يُفْلِحُ السّٰحِرُ حَيْثُ اَتٰى ﴿٦٩﴾

70. 'And throw that which is in thy right hand; it will swallow that which they have wrought, for that which they have wrought is only a magician's trick. And a magician shall not thrive, come where he may.'

فَاُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوْٓا اٰمَنَّا بِرَبِّ هٰرُوْنَ وَمُوْسٰى ﴿٧٠﴾

71. Then the magicians were made to fall down prostrate. They said, 'We believe in the Lord of Aaron and Moses.'

قَالَ اٰمَنْتُمْ لَهٗ قَبْلَ اَنْ اٰذَنَ لَكُمْ ۭ اِنَّهٗ لَكَبِيْرُكُمُ الَّذِيْ عَلَّمَكُمُ السِّحْرَ ۚ فَلَاُقَطِّعَنَّ اَيْدِيَكُمْ وَاَرْجُلَكُمْ مِّنْ خِلَافٍ وَّلَاُوصَلِّبَنَّكُمْ فِيْ جُذُوْعِ النَّخْلِ ۡ وَلَتَعْلَمُنَّ اَيُّنَآ اَشَدُّ عَذَابًا وَّاَبْقٰى ﴿٧١﴾

72. *Pharaoh* said, 'Do you believe in him before I give you leave? He must be your chief who has taught you magic. I will therefore surely cut off your hands and your feet alternately, and I will surely crucify you on the trunks of palm-trees; and you shall know which of us is severer and more abiding in punishment.'

قَالُوْا لَنْ نُّؤْثِرَكَ عَلٰي مَا جَاۗءَنَا مِنَ الْبَيِّنٰتِ وَالَّذِيْ فَطَرَنَا فَاقْضِ مَآ اَنْتَ قَاضٍ ۭ اِنَّمَا تَقْضِيْ هٰذِهِ الْحَيٰوةَ الدُّنْيَا ﴿٧٢﴾

73. They said, 'We shall not prefer thee to the manifest Signs that have come to us, nor *shall we prefer thee* to Him Who has created us. So decree what thou wilt decree; thou canst only decree concerning this present life.

اِنَّآ اٰمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطٰيٰنَا وَمَآ اَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ ۭ وَاللّٰهُ خَيْرٌ وَّاَبْقٰى ﴿٧٣﴾

74. 'Surely we have believed in our Lord that He may forgive us our sins and *forgive us* the magic which thou didst force us *to use*. And Allāh is the Best and the Most Abiding.'

إِنَّهُ مَنْ يَّأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ
جَهَنَّمَ ۚ لَا يَمُوْتُ فِيْهَا وَلَا يَحْيٰى ﴿٧٥﴾
وَمَنْ يَّأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصّٰلِحٰتِ
فَأُولٰٓئِكَ لَهُمُ الدَّرَجٰتُ الْعُلٰى ﴿٧٦﴾
جَنّٰتُ عَدْنٍ تَجْرِيْ مِنْ تَحْتِهَا الْأَنْهٰرُ
خٰلِدِيْنَ فِيْهَا ۚ وَذٰلِكَ جَزٰٓؤُا مَنْ
تَزَكّٰى ﴿٧٧﴾

75. Verily, he who comes to his Lord a sinner—for him is Hell; he shall neither die therein nor live.

76. But he who comes to Him as a believer having done good deeds, for such are the highest ranks—

77. Gardens of Eternity, beneath which rivers flow; they will abide therein *for ever*. And that is the recompense of those who keep themselves pure.

R. 4.

وَلَقَدْ أَوْحَيْنَآ إِلٰى مُوْسٰٓى ۙ أَنْ أَسْرِ
بِعِبَادِيْ فَاضْرِبْ لَهُمْ طَرِيْقًا فِي
الْبَحْرِ يَبَسًا ۙ لَّا تَخٰفُ دَرَكًا وَّ
لَا تَخْشٰى ﴿٧٨﴾

78. And We sent a revelation to Moses, *saying*, 'Take away My servants by night, and strike for them a dry path through the sea. Thou wilt not be afraid of being overtaken, nor wilt thou have *any other* fear.'

فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُوْدِهٖ فَغَشِيَهُمْ
مِّنَ الْيَمِّ مَا غَشِيَهُمْ ﴿٧٩﴾

79. Then Pharaoh pursued them with his hosts, and there overwhelmed them of the waters of the sea that which overwhelmed them.

وَأَضَلَّ فِرْعَوْنُ قَوْمَهٗ وَمَا هَدٰى ﴿٨٠﴾

80. And Pharaoh led his people astray and did not guide them aright.

يٰبَنِيْٓ إِسْرَآءِيْلَ قَدْ أَنْجَيْنٰكُمْ مِّنْ
عَدُوِّكُمْ وَوٰعَدْنٰكُمْ جَانِبَ الطُّوْرِ
الْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوٰى ﴿٨١﴾

81. '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 on you Manna and Salwā.

كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَلَا تَطْغَوْا
فِيْهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِيْ ۚ وَمَنْ يَّحْلِلْ
عَلَيْهِ غَضَبِيْ فَقَدْ هَوٰى ﴿٨٢﴾

82. 'Eat of the good things that We have provided for you, and transgress not therein, lest My wrath descend upon you; and he on whom My wrath descends shall perish;

وَإِنِّيْ لَغَفَّارٌ لِّمَنْ تَابَ وَاٰمَنَ وَعَمِلَ
صَالِحًا ثُمَّ اهْتَدٰى ﴿٨٣﴾

83. 'But surely I am forgiving to those who repent and believe and do good deeds, and then stick to guidance.

وَمَآ أَعْجَلَكَ عَنْ قَوْمِكَ يٰمُوْسٰى ﴿٨٤﴾

84. 'And what has hastened thee away from thy people, O Moses?'

قَالَ هُمْ أُولَآءِ عَلٰٓى أَثَرِيْ وَعَجِلْتُ إِلَيْكَ

*85. He said, 'They are *closely*

*85. He said, 'They are ***close upon*** **my tracks** and I have hastened to **You**, my Lord, that **You may** be pleased.'

رَبِّ لِتَرْضٰى ﴿٨٥﴾

following in my footsteps and I have hastened to Thee, my Lord, that Thou mightest be pleased.'

قَالَ فَاِنَّا قَدْ فَتَنّٰقَوْمَكَ مِنْۢ بَعْدِكَ وَاَضَلَّهُمُ السَّامِرِيُّ ﴿٨٦﴾

86. *God* said, 'We have tried thy people in thy absence, and the Sāmirī has led them astray.'

فَرَجَعَ مُوْسٰٓى اِلٰى قَوْمِهٖ غَضْبَانَ اَسِفًا ۚ قَالَ يٰقَوْمِ اَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۚ اَفَطَالَ عَلَيْكُمُ الْعَهْدُ اَمْ اَرَدْتُّمْ اَنْ يَّحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ رَّبِّكُمْ فَاَخْلَفْتُمْ مَّوْعِدِيْ ﴿٨٧﴾

87. So Moses returned to his people indignant and sad. He said, 'O my people, did not your Lord promise you a gracious promise? Did, then, the appointed time appear too long to you, or did you desire that wrath should descend upon you from your Lord, that you broke *your* promise to me?'

قَالُوْا مَآ اَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلٰكِنَّا حُمِّلْنَآ اَوْزَارًا مِّنْ زِيْنَةِ الْقَوْمِ فَقَذَفْنٰهَا فَكَذٰلِكَ اَلْقَى السَّامِرِيُّ ﴿٨٨﴾

88. They said, 'We have not broken *our* promise to thee of our own accord; but we were laden with loads of people's ornaments and we threw them away, and likewise did the Sāmirī cast.'

فَاَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهٗ خُوَارٌ فَقَالُوْا هٰذَآ اِلٰهُكُمْ وَاِلٰهُ مُوْسٰى ۙ فَنَسِيَ ﴿٨٩﴾

* 89. Then he produced for them a calf—an image producing a lowing sound. And they said, 'This is your God, and the God of Moses.' So he gave up *the religion of Moses*.

اَفَلَا يَرَوْنَ اَلَّا يَرْجِعُ اِلَيْهِمْ قَوْلًا ۙ وَّلَا يَمْلِكُ لَهُمْ ضَرًّا وَّلَا نَفْعًا ﴿٩٠﴾ ع ١٣

90. Could they not see that it returned to them no answer, and had no power to do them either harm or good?

R. 5.

وَلَقَدْ قَالَ لَهُمْ هٰرُوْنُ مِنْ قَبْلُ يٰقَوْمِ اِنَّمَا فُتِنْتُمْ بِهٖ ۚ وَاِنَّ رَبَّكُمُ الرَّحْمٰنُ فَاتَّبِعُوْنِيْ وَاَطِيْعُوْٓا اَمْرِيْ ﴿٩١﴾

91. And Aaron had said to them before this, 'O my people, you have only been tried by means of it (the calf). And surely, the Gracious *God* is your Lord; so follow me and obey my command.'

قَالُوْا لَنْ نَّبْرَحَ عَلَيْهِ عٰكِفِيْنَ حَتّٰى يَرْجِعَ اِلَيْنَا مُوْسٰى ﴿٩٢﴾

92. They replied, 'We shall not cease to worship it until Moses return to us.'

قَالَ يٰهٰرُوْنُ مَا مَنَعَكَ اِذْ رَاَيْتَهُمْ ضَلُّوْٓا ﴿٩٣﴾

93. *Moses* said, "O Aaron, what hindered thee, when thou didst see them gone astray,

* 89. Then he produced for them a calf—**a mere body which emitted** a lowing sound. **Then *he and his companions* said, 'This is your god, and the god of Moses but he forgot** *to mention it to you*.'

94. 'From following me? Hast thou then disobeyed my command?'

اَلَّا تَتَّبِعَنِ ؕ اَفَعَصَيْتَ اَمْرِيْ ﴿٩٣﴾

95. He answered, "O son of my *mother seize me not by my beard, nor by *the hair of* my head. I feared lest thou shouldst say, 'Thou hast caused a division among the children of Israel, and didst not wait for my word.'"

قَالَ يَبْنَؤُمَّ لَا تَاْخُذْ بِلِحْيَتِيْ وَلَا بِرَاْسِيْ ۚ اِنِّيْ خَشِيْتُ اَنْ تَقُوْلَ فَرَّقْتَ بَيْنَ بَنِيْٓ اِسْرَآءِيْلَ وَلَمْ تَرْقُبْ قَوْلِيْ ﴿٩٤﴾

96. *Moses* said, 'And what hast thou to say, O Sāmirī?'

قَالَ فَمَا خَطْبُكَ يٰسَامِرِيُّ ﴿٩٥﴾

97. He said, 'I perceived what they perceived not. I *only* partly received the impress of the Messenger, but that *too* I cast away. Thus it is that my mind commended to me.'

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوْا بِهٖ فَقَبَضْتُ قَبْضَةً مِّنْ اَثَرِ الرَّسُوْلِ فَنَبَذْتُهَا وَكَذٰلِكَ سَوَّلَتْ لِيْ نَفْسِيْ ﴿٩٦﴾

98. *Moses* said, "Go away. It shall be thine to say throughout thy life, 'Touch *me* not;' and there is a promise of *punishment* for thee which shall not fail to be fulfilled about thee. Now look at thy god of which thou hast become a devoted worshipper. We will certainly burn it and then scatter it away into the sea."

قَالَ فَاذْهَبْ فَاِنَّ لَكَ فِي الْحَيٰوةِ اَنْ تَقُوْلَ لَا مِسَاسَ ۖ وَاِنَّ لَكَ مَوْعِدًا لَّنْ تُخْلَفَهٗ ۚ وَانْظُرْ اِلٰٓى اِلٰهِكَ الَّذِيْ ظَلْتَ عَلَيْهِ عَاكِفًا ؕ لَنُحَرِّقَنَّهٗ ثُمَّ لَنَنْسِفَنَّهٗ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾

99. Your God is only Allāh, beside Whom there is no God. He embraces all things in *his* knowledge.

اِنَّمَآ اِلٰهُكُمُ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ؕ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٩٨﴾

100. Thus do We relate to thee the tidings of what has happened before. And We have given thee from Us a Reminder.

كَذٰلِكَ نَقُصُّ عَلَيْكَ مِنْ اَنْۢبَآءِ مَا قَدْ سَبَقَ ۚ وَقَدْ اٰتَيْنٰكَ مِنْ لَّدُنَّا ذِكْرًا ﴿٩٩﴾

101. Whoso turns away from it will surely bear a *heavy* burden on the Day of Resurrection,

مَنْ اَعْرَضَ عَنْهُ فَاِنَّهٗ يَحْمِلُ يَوْمَ الْقِيٰمَةِ وِزْرًا ﴿١٠٠﴾

102. Abiding thereunder; and evil will the burden be to them on the Day of Resurrection,

خٰلِدِيْنَ فِيْهِ ؕ وَسَآءَ لَهُمْ يَوْمَ الْقِيٰمَةِ حِمْلًا ﴿١٠١﴾

103. The day when the trumpet will be blown. And on that day We shall gather the sinful together, blue-eyed.

يَّوْمَ يُنْفَخُ فِي الصُّوْرِ وَنَحْشُرُ الْمُجْرِمِيْنَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾

*95. **Note:** The expression 'seize me not by my beard, nor by (the hair of) my head' should not be taken literally. It may simply mean: **do not humiliate me.**

يَّتَخَافَتُوْنَ بَيْنَهُمْ اِنْ لَّبِثْتُمْ اِلَّا عَشْرًا ﴿١٠٣﴾

104. They will talk to one another in a low tone *saying*: 'You tarried only ten *days*'—

نَحْنُ اَعْلَمُ بِمَا يَقُوْلُوْنَ اِذْ يَقُوْلُ اَمْثَلُهُمْ طَرِيْقَةً اِنْ لَّبِثْتُمْ اِلَّا يَوْمًا ﴿١٠٥﴾

105. We know best what they will say—when the one possessing the best way of life among them will say, 'You have tarried only a day.'

R. 6.

وَيَسْـَٔلُوْنَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّيْ نَسْفًا ﴿١٠٦﴾

106. And they ask thee concerning the mountains. Say, 'My lord will break them into pieces and scatter them as dust.

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٧﴾

107. 'And He will leave them as a barren, level plain,

لَّا تَرٰى فِيْهَا عِوَجًا وَّلَآ اَمْتًا ﴿١٠٨﴾

108. 'Wherein thou wilt see no depression, or elevation.'

يَوْمَئِذٍ يَّتَّبِعُوْنَ الدَّاعِيَ لَا عِوَجَ لَهٗ ۚ وَخَشَعَتِ الْاَصْوَاتُ لِلرَّحْمٰنِ فَلَا تَسْمَعُ اِلَّا هَمْسًا ﴿١٠٩﴾

* 109. On that day they will follow the Caller *straight*, there being no deviation therefrom; and *all* voices shall be hushed before the Gracious *God* and thou shalt not hear but a subdued sound of footsteps.

يَوْمَئِذٍ لَّا تَنْفَعُ الشَّفَاعَةُ اِلَّا مَنْ اَذِنَ لَهُ الرَّحْمٰنُ وَرَضِيَ لَهٗ قَوْلًا ﴿١١٠﴾

110. On that day intercession shall not avail *any person* save him in whose case the Gracious *God* grants permission and with whose word *of faith* He is pleased.

يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيْطُوْنَ بِهٖ عِلْمًا ﴿١١١﴾

111. He knows *all* that is before them and *all* that is behind them, but they cannot compass it with *their* knowledge.

وَعَنَتِ الْوُجُوْهُ لِلْحَيِّ الْقَيُّوْمِ ۭ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١٢﴾

112. And *all* faces shall humble themselves before the Living, the Self-Subsisting and All-Sustaining *God*. And he shall indeed perish who bears *the burden of* iniquity.

وَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ وَهُوَ مُؤْمِنٌ فَلَا يَخٰفُ ظُلْمًا وَّلَا هَضْمًا ﴿١١٣﴾

113. But he who does good works, being a believer, will have no fear of injustice or loss.

وَكَذٰلِكَ اَنْزَلْنٰهُ قُرْاٰنًا عَرَبِيًّا وَّ

* 114. And thus have We sent it down—the Qur'ān in Arabic—and

* 109. On that day **shall they follow the summoner who is *upright* with no crookedness in him**; and *all* voices shall be hushed before the Gracious *God* and **you will** not hear but a subdued sound of footsteps.

* 114.And thus have We sent it down—the Qur'ān in Arabic—and We have explained therein certain warnings, that they may fear God or that it may **generate in them *divine* remembrance.**

صَرَّفْنَا فِيْهِ مِنَ الْوَعِيْدِ لَعَلَّهُمْ يَتَّقُوْنَ اَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

We have explained therein certain warnings, that they may fear God or that it may give birth to *divine* remembrance in them.

فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ وَلَا تَعْجَلْ بِالْقُرْاٰنِ مِنْ قَبْلِ اَنْ يُّقْضٰٓى اِلَيْكَ وَحْيُهٗ ۡ وَقُلْ رَّبِّ زِدْنِيْ عِلْمًا ﴿١١٤﴾

115. Exalted then is Allāh, the True King! And be not impatient for the Qur'ān ere its revelation is completed unto thee, but *only* say, 'O my Lord, increase me in knowledge.'

وَلَقَدْ عَهِدْنَآ اِلٰٓى اٰدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهٗ عَزْمًا ﴿١١٥﴾

116. And verily, We had made a covenant with Adam beforehand, but he forgot, and We found in him no determination *to disobey*.

R. 7.

وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ۭ اَبٰى ﴿١١٦﴾

117. And when We said to the angels, 'Submit to Adam,' and they all submitted. But Iblīs *did not*. He refused.

فَقُلْنَا يٰٓاٰدَمُ اِنَّ هٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقٰى ﴿١١٧﴾

118. Then We said, 'O Adam, this is an enemy to thee, and to thy wife; so let him not drive you both out of the garden, lest thou come to grief.

اِنَّ لَكَ اَلَّا تَجُوْعَ فِيْهَا وَلَا تَعْرٰى ﴿١١٨﴾

119. 'It is *provided* for thee that thou wilt not hunger therein, nor wilt thou be naked.

وَاَنَّكَ لَا تَظْمَؤُا فِيْهَا وَلَا تَضْحٰى ﴿١١٩﴾

120. 'And that thou wilt not thirst therein, nor wilt thou be exposed to the sun.'

فَوَسْوَسَ اِلَيْهِ الشَّيْطٰنُ قَالَ يٰٓاٰدَمُ هَلْ اَدُلُّكَ عَلٰى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلٰى ﴿١٢٠﴾

121. But Satan whispered evil suggestions to him; he said, 'O Adam, shall I lead thee to the tree of eternity and to a kingdom that never decays?'

فَاَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْاٰتُهُمَا وَ

* 122. Then they both ate thereof, so that their shame became manifest to

* 122. They both ate thereof, **so their inherent weakness became exposed to them. So they started covering themselves with the leaves from the garden. And Adam disobeyed his Lord and deviated from the path.**

Note: Most translators have taken the scenario too literally while there is enough evidence within the text to rule out a literal application. The sin referred to is obviously related to an internal faltering as indicated by the part of the verse which declares that سَوْاٰتُهُمَا *sauātuhumā* (their weakness) became known to them. If it was a bodily nakedness how could they have remained unaware of their nakedness from the time of their birth to the time of the said incident?

It is evident, therefore, that a literal meaning is wrongfully attributed to the Holy Qur'ān. The word *sau'ā* (سَوْءَا) primarily applies to acts of shame and evil propensities. At the time of faltering the falterer discovers to his horror his own hidden weaknesses. This weak-

طَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ ۚ وَعَصٰٓى اٰدَمُ رَبَّهٗ فَغَوٰى ﴿١٢١﴾

them, and they began to stick the leaves of the garden together over themselves. And Adam observed not the commandment of his Lord, so his life became miserable.

ثُمَّ اجْتَبٰهُ رَبُّهٗ فَتَابَ عَلَيْهِ وَهَدٰى ﴿١٢٢﴾

123. Then his Lord chose him *for His grace*, and turned to him with mercy and guided *him*.

قَالَ اهْبِطَا مِنْهَا جَمِيْعًا ۢ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّيْ هُدًى ۙ فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقٰى ﴿١٢٣﴾

124. He said, 'Go forth, both of you, from here, some of you being enemies of others. And if there comes to you guidance from Me, then whoso will follow My guidance, he will not go astray, nor will he come to grief.

وَمَنْ اَعْرَضَ عَنْ ذِكْرِيْ فَاِنَّ لَهٗ مَعِيْشَةً ضَنْكًا وَّنَحْشُرُهٗ يَوْمَ الْقِيٰمَةِ اَعْمٰى ﴿١٢٤﴾

125. 'But whosoever will turn away from My Reminder, his will be a strait life, and on the Day of Resurrection We shall raise him up blind.'

قَالَ رَبِّ لِمَ حَشَرْتَنِيْٓ اَعْمٰى وَقَدْ كُنْتُ بَصِيْرًا ﴿١٢٥﴾

126. He will say, 'My Lord, why hast Thou raised me up blind, while I possessed sight *before*?'

قَالَ كَذٰلِكَ اَتَتْكَ اٰيٰتُنَا فَنَسِيْتَهَا ۚ وَكَذٰلِكَ الْيَوْمَ تُنْسٰى ﴿١٢٦﴾

127. *God* will say, 'Thus *it was to be*; Our Signs came to thee and thou didst disregard them; and in like manner wilt thou be disregarded this day.'

وَكَذٰلِكَ نَجْزِيْ مَنْ اَسْرَفَ وَلَمْ يُؤْمِنْ بِاٰيٰتِ رَبِّهٖ ۭ وَلَعَذَابُ الْاٰخِرَةِ اَشَدُّ وَاَبْقٰى ﴿١٢٧﴾

128. And thus do We recompense him who is extravagant and believes not in the Signs of his Lord; and the punishment of the Hereafter is surely severer and more lasting.

اَفَلَمْ يَهْدِ لَهُمْ كَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُوْنِ يَمْشُوْنَ فِيْ مَسٰكِنِهِمْ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّاُولِي النُّهٰى ﴿١٢٨﴾ ع ١٦

129. Does it not afford guidance to them how many generations We destroyed before them, in whose dwellings they *now* walk? Therein verily are Signs for those who are endued with reason.

---

ness is psychological and internal, related to mind and heart, and cannot be covered and concealed by sticking leaves over one's body. So in the context of this error, whatever it was, which Adam and Eve committed, coverage can only mean seeking forgiveness from Allāh and (seeking protection from Allāh). As such leaves of '*jannah*' جنّة (garden) must be understood metaphorically to mean seeking shelter under Allāh's forgiveness and that is exactly what Adam did according to the Qur'ān where it is clearly mentioned that God Himself taught him those words which would rid him of the effects of his error and in response to those words God turned to him with mercy and forgiveness.

R. 8.

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَكَانَ لِزَامًا وَّاَجَلٌ مُّسَمًّى ﴿۱۳۰﴾

* 130. And had it not been for a word already gone forth from thy Lord, and a term *already* fixed, *immediate punishment* would have been inevitable.

فَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ غُرُوْبِهَا ۚ وَمِنْ اٰنَآئِ الَّيْلِ فَسَبِّحْ وَاَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضٰى ﴿۱۳۱﴾

131. Bear patiently then what they say, and glorify thy Lord with *His* praise before the rising of the sun and before its setting; and glorify *Him* in the hours of the night and at the sides of the day, that thou mayest find *true* happiness.

وَلَا تَمُدَّنَّ عَيْنَيْكَ اِلٰى مَا مَتَّعْنَا بِهٖۤ اَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيٰوةِ الدُّنْيَا ۙ لِنَفْتِنَهُمْ فِيْهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَّاَبْقٰى ﴿۱۳۲﴾

132. And strain not thy eyes after what We have bestowed on some classes of them to enjoy *for a short time*—the splendour of the present world—that We may try them thereby. And the provision of thy Lord is better and more lasting.

وَاْمُرْ اَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا ۭ لَا نَسْـَٔلُكَ رِزْقًا ۭ نَحْنُ نَرْزُقُكَ ۭ وَالْعَاقِبَةُ لِلتَّقْوٰى ﴿۱۳۳﴾

133. And enjoin Prayer on thy people, and be constant therein. We ask thee not for provision; it is We that provide for thee. And the end is for righteousness.

وَقَالُوْا لَوْلَا يَاْتِيْنَا بِاٰيَةٍ مِّنْ رَّبِّهٖ ۭ اَوَلَمْ تَاْتِهِمْ بَيِّنَةُ مَا فِي الصُّحُفِ الْاُوْلٰى ﴿۱۳۴﴾

* 134. And they say, 'Why does he not bring us a Sign from his Lord?' Has there not come to them the clear evidence in what is *contained* in the former Books?

وَلَوْ اَنَّآ اَهْلَكْنٰهُمْ بِعَذَابٍ مِّنْ قَبْلِهٖ لَقَالُوْا رَبَّنَا لَوْلَآ اَرْسَلْتَ اِلَيْنَا رَسُوْلًا فَنَتَّبِعَ اٰيٰتِكَ مِنْ قَبْلِ اَنْ نَّذِلَّ وَنَخْزٰى ﴿۱۳۵﴾

135. And if We had destroyed them with a punishment before it they would have surely said, 'Our Lord, wherefore didst Thou not send to us a Messenger that we might have followed Thy commandments before we were humbled and disgraced?'

قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوْا ۚ فَسَتَعْلَمُوْنَ مَنْ اَصْحٰبُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدٰى ﴿۱۳۶﴾ ع ۱۷

136. Say, 'Each one is waiting; wait ye, therefore, and you will know who are the people of the right path and who follow *true* guidance.'

* 130. And had it not been for a word already gone forth from **your** Lord, and a term *already* fixed, ***their punishment* would have been abiding**.

* 134. And they say, 'Why does he not bring us a Sign from his Lord?' Has there not come to them the clear evidence in what is *contained* in the former **Scriptures**?

سُوْرَةُ الْاَنْبِيَآءِ مَكِّيَّةٌ ٢١ — اياتها ١١٣ — ركوعاتها ٧

AL-ANBIYĀ'

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

Part 17 — اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَ هُمْ فِيْ غَفْلَةٍ مُّعْرِضُوْنَ ٢

2. Nigh has drawn for men their reckoning, yet they turn away in heedlessness.

مَا يَاْتِيْهِمْ مِّنْ ذِكْرٍ مِّنْ رَّبِّهِمْ مُّحْدَثٍ اِلَّا اسْتَمَعُوْهُ وَ هُمْ يَلْعَبُوْنَ ٣

3. There comes not to them any new admonition from their Lord, but they listen to it while they make sport *of it*.

لَاهِيَةً قُلُوْبُهُمْ ؕ وَ اَسَرُّوا النَّجْوَى ۖ الَّذِيْنَ ظَلَمُوْا ۖ هَلْ هٰذَاۤ اِلَّا بَشَرٌ مِّثْلُكُمْ ۚ اَفَتَاْتُوْنَ السِّحْرَ وَ اَنْتُمْ تُبْصِرُوْنَ ٤

*4. *And* their hearts are forgetful. And they keep their counsels secret—those who act wrongfully, *then say*, 'Is this *man* aught but a human being like ourselves? Will you then accede to magic while you see *it*?'

قٰلَ رَبِّيْ يَعْلَمُ الْقَوْلَ فِي السَّمَآءِ وَ الْاَرْضِ ۚ وَ هُوَ السَّمِيْعُ الْعَلِيْمُ ٥

5. *God* said *to the Prophet*, "*Say*, 'My Lord knows what is spoken in the heaven and the earth. And He is the All-Hearing, the All-Knowing,'"

بَلْ قَالُوْۤا اَضْغَاثُ اَحْلَامٍ بَلِ افْتَرٰىهُ بَلْ هُوَ شَاعِرٌ ۖ فَلْيَاْتِنَا بِاٰيَةٍ كَمَاۤ اُرْسِلَ الْاَوَّلُوْنَ ٦

6. Nay, they say, '*These are but* confused dreams; nay, he has forged it; nay, he is *but* a poet. Let him then bring us a Sign just as the former *Prophets* were sent *with Sign*.'

مَاۤ اٰمَنَتْ قَبْلَهُمْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا ۚ اَفَهُمْ يُؤْمِنُوْنَ ٧

7. No township, before them, which We destroyed, ever believed. Would they then believe?

*8. And We sent none *as Messengers* before thee but men to whom We sent revelations. So ask the people of the Reminder, if you know not.

وَ مَاۤ اَرْسَلْنَا قَبْلَكَ اِلَّا رِجَالًا نُّوْحِيْۤ اِلَيْهِمْ فَسْـَٔلُوْۤا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ٨

9. And We did not give them bodies that ate no food, nor were they to live for ever.

وَ مَا جَعَلْنٰهُمْ جَسَدًا لَّا يَاْكُلُوْنَ الطَّعَامَ وَ مَا كَانُوْا خٰلِدِيْنَ ٩

*4. *And* their hearts are forgetful. And they keep their counsels secret—those who act wrongfully, *then say*, 'Is this *man* **anything** but a human being like **yourselves?** Will you then accede to magic while you see *it*?'

*8. And We sent none *as Messengers* before **you** but men to whom We sent revelations. So ask **those who are well versed in *scriptures***, if you know not.

ثُمَّ صَدَقْنٰهُمُ الْوَعْدَ فَاَنْجَيْنٰهُمْ وَمَنْ نَّشَآءُ وَاَهْلَكْنَا الْمُسْرِفِيْنَ ﴿٩﴾

10. Then We fulfilled to them *Our* promise; and We saved them and those whom We pleased; and We destroyed the transgressors.

لَقَدْ اَنْزَلْنَآ اِلَيْكُمْ كِتٰبًا فِيْهِ ذِكْرُكُمْ ؕ اَفَلَا تَعْقِلُوْنَ ﴿١٠﴾

* 11. We have now sent down to you a Book wherein lies your *glory and* eminence; will you not then understand?

R. 2.

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَّاَنْشَاْنَا بَعْدَهَا قَوْمًا اٰخَرِيْنَ ﴿١١﴾

12. And how many a township that acted wrongfully have We utterly destroyed, and raised up after it another people!

فَلَمَّآ اَحَسُّوْا بَاْسَنَآ اِذَا هُمْ مِّنْهَا يَرْكُضُوْنَ ﴿١٢﴾

13. And when they felt Our punishment, lo, they began to flee from it.

لَا تَرْكُضُوْا وَارْجِعُوْٓا اِلٰى مَآ اُتْرِفْتُمْ فِيْهِ وَمَسٰكِنِكُمْ لَعَلَّكُمْ تُسْـَٔلُوْنَ ﴿١٣﴾

* 14. 'Flee not, but return to the comforts in which you exulted, and to your dwellings that you might be *approached and* consulted *as before*.'

قَالُوْا يٰوَيْلَنَآ اِنَّا كُنَّا ظٰلِمِيْنَ ﴿١٤﴾

15. They said, 'Alas for us, we were indeed wrongdoers!'

فَمَا زَالَتْ تِّلْكَ دَعْوٰىهُمْ حَتّٰى جَعَلْنٰهُمْ حَصِيْدًا خٰمِدِيْنَ ﴿١٥﴾

16. And this ceased not to be their cry till We mowed them down, reduced to ashes.

وَمَا خَلَقْنَا السَّمَآءَ وَالْاَرْضَ وَمَا بَيْنَهُمَا لٰعِبِيْنَ ﴿١٦﴾

17. And We created not the heaven and the earth and all that is between the two in play.

لَوْ اَرَدْنَآ اَنْ نَّتَّخِذَ لَهْوًا لَّاتَّخَذْنٰهُ مِنْ لَّدُنَّآ ۖ اِنْ كُنَّا فٰعِلِيْنَ ﴿١٧﴾

18. If We had wished to find a pastime, We would surely have found it in what is with Us if at all We were to do *such a thing*.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهٗ فَاِذَا هُوَ زَاهِقٌ ؕ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُوْنَ ﴿١٨﴾

19. Nay, We hurl the truth at falsehood, and it breaks its head, and lo, it perishes. And woe be to you for that which you ascribe *to God*.

وَلَهٗ مَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ ؕ وَمَنْ عِنْدَهٗ لَا يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِهٖ وَلَا يَسْتَحْسِرُوْنَ ﴿١٩﴾

20. To Him belongs whosoever is in the heavens and the earth. And those who are in His presence do not disdain to worship Him, nor do they weary;

* 11. We have now sent down to you a Book wherein lies ***all that you may need for*** **your admonition**; will you not then understand?

* 14. 'Flee not, but return to the comforts in which you exulted, and to your dwellings that you might be **brought to account**.

يُسَبِّحُوْنَ الَّيْلَ وَالنَّهَارَ لَا يَفْتُرُوْنَ ﴿٢١﴾

21. They glorify *Him* night and day; *and* they flag not.

اَمِ اتَّخَذُوْٓا اٰلِهَةً مِّنَ الْاَرْضِ هُمْ يُنْشِرُوْنَ ﴿٢٢﴾

22. Have they taken gods from the earth who raise the dead?

لَوْ كَانَ فِيْهِمَآ اٰلِهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا ۚ فَسُبْحٰنَ اللّٰهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُوْنَ ﴿٢٣﴾

*23. If there had been in them (the heavens and the earth) other gods beside Allāh, then surely both would have gone to ruin. Glorified then be Allāh, the Lord of the Throne, above what they attribute.

لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُوْنَ ﴿٢٤﴾

24. He cannot be questioned as to what He does, but they will be questioned.

اَمِ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً ۭ قُلْ هَاتُوْا بُرْهَانَكُمْ ۚ هٰذَا ذِكْرُ مَنْ مَّعِيَ وَذِكْرُ مَنْ قَبْلِيْ ۭ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ۙ الْحَقَّ فَهُمْ مُّعْرِضُوْنَ ﴿٢٥﴾

25. Have they taken gods beside Him? Say, 'Bring forth your proof. Here is the Book of those with me, and the Book of those before me.' Nay, most of them know not the truth, and so they turn away.

وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ اِلَّا نُوْحِيْٓ اِلَيْهِ اَنَّهٗ لَآ اِلٰهَ اِلَّآ اَنَا فَاعْبُدُوْنِ ﴿٢٥﴾

26. And We sent no Messenger before thee but We revealed to him, *saying*, 'There is no God but I; so worship Me *alone*.'

وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا سُبْحٰنَهٗ ۭ بَلْ عِبَادٌ مُّكْرَمُوْنَ ﴿٢٦﴾

27. And they say, 'The Gracious *God* has taken to Himself a son.' Holy is He. Nay, they are *only* honoured servants.

لَا يَسْبِقُوْنَهٗ بِالْقَوْلِ وَهُمْ بِاَمْرِهٖ يَعْمَلُوْنَ ﴿٢٨﴾

28. They speak not before He speaks, and they act *only* by His command.

يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُوْنَ ۙ اِلَّا لِمَنِ ارْتَضٰى وَهُمْ مِّنْ خَشْيَتِهٖ مُشْفِقُوْنَ ﴿٢٩﴾

29. He knows what is before them and what is behind them, and they intercede not except for him whom He approves, and they act cautiously for fear of Him.

وَمَنْ يَّقُلْ مِنْهُمْ اِنِّيْٓ اِلٰهٌ مِّنْ دُوْنِهٖ فَذٰلِكَ نَجْزِيْهِ جَهَنَّمَ ۭ كَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ ﴿٣٠﴾ ع ٢

30. And whosoever of them should say, 'I am a God beside Him,' him shall We requite with Hell. Thus do We requite the wrongdoers.

*23. If there had been in **both *the heaven and the earth*** **gods other than Allāh, then both *the heaven and the earth*** **would have ended up in chaos.**

R. 3.

31. Do not the disbelievers see that the heavens and the earth were *a* closed-up *mass*, then We opened them out? And We made from water every living thing. Will they not then believe?

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمٰوٰتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنٰهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ ﴿٣١﴾

* 32. And We have made in the earth firm mountains lest it should quake with them; and We have made therein wide pathways, that they may be rightly guided.

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ ﴿٣٢﴾

33. And We have made the heaven a roof, well protected; yet they turn away from its Signs.

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا ۖ وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٣﴾

34. And He it is Who created the night and the day, and the sun and the moon, each gliding along in *its* orbit.

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٤﴾

35. We granted not everlasting life to any human being before thee. If then thou shouldst die, shall they live *here* for ever?

وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ ۖ أَفَإِنْ مِتَّ فَهُمُ الْخَالِدُونَ ﴿٣٥﴾

36. Every soul shall taste of death; and We prove you with evil and good by way of trial. And to Us shall you be returned.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ ﴿٣٦﴾

37. And when the disbelievers see thee, they only make a jest of thee. *They say*: 'Is this the one who makes *an evil* mention of your gods?' While it is they themselves who reject *with disdain* the mention of the Gracious *God*.

وَإِذَا رَآكَ الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهٰذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ بِذِكْرِ الرَّحْمٰنِ هُمْ كٰفِرُونَ ﴿٣٧﴾

38. Man is made of haste. I will *certainly* show you My Signs but ask Me not to hasten.

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ ۚ سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ ﴿٣٨﴾

39. And they say, 'When will this promise *be fulfilled*, if you are truthful?'

وَيَقُولُونَ مَتٰى هٰذَا الْوَعْدُ إِنْ كُنْتُمْ صٰدِقِينَ ﴿٣٩﴾

40. If only the disbelievers knew the time when they will not be able to keep off the fire from their faces nor from their backs, and they will not be helped!

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكُفُّونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنْصَرُونَ ﴿٤٠﴾

* 32. See alternative translation of أَنْ تَمِيدَ بِكُمْ under 16:16 and the note to it, p 300. (publisher)

41. Nay, it will come upon them unawares so that it will utterly confound them; and they will not be able to repel it, nor will they be given respite.

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٤١﴾

42. And Messengers have indeed been mocked at before thee, but that whereat they mocked encompassed those of them who scoffed.

وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤٢﴾

R. 4.

43. Say, 'Who can protect you by night and by day from the Gracious *God*?' Yet they turn away from the remembrance of their Lord.

قُلْ مَن يَكْلَؤُكُم بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَٰنِ ۗ بَلْ هُمْ عَن ذِكْرِ رَبِّهِم مُّعْرِضُونَ ﴿٤٣﴾

44. Have they any gods that can protect them beside Us? They cannot help themselves, nor can they be befriended *by any one* against Us.

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُم مِّن دُونِنَا ۚ لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُم مِّنَّا يُصْحَبُونَ ﴿٤٤﴾

45. Nay, We provided those and their fathers *with the good things of this world* till life grew long for them. Do they not see that We are visiting the land, reducing it from its outlying borders? Can they even then be victors?

بَلْ مَتَّعْنَا هَٰؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ الْعُمُرُ ۗ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ أَفَهُمُ الْغَالِبُونَ ﴿٤٥﴾

46. Say, 'I warn you not but according to *divine* revelation.' But the deaf cannot hear the call when they are warned.

قُلْ إِنَّمَا أُنذِرُكُم بِالْوَحْيِ ۖ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٤٦﴾

47. And if even a breath of thy Lord's punishment touch them, they will surely cry out, 'Woe to us! we were indeed wrongdoers.'

وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٤٧﴾

48. And We shall set up *accurate* scales of justice for the Day of Resurrection so that no soul will be wronged in aught. And even if it were the weight of a grain of mustard seed, We would bring it forth. And sufficient are We as reckoners.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَاسِبِينَ ﴿٤٨﴾

49. And We gave Moses and Aaron the Discrimination and a Light and a Reminder for the righteous,

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٩﴾

الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَ هُمْ مِّنَ السَّاعَةِ مُشْفِقُوْنَ ﴿٤٩﴾

50. Those who fear their Lord in secret, and who dread the Hour *of Judgment*.

وَهٰذَا ذِكْرٌ مُّبٰرَكٌ اَنْزَلْنٰهُ ؕ اَفَاَنْتُمْ لَهٗ مُنْكِرُوْنَ ﴿٥٠﴾

51. And this is a blessed Reminder that We have sent down; will you then reject it?

R. 5.

وَلَقَدْ اٰتَيْنَاۤ اِبْرٰهِيْمَ رُشْدَهٗ مِنْ قَبْلُ وَكُنَّا بِهٖ عٰلِمِيْنَ ﴿٥١﴾

52. And before *this* We gave Abraham his guidance and We knew him well.

اِذْ قَالَ لِاَبِيْهِ وَ قَوْمِهٖ مَا هٰذِهِ التَّمَاثِيْلُ الَّتِيْۤ اَنْتُمْ لَهَا عٰكِفُوْنَ ﴿٥٢﴾

53. When he said to his father and his people, 'What are these images to which you are so devoted?'

قَالُوْا وَجَدْنَاۤ اٰبَآءَنَا لَهَا عٰبِدِيْنَ ﴿٥٣﴾

54. They replied, 'We found our fathers worshipping them.'

قَالَ لَقَدْ كُنْتُمْ اَنْتُمْ وَ اٰبَآؤُكُمْ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٥٤﴾

55. He said, 'Indeed, you yourselves as well as your fathers have been in manifest error.'

قَالُوْۤا اَجِئْتَنَا بِالْحَقِّ اَمْ اَنْتَ مِنَ اللّٰعِبِيْنَ ﴿٥٥﴾

56. They said, 'Is it *really* the truth that thou hast brought us, or art thou one of those who jest?'

قَالَ بَلْ رَّبُّكُمْ رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ الَّذِيْ فَطَرَهُنَّ ۫ وَ اَنَا عَلٰى ذٰلِكُمْ مِّنَ الشّٰهِدِيْنَ ﴿٥٦﴾

57. He replied, 'Nay, your Lord is the Lord of the heavens and the earth, He Who made them; and I am one of those who bear witness to that.

وَ تَاللّٰهِ لَاَكِيْدَنَّ اَصْنَامَكُمْ بَعْدَ اَنْ تُوَلُّوْا مُدْبِرِيْنَ ﴿٥٧﴾

58. 'And, by Allāh, I will certainly plan against your idols after you have gone away *and* turned your backs.'

فَجَعَلَهُمْ جُذٰذًا اِلَّا كَبِيْرًا لَّهُمْ لَعَلَّهُمْ اِلَيْهِ يَرْجِعُوْنَ ﴿٥٨﴾

59. So he broke them to pieces, *all* except the chief of them, that they might return to it *for enquiry*.

قَالُوْا مَنْ فَعَلَ هٰذَا بِاٰلِهَتِنَاۤ اِنَّهٗ لَمِنَ الظّٰلِمِيْنَ ﴿٥٩﴾

60. They said, 'Who has done this to our gods? Surely, he must be a wrongdoer.'

قَالُوْا سَمِعْنَا فَتًى يَّذْكُرُهُمْ يُقَالُ لَهٗۤ اِبْرٰهِيْمُ ﴿٦٠﴾

61. They said, 'We heard a young man speak *ill* of them; he is called Abraham.'

قَالُوْا فَاْتُوْا بِهٖ عَلٰۤى اَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُوْنَ ﴿٦١﴾

62. They said, 'Then bring him before the eyes of the people, that they may bear witness.'

63. *Then* they said *to Abraham*, 'Is it thou who hast done this to our gods, O Abraham?'

قَالُوْٓا ءَاَنْتَ فَعَلْتَ هٰذَا بِاٰلِهَتِنَا يٰٓاِبْرٰهِيْمُ ﴿٦٣﴾

* 64. He replied, 'Aye, somebody has surely done this. Here is their chief. But ask them if they can speak.'

قَالَ بَلْ فَعَلَهٗ ۖ كَبِيْرُهُمْ هٰذَا فَسْـَٔلُوْهُمْ اِنْ كَانُوْا يَنْطِقُوْنَ ﴿٦٤﴾

65. Then they turned towards one another and said, 'You yourselves are surely in the wrong.'

فَرَجَعُوْٓا اِلٰٓى اَنْفُسِهِمْ فَقَالُوْٓا اِنَّكُمْ اَنْتُمُ الظّٰلِمُوْنَ ﴿٦٥﴾

66. And their heads were made to hang low *for shame and they said*, 'Certainly thou knowest well that these do not speak.'

ثُمَّ نُكِسُوْا عَلٰى رُءُوْسِهِمْ ۚ لَقَدْ عَلِمْتَ مَا هٰٓؤُلَآءِ يَنْطِقُوْنَ ﴿٦٦﴾

67. He said, 'Do you then worship instead of Allāh that which cannot profit you at all, nor harm you?

قَالَ اَفَتَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكُمْ شَيْـًٔا وَّلَا يَضُرُّكُمْ ﴿٦٧﴾

68. 'Fie on you and on that which you worship instead of Allāh! Will you not then understand?'

اُفٍّ لَّكُمْ وَلِمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ۭ اَفَلَا تَعْقِلُوْنَ ﴿٦٨﴾

69. They said, 'Burn him and help your gods, if *at all* you *mean to* do *anything*.'

قَالُوْا حَرِّقُوْهُ وَانْصُرُوْٓا اٰلِهَتَكُمْ اِنْ كُنْتُمْ فٰعِلِيْنَ ﴿٦٩﴾

* 70. We said, 'O fire, be thou cold and a *means of* safety for Abraham!'

قُلْنَا يٰنَارُ كُوْنِيْ بَرْدًا وَّسَلٰمًا عَلٰٓى اِبْرٰهِيْمَ ﴿٧٠﴾

71. And they had sought to do evil to him, but We made them the worst losers.

وَاَرَادُوْا بِهٖ كَيْدًا فَجَعَلْنٰهُمُ الْاَخْسَرِيْنَ ﴿٧١﴾

72. And We saved him and Lot *and brought them* to the land which We blessed for the peoples.

وَنَجَّيْنٰهُ وَلُوْطًا اِلَى الْاَرْضِ الَّتِيْ بٰرَكْنَا فِيْهَا لِلْعٰلَمِيْنَ ﴿٧٢﴾

* 64. He replied, 'Aye, somebody has surely done this. Here is the chief ***suspect***. Ask them if they **are capable of speaking**.'

Note: Some translators avoid literal translation of this verse fearing that this would present Abraham as a liar. Obviously it was not the big idols who had smashed the smaller ones but it was Abraham himself who had done it. Therefore attributing the statement to Abraham that 'here is their chief,' would be tantamount to attributing an obvious lie to Abraham. It should be noted, however, that it was not a misstatement but a powerful style of argument. Sometimes a thing is too obvious for anybody to believe and a statement to that effect is never understood as a wilful attempt to mislead others but considered an exposition of the inherent absurdity of a situation. We believe that Abraham did make that statement without the slightest intention of misleading them but only by way of a powerful argument against the falsity of their belief. This is exactly how they took it. Having heard Abraham, none of them retorted by calling him a liar. But according to the Holy Qur'ān they were introspectively forced to realise the folly of their belief. This is made clear in the following verses (see verses 65 to 68). Again, it should be remembered that before this incident Abraham himself had mentioned in public his resolve to smash their idols (see verse 58).

* 70. We said, **'Turn cold, O Fire, and be a source of peace for Abraham.'**

وَ وَهَبْنَا لَهٗۤ اِسْحٰقَ ؕ وَ یَعْقُوْبَ نَافِلَةً ؕ وَ كُلًّا جَعَلْنَا صٰلِحِیْنَ ﴿۷۳﴾

73. And We bestowed upon him Isaac, and as a grandson, Jacob, and We made all *of them* righteous.

وَ جَعَلْنٰهُمْ اَىِٕمَّةً یَّهْدُوْنَ بِاَمْرِنَا وَ اَوْحَیْنَاۤ اِلَیْهِمْ فِعْلَ الْخَیْرٰتِ وَ اِقَامَ الصَّلٰوةِ وَ اِیْتَآءَ الزَّكٰوةِ ۚ وَ كَانُوْا لَنَا عٰبِدِیْنَ ﴿۷۴﴾

74. And We made them leaders who guided *people* by Our command, and We sent revelation to them *enjoining* the doing of good works, and the observing of Prayer, and the giving of alms. And they were worshippers of Us *alone*.

وَ لُوْطًا اٰتَیْنٰهُ حُكْمًا وَّ عِلْمًا وَّ نَجَّیْنٰهُ مِنَ الْقَرْیَةِ الَّتِیْ كَانَتْ تَّعْمَلُ الْخَبٰٓىِٕثَ ؕ اِنَّهُمْ كَانُوْا قَوْمَ سَوْءٍ فٰسِقِیْنَ ﴿۷۵﴾

75. And to Lot We gave wisdom and knowledge. And We saved him from the city which practised abominations. They were indeed a wicked *and* rebellious people.

وَ اَدْخَلْنٰهُ فِیْ رَحْمَتِنَا ؕ اِنَّهٗ مِنَ الصّٰلِحِیْنَ ﴿۷۶﴾ ع ۵

76. And We admitted him to Our mercy; surely he was *one* of the righteous.

R. 6.

وَ نُوْحًا اِذْ نَادٰی مِنْ قَبْلُ فَاسْتَجَبْنَا لَهٗ فَنَجَّیْنٰهُ وَ اَهْلَهٗ مِنَ الْكَرْبِ الْعَظِیْمِ ﴿۷۷﴾

77. And *remember* Noah when he cried *to Us* aforetime, and We heard his prayer and delivered him and his family from the great distress.

وَ نَصَرْنٰهُ مِنَ الْقَوْمِ الَّذِیْنَ كَذَّبُوْا بِاٰیٰتِنَا ؕ اِنَّهُمْ كَانُوْا قَوْمَ سَوْءٍ فَاَغْرَقْنٰهُمْ اَجْمَعِیْنَ ﴿۷۸﴾

78. And We helped him against the people who rejected Our Signs. They were surely a wicked people; so We drowned them all.

وَ دَاوٗدَ وَ سُلَیْمٰنَ اِذْ یَحْكُمٰنِ فِی الْحَرْثِ اِذْ نَفَشَتْ فِیْهِ غَنَمُ الْقَوْمِ ۚ وَ كُنَّا لِحُكْمِهِمْ شٰهِدِیْنَ ﴿۷۹﴾

79. And *remember* David and Solomon when they exercised their *respective* judgements concerning the crop when the sheep of *certain* people strayed therein *by night*; and We were witness to their judgment.

فَفَهَّمْنٰهَا سُلَیْمٰنَ ۚ وَ كُلًّا اٰتَیْنَا حُكْمًا وَّ عِلْمًا ۟ وَّ سَخَّرْنَا مَعَ دَاوٗدَ الْجِبَالَ یُسَبِّحْنَ وَ الطَّیْرَ ؕ وَ كُنَّا فٰعِلِیْنَ ﴿۸۰﴾

80. We gave Solomon the *right* understanding of *the matter* and to each of them gave We wisdom and knowledge. And We subjected the mountains and the birds to celebrate *God's* praises with David. And it is We Who do *all such things*.

وَ عَلَّمْنٰهُ صَنْعَةَ لَبُوْسٍ لَّكُمْ لِتُحْصِنَكُمْ مِّنْۢ بَاْسِكُمْ ۚ فَهَلْ اَنْتُمْ شٰكِرُوْنَ ﴿۸۱﴾

81. And We taught him the making of coats of mail for you, that they might protect you form each other's violence. Will you then be thankful?

وَلِسُلَيْمٰنَ الرِّيْحَ عَاصِفَةً تَجْرِيْ بِاَمْرِهٖۤ اِلَى الْاَرْضِ الَّتِيْ بٰرَكْنَا فِيْهَا ؕ وَكُنَّا بِكُلِّ شَيْءٍ عٰلِمِيْنَ ﴿۸۲﴾

82. And *We subjected* to Solomon the violent wind. It blew, at his bidding, toward the land which We had blessed. And We have knowledge of all things.

وَمِنَ الشَّيٰطِيْنِ مَنْ يَّغُوْصُوْنَ لَهٗ وَيَعْمَلُوْنَ عَمَلًا دُوْنَ ذٰلِكَ ۚ وَكُنَّا لَهُمْ حٰفِظِيْنَ ﴿۸۳﴾

83. And *We subjected to him* deep divers who dived for him, and did other work beside that; and it was We Who guarded them.

وَاَيُّوْبَ اِذْ نَادٰى رَبَّهٗۤ اَنِّيْ مَسَّنِيَ الضُّرُّ وَاَنْتَ اَرْحَمُ الرّٰحِمِيْنَ ﴿۸۴﴾

84. And *remember* Job when he cried to his Lord, *saying*, 'Affliction has touched me, and Thou art the Most Merciful of all who show mercy.'

فَاسْتَجَبْنَا لَهٗ فَكَشَفْنَا مَا بِهٖ مِنْ ضُرٍّ ۫ وَّاٰتَيْنٰهُ اَهْلَهٗ وَمِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرٰى لِلْعٰبِدِيْنَ ﴿۸۵﴾

85. So We heard his prayer and removed the distress from which he suffered, and We gave him his family and the like thereof with them, as a mercy from Us, and as a reminder for the worshippers.

وَاِسْمٰعِيْلَ وَاِدْرِيْسَ وَذَا الْكِفْلِ ؕ كُلٌّ مِّنَ الصّٰبِرِيْنَ ﴿۸۶﴾

86. And *remember* Ishmael, and Idrīs, and Dha'l-Kifl. All were of the steadfast.

وَاَدْخَلْنٰهُمْ فِيْ رَحْمَتِنَا ؕ اِنَّهُمْ مِّنَ الصّٰلِحِيْنَ ﴿۸۷﴾

87. And We admitted them to Our mercy. Surely, they were of the righteous.

وَذَا النُّوْنِ اِذْ ذَّهَبَ مُغَاضِبًا فَظَنَّ اَنْ لَّنْ نَّقْدِرَ عَلَيْهِ فَنَادٰى فِي الظُّلُمٰتِ اَنْ لَّاۤ اِلٰهَ اِلَّاۤ اَنْتَ سُبْحٰنَكَ ۖ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ ﴿۸۸﴾

* 88. And *remember* Dha'l-Nūn, when he went away in anger, and he thought that We would never cause him distress and he cried out in *depths of* darkness, *saying*, 'There is no God but Thou, Holy art Thou. I have indeed been of the wrongdoers.'

فَاسْتَجَبْنَا لَهٗ ۙ وَنَجَّيْنٰهُ مِنَ الْغَمِّ ؕ وَكَذٰلِكَ نُنْجِي الْمُؤْمِنِيْنَ ﴿۸۹﴾

89. So We heard his prayer and delivered him from the distress. And thus do We deliver the believers.

وَزَكَرِيَّاۤ اِذْ نَادٰى رَبَّهٗ رَبِّ لَا تَذَرْنِيْ فَرْدًا وَّاَنْتَ خَيْرُ الْوٰرِثِيْنَ ﴿۹۰﴾

90. And *remember* Zachariah when he cried to his Lord, *saying*, 'My Lord, leave me not childless, and Thou art the Best of inheritors.'

* 88. And *remember* Dha'l-Nūn, when he went away in anger. **And** thought that **We would not bear heavily on him. Then from the** *depths of* darkness **he cried out:** 'There is no God but **You**, Holy are **You**. I have indeed been of the wrongdoers.'

فَاسْتَجَبْنَا لَهٗ ۪ وَوَهَبْنَا لَهٗ يَحْيٰى
وَاَصْلَحْنَا لَهٗ زَوْجَهٗ ؕ اِنَّهُمْ كَانُوْا
يُسٰرِعُوْنَ فِي الْخَيْرٰتِ وَيَدْعُوْنَنَا
رَغَبًا وَّرَهَبًا ؕ وَكَانُوْا لَنَا خٰشِعِيْنَ ﴿٩٠﴾

91. So We heard his prayer and bestowed upon him John and cured his wife for him. They used to vie with one another in good works and they called on Us in hope and in fear, and they humbled themselves before Us.

وَالَّتِيْٓ اَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا
فِيْهَا مِنْ رُّوْحِنَا وَجَعَلْنٰهَا وَ
ابْنَهَآ اٰيَةً لِّلْعٰلَمِيْنَ ﴿٩١﴾

*92. And *remember* her who preserved her chastity; so We breathed into her of Our word and We made her and her son a Sign for peoples.

اِنَّ هٰذِهٖٓ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً ۖ وَّاَنَا
رَبُّكُمْ فَاعْبُدُوْنِ ﴿٩٢﴾

93. Verily, this is your people— one people; and I am your Lord, so worship Me.

وَتَقَطَّعُوْٓا اَمْرَهُمْ بَيْنَهُمْ ؕ كُلٌّ
اِلَيْنَا رٰجِعُوْنَ ﴿٩٣﴾ ع

94. But they have become divided among themselves in their affair; and all will return to Us.

R. 7.

فَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ وَهُوَ
مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهٖ ۚ وَاِنَّا
لَهٗ كٰتِبُوْنَ ﴿٩٤﴾

*95. So whoever does good works and is a believer, his effort will not be disregarded and We shall surely record it.

وَحَرٰمٌ عَلٰى قَرْيَةٍ اَهْلَكْنٰهَآ اَنَّهُمْ
لَا يَرْجِعُوْنَ ﴿٩٥﴾

96. And it is an inviolable law for a township which We have destroyed that they shall not return.

حَتّٰٓى اِذَا فُتِحَتْ يَاْجُوْجُ وَمَاْجُوْجُ وَ
هُمْ مِّنْ كُلِّ حَدَبٍ يَّنْسِلُوْنَ ﴿٩٦﴾

97. *It shall be so* even when Gog and Magog are let loose and they shall hasten forth from every height.

وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَاِذَا هِيَ
شَاخِصَةٌ اَبْصَارُ الَّذِيْنَ كَفَرُوْا ؕ
يٰوَيْلَنَا قَدْ كُنَّا فِيْ غَفْلَةٍ مِّنْ هٰذَا
بَلْ كُنَّا ظٰلِمِيْنَ ﴿٩٧﴾

98. And the true promise draws nigh; then behold, the eyes of those who disbelieve will fixedly stare *and they will say*, 'Alas for us! we were indeed heedless of this; nay, we were wrongdoers!'

اِنَّكُمْ وَمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ
حَصَبُ جَهَنَّمَ ؕ اَنْتُمْ لَهَا
وٰرِدُوْنَ ﴿٩٨﴾

99. 'Surely, you and that which you worship beside Allāh are the fuel of Hell. To it shall you *all* come.'

لَوْ كَانَ هٰٓؤُلَآءِ اٰلِهَةً مَّا وَرَدُوْهَا ؕ
وَكُلٌّ فِيْهَا خٰلِدُوْنَ ﴿٩٩﴾

100. If these had been gods, they would not have come to it; and all will abide therein.

*92. And *remember* her who **guarded** her chastity; so We breathed into her of Our word and We made her and her son a Sign for peoples.

*95. So whoever does good works and is a believer, his effort will not **go unappreciated** and We shall surely record it.

لَهُمْ فِيهَا زَفِيرٌ وَّهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠١﴾

101. Therein, groaning will be their *lot* and they will not hear therein *anything else*.

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِّنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠٢﴾

102. *But* as for those for whom *the promise of* a good reward has already gone forth from Us, these will be removed far from it.

لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٣﴾

103. They will not hear the slightest sound thereof; and they shall abide in that which their souls desire.

لَا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمُ الَّذِي كُنتُمْ تُوعَدُونَ ﴿١٠٤﴾

104. The Great Terror will not grieve them, and the angels will meet them, *saying*, 'This is your day which you were promised.'

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُّعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٥﴾

105. *Remember* the day when We shall roll up the heavens like the rolling up of written scrolls by a scribe. As We began the first creation, so shall We repeat it—a promise *binding* upon Us; We shall certainly perform it.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٦﴾

* 106. And already have We written in the Book *of David*, after the exhortation, that My righteous servants shall inherit the land.

إِنَّ فِي هَٰذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ ﴿١٠٧﴾

* 107. Herein, surely, is a message for people who worship *God*.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٨﴾

108. And We have sent thee not but as a mercy for all peoples.

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٠٩﴾

109. Say, 'Surely it has been revealed to me that your God is but One God. Will you then submit?'

فَإِن تَوَلَّوْا فَقُلْ آذَنتُكُمْ عَلَىٰ سَوَاءٍ وَإِنْ أَدْرِي أَقَرِيبٌ أَم بَعِيدٌ مَّا تُوعَدُونَ ﴿١١٠﴾

110. But if they turn back, say, 'I have warned you all alike and I know not whether that which you are promised is near or distant.

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١١﴾

111. 'Verily, He knows what is open in speech, and He knows that which you conceal.

* 106. And already have We written in **the Psalms** *of David*, after the exhortation, that My righteous servants shall inherit the land.

* 107. Herein, surely, is **an important** message for people who worship *God*.

وَ اِنۡ اَدۡرِیۡ لَعَلَّہٗ فِتۡنَۃٌ لَّکُمۡ وَ مَتَاعٌ اِلٰی حِیۡنٍ ﴿۱۱۲﴾

112. 'And I know not but that it may be a trial for you, and *only* an enjoyment for a while.'

قٰلَ رَبِّ احۡکُمۡ بِالۡحَقِّ ؕ وَ رَبُّنَا الرَّحۡمٰنُ الۡمُسۡتَعَانُ عَلٰی مَا تَصِفُوۡنَ ﴿۱۱۳﴾

113. He *also* said, 'My Lord, judge Thou with truth. Our Lord is the Gracious *God* Whose help is to be sought against that which you assert.'

سُوْرَةُ الْحَجِّ مَدَنِيَّةٌ ٢٢ — اياتها ٧٩ — ركوعاتها ١٠

AL-ḤAJJ

(Revealed after Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ ۚ اِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيْمٌ ٢

*2. O people, fear your Lord; verily the earthquake of the Hour is a tremendous thing—

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ اَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكٰرٰى وَمَا هُمْ بِسُكٰرٰى وَلٰكِنَّ عَذَابَ اللّٰهِ شَدِيْدٌ ٣

*3. The day when you see it, every woman giving suck shall forget her suckling and every pregnant woman shall cast her burden; and thou shalt see men as drunken while they will not be drunken, but severe will indeed be the punishment of Allāh.

وَمِنَ النَّاسِ مَنْ يُّجَادِلُ فِى اللّٰهِ بِغَيْرِ عِلْمٍ وَّيَتَّبِعُ كُلَّ شَيْطٰنٍ مَّرِيْدٍ ٤

4. And among men there are some who dispute concerning Allāh without knowledge, and follow every rebellious satan,

كُتِبَ عَلَيْهِ اَنَّهٗ مَنْ تَوَلَّاهُ فَاَنَّهٗ يُضِلُّهٗ وَيَهْدِيْهِ اِلٰى عَذَابِ السَّعِيْرِ ٥

5. For whom it is decreed that whosoever makes friends with him, him he will lead astray and will guide him to the punishment of the Fire.

يٰٓاَيُّهَا النَّاسُ اِنْ كُنْتُمْ فِىْ رَيْبٍ مِّنَ الْبَعْثِ فَاِنَّا خَلَقْنٰكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَّغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۭ وَنُقِرُّ فِى الْاَرْحَامِ مَا نَشَآءُ اِلٰٓى اَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوْٓا اَشُدَّكُمْ ۚ وَمِنْكُمْ مَّنْ يُّتَوَفّٰى وَ

6. O people, if you are in doubt concerning the Resurrection, *then consider that* We have indeed created you from dust, then from a sperm-drop, then from clotted blood, then from a lump of flesh, partly formed and partly unformed, in order that We may make *Our power* manifest to you. And We cause what We will to remain in the wombs for an *appointed term; then We bring you forth as babes; then *We rear you* that

*2. O people, fear your Lord; **surely the quaking at the appointed Hour** is a tremendous thing.

*3. The day when you see it, every **nursing mother will** forget her suckling and every pregnant **female will abort** her burden; and **you will** see men as drunken while they will not be drunken, but severe will indeed be the punishment of Allāh.

*6. We **have delivered you as a child so that** *afterwards* **you may reach** your age of full **maturity**. And there are **those** among you who **die** and there are others among you who are

مِنْكُمْ مَّنْ يُّرَدُّ اِلٰٓى اَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْۢ بَعْدِ عِلْمٍ شَيْـًٔا ؕ وَ تَرَى الْاَرْضَ هَامِدَةً فَاِذَآ اَنْزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَ رَبَتْ وَ اَنْۢبَتَتْ مِنْ كُلِّ زَوْجٍۭ بَهِيْجٍ ۝٥

you may attain to your *age of* full strength. And there are some of you who are caused to die *prematurely*, and there are others among you who are driven to the worst part of life *with the result* that they know nothing after *having had* knowledge. And thou seest the earth lifeless, but when We send down water thereon, it stirs and swells, and grows every kind of beauteous vegetation.

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَ اَنَّهٗ يُحْىِ الْمَوْتٰى وَ اَنَّهٗ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ۝٦

7. That is because Allāh is the Truth, and that it is He Who brings the dead to life, and that He has power over all things;

وَّ اَنَّ السَّاعَةَ اٰتِيَةٌ لَّا رَيْبَ فِيْهَا ۙ وَ اَنَّ اللّٰهَ يَبْعَثُ مَنْ فِى الْقُبُوْرِ ۝٧

8. And because the Hour will *certainly* come, there is no doubt about it, and because Allāh will raise up those who are in the graves.

وَ مِنَ النَّاسِ مَنْ يُّجَادِلُ فِى اللّٰهِ بِغَيْرِ عِلْمٍ وَّ لَا هُدًى وَّ لَا كِتٰبٍ مُّنِيْرٍ ۝٨

9. And among men there is he who disputes concerning Allāh without knowledge and without guidance and without an enlightening Book,

ثَانِىَ عِطْفِهٖ لِيُضِلَّ عَنْ سَبِيْلِ اللّٰهِ ؕ لَهٗ فِى الدُّنْيَا خِزْيٌ وَّ نُذِيْقُهٗ يَوْمَ الْقِيٰمَةِ عَذَابَ الْحَرِيْقِ ۝٩

10. Turning his side *disdainfully*, that he may lead *men* astray from the way of Allāh. For him is disgrace in this world; and on the Day of Resurrection We shall make him taste the punishment of burning.

ذٰلِكَ بِمَا قَدَّمَتْ يَدٰكَ وَ اَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ۝١٠

11. This is because of what thy hands have sent on before, and Allāh is not unjust to *His* servants.

R. 2.

وَ مِنَ النَّاسِ مَنْ يَّعْبُدُ اللّٰهَ عَلٰى حَرْفٍ ۚ فَاِنْ اَصَابَهٗ خَيْرُ ۨ اطْمَاَنَّ

* 12. And among men there is he who serves Allāh, *standing as it were* on the verge. Then if good befall him,

made to recede to the age of senility *with the result* that they know nothing after *having had* knowledge.

* **Note:** The word 'recede' is used to indicate that as in the beginning the child is helpless and incapable of taking care of himself so also a man at an overly advanced age returns to a similar state. This connotation is supported by the verse '*wa man nu'ammirhu nunakkishu fil khalq*' وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِى الْخَلْقِ ؕ (36:69).

* 12. And among men there is he who **worships Allāh on the borderline *of belief*, then if good attends him,** he is content therewith; and if there befall him a trial, **he turns away *from Allāh***.

بِهٖ ۚ وَاِنْ اَصَابَتْهُ فِتْنَةُ ِۨانْقَلَبَ عَلٰى وَجْهِهٖ ۚ خَسِرَ الدُّنْيَا وَالْاٰخِرَةَ ۭ ذٰلِكَ هُوَ الْخُسْرَانُ الْمُبِيْنُ ⑫

he is content therewith; and if there befall him a trial, he returns to his *former* way. He loses in this world as well as in the Hereafter. That is an evident loss.

يَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا يَضُرُّهٗ وَمَا لَا يَنْفَعُهٗ ۭ ذٰلِكَ هُوَ الضَّلٰلُ الْبَعِيْدُ ⑬

13. He calls beside Allāh on that which can neither harm him, nor benefit him. That is indeed straying far away.

يَدْعُوْا لَمَنْ ضَرُّهٗٓ اَقْرَبُ مِنْ نَّفْعِهٖ ۭ لَبِئْسَ الْمَوْلٰى وَلَبِئْسَ الْعَشِيْرُ ⑭

14. He calls on him whose harm is nearer than his benefit. Evil indeed is the patron, and evil indeed the associate.

اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۭ اِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ ⑮

15. Verily, Allāh will cause those who believe and do good deeds to enter Gardens beneath which rivers flow; surely Allāh does what He will.

مَنْ كَانَ يَظُنُّ اَنْ لَّنْ يَّنْصُرَهُ اللّٰهُ فِي الدُّنْيَا وَالْاٰخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ اِلَى السَّمَاۗءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهٗ مَا يَغِيْظُ ⑯

16. Whoso thinks that Allāh will not help him (the Prophet) in this world and the Hereafter, let him, *if he can*, find a way to heaven, and let him cut off *the divine help*. Then let him see if his device can remove that which enrages *him*.

وَكَذٰلِكَ اَنْزَلْنٰهُ اٰيٰتٍۢ بَيِّنٰتٍ ۙ وَّاَنَّ اللّٰهَ يَهْدِيْ مَنْ يُّرِيْدُ ⑰

17. And thus have We sent it (the Qur'ān) down as manifest Signs, and surely Allāh guides whom He will.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا وَالصّٰبِـُٔوْنَ وَالنَّصٰرٰى وَالْمَجُوْسَ وَالَّذِيْنَ اَشْرَكُوْٓا ۣ اِنَّ اللّٰهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ ۭ اِنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ شَهِيْدٌ ⑱

18. *As to* those who believe, and the Jews, and the Sabians, and the Christians, and the Magians and the idolaters, verily, Allāh will judge between them on the Day of Resurrection; surely Allāh is Witness over all things.

اَلَمْ تَرَ اَنَّ اللّٰهَ يَسْجُدُ لَهٗ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُوْمُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَاۗبُّ وَكَثِيْرٌ مِّنَ النَّاسِ ۭ وَ

19. Hast thou not seen that to Allāh submits whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts, and many of mankind?

كَثِيْرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۭ وَمَنْ يُّهِنِ اللّٰهُ فَمَا لَهٗ مِنْ مُّكْرِمٍ ۭ اِنَّ اللّٰهَ يَفْعَلُ مَا يَشَاۗءُ ۝١٨ ع ١٥

But there are many who become deserving of punishment. And whomsoever Allāh disgraces, none can raise him to honour. Verily, Allāh does what He pleases.

هٰذٰنِ خَصْمٰنِ اخْتَصَمُوْا فِيْ رَبِّهِمْ ۣ فَالَّذِيْنَ كَفَرُوْا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ ۭ يُصَبُّ مِنْ فَوْقِ رُءُوْسِهِمُ الْحَمِيْمُ ۝١٩

20. These two are two disputants who dispute concerning their Lord. As for those who disbelieve, garments of fire will be cut out for them; *and* boiling water will be poured down on their heads,

يُصْهَرُ بِهٖ مَا فِيْ بُطُوْنِهِمْ وَالْجُلُوْدُ ۝٢٠

21. Whereby that which is in their bellies, and *their* skins too, will be melted;

وَلَهُمْ مَّقَامِعُ مِنْ حَدِيْدٍ ۝٢١

22. And for them there will be maces of iron *with which to punish them.*

كُلَّمَآ اَرَادُوْٓا اَنْ يَّخْرُجُوْا مِنْهَا مِنْ غَمٍّ اُعِيْدُوْا فِيْهَا ۣ وَذُوْقُوْا عَذَابَ الْحَرِيْقِ ۝٢٢ ع ٢

23. Whenever they will seek to get out of it from anguish, they will be turned back into it: and *it will be said to them*, 'Taste ye the punishment of burning!'

R. 3.

اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ يُحَلَّوْنَ فِيْهَا مِنْ اَسَاوِرَ مِنْ ذَهَبٍ وَّلُؤْلُؤًا ۭ وَلِبَاسُهُمْ فِيْهَا حَرِيْرٌ ۝٢٣

24. But Allāh will cause those who believe and do good deeds to enter Gardens beneath which rivers flow. They will be adorned therein with bracelets of gold, and with pearls; and their raiment therein will be of silk.

وَهُدُوْٓا اِلَى الطَّيِّبِ مِنَ الْقَوْلِ ۚ وَهُدُوْٓا اِلٰى صِرَاطِ الْحَمِيْدِ ۝٢٤

*25. And they will be guided to pure speech, and they will be guided to the path of the Praiseworthy *God*.

اِنَّ الَّذِيْنَ كَفَرُوْا وَيَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِيْ جَعَلْنٰهُ لِلنَّاسِ سَوَاۗءَۨ الْعَاكِفُ فِيْهِ وَالْبَادِ ۭ وَمَنْ يُّرِدْ فِيْهِ بِاِلْحَادٍۢ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ اَلِيْمٍ ۝٢٥ ع ٣

26. *As to* those who disbelieve, and hinder *men* from the way of Allāh and from the Sacred Mosque, which We have appointed equally for all men, be they dwellers therein or visitors from the desert, and whoso seeks wrongfully to deviate therein *from the right path*—We shall cause them to taste of a grievous punishment.

* 25. And they will be guided **only to virtuous** speech, and they will be guided to the path of the Praiseworthy *God*.

R. 4.

وَإِذْ بَوَّأْنَا لِإِبْرٰهِيْمَ مَكَانَ الْبَيْتِ أَنْ لَّا تُشْرِكْ بِيْ شَيْئًا وَّطَهِّرْ بَيْتِيَ لِلطَّآئِفِيْنَ وَالْقَآئِمِيْنَ وَالرُّكَّعِ السُّجُوْدِ ﴿٢٦﴾

27. And *remember the time* when We assigned to Abraham the site of the House *and said*, 'Associate not anything with Me, and keep My House clean for those who perform the circuits, and those who stand up and those who bow down *and* fall prostrate *in Prayers*;

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوْكَ رِجَالًا وَّعَلٰى كُلِّ ضَامِرٍ يَّأْتِيْنَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ ﴿٢٧﴾

28. 'And proclaim unto mankind the Pilgrimage. They will come to thee on foot, and on every lean camel, coming by every distant track,

لِّيَشْهَدُوْا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللّٰهِ فِيْ أَيَّامٍ مَّعْلُوْمٰتٍ عَلٰى مَا رَزَقَهُمْ مِّنْ بَهِيْمَةِ الْأَنْعَامِ ۚ فَكُلُوْا مِنْهَا وَأَطْعِمُوا الْبَآئِسَ الْفَقِيْرَ ﴿٢٨﴾

29. 'That they may witness *its* benefits for them and may mention the name of Allāh, during the appointed days, over the quadrupeds of *the class of* cattle that He has provided for them. Then eat ye thereof and feed the distressed, the needy.

ثُمَّ لْيَقْضُوْا تَفَثَهُمْ وَلْيُوْفُوْا نُذُوْرَهُمْ وَلْيَطَّوَّفُوْا بِالْبَيْتِ الْعَتِيْقِ ﴿٢٩﴾

* 30. 'Then let them accomplish their needful acts of cleansing, and fulfill their vows, and go around the Ancient House.'

ذٰلِكَ ۚ وَمَنْ يُّعَظِّمْ حُرُمٰتِ اللّٰهِ فَهُوَ خَيْرٌ لَّهٗ عِنْدَ رَبِّهٖ ۗ وَأُحِلَّتْ لَكُمُ الْأَنْعَامُ إِلَّا مَا يُتْلٰى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ ﴿٣٠﴾

31. That is *God's commandment.* And whoso honours the sacred things of Allāh, it will be good for him with his Lord. And cattle are made lawful to you but not that which has been announced to you.

* Shun therefore the abomination of idols, and shun all words of untruth,

حُنَفَآءَ لِلّٰهِ غَيْرَ مُشْرِكِيْنَ بِهٖ ۗ وَمَنْ يُّشْرِكْ بِاللّٰهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَآءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِيْ بِهِ الرِّيْحُ فِيْ مَكَانٍ سَحِيْقٍ ﴿٣١﴾

32. Remaining ever inclined to Allāh, not associating anything with Him. And whoso associates anything with Allāh, falls, as it were, from a height, and the birds snatch him up, or the wind blows him away to a distant place.

ذٰلِكَ ۚ وَمَنْ يُّعَظِّمْ شَعَآئِرَ اللّٰهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوْبِ ﴿٣٢﴾

33. That *is so*. And whoso respects the sacred Signs of Allāh—that indeed *proceeds* from the righteousness of hearts.

* 30. 'Then let them accomplish **the task of cleansing themselves,** and fulfil their vows, and go around the Ancient House.'
* 31. Shun therefore the abomination of idols, **and shun false speech.**

لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ ﴿٣٤﴾

34. In them (offerings) are benefits for you for an appointed term, then their place of sacrifice is at the Ancient House.

R. 5.

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ ۗ فَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا ۗ وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٥﴾

35. And to every people We appointed rites of sacrifice, that they might mention the name of Allāh over the quadrupeds of *the class of* cattle that He has provided for them. So your God is One God; therefore submit ye *all* to Him. And give thou glad tidings to the humble,

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٦﴾

* 36. Whose hearts are filled with fear when Allāh is mentioned, and who patiently endure whatever befalls them, and who observe Prayer, and spend out of what We have provided for them.

وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّن شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ ۖ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَٰلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٧﴾

37. And among the sacred Signs of Allāh We have appointed for you the sacrificial camels. In them there is *much* good for you. So mention the name of Allāh over them as they stand tied up in lines. And when they fall down *dead* on their sides, eat thereof and feed him who is *needy but* contented and him who supplicates. Thus have We subjected them to you, that you may be thankful.

لَن يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَٰكِن يَنَالُهُ التَّقْوَىٰ مِنكُمْ ۚ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ ۗ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٨﴾

38. Their flesh reaches not Allāh, nor does their blood, but it is your righteousness that reaches Him. Thus has He subjected them to you, that you may glorify Allāh for His guiding you. And give glad tidings to those who do good.

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٩﴾

39. Surely, Allāh defends those who believe. Surely, Allāh loves not any one who is perfidious *or* ungrateful.

R. 6.

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا ۚ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٤٠﴾

40. Permission *to fight* is given to those against whom war is made, because they have been wronged—and Allāh indeed has power to help them—

* 36. Whose hearts are filled with **awe** when Allāh is mentioned, and who patiently endure whatever befalls them, and who observe Prayer, and spend out of what We have provided for them.

41. Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allāh'—And if Allāh did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allāh is oft commemorated. And Allāh will surely help one who helps Him. Allāh is indeed Powerful, Mighty—

اِلَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ بِغَيْرِ
حَقٍّ اِلَّآ اَنْ يَّقُوْلُوْا رَبُّنَا اللّٰهُ ؕ وَلَوْ
لَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ
بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَّ
صَلَوٰتٌ وَّمَسٰجِدُ يُذْكَرُ فِيْهَا اسْمُ
اللّٰهِ كَثِيْرًا ؕ وَلَيَنْصُرَنَّ اللّٰهُ مَنْ
يَّنْصُرُهٗ ؕ اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ﴿۴۱﴾

42. Those who, if We establish them in the earth, will observe Prayer and pay the Zakāt and enjoin good and forbid evil. And with Allāh rests the final issue of all affairs.

اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِى الْاَرْضِ
اَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّكٰوةَ وَ
اَمَرُوْا بِالْمَعْرُوْفِ وَ نَهَوْا عَنِ
الْمُنْكَرِ ؕ وَلِلّٰهِ عَاقِبَةُ الْاُمُوْرِ ﴿۴۲﴾

43. And if they accuse thee of falsehood, even so, before them, the people of Noah and *the tribes of* 'Ād and Thamūd *also* accused *their Prophets* of falsehood.

وَ اِنْ يُّكَذِّبُوْكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ
قَوْمُ نُوْحٍ وَّعَادٌ وَّثَمُوْدُ ﴿۴۳﴾

44. *So did* the people of Abraham and the people of Lot;

وَقَوْمُ اِبْرٰهِيْمَ وَقَوْمُ لُوْطٍ ﴿۴۴﴾

45. And the inhabitants of Midian. And Moses *too* was accused of falsehood. But I gave respite to the disbelievers; then I seized them, and how *terrible* was the change I *effected in them*!

وَّاَصْحٰبُ مَدْيَنَ ۚ وَكُذِّبَ مُوْسٰى
فَاَمْلَيْتُ لِلْكٰفِرِيْنَ ثُمَّ اَخَذْتُهُمْ ۚ
فَكَيْفَ كَانَ نَكِيْرِ ﴿۴۵﴾

46. And how many a city have We destroyed, while it was given to wrongdoing, so that it is fallen down on its roofs; and *how many a* deserted well and lofty castle!

فَكَاَيِّنْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا وَهِيَ
ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا وَ
بِئْرٍ مُّعَطَّلَةٍ وَّقَصْرٍ مَّشِيْدٍ ﴿۴۶﴾

47. Have they not travelled in the land, so that they may have hearts wherewith to understand, or ears wherewith to hear? But *the fact is that* it is not the eyes that are blind, but it is the hearts which are in the breasts that are blind.

اَفَلَمْ يَسِيْرُوْا فِى الْاَرْضِ فَتَكُوْنَ
لَهُمْ قُلُوْبٌ يَّعْقِلُوْنَ بِهَآ اَوْ اٰذَانٌ
يَّسْمَعُوْنَ بِهَا ۚ فَاِنَّهَا لَا تَعْمَى
الْاَبْصَارُ وَلٰكِنْ تَعْمَى الْقُلُوْبُ الَّتِيْ
فِى الصُّدُوْرِ ﴿۴۷﴾

وَ يَسْتَعْجِلُوْنَكَ بِالْعَذَابِ وَ لَنْ يُّخْلِفَ اللّٰهُ وَعْدَهٗ ؕ وَ اِنَّ يَوْمًا عِنْدَ رَبِّكَ كَاَلْفِ سَنَةٍ مِّمَّا تَعُدُّوْنَ ﴿۴۷﴾

48. And they ask thee to hasten on punishment, but Allāh will never break His promise. And verily, a day with thy Lord is as a thousand years of your reckoning.

وَ كَاَيِّنْ مِّنْ قَرْيَةٍ اَمْلَيْتُ لَهَا وَ هِيَ ظَالِمَةٌ ثُمَّ اَخَذْتُهَا ۚ وَ اِلَيَّ الْمَصِيْرُ ﴿۴۸﴾ ع ۳

49. And how many a city there is to which I gave respite, while it was given to wrongdoing. Then I seized it, and unto Me is the return.

R. 7.

قُلْ يٰۤاَيُّهَا النَّاسُ اِنَّمَاۤ اَنَا لَكُمْ نَذِيْرٌ مُّبِيْنٌ ﴿۴۹﴾

50. Say, 'O mankind, I am but a plain Warner to you.'

فَالَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَهُمْ مَّغْفِرَةٌ وَّ رِزْقٌ كَرِيْمٌ ﴿۵۰﴾

51. Those who believe and do good works, for them is forgiveness and an honourable provision.

وَ الَّذِيْنَ سَعَوْا فِيْۤ اٰيٰتِنَا مُعٰجِزِيْنَ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ﴿۵۱﴾

52. But those who strive against Our Signs, seeking to frustrate *Our purpose*—these shall be the inmates of the Fire.

وَ مَاۤ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ وَّ لَا نَبِيٍّ اِلَّاۤ اِذَا تَمَنّٰۤى اَلْقَى الشَّيْطٰنُ فِيْۤ اُمْنِيَّتِهٖ ۚ فَيَنْسَخُ اللّٰهُ مَا يُلْقِي الشَّيْطٰنُ ثُمَّ يُحْكِمُ اللّٰهُ اٰيٰتِهٖ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۵۲﴾

53. Never sent We a Messenger or a Prophet before thee, but when he sought *to attain what he aimed at*, Satan put *obstacles* in *the way of* what he sought after. But Allāh removes *the obstacles* that are placed by Satan. Then Allāh firmly establishes His Signs. And Allāh is All-Knowing, Wise.

لِّيَجْعَلَ مَا يُلْقِي الشَّيْطٰنُ فِتْنَةً لِّلَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّ الْقَاسِيَةِ قُلُوْبُهُمْ ؕ وَ اِنَّ الظّٰلِمِيْنَ لَفِيْ شِقَاقٍۭ بَعِيْدٍ ﴿۵۳﴾

54. *He permits this* that He may make *the obstacles* which Satan puts *in the way of the Prophets* a trial for those in whose hearts is a disease and those whose hearts are hardened—and surely the wrongdoers are gone far *in error*—

وَّ لِيَعْلَمَ الَّذِيْنَ اُوْتُوا الْعِلْمَ اَنَّهُ الْحَقُّ مِنْ رَّبِّكَ فَيُؤْمِنُوْا بِهٖ فَتُخْبِتَ لَهٗ قُلُوْبُهُمْ ؕ وَ اِنَّ اللّٰهَ لَهَادِ الَّذِيْنَ اٰمَنُوْۤا اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۵۴﴾

55. And that those to whom knowledge has been given may know that it is the truth from thy Lord, so that they may believe therein and their hearts may become lowly unto Him. And surely Allāh guides those who believe to the right path.

وَلَا يَزَالُ الَّذِيْنَ كَفَرُوْا فِيْ مِرْيَةٍ مِّنْهُ حَتّٰى تَاْتِيَهُمُ السَّاعَةُ بَغْتَةً اَوْ يَاْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيْمٍ ﴿٥٥﴾

56. And those who disbelieve will not cease to be in doubt about it until the Hour comes suddenly upon them or there comes to them the punishment of a destructive day.

اَلْمُلْكُ يَوْمَئِذٍ لِّلّٰهِ ۚ يَحْكُمُ بَيْنَهُمْ ۚ فَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فِيْ جَنّٰتِ النَّعِيْمِ ﴿٥٦﴾

57. The kingdom on that day shall be Allāh's. He will judge between them. So those who believe and do good deeds will be in Gardens of Delight.

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَا فَاُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ﴿٥٧﴾ ع ١٣

58. But those who disbelieve and reject Our Signs, will have an humiliating punishment.

R. 8.

وَالَّذِيْنَ هَاجَرُوْا فِيْ سَبِيْلِ اللّٰهِ ثُمَّ قُتِلُوْٓا اَوْ مَاتُوْا لَيَرْزُقَنَّهُمُ اللّٰهُ رِزْقًا حَسَنًا ۚ وَاِنَّ اللّٰهَ لَهُوَ خَيْرُ الرّٰزِقِيْنَ ﴿٥٨﴾

59. And those who leave their homes for the cause of Allāh, and are then slain or die, Allāh will surely provide for them a goodly provision. And surely Allāh is the Best of providers.

لَيُدْخِلَنَّهُمْ مُّدْخَلًا يَّرْضَوْنَهٗ ۚ وَاِنَّ اللّٰهَ لَعَلِيْمٌ حَلِيْمٌ ﴿٥٩﴾

60. He will surely cause them to enter a place with which they will be well pleased. And Allāh is indeed All-Knowing, Forbearing.

ذٰلِكَ ۚ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوْقِبَ بِهٖ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللّٰهُ ۚ اِنَّ اللّٰهَ لَعَفُوٌّ غَفُوْرٌ ﴿٦٠﴾

61. That *shall be so*. And whoso retaliates with the like of that with which he has been afflicted and is then transgressed against, Allāh will surely help him. Allāh is indeed the Effacer of sins *and* is Forgiving.

ذٰلِكَ بِاَنَّ اللّٰهَ يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَيُوْلِجُ النَّهَارَ فِي الَّيْلِ وَاَنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ﴿٦١﴾

62. That is because Allāh causes the night to enter into the day, and causes the day to enter into the night, and because Allāh is All-Hearing, All-Seeing.

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ هُوَ الْبَاطِلُ ۙ وَاَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ ﴿٦٢﴾

63. That is because it is Allāh Who is the Truth, and that which they call on beside Him is falsehood, and because Allāh is the High, the Great.

اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ۖ فَتُصْبِحُ الْاَرْضُ مُخْضَرَّةً ۚ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ﴿٦٣﴾

64. Hast thou not seen that Allāh sends down water from the sky and * the earth becomes green? Allāh is indeed the Knower of subtleties, the All-Aware.

* 64. Allāh is indeed **Exquisite, All-Aware.**

لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَ
اِنَّ اللّٰهَ لَهُوَ الْغَنِيُّ الْحَمِيْدُ ﴿٦٥﴾

65. To Him belongs all that is in the heavens and all that is in the earth. And surely Allāh is Self-Sufficient, Praiseworthy.

R. 9.

اَلَمْ تَرَ اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِي
الْاَرْضِ وَالْفُلْكَ تَجْرِيْ فِي الْبَحْرِ
بِاَمْرِهٖ ؕ وَيُمْسِكُ السَّمَآءَ اَنْ تَقَعَ عَلَى
الْاَرْضِ اِلَّا بِاِذْنِهٖ ؕ اِنَّ اللّٰهَ بِالنَّاسِ
لَرَءُوْفٌ رَّحِيْمٌ ﴿٦٦﴾

66. Hast thou not seen that Allāh has subjected to you whatever is in the earth, and the ships that sail through the sea by His command? And He withholds the rain from falling on the earth save by His leave. Surely, Allāh is Compassionate *and* Merciful to men.

وَهُوَ الَّذِيْٓ اَحْيَاكُمْ ثُمَّ يُمِيْتُكُمْ
ثُمَّ يُحْيِيْكُمْ ؕ اِنَّ الْاِنْسَانَ
لَكَفُوْرٌ ﴿٦٧﴾

67. And He it is Who gave you life, then He will cause you to die, then will He give you life *again*. Surely, man is most ungrateful.

لِكُلِّ اُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوْهُ
فَلَا يُنَازِعُنَّكَ فِي الْاَمْرِ وَادْعُ اِلٰى رَبِّكَ ؕ
اِنَّكَ لَعَلٰى هُدًى مُّسْتَقِيْمٍ ﴿٦٨﴾

68. To every people have We appointed ways of worship which they observe; so let them not dispute with thee in the matter; and invite thou to thy Lord, for surely, thou followest the right guidance.

وَاِنْ جٰدَلُوْكَ فَقُلِ اللّٰهُ اَعْلَمُ بِمَا
تَعْمَلُوْنَ ﴿٦٩﴾

69. And if they contend with thee, say, 'Allāh knows best what you do.

اَللّٰهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيٰمَةِ
فِيْمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿٧٠﴾

70. 'Allāh will judge between you on the Day of Resurrection concerning that about which you used to differ.'

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ يَعْلَمُ مَا فِي السَّمَآءِ
وَالْاَرْضِ ؕ اِنَّ ذٰلِكَ فِيْ كِتٰبٍ ؕ اِنَّ
ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ﴿٧١﴾

71. Dost thou not know that Allāh knows whatsoever is in the heavens and the earth? Surely, it is *all preserved* in a Book, *and* that is easy for Allāh.

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَمْ يُنَزِّلْ
بِهٖ سُلْطٰنًا وَّمَا لَيْسَ لَهُمْ بِهٖ عِلْمٌ ؕ
وَمَا لِلظّٰلِمِيْنَ مِنْ نَّصِيْرٍ ﴿٧٢﴾

72. And they worship beside Allāh that for which He has sent down no authority, and that of which they have no knowledge. And for those that do wrong there is no helper.

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ
تَعْرِفُ فِيْ وُجُوْهِ الَّذِيْنَ كَفَرُوا

73. And when Our clear Signs are recited unto them, thou wilt notice a denial on the faces of those who

* 66. And **He prevents heavenly bodies from falling upon earth except by His leave.** Surely, Allāh is Compassionate *and* Merciful to men.
Note: It is likely that the word 'leave' applies to falling of meteors, and other heavenly bodies which constantly bombard the earth.

disbelieve. They would well-nigh attack those who recite Our Signs to them. Say, 'Shall I tell you of something worse than that? *It is* the Fire! Allāh has promised it to those who disbelieve. And a vile destination it is!'

الْمُنْكَرَ ۚ يَكَادُوْنَ يَسْطُوْنَ بِالَّذِيْنَ
يَتْلُوْنَ عَلَيْهِمْ اٰيٰتِنَا ۗ قُلْ اَفَاُنَبِّئُكُمْ
بِشَرٍّ مِّنْ ذٰلِكُمْ ۗ اَلنَّارُ ۗ وَعَدَهَا
اللّٰهُ الَّذِيْنَ كَفَرُوْا ۗ وَبِئْسَ الْمَصِيْرُ ﴿٧٢﴾

R. 10.

74. O men, a similitude is set forth, so listen to it. Surely, those on whom you call instead of Allāh cannot create *even* a fly, though they combine together for the purpose. And if the fly should snatch away anything from them, they cannot recover it therefrom. Weak indeed are *both* the seeker and the sought.

يٰٓاَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوْا
لَهٗ ۗ اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ
لَنْ يَّخْلُقُوْا ذُبَابًا وَّلَوِ اجْتَمَعُوْا لَهٗ ۗ
وَاِنْ يَّسْلُبْهُمُ الذُّبَابُ شَيْـًٔا
لَّا يَسْتَنْقِذُوْهُ مِنْهُ ۗ ضَعُفَ
الطَّالِبُ وَالْمَطْلُوْبُ ﴿٧٣﴾

75. They esteem not Allāh with the estimation which is His due. Surely, Allāh is Powerful, Mighty.

مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ ۗ اِنَّ اللّٰهَ
لَقَوِيٌّ عَزِيْزٌ ﴿٧٤﴾

* 76. Allāh chooses *His* Messengers from among angels, and from among men. Surely, Allāh is All-Hearing, All-Seeing.

اَللّٰهُ يَصْطَفِيْ مِنَ الْمَلٰٓئِكَةِ رُسُلًا وَّمِنَ
النَّاسِ ۗ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ﴿٧٥﴾

* 77. He knows what is before them and what is behind them; and to Allāh shall *all* affairs be returned *for decision*.

يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ ۗ وَ
اِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ﴿٧٦﴾

78. O ye who believe! bow down and prostrate yourselves in Prayer, and worship your Lord, and do good deeds that you may prosper.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا ارْكَعُوْا وَ
اسْجُدُوْا وَاعْبُدُوْا رَبَّكُمْ وَافْعَلُوا
الْخَيْرَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿٧٧﴾ ۩

79. And strive in the cause of Allāh as it behoves you to strive for it. He has chosen you, and has laid no hardship upon you in religion; *so follow* the faith of your father Abraham; He named you Muslims *both* before and in this *Book*, so that the Messenger may be a witness over you, and that you may be

وَجَاهِدُوْا فِى اللّٰهِ حَقَّ جِهَادِهٖ ۗ هُوَ
اجْتَبٰىكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى الدِّيْنِ
مِنْ حَرَجٍ ۗ مِلَّةَ اَبِيْكُمْ اِبْرٰهِيْمَ ۗ
هُوَ سَمّٰىكُمُ الْمُسْلِمِيْنَ ۙ مِنْ قَبْلُ
وَفِيْ هٰذَا لِيَكُوْنَ الرَّسُوْلُ شَهِيْدًا
عَلَيْكُمْ وَتَكُوْنُوْا شُهَدَآءَ عَلَى

* 76. Allāh chooses **Messengers** from among angels, and from among men.

* 77. He knows what is before them and what is behind them; and to Allāh shall ***all*** **affairs be returned.**

witnesses over mankind. Therefore observe Prayer and pay the Zakāt, and hold fast to Allāh. He is your Master. An excellent Master and an excellent Helper!

النَّاسِ ۚ فَاَقِيْمُوا الصَّلٰوةَ وَ اٰتُوا
الزَّكٰوةَ وَ اعْتَصِمُوْا بِاللّٰهِ ؕ هُوَ
مَوْلٰىكُمْ ۚ فَنِعْمَ الْمَوْلٰى وَ نِعْمَ
النَّصِيْرُ ﴿۷۹﴾

سُوْرَةُ الْمُؤْمِنُوْنَ مَكِّيَّةٌ ٢٣ — اياتها ١١٩ — ركوعاتها ٦

AL-MU'MINŪN

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾

1. In the name of Allāh, the Gracious, the Merciful.

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ ﴿٢﴾

2. Surely, success does come to the believers,

الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خَاشِعُوْنَ ﴿٣﴾

3. Who are humble in their Prayers,

وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ ﴿٤﴾

4. And who shun all that which is vain,

وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فٰعِلُوْنَ ﴿٥﴾

5. And who are active in paying the Zakāt,

وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ﴿٦﴾

6. And who guard their chastity—

اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ﴿٧﴾

7. Except from their wives or what their right hands possess, for then they are not to be blamed;

فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُوْنَ ﴿٨﴾

8. But those who seek *anything* beyond that are the transgressors—

وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رَاعُوْنَ ﴿٩﴾

9. And who are watchful of their trusts and their covenants,

وَالَّذِيْنَ هُمْ عَلٰى صَلَوٰتِهِمْ يُحَافِظُوْنَ ﴿١٠﴾

* 10. And who are strict in the observance of their Prayers.

اُولٰٓئِكَ هُمُ الْوٰرِثُوْنَ ﴿١١﴾

11. These are the heirs,

الَّذِيْنَ يَرِثُوْنَ الْفِرْدَوْسَ ؕ هُمْ فِيْهَا خٰلِدُوْنَ ﴿١٢﴾

12. Who will inherit Paradise. They will abide therein.

وَلَقَدْ خَلَقْنَا الْاِنْسَانَ مِنْ سُلٰلَةٍ مِّنْ طِيْنٍ ﴿١٣﴾

13. Verily, We created man from an extract of clay;

ثُمَّ جَعَلْنٰهُ نُطْفَةً فِيْ قَرَارٍ مَّكِيْنٍ ﴿١٤﴾

14. Then We placed him as a drop of sperm in a safe depository;

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظٰمًا فَكَسَوْنَا الْعِظٰمَ لَحْمًا ۗ ثُمَّ

15. Then We fashioned the sperm into a clot; then We fashioned the clot into a *shapeless* lump; then We fashioned bones out of this *shapeless* lump;

* 10. And who **diligently guard** the observance of their prayers.

then We clothed the bones with flesh; then We developed it into another creation. So blessed be Allāh, the Best of creators.

ثُمَّ اَنْشَاْنٰهُ خَلْقًا اٰخَرَ ؕ فَتَبٰرَكَ اللّٰهُ اَحْسَنُ الْخٰلِقِيْنَ ﴿١٤﴾

16. Then after that you must surely die.

ثُمَّ اِنَّكُمْ بَعْدَ ذٰلِكَ لَمَيِّتُوْنَ ﴿١٥﴾

17. Then on the Day of Resurrection will you be raised up.

ثُمَّ اِنَّكُمْ يَوْمَ الْقِيٰمَةِ تُبْعَثُوْنَ ﴿١٦﴾

18. And We have created above you seven *heavens* lying one above the other, and We are never neglectful of the creation.

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ ۖ وَمَا كُنَّا عَنِ الْخَلْقِ غٰفِلِيْنَ ﴿١٧﴾

19. And We sent down water from the sky according to measure, and We caused it to stay in the earth—and surely it is We Who determine its taking away—

وَاَنْزَلْنَا مِنَ السَّمَآءِ مَآءًۢ بِقَدَرٍ فَاَسْكَنّٰهُ فِى الْاَرْضِ ۚ وَاِنَّا عَلٰى ذَهَابٍۭ بِهٖ لَقٰدِرُوْنَ ﴿١٨﴾

20. And We produced for you thereby gardens of date-palms and vines; for you therein are abundant fruits; and of them you eat.

فَاَنْشَاْنَا لَكُمْ بِهٖ جَنّٰتٍ مِّنْ نَّخِيْلٍ وَّاَعْنَابٍ ۙ لَكُمْ فِيْهَا فَوَاكِهُ كَثِيْرَةٌ وَّمِنْهَا تَاْكُلُوْنَ ﴿١٩﴾

*21. And a tree which springs forth from Mount Sinai; it produces oil and a sauce for those who eat.

وَشَجَرَةً تَخْرُجُ مِنْ طُوْرِ سَيْنَآءَ تَنْۢبُتُ بِالدُّهْنِ وَصِبْغٍ لِّلْاٰكِلِيْنَ ﴿٢٠﴾

22. And in the cattle *also* there is a lesson for you. We give you to drink of that which is in their bellies and you have in them many benefits, and of them you *also* eat;

وَاِنَّ لَكُمْ فِى الْاَنْعَامِ لَعِبْرَةً ؕ نُسْقِيْكُمْ مِّمَّا فِىْ بُطُوْنِهَا وَلَكُمْ فِيْهَا مَنَافِعُ كَثِيْرَةٌ وَّمِنْهَا تَاْكُلُوْنَ ﴿٢١﴾

23. And on them and on ships you are borne.

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُوْنَ ﴿٢٢﴾

R. 2.

24. And We did send Noah to his people, and he said, 'O my people, serve Allāh. You have no God other than Him. Will you not then be righteous?'

وَلَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَقَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اَفَلَا تَتَّقُوْنَ ﴿٢٣﴾

25. And the chiefs of his people, who disbelieved, said, 'He is only a man like yourselves; he seeks to
*make himself superior to you. And if

فَقَالَ الْمَلَؤُا الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖ مَا هٰذَآ اِلَّا بَشَرٌ مِّثْلُكُمْ ۙ يُرِيْدُ اَنْ يَّتَفَضَّلَ عَلَيْكُمْ ؕ وَلَوْ شَآءَ اللّٰهُ لَاَنْزَلَ

*21. And a tree which springs forth from Mount Sinai; it produces oil and ***many*** **a condiment** for those who eat.

*25. And if Allāh had so willed He could have surely sent down angels. We have never heard of such *a thing* among our forefathers.

(See details of transliteration on page 'm').

مَلٰٓئِكَةً ۖ مَّا سَمِعْنَا بِهٰذَا فِيْٓ اٰبَآئِنَا الْاَوَّلِيْنَ ﴿٢٥﴾

Allāh had so willed, He could have surely sent down angels *with him.* We have never heard of such *a thing* among our forefathers.

اِنْ هُوَ اِلَّا رَجُلٌۢ بِهٖ جِنَّةٌ فَتَرَبَّصُوْا بِهٖ حَتّٰى حِيْنٍ ﴿٢٦﴾

26. 'He is only a man *stricken* with madness; wait, therefore, concerning him for a while.'

قَالَ رَبِّ انْصُرْنِيْ بِمَا كَذَّبُوْنِ ﴿٢٧﴾

27. He said, 'O my Lord, help me, for they have treated me as a liar.'

فَاَوْحَيْنَآ اِلَيْهِ اَنِ اصْنَعِ الْفُلْكَ بِاَعْيُنِنَا وَوَحْيِنَا فَاِذَا جَآءَ اَمْرُنَا وَفَارَ التَّنُّوْرُ ۙ فَاسْلُكْ فِيْهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَاَهْلَكَ اِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ ۚ وَلَا تُخَاطِبْنِيْ فِي الَّذِيْنَ ظَلَمُوْا ۚ اِنَّهُمْ مُّغْرَقُوْنَ ﴿٢٨﴾

28. So We sent revelation to him, *saying*, "Make the Ark under Our eyes and *according to* Our revelation. And when Our command comes, and the fountains *of the earth* gush forth, take thou into it two of every kind, male and female, and thy family, except those of them against whom the word has already gone forth. And address Me not concerning those who have done wrong; they shall be drowned.

فَاِذَا اسْتَوَيْتَ اَنْتَ وَمَنْ مَّعَكَ عَلَى الْفُلْكِ فَقُلِ الْحَمْدُ لِلّٰهِ الَّذِيْ نَجّٰىنَا مِنَ الْقَوْمِ الظّٰلِمِيْنَ ﴿٢٩﴾

29. "And when thou hast settled on the Ark—thou and those that are with thee—say, 'All praise belongs to Allāh Who has saved us from the unjust people!'

وَقُلْ رَّبِّ اَنْزِلْنِيْ مُنْزَلًا مُّبٰرَكًا وَّاَنْتَ خَيْرُ الْمُنْزِلِيْنَ ﴿٣٠﴾

30. "And say, 'My Lord, cause me to land a blessed landing, for Thou art the Best of those who bring *men* to land.'"

اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ ۙ وَّاِنْ كُنَّا لَمُبْتَلِيْنَ ﴿٣١﴾

* 31. Verily, in this there are Signs. Surely, We did try *the people of Noah.*

ثُمَّ اَنْشَاْنَا مِنْۢ بَعْدِهِمْ قَرْنًا اٰخَرِيْنَ ﴿٣٢﴾

32. Then We raised after them another generation.

فَاَرْسَلْنَا فِيْهِمْ رَسُوْلًا مِّنْهُمْ اَنِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ۭ اَفَلَا تَتَّقُوْنَ ﴿٣٣﴾

33. And We sent among them a Messenger from among themselves *who said*, 'Serve Allāh. You have no God other than Him. Will you not then fear God?'

R. 3.

وَقَالَ الْمَلَاُ مِنْ قَوْمِهِ الَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِلِقَآءِ الْاٰخِرَةِ وَاَتْرَفْنٰهُمْ فِي

34. And the chiefs of his people, who disbelieved and denied the meeting of the Hereafter and whom

* 31. Verily, in this there are Signs. **And verily We have always been bringing *people* to trial.**

الْحَيٰوةِ الدُّنْيَا ۙ مَا هٰذَآ اِلَّا بَشَرٌ
مِّثْلُكُمْ ۙ يَاْكُلُ مِمَّا تَاْكُلُوْنَ مِنْهُ وَ
يَشْرَبُ مِمَّا تَشْرَبُوْنَ ﴿٣٤﴾

We had afforded ease and comfort in this life, said, 'This is but a man like yourselves. He eats of that of which you eat, and drinks of that of which you drink.

وَلَئِنْ اَطَعْتُمْ بَشَرًا مِّثْلَكُمْ اِنَّكُمْ
اِذًا لَّخٰسِرُوْنَ ﴿٣٥﴾

35. 'And if you obey a man like yourselves, you will then be surely losers.

اَيَعِدُكُمْ اَنَّكُمْ اِذَا مِتُّمْ وَ كُنْتُمْ
تُرَابًا وَّعِظَامًا اَنَّكُمْ مُّخْرَجُوْنَ ﴿٣٦﴾

36. 'Does he promise you that when you are dead and have become dust and bones, you will be brought forth *again*?

هَيْهَاتَ هَيْهَاتَ لِمَا تُوْعَدُوْنَ ﴿٣٧﴾

37. 'Far, far *from truth* is that which you are promised.

اِنْ هِيَ اِلَّا حَيَاتُنَا الدُّنْيَا نَمُوْتُ
وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوْثِيْنَ ﴿٣٨﴾

*38. 'There is no life other than our present life; we were lifeless and *now* we live, but we shall not be raised up again.

اِنْ هُوَ اِلَّا رَجُلُ ِۨافْتَرٰى عَلَى اللّٰهِ كَذِبًا
وَّمَا نَحْنُ لَهٗ بِمُؤْمِنِيْنَ ﴿٣٩﴾

39. 'He is only a man who has forged a lie against Allāh; and we are not going to believe him.'

قَالَ رَبِّ انْصُرْنِيْ بِمَا كَذَّبُوْنِ ﴿٤٠﴾

40. He said, 'My Lord, help me, for they have treated me as a liar.'

قَالَ عَمَّا قَلِيْلٍ لَّيُصْبِحُنَّ نٰدِمِيْنَ ﴿٤١﴾

41. *God* said, 'In a little while they will surely become repentant.'

فَاَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنٰهُمْ
غُثَآءً ۚ فَبُعْدًا لِّلْقَوْمِ الظّٰلِمِيْنَ ﴿٤٢﴾

42. Then punishment overtook them rightfully, and We made them *as* rubbish. Cursed, then, be the people who do wrong!

ثُمَّ اَنْشَاْنَا مِنْۢ بَعْدِهِمْ قُرُوْنًا
اٰخَرِيْنَ ﴿٤٣﴾

43. Then We raised after them other generations.

مَا تَسْبِقُ مِنْ اُمَّةٍ اَجَلَهَا وَ مَا
يَسْتَاْخِرُوْنَ ﴿٤٤﴾

44. No people can go ahead of their appointed time, nor can they remain behind *it*.

ثُمَّ اَرْسَلْنَا رُسُلَنَا تَتْرَا ؕ كُلَّمَا جَآءَ
اُمَّةً رَّسُوْلُهَا كَذَّبُوْهُ فَاَتْبَعْنَا
بَعْضَهُمْ بَعْضًا وَّجَعَلْنٰهُمْ اَحَادِيْثَ ۚ
فَبُعْدًا لِّقَوْمٍ لَّا يُؤْمِنُوْنَ ﴿٤٥﴾

45. Then We sent Our Messengers one after another. Every time there came to a people their Messenger, they treated him as a liar. So We made them follow one another *to destruction* and We made them mere tales. Cursed, then, be the people who believe not!

*38. **It is only here that we live our life. *Here* we die and *here* we live, and never shall we be raised again.**

ثُمَّ اَرْسَلْنَا مُوْسٰى وَ اَخَاهُ هٰرُوْنَ ۙ
بِاٰيٰتِنَا وَسُلْطٰنٍ مُّبِيْنٍ ۙ﴿۴۶﴾

46. Then We sent Moses and his brother Aaron, with Our Signs and a clear authority,

اِلٰى فِرْعَوْنَ وَ مَلَا۟ئِهٖ فَاسْتَكْبَرُوْا وَ
كَانُوْا قَوْمًا عَالِيْنَ ۚ﴿۴۷﴾

47. To Pharaoh and his chiefs; but they behaved arrogantly and they were a haughty people.

فَقَالُوْۤا اَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَ
قَوْمُهُمَا لَنَا عٰبِدُوْنَ ۚ﴿۴۸﴾

48. And they said, 'Shall we believe in two men like ourselves while their people are our servants?'

فَكَذَّبُوْهُمَا فَكَانُوْا مِنَ الْمُهْلَكِيْنَ ﴿۴۹﴾

49. So they called them liars, and they were of those who were destroyed.

وَ لَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ لَعَلَّهُمْ
يَهْتَدُوْنَ ﴿۵۰﴾

50. And We gave Moses the Book, that they might be guided.

* وَ جَعَلْنَا ابْنَ مَرْيَمَ وَ اُمَّهٗۤ اٰيَةً وَّ
اٰوَيْنٰهُمَاۤ اِلٰى رَبْوَةٍ ذَاتِ قَرَارٍ وَّ
مَعِيْنٍ ﴿۵۱﴾ ع ۳ ۱۸ ۳

* 51. And We made the son of Mary and his mother a Sign, and gave them refuge on an elevated land of *green* valleys and springs of running water.

R. 4.

يٰۤاَيُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّيِّبٰتِ
وَ اعْمَلُوْا صَالِحًا ؕ اِنِّيْ بِمَا تَعْمَلُوْنَ
عَلِيْمٌ ؕ﴿۵۲﴾

52. O ye Messengers, eat of the things that are pure, and do good works. Verily, I am well aware of what you do.

* وَ اِنَّ هٰذِهٖۤ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً وَّ
اَنَا رَبُّكُمْ فَاتَّقُوْنِ ﴿۵۳﴾

* 53. And *know* that this community of yours is one community, and I am your Lord. So take Me as *your* Protector.

* فَتَقَطَّعُوْۤا اَمْرَهُمْ بَيْنَهُمْ زُبُرًا ؕ
كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُوْنَ ﴿۵۴﴾

* 54. But they (the people) have cut up their affairs among themselves *forming themselves into* parties, each group rejoicing in what they have.

فَذَرْهُمْ فِيْ غَمْرَتِهِمْ حَتّٰى حِيْنٍ ﴿۵۵﴾

55. So leave them in their confusion for a time.

اَيَحْسَبُوْنَ اَنَّمَا نُمِدُّهُمْ بِهٖ مِنْ مَّالٍ
وَّ بَنِيْنَ ۙ﴿۵۶﴾

56. Do they think that by the wealth and children with which We help them,

* 51. And We made the son of Mary and his mother a Sign, and **We rescued them** ***and helped them reach*** **an elevated land, a restful place with springs of running water.**

* 53. And *know* that this community of yours is one community, and I am your Lord. So **fear Me** ***alone.***

* 54. **They split their affairs fragment by fragment among themselves, each party exulting over what they have.**

نُسَارِعُ لَهُمْ فِي الْخَيْرٰتِ ۚ بَلْ لَّا يَشْعُرُوْنَ ﴿٥٧﴾

57. We hasten to do them good? Nay, but they understand not.

اِنَّ الَّذِيْنَ هُمْ مِّنْ خَشْيَةِ رَبِّهِمْ مُّشْفِقُوْنَ ﴿٥٨﴾

*58. Verily, those who fear their Lord, *holding Him* in reverence,

وَالَّذِيْنَ هُمْ بِاٰيٰتِ رَبِّهِمْ يُؤْمِنُوْنَ ﴿٥٩﴾

59. And those who believe in the Signs of their Lord,

وَالَّذِيْنَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُوْنَ ﴿٦٠﴾

60. And those who ascribe not partners to their Lord,

وَالَّذِيْنَ يُؤْتُوْنَ مَآ اٰتَوْا وَّقُلُوْبُهُمْ وَجِلَةٌ اَنَّهُمْ اِلٰى رَبِّهِمْ رٰجِعُوْنَ ﴿٦١﴾

61. And those who give what they give while their hearts are full of fear because to their Lord they will return—

اُولٰٓئِكَ يُسَارِعُوْنَ فِي الْخَيْرٰتِ وَهُمْ لَهَا سٰبِقُوْنَ ﴿٦٢﴾

62. These it is who hasten to do good works, and these it is who are foremost in them.

وَلَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَا وَلَدَيْنَا كِتٰبٌ يَّنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُوْنَ ﴿٦٣﴾

63. And We burden not any soul beyond its capacity, and with Us is a Book that speaks the truth, and they will not be wronged.

بَلْ قُلُوْبُهُمْ فِيْ غَمْرَةٍ مِّنْ هٰذَا وَلَهُمْ اَعْمَالٌ مِّنْ دُوْنِ ذٰلِكَ هُمْ لَهَا عٰمِلُوْنَ ﴿٦٤﴾

64. Nay, their hearts are utterly heedless of this *Book*, and besides that they have deeds in which they are engaged;

حَتّٰٓى اِذَآ اَخَذْنَا مُتْرَفِيْهِمْ بِالْعَذَابِ اِذَا هُمْ يَجْـَٔرُوْنَ ﴿٦٥﴾

65. Until, when We seize those of them who indulge in luxury with punishment, behold, they cry for help.

لَا تَجْـَٔرُوا الْيَوْمَ ۖ اِنَّكُمْ مِّنَّا لَا تُنْصَرُوْنَ ﴿٦٦﴾

66. 'Cry not for help this day, surely you shall not be helped by Us.

قَدْ كَانَتْ اٰيٰتِيْ تُتْلٰى عَلَيْكُمْ فَكُنْتُمْ عَلٰٓى اَعْقَابِكُمْ تَنْكِصُوْنَ ﴿٦٧﴾

67. 'Verily, My Signs were recited unto you, but you used to turn back on your heels,

مُسْتَكْبِرِيْنَ ۖ بِهٖ سٰمِرًا تَهْجُرُوْنَ ﴿٦٨﴾

68. 'Big with pride, telling stories about it (the Qur'ān) by night, talking nonsense.'

اَفَلَمْ يَدَّبَّرُوا الْقَوْلَ اَمْ جَآءَهُمْ مَّا لَمْ يَاْتِ اٰبَآءَهُمُ الْاَوَّلِيْنَ ﴿٦٩﴾

69. Have they not, then, pondered over the *Divine* Word, or has that come unto them which came not to their fathers of old?

* 58. **Verily, those who, out of fear of their Lord, always stand guard *against sins*.**

70. Or do they not recognize their Messenger, that they *thus* deny him?

أَمْ لَمْ يَعْرِفُوْا رَسُوْلَهُمْ فَهُمْ لَهٗ مُنْكِرُوْنَ ﴿٧٠﴾

71. Or do they say, there is madness in him? Nay, he has brought them the truth, and most of them hate the truth.

أَمْ يَقُوْلُوْنَ بِهٖ جِنَّةٌ ؕ بَلْ جَآءَهُمْ بِالْحَقِّ وَاَكْثَرُهُمْ لِلْحَقِّ كٰرِهُوْنَ ﴿٧١﴾

* 72. And if the Truth had followed their desires, verily, the heavens and the earth and whosoever is therein would have been corrupted. Nay, We have brought them their admonition, but from their own admonition they *now* turn aside.

وَلَوِ اتَّبَعَ الْحَقُّ اَهْوَآءَهُمْ لَفَسَدَتِ السَّمٰوٰتُ وَالْاَرْضُ وَمَنْ فِيْهِنَّ ؕ بَلْ اَتَيْنٰهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُّعْرِضُوْنَ ﴿٧٢﴾

73. Or dost thou ask of them any reward? But the reward of thy Lord is best; and He is the Best of providers.

اَمْ تَسْـَٔلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ ۖ وَّهُوَ خَيْرُ الرّٰزِقِيْنَ ﴿٧٣﴾

74. And most surely thou invitest them to a right path.

وَاِنَّكَ لَتَدْعُوْهُمْ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٧٤﴾

75. And those who believe not in the Hereafter, are indeed deviating from that path.

وَاِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ عَنِ الصِّرَاطِ لَنٰكِبُوْنَ ﴿٧٥﴾

76. And if We had mercy on them and relieved them of their affliction, they would still persist in their transgression, wandering blindly.

وَلَوْ رَحِمْنٰهُمْ وَكَشَفْنَا مَا بِهِمْ مِّنْ ضُرٍّ لَّلَجُّوْا فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ﴿٧٦﴾

77. We did seize them with punishment, but they humbled not themselves to their Lord, nor would they supplicate *in lowliness*.

وَلَقَدْ اَخَذْنٰهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوْا لِرَبِّهِمْ وَمَا يَتَضَرَّعُوْنَ ﴿٧٧﴾

78. Until, when We open on them a gate of severe chastisement, behold, they are in despair thereat.

حَتّٰۤى اِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيْدٍ اِذَا هُمْ فِيْهِ مُبْلِسُوْنَ ﴿٧٨﴾

R. 5.

79. And He it is Who has created for you ears, and eyes, and hearts; *but* little thanks do you give.

وَهُوَ الَّذِيْۤ اَنْشَاَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ؕ قَلِيْلًا مَّا تَشْكُرُوْنَ ﴿٧٩﴾

80. And He it is Who has multiplied you in the earth, and unto Him shall you be gathered.

وَهُوَ الَّذِيْ ذَرَاَكُمْ فِي الْاَرْضِ وَاِلَيْهِ تُحْشَرُوْنَ ﴿٨٠﴾

* 72. **And if the truth were to follow their desires, the heavens and the earth and all that lies therein would have turned into chaos.**

وَ هُوَ الَّذِيْ يُحْيٖ وَ يُمِيْتُ وَ لَهُ اخْتِلَافُ الَّيْلِ وَ النَّهَارِ ؕ اَفَلَا تَعْقِلُوْنَ ﴿۸۱﴾

81. And He it is Who gives life and causes death, and in His hands is the alternation of night and day. Will you not then understand?

بَلْ قَالُوْا مِثْلَ مَا قَالَ الْاَوَّلُوْنَ ﴿۸۲﴾

82. But they say like what the former people said.

قَالُوْٓا ءَاِذَا مِتْنَا وَ كُنَّا تُرَابًا وَّ عِظَامًا ءَاِنَّا لَمَبْعُوْثُوْنَ ﴿۸۳﴾

83. They say, 'What! when we are dead and have become *mere* dust and bones, shall we indeed be raised up again?

لَقَدْ وُعِدْنَا نَحْنُ وَ اٰبَآؤُنَا هٰذَا مِنْ قَبْلُ اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿۸۴﴾

84. 'This is what we have been promised before, we and our fathers. This is nothing but fables of the ancients.'

قُلْ لِّمَنِ الْاَرْضُ وَ مَنْ فِيْهَآ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۸۵﴾

85. Say, 'To whom belongs the earth and whosoever is therein, if you know?'

سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ اَفَلَا تَذَكَّرُوْنَ ﴿۸۶﴾

86. 'To Allāh', they will say. Say, 'Will you not then be admonished?'

قُلْ مَنْ رَّبُّ السَّمٰوٰتِ السَّبْعِ وَ رَبُّ الْعَرْشِ الْعَظِيْمِ ﴿۸۷﴾

87. Say, 'Who is the Lord of the seven heavens, and the Lord of the Great Throne?'

سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ اَفَلَا تَتَّقُوْنَ ﴿۸۸﴾

*88. They will say, '*They are* Allāh's.' Say, 'Will you not then take *Him* as *your* Protector?'

قُلْ مَنْۢ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَيْءٍ وَّ هُوَ يُجِيْرُ وَ لَا يُجَارُ عَلَيْهِ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۸۹﴾

89. Say, 'In Whose hand is the dominion over all things and Who protects, but against Whom there is not protection, if you know?'

سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ فَاَنّٰى تُسْحَرُوْنَ ﴿۹۰﴾

90. They will say, '*All this belongs* to Allāh.' Say, 'How then are you deluded?'

بَلْ اَتَيْنٰهُمْ بِالْحَقِّ وَ اِنَّهُمْ لَكٰذِبُوْنَ ﴿۹۱﴾

91. Yea, We have brought them the truth, and they are certainly liars.

مَا اتَّخَذَ اللّٰهُ مِنْ وَّلَدٍ وَّ مَا كَانَ مَعَهٗ مِنْ اِلٰهٍ ۚ اِذًا لَّذَهَبَ كُلُّ اِلٰهٍۢ بِمَا خَلَقَ وَ لَعَلَا بَعْضُهُمْ عَلٰى بَعْضٍ ؕ سُبْحٰنَ اللّٰهِ عَمَّا يَصِفُوْنَ ﴿۹۲﴾

92. Allāh has not taken unto Himself any son, nor is there any *other* God along with Him; in that case each god would have taken away what he had created, and some of them would surely have dominated over others. Glorified be Allāh above all that which they attribute *to Him*!

*88. They will say, **'To Allāh they belong.'** Say, 'Will you not then **live in fear?'**

عٰلِمِ الْغَيْبِ وَ الشَّهَادَةِ فَتَعٰلٰى عَمَّا
يُشْرِكُوْنَ ﴿٩٣﴾

93. Knower of the unseen and of the seen! Exalted therefore is He above *all* that which they associate *with Him*!

R. 6.

قُلْ رَّبِّ اِمَّا تُرِيَنِّيْ مَا يُوْعَدُوْنَ ﴿٩٤﴾

94. Say, 'My Lord, if Thou wilt show me that with which they are threatened.

رَبِّ فَلَا تَجْعَلْنِيْ فِي الْقَوْمِ الظّٰلِمِيْنَ ﴿٩٥﴾

95. 'My Lord, then place me not with the wrongdoing people.'

وَ اِنَّا عَلٰٓى اَنْ نُّرِيَكَ مَا نَعِدُهُمْ
لَقٰدِرُوْنَ ﴿٩٦﴾

96. And certainly We have the power to show thee that with which We threaten them.

اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ السَّيِّئَةَ ؕ
نَحْنُ اَعْلَمُ بِمَا يَصِفُوْنَ ﴿٩٧﴾

97. Repel evil with that which is best. We are well acquainted with *the things* they allege.

وَ قُلْ رَّبِّ اَعُوْذُبِكَ مِنْ هَمَزٰتِ
الشَّيٰطِيْنِ ﴿٩٨﴾

*98. And say, 'My Lord, I seek refuge in Thee from the incitements of the evil ones.

وَ اَعُوْذُبِكَ رَبِّ اَنْ يَّحْضُرُوْنِ ﴿٩٩﴾

99. 'And I seek refuge in Thee, my Lord, lest they come near me.'

حَتّٰٓى اِذَا جَآءَ اَحَدَهُمُ الْمَوْتُ قَالَ
رَبِّ ارْجِعُوْنِ ﴿١٠٠﴾

100. Until, when death comes to one of them, he says *entreating*, 'My Lord, send me back,

لَعَلِّيْٓ اَعْمَلُ صَالِحًا فِيْمَا تَرَكْتُ كَلَّا ؕ
اِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ؕ وَ مِنْ
وَّرَآئِهِمْ بَرْزَخٌ اِلٰى يَوْمِ يُبْعَثُوْنَ ﴿١٠١﴾

101. 'That I may do righteous *deeds* in *the life* that I have left *behind*.' Never, it is but a word that he utters. And behind them is a barrier until the day when they shall be raised again.

فَاِذَا نُفِخَ فِي الصُّوْرِ فَلَآ اَنْسَابَ بَيْنَهُمْ
يَوْمَئِذٍ وَّ لَا يَتَسَآءَلُوْنَ ﴿١٠٢﴾

102. And when the trumpet is blown, there will be no ties of relationship between them that day, nor will they ask after one another.

فَمَنْ ثَقُلَتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ هُمُ
الْمُفْلِحُوْنَ ﴿١٠٣﴾

*103. Then those whose good works are heavy—these will be prosperous;

وَ مَنْ خَفَّتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ الَّذِيْنَ
خَسِرُوْٓا اَنْفُسَهُمْ فِيْ جَهَنَّمَ خٰلِدُوْنَ ﴿١٠٤﴾

104. But those whose good works are light—these are they who ruin their souls; in Hell will they abide.

تَلْفَحُ وُجُوْهَهُمُ النَّارُ وَ هُمْ فِيْهَا
كٰلِحُوْنَ ﴿١٠٥﴾

*105. The Fire will burn their faces and they will grin *with fear* therein.

---

*98. And say, 'My Lord, I seek refuge in **You** from the incitements **of the satans**.
*103. Then those whose **scales are heavy *in deeds*, it is these who will be prosperous**.
*105. The Fire will burn their faces and they will grin therein ***in agony***.

106. 'Were not My Signs recited unto you, and you treated them as lies?'

أَلَمْ تَكُنْ اٰيٰتِيْ تُتْلٰى عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُوْنَ ﴿١٠٦﴾

107. They will say, 'Our Lord, our wickedness overcame us, and we were an erring people.

قَالُوْا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَآلِّيْنَ ﴿١٠٧﴾

108. 'Our Lord, take us out of this, then if we return *to disobedience*, we shall indeed be wrongdoers.

رَبَّنَآ اَخْرِجْنَا مِنْهَا فَاِنْ عُدْنَا فَاِنَّا ظٰلِمُوْنَ ﴿١٠٨﴾

* 109. *God* will say, "Away with you, despised therein, and speak not unto Me.

قَالَ اخْسَـُٔوْا فِيْهَا وَلَا تُكَلِّمُوْنِ ﴿١٠٩﴾

110. "There was a party from among My servants who said, 'Our Lord, we believe; forgive us therefore *our sins*, and have mercy on us; for Thou art the Best of those who show mercy.'

اِنَّهٗ كَانَ فَرِيْقٌ مِّنْ عِبَادِيْ يَقُوْلُوْنَ رَبَّنَآ اٰمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَاَنْتَ خَيْرُ الرّٰحِمِيْنَ ﴿١١٠﴾

111. "But you made them a laughingstock until they became the cause of your forgetting My remembrance while you *continued* laughing at them.

فَاتَّخَذْتُمُوْهُمْ سِخْرِيًّا حَتّٰٓى اَنْسَوْكُمْ ذِكْرِيْ وَكُنْتُمْ مِّنْهُمْ تَضْحَكُوْنَ ﴿١١١﴾

112. "I have rewarded them this day for their steadfastness so that they alone have triumphed."

اِنِّيْ جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوْٓا اَنَّهُمْ هُمُ الْفَآئِزُوْنَ ﴿١١٢﴾

113. *God* will say, 'What number of years did you tarry in the earth?'

قٰلَ كَمْ لَبِثْتُمْ فِي الْاَرْضِ عَدَدَ سِنِيْنَ ﴿١١٣﴾

114. They will say, 'We tarried for a day or part of a day, but ask those who keep count.'

قَالُوْا لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ فَسْـَٔلِ الْعَآدِّيْنَ ﴿١١٤﴾

115. He will say, 'You tarried but a little, if only you knew!

قٰلَ اِنْ لَّبِثْتُمْ اِلَّا قَلِيْلًا لَّوْ اَنَّكُمْ كُنْتُمْ تَعْلَمُوْنَ ﴿١١٥﴾

116. 'Did you then think that We had created you without purpose, and that you would not be brought back to Us?'

اَفَحَسِبْتُمْ اَنَّمَا خَلَقْنٰكُمْ عَبَثًا وَّاَنَّكُمْ اِلَيْنَا لَا تُرْجَعُوْنَ ﴿١١٦﴾

* 117. Exalted then be Allāh, the True King. There is no God but He, the Lord of the Glorious Throne.

فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ رَبُّ الْعَرْشِ الْكَرِيْمِ ﴿١١٧﴾

* 109. *God* will say, **'Be lost therein and speak not to Me.'**

* 117. Exalted then be Allāh, **the Rightful Sovereign.**

(See details of transliteration on page 'm').

وَمَنْ يَّدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۙ لَا بُرْهَانَ لَهٗ بِهٖ ۙ فَاِنَّمَا حِسَابُهٗ عِنْدَ رَبِّهٖ ۭ اِنَّهٗ لَا يُفْلِحُ الْكٰفِرُوْنَ ﴿١١٨﴾

118. And he who calls on another God along with Allāh, for which he has no proof, shall have to render an account to his Lord. Certainly the disbelievers will not prosper.

وَقُلْ رَّبِّ اغْفِرْ وَارْحَمْ وَاَنْتَ خَيْرُ الرّٰحِمِيْنَ ﴿١١٩﴾

119. And say, 'My Lord, forgive and have mercy, and Thou art the Best of those who show mercy.'

(See details of transliteration on page 'm').

سُوْرَةُ النُّوْرِ مَدَنِيَّةٌ ٢٤ — اياتها ٦٥ — ركوعاتها ٩

AL-NŪR

(Revealed after Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

سُوْرَةٌ اَنْزَلْنٰهَا وَفَرَضْنٰهَا وَاَنْزَلْنَا فِيْهَآ اٰيٰتٍۢ بَيِّنٰتٍ لَّعَلَّكُمْ تَذَكَّرُوْنَ ٢

1. In the name of Allāh, the Gracious, the Merciful.

2. *This is* a Sūrah which We have revealed and which We have made obligatory; and We have revealed therein clear Signs, that you may take heed.

اَلزَّانِيَةُ وَالزَّانِيْ فَاجْلِدُوْا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَّلَا تَاْخُذْكُمْ بِهِمَا رَاْفَةٌ فِيْ دِيْنِ اللّٰهِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۚ وَلْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ الْمُؤْمِنِيْنَ ٣

3. The adulteress and the adulterer (or the fornicatress and the fornicator)—flog each one of them with a hundred stripes. And let not pity for the twain take hold of you in *executing* the judgment of Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment.

اَلزَّانِيْ لَا يَنْكِحُ اِلَّا زَانِيَةً اَوْ مُشْرِكَةً ۙ وَّالزَّانِيَةُ لَا يَنْكِحُهَآ اِلَّا زَانٍ اَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذٰلِكَ عَلَى الْمُؤْمِنِيْنَ ٣

4. The adulterer (or fornicator) shall not marry but an adulteress (or fornicatress) or an idolatrous woman, and an adulteress (or fornicatress) shall not marry but an adulterer (or fornicator) or an idolatrous man. That indeed is forbidden to the believers.

وَالَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ ثُمَّ لَمْ يَاْتُوْا بِاَرْبَعَةِ شُهَدَآءَ فَاجْلِدُوْهُمْ ثَمٰنِيْنَ جَلْدَةً وَّلَا تَقْبَلُوْا لَهُمْ شَهَادَةً اَبَدًا ۚ وَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۙ ٥

5. And those who calumniate chaste women but bring not four witnesses—flog them with eighty stripes, and never admit their evidence *thereafter*, and it is they that are the transgressors,

اِلَّا الَّذِيْنَ تَابُوْا مِنْۢ بَعْدِ ذٰلِكَ وَاَصْلَحُوْا ۚ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ٦

6. Except those who repent thereafter and make amends, for truly Allāh is Most Forgiving, Merciful.

وَالَّذِيْنَ يَرْمُوْنَ اَزْوَاجَهُمْ وَلَمْ يَكُنْ لَّهُمْ شُهَدَآءُ اِلَّآ اَنْفُسُهُمْ فَشَهَادَةُ اَحَدِهِمْ اَرْبَعُ شَهٰدٰتٍۢ بِاللّٰهِ ۙ اِنَّهٗ لَمِنَ الصّٰدِقِيْنَ ٧

7. And as for those who calumniate their wives, and have not witnesses except themselves—the evidence of any one of such people *shall suffice* if he bears witness four times in the name of Allāh *saying* that he is surely of those who speak the truth.

* 3. And let not pity for the twain take hold of you **regarding the *execution of the* divine law,** if you believe in Allāh and the Last Day.

وَالْخَامِسَةُ اَنَّ لَعْنَتَ اللّٰهِ عَلَيْهِ اِنْ كَانَ مِنَ الْكٰذِبِيْنَ ۝٨

8. And *his* fifth *oath shall be to say* that Allāh's curse be upon him if he be of the liars.

وَيَدْرَؤُا عَنْهَا الْعَذَابَ اَنْ تَشْهَدَ اَرْبَعَ شَهٰدٰتٍۭ بِاللّٰهِ ۙ اِنَّهٗ لَمِنَ الْكٰذِبِيْنَ ۝٩

9. But it shall avert the punishment from her if she bears witness four times in the name of Allāh *saying* that he is of the liars.

وَالْخَامِسَةَ اَنَّ غَضَبَ اللّٰهِ عَلَيْهَآ اِنْ كَانَ مِنَ الصّٰدِقِيْنَ ۝١٠

10. And *her* fifth *oath shall be to say* that the wrath of Allāh be upon her if he speaks the truth.

وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ وَاَنَّ اللّٰهَ تَوَّابٌ حَكِيْمٌ ۝١١

11. And were it not for Allāh's grace and His mercy upon you, and *the fact* that Allāh is Compassionate *and* Wise, *you would have come to grief.*

R. 2.

اِنَّ الَّذِيْنَ جَآءُوْ بِالْاِفْكِ عُصْبَةٌ مِّنْكُمْ ۭ لَا تَحْسَبُوْهُ شَرًّا لَّكُمْ ۭ بَلْ هُوَ خَيْرٌ لَّكُمْ ۭ لِكُلِّ امْرِئٍ مِّنْهُمْ مَّا اكْتَسَبَ مِنَ الْاِثْمِ ۚ وَالَّذِيْ تَوَلّٰى كِبْرَهٗ مِنْهُمْ لَهٗ عَذَابٌ عَظِيْمٌ ۝١٢

12. Verily, those who brought forth the lie are a party from among you. Think it not to be an evil for you; nay, it is good for you. Every one of them shall have *his share of* what he has earned of the sin; and he among them who took the chief part therein shall have a grievous punishment.

لَوْلَآ اِذْ سَمِعْتُمُوْهُ ظَنَّ الْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بِاَنْفُسِهِمْ خَيْرًا ۙ وَّقَالُوْا هٰذَآ اِفْكٌ مُّبِيْنٌ ۝١٣

13. Why did not the believing men and believing women, when you heard of it, think well of their own people, and say, 'This is a manifest lie?'

لَوْلَا جَآءُوْ عَلَيْهِ بِاَرْبَعَةِ شُهَدَآءَ ۚ فَاِذْ لَمْ يَاْتُوْا بِالشُّهَدَآءِ فَاُولٰٓئِكَ عِنْدَ اللّٰهِ هُمُ الْكٰذِبُوْنَ ۝١٤

14. Why did they not bring four witnesses to *prove* it? Since they have not brought the *required* witnesses, they are indeed liars in the sight of Allāh!

وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ فِي الدُّنْيَا وَالْاٰخِرَةِ لَمَسَّكُمْ فِيْ مَآ اَفَضْتُمْ فِيْهِ عَذَابٌ عَظِيْمٌ ۝١٥

15. Were it not for the grace of Allāh and His mercy upon you, in this world and the Hereafter, a great punishment would have befallen you for *the slander* into which you plunged.

اِذْ تَلَقَّوْنَهٗ بِاَلْسِنَتِكُمْ وَتَقُوْلُوْنَ بِاَفْوَاهِكُمْ مَّا لَيْسَ لَكُمْ بِهٖ عِلْمٌ وَّ

* 16. When you received it *and then talked about it* with your tongues, and you uttered with your mouths

* 16. **When you pick up the word spread by your tongues and start uttering with your mouths *that* of which you have no real knowledge and consider it to be of no significance, whereas in the sight of Allāh it is an enormity.**

تَحْسَبُوْنَهٗ هَيِّنًا ۖ وَّ هُوَ عِنْدَ اللّٰهِ عَظِيْمٌ ﴿١٦﴾

that of which you had no knowledge, and you thought it to be a light matter, while in the sight of Allāh it was *a* grievous *thing*.

وَلَوْلَآ اِذْ سَمِعْتُمُوْهُ قُلْتُمْ مَّا يَكُوْنُ لَنَآ اَنْ نَّتَكَلَّمَ بِهٰذَا ۖ سُبْحٰنَكَ هٰذَا بُهْتَانٌ عَظِيْمٌ ﴿١٧﴾

17. And wherefore did you not say, when you heard of it, 'It is not proper for us to talk about it. Holy art Thou, *O God*, this is a grievous calumny!'

يَعِظُكُمُ اللّٰهُ اَنْ تَعُوْدُوْا لِمِثْلِهٖٓ اَبَدًا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿١٨﴾

18. Allāh admonishes you never to return to the like thereof, if you are believers.

وَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿١٩﴾

19. And Allāh explains to you the commandments; and Allāh is All-Knowing, Wise.

اِنَّ الَّذِيْنَ يُحِبُّوْنَ اَنْ تَشِيْعَ الْفَاحِشَةُ فِي الَّذِيْنَ اٰمَنُوْا لَهُمْ عَذَابٌ اَلِيْمٌ ۙ فِي الدُّنْيَا وَ الْاٰخِرَةِ ؕ وَ اللّٰهُ يَعْلَمُ وَ اَنْتُمْ لَا تَعْلَمُوْنَ ﴿٢٠﴾

20. Those who love that immorality should spread among the believers, will have a painful punishment in this world and the Hereafter. And Allāh knows, and you know not.

وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَ رَحْمَتُهٗ وَ اَنَّ اللّٰهَ رَءُوْفٌ رَّحِيْمٌ ﴿٢١﴾ ع ۸

21. And but for the grace of Allāh and His mercy upon you and *the fact* that Allāh is Compassionate *and* Merciful, *you would have been ruined.*

R. 3.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ؕ وَ مَنْ يَّتَّبِعْ خُطُوٰتِ الشَّيْطٰنِ فَاِنَّهٗ يَاْمُرُ بِالْفَحْشَآءِ وَ الْمُنْكَرِ ؕ وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَ رَحْمَتُهٗ مَا زَكٰى مِنْكُمْ مِّنْ اَحَدٍ اَبَدًا ۙ وَّلٰكِنَّ اللّٰهَ يُزَكِّيْ مَنْ يَّشَآءُ ؕ وَ اللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٢٢﴾

22. O ye who believe! follow not the footsteps of Satan, and whoso follows the footsteps of Satan *should know that* he surely enjoins immorality and manifest evil. And but for the grace of Allāh and His mercy upon you, not one of you would ever be pure, but Allāh purifies whom He pleases. And Allāh is All-Hearing, All-Knowing.

وَلَا يَاْتَلِ اُولُوا الْفَضْلِ مِنْكُمْ وَ السَّعَةِ اَنْ يُّؤْتُوْٓا اُولِي الْقُرْبٰى وَ الْمَسٰكِيْنَ وَ الْمُهٰجِرِيْنَ فِيْ سَبِيْلِ اللّٰهِ ۖ وَلْيَعْفُوْا وَلْيَصْفَحُوْا ؕ اَلَا تُحِبُّوْنَ اَنْ يَّغْفِرَ اللّٰهُ

23. And let not those who possess wealth and plenty among you swear not to give *aught* to the kindred and to the needy and to those who have left their homes in the cause of Allāh. Let them forgive and pass *

* 23. Let them forgive and **forbear**.

(See details of transliteration on page 'm').

لَكُمْ ۚ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٢٣﴾

over *the offence*. Do you not desire that Allāh should forgive you? And Allāh is Most Forgiving, Merciful.

إِنَّ الَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ الْغٰفِلٰتِ الْمُؤْمِنٰتِ لُعِنُوْا فِي الدُّنْيَا وَالْاٰخِرَةِ ۩ وَلَهُمْ عَذَابٌ عَظِيْمٌ ﴿٢٤﴾

24. Verily, those who accuse chaste, unwary, believing women are cursed in this world and the Hereafter. And for them is a grievous chastisement,

يَّوْمَ تَشْهَدُ عَلَيْهِمْ اَلْسِنَتُهُمْ وَاَيْدِيْهِمْ وَاَرْجُلُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿٢٥﴾

25. On the day when their tongues and their hands and their feet will bear witness against them as to what they used to do.

يَوْمَئِذٍ يُّوَفِّيْهِمُ اللّٰهُ دِيْنَهُمُ الْحَقَّ وَيَعْلَمُوْنَ اَنَّ اللّٰهَ هُوَ الْحَقُّ الْمُبِيْنُ ﴿٢٦﴾

26. On that day will Allāh pay them their just due, and they will know that Allāh alone is the Manifest Truth.

اَلْخَبِيْثٰتُ لِلْخَبِيْثِيْنَ وَالْخَبِيْثُوْنَ لِلْخَبِيْثٰتِ ۚ وَالطَّيِّبٰتُ لِلطَّيِّبِيْنَ وَالطَّيِّبُوْنَ لِلطَّيِّبٰتِ ۚ اُولٰٓئِكَ مُبَرَّءُوْنَ مِمَّا يَقُوْلُوْنَ ۚ لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ﴿٢٧﴾ ع ٩

27. Bad things are for bad men, and bad men are for bad things. And good things are for good men, and good men are for good things; these are innocent of all that they (calumniators) allege. For them is forgiveness and an honourable provision.

R. 4.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَاْنِسُوْا وَتُسَلِّمُوْا عَلٰٓى اَهْلِهَا ۚ ذٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿٢٨﴾

28. O ye who believe! enter not houses other than your own until you have asked leave and saluted the inmates thereof. That is better for you, that you may be heedful.

فَاِنْ لَّمْ تَجِدُوْا فِيْهَآ اَحَدًا فَلَا تَدْخُلُوْهَا حَتّٰى يُؤْذَنَ لَكُمْ ۚ وَاِنْ قِيْلَ لَكُمُ ارْجِعُوْا فَارْجِعُوْا هُوَ اَزْكٰى لَكُمْ ۚ وَاللّٰهُ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ﴿٢٩﴾

29. And if you find no one therein, do not enter them until you are given permission. And if it be said to you, 'Go back' then go back; that is purer for you. And Allāh knows well what you do.

لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَدْخُلُوْا بُيُوْتًا غَيْرَ مَسْكُوْنَةٍ فِيْهَا مَتَاعٌ لَّكُمْ ۚ وَاللّٰهُ يَعْلَمُ مَا تُبْدُوْنَ وَمَا تَكْتُمُوْنَ ﴿٣٠﴾

30. It is no sin on your part to enter uninhabited houses wherein are your goods. And Allāh knows what you reveal and what you conceal.

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْ ۚ ذٰلِكَ اَزْكٰى لَهُمْ ۚ اِنَّ اللّٰهَ خَبِيْرٌ بِمَا يَصْنَعُوْنَ ﴿٣١﴾

31. Say to the believing men that they restrain their eyes and guard their private parts. That is purer for them. Surely, Allāh is well aware of what they do.

(See details of transliteration on page 'm').

وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ
وَيَحْفَظْنَ فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ
اِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى
جُيُوْبِهِنَّ ۖ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا
لِبُعُوْلَتِهِنَّ اَوْ اٰبَآئِهِنَّ اَوْ اٰبَآءِ بُعُوْلَتِهِنَّ
اَوْ اَبْنَآئِهِنَّ اَوْ اَبْنَآءِ بُعُوْلَتِهِنَّ اَوْ
اِخْوَانِهِنَّ اَوْ بَنِيْٓ اِخْوَانِهِنَّ اَوْ بَنِيْٓ
اَخَوٰتِهِنَّ اَوْ نِسَآئِهِنَّ اَوْ مَا مَلَكَتْ
اَيْمَانُهُنَّ اَوِ التّٰبِعِيْنَ غَيْرِ اُولِي
الْاِرْبَةِ مِنَ الرِّجَالِ اَوِ الطِّفْلِ الَّذِيْنَ
لَمْ يَظْهَرُوْا عَلٰى عَوْرٰتِ النِّسَآءِ ۖ وَلَا
يَضْرِبْنَ بِاَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِيْنَ مِنْ
زِيْنَتِهِنَّ ۚ وَتُوْبُوْٓا اِلَى اللّٰهِ جَمِيْعًا اَيُّهَ
الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿٣٢﴾

*32. And say to the believing women that they restrain their eyes and guard their private parts, and that they disclose not their *natural and artificial* beauty except that which is apparent thereof, and that they draw their head-coverings over their bosoms, and that they disclose not their beauty save to their husbands, or to their fathers, or the fathers of their husbands or their sons or the sons of their husbands or their brothers, or the sons of their brothers, or the sons of their sisters, or their women, or what their right hands possess, or such of male attendants as have no sexual appetite, or young children who have no knowledge of the hidden parts of women. And they strike not their feet so that what they hide of their ornaments may become known. And turn ye to Allāh all together, O believers, that you may succeed.

وَاَنْكِحُوا الْاَيَامٰى مِنْكُمْ وَالصّٰلِحِيْنَ مِنْ
عِبَادِكُمْ وَاِمَآئِكُمْ ۚ اِنْ يَّكُوْنُوْا فُقَرَآءَ
يُغْنِهِمُ اللّٰهُ مِنْ فَضْلِهٖ ۗ وَاللّٰهُ وَاسِعٌ
عَلِيْمٌ ﴿٣٣﴾

33. And marry widows from among you, and your male slaves and female slaves who are fit *for marriage*. If they be poor, Allāh will grant them means out of His bounty; and Allāh is Bountiful, All-knowing.

وَلْيَسْتَعْفِفِ الَّذِيْنَ لَا يَجِدُوْنَ نِكَاحًا
حَتّٰى يُغْنِيَهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۗ وَالَّذِيْنَ
يَبْتَغُوْنَ الْكِتٰبَ مِمَّا مَلَكَتْ اَيْمَانُكُمْ
فَكَاتِبُوْهُمْ اِنْ عَلِمْتُمْ فِيْهِمْ خَيْرًا ۖ

34. And those who find no *means of* marriage should keep themselves chaste, until Allāh grants them means
*out of His bounty. And such as desire *a deed of manumission in* writing

*32. And say to the believing women that they restrain their eyes and guard their private parts, **and that they display not their beauty and embellishments except that which is apparent thereof,** and that they draw their head-covers over their bosoms, **and that they display not their beauty and embellishments thereof** save to their husbands, or to their fathers, or the fathers of their husbands, or their sons or the sons of their husbands, or their brothers, or the sons of their brothers, or the sons of their sisters, or their women, or what their right hands possess, or such of male attendants **who have no wickedness in them**, or young children **who have not yet attained any concept of the private parts of women. And they walk not in a style that such of their beauty as they conceal is noticed.** And turn **you** to Allāh altogether, O believers, that you may succeed.

*34. **And those of your slaves who desire a deed of liberation to be contracted, write it down for them if you see in them any good *potential and* give them out of that wealth which *truly* belongs to Allāh which He has bestowed upon you.**

وَّاٰتُوْهُمْ مِّنْ مَّالِ اللّٰهِ الَّذِيْٓ اٰتٰىكُمْ ؕ وَلَا تُكْرِهُوْا فَتَيٰتِكُمْ عَلَى الْبِغَآءِ اِنْ اَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوْا عَرَضَ الْحَيٰوةِ الدُّنْيَا ؕ وَمَنْ يُّكْرِهْهُّنَّ فَاِنَّ اللّٰهَ مِنْۢ بَعْدِ اِكْرَاهِهِنَّ غَفُوْرٌ رَّحِيْمٌ ﴿٣٣﴾

from among those whom your right hands possess, write it for them if you know any good in them; and give them out of the wealth of Allāh which He has bestowed upon you. And force not your maids to unchaste life *by keeping them unmarried* if they desire to keep chaste, in order that you may seek the gain of the present life. But if any one forces them, then after their compulsion Allāh will be Forgiving *and* Merciful *to them.*

وَلَقَدْ اَنْزَلْنَآ اِلَيْكُمْ اٰيٰتٍ مُّبَيِّنٰتٍ وَّمَثَلًا مِّنَ الَّذِيْنَ خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِيْنَ ﴿٣٤﴾

35. And We sent down to you manifest Signs, and the example of those who have passed away before you, and an exhortation to the God-fearing.

R. 5.

اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ ؕ مَثَلُ نُوْرِهٖ كَمِشْكٰوةٍ فِيْهَا مِصْبَاحٌ ؕ اَلْمِصْبَاحُ فِيْ زُجَاجَةٍ ؕ اَلزُّجَاجَةُ كَاَنَّهَا كَوْكَبٌ دُرِّيٌّ يُّوْقَدُ مِنْ شَجَرَةٍ مُّبٰرَكَةٍ زَيْتُوْنَةٍ لَّا شَرْقِيَّةٍ وَّلَا غَرْبِيَّةٍ ۙ يَّكَادُ زَيْتُهَا يُضِيْٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ؕ نُوْرٌ عَلٰى نُوْرٍ ؕ يَهْدِى اللّٰهُ لِنُوْرِهٖ مَنْ يَّشَآءُ ؕ وَيَضْرِبُ اللّٰهُ الْاَمْثَالَ لِلنَّاسِ ؕ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٣٥﴾

36. Allāh is the Light of the heavens and the earth. The similitude of His light is as a *lustrous* niche, wherein is a lamp. The lamp is in a glass. The glass is as it were a glittering star. It is lit from a blessed tree—an olive—neither of the east nor of the west, whose oil would well-nigh glow forth even though fire touched it not. Light upon light! Allāh guides to His light whomsoever He will. And Allāh sets forth parables to men, and Allāh knows all things full well.

فِيْ بُيُوْتٍ اَذِنَ اللّٰهُ اَنْ تُرْفَعَ وَيُذْكَرَ فِيْهَا اسْمُهٗ ۙ يُسَبِّحُ لَهٗ فِيْهَا بِالْغُدُوِّ وَالْاٰصَالِ ﴿٣٦﴾

37. *This light is now lit* in houses with regard to which Allāh has ordained that they be exalted and that His name be remembered in
* them. Therein is He glorified in the mornings and the evenings

رِجَالٌ ۙ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ وَاِقَامِ الصَّلٰوةِ وَاِيْتَآءِ الزَّكٰوةِ ۙ يَخَافُوْنَ يَوْمًا تَتَقَلَّبُ فِيْهِ الْقُلُوْبُ وَالْاَبْصَارُ ﴿٣٧﴾

* 38. *By* men, whom neither merchandise nor traffic diverts from the remembrance of Allāh and the observance of Prayer, and the giving of the Zakāt. They fear a day in which hearts and eyes will be agitated,

* 37. **Glorify Him therein in the mornings and the evenings;**
* 38. **Men whom neither trade nor commerce makes oblivious of the remembrance of Allāh** and the observance of Prayer, and the giving of the Zakāt.

لِيَجْزِيَهُمُ اللّٰهُ اَحْسَنَ مَا عَمِلُوْا وَ
يَزِيْدَهُمْ مِّنْ فَضْلِهٖ ؕ وَ اللّٰهُ يَرْزُقُ
مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ﴿۳۹﴾

39. So that Allāh may give them the best reward of their deeds, and give them increase out of His bounty. And Allāh does provide for whomsoever He pleases without measure.

وَ الَّذِيْنَ كَفَرُوْٓا اَعْمَالُهُمْ كَسَرَابٍۭ
بِقِيْعَةٍ يَّحْسَبُهُ الظَّمْاٰنُ مَآءً ؕ
حَتّٰٓى اِذَا جَآءَهٗ لَمْ يَجِدْهُ شَيْـًٔا وَّ
وَجَدَ اللّٰهَ عِنْدَهٗ فَوَفّٰىهُ حِسَابَهٗ ؕ
وَ اللّٰهُ سَرِيْعُ الْحِسَابِ ﴿۴۰﴾

*40. And *as to* those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water until, when he comes up to it, he finds it to be nothing. And he finds Allāh near him, Who then fully pays him his account; and Allāh is swift at reckoning.

اَوْ كَظُلُمٰتٍ فِيْ بَحْرٍ لُّجِّيٍّ يَّغْشٰىهُ
مَوْجٌ مِّنْ فَوْقِهٖ مَوْجٌ مِّنْ فَوْقِهٖ
سَحَابٌ ؕ ظُلُمٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ ؕ
اِذَآ اَخْرَجَ يَدَهٗ لَمْ يَكَدْ يَرٰىهَا ؕ وَ مَنْ
لَّمْ يَجْعَلِ اللّٰهُ لَهٗ نُوْرًا فَمَا لَهٗ مِنْ نُّوْرٍ ﴿۴۱﴾

41. Or *their deeds are* like thick darkness in a vast and deep sea, which a wave covers, over which there is another wave, above which are clouds: layers of darkness, one upon another. When he holds out his hand, he can hardly see it: and he whom Allāh gives no light—for him there is no light at all.

R. 6.

اَلَمْ تَرَ اَنَّ اللّٰهَ يُسَبِّحُ لَهٗ مَنْ فِي
السَّمٰوٰتِ وَ الْاَرْضِ وَ الطَّيْرُ صٰٓفّٰتٍ ؕ كُلٌّ
قَدْ عَلِمَ صَلَاتَهٗ وَ تَسْبِيْحَهٗ ؕ وَ اللّٰهُ عَلِيْمٌۢ
بِمَا يَفْعَلُوْنَ ﴿۴۲﴾

42. Hast thou not seen that it is Allāh Whose praises all who are in the heavens and the earth celebrate, and *so do* the birds with their wings outspread? Each one knows his own *mode of* prayer and praise. And Allāh knows well what they do.

وَ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ۚ وَ اِلَى اللّٰهِ
الْمَصِيْرُ ﴿۴۳﴾

43. And to Allāh belongs the kingdom of the heavens and the earth, and to Allāh shall be the return.

اَلَمْ تَرَ اَنَّ اللّٰهَ يُزْجِيْ سَحَابًا ثُمَّ
يُؤَلِّفُ بَيْنَهٗ ثُمَّ يَجْعَلُهٗ رُكَامًا
فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلٰلِهٖ ۚ وَ يُنَزِّلُ
مِنَ السَّمَآءِ مِنْ جِبَالٍ فِيْهَا مِنْۢ بَرَدٍ
فَيُصِيْبُ بِهٖ مَنْ يَّشَآءُ وَ يَصْرِفُهٗ عَنْ
مَّنْ يَّشَآءُ ؕ يَكَادُ سَنَا بَرْقِهٖ يَذْهَبُ
بِالْاَبْصَارِ ﴿۴۴﴾

44. Hast thou not seen that Allāh drives the clouds, then joins them together, then piles them up so that thou seest rain issue forth from the midst thereof? And He sends down from the sky *clouds like* mountains wherein is hail, and He smites therewith whom He pleases, and turns it away from whom He pleases. The flash of its lightning may well-nigh take away the sight.

*40. And *as to* those who disbelieve, their deeds are like a mirage in a desert. **One who is thirsty considers it to be water** until when he comes up to it, he finds it to be nothing. **And he finds Allāh to be there Who pays him his account**; And Allāh is swift at reckoning.

يُقَلِّبُ اللّٰهُ الَّيۡلَ وَ النَّهَارَ ؕ اِنَّ فِيۡ ذٰلِكَ لَعِبۡرَةً لِّاُولِى الۡاَبۡصَارِ ﴿۴۵﴾

45. Allāh alternates the night and the day. Therein surely is a lesson for those who have eyes.

وَ اللّٰهُ خَلَقَ كُلَّ دَآبَّةٍ مِّنۡ مَّآءٍ ۚ فَمِنۡهُمۡ مَّنۡ يَّمۡشِىۡ عَلٰى بَطۡنِهٖ ۚ وَ مِنۡهُمۡ مَّنۡ يَّمۡشِىۡ عَلٰى رِجۡلَيۡنِ ۚ وَ مِنۡهُمۡ مَّنۡ يَّمۡشِىۡ عَلٰۤى اَرۡبَعٍ ؕ يَخۡلُقُ اللّٰهُ مَا يَشَآءُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَىۡءٍ قَدِيۡرٌ ﴿۴۶﴾

*46. And Allāh has created every animal from water. Of them are *some* that go upon their bellies, and of them are *some* that go upon two feet, and among them are *some* that go upon four. Allāh creates what He pleases. Surely, Allāh has the power to do all that He pleases.

لَقَدۡ اَنۡزَلۡنَاۤ اٰيٰتٍ مُّبَيِّنٰتٍ ؕ وَ اللّٰهُ يَهۡدِىۡ مَنۡ يَّشَآءُ اِلٰى صِرَاطٍ مُّسۡتَقِيۡمٍ ﴿۴۷﴾

47. We have indeed sent down manifest Signs. And Allāh guides whom He pleases to the right path.

وَ يَقُوۡلُوۡنَ اٰمَنَّا بِاللّٰهِ وَ بِالرَّسُوۡلِ وَ اَطَعۡنَا ثُمَّ يَتَوَلّٰى فَرِيۡقٌ مِّنۡهُمۡ مِّنۡۢ بَعۡدِ ذٰلِكَ ؕ وَ مَاۤ اُولٰٓئِكَ بِالۡمُؤۡمِنِيۡنَ ﴿۴۸﴾

48. And they say, 'We believe in Allāh and in the Messenger and we obey;' then after that some of them turn away. But such are not believers.

وَ اِذَا دُعُوۡۤا اِلَى اللّٰهِ وَ رَسُوۡلِهٖ لِيَحۡكُمَ بَيۡنَهُمۡ اِذَا فَرِيۡقٌ مِّنۡهُمۡ مُّعۡرِضُوۡنَ ﴿۴۹﴾

49. And when they are called to Allāh and His Messenger that he may judge between them, lo! a party of them turn away.

وَ اِنۡ يَّكُنۡ لَّهُمُ الۡحَقُّ يَاۡتُوۡۤا اِلَيۡهِ مُذۡعِنِيۡنَ ﴿۵۰﴾

50. And if *they consider* the right *to be* on their side, they come to him running in *all* submission.

اَفِىۡ قُلُوۡبِهِمۡ مَّرَضٌ اَمِ ارۡتَابُوۡۤا اَمۡ يَخَافُوۡنَ اَنۡ يَّحِيۡفَ اللّٰهُ عَلَيۡهِمۡ وَ رَسُوۡلُهٗ ؕ بَلۡ اُولٰٓئِكَ هُمُ الظّٰلِمُوۡنَ ﴿۵۱﴾

51. Is it that there is a disease in their hearts? Or do they doubt, or do they fear that Allāh and His Messenger will be unjust to them? Nay, it is they themselves who are the wrongdoers.

R. 7.

اِنَّمَا كَانَ قَوۡلَ الۡمُؤۡمِنِيۡنَ اِذَا دُعُوۡۤا اِلَى اللّٰهِ وَ رَسُوۡلِهٖ لِيَحۡكُمَ بَيۡنَهُمۡ اَنۡ يَّقُوۡلُوۡا سَمِعۡنَا وَ اَطَعۡنَا ؕ وَ اُولٰٓئِكَ هُمُ الۡمُفۡلِحُوۡنَ ﴿۵۲﴾

52. The response of the believers, when they are called to Allāh and His Messenger in order that he may judge between them, is only that they say: 'We hear and we obey.' And it is they who will prosper.

وَ مَنۡ يُّطِعِ اللّٰهَ وَ رَسُوۡلَهٗ وَ يَخۡشَ اللّٰهَ وَ يَتَّقۡهِ فَاُولٰٓئِكَ هُمُ الۡفَآئِزُوۡنَ ﴿۵۳﴾

53. And whoso obeys Allāh and His Messenger, and fears Allāh, and takes Him as a shield *for protection*, it is they who will be successful.

*46. And Allāh has created every animal from water. Of them are *some* that **crawl** upon their bellies, and of them are *some* that go upon two feet, and among them are *some* that go upon four.

وَ اَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ اَمَرْتَهُمْ لَيَخْرُجُنَّ ؕ قُلْ لَّا تُقْسِمُوْا ۚ طَاعَةٌ مَّعْرُوْفَةٌ ؕ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿۵۴﴾

54. And they swear by Allāh their strongest oaths that, if thou command them, they will surely go forth. Say, 'Swear not; *what is required is actual* obedience in what is right. Surely, Allāh is well aware of what you do.'

قُلْ اَطِيْعُوا اللّٰهَ وَ اَطِيْعُوا الرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْهِ مَا حُمِّلَ وَ عَلَيْكُمْ مَّا حُمِّلْتُمْ ؕ وَ اِنْ تُطِيْعُوْهُ تَهْتَدُوْا ؕ وَ مَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ﴿۵۵﴾

*55. Say, 'Obey Allāh, and obey the Messenger.' But if you turn away, then upon him is his burden, and upon you is your burden. And if you obey him, you will be rightly guided. And the messenger is not responsible but for the plain delivery of the Message.

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۪ وَ لَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَ لَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ؕ يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْـًٔا ؕ وَ مَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿۵۶﴾

56. Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear: They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.

وَ اَقِيْمُوا الصَّلٰوةَ وَ اٰتُوا الزَّكٰوةَ وَ اَطِيْعُوا الرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿۵۷﴾

57. And observe Prayer and give the Zakāt and obey the Messenger, that you may be shown mercy.

لَا تَحْسَبَنَّ الَّذِيْنَ كَفَرُوْا مُعْجِزِيْنَ فِي الْاَرْضِ ۚ وَ مَاْوٰىهُمُ النَّارُ ؕ وَ لَبِئْسَ الْمَصِيْرُ ﴿۵۸﴾ ع ۱۳

58. Think not that those who disbelieve can frustrate *Our plan* in the earth; their abode is Hell; and it is indeed an evil resort.

R. 8.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِيَسْتَاْذِنْكُمُ الَّذِيْنَ مَلَكَتْ اَيْمَانُكُمْ وَ الَّذِيْنَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلٰثَ مَرّٰتٍ ؕ مِنْ قَبْلِ صَلٰوةِ الْفَجْرِ وَ حِيْنَ تَضَعُوْنَ ثِيَابَكُمْ مِّنَ

59. O ye who believe! let those whom your right hands possess, and those of you who have not attained to puberty, ask leave of you at three times *before coming into your presence*: before the morning

*55. Say, 'Obey Allāh, and obey the Messenger.' **And if they turn away then *remember, whoever does so* will be held responsible for that reposed in him, as also you will be held responsible for that which is reposed in you.**

الظَّهِيْرَةِ وَمِنْۢ بَعْدِ صَلٰوةِ الْعِشَآءِ ؕ ثَلٰثُ عَوْرٰتٍ لَّكُمْ ؕ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌۢ بَعْدَهُنَّ ؕ طَوّٰفُوْنَ عَلَيْكُمْ بَعْضُكُمْ عَلٰى بَعْضٍ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿٥٩﴾

Prayer, and when you take off your clothes at noon in summer, and after the night Prayer. *These are* three times of privacy for you. At *times* other than these there is no blame on you or on them, *for* they have to move about *waiting upon* you, some of you *attending* upon others. Thus does Allāh make plain to you the Signs; for Allāh is All-Knowing, Wise.

وَاِذَا بَلَغَ الْاَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَاْذِنُوْا كَمَا اسْتَاْذَنَ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿٦٠﴾

60. And when the children among you attain to puberty, they *too* should ask permission, even as those *mentioned* before them asked permission. Thus does Allāh make plain to you His commandments; and Allāh is All-Knowing, Wise.

وَالْقَوَاعِدُ مِنَ النِّسَآءِ الّٰتِيْ لَا يَرْجُوْنَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ اَنْ يَّضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجٰتٍۭ بِزِيْنَةٍ ؕ وَاَنْ يَّسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ؕ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٦١﴾

*61. *As to* elderly women, who have no desire for marriage—there is no blame on them if they lay aside their *outer* clothing without displaying their beauty. But to abstain *from that even* is better for them. And Allāh is All-Hearing, All-Knowing.

لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّلَا عَلَى الْاَعْرَجِ حَرَجٌ وَّلَا عَلَى الْمَرِيْضِ حَرَجٌ وَّلَا عَلٰٓى اَنْفُسِكُمْ اَنْ تَاْكُلُوْا مِنْۢ بُيُوْتِكُمْ اَوْ بُيُوْتِ اٰبَآئِكُمْ اَوْ بُيُوْتِ اُمَّهٰتِكُمْ اَوْ بُيُوْتِ اِخْوَانِكُمْ اَوْ بُيُوْتِ اَخَوٰتِكُمْ اَوْ بُيُوْتِ اَعْمَامِكُمْ اَوْ بُيُوْتِ عَمّٰتِكُمْ اَوْ بُيُوْتِ اَخْوَالِكُمْ اَوْ بُيُوْتِ خٰلٰتِكُمْ اَوْ مَا مَلَكْتُمْ مَّفَاتِحَهٗٓ اَوْ صَدِيْقِكُمْ ؕ لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَاْكُلُوْا جَمِيْعًا اَوْ اَشْتَاتًا ؕ فَاِذَا دَخَلْتُمْ بُيُوْتًا فَسَلِّمُوْا عَلٰٓى اَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللّٰهِ مُبٰرَكَةً

62. There is no harm for the blind and there is no harm for the lame, and there is no harm for the sick and none for yourselves, that you eat from your own 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 fathers' brothers or the houses of your fathers' sisters, or the houses of your mothers' brothers, or the houses of your mothers' sisters, or *from* that of which the keys are in your possession, or *from the house of* a friend of yours. There is no harm for you whether you eat together or separately.

*61. *As to* elderly women, who **are past marriagable age,** there is no blame on them if they lay aside their *outer* **garments but do not deliberately display their charms. And if they prefer to exercise more caution** ***to guard their purity*** **it is** *even* better for them.

طَيِّبَةً ۚ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿٦٢﴾

But when you enter houses, salute your people—a greeting from your Lord, full of blessing and purity. Thus does Allāh make plain to you the commandments, that you may understand.

R. 9.

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ وَاِذَا كَانُوْا مَعَهٗ عَلٰٓى اَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوْا حَتّٰى يَسْتَاْذِنُوْهُ ۚ اِنَّ الَّذِيْنَ يَسْتَاْذِنُوْنَكَ اُولٰٓئِكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاللّٰهِ وَ رَسُوْلِهٖ ۚ فَاِذَا اسْتَاْذَنُوْكَ لِبَعْضِ شَاْنِهِمْ فَاْذَنْ لِّمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللّٰهَ ۚ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٦٣﴾

*63. Those only are *true* believers who believe in Allāh and His Messenger, and who, when they are with him on some matter *of common importance* which has brought *them* together, go not away until they have asked leave of him. Surely those who ask leave of thee, it is they who *really* believe in Allāh and His Messenger. So, when they ask thy leave for some affair of theirs, give leave to those of them whom thou pleasest, and ask forgiveness for them of Allāh. Surely, Allāh is Most Forgiving, Merciful.

لَا تَجْعَلُوْا دُعَآءَ الرَّسُوْلِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللّٰهُ الَّذِيْنَ يَتَسَلَّلُوْنَ مِنْكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِيْنَ يُخَالِفُوْنَ عَنْ اَمْرِهٖٓ اَنْ تُصِيْبَهُمْ فِتْنَةٌ اَوْ يُصِيْبَهُمْ عَذَابٌ اَلِيْمٌ ﴿٦٤﴾

64. Treat not the calling of the Messenger among you like the calling of one of you to another. Allāh does know those of you who steal away covertly. So let those who go against His command beware lest a trial afflict them or a grievous punishment overtake them.

اَلَآ اِنَّ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ ۚ قَدْ يَعْلَمُ مَآ اَنْتُمْ عَلَيْهِ ۚ وَيَوْمَ يُرْجَعُوْنَ اِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوْا ۚ وَاللّٰهُ بِكُلِّ شَىْءٍ عَلِيْمٌ ﴿٦٥﴾

*65. Hearken ye! To Allāh belongs whatsoever is in the heavens and the earth. He does know in what condition you are. And on the day when they will be returned unto Him, He will inform them of what they did. And Allāh knows everything full well.

---

*63. **Verily, the true believers are only those** who believe in Allāh and His Messenger **and do not leave without seeking permission from him** when they are with him on some matter of **collective importance.** Surely, those who ask leave of **you,** it is they who *really* believe in Allāh and His Messenger. So, when they ask **your** leave for some affair of theirs, give leave to those of them whom **you please**, and ask forgiveness of **Allāh for them**.

*65. Hearken ye! To Allāh belongs whatsoever is in the heavens and the earth. **Verily, He knows what you are.** And on the day when they will be returned **to** Him, He will inform them of what they did.

سُوْرَةُ الْفُرْقَانِ مَكِّيَّةٌ ٢٥ — اياتها ٧٨ — ركوعاتها ٦

AL-FURQĀN

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

تَبٰرَكَ الَّذِيْ نَزَّلَ الْفُرْقَانَ عَلٰى عَبْدِهٖ لِيَكُوْنَ لِلْعٰلَمِيْنَ نَذِيْرَا ۙ ٢

2. Blessed is He Who has sent down the Discrimination to His servant, that he may be a Warner to *all* the worlds—

الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَّلَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهٗ تَقْدِيْرًا ٣

3. He to Whom belongs the kingdom of the heavens and the earth. And He has taken unto Himself no son, and has no partner in the kingdom, and has created everything, and has ordained for it *its* proper measure.

وَاتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً لَّا يَخْلُقُوْنَ شَيْـًٔا وَّهُمْ يُخْلَقُوْنَ وَلَا يَمْلِكُوْنَ لِاَنْفُسِهِمْ ضَرًّا وَّلَا نَفْعًا وَّلَا يَمْلِكُوْنَ مَوْتًا وَّلَا حَيٰوةً وَّلَا نُشُوْرًا ٤

4. Yet they have taken beside Him gods, who create nothing but are themselves created, and who have no power to harm or benefit themselves and they control not death nor life nor resurrection.

وَقَالَ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّآ اِفْكُ ِۨافْتَرٰىهُ وَاَعَانَهٗ عَلَيْهِ قَوْمٌ اٰخَرُوْنَ ۚ فَقَدْ جَآءُوْ ظُلْمًا وَّزُوْرًا ۛ ٥

5. And those who disbelieve say, 'It is naught but a lie which he has forged, and other people have helped him with it.' Indeed, they have brought forth an injustice and an untruth.

وَقَالُوْٓا اَسَاطِيْرُ الْاَوَّلِيْنَ اكْتَتَبَهَا فَهِيَ تُمْلٰى عَلَيْهِ بُكْرَةً وَّاَصِيْلًا ٦

6. And they say, '*These are* fables of the ancients; *and* he has got them written down, and they are dictated to him morning and evening.'

قُلْ اَنْزَلَهُ الَّذِيْ يَعْلَمُ السِّرَّ فِي السَّمٰوٰتِ وَالْاَرْضِ ۭ اِنَّهٗ كَانَ غَفُوْرًا رَّحِيْمًا ٧

7. Say, 'He Who knows *every* secret *that is* in the heavens and the earth has revealed it. Verily, He is Most Forgiving, Merciful.'

وَقَالُوْا مَالِ هٰذَا الرَّسُوْلِ يَاْكُلُ الطَّعَامَ وَيَمْشِيْ فِي الْاَسْوَاقِ ۭ لَوْلَآ اُنْزِلَ اِلَيْهِ مَلَكٌ فَيَكُوْنَ مَعَهٗ نَذِيْرًا ۙ ٨

8. And they say, 'What is the matter with this Messenger that he eats food, and walks in the streets? Why has not an angel been sent down to him that he might be a warner with him?

(See details of transliteration on page 'm').

9. 'Or a treasure should have been thrown down to him, or he should have had a garden to eat therefrom.' And the wrongdoers say, 'You follow none but a man bewitched.'

اَوْ يُلْقٰٓى اِلَيْهِ كَنْزٌ اَوْ تَكُوْنُ لَهٗ جَنَّةٌ يَّاْكُلُ مِنْهَا ۭ وَقَالَ الظّٰلِمُوْنَ اِنْ تَتَّبِعُوْنَ اِلَّا رَجُلًا مَّسْحُوْرًا ۝۹

10. See how they coin similitudes for thee! Thus they have gone astray and cannot find a way.

اُنْظُرْ كَيْفَ ضَرَبُوْا لَكَ الْاَمْثَالَ فَضَلُّوْا فَلَا يَسْتَطِيْعُوْنَ سَبِيْلًا ۝۱۰ ع ۱۶

R. 2.

11. Blessed is He Who, if He please, will assign thee better than all that—Gardens through which rivers flow—and will *also* assign thee palaces.

تَبٰرَكَ الَّذِيْٓ اِنْ شَاۗءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذٰلِكَ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ وَيَجْعَلْ لَّكَ قُصُوْرًا ۝۱۱

12. Nay, they deny the Hour, and for those who deny the Hour We have prepared a blazing fire.

بَلْ كَذَّبُوْا بِالسَّاعَةِ ۣ وَاَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيْرًا ۝۱۲

13. When it sees them from a place far off, they will hear its raging and roaring.

اِذَا رَاَتْهُمْ مِّنْ مَّكَانٍۢ بَعِيْدٍ سَمِعُوْا لَهَا تَغَيُّظًا وَّزَفِيْرًا ۝۱۳

14. And when they are thrown into a narrow place thereof, chained together, they will pray there for destruction.

وَاِذَآ اُلْقُوْا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِيْنَ دَعَوْا هُنَالِكَ ثُبُوْرًا ۝۱۴

15. 'Pray not today for one destruction, but pray for many destructions.'

لَا تَدْعُوا الْيَوْمَ ثُبُوْرًا وَّاحِدًا وَّادْعُوْا ثُبُوْرًا كَثِيْرًا ۝۱۵

16. Say, 'Is that better or the Garden of Eternity, which is promised to the righteous? It will be their reward and resort.'

قُلْ اَذٰلِكَ خَيْرٌ اَمْ جَنَّةُ الْخُلْدِ الَّتِيْ وُعِدَ الْمُتَّقُوْنَ ۭ كَانَتْ لَهُمْ جَزَاۗءً وَّمَصِيْرًا ۝۱۶

17. They will have therein whatsoever they desire, abiding *therein for ever*. It is a promise from thy Lord, to be *always* prayed for.

لَهُمْ فِيْهَا مَا يَشَاۗءُوْنَ خٰلِدِيْنَ ۭ كَانَ عَلٰي رَبِّكَ وَعْدًا مَّسْـُٔوْلًا ۝۱۷

18. And the day when He will assemble them and those whom they worship beside Allāh, He will ask, 'Was it you who led astray these My servants, or did they *themselves* stray away from the path?'

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ فَيَقُوْلُ ءَاَنْتُمْ اَضْلَلْتُمْ عِبَادِيْ هٰٓؤُلَاۗءِ اَمْ هُمْ ضَلُّوا السَّبِيْلَ ۝۱۸

19. They will say, 'Holy art Thou! It was not proper for us to take protectors other than Thee; but Thou didst

قَالُوْا سُبْحٰنَكَ مَا كَانَ يَنْۢبَغِيْ لَنَآ اَنْ نَّتَّخِذَ مِنْ دُوْنِكَ مِنْ اَوْلِيَاۗءَ وَلٰكِنْ

مَتَّعْتَهُمْ وَ اٰبَآءَهُمْ حَتّٰى نَسُوا الذِّكْرَ ۚ وَكَانُوْا قَوْمًۢا بُوْرًا ﴿١٩﴾

bestow on them and their fathers the good things *of this life* until they forgot the admonition and became a ruined people.'

فَقَدْ كَذَّبُوْكُمْ بِمَا تَقُوْلُوْنَ ۙ فَمَا تَسْتَطِيْعُوْنَ صَرْفًا وَّلَا نَصْرًا ۚ وَمَنْ يَّظْلِمْ مِّنْكُمْ نُذِقْهُ عَذَابًا كَبِيْرًا ﴿٢٠﴾

20. *Then We shall say to the idolaters*: 'Now have they given you the lie regarding what you said, so you cannot avert *the punishment* or *get* help.' And whosoever among you does wrong, We shall make him taste a grievous punishment.

وَمَآ اَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِيْنَ اِلَّآ اِنَّهُمْ لَيَاْكُلُوْنَ الطَّعَامَ وَ يَمْشُوْنَ فِي الْاَسْوَاقِ ۭ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً ۭ اَتَصْبِرُوْنَ ۚ وَ كَانَ رَبُّكَ بَصِيْرًا ﴿٢١﴾ ع ١٤

21. And We never sent any Messengers before thee but surely they ate food and walked in the streets. And We make some of you a trial for others. Will you *then* be steadfast? And thy Lord is All-Seeing.

R. 3.

وَقَالَ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا لَوْلَآ اُنْزِلَ عَلَيْنَا الْمَلٰۗىِٕكَةُ اَوْ نَرٰى رَبَّنَا ۭ لَقَدِ اسْتَكْبَرُوْا فِيْٓ اَنْفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيْرًا ﴿٢٢﴾ ١٩

Part 19

22. And those who look not for a meeting with Us say: 'Why are angels not sent down to us? Or why do we not see our Lord?' Surely they are too proud of themselves and have greatly exceeded the bounds.

يَوْمَ يَرَوْنَ الْمَلٰۗىِٕكَةَ لَا بُشْرٰى يَوْمَىِٕذٍ لِّلْمُجْرِمِيْنَ وَ يَقُوْلُوْنَ حِجْرًا مَّحْجُوْرًا ﴿٢٣﴾

23. On the day when they see the angels—there will be no good tidings on that day for the guilty; and they will say: 'Would that there were a great barrier!'

وَقَدِمْنَآ اِلٰى مَا عَمِلُوْا مِنْ عَمَلٍ فَجَعَلْنٰهُ هَبَاۗءً مَّنْثُوْرًا ﴿٢٣﴾

* 24. And We shall turn to the works they did and We shall scatter it into particles of dust.

اَصْحٰبُ الْجَنَّةِ يَوْمَىِٕذٍ خَيْرٌ مُّسْتَقَرًّا وَّاَحْسَنُ مَقِيْلًا ﴿٢٥﴾

25. The inmates of Heaven on that day will be better off as regards *their* abode, and better off in respect of *their* place of repose.

وَ يَوْمَ تَشَقَّقُ السَّمَاۗءُ بِالْغَمَامِ وَ نُزِّلَ الْمَلٰۗىِٕكَةُ تَنْزِيْلًا ﴿٢٦﴾

26. And the day when the heaven shall be rent asunder with the clouds, and the angels shall be sent down in large numbers—

* 24. And **We will turn to each of their deeds that they performed and render it into scattered particles of dust.**

27. The true kingdom shall that day belong to the Gracious *God*; and it shall be a hard day for the disbelievers.

اَلْمُلْكُ يَوْمَئِذِ ِۨالْحَقُّ لِلرَّحْمٰنِ ؕ وَ كَانَ يَوْمًا عَلَى الْكٰفِرِيْنَ عَسِيْرًا ﴿۲۷﴾

*28. *Remember* the day when the wrongdoer will bite his hands; he will say, 'O, would that I had taken *the same* way with the Messenger!

وَ يَوْمَ يَعَضُّ الظَّالِمُ عَلٰى يَدَيْهِ يَقُوْلُ يٰلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُوْلِ سَبِيْلًا ﴿۲۸﴾

29. 'Ah, woe is me! Would that I had never taken such a one for a friend!

يٰوَيْلَتٰى لَيْتَنِيْ لَمْ اَتَّخِذْ فُلَانًا خَلِيْلًا ﴿۲۹﴾

30. 'He led me astray from the Reminder after it had come to me.' And Satan is man's great deserter.

لَقَدْ اَضَلَّنِيْ عَنِ الذِّكْرِ بَعْدَ اِذْ جَآءَنِيْ ؕ وَ كَانَ الشَّيْطٰنُ لِلْاِنْسَانِ خَذُوْلًا ﴿۳۰﴾

31. And the Messenger will say, 'O my Lord, my people indeed treated this Qur'ān as *a* discarded *thing*.'

وَ قَالَ الرَّسُوْلُ يٰرَبِّ اِنَّ قَوْمِي اتَّخَذُوْا هٰذَا الْقُرْاٰنَ مَهْجُوْرًا ﴿۳۱﴾

32. Thus did We make for every Prophet an enemy from among the sinners; and sufficient is thy Lord as a Guide and a Helper.

وَ كَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِيْنَ ؕ وَ كَفٰى بِرَبِّكَ هَادِيًا وَّ نَصِيْرًا ﴿۳۲﴾

33. And those who disbelieve say, 'Why was not the Qur'ān revealed to him all at once?' *We have revealed it* thus that We may strengthen thy heart therewith. And We have arranged it in the best form.

وَ قَالَ الَّذِيْنَ كَفَرُوْا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْاٰنُ جُمْلَةً وَّاحِدَةً ۚ كَذٰلِكَ ۚ لِنُثَبِّتَ بِهٖ فُؤَادَكَ وَ رَتَّلْنٰهُ تَرْتِيْلًا ﴿۳۳﴾

34. And they bring thee no similitude but We provide thee with the truth and an excellent explanation.

وَ لَا يَاْتُوْنَكَ بِمَثَلٍ اِلَّا جِئْنٰكَ بِالْحَقِّ وَ اَحْسَنَ تَفْسِيْرًا ﴿۳۴﴾

35. Those who will be gathered on their faces unto Hell—they will be the worst in plight and most astray from the *right* path.

اَلَّذِيْنَ يُحْشَرُوْنَ عَلٰى وُجُوْهِهِمْ اِلٰى جَهَنَّمَ ۙ اُولٰٓئِكَ شَرٌّ مَّكَانًا وَّ اَضَلُّ سَبِيْلًا ﴿۳۵﴾

R. 4.

36. We gave Moses the Book, and appointed with him his brother Aaron as *his* assistant.

وَ لَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَ جَعَلْنَا مَعَهٗۤ اَخَاهُ هٰرُوْنَ وَزِيْرًا ﴿۳۶﴾

37. And We said, 'Go both of you to the people who have rejected Our Signs;' then We destroyed them, an utter destruction.

فَقُلْنَا اذْهَبَاۤ اِلَى الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ۚ فَدَمَّرْنٰهُمْ تَدْمِيْرًا ﴿۳۷﴾

*28. ***Beware of*** the day when the wrongdoer will **gnaw at** his hands ***in utter helplessness***; he will say, **'Would, that I had trodden** *the same* **path along** with the Messenger.'

(See details of transliteration on page 'm').

38. And *as to* the people of Noah when they rejected the Messengers, We drowned them, and We made them a Sign for mankind. And We have prepared a painful punishment for the wrongdoers.

وَ قَوْمَ نُوْحٍ لَّمَّا كَذَّبُوا الرُّسُلَ
اَغْرَقْنٰهُمْ وَ جَعَلْنٰهُمْ لِلنَّاسِ اٰيَةً ؕ
وَ اَعْتَدْنَا لِلظّٰلِمِيْنَ عَذَابًا اَلِيْمًا ﴿۳۸﴾

39. And *We destroyed* ʿĀd and Thamūd, and the People of the Well, and many a generation between them.

وَّ عَادًا وَّ ثَمُوْدَا۠ وَ اَصْحٰبَ الرَّسِّ وَ قُرُوْنًۢا
بَيْنَ ذٰلِكَ كَثِيْرًا ﴿۳۹﴾

*40. And to each one We set forth *clear* similitudes; and each one We completely destroyed.

وَ كُلًّا ضَرَبْنَا لَهُ الْاَمْثَالَ ۫ وَ كُلًّا
تَبَّرْنَا تَتْبِيْرًا ﴿۴۰﴾

*41. And these (Meccans) must have visited the town whereon was rained an evil rain. Have they not then seen it? Nay, they hope not to be raised *after death*.

وَ لَقَدْ اَتَوْا عَلَى الْقَرْيَةِ الَّتِيْۤ اُمْطِرَتْ
مَطَرَ السَّوْءِ ؕ اَفَلَمْ يَكُوْنُوْا يَرَوْنَهَا ۚ
بَلْ كَانُوْا لَا يَرْجُوْنَ نُشُوْرًا ﴿۴۱﴾

42. And when they see thee, they only make a jest of thee: 'Is this he whom Allāh has sent *as* a Messenger?

وَ اِذَا رَاَوْكَ اِنْ يَّتَّخِذُوْنَكَ اِلَّا
هُزُوًا ؕ اَهٰذَا الَّذِيْ بَعَثَ اللّٰهُ رَسُوْلًا ﴿۴۲﴾

43. 'He indeed had well-nigh led us astray from our gods, had we not steadily adhered to them.' And they shall know, when they see the punishment, who is most astray from the *right* path.

اِنْ كَادَ لَيُضِلُّنَا عَنْ اٰلِهَتِنَا لَوْ لَاۤ اَنْ
صَبَرْنَا عَلَيْهَا ؕ وَ سَوْفَ يَعْلَمُوْنَ
حِيْنَ يَرَوْنَ الْعَذَابَ مَنْ اَضَلُّ
سَبِيْلًا ﴿۴۳﴾

44. Hast thou seen him who takes his own evil desire for his god? Couldst thou then be a guardian over him?

اَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ ؕ
اَفَاَنْتَ تَكُوْنُ عَلَيْهِ وَكِيْلًا ﴿۴۴﴾

45. Dost thou think that most of them hear or understand? They are only like cattle—nay, they are worst astray from the path.

اَمْ تَحْسَبُ اَنَّ اَكْثَرَهُمْ يَسْمَعُوْنَ اَوْ
يَعْقِلُوْنَ ؕ اِنْ هُمْ اِلَّا كَالْاَنْعَامِ بَلْ
هُمْ اَضَلُّ سَبِيْلًا ﴿۴۵﴾

R. 5.

46. Hast thou not seen how thy Lord lengthens the shade? And if He had pleased, He could have made it stationary. Then We make the sun a guide thereof.

اَلَمْ تَرَ اِلٰى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ ۚ
وَ لَوْ شَآءَ لَجَعَلَهٗ سَاكِنًا ۚ ثُمَّ جَعَلْنَا
الشَّمْسَ عَلَيْهِ دَلِيْلًا ﴿۴۶﴾

*40. **And to each of them We related the examples *of earlier people*; and one and all We utterly destroyed.**

*41. And these must have visited the town **on which** was rained an evil rain.

ثُمَّ قَبَضْنٰهُ اِلَيْنَا قَبْضًا يَّسِيْرًا ﴿٤٦﴾

47. Then We draw it in towards Ourself, an easy drawing in.

وَهُوَ الَّذِيْ جَعَلَ لَكُمُ الَّيْلَ لِبَاسًا وَّالنَّوْمَ سُبَاتًا وَّجَعَلَ النَّهَارَ نُشُوْرًا ﴿٤٧﴾

48. And He it is Who has made the night a covering for you, and *Who has made* sleep for rest, and has made the day for rising up.

وَهُوَ الَّذِيْٓ اَرْسَلَ الرِّيٰحَ بُشْرًۢا بَيْنَ يَدَيْ رَحْمَتِهٖ ۚ وَاَنْزَلْنَا مِنَ السَّمَآءِ مَآءً طَهُوْرًا ﴿٤٨﴾

49. And He it is Who sends the winds as glad tidings before His mercy, and We send down pure water from the sky,

لِّنُحْيِيَ بِهٖ بَلْدَةً مَّيْتًا وَّنُسْقِيَهٗ مِمَّا خَلَقْنَآ اَنْعَامًا وَّاَنَاسِيَّ كَثِيْرًا ﴿٤٩﴾

50. That We may thereby give life to a dead land, and give it for drink to Our creation—cattle and men in great numbers.

وَلَقَدْ صَرَّفْنٰهُ بَيْنَهُمْ لِيَذَّكَّرُوْا ۖ فَاَبٰٓى اَكْثَرُ النَّاسِ اِلَّا كُفُوْرًا ﴿٥٠﴾

51. And We have explained it to them in diverse ways that they may take heed, but most men would reject everything but disbelief.

وَلَوْ شِئْنَا لَبَعَثْنَا فِيْ كُلِّ قَرْيَةٍ نَّذِيْرًا ﴿٥١﴾

52. If We had pleased, We could have surely raised a Warner in every city.

فَلَا تُطِعِ الْكٰفِرِيْنَ وَجَاهِدْهُمْ بِهٖ جِهَادًا كَبِيْرًا ﴿٥٢﴾

* 53. So obey not the disbelievers and fight against them by means of it (the Qur'ān) a great fight.

وَهُوَ الَّذِيْ مَرَجَ الْبَحْرَيْنِ هٰذَا عَذْبٌ فُرَاتٌ وَّهٰذَا مِلْحٌ اُجَاجٌ ۚ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَّحِجْرًا مَّحْجُوْرًا ﴿٥٣﴾

54. And He it is Who has caused the two seas to flow, this palatable *and* sweet, and that saltish *and* bitter; and between them He has placed a barrier and a great partition.

وَهُوَ الَّذِيْ خَلَقَ مِنَ الْمَآءِ بَشَرًا فَجَعَلَهٗ نَسَبًا وَّصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيْرًا ﴿٥٤﴾

55. And He it is Who has created man from water, and has made for him kindred by descent and kindred by marriage; and thy Lord is All-Powerful.

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَكَانَ الْكَافِرُ عَلٰى رَبِّهٖ ظَهِيْرًا ﴿٥٥﴾

* 56. And they worship beside Allāh that which can do them no good nor harm them. And the disbeliever is a helper *of Satan* against his Lord.

وَمَآ اَرْسَلْنٰكَ اِلَّا مُبَشِّرًا وَّنَذِيْرًا ﴿٥٦﴾

57. And We have not sent thee but as a bearer of glad tidings and a Warner.

* 53. So obey not the disbelievers and **strive** against them **with** it (the Qur'ān) a great **striving**.

* 56. And they worship beside Allāh that which can do them no good nor harm them. And the disbeliever **always works *in support of those who strive*** against his Lord.

قُلْ مَآ اَسْـَٔلُكُمْ عَلَيْهِ مِنْ اَجْرٍ اِلَّا مَنْ شَآءَ اَنْ يَّتَّخِذَ اِلٰى رَبِّهٖ سَبِيْلًا ﴿٥٨﴾

58. Say, 'I ask of you no recompense for it, save that whoso chooses may take a way unto his Lord.'

وَ تَوَكَّلْ عَلَى الْحَيِّ الَّذِيْ لَا يَمُوْتُ وَ سَبِّحْ بِحَمْدِهٖ ؕ وَ كَفٰى بِهٖ بِذُنُوْبِ عِبَادِهٖ خَبِيْرَا ﴿٥٩﴾ ۚ

59. And trust thou in the Living One, Who dies not, and glorify *Him* with His praise. And sufficient is He as the Knower of the sins of His servants,

اِلَّذِيْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا بَيْنَهُمَا فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۚ اَلرَّحْمٰنُ فَسْـَٔلْ بِهٖ خَبِيْرًا ﴿٦٠﴾

60. He Who created the heavens and the earth and all that is between them in six periods, then He settled Himself on the Throne. The *Gracious *God*! Ask thou then concerning Him one who knows.

وَ اِذَا قِيْلَ لَهُمُ اسْجُدُوْا لِلرَّحْمٰنِ قَالُوْا وَ مَا الرَّحْمٰنُ ۟ اَنَسْجُدُ لِمَا تَاْمُرُنَا وَ زَادَهُمْ نُفُوْرًا ﴿٦١﴾ ۩

61. And when it is said to them, 'Submit to the Gracious *God*,' they say, 'And who is the Gracious *God*? Shall we submit to whatever thou biddest us?' And it increases their aversion.

R. 6.

تَبٰرَكَ الَّذِيْ جَعَلَ فِي السَّمَآءِ بُرُوْجًا وَّ جَعَلَ فِيْهَا سِرٰجًا وَّ قَمَرًا مُّنِيْرًا ﴿٦٢﴾

*62. Blessed is He Who has made mansions in the heaven and has placed therein a Lamp and a Moon giving light.

وَ هُوَ الَّذِيْ جَعَلَ الَّيْلَ وَ النَّهَارَ خِلْفَةً لِّمَنْ اَرَادَ اَنْ يَّذَّكَّرَ اَوْ اَرَادَ شُكُوْرًا ﴿٦٣﴾

63. And He it is Who has made the night and the day, each following the other, for him who desires to remember, or desires to be grateful.

وَ عِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا وَّ اِذَا خَاطَبَهُمُ الْجٰهِلُوْنَ قَالُوْا سَلٰمًا ﴿٦٤﴾

64. And the servants of the Gracious *God* are those who walk on the earth in a dignified manner, and when the ignorant address them, they say, 'Peace!'

وَ الَّذِيْنَ يَبِيْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّ قِيَامًا ﴿٦٥﴾

65. And who spend the night before their Lord, prostrate and standing,

وَ الَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ اِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٦﴾ ۖ

66. And who say, 'Our Lord, avert from us the punishment of Hell; for the punishment thereof is a lasting torment.

اِنَّهَا سَآءَتْ مُسْتَقَرًّا وَّ مُقَامًا ﴿٦٧﴾

67. 'It is indeed evil as a place of rest and as an abode;'

*60. **The Most** Gracious, **enquire from Him as the One well informed.**

*62. Blessed is He **Who made constellations in the heavens and has placed therein the sun and moon *both* luminous.**

وَالَّذِيْنَ اِذَآ اَنْفَقُوْا لَمْ يُسْرِفُوْا وَ
لَمْ يَقْتُرُوْا وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا ﴿٦٨﴾

68. And those who, when they spend, are neither extravagant nor niggardly but moderate between the two;

وَالَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ وَ
لَا يَقْتُلُوْنَ النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا
بِالْحَقِّ وَلَا يَزْنُوْنَ ۚ وَ مَنْ يَّفْعَلْ
ذٰلِكَ يَلْقَ اَثَامًا ﴿٦٩﴾

69. And those who call not on any other God along with Allāh, nor kill a person that Allāh has forbidden except for just cause, nor commit adultery (or fornication), and he who does that shall meet with the punishment of sin.

يُّضٰعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيٰمَةِ وَ
يَخْلُدْ فِيْهٖ مُهَانًا ﴿٧٠﴾

70. Doubled to him will be the punishment on the Day of Resurrection, and he will abide therein disgraced,

اِلَّا مَنْ تَابَ وَ اٰمَنَ وَ عَمِلَ عَمَلًا
صَالِحًا فَاُولٰٓئِكَ يُبَدِّلُ اللّٰهُ سَيِّاٰتِهِمْ
حَسَنٰتٍ ۗ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿٧١﴾

71. Except those who repent, and believe and do good deeds; for as to these, Allāh will change their evil deeds into good deeds; and Allāh is Most Forgiving, Merciful;

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَاِنَّهٗ يَتُوْبُ اِلَى
اللّٰهِ مَتَابًا ﴿٧٢﴾

72. And those who repent and do good *deeds*, indeed turn to Allāh with *true* repentance;

وَالَّذِيْنَ لَا يَشْهَدُوْنَ الزُّوْرَ ۙ وَاِذَا مَرُّوْا
بِاللَّغْوِ مَرُّوْا كِرَامًا ﴿٧٣﴾

73. And those who bear not false witness, and when they pass by anything vain, they pass on with dignity;

وَالَّذِيْنَ اِذَا ذُكِّرُوْا بِاٰيٰتِ رَبِّهِمْ لَمْ
يَخِرُّوْا عَلَيْهَا صُمًّا وَّعُمْيَانًا ﴿٧٤﴾

74. And those who, when they are reminded of the Signs of their Lord, fall not deaf and blind thereat;

وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا هَبْ لَنَا مِنْ
اَزْوَاجِنَا وَذُرِّيّٰتِنَا قُرَّةَ اَعْيُنٍ وَّاجْعَلْنَا
لِلْمُتَّقِيْنَ اِمَامًا ﴿٧٥﴾

* 75. And those who say, 'Our Lord, grant us of our wives and children the delight of *our* eyes, and make us a model for the righteous.

اُولٰٓئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوْا وَ
يُلَقَّوْنَ فِيْهَا تَحِيَّةً وَّسَلٰمًا ﴿٧٦﴾

* 76. It is such as will be rewarded a high place *in Paradise* because they were steadfast, and they will be received therein with greeting and peace,

* 69. nor commit **fornication** and he who does that shall meet with the punishment of sin.

* 75. And those who say, 'Our Lord, grant us of our **spouses** and children the delight of *our* eyes **and make *each of* us a leader of the righteous.'**

* 76. It is such as will be rewarded **a lofty station** *in Paradise* because they were steadfast, and they will be received therein with greeting and peace.

خٰلِدِيْنَ فِيْهَا ؕ حَسُنَتْ مُسْتَقَرًّا وَّ
مُقَامًا ﴿٧٦﴾
قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّيْ لَوْلَا دُعَآؤُكُمْ ۚ
فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُوْنُ لِزَامًا ﴿٧٧﴾

77. Abiding therein. Excellent it is as a place of rest and as an abode.

78. Say *to the disbelievers*: 'But for your prayer *to Him* my Lord would not care for you. You have indeed rejected *the truth*, and *the punishment of your rejection* will now cleave *to you*.'

سُوْرَةُ الشُّعَرَآءِ مَكِّيَّةٌ ٢٦

اٰیاتها ٢٢٨ رکوعاتها ١١

AL-SHU'ARĀ'

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

طٰسٓمٓ ٢

2. Ṭā Sīn Mīm.‡

تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ٣

3. These are verses of the clear Book.

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ اَلَّا يَكُوْنُوْا مُؤْمِنِيْنَ ٣

4. Haply thou wilt grieve thyself to death because they believe not.

اِنْ نَّشَاْ نُنَزِّلْ عَلَيْهِمْ مِّنَ السَّمَآءِ اٰيَةً فَظَلَّتْ اَعْنَاقُهُمْ لَهَا خٰضِعِيْنَ ٤

5. If We please, We can send down to them a Sign from the heaven, so that their necks will bow down before it.

وَمَا يَاْتِيْهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمٰنِ مُحْدَثٍ اِلَّا كَانُوْا عَنْهُ مُعْرِضِيْنَ ٥

6. And there comes not to them a new Reminder from the Gracious *God*, but they turn away from it.

فَقَدْ كَذَّبُوْا فَسَيَاْتِيْهِمْ اَنْۢبٰٓؤُا مَا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ٦

7. They have, indeed, treated *it* as a lie, but soon there will come to them the tidings of that at which they mocked.

اَوَلَمْ يَرَوْا اِلَى الْاَرْضِ كَمْ اَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍ كَرِيْمٍ ٧

8. Have they not looked at the earth, how many of every noble species have We caused to grow therein?

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ۭ وَمَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ٨

9. In that there is a Sign indeed; but most of these would not believe.

وَاِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ٩

10. And verily, thy Lord—He is the Mighty, the Merciful.

R. 2.

وَاِذْ نَادٰى رَبُّكَ مُوْسٰٓى اَنِ ائْتِ الْقَوْمَ الظّٰلِمِيْنَ ١٠

11. And *remember* when thy Lord called Moses, *saying*, 'Go to the wrongdoing people—

قَوْمَ فِرْعَوْنَ ۭ اَلَا يَتَّقُوْنَ ١١

12. 'The people of Pharaoh. Will they not fear *God*?'

قَالَ رَبِّ اِنِّيْٓ اَخَافُ اَنْ يُّكَذِّبُوْنِ ١٢

13. He said, 'My Lord, I fear that they will treat me as a liar;

وَيَضِيْقُ صَدْرِيْ وَلَا يَنْطَلِقُ لِسَانِيْ فَاَرْسِلْ اِلٰى هٰرُوْنَ ١٣

14. 'And my breast is straitened and my tongue is not fluent; therefore, send *word* to Aaron.

‡ Benignant, All-Hearing, all-Knowing God!

وَلَهُمْ عَلَيَّ ذَنْۢبٌ فَاَخَافُ اَنْ يَّقْتُلُوْنِ ﴿١٥﴾

* 15. 'And they have a charge against me, so I fear that they may kill me.'

قَالَ كَلَّا ۚ فَاذْهَبَا بِاٰيٰتِنَآ اِنَّا مَعَكُمْ مُّسْتَمِعُوْنَ ﴿١٦﴾

16. *God* said, "Not so, go then, both of you, with Our Signs; We are with you *and* We hear.

فَاْتِيَا فِرْعَوْنَ فَقُوْلَآ اِنَّا رَسُوْلُ رَبِّ الْعٰلَمِيْنَ ﴿١٧﴾

17. "So go to Pharaoh, and say, 'We are the Messengers of the Lord of the worlds,

اَنْ اَرْسِلْ مَعَنَا بَنِيْٓ اِسْرَآءِيْلَ ﴿١٨﴾

18. '*To tell thee to* send the children of Israel with us.'"

قَالَ اَلَمْ نُرَبِّكَ فِيْنَا وَلِيْدًا وَّلَبِثْتَ فِيْنَا مِنْ عُمُرِكَ سِنِيْنَ ﴿١٩﴾

19. *Pharaoh* said, 'Did we not bring thee up among us as a child? And thou didst stay among us *many* years of thy life.

وَفَعَلْتَ فَعْلَتَكَ الَّتِيْ فَعَلْتَ وَاَنْتَ مِنَ الْكٰفِرِيْنَ ﴿٢٠﴾

20. 'And thou didst do thy deed which thou didst, and thou art of the ungrateful.'

قَالَ فَعَلْتُهَآ اِذًا وَّاَنَا مِنَ الضَّآلِّيْنَ ﴿٢١﴾

21. *Moses* said, 'I did do it then, and I was *one* of the erring.

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِيْ رَبِّيْ حُكْمًا وَّجَعَلَنِيْ مِنَ الْمُرْسَلِيْنَ ﴿٢٢﴾

* 22. 'So I fled from you when I feared you; then my Lord granted me *right* judgment and made me *one* of the Messengers.

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ اَنْ عَبَّدْتَّ بَنِيْٓ اِسْرَآءِيْلَ ﴿٢٣﴾

23. 'And this is the favour for which thou tauntest me; that thou hast enslaved the children of Israel.'

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعٰلَمِيْنَ ﴿٢٤﴾

24. Pharaoh said, 'And what is the Lord of the worlds?'

قَالَ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ۭ اِنْ كُنْتُمْ مُّوْقِنِيْنَ ﴿٢٥﴾

25. *Moses* said, 'The Lord of the heavens and the earth and of all that is between the two, if you would be convinced.'

قَالَ لِمَنْ حَوْلَهٗٓ اَلَا تَسْتَمِعُوْنَ ﴿٢٦﴾

26. *Pharaoh* said to those around him, 'Do you not hear?'

قَالَ رَبُّكُمْ وَرَبُّ اٰبَآئِكُمُ الْاَوَّلِيْنَ ﴿٢٧﴾

27. *Moses* said, 'Your Lord, and the Lord of your fathers of yore.'

قَالَ اِنَّ رَسُوْلَكُمُ الَّذِيْٓ اُرْسِلَ اِلَيْكُمْ لَمَجْنُوْنٌ ﴿٢٨﴾

28. *Pharaoh* said, 'Most surely this Messenger of yours who has been sent to you is a madman.'

---

* 15. **'And I am wanted by them for some *alleged* offence,** so I fear that they may kill me.'

* 22. 'So I fled from you when I feared you; then my Lord granted me **authority and wisdom** and made me (one) of the Messengers.

قَالَ رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ وَ مَا بَيْنَهُمَا ۚ إِنْ كُنْتُمْ تَعْقِلُوْنَ ﴿٢٩﴾

29. *Moses* said, 'The Lord of the East and of the West, and of all that is between the two, if you did but understand.'

قَالَ لَئِنِ اتَّخَذْتَ إِلٰهًا غَيْرِيْ لَأَجْعَلَنَّكَ مِنَ الْمَسْجُوْنِيْنَ ﴿٣٠﴾

30. *Pharaoh* said, 'If thou takest a God other than me, I will certainly put thee into prison.'

قَالَ أَوَ لَوْ جِئْتُكَ بِشَيْءٍ مُّبِيْنٍ ﴿٣١﴾

31. *Moses* said, 'What, even though I bring thee something that is manifest!'

قَالَ فَأْتِ بِهٖٓ إِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿٣٢﴾

32. *Pharaoh* said, 'Bring it then, if thou speakest the truth.'

فَأَلْقٰى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِيْنٌ ﴿٣٣﴾

33. So he threw down his rod, and behold! it was a serpent plainly visible.

وَّ نَزَعَ يَدَهٗ فَإِذَا هِيَ بَيْضَآءُ لِلنّٰظِرِيْنَ ﴿٣٤﴾ ع ٣ ٦

34. And he drew forth his hand, and lo! it was white for the beholders.

R. 3.

قَالَ لِلْمَلَإِ حَوْلَهٗٓ إِنَّ هٰذَا لَسٰحِرٌ عَلِيْمٌ ﴿٣٥﴾

35. *Pharaoh* said to the chiefs around him, 'This is surely a skilful magician.

يُّرِيْدُ أَنْ يُّخْرِجَكُمْ مِّنْ أَرْضِكُمْ بِسِحْرِهٖ ۖ فَمَاذَا تَأْمُرُوْنَ ﴿٣٦﴾

36. 'He seeks to turn you out of your land by his magic. Now what do you advise?'

قَالُوْٓا أَرْجِهْ وَ أَخَاهُ وَ ابْعَثْ فِي الْمَدَآئِنِ حٰشِرِيْنَ ﴿٣٧﴾

37. They said, 'Put him off and his brother *awhile* and send into the cities summoners,

يَأْتُوْكَ بِكُلِّ سَحَّارٍ عَلِيْمٍ ﴿٣٨﴾

38. 'Who should bring thee every skilful sorcerer.'

فَجُمِعَ السَّحَرَةُ لِمِيْقَاتِ يَوْمٍ مَّعْلُوْمٍ ﴿٣٩﴾

39. So the magicians were assembled together at the appointed time on a fixed day.

وَّ قِيْلَ لِلنَّاسِ هَلْ أَنْتُمْ مُّجْتَمِعُوْنَ ﴿٤٠﴾

40. And it was said to the people, 'Will you *also* gather together,

لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوْا هُمُ الْغٰلِبِيْنَ ﴿٤١﴾

41. 'So that we may follow the magicians if they are the winners?'

فَلَمَّا جَآءَ السَّحَرَةُ قَالُوْا لِفِرْعَوْنَ أَئِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغٰلِبِيْنَ ﴿٤٢﴾

42. And, when the magicians came, they said to Pharaoh, 'Shall we have a reward if we are the winners?'

قَالَ نَعَمْ وَإِنَّكُمْ إِذًا لَّمِنَ الْمُقَرَّبِينَ ﴿٤٣﴾

*43. He said, 'Yes, and surely then you will be among those who are near *my person*.'

قَالَ لَهُمْ مُّوسَىٰ أَلْقُوا مَا أَنتُم مُّلْقُونَ ﴿٤٤﴾

44. Moses said to them, '*Now* throw ye what you have to throw.'

فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٤٥﴾

45. So they threw down their ropes and their rods, and said, 'By Pharaoh's honour, it is we who will surely win.'

فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٦﴾

46. Then Moses threw down his rod, and lo! it swallowed up that which they had fabricated.

فَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ ﴿٤٧﴾

47. Thereupon the magicians were impelled to fall down prostrate.

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٨﴾

48. They said, 'We believe in the Lord of the worlds,

رَبِّ مُوسَىٰ وَهَارُونَ ﴿٤٩﴾

49. 'The Lord of Moses, and of Aaron.'

قَالَ آمَنتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ ۖ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ ۚ فَلَسَوْفَ تَعْلَمُونَ ۚ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَافٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿٥٠﴾

50. *Pharaoh* said, 'You have believed in him before I gave you leave? He is surely your chief who has taught you magic. But you shall know *the consequences thereof*. I will most surely cut off your hands and your feet on alternate sides, and I will most surely crucify you all.'

قَالُوا لَا ضَيْرَ ۖ إِنَّا إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿٥١﴾

51. They said, 'There is no harm; to our lord shall we return.

إِنَّا نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَن كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٥٢﴾ ع ٤

52. 'We do hope that our Lord will forgive us our sins, since we are the first among the believers.'

R. 4.

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكُم مُّتَّبَعُونَ ﴿٥٣﴾

53. And We revealed to Moses, *saying*, 'Take away My servants by night, you will surely be pursued.'

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٥٤﴾

54. And Pharaoh sent summoners into the cities, *saying*,

إِنَّ هَٰؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٥﴾

55. 'These are a small party,

وَإِنَّهُمْ لَنَا لَغَائِظُونَ ﴿٥٦﴾

56. 'And they have offended us;

*43. He said, 'Yes, and surely then you will be among **the favoured ones.'**

وَ اِنَّا لَجَمِيْعٌ حٰذِرُوْنَ ﴿۵۶﴾

57. 'And we are a multitude *fully prepared and* vigilant.'

فَاَخْرَجْنٰهُمْ مِّنْ جَنّٰتٍ وَّ عُيُوْنٍ ﴿۵۷﴾

58. So We turned them out of gardens, and springs,

وَّ كُنُوْزٍ وَّ مَقَامٍ كَرِيْمٍ ﴿۵۸﴾

59. And treasures, and an abode of honour.

كَذٰلِكَ ۫ وَ اَوْرَثْنٰهَا بَنِيْۤ اِسْرَآءِيْلَ ﴿۵۹﴾

60. Thus *indeed it was*; and We gave them as heritage to the children of Israel—

فَاَتْبَعُوْهُمْ مُّشْرِقِيْنَ ﴿۶۰﴾

61. And they pursued and overtook them at sunrise.

فَلَمَّا تَرٰٓاءَ الْجَمْعٰنِ قَالَ اَصْحٰبُ مُوْسٰۤى اِنَّا لَمُدْرَكُوْنَ ﴿۶۱﴾

62. And when the two hosts came in sight of each other the companions of Moses said, 'We are surely overtaken.'

قَالَ كَلَّا ۚ اِنَّ مَعِيَ رَبِّيْ سَيَهْدِيْنِ ﴿۶۲﴾

63. 'Nay, *speak not thus*!' said he, 'My Lord is with me. He will direct me aright.'

فَاَوْحَيْنَاۤ اِلٰى مُوْسٰۤى اَنِ اضْرِبْ بِّعَصَاكَ الْبَحْرَ ؕ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيْمِ ﴿۶۳﴾

64. Then We revealed to Moses, *saying*, 'Strike the sea with thy rod.' Thereupon it parted, and every part *looked* like a huge mountain.

وَ اَزْلَفْنَا ثَمَّ الْاٰخَرِيْنَ ﴿۶۴﴾

*65. And We made others approach that place.

وَ اَنْجَيْنَا مُوْسٰى وَ مَنْ مَّعَهٗۤ اَجْمَعِيْنَ ﴿۶۵﴾

66. And We saved Moses and those who were with him.

ثُمَّ اَغْرَقْنَا الْاٰخَرِيْنَ ﴿۶۶﴾

67. Then We drowned the others.

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ؕ وَ مَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ﴿۶۷﴾

68. In this, verily, there is a Sign; but most of these would not believe.

وَ اِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿۶۸﴾

69. And surely thy Lord—He is the Mighty, the Merciful.

R. 5.

وَ اتْلُ عَلَيْهِمْ نَبَاَ اِبْرٰهِيْمَ ﴿۶۹﴾

70. And recite unto them the story of Abraham.

اِذْ قَالَ لِاَبِيْهِ وَ قَوْمِهٖ مَا تَعْبُدُوْنَ ﴿۷۰﴾

71. When he said to his father and his people, 'What do you worship?'

قَالُوْا نَعْبُدُ اَصْنَامًا فَنَظَلُّ لَهَا عٰكِفِيْنَ ﴿۷۱﴾

72. They said, 'We worship idols, and we continue to be devoted to them.'

*65. And We **let** others approach that place.

قَالَ هَلْ يَسْمَعُوْنَكُمْ اِذْ تَدْعُوْنَ ﴿٧٣﴾

*73. He said, 'Can they listen to you when you call *on them*?

اَوْ يَنْفَعُوْنَكُمْ اَوْ يَضُرُّوْنَ ﴿٧٤﴾

74. 'Or do you good or harm *you*?'

قَالُوْا بَلْ وَجَدْنَآ اٰبَآءَنَا كَذٰلِكَ يَفْعَلُوْنَ ﴿٧٥﴾

75. They said, 'Nay, but we found our fathers doing likewise.'

قَالَ اَفَرَءَيْتُمْ مَّا كُنْتُمْ تَعْبُدُوْنَ ﴿٧٦﴾

76. He said, 'What think ye of that which you have been worshipping—

اَنْتُمْ وَاٰبَآؤُكُمُ الْاَقْدَمُوْنَ ﴿٧٧﴾

77. 'You and your fathers before *you*.

فَاِنَّهُمْ عَدُوٌّ لِّيْٓ اِلَّا رَبَّ الْعٰلَمِيْنَ ﴿٧٨﴾

78. 'They are *all* enemies to me, except the Lord of the worlds;

الَّذِيْ خَلَقَنِيْ فَهُوَ يَهْدِيْنِ ﴿٧٩﴾

79. 'Who has created me, and it is He Who guides me;

وَالَّذِيْ هُوَ يُطْعِمُنِيْ وَيَسْقِيْنِ ﴿٨٠﴾

*80. 'And Who gives me food and gives me drink;

وَاِذَا مَرِضْتُ فَهُوَ يَشْفِيْنِ ﴿٨١﴾

81. 'And when I am ill, it is He Who restores me to health;

وَالَّذِيْ يُمِيْتُنِيْ ثُمَّ يُحْيِيْنِ ﴿٨٢﴾

82. 'And Who will cause me to die, and then bring me to life *again*;

وَالَّذِيْٓ اَطْمَعُ اَنْ يَّغْفِرَ لِيْ خَطِيْٓـَٔتِيْ يَوْمَ الدِّيْنِ ﴿٨٣﴾

83. 'And Who, I hope, will forgive me my faults on the Day of Judgment.

رَبِّ هَبْ لِيْ حُكْمًا وَّاَلْحِقْنِيْ بِالصّٰلِحِيْنَ ﴿٨٤﴾

84. 'My Lord, bestow wisdom on me and join me with the righteous;

وَاجْعَلْ لِّيْ لِسَانَ صِدْقٍ فِي الْاٰخِرِيْنَ ﴿٨٥﴾

85. 'And give me a true reputation among posterity;

وَاجْعَلْنِيْ مِنْ وَّرَثَةِ جَنَّةِ النَّعِيْمِ ﴿٨٦﴾

86. 'And make me *one* of the inheritors of the Garden of Bliss;

وَاغْفِرْ لِاَبِيْٓ اِنَّهٗ كَانَ مِنَ الضَّآلِّيْنَ ﴿٨٧﴾

87. 'And forgive my father; for he is *one* of the erring;

وَلَا تُخْزِنِيْ يَوْمَ يُبْعَثُوْنَ ﴿٨٨﴾

88. 'And disgrace me not on the day when they will be raised up,

يَوْمَ لَا يَنْفَعُ مَالٌ وَّلَا بَنُوْنَ ﴿٨٩﴾

89. 'The day when wealth and sons shall not avail;

اِلَّا مَنْ اَتَى اللّٰهَ بِقَلْبٍ سَلِيْمٍ ﴿٩٠﴾

*90. 'But he *alone will be saved* who brings to Allāh a sound heart;'

*73. He said, 'Can they listen to you when you call them?'
*80. 'And Who **feeds** me and **provides** me **with** drink;
*90. 'But he *alone will be saved* who **comes to Allāh with a submissive heart.'**

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩١﴾

91. And Heaven shall be brought near to the righteous.

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩٢﴾

*92. And Hell shall be opened to those who have gone astray.

وَقِيلَ لَهُمْ أَيْنَمَا كُنْتُمْ تَعْبُدُونَ ﴿٩٣﴾

93. And it will be said to them, 'Where is that which you worshipped

مِنْ دُونِ اللَّهِ ۖ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ ﴿٩٤﴾

94. 'Beside Allāh? Can they help you or get help *for themselves*?'

فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿٩٥﴾

95. Then will they be thrown headlong therein, they and those who have gone astray,

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٦﴾

96. And the hosts of Iblīs, all together.

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٧﴾

97. They will say, whilst they dispute between themselves therein:

تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ ﴿٩٨﴾

98. 'By Allāh, we were in manifest error,

إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ ﴿٩٩﴾

99. 'When we held you as equal with the Lord of the worlds;

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿١٠٠﴾

100. 'And none led us astray but the guilty ones.

فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠١﴾

101. 'And now we have no intercessors,

وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠٢﴾

102. 'Nor any loving friend.

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٣﴾

103. 'Would that there were for us a return *to the world*, that we might be among the believers!'

إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٠٤﴾

104. In this, verily, there is a Sign, but most of these would not believe.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٥﴾ ع ٥

105. And verily thy Lord—He is the Mighty, the Merciful.

R. 6.

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٦﴾

106. The people of Noah treated the Messengers as liars,

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٧﴾

107. When their brother Noah said to them, 'Will you not be righteous?

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٨﴾

108. 'Surely, I am unto you a Messenger, faithful to *my* trust.

*92. And Hell shall be **brought into full view of those gone astray.**

فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ﴿١٠٩﴾

109. 'So fear Allāh, and obey me.

وَمَآ اَسْـَٔلُكُمْ عَلَيْهِ مِنْ اَجْرٍ ۚ اِنْ اَجْرِيَ اِلَّا عَلٰى رَبِّ الْعٰلَمِيْنَ ﴿١١٠﴾

110. 'And I ask of you no reward for it. My reward is only with the Lord of the worlds.

فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ﴿١١١﴾

111. 'So fear Allāh, and obey me.'

قَالُوْٓا اَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْاَرْذَلُوْنَ ﴿١١٢﴾

112. They said, 'Shall we believe thee, when it is the meanest that follow thee?'

قَالَ وَمَا عِلْمِيْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿١١٣﴾

113. He said, 'And what knowledge have I as to what they have been doing?

اِنْ حِسَابُهُمْ اِلَّا عَلٰى رَبِّيْ لَوْ تَشْعُرُوْنَ ﴿١١٤﴾

114. 'Their account is only with my Lord, if you only knew!

وَمَآ اَنَا بِطَارِدِ الْمُؤْمِنِيْنَ ﴿١١٥﴾

115. 'And I am not going to drive away the believers.

اِنْ اَنَا اِلَّا نَذِيْرٌ مُّبِيْنٌ ﴿١١٦﴾

116. 'I am only a plain Warner.'

قَالُوْا لَئِنْ لَّمْ تَنْتَهِ يٰنُوْحُ لَتَكُوْنَنَّ مِنَ الْمَرْجُوْمِيْنَ ﴿١١٧﴾

117. They said, 'If thou desist not, O Noah, thou shalt surely be one of those who are stoned.'

قَالَ رَبِّ اِنَّ قَوْمِيْ كَذَّبُوْنِ ﴿١١٨﴾

118. He said, 'My Lord, my people have treated me as a liar.

فَافْتَحْ بَيْنِيْ وَبَيْنَهُمْ فَتْحًا وَّنَجِّنِيْ وَمَنْ مَّعِيَ مِنَ الْمُؤْمِنِيْنَ ﴿١١٩﴾

119. 'Therefore judge Thou decisively between me and them; and save me and the believers that are with me.'

فَاَنْجَيْنٰهُ وَمَنْ مَّعَهٗ فِي الْفُلْكِ الْمَشْحُوْنِ ﴿١٢٠﴾

120. So We saved him, and those who were with him in the fully laden Ark.

ثُمَّ اَغْرَقْنَا بَعْدُ الْبٰقِيْنَ ﴿١٢١﴾

121. Then We drowned thereafter those who remained behind.

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ۭ وَمَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ﴿١٢٢﴾

122. In this, verily, there is a Sign, but most of them would not believe.

وَاِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿١٢٣﴾

123. And verily thy Lord—He is the Mighty, the Merciful.

R. 7.

كَذَّبَتْ عَادُ ِۨالْمُرْسَلِيْنَ ﴿١٢٣﴾

124. *The tribe of* 'Ād rejected the Messengers,

اِذْ قَالَ لَهُمْ اَخُوْهُمْ هُوْدٌ اَلَا تَتَّقُوْنَ ﴿١٢٥﴾

125. When their brother Hūd said to them, 'Will you not be righteous?

(See details of transliteration on page 'm').

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٦﴾

* 126. 'Surely, I am unto you a Messenger, faithful to *my* trust.

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٢٧﴾

127. 'So fear Allāh, and obey me.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٢٨﴾

128. 'And I ask of you no reward for it. My reward is only with the Lord of the worlds.

أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ﴿١٢٩﴾

129. 'Do you build monuments on every high place seeking vain glory,

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٣٠﴾

* 130. 'And do you erect palaces as though you will live forever?

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿١٣١﴾

131. 'And when you lay hands *upon any one*, you lay hands as tyrants.

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٣٢﴾

132. 'So fear Allāh, and obey me.

وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿١٣٣﴾

133. 'And fear Him Who has helped you with all that you know.

أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ﴿١٣٤﴾

134. 'He has helped you with cattle, and sons,

وَجَنَّاتٍ وَعُيُونٍ ﴿١٣٥﴾

135. 'And gardens, and springs.

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٦﴾

* 136. 'Indeed, I fear for you the punishment of an awful day.'

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٣٧﴾

137. They said, 'It is the same to us whether thou admonish *us* or whether thou be not of those who admonish.'

إِنْ هَٰذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٨﴾

138. 'This is nothing but a habit of the ancients,

وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٩﴾

139. 'And we shall not be punished.'

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٤٠﴾

140. So they rejected him, and We destroyed them. In that indeed there is a Sign, but most of these would not believe.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤١﴾ ع ١١

141. And verily thy Lord—He is the Mighty, the Merciful.

R. 8.

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤٢﴾

142. *The tribe of* Thamūd rejected the Messengers,

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿١٤٣﴾

143. When their brother Ṣāliḥ said to them, 'Will you not be righteous?

---

* 126. 'Surely, I am **to** you a Messenger, **entirely trustworthy**.

* 130. 'And you **build fortresses and develop industry so that you may last** forever.'

* 136. 'Indeed, I fear for you the punishment of an **enormous** day.'

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾

* 144. 'Surely, I am unto you a Messenger, faithful to *my* trust.

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٤٤﴾

145. 'So fear Allāh, and obey me.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٤٥﴾

146. 'And I ask of you no reward for it. My reward is only with the Lord of the worlds.

أَتُتْرَكُونَ فِي مَا هَاهُنَا آمِنِينَ ﴿١٤٦﴾

147. 'Will you be left secure amid the things *that you have* here,

فِي جَنَّاتٍ وَعُيُونٍ ﴿١٤٧﴾

148. 'Amid gardens and springs,

وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾

* 149. 'And cornfields, and date-palms with *heavy* spathes near breaking?

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ ﴿١٤٩﴾

150. 'And you hew out houses in the mountains with great skill.

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٥٠﴾

151. 'So fear Allāh, and obey me.

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾

152. 'And obey not the bidding of those who exceed the bounds,

الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾

153. 'Who create disorder in the earth, and reform *it* not.'

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٥٣﴾

154. They said, 'Thou art but *one* of the bewitched;

مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٥٤﴾

155. 'Thou art only a man like ourselves. So bring a Sign, if thou art *one* of the truthful.'

قَالَ هَٰذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَعْلُومٍ ﴿١٥٥﴾

156. He said, 'Here is a she-camel: she has *her* turn of drinking, and you have *your* turn of drinking on an appointed day.

وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾

* 157. 'And touch her not with evil lest there overtake you the punishment of an awful day.'

فَعَقَرُوهَا فَأَصْبَحُوا نَادِمِينَ ﴿١٥٧﴾

158. But they hamstrung her; and then they became regretful.

فَأَخَذَهُمُ الْعَذَابُ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٥٨﴾

159. So the punishment overtook them. In that verily there is a Sign, but most of these would not believe.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٩﴾

160. And surely thy Lord—He is the Mighty, the Merciful.

* 144. 'Surely, I am **to** you a Messenger, **entirely trustworthy**.
* 149. 'And **fields of grain** and date-palms **their spathes heavy to the point of** breaking?
* 157. 'And touch her not with evil lest there overtake you the punishment of an **enormous day**.'

R. 9.

كَذَّبَتْ قَوْمُ لُوْطِ ِۨالْمُرْسَلِيْنَ ﴿١٦١﴾

161. The people of Lot rejected the Messengers,

اِذْ قَالَ لَهُمْ اَخُوْهُمْ لُوْطٌ اَلَا تَتَّقُوْنَ ﴿١٦٢﴾

162. When their brother Lot said to them, 'Will you not become righteous?

اِنِّيْ لَكُمْ رَسُوْلٌ اَمِيْنٌ ﴿١٦٣﴾

* 163. 'Surely, I am unto you a Messenger, faithful to *my* trust.

فَاتَّقُوا اللّٰهَ وَ اَطِيْعُوْنِ ﴿١٦٤﴾

164. 'So fear Allāh, and obey me.

وَمَآ اَسْـَٔلُكُمْ عَلَيْهِ مِنْ اَجْرٍ ۚ اِنْ اَجْرِيَ اِلَّا عَلٰى رَبِّ الْعٰلَمِيْنَ ﴿١٦٥﴾

165. 'And I ask of you no reward for it. My reward is only with the Lord of the worlds.

اَتَاْتُوْنَ الذُّكْرَانَ مِنَ الْعٰلَمِيْنَ ﴿١٦٦﴾

166. 'Do you, of all peoples, approach males,

وَ تَذَرُوْنَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِّنْ اَزْوَاجِكُمْ ۭ بَلْ اَنْتُمْ قَوْمٌ عٰدُوْنَ ﴿١٦٧﴾

167. 'And leave your wives whom your Lord has created for you? Nay, you are a people who transgress.'

قَالُوْا لَئِنْ لَّمْ تَنْتَهِ يٰلُوْطُ لَتَكُوْنَنَّ مِنَ الْمُخْرَجِيْنَ ﴿١٦٨﴾

168. They said, 'If thou desist not, O Lot, thou wilt surely be *one* of the banished ones.'

قَالَ اِنِّيْ لِعَمَلِكُمْ مِّنَ الْقَالِيْنَ ﴿١٦٩﴾

* 169. He said, 'Certainly I hate your practice.

رَبِّ نَجِّنِيْ وَ اَهْلِيْ مِمَّا يَعْمَلُوْنَ ﴿١٧٠﴾

170. 'My Lord, save me and my family from what they do.'

فَنَجَّيْنٰهُ وَ اَهْلَهٗٓ اَجْمَعِيْنَ ﴿١٧١﴾

171. So We saved him and his family, all *of them*,

اِلَّا عَجُوْزًا فِي الْغٰبِرِيْنَ ﴿١٧٢﴾

172. Save an old woman among those who stayed behind.

ثُمَّ دَمَّرْنَا الْاٰخَرِيْنَ ﴿١٧٣﴾

173. Then We destroyed the others.

وَ اَمْطَرْنَا عَلَيْهِمْ مَّطَرًا ۚ فَسَآءَ مَطَرُ الْمُنْذَرِيْنَ ﴿١٧٤﴾

* 174. And We rained upon them a rain; and evil was the rain for those who were warned.

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ۭ وَمَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ﴿١٧٥﴾

175. In that verily there is a Sign, but most of these would not believe.

وَاِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿١٧٦﴾

176. And surely thy Lord—He is the Mighty, the Merciful.

---

* 163. 'Surely, I am **to** you a Messenger, **entirely trustworthy.**

* 169. He said, 'I **abhor** your ***evil*** practice.'

* 174. And We rained upon them a rain; and evil **is** the rain **which descends on** those who **are** warned.

R. 10.

كَذَّبَ اَصْحٰبُ لْـَٔيْكَةِ الْمُرْسَلِيْنَ ﴿١٧٧﴾

177. The People of the Wood rejected the Messengers,

اِذْ قَالَ لَهُمْ شُعَيْبٌ اَلَا تَتَّقُوْنَ ﴿١٧٨﴾

178. When Shu'aib said to them, 'Will you not be righteous?

اِنِّيْ لَكُمْ رَسُوْلٌ اَمِيْنٌ ﴿١٧٩﴾

* 179. 'Surely, I am unto you a Messenger, faithful to *my* trust.

فَاتَّقُوا اللّٰهَ وَ اَطِيْعُوْنِ ﴿١٨٠﴾

180. 'So fear Allāh, and obey me,

وَ مَآ اَسْـَٔلُكُمْ عَلَيْهِ مِنْ اَجْرٍ ۚ اِنْ اَجْرِيَ اِلَّا عَلٰى رَبِّ الْعٰلَمِيْنَ ﴿١٨١﴾

181. 'And I ask of you no reward for it. My reward is only with the Lord of the worlds.

اَوْفُوا الْكَيْلَ وَلَا تَكُوْنُوْا مِنَ الْمُخْسِرِيْنَ ﴿١٨٢﴾

182. 'Give full measure, and be not of those who give less,

وَزِنُوْا بِالْقِسْطَاسِ الْمُسْتَقِيْمِ ﴿١٨٣﴾

* 183. 'And weigh with a true balance,

وَ لَا تَبْخَسُوا النَّاسَ اَشْيَآءَهُمْ وَلَا تَعْثَوْا فِي الْاَرْضِ مُفْسِدِيْنَ ﴿١٨٤﴾

* 184. 'And diminish not unto people their things, nor act corruptly in the earth, making mischief.

وَ اتَّقُوا الَّذِيْ خَلَقَكُمْ وَ الْجِبِلَّةَ الْاَوَّلِيْنَ ﴿١٨٥﴾

* 185. 'And fear Him Who created you and the earlier peoples.'

قَالُوْٓا اِنَّمَآ اَنْتَ مِنَ الْمُسَحَّرِيْنَ ﴿١٨٦﴾

186. They said, 'Thou art but *one* of the bewitched.

وَمَآ اَنْتَ اِلَّا بَشَرٌ مِّثْلُنَا وَاِنْ نَّظُنُّكَ لَمِنَ الْكٰذِبِيْنَ ﴿١٨٧﴾

187. 'And thou art only a man like ourselves, and we believe thee to be *one* of the liars.

فَاَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَآءِ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿١٨٨﴾

188. 'So cause fragments of the sky to fall on us, if thou art *one* of the truthful.'

قَالَ رَبِّيْٓ اَعْلَمُ بِمَا تَعْمَلُوْنَ ﴿١٨٩﴾

189. He said, 'My Lord knows best what you do.'

فَكَذَّبُوْهُ فَاَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ ۭ اِنَّهٗ كَانَ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿١٩٠﴾

190. So they declared him to be a liar. Then the punishment of the day of overshadowing gloom overtook them. That was indeed the punishment of a dreadful day.

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ۭ وَمَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ﴿١٩١﴾

191. In that verily there is a Sign, but most of these would not believe.

* 179. 'Surely, I am **to** you a Messenger, **entirely trustworthy**.

* 183. 'And weigh with **an even** balance,

* 184. 'And **do not pay people less than the true value of things**, nor act corruptly in the earth, making mischief.

* 185. 'And fear Him Who created you and the **creatures of earlier make**.'

وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾

192. And surely thy Lord—He is the Mighty, the Merciful.

R. 11.

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾

193. And verily this is a revelation from the Lord of the worlds.

عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾

194. The Spirit, Faithful to the Trust, has descended with it.

بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٩٥﴾

195. On thy heart, that thou mayest be of the Warners,

وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٩٦﴾

196. In plain and clear Arabic tongue.

أَوَلَمْ يَكُن لَّهُمْ آيَةً أَن يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ ﴿١٩٧﴾

197. And it is surely *mentioned* in the Scriptures of the former peoples.

198. And is it not a Sign to them that the learned among the children of Israel know it?

وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ﴿١٩٨﴾

* 199. And if We had sent it down to one of the non-Arabs,

فَقَرَأَهُ عَلَيْهِم مَّا كَانُوا بِهِ مُؤْمِنِينَ ﴿١٩٩﴾

* 200. And he had read it to them, *even then* they would never have believed in it.

كَذَٰلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠٠﴾

201. Thus have We caused it (disbelief) to enter into the hearts of the sinful.

لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿٢٠١﴾

202. They will not believe in it until they see the grievous punishment.

فَيَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾

203. But it will come upon them suddenly, while they know not,

فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ ﴿٢٠٣﴾

204. And they will say, 'Shall we be given any respite?'

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾

205. What! do they seek to hasten Our punishment?

أَفَرَأَيْتَ إِن مَّتَّعْنَاهُمْ سِنِينَ ﴿٢٠٥﴾

206. What thinkest thou? If We let them enjoy *the good things of this world* for years;

ثُمَّ جَاءَهُم مَّا كَانُوا يُوعَدُونَ ﴿٢٠٦﴾

207. Then there comes to them that with which they are threatened.

مَا أَغْنَىٰ عَنْهُم مَّا كَانُوا يُمَتَّعُونَ ﴿٢٠٧﴾

208. Of no avail shall be to them that which they were allowed to enjoy.

وَمَا أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ ﴿٢٠٨﴾

209. And never did We destroy any township but it had Warners.

* 199. And **had We revealed it to a non-Arab.**
* 200. And had he read it **out** to them, they would never have believed in it.

ذِكْرٰى ۛ وَمَا كُنَّا ظٰلِمِيْنَ ﴿٢١٠﴾

210. *This is* an admonition; and We are not unjust.

وَمَا تَنَزَّلَتْ بِهِ الشَّيٰطِيْنُ ﴿٢١١﴾

211. And the evil ones have not brought it down.

وَمَا يَنْۢبَغِيْ لَهُمْ وَمَا يَسْتَطِيْعُوْنَ ﴿٢١٢﴾

* 212. They are not fit for it, nor have they the power *to do so*.

اِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُوْلُوْنَ ﴿٢١٣﴾

213. Surely they are debarred from hearing.

فَلَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتَكُوْنَ مِنَ الْمُعَذَّبِيْنَ ﴿٢١٤﴾

214. Call not, therefore, on any other God beside Allāh, lest thou become one of those who are punished.

وَاَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ ﴿٢١٥﴾

215. And warn thy nearest kinsmen,

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ ﴿٢١٦﴾

216. And lower thy wing *of mercy* to the believers who follow thee.

فَاِنْ عَصَوْكَ فَقُلْ اِنِّيْ بَرِيْٓءٌ مِّمَّا تَعْمَلُوْنَ ﴿٢١٧﴾

217. Then if they disobey thee, say, 'I repudiate all connection with what you do.'

وَتَوَكَّلْ عَلَى الْعَزِيْزِ الرَّحِيْمِ ﴿٢١٨﴾

218. And put thy trust in the Mighty, the Merciful,

الَّذِيْ يَرٰىكَ حِيْنَ تَقُوْمُ ﴿٢١٩﴾

219. Who sees thee when thou standest up *in Prayer*.

وَتَقَلُّبَكَ فِي السّٰجِدِيْنَ ﴿٢٢٠﴾

220. And *Who sees* thy movements among those who prostrate themselves *before God*.

اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿٢٢١﴾

221. He is indeed the All-Hearing, the All-Knowing.

هَلْ اُنَبِّئُكُمْ عَلٰى مَنْ تَنَزَّلُ الشَّيٰطِيْنُ ﴿٢٢٢﴾

222. Shall I inform you on whom the evil ones descend?

تَنَزَّلُ عَلٰى كُلِّ اَفَّاكٍ اَثِيْمٍ ﴿٢٢٣﴾

223. They descend on every great liar *and* sinner,

يُّلْقُوْنَ السَّمْعَ وَاَكْثَرُهُمْ كٰذِبُوْنَ ﴿٢٢٤﴾

224. Repeating what they hear, and most of them are liars.

وَالشُّعَرَآءُ يَتَّبِعُهُمُ الْغَاوٗنَ ﴿٢٢٥﴾

225. And *as for* the poets—it is the erring ones who follow them.

اَلَمْ تَرَ اَنَّهُمْ فِيْ كُلِّ وَادٍ يَّهِيْمُوْنَ ﴿٢٢٦﴾

226. Dost thou not see how they wander distracted in every valley,

وَاَنَّهُمْ يَقُوْلُوْنَ مَا لَا يَفْعَلُوْنَ ﴿٢٢٧﴾

227. And that they say what they practise not?—

* 212. They are **neither worthy of it, nor capable of doing so.**

228. Save those who believe and do good works, and remember Allāh much, and retaliate *only* after they are wronged. And the wrongdoers will soon know to what place of return they shall return.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظُلِمُوا ۗ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٨﴾ ع ١٥

(See details of transliteration on page 'm').

سُوْرَةُ النَّمْلِ مَكِّيَّةٌ ٢٧ — اٰياتها ٩٤ — ركوعاتها ٧

AL-NAML

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

طٰسٓ تِلْكَ اٰيٰتُ الْقُرْاٰنِ وَ كِتَابٍ مُّبِيْنٍ ٢

2. Ṭā Sīn.‡ These are verses of the Qur'ān, and of an illuminating Book,

هُدًى وَّ بُشْرٰى لِلْمُؤْمِنِيْنَ ٣

3. A guidance and good tidings to those who would believe,

الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَ يُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ٤

4. Who observe Prayer and pay the Zakāt, and have firm faith in the Hereafter.

اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ زَيَّنَّا لَهُمْ اَعْمَالَهُمْ فَهُمْ يَعْمَهُوْنَ ٥

5. *As to* those who believe not in the Hereafter, We have made their deeds *appear* beautiful to them, so they are wandering blindly.

اُولٰٓئِكَ الَّذِيْنَ لَهُمْ سُوْٓءُ الْعَذَابِ وَهُمْ فِي الْاٰخِرَةِ هُمُ الْاَخْسَرُوْنَ ٦

6. It is they who shall have a grievous torment, and they alone it is who shall be the greatest losers in the Hereafter.

وَ اِنَّكَ لَتُلَقَّى الْقُرْاٰنَ مِنْ لَّدُنْ حَكِيْمٍ عَلِيْمٍ ٧

7. Verily, thou hast been given the Qur'ān from the presence of One Wise, All-Knowing.

اِذْ قَالَ مُوْسٰى لِاَهْلِهٖٓ اِنِّيْٓ اٰنَسْتُ نَارًا ؕ سَاٰتِيْكُمْ مِّنْهَا بِخَبَرٍ اَوْ اٰتِيْكُمْ بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُوْنَ ٨

8. *Remember* when Moses said to his family, 'I perceive a fire. I will bring you from there some information, or I will bring you a flame, a *burning* brand, that you may warm yourselves.'

فَلَمَّا جَآءَهَا نُوْدِيَ اَنْۢ بُوْرِكَ مَنْ فِي النَّارِ وَ مَنْ حَوْلَهَا ؕ وَ سُبْحٰنَ اللّٰهِ رَبِّ الْعٰلَمِيْنَ ٩

9. So when he came to it, he was called *by a voice*: 'Blessed is he who is in the fire and *also* those around it; and glorified be Allāh, the Lord of the worlds.

يٰمُوْسٰٓى اِنَّهٗٓ اَنَا اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ١٠

10. 'O Moses verily I am Allāh, the Mighty, the Wise.

وَ اَلْقِ عَصَاكَ ؕ فَلَمَّا رَاٰهَا تَهْتَزُّ كَاَنَّهَا جَآنٌّ وَّلّٰى مُدْبِرًا وَّ لَمْ يُعَقِّبْ ؕ يٰمُوْسٰى لَا تَخَفْ ۫ اِنِّيْ لَا يَخَافُ لَدَيَّ

11. 'And throw down thy rod.' And when he saw it move as though it were a serpent, he turned back retreating and did not look back. 'O Moses, fear not. Verily I am *with*

‡ Benignant, All-Hearing God!

الْمُرْسَلُوْنَ ﴿١١﴾

thee; the Messengers need have no fear in My presence.

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوْٓءٍ فَإِنِّيْ غَفُوْرٌ رَّحِيْمٌ ﴿١٢﴾

12. 'As to those who do wrong and then substitute good for evil; *to them*, I am indeed Most Forgiving, Merciful.

وَأَدْخِلْ يَدَكَ فِيْ جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوْٓءٍ ۖ فِيْ تِسْعِ اٰيٰتٍ إِلٰى فِرْعَوْنَ وَقَوْمِهٖ ۚ إِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ﴿١٣﴾

* 13. 'And put thy hand into thy bosom; it will come forth white without any disease. *This is* among the nine Signs unto Pharaoh and his people; for they are a rebellious people.'

فَلَمَّا جَآءَتْهُمْ اٰيٰتُنَا مُبْصِرَةً قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ ﴿١٤﴾

14. But when Our sight giving Signs came to them, they said, 'This is plain magic.'

وَجَحَدُوْا بِهَا وَاسْتَيْقَنَتْهَآ أَنْفُسُهُمْ ظُلْمًا وَّعُلُوًّا ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِيْنَ ﴿١٥﴾ ع ١٥

15. And they rejected them wrongfully and arrogantly, while their souls were convinced of them. See then, how *evil* was the end of those who acted corruptly!

R. 2.

وَلَقَدْ اٰتَيْنَا دَاوٗدَ وَسُلَيْمٰنَ عِلْمًا ۚ وَقَالَا الْحَمْدُ لِلّٰهِ الَّذِيْ فَضَّلَنَا عَلٰى كَثِيْرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِيْنَ ﴿١٦﴾

16. And We gave knowledge to David and Solomon, and they said, 'All praise belongs to Allāh, Who has exalted us above many of His believing servants.'

وَوَرِثَ سُلَيْمٰنُ دَاوٗدَ وَقَالَ يٰٓأَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَأُوْتِيْنَا مِنْ كُلِّ شَيْءٍ ۖ إِنَّ هٰذَا لَهُوَ الْفَضْلُ الْمُبِيْنُ ﴿١٧﴾

17. And Solomon was heir to David. And he said, 'O ye people, we have been taught the language of birds; and we have had everything bestowed upon us. This indeed is *God's* manifest grace.'

وَحُشِرَ لِسُلَيْمٰنَ جُنُوْدُهٗ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوْزَعُوْنَ ﴿١٨﴾

18. And there were gathered together unto Solomon his hosts of Jinn and men and birds, and they were formed into *separate* divisions,

حَتّٰٓى إِذَآ أَتَوْا عَلٰى وَادِ النَّمْلِ ۙ قَالَتْ نَمْلَةٌ يٰٓأَيُّهَا النَّمْلُ ادْخُلُوْا مَسٰكِنَكُمْ ۚ لَا يَحْطِمَنَّكُمْ سُلَيْمٰنُ وَجُنُوْدُهٗ ۙ وَهُمْ

* 19. Until when they came to the Valley of Al-Naml, one woman *of the tribe* of the Naml said, 'O ye Naml, enter your habitations, lest Solomon and his hosts crush you,

* 13. 'And **insert your hand into your bosom** ***under your garment***, it will come forth white, **without blemish.**

* 19. Until when they came to the Valley of Al-Naml, **a Namlite woman said,** 'O ye Naml, enter your habitations, lest Solomon and his hosts crush you, while they know not.'

while they know not.' لَا يَشْعُرُوْنَ ﴿١٩﴾

* 20. Thereupon he smiled, laughing at her words, and said, 'My Lord, grant me *the will and power* to be grateful for Thy favour which Thou hast bestowed upon me and upon my parents, and to do *such* good works as would please Thee, and admit me, by Thy mercy, among Thy righteous servants.' فَتَبَسَّمَ ضَاحِكًا مِّنْ قَوْلِهَا وَ قَالَ رَبِّ اَوْزِعْنِيْٓ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِيْٓ اَنْعَمْتَ عَلَيَّ وَ عَلٰى وَالِدَيَّ وَ اَنْ اَعْمَلَ صَالِحًا تَرْضٰىهُ وَ اَدْخِلْنِيْ بِرَحْمَتِكَ فِيْ عِبَادِكَ الصّٰلِحِيْنَ ﴿٢٠﴾

* 21. And he reviewed the birds, and said, 'How is it that I do not see Hudhud? Is he among the absentees? وَ تَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَآ اَرَى الْهُدْهُدَ ۖ اَمْ كَانَ مِنَ الْغَآئِبِيْنَ ﴿٢١﴾

* 22. 'I will surely punish him with a severe punishment or I will slay him, unless he bring me a clear reason *for his absence*.' لَاُعَذِّبَنَّهٗ عَذَابًا شَدِيْدًا اَوْ لَاَاْذْبَحَنَّهٗٓ اَوْ لَيَاْتِيَنِّيْ بِسُلْطٰنٍ مُّبِيْنٍ ﴿٢٢﴾

23. And he did not tarry long *before Hudhud came* and said, 'I have encompassed that which thou hast not encompassed; and I have come to thee from Saba' with sure tidings. فَمَكَثَ غَيْرَ بَعِيْدٍ فَقَالَ اَحَطْتُّ بِمَا لَمْ تُحِطْ بِهٖ وَ جِئْتُكَ مِنْ سَبَاٍ بِنَبَاٍ يَّقِيْنٍ ﴿٢٣﴾

24. 'I found a woman ruling over them, and she has been given everything, and she has a mighty throne. اِنِّيْ وَجَدْتُّ امْرَاَةً تَمْلِكُهُمْ وَ اُوْتِيَتْ مِنْ كُلِّ شَيْءٍ وَّ لَهَا عَرْشٌ عَظِيْمٌ ﴿٢٤﴾

25. 'I found her and her people worshipping the sun instead of Allāh; and Satan has made their works *look* beautiful to them, and has thus hindered them from the *right* way, so that they follow not guidance; وَجَدْتُّهَا وَ قَوْمَهَا يَسْجُدُوْنَ لِلشَّمْسِ مِنْ دُوْنِ اللّٰهِ وَ زَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيْلِ فَهُمْ لَا يَهْتَدُوْنَ ﴿٢٥﴾

26. '*And Satan has bidden them* not to worship Allāh, Who brings to light that which is hidden in the heavens and the earth, and Who knows what you conceal and what you make known. اَلَّا يَسْجُدُوْا لِلّٰهِ الَّذِيْ يُخْرِجُ الْخَبْءَ فِي السَّمٰوٰتِ وَ الْاَرْضِ وَ يَعْلَمُ مَا تُخْفُوْنَ وَ مَا تُعْلِنُوْنَ ﴿٢٦﴾

* 20. Thereupon he smiled, laughing at her words, and said, 'My Lord, **enable me to be grateful** for **Your** favour which **You have** bestowed upon me and upon my parents, and to do *such* good works as would please **You**, and admit me, by **Your** mercy, among **Your** righteous servants.'
* 21. And he **examined** the birds, and said, 'How is it that I do not see Hudhud?
* 22. 'I will **subject him to** severe punishment or I will slay him, unless he brings me a clear reason *for his absence*.'

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ﴿٢٦﴾

27. 'Allāh! there is no God but He, the Lord of the Mighty Throne.'

قَالَ سَنَنْظُرُ اَصَدَقْتَ اَمْ كُنْتَ مِنَ الْكٰذِبِيْنَ ﴿٢٧﴾

28. *Solomon* said, 'We shall see whether thou hast spoken the truth or whether thou art one of those who lie.

اِذْهَبْ بِّكِتٰبِيْ هٰذَا فَاَلْقِهْ اِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُوْنَ ﴿٢٨﴾

29. 'Go thou, with this letter of mine, and lay it before them; then withdraw from them and see what *answer* they return.'

قَالَتْ يٰٓاَيُّهَا الْمَلَؤُا اِنِّيْٓ اُلْقِيَ اِلَيَّ كِتٰبٌ كَرِيْمٌ ﴿٢٩﴾

30. *The Queen* said, "Ye chiefs, there has been delivered to me a noble letter.

اِنَّهٗ مِنْ سُلَيْمٰنَ وَاِنَّهٗ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿٣٠﴾

31. "It is from Solomon, and it is: 'In the name of Allāh, the Gracious, the Merciful;

اَلَّا تَعْلُوْا عَلَيَّ وَاْتُوْنِيْ مُسْلِمِيْنَ ﴿٣١﴾

32. 'Behave not proudly towards me, but come to me in submission.'"

R. 3.

قَالَتْ يٰٓاَيُّهَا الْمَلَؤُا اَفْتُوْنِيْ فِيْٓ اَمْرِيْ ۚ مَا كُنْتُ قَاطِعَةً اَمْرًا حَتّٰى تَشْهَدُوْنِ ﴿٣٢﴾

33. She said, 'Ye chiefs, advise me in the matter that is before me. I never decide any matter until you are present with me *and give me your advice*.'

قَالُوْا نَحْنُ اُولُوْا قُوَّةٍ وَّاُولُوْا بَاْسٍ شَدِيْدٍ ۙ وَّالْاَمْرُ اِلَيْكِ فَانْظُرِيْ مَاذَا تَاْمُرِيْنَ ﴿٣٣﴾

*34. They replied, 'We possess power and we possess great prowess in war, but it is for thee to command; therefore consider thou what thou wilt command.'

قَالَتْ اِنَّ الْمُلُوْكَ اِذَا دَخَلُوْا قَرْيَةً اَفْسَدُوْهَا وَجَعَلُوْٓا اَعِزَّةَ اَهْلِهَآ اَذِلَّةً ۚ وَكَذٰلِكَ يَفْعَلُوْنَ ﴿٣٤﴾

35. She said, 'Surely, kings, when they enter a country, despoil it, and turn the highest of its people into the lowest. And thus will they do.

وَاِنِّيْ مُرْسِلَةٌ اِلَيْهِمْ بِهَدِيَّةٍ فَنٰظِرَةٌۢ بِمَ يَرْجِعُ الْمُرْسَلُوْنَ ﴿٣٥﴾

36. 'But I am going to send them a present and wait to see what *answer* the envoys bring back.'

فَلَمَّا جَآءَ سُلَيْمٰنَ قَالَ اَتُمِدُّوْنَنِ بِمَالٍ ۖ فَمَآ اٰتٰىنِيَ اللّٰهُ خَيْرٌ مِّمَّآ اٰتٰىكُمْ ۚ بَلْ اَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُوْنَ ﴿٣٦﴾

37. So when *the Queen's ambassador* came to Solomon, he said, 'Do you mean to help me with *your* wealth? But that which Allāh has given me is better than that which He has given you. Nay, but you rejoice in your gift.

*34. They replied, 'We possess power and **we are fierce fighters**, but it is for **you** to command; therefore consider **you** what **you will** command.'

اِرْجِعْ اِلَيْهِمْ فَلَنَاْتِيَنَّهُمْ بِجُنُوْدٍ لَّا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِّنْهَآ اَذِلَّةً وَّهُمْ صٰغِرُوْنَ ﴿٣٨﴾

38. 'Go back to them, for we shall surely come to them with hosts against which they will have no power, and we shall drive them out from there disgraced, and they will be humbled.'

قَالَ يٰٓاَيُّهَا الْمَلَؤُا اَيُّكُمْ يَاْتِيْنِيْ بِعَرْشِهَا قَبْلَ اَنْ يَّاْتُوْنِيْ مُسْلِمِيْنَ ﴿٣٩﴾

* 39. He said, 'O nobles, which of you will bring me a throne for her before they come to me, submitting?'

قَالَ عِفْرِيْتٌ مِّنَ الْجِنِّ اَنَا اٰتِيْكَ بِهٖ قَبْلَ اَنْ تَقُوْمَ مِنْ مَّقَامِكَ ۚ وَاِنِّيْ عَلَيْهِ لَقَوِيٌّ اَمِيْنٌ ﴿٣٩﴾

40. Said a stalwart from among the Jinn: 'I will bring it to thee before thou rise from thy camp; and indeed I possess power therefore *and I am* trustworthy.'

قَالَ الَّذِيْ عِنْدَهٗ عِلْمٌ مِّنَ الْكِتٰبِ اَنَا اٰتِيْكَ بِهٖ قَبْلَ اَنْ يَّرْتَدَّ اِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَاٰهُ مُسْتَقِرًّا عِنْدَهٗ قَالَ هٰذَا مِنْ فَضْلِ رَبِّيْ ۖ لِيَبْلُوَنِيْٓ ءَاَشْكُرُ اَمْ اَكْفُرُ ۚ وَمَنْ شَكَرَ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ ۚ وَمَنْ كَفَرَ فَاِنَّ رَبِّيْ غَنِيٌّ كَرِيْمٌ ﴿٤٠﴾

* 41. Said one who had knowledge of the Book, 'I will bring it to thee before thy noble *messengers* return to thee.' And when he saw it set before him, he said, 'This is by the grace of my Lord, that He may try me whether I am grateful or ungrateful. And whosoever is grateful is grateful for the good of his *own* soul; but whosoever is ungrateful, truly my Lord is Self-Sufficient, Generous.'

* 39. He said, 'O nobles, which of you will bring me **her throne** before they come to me **offering submission**?'

Note: From the following verses, it becomes clear that Solomon does not refer to her throne itself. He either means a throne very similar to hers should be manufactured or that a very faithful replica of her throne should be brought to him. Before her intended visit to the court of Solomon, she is given the surprise of finding a throne very similar to her own but in the possession of Solomon. From the verses which follow, the scenario that emerges clearly indicates that each of the nobles of his court wanted the task to be assigned to him, each boasting to perform the task quicker and better than his rivals. Ultimately, when the replica was first presented to him, he praised God for it and issued instructions to modify it further so that it might resemble the Queen of Saba's throne ever more closely and so deflate her pride in possessing a unique throne. The expression *nakkirū lahā 'arshahā* (نَكِّرُوْا لَهَا عَرْشَهَا) clearly supports this meaning and implies that if she saw a throne very similar to her own, she would naturally infer that her own throne was not as unique and special as she thought it was. So the meaning of *nakkirū* (نَكِّرُوْا) in this context would make her throne seem common-looking. When she actually saw the throne built by Solomn's craftsmen, her response was not that of a Queen who only recently had her own throne stolen, nor that of a Queen who could not recognise her own throne because the craftsmen had worked on it to render it unrecognisable. Her response is simply that of a person who finds an article similar to her own. This clearly proves that the scenario we have visualised is more realistic.

* 41. Said one who had knowledge of the Book, 'I will bring it to **you quicker than the blinking of your eye**.

قَالَ نَكِّرُوْا لَهَا عَرْشَهَا نَنْظُرْ
اَتَهْتَدِيْٓ اَمْ تَكُوْنُ مِنَ الَّذِيْنَ
لَا يَهْتَدُوْنَ ﴿٤٢﴾

*42. He said, 'Make her throne unrecognizable to her, and let us see whether she follows the right way or whether she is *one* of those who follow not the right way.'

فَلَمَّا جَآءَتْ قِيْلَ اَهٰكَذَا عَرْشُكِ ؕ قَالَتْ
كَاَنَّهٗ هُوَ ۚ وَاُوْتِيْنَا الْعِلْمَ مِنْ قَبْلِهَا
وَكُنَّا مُسْلِمِيْنَ ﴿٤٣﴾

43. And when she came, it was said, 'Is thy throne like this?' She replied, 'It is as though it were the same. And we had been given knowledge before this, and we have already submitted.'

وَصَدَّهَا مَا كَانَتْ تَّعْبُدُ مِنْ دُوْنِ اللّٰهِ ؕ
اِنَّهَا كَانَتْ مِنْ قَوْمٍ كٰفِرِيْنَ ﴿٤٤﴾

44. And that which she used to worship beside Allāh had stopped her *from believing*; for she came of a disbelieving people.

قِيْلَ لَهَا ادْخُلِي الصَّرْحَ ۚ فَلَمَّا رَاَتْهُ
حَسِبَتْهُ لُجَّةً وَّكَشَفَتْ عَنْ سَاقَيْهَا ؕ
قَالَ اِنَّهٗ صَرْحٌ مُّمَرَّدٌ مِّنْ قَوَارِيْرَ ؕ
قَالَتْ رَبِّ اِنِّيْ ظَلَمْتُ نَفْسِيْ وَاَسْلَمْتُ
مَعَ سُلَيْمٰنَ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿٤٥﴾ ع ١٨

*45. It was said to her, 'Enter the palace.' And when she saw it, she thought it to be a great expanse of water, and she uncovered her shanks. *Solomon* said, 'It is a palace paved smooth with slabs of glass.' She said, 'My Lord, I indeed wronged my soul; and I submit myself with Solomon to Allāh, the Lord of the worlds.'

R. 4.

وَلَقَدْ اَرْسَلْنَآ اِلٰى ثَمُوْدَ اَخَاهُمْ صٰلِحًا
اَنِ اعْبُدُوا اللّٰهَ فَاِذَا هُمْ فَرِيْقٰنِ
يَخْتَصِمُوْنَ ﴿٤٦﴾

46. And We sent to Thamūd their brother Ṣāliḥ, *who said*, 'Worship Allāh.' But behold, they became two parties contending with each other.

قَالَ يٰقَوْمِ لِمَ تَسْتَعْجِلُوْنَ بِالسَّيِّئَةِ
قَبْلَ الْحَسَنَةِ ۚ لَوْلَا تَسْتَغْفِرُوْنَ اللّٰهَ
لَعَلَّكُمْ تُرْحَمُوْنَ ﴿٤٧﴾

47. He said, 'O my people, why do you wish to hasten on the evil rather than the good? Wherefore do you not ask forgiveness of Allāh that you may be shown mercy?'

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَّعَكَ ؕ قَالَ
طٰٓئِرُكُمْ عِنْدَ اللّٰهِ بَلْ اَنْتُمْ قَوْمٌ
تُفْتَنُوْنَ ﴿٤٨﴾

*48. They said, 'We auger evil from thee and from those that are with thee.' He said, '*The cause of* your evil fortune is with Allāh. Nay, but you are a people who are on trial.'

*42. Make her Throne **appear commonplace to her,**

*45. **Note:** Clear, high-quality glass, deftly laid, can create the impression of water and that is what actually happened. The message delivered to the Queen, who was exceptionally intelligent, was that sometimes things are very different from the impressions they create, and the qualities they reflect, do not belong to them. Similarly, the impression of glory and power created by the sun, does not belong to it but belongs only to the Creator.

*48. They said, 'We augur **ill of you and of those** that are with **you**.'

وَ كَانَ فِي الْمَدِيْنَةِ تِسْعَةُ رَهْطٍ يُّفْسِدُوْنَ فِي الْاَرْضِ وَ لَا يُصْلِحُوْنَ ﴿٤٩﴾

49. And there were in the city a party of nine *persons* who made mischief in the land, and would not reform.

قَالُوْا تَقَاسَمُوْا بِاللّٰهِ لَنُبَيِّتَنَّهٗ وَ اَهْلَهٗ ثُمَّ لَنَقُوْلَنَّ لِوَلِيِّهٖ مَا شَهِدْنَا مَهْلِكَ اَهْلِهٖ وَ اِنَّا لَصٰدِقُوْنَ ﴿٥٠﴾

50. They said, "Swear to each other by Allāh that we will surely attack him and his family by night, and then we will say to his heir, 'We witnessed not the destruction of his family, and most surely we are truthful.'"

وَ مَكَرُوْا مَكْرًا وَّ مَكَرْنَا مَكْرًا وَّ هُمْ لَا يَشْعُرُوْنَ ﴿٥١﴾

* 51. And they planned a plan, and We planned a plan, but they perceived *it* not.

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ ۙ اَنَّا دَمَّرْنٰهُمْ وَ قَوْمَهُمْ اَجْمَعِيْنَ ﴿٥٢﴾

52. Then see how *evil* was the end of their plan! Verily, We utterly destroyed them and their people all together.

فَتِلْكَ بُيُوْتُهُمْ خَاوِيَةً ۢ بِمَا ظَلَمُوْا ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّعْلَمُوْنَ ﴿٥٣﴾

* 53. And yonder are their houses empty, because of their wrongdoing. In that, verily, is a Sign for a people who possess knowledge.

وَ اَنْجَيْنَا الَّذِيْنَ اٰمَنُوْا وَ كَانُوْا يَتَّقُوْنَ ﴿٥٤﴾

54. And We saved those who believed and feared God.

وَ لُوْطًا اِذْ قَالَ لِقَوْمِهٖۤ اَتَاْتُوْنَ الْفَاحِشَةَ وَ اَنْتُمْ تُبْصِرُوْنَ ﴿٥٥﴾

55. And *remember* Lot, when he said to his people, 'Do you commit abomination while you see *the evil thereof*?

اَئِنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ شَهْوَةً مِّنْ دُوْنِ النِّسَآءِ ؕ بَلْ اَنْتُمْ قَوْمٌ تَجْهَلُوْنَ ﴿٥٦﴾

* 56. What! do you approach men lustfully rather than women? Nay, you are indeed an ignorant people.'

فَمَا كَانَ جَوَابَ قَوْمِهٖۤ اِلَّاۤ اَنْ قَالُوْۤا اَخْرِجُوْۤا اٰلَ لُوْطٍ مِّنْ قَرْيَتِكُمْ ۚ اِنَّهُمْ اُنَاسٌ يَّتَطَهَّرُوْنَ ﴿٥٧﴾

* 57. But the answer of his people was naught save that they said, 'Drive out Lot's family from your city. They are a people who would keep clean.'

* 51. And they **wove a plot** and We **wove** a ***counter*** **plot** but they **were unaware of *it*.**

* 53. And yonder **lie** their houses empty, because of their wrongdoing.

* 56. 'What! do you approach men lustfully rather than women? Nay, you are indeed **a people unmindful of consequences**.'

* 57. But the **response** of his people was **nothing except** that they ***incited the people and*** said, 'Drive out the **followers of Lot** from your **township**. They are **indeed** a people **who pretend to be pure**.'

فَاَنْجَيْنٰهُ وَاَهْلَهٗۤ اِلَّا امْرَاَتَهٗ ۫ قَدَّرْنٰهَا
مِنَ الْغٰبِرِيْنَ ﴿۵۸﴾

58. So We saved him and his family, except his wife; her We decreed to be of those who stayed behind.

وَاَمْطَرْنَا عَلَيْهِمْ مَّطَرًا ۚ فَسَآءَ مَطَرُ
الْمُنْذَرِيْنَ ﴿۵۹﴾

59. And We rained upon them a rain; and evil was the rain for those who were warned.

R. 5.

قُلِ الْحَمْدُ لِلّٰهِ وَسَلٰمٌ عَلٰى عِبَادِهِ
الَّذِيْنَ اصْطَفٰى ؕ ءٰٓاللّٰهُ خَيْرٌ اَمَّا
يُشْرِكُوْنَ ﴿۶۰﴾

*60. Say, 'All praise belongs to Allāh, and peace be upon those servants of His whom He has chosen. Is Allāh better or what they associate *with Him*?'

اَمَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
وَاَنْزَلَ لَكُمْ مِّنَ السَّمَآءِ مَآءً ۚ فَاَنْۢبَتْنَا
بِهٖ حَدَآئِقَ ذَاتَ بَهْجَةٍ ۚ مَا كَانَ
لَكُمْ اَنْ تُنْۢبِتُوْا شَجَرَهَا ؕ ءَاِلٰهٌ مَّعَ
اللّٰهِ ؕ بَلْ هُمْ قَوْمٌ يَّعْدِلُوْنَ ﴿۶۱﴾

61. Or, Who created the heavens and the earth, and Who sent down water for you from the sky wherewith We cause to grow beautiful orchards? You could not cause their trees to grow. Is there a God besides Allāh? Nay, they are a people who deviate *from the right path.*

اَمَّنْ جَعَلَ الْاَرْضَ قَرَارًا وَّجَعَلَ
خِلٰلَهَاۤ اَنْهٰرًا وَّجَعَلَ لَهَا رَوَاسِيَ وَ
جَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ؕ ءَاِلٰهٌ
مَّعَ اللّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿۶۲﴾

62. Or, Who made the earth a place of rest, and placed rivers in its midst, and placed upon it firm mountains, and put a barrier between the two waters? Is there a God besides Allāh? Nay, most of them know not.

اَمَّنْ يُّجِيْبُ الْمُضْطَرَّ اِذَا دَعَاهُ وَ
يَكْشِفُ السُّوْٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ
الْاَرْضِ ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ قَلِيْلًا مَّا
تَذَكَّرُوْنَ ﴿۶۳﴾

63. Or, Who answers the distressed person when he calls upon Him, and removes the evil, and makes you successors in the earth? Is there a God besides Allāh? Little is it that you reflect.

اَمَّنْ يَّهْدِيْكُمْ فِيْ ظُلُمٰتِ الْبَرِّ
وَالْبَحْرِ وَمَنْ يُّرْسِلُ الرِّيٰحَ بُشْرًا
بَيْنَ يَدَيْ رَحْمَتِهٖ ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ
تَعٰلَى اللّٰهُ عَمَّا يُشْرِكُوْنَ ﴿۶۴﴾

64. Or, Who guides you in every *kind of* darkness of the land and of the sea, and Who sends the winds as glad tidings before His mercy? Is there a God besides Allāh? Exalted is Allāh above what they associate *with Him.*

اَمَّنْ يَّبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ وَ
مَنْ يَّرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ ؕ
ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ قُلْ هَاتُوْا بُرْهَانَكُمْ
اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۶۵﴾

65. Or, Who originates creation, *and* then repeats it and Who provides for you from the heaven and the earth? Is there a God besides Allāh? Say, 'Bring forward your proof if you are truthful.'

*60. Say, 'All praise belongs to Allāh, and peace be upon those servants of His whom He has chosen. Is Allāh better or **that which** they associate *with Him*?

(See details of transliteration on page 'm').

66. Say, 'None in the heavens and the earth knows the unseen save Allāh; and they do not know when they will be raised up.'

قُلْ لَّا يَعْلَمُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ الْغَيْبَ اِلَّا اللّٰهُ ۚ وَمَا يَشْعُرُوْنَ اَيَّانَ يُبْعَثُوْنَ ﴿٦٦﴾

67. Nay, their knowledge has reached its end respecting the Hereafter; nay, they are *indeed* in doubt about it; nay, they are blind to it.

بَلِ ادّٰرَكَ عِلْمُهُمْ فِي الْاٰخِرَةِ ۫ بَلْ هُمْ فِيْ شَكٍّ مِّنْهَا ۫ بَلْ هُمْ مِّنْهَا عَمُوْنَ ﴿٦٧﴾

R. 6.

68. And those who disbelieve say, 'What! when we and our fathers have become dust, shall we indeed be brought forth *again*?

وَقَالَ الَّذِيْنَ كَفَرُوْٓا ءَاِذَا كُنَّا تُرٰبًا وَّاٰبَآؤُنَآ اَئِنَّا لَمُخْرَجُوْنَ ﴿٦٨﴾

69. 'We were surely promised this before—we and our fathers; this is nothing but tales of the ancients.'

لَقَدْ وُعِدْنَا هٰذَا نَحْنُ وَاٰبَآؤُنَا مِنْ قَبْلُ ۙ اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿٦٩﴾

70. Say, 'Travel in the earth and see how *evil* was the end of the sinful!'

قُلْ سِيْرُوْا فِي الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِيْنَ ﴿٧٠﴾

71. And grieve thou not for them, nor be thou in distress at what they plot.

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِيْ ضَيْقٍ مِّمَّا يَمْكُرُوْنَ ﴿٧١﴾

72. And they say, 'When will this promise be *fulfilled*, if you are truthful?'

وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٧٢﴾

* 73. Say, 'It may be that a part of that which you would hasten on may be close behind you.'

قُلْ عَسٰٓى اَنْ يَّكُوْنَ رَدِفَ لَكُمْ بَعْضُ الَّذِيْ تَسْتَعْجِلُوْنَ ﴿٧٣﴾

74. And, truly, thy Lord is gracious to mankind, but most of them are not grateful.

وَاِنَّ رَبَّكَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَشْكُرُوْنَ ﴿٧٤﴾

75. And, surely, thy Lord knows what their bosoms conceal and what they reveal.

وَاِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُوْرُهُمْ وَمَا يُعْلِنُوْنَ ﴿٧٥﴾

76. And there is nothing hidden in the heaven and the earth, but it is *recorded* in a clear Book.

وَمَا مِنْ غَآئِبَةٍ فِي السَّمَآءِ وَالْاَرْضِ اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ ﴿٧٦﴾

77. Verily, this Qur'ān explains to the children of Israel most of that concerning which they differ.

اِنَّ هٰذَا الْقُرْاٰنَ يَقُصُّ عَلٰى بَنِيْٓ اِسْرَآءِيْلَ اَكْثَرَ الَّذِيْ هُمْ فِيْهِ يَخْتَلِفُوْنَ ﴿٧٧﴾

* 73. Say, **'It may be some of that *promised punishment*,** which you ***arrogantly*** **demand to befall you forthwith, is already at your heels.'**

78. And verily, it is a guidance and a mercy to the believers.

وَ اِنَّهٗ لَهُدًى وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ﴿۷۸﴾

79. Verily, thy Lord will decide between them by His judgment, and He is the Mighty, the All-knowing.

اِنَّ رَبَّكَ يَقْضِيْ بَيْنَهُمْ بِحُكْمِهٖ ۚ وَ هُوَ الْعَزِيْزُ الْعَلِيْمُ ﴿۷۹﴾

80. So put thy trust in Allāh; surely, thou *standest* on manifest truth.

فَتَوَكَّلْ عَلَى اللّٰهِ ۚ اِنَّكَ عَلَى الْحَقِّ الْمُبِيْنِ ﴿۸۰﴾

81. Verily, thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they turn back retreating.

اِنَّكَ لَا تُسْمِعُ الْمَوْتٰى وَلَا تُسْمِعُ الصُّمَّ الدُّعَآءَ اِذَا وَلَّوْا مُدْبِرِيْنَ ﴿۸۱﴾

*82. And thou canst not guide the blind out of their error. Thou canst make only those to hear who believe in Our Signs, for they submit.

وَ مَآ اَنْتَ بِهٰدِ الْعُمْيِ عَنْ ضَلٰلَتِهِمْ ۭ اِنْ تُسْمِعُ اِلَّا مَنْ يُّؤْمِنُ بِاٰيٰتِنَا فَهُمْ مُّسْلِمُوْنَ ﴿۸۲﴾

*83. And when the sentence is passed against them, We shall bring forth for them a germ out of the earth, which shall wound them because people did not believe in Our Signs.

وَ اِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ اَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ الْاَرْضِ تُكَلِّمُهُمْ ۙ اَنَّ النَّاسَ كَانُوْا بِاٰيٰتِنَا لَا يُوْقِنُوْنَ ﴿۸۳﴾

R. 7.

84. And *remind them of* the day when We shall gather together from every people a party from among those who rejected Our Signs, and they shall be placed in *separate* bands.

وَ يَوْمَ نَحْشُرُ مِنْ كُلِّ اُمَّةٍ فَوْجًا مِّمَّنْ يُّكَذِّبُ بِاٰيٰتِنَا فَهُمْ يُوْزَعُوْنَ ﴿۸۴﴾

85. Till, when they come, He will *say, 'Did you reject My Signs, while you did not embrace them in your knowledge? Or what was it that you were doing?'

حَتّٰۤى اِذَا جَآءُوْ قَالَ اَكَذَّبْتُمْ بِاٰيٰتِيْ وَ لَمْ تُحِيْطُوْا بِهَا عِلْمًا اَمَّا ذَا كُنْتُمْ تَعْمَلُوْنَ ﴿۸۵﴾

*86. And the sentence shall fall upon them because they did wrong, and they will be speechless.

وَ وَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوْا فَهُمْ لَا يَنْطِقُوْنَ ﴿۸۶﴾

*82. And **you cannot** guide the blind out of their error. **You can only make** those **listen to you** who believe in Our Signs, so **they become obedient.**

*83. And when the sentence is passed against them, We shall bring forth for them a **creature** out of the earth which shall **injure** them because people did not believe in Our Signs.

*85. 'Did you reject My Signs ***hastily*** **while you had not yet gained full knowledge about them?** ***If not this*** **what** ***else*** was it, that you were doing?'

*86. And the sentence shall fall upon them because they did wrong, and they will **not** ***be able to*** **speak.**

87. Have they not seen that We have made the night that they may rest therein, and the day sight-giving? In that verily are Signs for a people who believe.

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾

88. And on the day when the trumpet will be blown, whoever is in the heavens and whoever is in the earth will be struck with terror, save him whom Allāh pleases. And all shall come unto Him, humbled.

وَيَوْمَ يُنفَخُ فِي الصُّورِ فَفَزِعَ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ إِلَّا مَن شَاءَ اللَّهُ ۚ وَكُلٌّ أَتَوْهُ دَاخِرِينَ ﴿٨٧﴾

*89. And thou seest the mountains which thou thinkest to be firmly fixed, but they shall pass away like the passing of the clouds—the work of Allāh Who has made everything perfect. Verily, He knows full well what you do.

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۚ صُنْعَ اللَّهِ الَّذِي أَتْقَنَ كُلَّ شَيْءٍ ۚ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٨٨﴾

90. Whoever does a good deed, shall have a better reward than that, and such will be secure from terror that day.

مَن جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا ۖ وَهُم مِّن فَزَعٍ يَوْمَئِذٍ آمِنُونَ ﴿٨٩﴾

91. And those who do evil, shall be thrown down on their faces into the Fire: 'Are you not rewarded for what you have been doing?'

وَمَن جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ ۖ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾

92. *Say*, 'I am commanded only to serve the Lord of this city which He has made sacred, and to Him belong all things; and I am commanded to be of those who submit *to God*;

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَٰذِهِ الْبَلْدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾

93. 'And to recite the Qur'ān.' So whoever follows guidance, follows it only for *the good of* his own soul; and *as to him* who goes astray, say, 'I am only a warner.'

وَأَنْ أَتْلُوَ الْقُرْآنَ ۖ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَن ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٢﴾

94. And say, 'All praise belongs to Allāh; He will soon show you His Signs, and you will know them.' And thy Lord is not unaware of what you do.

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا ۚ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾

*89. And **you see** the mountains **imagining them to be stationary, while** they **are floating like the floating** of the clouds. ***Such is* the work of Allāh, Who made everything firm and strong.**

سُوْرَةُ الْقَصَصِ مَكِّيَّةٌ ٢٨ — اياتها ٨٩ — ركوعاتها ٩

AL-QAṢAṢ

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

طٰسٓمٓ ٢

2. Ṭā Sīn Mīm.‡

تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ٣

3. These are verses of the clear Book.

نَتْلُوْا عَلَيْكَ مِنْ نَّبَاِ مُوْسٰى وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُّؤْمِنُوْنَ ٤

*4. We rehearse unto thee *a portion* of the story of Moses and Pharaoh with truth, for *the benefit of* a people who would believe.

اِنَّ فِرْعَوْنَ عَلَا فِى الْاَرْضِ وَجَعَلَ اَهْلَهَا شِيَعًا يَّسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ يُذَبِّحُ اَبْنَآءَهُمْ وَيَسْتَحْيٖ نِسَآءَهُمْ ؕ اِنَّهٗ كَانَ مِنَ الْمُفْسِدِيْنَ ٥

5. Verily, Pharaoh behaved arrogantly in the earth, and divided the people thereof into parties: he sought to weaken a party of them, slaying their sons, and sparing their women. Certainly, he was of the mischief- makers.

وَنُرِيْدُ اَنْ نَّمُنَّ عَلَى الَّذِيْنَ اسْتُضْعِفُوْا فِى الْاَرْضِ وَنَجْعَلَهُمْ اَئِمَّةً وَّنَجْعَلَهُمُ الْوٰرِثِيْنَ ٦

6. And We desired to show favour unto those who had been considered weak in the earth, and to make them leaders and to make them inheritors *of Our favours*,

وَنُمَكِّنَ لَهُمْ فِى الْاَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامٰنَ وَجُنُوْدَهُمَا مِنْهُمْ مَّا كَانُوْا يَحْذَرُوْنَ ٧

7. And to establish them in the earth, and to show Pharaoh and Hāmān and their hosts that which they feared from them.

وَاَوْحَيْنَآ اِلٰٓى اُمِّ مُوْسٰٓى اَنْ اَرْضِعِيْهِ ۚ فَاِذَا خِفْتِ عَلَيْهِ فَاَلْقِيْهِ فِى الْيَمِّ وَلَا تَخَافِيْ وَلَا تَحْزَنِيْ ۚ اِنَّا رَآدُّوْهُ اِلَيْكِ وَجَاعِلُوْهُ مِنَ الْمُرْسَلِيْنَ ٨

8. And We revealed to the mother of Moses *saying*, 'Suckle him; and when thou fearest for him, then cast him into the river and fear not, nor grieve; for We shall restore him to thee, and shall make him *one* of the Messengers.'

فَالْتَقَطَهٗٓ اٰلُ فِرْعَوْنَ لِيَكُوْنَ لَهُمْ عَدُوًّا وَّحَزَنًا ؕ اِنَّ فِرْعَوْنَ وَهَامٰنَ وَجُنُوْدَهُمَا كَانُوْا خٰطِـِٕيْنَ ٩

*9. And the family of Pharaoh picked him up that he might become for them an enemy and a *source of* sorrow. Verily, Pharaoh and Hāmān and their hosts were wrongdoers.

‡Benignant, All-Hearing, All-Knowing God!

*4. We rehearse **for you** *a portion* of the story of Moses and Pharaoh with truth, for *the benefit of* a people **who believe**.

*9. And the family of Pharaoh picked him up ***little knowing*** that he **would** become **an enemy and a *source of* distress for them.**

وَقَالَتِ امْرَاَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّيْ وَ لَكَ ۫ لَا تَقْتُلُوْهُ ۖ عَسٰٓى اَنْ يَّنْفَعَنَآ اَوْ نَتَّخِذَهٗ وَلَدًا وَّ هُمْ لَا يَشْعُرُوْنَ ﴿۱۰﴾

10. And Pharaoh's wife said, '*He will be* a joy of the eye, for me and for thee. Kill him not. Haply he will be useful to us, or we may adopt him as a son.' And they perceived not *the consequences thereof.*

وَ اَصْبَحَ فُؤَادُ اُمِّ مُوْسٰى فٰرِغًا ؕ اِنْ كَادَتْ لَتُبْدِيْ بِهٖ لَوْ لَآ اَنْ رَّبَطْنَا عَلٰى قَلْبِهَا لِتَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ﴿۱۱﴾

* 11. And the heart of the mother of Moses became free *from anxiety*. She had almost disclosed *his identity*, were it not that We had strengthened her heart so that she might be of the *firm* believers.

وَقَالَتْ لِاُخْتِهٖ قُصِّيْهِ ۚ فَبَصُرَتْ بِهٖ عَنْ جُنُبٍ وَّ هُمْ لَا يَشْعُرُوْنَ ﴿۱۲﴾

* 12. And she said to his sister, 'Follow him up.' So she observed him from afar; and they knew not *of her relationship*.

وَ حَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ اَدُلُّكُمْ عَلٰٓى اَهْلِ بَيْتٍ يَّكْفُلُوْنَهٗ لَكُمْ وَهُمْ لَهٗ نٰصِحُوْنَ ﴿۱۳﴾

* 13. And We had already ordained that he shall refuse the wet nurses; so she said, 'Shall I tell you of a household who will bring him up for you and will be his sincere well-wishers?'

فَرَدَدْنٰهُ اِلٰٓى اُمِّهٖ كَيْ تَقَرَّ عَيْنُهَا وَ لَا تَحْزَنَ وَ لِتَعْلَمَ اَنَّ وَعْدَ اللّٰهِ حَقٌّ وَّ لٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿۱۳﴾

* 14. Thus did We restore him to his mother that her eye might be gladdened and that she might not grieve, and that she might know that the promise of Allāh is true. But most of them know not.

R. 2.

وَ لَمَّا بَلَغَ اَشُدَّهٗ وَ اسْتَوٰٓى اٰتَيْنٰهُ حُكْمًا وَّ عِلْمًا ؕ وَ كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿۱۵﴾

15. And when he reached his *age of* full strength and attained maturity, We gave him wisdom and knowledge; and thus do We reward those who do good.

وَ دَخَلَ الْمَدِيْنَةَ عَلٰى حِيْنِ غَفْلَةٍ مِّنْ اَهْلِهَا فَوَجَدَ فِيْهَا رَجُلَيْنِ

* 16. And he entered the city at a time when its inhabitants were in a state of heedlessness; and he found

* 11. And the heart of the mother of Moses became free *from anxiety*. **She might have disclosed** *his identity*, **had We not** strengthened her heart so that she might be of the *firm* believers.
* 12. And she said to his sister, 'follow him up.' **So she kept an eye on him** from afar and they knew not.
* 13. And We had already **made wet nurses unacceptable to him;** so she said, '**Shall I lead you to** a household who will bring him up for you and will be his sincere well-wishers?'
* 14. Thus did We restore him to his mother that her eye **might rejoice** and **she might not grieve** and that she might know that the promise of Allāh is true. But most of them know not.
* 16. And he entered the **town while people were still asleep**; and he found therein two men fighting—one of his own **people**, and the other of his enemies. And he who was of his **people** sought his help against him who was of his enemies. So Moses **punched** him with his fist, and *thereby* caused his death. He said, 'This is of Satan's doing; he is indeed an enemy, a manifest **deceiver**.'

يَقْتَتِلٰنِ ۙ هٰذَا مِنْ شِيْعَتِهٖ وَهٰذَا
مِنْ عَدُوِّهٖ ۚ فَاسْتَغَاثَهُ الَّذِيْ مِنْ
شِيْعَتِهٖ عَلَى الَّذِيْ مِنْ عَدُوِّهٖ ۙ
فَوَكَزَهٗ مُوْسٰى فَقَضٰى عَلَيْهِ ۫ قَالَ
هٰذَا مِنْ عَمَلِ الشَّيْطٰنِ ۭ اِنَّهٗ عَدُوٌّ
مُّضِلٌّ مُّبِيْنٌ ﴿١٥﴾

therein two men fighting—one of his own party, and the other of his enemies. And he who was of his party sought his help against him who was of his enemies. So Moses smote him with his fist; and *thereby* caused his death. He said, 'This is of Satan's doing; he is indeed an enemy, a manifest misleader.'

قَالَ رَبِّ اِنِّيْ ظَلَمْتُ نَفْسِيْ فَاغْفِرْ لِيْ
فَغَفَرَ لَهٗ ۭ اِنَّهٗ هُوَ الْغَفُوْرُ
الرَّحِيْمُ ﴿١٦﴾

17. He said, 'My Lord, I have wronged my soul, therefore forgive me.' So He forgave him; He is Most Forgiving, Merciful.

قَالَ رَبِّ بِمَآ اَنْعَمْتَ عَلَيَّ فَلَنْ
اَكُوْنَ ظَهِيْرًا لِّلْمُجْرِمِيْنَ ﴿١٧﴾

18. He said, 'My Lord, because Thou hast bestowed favour upon me, I will never be a helper of the guilty.'

فَاَصْبَحَ فِي الْمَدِيْنَةِ خَاۗىِٕفًا يَّتَرَقَّبُ
فَاِذَا الَّذِي اسْتَنْصَرَهٗ بِالْاَمْسِ
يَسْتَصْرِخُهٗ ۭ قَالَ لَهٗ مُوْسٰٓى اِنَّكَ
لَغَوِيٌّ مُّبِيْنٌ ﴿١٨﴾

* 19. And morning found him in the city, apprehensive, watchful; and lo! he who had sought his help the day before cried out to him *again* for help. Moses said to him: 'Verily, thou art manifestly a misguided fellow.'

فَلَمَّآ اَنْ اَرَادَ اَنْ يَّبْطِشَ بِالَّذِيْ
هُوَ عَدُوٌّ لَّهُمَا ۙ قَالَ يٰمُوْسٰٓى اَتُرِيْدُ
اَنْ تَقْتُلَنِيْ كَمَا قَتَلْتَ نَفْسًۢا
بِالْاَمْسِ ۚ اِنْ تُرِيْدُ اِلَّآ اَنْ تَكُوْنَ
جَبَّارًا فِي الْاَرْضِ وَمَا تُرِيْدُ اَنْ تَكُوْنَ
مِنَ الْمُصْلِحِيْنَ ﴿١٩﴾

20. And when he made up his mind to lay hold of the man who was an enemy to both of them, he said, 'O Moses, dost thou intend to kill me as thou didst kill a man yesterday? Thou only intend est to become a tyrant in the land, and thou intendest not to be a peacemaker.'

وَجَاۗءَ رَجُلٌ مِّنْ اَقْصَا الْمَدِيْنَةِ
يَسْعٰى ۡ قَالَ يٰمُوْسٰٓى اِنَّ الْمَلَاَ
يَاْتَمِرُوْنَ بِكَ لِيَقْتُلُوْكَ فَاخْرُجْ
اِنِّيْ لَكَ مِنَ النّٰصِحِيْنَ ﴿٢٠﴾

21. And there came a man from the far side of the city, running. He said, 'O Moses, of a truth, the chiefs are taking counsel together against thee to kill thee. Therefore get thee away; surely I am of thy well-wishers.'

فَخَرَجَ مِنْهَا خَاۗىِٕفًا يَّتَرَقَّبُ ۡ قَالَ
رَبِّ نَجِّنِيْ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ﴿٢١﴾ ع ٥

22. So he went forth therefrom, fearing, watchful. He said, 'My Lord, deliver me from the unjust people.'

* 19. And **he began his day in the town** *walking* **apprehensively, watchfully**; and lo! he who had sought his help the day before cried out to him *again* for help. Moses said to him, **'Indeed, you are an evident transgressor.'**

R. 3.

23. And when he turned his face towards Midian, he said, 'I hope my Lord will guide me to the right way.'

وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ عَسٰى رَبِّيْٓ اَنْ يَّهْدِيَنِيْ سَوَآءَ السَّبِيْلِ ﴿٢٣﴾

24. And when he arrived at the water of Midian, he found there a party of men, watering *their flocks*. And he found beside them two women keeping back *their flocks*. He said, 'What is the matter with you?' They replied, 'We cannot water *our flocks* until the shepherds take away *their flocks*, and our father is a very old man.'

وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ اُمَّةً مِّنَ النَّاسِ يَسْقُوْنَ ۗ وَوَجَدَ مِنْ دُوْنِهِمُ امْرَاَتَيْنِ تَذُوْدٰنِ ۚ قَالَ مَا خَطْبُكُمَا ۗ قَالَتَا لَا نَسْقِيْ حَتّٰى يُصْدِرَ الرِّعَآءُ ۗ وَاَبُوْنَا شَيْخٌ كَبِيْرٌ ﴿٢٤﴾

*25. So he watered *their flocks* for them. Then he turned aside into the shade, and said, 'My Lord, I am in need of whatever good Thou mayest send down to me.'

فَسَقٰى لَهُمَا ثُمَّ تَوَلّٰٓى اِلَى الظِّلِّ فَقَالَ رَبِّ اِنِّيْ لِمَآ اَنْزَلْتَ اِلَيَّ مِنْ خَيْرٍ فَقِيْرٌ ﴿٢٥﴾

26. And one of the two *women* came to him, walking bashfully. She said, 'My father calls thee that he may reward thee for thy having watered *our flocks* for us.' So when he came to him and told him the story, he said, 'Fear not; thou hast escaped from the unjust people.'

فَجَآءَتْهُ اِحْدٰىهُمَا تَمْشِيْ عَلَى اسْتِحْيَآءٍ ۖ قَالَتْ اِنَّ اَبِيْ يَدْعُوْكَ لِيَجْزِيَكَ اَجْرَ مَا سَقَيْتَ لَنَا ۗ فَلَمَّا جَآءَهٗ وَقَصَّ عَلَيْهِ الْقَصَصَ ۙ قَالَ لَا تَخَفْ ۫ نَجَوْتَ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ﴿٢٦﴾

27. One of the two *women* said, 'O my father, hire him; for the best man that thou canst hire is the one who is strong and trustworthy.'

قَالَتْ اِحْدٰىهُمَا يٰٓاَبَتِ اسْتَاْجِرْهُ ۖ اِنَّ خَيْرَ مَنِ اسْتَاْجَرْتَ الْقَوِيُّ الْاَمِيْنُ ﴿٢٧﴾

28. He said, 'I intend to marry one of these two daughters of mine to thee on condition that thou serve me on hire for eight years. But if thou complete ten *years*, it will be of thine own accord. And I would not lay any hardship upon thee; thou wilt find me, if Allāh wills, of the righteous.'

قَالَ اِنِّيْٓ اُرِيْدُ اَنْ اُنْكِحَكَ اِحْدَى ابْنَتَيَّ هٰتَيْنِ عَلٰٓى اَنْ تَاْجُرَنِيْ ثَمٰنِيَ حِجَجٍ ۚ فَاِنْ اَتْمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ ۚ وَمَآ اُرِيْدُ اَنْ اَشُقَّ عَلَيْكَ ۗ سَتَجِدُنِيْٓ اِنْ شَآءَ اللّٰهُ مِنَ الصّٰلِحِيْنَ ﴿٢٨﴾

29. He said, 'That is *settled* between me and thee. Whichever of the two terms I fulfil, there shall be no
* injustice to me; and Allāh watches over what we say.'

قَالَ ذٰلِكَ بَيْنِيْ وَبَيْنَكَ ۗ اَيَّمَا الْاَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ ۗ وَاللّٰهُ عَلٰى مَا نَقُوْلُ وَكِيْلٌ ﴿٢٩﴾ ع ٦

* 25. So he watered *their flocks* for them. Then he turned aside into the shade, and said, **'O my Lord, a beggar I am of whatever good You bestow on me.'**

* 29. Allāh **is a Witness** over what we say.'

R. 4.

فَلَمَّا قَضٰى مُوْسَى الْاَجَلَ وَ سَارَ
بِاَهْلِهٖۤ اٰنَسَ مِنْ جَانِبِ الطُّوْرِ نَارًا ؕ
قَالَ لِاَهْلِهِ امْكُثُوْۤا اِنِّيْۤ اٰنَسْتُ نَارًا
لَّعَلِّيْۤ اٰتِيْكُمْ مِّنْهَا بِخَبَرٍ اَوْ جَذْوَةٍ
مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُوْنَ ﴿۳۰﴾

30. And when Moses had fulfilled the term, and journeyed with his family, he perceived a fire in the direction of the Mount. He said to his family, 'Wait, I perceive a fire; haply I may bring you some *useful* information therefrom, or a burning brand from the fire that you may warm yourselves.'

فَلَمَّاۤ اَتٰىهَا نُوْدِيَ مِنْ شَاطِئِ الْوَادِ
الْاَيْمَنِ فِي الْبُقْعَةِ الْمُبٰرَكَةِ مِنَ
الشَّجَرَةِ اَنْ يّٰمُوْسٰۤى اِنِّيْۤ اَنَا اللّٰهُ رَبُّ
الْعٰلَمِيْنَ ﴿۳۱﴾

31. And when he came to it, he was called *by a voice* from the right side of the Valley, in the blessed spot, out
* of the tree: 'O Moses, verily I am, I am Allāh, the Lord of the worlds.'

وَ اَنْ اَلْقِ عَصَاكَ ؕ فَلَمَّا رَاٰهَا تَهْتَزُّ
كَاَنَّهَا جَآنٌّ وَّلّٰى مُدْبِرًا وَّ لَمْ
يُعَقِّبْ ؕ يٰمُوْسٰۤى اَقْبِلْ وَ لَا تَخَفْ ۫
اِنَّكَ مِنَ الْاٰمِنِيْنَ ﴿۳۲﴾

32. And *it also said*: 'Throw down thy rod.' And when he saw it move as though it were a serpent, he turned back retreating and did not wait. ' O Moses, come forward and fear not; surely thou art of those who are safe.

اُسْلُكْ يَدَكَ فِيْ جَيْبِكَ تَخْرُجْ بَيْضَآءَ
مِنْ غَيْرِ سُوْٓءٍ ۫ وَّ اضْمُمْ اِلَيْكَ
جَنَاحَكَ مِنَ الرَّهْبِ فَذٰنِكَ
بُرْهَانٰنِ مِنْ رَّبِّكَ اِلٰى فِرْعَوْنَ وَ
مَلَا۟ئِهٖ ؕ اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ﴿۳۳﴾

33. 'Insert thy hand into thy bosom; it will come forth white without evil *effect*, and draw back thy arm toward thyself *to be free* from fear. So these *shall be* two proofs from thy Lord to Pharaoh and his chiefs. Surely they are a rebellious people.'

قَالَ رَبِّ اِنِّيْ قَتَلْتُ مِنْهُمْ نَفْسًا فَاَخَافُ
اَنْ يَّقْتُلُوْنِ ﴿۳۴﴾

34. He said, 'My Lord, I killed a person from among them, and I fear that they will kill me.

وَ اَخِيْ هٰرُوْنُ هُوَ اَفْصَحُ مِنِّيْ لِسَانًا
فَاَرْسِلْهُ مَعِيَ رِدْاً يُّصَدِّقُنِيْۤ ۫ اِنِّيْۤ
اَخَافُ اَنْ يُّكَذِّبُوْنِ ﴿۳۵﴾

35. 'And my brother Aaron—he is more eloquent in speech than I; send him therefore with me as a helper that he may bear witness to my truth. I fear that they will accuse me of falsehood.'

قَالَ سَنَشُدُّ عَضُدَكَ بِاَخِيْكَ وَ
نَجْعَلُ لَكُمَا سُلْطٰنًا فَلَا يَصِلُوْنَ
اِلَيْكُمَا ۚ بِاٰيٰتِنَاۤ ۚ اَنْتُمَا وَ مَنِ

36. *God* said, 'We will strengthen thy arm with thy brother and We will give power to you both so that they shall not be able to reach you. *Go* with Our Signs. You two and those

* 31. 'O Moses, **surely I,** ***none but*** **I, am Allāh,** the Lord of the worlds.'

اتَّبَعَكُمَا الْغٰلِبُوْنَ ﴿٣٦﴾

who follow you will be the winners.'

فَلَمَّا جَآءَهُمْ مُّوْسٰى بِاٰيٰتِنَا بَيِّنٰتٍ قَالُوْا مَا هٰذَآ اِلَّا سِحْرٌ مُّفْتَرًى وَّمَا سَمِعْنَا بِهٰذَا فِيْٓ اٰبَآئِنَا الْاَوَّلِيْنَ ﴿٣٧﴾

37. And when Moses came to them with Our clear Signs, they said, 'This is nothing but sorcery devised, and we never heard *the like* of this among our forefathers.'

وَقَالَ مُوْسٰى رَبِّيْٓ اَعْلَمُ بِمَنْ جَآءَ بِالْهُدٰى مِنْ عِنْدِهٖ وَمَنْ تَكُوْنُ لَهٗ عَاقِبَةُ الدَّارِ ۭ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ﴿٣٨﴾

38. Moses said, 'My Lord knows best who it is that has brought guidance from Him, and whose will be the reward of the *final* abode. Verily, the wrongdoers never prosper.'

وَقَالَ فِرْعَوْنُ يٰٓاَيُّهَا الْمَلَاُ مَا عَلِمْتُ لَكُمْ مِّنْ اِلٰهٍ غَيْرِيْ ۚ فَاَوْقِدْ لِيْ يٰهَامٰنُ عَلَى الطِّيْنِ فَاجْعَلْ لِّيْ صَرْحًا لَّعَلِّيْٓ اَطَّلِعُ اِلٰٓى اِلٰهِ مُوْسٰى ۙ وَاِنِّيْ لَاَظُنُّهٗ مِنَ الْكٰذِبِيْنَ ﴿٣٩﴾

39. And Pharaoh said, 'O chiefs, I know of no God for you other than myself; so burn me *bricks of* clay, O * Hāmān, and build me a tower, that I may have a look at the God of Moses, though I believe him to be one of the liars.'

وَاسْتَكْبَرَ هُوَ وَجُنُوْدُهٗ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوْٓا اَنَّهُمْ اِلَيْنَا لَا يُرْجَعُوْنَ ﴿٤٠﴾

40. And he and his hosts behaved arrogantly in the land without any justification. And they thought that they would never be brought back to Us.

فَاَخَذْنٰهُ وَجُنُوْدَهٗ فَنَبَذْنٰهُمْ فِي الْيَمِّ ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظّٰلِمِيْنَ ﴿٤١﴾

41. So We seized him and his hosts, and cast them into the sea. See, then, how *evil* was the end of the wrongdoers!

وَجَعَلْنٰهُمْ اَىِٕمَّةً يَّدْعُوْنَ اِلَى النَّارِ ۚ وَيَوْمَ الْقِيٰمَةِ لَا يُنْصَرُوْنَ ﴿٤٢﴾

42. And We made them leaders inviting *people* unto the Fire; and on the Day of Resurrection they will receive no help.

وَاَتْبَعْنٰهُمْ فِيْ هٰذِهِ الدُّنْيَا لَعْنَةً ۚ وَيَوْمَ الْقِيٰمَةِ هُمْ مِّنَ الْمَقْبُوْحِيْنَ ﴿٤٣﴾ ع

43. And We caused them to be followed by a curse in this world; and on the Day of Resurrection they will be among those deprived of *all* good.

R. 5.

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ مِنْۢ بَعْدِ مَآ اَهْلَكْنَا الْقُرُوْنَ الْاُوْلٰى بَصَاۗىِٕرَ

44. And We gave the Book to Moses, after We had destroyed the earlier generations, as *a source of*

* 39. and build me a tower, that I may have a **glimpse** of the God of Moses, though I believe him to be one of the liars.'

(See details of transliteration on page 'm').

لِلنَّاسِ وَهُدًى وَّرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٤٤﴾

enlightenment for men, and a guidance and a mercy, that they might reflect.

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ اِذْ قَضَيْنَآ اِلٰى مُوْسَى الْاَمْرَ وَمَا كُنْتَ مِنَ الشّٰهِدِيْنَ ﴿٤٥﴾

45. And thou wast not on the western side *of the Mount* when We revealed the command to Moses, nor wast thou among the witnesses.

وَلٰكِنَّآ اَنْشَاْنَا قُرُوْنًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ ۚ وَمَا كُنْتَ ثَاوِيًا فِيْٓ اَهْلِ مَدْيَنَ تَتْلُوْا عَلَيْهِمْ اٰيٰتِنَا ۙ وَلٰكِنَّا كُنَّا مُرْسِلِيْنَ ﴿٤٦﴾

46. But We brought forth generations *after Moses*, and life became prolonged for them. And thou wast not a dweller among the people of Midian, rehearsing Our Signs unto them; but it is We Who sent Messengers.

وَمَا كُنْتَ بِجَانِبِ الطُّوْرِ اِذْ نَادَيْنَا وَلٰكِنْ رَّحْمَةً مِّنْ رَّبِّكَ لِتُنْذِرَ قَوْمًا مَّآ اَتٰىهُمْ مِّنْ نَّذِيْرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٤٧﴾

47. And thou wast not at the side of the Mount when We called. But *We have sent thee as* a mercy from thy Lord, that thou mayest warn a people to whom no Warner had come before thee, that they may reflect.

وَلَوْلَآ اَنْ تُصِيْبَهُمْ مُّصِيْبَةٌۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ فَيَقُوْلُوْا رَبَّنَا لَوْلَآ اَرْسَلْتَ اِلَيْنَا رَسُوْلًا فَنَتَّبِعَ اٰيٰتِكَ وَنَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ﴿٤٨﴾

*48. And had it not been *for the fact* that, if an affliction should befall them because of what their hands have sent before *them*, they would say, 'Our Lord, wherefore didst Thou not send a Messenger to us that we might have followed Thy Signs, and been of the believers?' *We should not have sent thee as a Messenger.*

فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِنْدِنَا

*49. But when the truth came to them from Us, they said, 'Why has he not

*48. **And why do they not, when an affliction befalls them as a result of their own doings, say**, 'Our Lord, **why did you not send your Messenger to us so that we could follow Your** Signs, **and be of those who believed**?'

Note: The answer to this question is implied and the reason why they cannot blame Allāh, is because God always sends warners to people before punishing them for their misdeeds. See chapter 6 verse 132.

*49. But when the truth came to them from Us, they said, 'Why has he not been given the like of what was given to Moses?' **Had they not rejected what** was given to Moses before **they said,** ***Merely*** **two magicians helping each other**.' And they **said**, '**We reject them one and all.**'

Note: Of the three main opponents of Islām—the Jews, Christians and the idolaters—the Jews are being addressed in this verse. This statement could only have been made by the Jews. When the Holy Qur'ān says that they had rejected what was given to Moses before, it could not have meant that the people of the time of the Holy Prophet (may peace and blessings of Allāh be upon him) of Islām had rejected Moses.

The part of the verse comprising '*innā bikullin kāfirūn*' (اِنَّا بِكُلٍّ كٰفِرُوْنَ) (We reject them one and all) also means that 'we reject all those who come in the name of God with the so-called Signs.' This pinpoints the malady shared by all those who reject the Prophet of their time.

been given the like of what was given to Moses?' Did they not reject that which was given to Moses before? They say, 'Two *works* of sorcery—*the Torah and the Qur'ān* —that back up each other.' And they say, 'We disbelieve in all.'

قَالُوْا لَوْلَآ اُوْتِيَ مِثْلَ مَآ اُوْتِيَ مُوْسٰى ؕ اَوَلَمْ يَكْفُرُوْا بِمَآ اُوْتِيَ مُوْسٰى مِنْ قَبْلُ ۚ قَالُوْا سِحْرٰنِ تَظٰهَرَا ۖ وَقَالُوْٓا اِنَّا بِكُلٍّ كٰفِرُوْنَ ﴿٤٨﴾

* 50. Say, 'Then bring a Book from Allāh which is a better guide than *these* two, that I may follow it, if you are truthful.'

قُلْ فَاْتُوْا بِكِتٰبٍ مِّنْ عِنْدِ اللّٰهِ هُوَ اَهْدٰى مِنْهُمَآ اَتَّبِعْهُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٤٩﴾

51. But if they answer thee not, then know that they only follow their own evil inclinations. And who is more erring than he who follows his evil inclinations without any guidance from Allāh? Verily Allāh guides not the unjust people.

فَاِنْ لَّمْ يَسْتَجِيْبُوْا لَكَ فَاعْلَمْ اَنَّمَا يَتَّبِعُوْنَ اَهْوَآءَهُمْ ؕ وَمَنْ اَضَلُّ مِمَّنِ اتَّبَعَ هَوٰىهُ بِغَيْرِ هُدًى مِّنَ اللّٰهِ ؕ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿٥٠﴾ ع ٥

R. 6.

52. And We have, indeed, thoroughly conveyed to them the Word, that they may be admonished.

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٥١﴾

53. Those to whom We gave the Book before it—they believe in it;

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ مِنْ قَبْلِهٖ هُمْ بِهٖ يُؤْمِنُوْنَ ﴿٥٢﴾ النصف

54. And when it is recited unto them, they say, 'We believe in it. Verily, it is the truth from our Lord. Indeed, even before it we had submitted ourselves *to God*.'

وَاِذَا يُتْلٰى عَلَيْهِمْ قَالُوْٓا اٰمَنَّا بِهٖٓ اِنَّهُ الْحَقُّ مِنْ رَّبِّنَآ اِنَّا كُنَّا مِنْ قَبْلِهٖ مُسْلِمِيْنَ ﴿٥٣﴾

55. These will be given their reward twice, for they have been steadfast and they repel evil with good, and spend out of what We have given them.

اُولٰٓئِكَ يُؤْتَوْنَ اَجْرَهُمْ مَّرَّتَيْنِ بِمَا صَبَرُوْا وَيَدْرَءُوْنَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿٥٤﴾

56. And when they hear vain talk, they turn away from it and say, 'Unto us our works and unto you your works. Peace be to you. We seek not the ignorant.'

وَاِذَا سَمِعُوا اللَّغْوَ اَعْرَضُوْا عَنْهُ وَقَالُوْا لَنَآ اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ ز سَلٰمٌ عَلَيْكُمْ ز لَا نَبْتَغِي الْجٰهِلِيْنَ ﴿٥٥﴾

* 50. Say, 'Then bring a Book from Allāh which is a better guide than *these* two—***the Torah and the Qur'ān***—that I may follow it, if you are truthful.'

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾

57. Surely thou wilt not be able to guide *all* whom thou lovest; but Allāh guides whomsoever He pleases; and He knows best those who would accept guidance.

وَقَالُوا إِن نَّتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَا ۚ أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا آمِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾

58. And they say, 'If we were to follow the guidance with thee, we should be snatched away from our land.' Have We not established for them a safe sanctuary, to which are brought the fruits of all things, *as* a provision from Us? But most of them know not.

وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍ بَطِرَتْ مَعِيشَتَهَا ۚ فَتِلْكَ مَسَاكِنُهُمْ لَمْ تُسْكَن مِّن بَعْدِهِمْ إِلَّا قَلِيلًا ۖ وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾

59. And how many a habitation have We destroyed which exulted in its *manner of* life! And these are their dwellings which have not been inhabited after them except a little. And it is We Who became the Inheritors.

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا ۚ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٥٩﴾

60. And thy Lord would never destroy the towns until He has raised in the mother *town* thereof a Messenger, reciting unto them Our Signs; nor would We destroy the towns unless the people thereof are wrongdoers.

وَمَا أُوتِيتُم مِّن شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا ۚ وَمَا عِندَ اللَّهِ خَيْرٌ وَأَبْقَىٰ ۖ أَفَلَا تَعْقِلُونَ ﴿٦٠﴾

61. And whatever of the things *of this world* you are given is only a temporary enjoyment of the present life and an adornment thereof; and that which is with Allāh is better and more lasting. Will you not then understand?

R. 7.

أَفَمَن وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَن مَّتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ ﴿٦١﴾

62. Is he, then to whom We have promised a goodly promise *the fulfilment of* which he will meet, like the one whom We have provided with the good things of this life, and then on the Day of Resurrection he will be of those who will be brought *arraigned before God*?

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٦٢﴾

63. And on that day He will call to them, and say, 'Where are My 'partners' that you so imagined?'

قَالَ الَّذِيْنَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هٰٓؤُلَآءِ الَّذِيْنَ اَغْوَيْنَآ ۚ اَغْوَيْنٰهُمْ كَمَا غَوَيْنَا ۚ تَبَرَّاْنَآ اِلَيْكَ ۫ مَا كَانُوْٓا اِيَّانَا يَعْبُدُوْنَ ﴿٦٣﴾

64. Those against whom the sentence will become due, will say, 'Our Lord, these are those whom we led astray. We led them astray, even as we had gone astray *ourselves*. We *now* dissociate ourselves *from them and turn* to Thee. It was not us that they worshipped.'

وَقِيْلَ ادْعُوْا شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيْبُوْا لَهُمْ وَرَاَوُا الْعَذَابَ ۚ لَوْ اَنَّهُمْ كَانُوْا يَهْتَدُوْنَ ﴿٦٥﴾

65. And it will be said, 'Call upon your partners.' And they will call upon them, but they will not answer them. And they will see the punishment. Would that they had followed the guidance!

وَيَوْمَ يُنَادِيْهِمْ فَيَقُوْلُ مَاذَآ اَجَبْتُمُ الْمُرْسَلِيْنَ ﴿٦٦﴾

66. And on that day He will call to them and say, 'What answer did you give to the Messengers?'

فَعَمِيَتْ عَلَيْهِمُ الْاَنْۢبَآءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُوْنَ ﴿٦٧﴾

*67. Then all excuses will become obscure to them on that day, and they shall not *even* ask each other.

فَاَمَّا مَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا فَعَسٰٓى اَنْ يَّكُوْنَ مِنَ الْمُفْلِحِيْنَ ﴿٦٨﴾

68. But as for him who repents and believes and does righteous deeds, maybe he will be among the prosperous.

وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِيَرَةُ ۗ سُبْحٰنَ اللّٰهِ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿٦٩﴾

69. And thy Lord creates whatever He pleases and chooses *whomsoever He pleases*. It is not for them to choose. Glorified be Allāh, and far is He above all that they associate *with Him*.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُوْرُهُمْ وَمَا يُعْلِنُوْنَ ﴿٧٠﴾

70. And thy Lord knows what their breasts conceal, and what they reveal.

وَهُوَ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۗ لَهُ الْحَمْدُ فِى الْاُوْلٰى وَالْاٰخِرَةِ ۫ وَلَهُ الْحُكْمُ وَاِلَيْهِ تُرْجَعُوْنَ ﴿٧١﴾

71. And He is Allāh; there is no God but He. To Him belongs all praise in the beginning and the Hereafter. His is the judgment and to Him shall you be brought back.

قُلْ اَرَءَيْتُمْ اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ الَّيْلَ سَرْمَدًا اِلٰى يَوْمِ الْقِيٰمَةِ مَنْ

*72. Say, 'Tell me, if Allāh make the night continue over you till the Day of Resurrection, what God is there

*67. Then all **matters** will become obscure to them on that day, and they **will** not *even* ask each other.

*72. Say, 'Tell me, if Allāh make the night continue over you till the Day of Resurrection, what **god** is there besides Allāh who could bring you light? Will you not then hearken?'

besides Allāh who could bring you light? Will you not then hearken?'

إِلٰهٌ غَيْرُ اللّٰهِ يَأْتِيكُمْ بِضِيَآءٍ ؕ أَفَلَا تَسْمَعُونَ ﴿٧٢﴾

*73. Say, 'Tell me, if Allāh make the day continue over you till the Day of Resurrection, what God is there besides Allāh who could bring you a night wherein you could rest? Will you not then see?'

قُلْ أَرَءَيْتُمْ إِن جَعَلَ اللّٰهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيٰمَةِ مَنْ إِلٰهٌ غَيْرُ اللّٰهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ ؕ أَفَلَا تُبْصِرُونَ ﴿٧٣﴾

74. And of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His bounty, and that you may be grateful.

وَمِن رَّحْمَتِهِ جَعَلَ لَكُمُ الَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾

75. And on that day He will call to them and say, "Where are My 'partners,' whom you so imagined?"

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٧٤﴾

76. And We shall draw from every people a witness and We shall say, 'Bring your proof.' Then they will know that the truth belongs to Allāh. And that which they used to forge will be lost unto them.

وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوٓا أَنَّ الْحَقَّ لِلّٰهِ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ﴿٧٥﴾ ع

R. 8.

*77. Verily, Korah was of the people of Moses, but he behaved arrogantly towards them. And We had given him of treasures so much that his hoardings would have weighed down a party of strong men. When his people said to him, 'Exult not, surely Allāh loves not those who exult.

إِنَّ قَارُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَءَاتَيْنٰهُ مِنَ الْكُنُوزِ مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ ۗ إِذْ قَالَ لَهُۥ قَوْمُهُۥ لَا تَفْرَحْ إِنَّ اللّٰهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾

78. 'And seek, in that which Allāh has given thee, the Home of the Hereafter; and neglect not thy lot in this world; and do good *to others* as

وَابْتَغِ فِيمَآ ءَاتٰىكَ اللّٰهُ الدَّارَ الْآخِرَةَ وَلَا تَنسَ نَصِيبَكَ مِنَ الدُّنْيَا وَ

*73. Say, 'Tell me, if Allāh make the day continue over you till the Day of Resurrection, what **god** is there besides Allāh who could bring you a night wherein you could rest? Will you not then see?'

*77. Verily, Korah was of the people of Moses, but he behaved **like a tyrant** towards them. And We had given him of treasures so much **so that the keys thereof** would have weighed down a party of strong men.

Allāh has done good to thee; and seek not to make mischief in the earth, verily Allāh loves not those who make mischief.'

أَحْسِنْ كَمَآ أَحْسَنَ اللّٰهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ ۖ إِنَّ اللّٰهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

79. He said, 'This has been given to me because of the knowledge I possess.' Did he not know that Allāh had destroyed before him generations that were mightier than he and greater in riches? And the guilty shall not be asked *to offer an explanation* of their sins.

قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِيٓ ۚ أَوَلَمْ يَعْلَمْ أَنَّ اللّٰهَ قَدْ أَهْلَكَ مِن قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۚ وَلَا يُسْـَٔلُ عَن ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٨﴾

80. So he went forth before his people in his pomp. Those who were desirous of the life of this world said, 'O would that we had the like of what Korah has been given! Truly, he is the master of great fortune.'

فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِي زِينَتِهِۦ ۖ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَوٰةَ الدُّنْيَا يَٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِيَ قَٰرُونُ ۙ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾

81. But those who had been given knowledge said, 'Woe to you, Allāh's reward is best for those who believe and do good works; and it shall be granted to none except those who are steadfast.'

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللّٰهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا ۚ وَلَا يُلَقَّىٰهَآ إِلَّا الصَّٰبِرُونَ ﴿٨٠﴾

*82. Then We caused the earth to swallow him up and his dwelling; and he had no party to help him against Allāh, nor was he of those who can defend themselves.

فَخَسَفْنَا بِهِۦ وَبِدَارِهِ الْأَرْضَ ۖ فَمَا كَانَ لَهُۥ مِن فِئَةٍ يَنصُرُونَهُۥ مِن دُونِ اللّٰهِ ۖ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ ﴿٨١﴾

83. And those who had coveted his position the day before began to say, 'Ah! it is indeed Allāh Who enlarges the provision for such of His servants as He pleases and straitens *it for whom He pleases*. Had not Allāh been gracious to us, He would have caused it to swallow us up *also*. Ah! the ungrateful never prosper.'

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُۥ بِالْأَمْسِ يَقُولُونَ وَيْكَأَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ ۖ لَوْلَآ أَن مَّنَّ اللّٰهُ عَلَيْنَا لَخَسَفَ بِنَا ۖ وَيْكَأَنَّهُۥ لَا يُفْلِحُ الْكَٰفِرُونَ ﴿٨٢﴾ ع

R. 9.

84. This is the Home of the Hereafter! We give it to those who desire not self-exaltation in the earth, nor corruption. And the end is

تِلْكَ الدَّارُ الْءَاخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا

*82. Then We caused the earth to swallow him up and his dwelling; and he had no party to help him against Allāh, nor was he of those who **could overpower** ***Allāh's decree***.

for the righteous.

85. He who does a good deed shall have better reward than that; and *as for him* who does an evil deed—those who do evil deeds shall not be rewarded but *according to* what they did.

86. Most surely He Who had made *the teaching of* Qur'ān binding on thee will bring these back to *thy* place of return. Say, 'My Lord knows best who brings the guidance, and who is in manifest error.'

87. And thou didst never expect that the Book would be revealed to thee; but it is a mercy from thy Lord; so never be a helper of those who disbelieve.

88. And let them not turn thee away from the Signs of Allāh, after they have been sent down to thee; and call *mankind* to thy Lord, and be not of those who attribute partners *to Him*.

89. And call not on any other God beside Allāh. There is no God but He. Everything will perish except Himself. His is the judgement, and to Him will you be brought back.

فَسَادًا ۚ وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ ﴿٨٣﴾
مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ خَيْرٌ مِّنْهَا ۚ
وَمَنْ جَآءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِيْنَ
عَمِلُوا السَّيِّاٰتِ اِلَّا مَا كَانُوْا
يَعْمَلُوْنَ ﴿٨٥﴾
اِنَّ الَّذِيْ فَرَضَ عَلَيْكَ الْقُرْاٰنَ
لَرَآدُّكَ اِلٰى مَعَادٍ ۚ قُلْ رَّبِّيْٓ اَعْلَمُ مَنْ
جَآءَ بِالْهُدٰى وَمَنْ هُوَ فِيْ ضَلٰلٍ
مُّبِيْنٍ ﴿٨٦﴾
وَمَا كُنْتَ تَرْجُوْٓا اَنْ يُّلْقٰٓى اِلَيْكَ
الْكِتٰبُ اِلَّا رَحْمَةً مِّنْ رَّبِّكَ فَلَا
تَكُوْنَنَّ ظَهِيْرًا لِّلْكٰفِرِيْنَ ﴿٨٧﴾
وَلَا يَصُدُّنَّكَ عَنْ اٰيٰتِ اللّٰهِ بَعْدَ اِذْ
اُنْزِلَتْ اِلَيْكَ وَادْعُ اِلٰى رَبِّكَ وَلَا
تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ﴿٨٨﴾
وَلَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۘ لَآ اِلٰهَ
اِلَّا هُوَ ۭ كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهٗ ۭ
لَهُ الْحُكْمُ وَاِلَيْهِ تُرْجَعُوْنَ ﴿٨٩﴾

سُوْرَةُ الْعَنْكَبُوْت مَكِّيَّةٌ ٢٩

اياتها ٧٠ ركوعاتها ٧

AL-'ANKABŪT

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

الٓمّٓ ٢

2. Alif Lām Mīm.‡

اَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْٓا اَنْ يَّقُوْلُوْٓا اٰمَنَّا وَهُمْ لَا يُفْتَنُوْنَ ٣

* 3. Do men think that they will be left alone because they say, 'We believe,' and that they will not be tested?

وَلَقَدْ فَتَنَّا الَّذِيْنَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ صَدَقُوْا وَلَيَعْلَمَنَّ الْكٰذِبِيْنَ ٣

4. And We did test those who were before them. So Allāh will surely distinguish those who are truthful and He will surely distinguish the liars *from the truthful.*

اَمْ حَسِبَ الَّذِيْنَ يَعْمَلُوْنَ السَّيِّاٰتِ اَنْ يَّسْبِقُوْنَا ۭ سَاۗءَ مَا يَحْكُمُوْنَ ٥

5. Or do those who commit evil deeds think that they will escape Us? Evil is what they judge.

مَنْ كَانَ يَرْجُوْا لِقَاۗءَ اللّٰهِ فَاِنَّ اَجَلَ اللّٰهِ لَاٰتٍ ۭ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ٦

6. Whoso hopes to meet Allāh, *let him be prepared for it,* for Allāh's appointed time is certainly coming. And He is the All-Hearing, the All-knowing.

وَمَنْ جَاهَدَ فَاِنَّمَا يُجَاهِدُ لِنَفْسِهٖ ۭ اِنَّ اللّٰهَ لَغَنِيٌّ عَنِ الْعٰلَمِيْنَ ٧

7. And whoso strives, strives only
* for his own soul; verily Allāh is Independent of all creatures.

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّاٰتِهِمْ وَلَنَجْزِيَنَّهُمْ اَحْسَنَ الَّذِيْ كَانُوْا يَعْمَلُوْنَ ٨

8. And *as to* those who believe and do good works, We shall surely remove from them their evils, and We shall surely give them the best reward of their works.

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ حُسْنًا ۭ وَاِنْ جَاهَدٰكَ لِتُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا ۭ اِلَيَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ٩

* 9. And We have enjoined on man kindness to his parents; but if they strive to make thee associate that with Me of which thou hast no knowledge, then obey them not. Unto Me is your return, and I shall inform you of what you did.

---

‡I am Allāh, the All-Knowing.

* 3. Do men think that they will be left alone because they say, 'We believe,' and that they will not be **put to trial**?

* 7. verily Allāh is Independent of **the entire universe**.

* 9. And We have enjoined on man kindness to his parents; but if they **contend with you so that you *too* may associate partners with Me; of which you have no knowledge whatsoever,** then obey them not.

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَنُدْخِلَنَّهُمْ فِي الصّٰلِحِيْنَ ﴿١٠﴾

10. And those who believe and do good works—them We shall surely admit into *the company of* the righteous.

وَمِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ فَاِذَآ اُوْذِيَ فِي اللّٰهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللّٰهِ ؕ وَلَئِنْ جَآءَ نَصْرٌ مِّنْ رَّبِّكَ لَيَقُوْلُنَّ اِنَّا كُنَّا مَعَكُمْ ؕ اَوَلَيْسَ اللّٰهُ بِاَعْلَمَ بِمَا فِيْ صُدُوْرِ الْعٰلَمِيْنَ ﴿١١﴾

11. And of men there are *some* who say, 'We believe in Allāh,' but when they are made to suffer in the cause of Allāh, they regard the persecution of men to be like the punishment of Allāh. And if help comes from thy Lord, they are sure to say, 'Cer-
* tainly, we were with you.' Is not Allāh best aware of what is in the bosom of *His* creatures?

وَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَلَيَعْلَمَنَّ الْمُنٰفِقِيْنَ ﴿١٢﴾

12. And Allāh will surly distinguish those who believe and He will surely distinguish the hypocrites *from the believers*.

وَقَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوا اتَّبِعُوْا سَبِيْلَنَا وَلْنَحْمِلْ خَطٰيٰكُمْ ؕ وَمَا هُمْ بِحٰمِلِيْنَ مِنْ خَطٰيٰهُمْ مِّنْ شَيْءٍ ؕ اِنَّهُمْ لَكٰذِبُوْنَ ﴿١٣﴾

13. And those who disbelieve say to those who believe, 'Follow our way, and we will surely bear your sins.' And they cannot bear aught of their sins. They are surely liars.

وَلَيَحْمِلُنَّ اَثْقَالَهُمْ وَاَثْقَالًا مَّعَ اَثْقَالِهِمْ ۪ وَلَيُسْـَٔلُنَّ يَوْمَ الْقِيٰمَةِ عَمَّا كَانُوْا يَفْتَرُوْنَ ﴿١٤﴾ ع ١٣

* 14. But they shall surely bear their own burdens, and *other* burdens along with their own burdens. And they will surely be questioned on the Day of Resurrection concerning that which they fabricated.

R. 2.

وَلَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَلَبِثَ فِيْهِمْ اَلْفَ سَنَةٍ اِلَّا خَمْسِيْنَ عَامًا ؕ فَاَخَذَهُمُ الطُّوْفَانُ وَهُمْ ظٰلِمُوْنَ ﴿١٥﴾

15. And We certainly sent Noah to
* his people, and he dwelt among them a thousand years save fifty years. Then the deluge overtook them, while they were wrongdoers.

فَاَنْجَيْنٰهُ وَاَصْحٰبَ السَّفِيْنَةِ وَجَعَلْنٰهَآ اٰيَةً لِّلْعٰلَمِيْنَ ﴿١٦﴾

16. But We saved him and those who were *with him* in the Ark; and We made it a Sign for all peoples.

وَاِبْرٰهِيْمَ اِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللّٰهَ وَاتَّقُوْهُ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ

17. And *remember* Abraham when
* he said to his people, 'Worship Allāh and fear Him. That is better

* 11. Is not Allāh best aware of what is in the **hearts of all the people**?
* 14. But they shall surely bear their own burdens **as well as burdens other than their own**.
* 15. ... and he dwelt among them a thousand years **less fifty**.
* 17. 'Worship Allāh and fear Him. **That would be better for you if only you knew**.

for you if you understand.

كُنْتُمْ تَعْلَمُوْنَ ﴿١٧﴾

18. 'You only worship idols beside Allāh, and you forge a lie. Those whom you worship beside Allāh have no power to provide sustenance for you. Then seek sustenance from Allāh, and worship Him, and be grateful to Him. Unto Him will you be brought back.

إِنَّمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ اَوْثَانًا
وَّ تَخْلُقُوْنَ اِفْكًا ؕ اِنَّ الَّذِيْنَ
تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَمْلِكُوْنَ
لَكُمْ رِزْقًا فَابْتَغُوْا عِنْدَ اللّٰهِ
الرِّزْقَ وَاعْبُدُوْهُ وَاشْكُرُوْا لَهٗ ؕ
اِلَيْهِ تُرْجَعُوْنَ ﴿١٨﴾

19. 'And if you reject, then generations before you *also* rejected. And the Messenger is only responsible for the clear conveying *of the Message*.

وَاِنْ تُكَذِّبُوْا فَقَدْ كَذَّبَ اُمَمٌ مِّنْ
قَبْلِكُمْ ؕ وَمَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ
الْمُبِيْنُ ﴿١٩﴾

20. See they not how Allāh originates creation, then repeats it? That surely is easy for Allāh.

اَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللّٰهُ الْخَلْقَ
ثُمَّ يُعِيْدُهٗ ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ
يَسِيْرٌ ﴿٢٠﴾

*21. Say, 'Travel in the earth, and see how He originated the creation. Then will Allāh provide the latter creation.' Surely, Allāh has power over all things.

قُلْ سِيْرُوْا فِى الْاَرْضِ فَانْظُرُوْا
كَيْفَ بَدَاَ الْخَلْقَ ثُمَّ اللّٰهُ
يُنْشِئُ النَّشْاَةَ الْاٰخِرَةَ ؕ اِنَّ اللّٰهَ
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢١﴾

22. He punishes whom He pleases and shows mercy unto whom He pleases; and to Him will you be turned back.

يُعَذِّبُ مَنْ يَّشَآءُ وَيَرْحَمُ مَنْ
يَّشَآءُ ۚ وَاِلَيْهِ تُقْلَبُوْنَ ﴿٢٢﴾

23. And you cannot frustrate *the designs of Allāh* in the earth nor in the heaven; nor have you any friend or helper beside Allāh.

وَمَآ اَنْتُمْ بِمُعْجِزِيْنَ فِى الْاَرْضِ وَلَا
فِى السَّمَآءِ ۫ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ
وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿٢٣﴾ ع ٣

R. 3.

24. Those who disbelieve in the Signs of Allāh and the meeting with Him—it is they who have despaired of My mercy. And they will have a grievous punishment.

وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ وَ
لِقَآئِهٖٓ اُولٰٓئِكَ يَئِسُوْا مِنْ رَّحْمَتِيْ
وَاُولٰٓئِكَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿٢٤﴾

*21. Say, 'Travel in the earth, and see how He originated the creation **then Allāh will raise another creation *later***.

Note: The same scenario has been presented in another similar verse 53:48 (Al-Najm) with a slight change in the choice of a word. Instead of *ākhirah* (اٰخِرَة) there the word *ukhrā* (اُخرىٰ) is used. *Ākhirah* (اٰخِرَة) can be simply translated as 'later' *ukhrā* (اُخرىٰ) means 'another.' It is obvious therefore the words *ukhrā* (اُخرىٰ) and *ākhirah* (اٰخِرَة) when combined would mean: **another type of creation in a later age.**

فَمَا كَانَ جَوَابَ قَوْمِهٖٓ اِلَّآ اَنْ
قَالُوا اقْتُلُوْهُ اَوْ حَرِّقُوْهُ فَاَنْجٰىهُ
اللّٰهُ مِنَ النَّارِ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ
لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿۲۵﴾

25. And the only answer of his people was that they said, 'Slay him or burn him.' But Allāh saved him from the fire. In that surely are Signs for a people who *would* believe.

وَقَالَ اِنَّمَا اتَّخَذْتُمْ مِّنْ دُوْنِ اللّٰهِ
اَوْثَانًا ۙ مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيٰوةِ
الدُّنْيَا ۚ ثُمَّ يَوْمَ الْقِيٰمَةِ يَكْفُرُ
بَعْضُكُمْ بِبَعْضٍ وَّ يَلْعَنُ بَعْضُكُمْ
بَعْضًا ۫ وَّ مَاْوٰىكُمُ النَّارُ وَمَا لَكُمْ مِّنْ
نّٰصِرِيْنَ ﴿۲۶﴾

26. And he said, 'Verily you have taken for yourselves idols beside Allāh, out of love for each other in the present life. Then on the Day of Resurrection you will deny each other, and curse each other. And your abode will be the Fire; and you will have no helpers.'

فَاٰمَنَ لَهٗ لُوْطٌ ۘ وَقَالَ اِنِّيْ مُهَاجِرٌ
اِلٰى رَبِّيْ ؕ اِنَّهٗ هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿۲۷﴾

27. And Lot believed him; and *Abraham* said, 'I take refuge with my Lord; surely He is the Mighty, the Wise.'

وَ وَهَبْنَا لَهٗٓ اِسْحٰقَ وَ يَعْقُوْبَ وَ
جَعَلْنَا فِيْ ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتٰبَ
وَاٰتَيْنٰهُ اَجْرَهٗ فِي الدُّنْيَا ۚ وَاِنَّهٗ
فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ﴿۲۸﴾

28. And We bestowed on him Isaac and Jacob, and We placed *the gift of* prophethood and the Book among his descendants, and We gave him his reward in this life, and in the Hereafter he will surely be among the righteous.

وَلُوْطًا اِذْ قَالَ لِقَوْمِهٖٓ اِنَّكُمْ لَتَاْتُوْنَ
الْفَاحِشَةَ ۖ مَا سَبَقَكُمْ بِهَا مِنْ
اَحَدٍ مِّنَ الْعٰلَمِيْنَ ﴿۲۹﴾

29. And *We sent* Lot; he said to his people, 'You commit an abomination which none among mankind has ever committed before you.

اَئِنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ وَ تَقْطَعُوْنَ
السَّبِيْلَ ۙ وَ تَاْتُوْنَ فِيْ نَادِيْكُمُ
الْمُنْكَرَ ؕ فَمَا كَانَ جَوَابَ قَوْمِهٖٓ
اِلَّآ اَنْ قَالُوا ائْتِنَا بِعَذَابِ اللّٰهِ
اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿۳۰﴾

30. 'Do you indeed come *lustfully* to men and cut off the highway *for* ** travellers*? And you commit abomination in your meetings!' But the only answer of his people was that they said, 'Bring upon us the punishment of Allāh if thou speakest the truth.'

قَالَ رَبِّ انْصُرْنِيْ عَلَى الْقَوْمِ
الْمُفْسِدِيْنَ ﴿۳۱﴾ ع ۳

31. He said, 'Help me, my Lord, against the wicked people.'

* 30. **And you indulge in your meetings in all that is loathsome.**

R. 4.

وَ لَمَّا جَآءَتْ رُسُلُنَاۤ اِبْرٰهِيْمَ
بِالْبُشْرٰى ؕ قَالُوْۤا اِنَّا مُهْلِكُوْۤا اَهْلِ
هٰذِهِ الْقَرْيَةِ ۚ اِنَّ اَهْلَهَا كَانُوْا
ظٰلِمِيْنَ ﴿۳۲﴾

32. And when Our messengers brought Abraham the glad tidings, they said, 'We are going to destroy the people of this town; surely its people are wrongdoers.'

قَالَ اِنَّ فِيْهَا لُوْطًا ؕ قَالُوْا نَحْنُ اَعْلَمُ
بِمَنْ فِيْهَا ؗ لَنُنَجِّيَنَّهٗ وَ اَهْلَهٗۤ اِلَّا
امْرَاَتَهٗ ۖ كَانَتْ مِنَ الْغٰبِرِيْنَ ﴿۳۳﴾

33. He said, 'But Lot is there.' They said, 'We know full well who is there. We will surely save him and his family, except his wife, who is of those who remain behind.'

وَ لَمَّاۤ اَنْ جَآءَتْ رُسُلُنَا لُوْطًا سِيْٓءَ
بِهِمْ وَ ضَاقَ بِهِمْ ذَرْعًا وَّ قَالُوْا لَا
تَخَفْ وَ لَا تَحْزَنْ ۫ اِنَّا مُنَجُّوْكَ
وَ اَهْلَكَ اِلَّا امْرَاَتَكَ كَانَتْ مِنَ
الْغٰبِرِيْنَ ﴿۳۴﴾

34. And when Our messengers came to Lot, he was distressed on account of them and felt powerless with regard to them. And they said, 'Fear not, nor grieve; we will surely save thee and thy family except thy wife, who is of those who remain behind.

اِنَّا مُنْزِلُوْنَ عَلٰۤى اَهْلِ هٰذِهِ
الْقَرْيَةِ رِجْزًا مِّنَ السَّمَآءِ بِمَا
كَانُوْا يَفْسُقُوْنَ ﴿۳۵﴾

35. 'We are surely going to bring down on the people of this town a punishment from heaven, for they have been rebellious.'

وَ لَقَدْ تَّرَكْنَا مِنْهَاۤ اٰيَةًۢ بَيِّنَةً لِّقَوْمٍ
يَّعْقِلُوْنَ ﴿۳۶﴾

36. And We have left thereof a clear Sign for a people who would understand.

وَ اِلٰى مَدْيَنَ اَخَاهُمْ شُعَيْبًا ۙ فَقَالَ
يٰقَوْمِ اعْبُدُوا اللّٰهَ وَ ارْجُوا الْيَوْمَ
الْاٰخِرَ وَ لَا تَعْثَوْا فِى الْاَرْضِ
مُفْسِدِيْنَ ﴿۳۷﴾

37. And to Midian *We sent* their brother Shu'aib who said, 'O my people, serve Allāh, and fear the Last Day and commit not iniquity in the earth, creating disorder.'

فَكَذَّبُوْهُ فَاَخَذَتْهُمُ الرَّجْفَةُ
فَاَصْبَحُوْا فِىْ دَارِهِمْ جٰثِمِيْنَ ﴿۳۸﴾

38. But they called him a liar. So a violent earthquake seized them, and in their homes they lay prostrate upon the ground.

وَ عَادًا وَّ ثَمُوْدَا۠ وَ قَدْ تَّبَيَّنَ لَكُمْ
مِّنْ مَّسٰكِنِهِمْ ۫ وَ زَيَّنَ لَهُمُ
الشَّيْطٰنُ اَعْمَالَهُمْ فَصَدَّهُمْ
عَنِ السَّبِيْلِ وَ كَانُوْا مُسْتَبْصِرِيْنَ ﴿۳۹﴾

39. And *We destroyed* 'Ād and Thamūd; and it is evident to you from their dwelling-places. And Satan made their deeds *appear* good to them, and thus turned them away from the path, sagacious though they were.

* 39. And Satan made their deeds *appear* good to them, and thus turned them away from the path **despite their being capable of discerning *the truth***.

(See details of transliteration on page 'm').

وَ قَارُوْنَ وَ فِرْعَوْنَ وَ هَامٰنَ ۖ وَ لَقَدْ جَآءَهُمْ مُّوْسٰى بِالْبَيِّنٰتِ فَاسْتَكْبَرُوْا فِي الْاَرْضِ وَمَا كَانُوْا سٰبِقِيْنَ ۚ﴿۴۰﴾

40. And *We destroyed* Korah and Pharaoh and Hāmān. And Moses did come to them with manifest Signs, but they behaved proudly in the earth, yet they could not outstrip *Us*.

فَكُلًّا اَخَذْنَا بِذَنْۢبِهٖ ۚ فَمِنْهُمْ مَّنْ اَرْسَلْنَا عَلَيْهِ حَاصِبًا ۚ وَ مِنْهُمْ مَّنْ اَخَذَتْهُ الصَّيْحَةُ ۚ وَ مِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْاَرْضَ ۚ وَ مِنْهُمْ مَّنْ اَغْرَقْنَا ۚ وَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَلٰكِنْ كَانُوْۤا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿۴۱﴾

41. So each one *of them* We seized in his sin; of them were those against whom We sent a violent sandstorm, and of them were those whom a roaring blast overtook, and of them were those whom We caused the earth to swallow up, and of them were those whom We drowned. And Allāh would not wrong them, but they used to wrong their own souls.

مَثَلُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اَوْلِيَآءَ كَمَثَلِ الْعَنْكَبُوْتِ ۚ اِتَّخَذَتْ بَيْتًا ؕ وَ اِنَّ اَوْهَنَ الْبُيُوْتِ لَبَيْتُ الْعَنْكَبُوْتِ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿۴۲﴾

42. The case of those who take helpers beside Allāh is like unto the case of the spider, who makes for herself a house; and surely the frailest of *all* houses is the house of the spider, if they but knew!

اِنَّ اللّٰهَ يَعْلَمُ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ مِنْ شَيْءٍ ؕ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿۴۳﴾

43. Verily, Allāh knows whatever they call upon beside Him; and He is the Mighty, the Wise.

وَتِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۚ وَمَا يَعْقِلُهَاۤ اِلَّا الْعٰلِمُوْنَ ﴿۴۴﴾

44. And these are similitudes which We set forth for mankind, but only those understand them who have knowledge.

خَلَقَ اللّٰهُ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّلْمُؤْمِنِيْنَ ﴿۴۵﴾

*45. Allāh created the heavens and the earth in accordance with the requirements of wisdom. In that surely is a Sign for the believers.

R. 5.

اُتْلُ مَاۤ اُوْحِيَ اِلَيْكَ مِنَ الْكِتٰبِ وَاَقِمِ الصَّلٰوةَ ؕ اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ ؕ وَلَذِكْرُ اللّٰهِ اَكْبَرُ ؕ وَاللّٰهُ يَعْلَمُ مَا تَصْنَعُوْنَ ﴿۴۶﴾

Part 21

46. Recite that which has been revealed to thee of the Book, and observe Prayer. Surely, Prayer restrains *one* from indecency and manifest evil, and remembrance of Allāh indeed is the greatest *virtue*. And Allāh knows what you do.

*45. Allāh created the heavens and the earth **with truth**.

47. And argue not with the People of the Book except with what is best; but *argue not at all* with such of them as are unjust. And say, 'We believe in that which has been revealed to us and that which has been revealed to you; and our God and your God is one; and to Him we submit.'

وَلَا تُجَادِلُوْٓا اَهْلَ الْكِتٰبِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ ۖ اِلَّا الَّذِيْنَ ظَلَمُوْا مِنْهُمْ وَقُوْلُوْٓا اٰمَنَّا بِالَّذِيْٓ اُنْزِلَ اِلَيْنَا وَاُنْزِلَ اِلَيْكُمْ وَاِلٰهُنَا وَاِلٰهُكُمْ وَاحِدٌ وَّنَحْنُ لَهٗ مُسْلِمُوْنَ ﴿٤٧﴾

48. And in like manner have We sent down the Book to thee, so those to whom We have given *true knowledge of* the Book believe in it (the Qur'ān); and of these *Meccans also* there are some who believe in it. And none but the ungrateful deny Our Signs.

وَكَذٰلِكَ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ ۚ فَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يُؤْمِنُوْنَ بِهٖ ۚ وَمِنْ هٰٓؤُلَآءِ مَنْ يُّؤْمِنُ بِهٖ ۭ وَمَا يَجْحَدُ بِاٰيٰتِنَآ اِلَّا الْكٰفِرُوْنَ ﴿٤٨﴾

49. And thou didst not recite any Book before it, nor didst thou write one with thy right hand; in that case the liars would have doubted.

وَمَا كُنْتَ تَتْلُوْا مِنْ قَبْلِهٖ مِنْ كِتٰبٍ وَّلَا تَخُطُّهٗ بِيَمِيْنِكَ اِذًا لَّارْتَابَ الْمُبْطِلُوْنَ ﴿٤٩﴾

50. Nay, it is *a collection of* clear Signs in the hearts of those who are given knowledge. And none but the wrongdoers deny Our Signs.

بَلْ هُوَ اٰيٰتٌۢ بَيِّنٰتٌ فِيْ صُدُوْرِ الَّذِيْنَ اُوْتُوا الْعِلْمَ ۭ وَمَا يَجْحَدُ بِاٰيٰتِنَآ اِلَّا الظّٰلِمُوْنَ ﴿٥٠﴾

51. And they say, 'Why are not Signs sent down to him from his Lord?' Say, 'The Signs are with Allāh, and certainly I am a clear Warner.'

وَقَالُوْا لَوْلَآ اُنْزِلَ عَلَيْهِ اٰيٰتٌ مِّنْ رَّبِّهٖ ۭ قُلْ اِنَّمَا الْاٰيٰتُ عِنْدَ اللّٰهِ ۭ وَاِنَّمَآ اَنَا نَذِيْرٌ مُّبِيْنٌ ﴿٥١﴾

52. Is it not enough for them that We have sent down to thee the Book which is recited to them? Verily, there is mercy in it and a reminder for a people who believe.

اَوَلَمْ يَكْفِهِمْ اَنَّآ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ يُتْلٰى عَلَيْهِمْ ۭ اِنَّ فِيْ ذٰلِكَ لَرَحْمَةً وَّذِكْرٰى لِقَوْمٍ يُّؤْمِنُوْنَ ﴿٥٢﴾

R. 6.

53. Say, 'Allāh is sufficient as a Witness between me and you. He knows what is in the heavens and the earth. And *as for* those who believe in falsehood and disbelieve in Allāh, they it is who are the losers.'

قُلْ كَفٰى بِاللّٰهِ بَيْنِيْ وَبَيْنَكُمْ شَهِيْدًا ۚ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۭ وَالَّذِيْنَ اٰمَنُوْا بِالْبَاطِلِ وَكَفَرُوْا بِاللّٰهِ ۙ اُولٰۗىِٕكَ هُمُ الْخٰسِرُوْنَ ﴿٥٣﴾

وَيَسْتَعْجِلُوْنَكَ بِالْعَذَابِ ۭ وَلَوْلَآ اَجَلٌ مُّسَمًّى لَّجَاۗءَهُمُ الْعَذَابُ ۭ وَلَيَاْتِيَنَّهُمْ بَغْتَةً وَّهُمْ لَا يَشْعُرُوْنَ ۝٥٣

54. They ask thee to hasten on the punishment; and had there not been an appointed term, the punishment would have come upon them. And it shall surely overtake them unexpectedly, while they perceive not.

يَسْتَعْجِلُوْنَكَ بِالْعَذَابِ ۭ وَاِنَّ جَهَنَّمَ لَمُحِيْطَةٌۢ بِالْكٰفِرِيْنَ ۝٥٤ۙ

55. They ask thee to hasten on the punishment; but verily, Hell is *already* encompassing the disbelievers.

يَوْمَ يَغْشٰىهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ اَرْجُلِهِمْ وَيَقُوْلُ ذُوْقُوْا مَا كُنْتُمْ تَعْمَلُوْنَ ۝٥٥

56. *Remember* the day when the punishment will overwhelm them from above them and from underneath their feet, and He will say, 'Taste ye *the fruit of* your actions.'

يٰعِبَادِيَ الَّذِيْنَ اٰمَنُوْٓا اِنَّ اَرْضِيْ وَاسِعَةٌ فَاِيَّايَ فَاعْبُدُوْنِ ۝٥٦

57. O My servants who believe! verily, vast is My earth, so worship Me alone.

كُلُّ نَفْسٍ ذَاۗىِٕقَةُ الْمَوْتِ ۣ ثُمَّ اِلَيْنَا تُرْجَعُوْنَ ۝٥٧

58. Every soul shall taste of death; then to Us shall you be brought back.

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَنُبَوِّئَنَّهُمْ مِّنَ الْجَنَّةِ غُرَفًا تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۭ نِعْمَ اَجْرُ الْعٰمِلِيْنَ ۝٥٨ۚ

59. And those who believe and do good works—them shall We surely house in lofty mansions of Paradise, beneath which rivers flow. They will abide therein. Excellent is the reward of those who work *good*,

الَّذِيْنَ صَبَرُوْا وَعَلٰي رَبِّهِمْ يَتَوَكَّلُوْنَ ۝٥٩

60. Those who are steadfast, and put their trust in their Lord.

وَكَاَيِّنْ مِّنْ دَاۗبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ۡ اَللّٰهُ يَرْزُقُهَا وَاِيَّاكُمْ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝٦٠

61. And how many an animal there is that carries not its own sustenance! Allāh provides for it and for you. And He is the All-Hearing, the All-knowing.

وَلَىِٕنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُوْلُنَّ اللّٰهُ ۚ فَاَنّٰى يُؤْفَكُوْنَ ۝٦١

62. And if thou ask them, 'Who has created the heavens and the earth and pressed into service the sun and the moon?', they will surely say, *'Allāh.' How then are they being turned away *from the truth*?

اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَاۗءُ مِنْ عِبَادِهٖ وَيَقْدِرُ لَهٗ ۭ اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝٦٢

63. Allāh enlarges *the means of* sustenance for such of His servants as He pleases, and straitens *them* for whom *He pleases*. Surely Allāh has full knowledge of all things.

*62. How then are they **led astray**?

64. And if thou ask them, 'Who sends down water from the sky and therewith gives life to the earth after its death?', they will surely say, 'Allāh.' Say, 'All praise belongs to Allāh.' But most of them understand not.

وَلَئِنْ سَأَلْتَهُمْ مَّنْ نَّزَّلَ مِنَ السَّمَآءِ
مَآءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا
لَيَقُوْلُنَّ اللّٰهُ ؕ قُلِ الْحَمْدُ لِلّٰهِ ؕ بَلْ
أَكْثَرُهُمْ لَا يَعْقِلُوْنَ ﴿٦٣﴾ ع ١٢

R. 7.

65. And this life of the world is nothing but a pastime and a sport, and the Home of the Hereafter—that indeed is Life, if they but knew!

وَمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَآ إِلَّا لَهْوٌ وَّ
لَعِبٌ ؕ وَإِنَّ الدَّارَ الْاٰخِرَةَ لَهِيَ
الْحَيَوَانُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿٦٤﴾ وقف لازم

66. And when they go on board a ship, they call on Allāh, with sincere and exclusive faith in Him. But when He brings them safe to land, behold, they associate partners *with Him*;

فَإِذَا رَكِبُوْا فِي الْفُلْكِ دَعَوُا اللّٰهَ
مُخْلِصِيْنَ لَهُ الدِّيْنَ ۚ فَلَمَّا نَجّٰىهُمْ
إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُوْنَ ﴿٦٥﴾

67. That they may deny that which We have bestowed on them, and that they may enjoy themselves *for a time*. But they will soon come to know.

لِيَكْفُرُوْا بِمَآ اٰتَيْنٰهُمْ ۙ وَلِيَتَمَتَّعُوْا ۟
فَسَوْفَ يَعْلَمُوْنَ ﴿٦٦﴾

68. Have they not seen that We have made the sanctuary secure *for them*, while people are snatched away from all around them? Would they then believe in falsehood and deny the favour of Allāh?

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا اٰمِنًا وَّ
يُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ ؕ
أَفَبِالْبَاطِلِ يُؤْمِنُوْنَ وَبِنِعْمَةِ اللّٰهِ
يَكْفُرُوْنَ ﴿٦٧﴾

69. And who is more unjust than he who invents a lie concerning Allāh, or rejects the truth when it comes to him? Is there not an abode in Hell for those who disbelieve?

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ
كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَآءَهٗ ؕ
أَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى لِّلْكٰفِرِيْنَ ﴿٦٨﴾

70. And *as for* those who strive in Our path—We will surely guide them in Our ways. And verily Allāh is with those who do good.

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ
سُبُلَنَا ؕ وَإِنَّ اللّٰهَ لَمَعَ الْمُحْسِنِيْنَ ﴿٦٩﴾ ع ١٣

سُوْرَةُ الرُّوْمِ مَكِّيَّةٌ ٣٠ — اٰيَاتُهَا ٦١ — رُكُوْعَاتُهَا ٦

AL-RŪM

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1.In the name of Allāh, the Gracious, the Merciful.

الٓمّٓ ٢

2. Alif Lām Mīm.‡

غُلِبَتِ الرُّوْمُ ٣

3. The Romans have been defeated,

فِيْٓ اَدْنَى الْاَرْضِ وَهُمْ مِّنْۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُوْنَ ٤

4 . In the land nearby, and they, after their defeat, will be victorious.

فِيْ بِضْعِ سِنِيْنَ ۭ لِلّٰهِ الْاَمْرُ مِنْ قَبْلُ وَمِنْۢ بَعْدُ ۭ وَيَوْمَىِٕذٍ يَّفْرَحُ الْمُؤْمِنُوْنَ ٥

5. In a few years—Allāh's is the command before and after *that*—and on that day the believers will rejoice,

بِنَصْرِ اللّٰهِ ۭ يَنْصُرُ مَنْ يَّشَاۗءُ ۭ وَهُوَ الْعَزِيْزُ الرَّحِيْمُ ٦

6. With the help of Allāh. He helps whom He pleases; and He is the Mighty, the Merciful.

وَعْدَ اللّٰهِ ۭ لَا يُخْلِفُ اللّٰهُ وَعْدَهٗ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ٧

7. Allāh *has made* this promise. Allāh breaks not His promise, but most men know not.

يَعْلَمُوْنَ ظَاهِرًا مِّنَ الْحَيٰوةِ الدُّنْيَا ۡ وَهُمْ عَنِ الْاٰخِرَةِ هُمْ غٰفِلُوْنَ ٨

8. They know *only* the outer *aspect* of the life of this world, and of the Hereafter they are utterly unmindful.

اَوَلَمْ يَتَفَكَّرُوْا ۭ فِيْٓ اَنْفُسِهِمْ ۭ مَا خَلَقَ اللّٰهُ السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَآ اِلَّا بِالْحَقِّ وَاَجَلٍ مُّسَمًّى ۭ وَاِنَّ كَثِيْرًا مِّنَ النَّاسِ بِلِقَاۗئِ رَبِّهِمْ لَكٰفِرُوْنَ ٩

9. Do they not reflect in their own minds? Allāh has not created the heavens and the earth and all that is between the two but in accordance with the requirements of wisdom and for a fixed term. But many among men believe not in the meeting of their Lord.

اَوَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ۭ كَانُوْٓا اَشَدَّ مِنْهُمْ قُوَّةً وَّاَثَارُوا الْاَرْضَ وَعَمَرُوْهَآ اَكْثَرَ مِمَّا عَمَرُوْهَا ۡ وَجَاۗءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ ۭ فَمَا

10. Have they not travelled in the earth so that they might see how *evil* was the end of those who were before them? They were stronger than these in power, and they tilled the soil and populated it more *and better* than these have populated it. And their Messengers came to them

‡ I am Allāh, the All-Knowing.

(See details of transliteration on page 'm').

with manifest Signs. And Allāh would not wrong them, but they wronged their own souls.

كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَ لٰكِنْ كَانُوْٓا
اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿١٠﴾

11. Then evil was the end of those who did evil, because they rejected the Signs of Allāh, and mocked at them.

ثُمَّ كَانَ عَاقِبَةَ الَّذِيْنَ اَسَآءُوا
السُّوْٓاٰى اَنْ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ وَ
كَانُوْا بِهَا يَسْتَهْزِءُوْنَ ﴿١١﴾ ع ١

R. 2.

12. Allāh originates creation; then He repeats it; then to Him shall you be brought back.

اَللّٰهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ ثُمَّ
اِلَيْهِ تُرْجَعُوْنَ ﴿١٢﴾

13. And on the day when the Hour will arrive the guilty shall be in despair.

وَ يَوْمَ تَقُوْمُ السَّاعَةُ يُبْلِسُ
الْمُجْرِمُوْنَ ﴿١٣﴾

14. And they shall have no intercessors from *among them* whom they associate *with God*; and they will deny *those* whom they associate *with Him.*

وَ لَمْ يَكُنْ لَّهُمْ مِّنْ شُرَكَآئِهِمْ شُفَعٰٓؤُا
وَ كَانُوْا بِشُرَكَآئِهِمْ كٰفِرِيْنَ ﴿١٤﴾

15. And on the day when the Hour will arrive—on that day will they become separated *from one another.*

وَ يَوْمَ تَقُوْمُ السَّاعَةُ يَوْمَئِذٍ
يَّتَفَرَّقُوْنَ ﴿١٥﴾

16. Then those who believed and did good works will be honoured and made happy in a garden.

فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ
فَهُمْ فِيْ رَوْضَةٍ يُّحْبَرُوْنَ ﴿١٦﴾

17. But as for those who disbelieved and rejected Our Signs and the meeting of the Hereafter, these will be brought forth in punishment.

وَ اَمَّا الَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِاٰيٰتِنَا وَ
لِقَآءِ الْاٰخِرَةِ فَاُولٰٓئِكَ فِي الْعَذَابِ
مُحْضَرُوْنَ ﴿١٧﴾

18. So glorify Allāh when you enter the evening and when you enter the morning—

فَسُبْحٰنَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَ حِيْنَ
تُصْبِحُوْنَ ﴿١٨﴾

19. And to Him belongs all praise in the heavens and the earth—and *glorify Him* in the afternoon and when you enter upon the time of the decline of the sun.

وَ لَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَ الْاَرْضِ وَ
عَشِيًّا وَّ حِيْنَ تُظْهِرُوْنَ ﴿١٩﴾

20. He brings forth the living from the dead, and He brings forth the dead from the living; and He gives life to the earth after its death. And in like manner shall you be brought forth.

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ
الْمَيِّتَ مِنَ الْحَيِّ وَ يُحْيِ الْاَرْضَ بَعْدَ
مَوْتِهَا وَ كَذٰلِكَ تُخْرَجُوْنَ ﴿٢٠﴾ ع ٢

R. 3.

وَمِنْ اٰيٰتِهٖۤ اَنْ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ اِذَاۤ اَنْتُمْ بَشَرٌ تَنْتَشِرُوْنَ ﴿٢١﴾

21. And *one* of His Signs *is this*, that He created you from dust; then, behold, you are men who move about *on the face of the earth.*

وَمِنْ اٰيٰتِهٖۤ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْۤا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿٢٢﴾

22. And *one* of His Signs *is this*, that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that surely are Signs for a people who reflect.

وَمِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافُ اَلْسِنَتِكُمْ وَاَلْوَانِكُمْ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّلْعٰلِمِيْنَ ﴿٢٣﴾

23. And among His Signs is the creation of the heavens and the earth, and the diversity of your tongues and colours. In that surely are Signs for those who possess knowledge.

وَمِنْ اٰيٰتِهٖ مَنَامُكُمْ بِالَّيْلِ وَالنَّهَارِ وَابْتِغَآؤُكُمْ مِّنْ فَضْلِهٖ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّسْمَعُوْنَ ﴿٢٤﴾

24. And among His Signs is your sleep by night and day, and your seeking of His bounty. In that surely are Signs for a people who hear.

وَمِنْ اٰيٰتِهٖ يُرِيْكُمُ الْبَرْقَ خَوْفًا وَّطَمَعًا وَّيُنَزِّلُ مِنَ السَّمَآءِ مَآءً فَيُحْيٖ بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ﴿٢٥﴾

25. And *one* of His Signs *is this*, that He shows you the lightning *as a source of* fear and hope, and He sends down water from the sky, and quickens therewith the earth after its death. In that surely are Signs for a people who understand.

وَمِنْ اٰيٰتِهٖۤ اَنْ تَقُوْمَ السَّمَآءُ وَالْاَرْضُ بِاَمْرِهٖ ؕ ثُمَّ اِذَا دَعَاكُمْ دَعْوَةً ۖ مِّنَ الْاَرْضِ ۖ اِذَاۤ اَنْتُمْ تَخْرُجُوْنَ ﴿٢٦﴾

26. And among His Signs *is this*, that the heaven and the earth stand *firm* by His command. Then when He calls you by a call *coming* from the earth, behold, you will come forth.

وَلَهٗ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ كُلٌّ لَّهٗ قٰنِتُوْنَ ﴿٢٧﴾

27. And to Him belongs whosoever is in the heavens and the earth. All are obedient to Him.

وَهُوَ الَّذِيْ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ وَهُوَ اَهْوَنُ عَلَيْهِ ؕ وَلَهُ الْمَثَلُ الْاَعْلٰى فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٢٨﴾

28. And He it is Who originates the creation, then repeats it, and it is most easy for Him. His is the most exalted state in the heavens and the earth; and He is the Mighty, the Wise.

R. 4.

ضَرَبَ لَكُمْ مَّثَلًا مِّنْ اَنْفُسِكُمْ ؕ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ اَيْمَانُكُمْ مِّنْ شُرَكَآءَ فِيْ مَا رَزَقْنٰكُمْ فَاَنْتُمْ فِيْهِ سَوَآءٌ تَخَافُوْنَهُمْ كَخِيْفَتِكُمْ اَنْفُسَكُمْ ؕ كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْقِلُوْنَ ﴿۲۹﴾

29. He sets forth for you a parable concerning yourselves. Have you, among those whom your right hands possess, partners in what We have provided for you so that you become equal *sharers* therein *and* fear them as you fear each other? Thus do We explain the Signs to a people who understand.

بَلِ اتَّبَعَ الَّذِيْنَ ظَلَمُوْٓا اَهْوَآءَهُمْ بِغَيْرِ عِلْمٍ ۚ فَمَنْ يَّهْدِيْ مَنْ اَضَلَّ اللّٰهُ ؕ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴿۳۰﴾

30. Nay, but those who are unjust follow their own low desires without any knowledge. Then who can guide him whom Allāh has adjudged as lost? There will be no helpers for them.

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ؕ فِطْرَتَ اللّٰهِ الَّتِيْ فَطَرَ النَّاسَ عَلَيْهَا ؕ لَا تَبْدِيْلَ لِخَلْقِ اللّٰهِ ؕ ذٰلِكَ الدِّيْنُ الْقَيِّمُ ۙ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۳۱﴾ۙ

*31. So set thy face to *the service of* religion as one devoted *to God. And follow* the nature made by Allāh—the nature in which He has created mankind. There is no altering the creation of Allāh. That is the right religion. But most men know not.

مُنِيْبِيْنَ اِلَيْهِ وَاتَّقُوْهُ وَاَقِيْمُوا الصَّلٰوةَ وَلَا تَكُوْنُوْا مِنَ الْمُشْرِكِيْنَ ﴿۳۲﴾ۙ

32. *Set your face to God*, turning to Him *in repentance*, and fear Him, and observe Prayer, and be not of those who associate partners *with God*—

مِنَ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَكَانُوْا شِيَعًا ؕ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُوْنَ ﴿۳۳﴾

33. Of those who split up their religion and have become divided into sects; every party rejoicing in what they have.

وَاِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُّنِيْبِيْنَ اِلَيْهِ ثُمَّ اِذَآ اَذَاقَهُمْ مِّنْهُ رَحْمَةً اِذَا فَرِيْقٌ مِّنْهُمْ بِرَبِّهِمْ يُشْرِكُوْنَ ﴿۳۴﴾ۙ

34. And when an affliction befalls men, they cry unto their Lord, turning to Him *in repentance*; then, when He has made them taste of mercy from Him, lo! a section of them associate partners with their Lord,

*31. So set **your** face **towards religion ever inclined *to truth—and follow* the nature of Allāh after which He fashioned all mankind**. There is no altering the creation of Allāh. **That indeed is the religion which is firmly upright and supports others to be upright**.
Note: Here the nature of Allāh refers to His attributes. In this context it means that man has been made capable of imitating the attributes of Allāh. That is the only way by which man can spiritually evolve. Evidently other animals cannot share this unique distinction of man. In other words, nearness to Allāh can only be achieved if His excellent attributes are acquired. However it should be remembered that Allāh is infinite while man is finite. As such man can only imitate Him within the scope of his human limitations.

لِيَكْفُرُوْا بِمَآ اٰتَيْنٰهُمْ ؕ فَتَمَتَّعُوْا ۟ فَسَوْفَ تَعْلَمُوْنَ ﴿٣٥﴾

35. So as to be ungrateful for what We have given them. So enjoy yourselves *awhile*, but soon you will come to know.

اَمْ اَنْزَلْنَا عَلَيْهِمْ سُلْطٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوْا بِهٖ يُشْرِكُوْنَ ﴿٣٦﴾

36. Have We sent down to them any authority which speaks *in favour* of what they associate with Him?

وَاِذَآ اَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوْا بِهَا ۚ وَاِنْ تُصِبْهُمْ سَيِّئَةٌ ۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ اِذَا هُمْ يَقْنَطُوْنَ ﴿٣٧﴾

* 37. And when We make mankind taste of mercy, they rejoice therein; but if an evil befall them because of that which their own hands have sent on, behold! they are in despair.

اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿٣٨﴾

38. Have they not seen that Allāh enlarges the provision to whomsoever He pleases, and straitens *it to whomsoever He pleases*? In that truly are Signs for a people who believe.

فَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ ؕ ذٰلِكَ خَيْرٌ لِّلَّذِيْنَ يُرِيْدُوْنَ وَجْهَ اللّٰهِ ۫ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿٣٩﴾

39. So give to the kinsman his due, and to the needy, and to the wayfarer. That is best for those who seek the favour of Allāh, and it is they who will prosper.

وَمَآ اٰتَيْتُمْ مِّنْ رِّبًا لِّيَرْبُوَا۟ فِيْٓ اَمْوَالِ النَّاسِ فَلَا يَرْبُوْا عِنْدَ اللّٰهِ ۚ وَمَآ اٰتَيْتُمْ مِّنْ زَكٰوةٍ تُرِيْدُوْنَ وَجْهَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الْمُضْعِفُوْنَ ﴿٤٠﴾

40. Whatever you pay as interest that it may increase the wealth of the people, it does not increase in the sight of Allāh; but whatever you give in Zakāt seeking the favour of Allāh—it is these who will increase *their wealth* manifold.

اَللّٰهُ الَّذِيْ خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ؕ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ يَّفْعَلُ مِنْ ذٰلِكُمْ مِّنْ شَيْءٍ ؕ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿٤١﴾ ع

41. It is Allāh Who has created you, *and* then He has provided for you; then He will cause you to die, *and* then He will bring you to life. Is there any of your 'partners' who can do any of these things? Glorified be He and exalted above that which they associate *with Him*.

R. 5.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ اَيْدِي النَّاسِ لِيُذِيْقَهُمْ بَعْضَ الَّذِيْ عَمِلُوْا لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٤٢﴾

42. Corruption has appeared on land and sea because of what men's hands have wrought, that He may make them taste *the fruit* of some of their doings, so that they may turn back *from evil*.

* 37. And when **We favour mankind with a taste of mercy** they rejoice therein; but if an evil befalls them because of **what their hands have earned** *themselves* behold! **they begin to despair**.

قُلْ سِيْرُوْا فِي الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلُ ؕ كَانَ اَكْثَرُهُمْ مُّشْرِكِيْنَ ﴿۴۳﴾

43. Say, 'Travel in the earth and see how *evil* was the end of those before *you*! Most of them were idolaters.'

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ الْقَيِّمِ مِنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا مَرَدَّ لَهٗ مِنَ اللّٰهِ يَوْمَئِذٍ يَّصَّدَّعُوْنَ ﴿۴۴﴾

* 44. So set thy face to *the service of* the right religion before there comes the day from Allāh for which there will be no averting. On that day *mankind* will split up *into parts*.

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهٗ ۚ وَ مَنْ عَمِلَ صَالِحًا فَلِاَنْفُسِهِمْ يَمْهَدُوْنَ ﴿۴۵﴾ۙ

45. Those who disbelieve will bear *the consequences of* their disbelief; and those who do righteous deeds prepare *good* for themselves,

لِيَجْزِيَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنْ فَضْلِهٖ ؕ اِنَّهٗ لَا يُحِبُّ الْكٰفِرِيْنَ ﴿۴۶﴾

46. That He, out of His bounty, may reward those who believe and do righteous deeds. Surely, He loves not the disbelievers.

وَ مِنْ اٰيٰتِهٖۤ اَنْ يُّرْسِلَ الرِّيَاحَ مُبَشِّرٰتٍ وَّ لِيُذِيْقَكُمْ مِّنْ رَّحْمَتِهٖ وَ لِتَجْرِيَ الْفُلْكُ بِاَمْرِهٖ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ وَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۴۷﴾

47. And among His Signs *is this*, that He sends the winds as bearers of glad tidings and that He may make you taste of His mercy, and that the ships may sail at His command, and that you may seek of His bounty, and that you may be grateful.

وَلَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا اِلٰى قَوْمِهِمْ فَجَآءُوْهُمْ بِالْبَيِّنٰتِ فَانْتَقَمْنَا مِنَ الَّذِيْنَ اَجْرَمُوْا ؕ وَ كَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِيْنَ ﴿۴۸﴾

48. And surely We sent Messengers before thee to their own people, and they brought them clear Signs. Then We punished those who were guilty. And it was certainly due from Us to help the believers.

اَللّٰهُ الَّذِيْ يُرْسِلُ الرِّيٰحَ فَتُثِيْرُ سَحَابًا فَيَبْسُطُهٗ فِي السَّمَآءِ كَيْفَ يَشَآءُ وَ يَجْعَلُهٗ كِسَفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلٰلِهٖ ۚ فَاِذَاۤ اَصَابَ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖۤ اِذَا هُمْ يَسْتَبْشِرُوْنَ ﴿۴۹﴾ۚ

49. *It is* Allāh Who sends the winds so that they raise a cloud. Then He spreads it in the sky as He pleases and places it layer upon layer and thou seest the rain issuing forth from its midst. And when He causes it to fall on whom He pleases of His servants, behold! they rejoice;

وَاِنْ كَانُوْا مِنْ قَبْلِ اَنْ يُّنَزَّلَ عَلَيْهِمْ مِّنْ قَبْلِهٖ لَمُبْلِسِيْنَ ﴿۵۰﴾

50. Though before that—before it was sent down upon them—they were in despair.

* 44. So set **your face towards the Religion which is upright and helps others to be upright before there** comes the day from Allāh for which there will be no averting. On that day **they will fall into groups distinct from each other**.

فَانْظُرْ إِلَىٰ آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ ذَٰلِكَ لَمُحْيِي الْمَوْتَىٰ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥١﴾

51. Look, therefore, at the marks of Allāh's mercy: how He quickens the earth after its death. Verily, the same *God* will quicken the dead; for He has power over all things.

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا مِن بَعْدِهِ يَكْفُرُونَ ﴿٥٢﴾

52. And if We sent a wind and they saw it (their harvest) turn yellow, they would certainly, thereafter, *begin to* deny *Our favours*.

فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٥٣﴾

53. And thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they turn away showing their backs.

وَمَا أَنتَ بِهَادِي الْعُمْيِ عَن ضَلَالَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِآيَاتِنَا فَهُم مُّسْلِمُونَ ﴿٥٤﴾ ع

54. Nor canst thou guide the blind out of their error. Thou canst make only those to hear who would believe in Our Signs and they submit.

R. 6.

اللَّهُ الَّذِي خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِن بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِن بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَاءُ ۖ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٥﴾

55. *It is* Allāh Who created you in *a state of* weakness, and after weakness gave strength; then, after strength, caused weakness and old age. He creates what He pleases. He is the All-knowing, the All-Powerful.

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ ۙ مَا لَبِثُوا غَيْرَ سَاعَةٍ ۚ كَذَٰلِكَ كَانُوا يُؤْفَكُونَ ﴿٥٦﴾

56. And on the day when the Hour shall arrive the guilty will swear that they tarried not save an hour—thus were they turned away *from the right path*.

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَىٰ يَوْمِ الْبَعْثِ ۖ فَهَٰذَا يَوْمُ الْبَعْثِ وَلَٰكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ﴿٥٧﴾

57. But those who are given knowledge and faith will say, 'You have indeed tarried according to the Book of Allāh, till the Day of Resurrection. And this is the Day of Resurrection, but you did not *care to* know.'

فَيَوْمَئِذٍ لَّا يَنفَعُ الَّذِينَ ظَلَمُوا مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٨﴾

58. So on that day their excuses will * not avail the wrongdoers; nor will they be allowed to make amends.

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ ۚ وَلَئِن جِئْتَهُم بِآيَةٍ

59. And truly, We have set forth for men in this Qur'ān every kind of parable; and indeed, if thou bring

* 58. nor will they be allowed **access to *His* threshold**.

(See details of transliteration on page 'm').

لَّيَقُوْلَنَّ الَّذِيْنَ كَفَرُوْٓا اِنْ اَنْتُمْ اِلَّا مُبْطِلُوْنَ ﴿٥٩﴾

them a Sign, those who disbelieve will surely say, 'You are but liars.'

كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى قُلُوْبِ الَّذِيْنَ لَا يَعْلَمُوْنَ ﴿٦٠﴾

60. Thus does Allāh seal the hearts of those who have no knowledge.

فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّلَا يَسْتَخِفَّنَّكَ الَّذِيْنَ لَا يُوْقِنُوْنَ ﴿٦٠﴾ ع ٩

61. So be thou patient. Surely the promise of Allāh is true; and let not those who have no certainty *of faith* make light of thee.

سُوْرَةُ لُقْمٰن ۔ مَكِّيَّةٌ ۳۱ — اٰياتها ۳۵ — ركوعاتها ٤

LUQMĀN

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝١

1. In the name of Allāh, the Gracious, the Merciful.

الٓمّٓ ۝٢

2. Alif Lām Mīm.‡

تِلْكَ اٰيٰتُ الْكِتٰبِ الْحَكِيْمِ ۝٣

3. These are verses of the Book of Wisdom,

هُدًى وَّرَحْمَةً لِّلْمُحْسِنِيْنَ ۝٤

4. A guidance and a mercy for those who do good,

الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَ يُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۝٥

5. Those who observe Prayer and pay the Zakāt and who have firm faith in the Hereafter.

اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ وَ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝٦

6. It is they who follow guidance from their Lord, and it is they who shall prosper.

وَمِنَ النَّاسِ مَنْ يَّشْتَرِيْ لَهْوَ الْحَدِيْثِ لِيُضِلَّ عَنْ سَبِيْلِ اللّٰهِ بِغَيْرِ عِلْمٍ ۖ وَّ يَتَّخِذَهَا هُزُوًا ؕ اُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ۝٧

7. And of men is he who takes idle tales in exchange *for guidance* to lead *men* astray from the path of Allāh, without knowledge, and to make fun of it. For such there will be humiliating punishment.

وَ اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا وَلّٰى مُسْتَكْبِرًا كَاَنْ لَّمْ يَسْمَعْهَا كَاَنَّ فِيْٓ اُذُنَيْهِ وَقْرًا ۚ فَبَشِّرْهُ بِعَذَابٍ اَلِيْمٍ ۝٨

8. And when Our Signs are recited to him, he turns proudly away, as though he heard them not, as if there were a heaviness in both his ears. So announce to him a painful punishment.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَهُمْ جَنّٰتُ النَّعِيْمِ ۝٩

9. Surely those who believe and do good works—they will have Gardens of Delight,

خٰلِدِيْنَ فِيْهَا ؕ وَعْدَ اللّٰهِ حَقًّا ؕ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ۝١٠

10. Wherein they will abide. Allāh has *made* a true promise; and He is the Mighty, the Wise.

خَلَقَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَ اَلْقٰى فِي الْاَرْضِ رَوَاسِيَ اَنْ تَمِيْدَ بِكُمْ وَبَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ ؕ وَ اَنْزَلْنَا مِنَ السَّمَآءِ مَآءً فَاَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍ كَرِيْمٍ ۝١١

* 11. He has created the heavens without any pillars that you can see, and He has placed in the earth firm mountains that it may not quake with you, and He has scattered therein all kinds of creatures; and We have sent down water from the clouds, and caused to grow therein every noble species.

‡ I am Allāh, the All-Knowing.

* 11. See alternative translation of اَنْ تَمِيْدَ بِكُمْ under 16:16 and the note to it, p 300. (publisher)

هٰذَا خَلْقُ اللّٰهِ فَاَرُوْنِيْ مَاذَا خَلَقَ الَّذِيْنَ مِنْ دُوْنِهٖ ؕ بَلِ الظّٰلِمُوْنَ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۱۲﴾

12. This is the creation of Allāh. Now show me what others beside Him have created. Nay, but the wrongdoers are in manifest error.

R. 2.

وَلَقَدْ اٰتَيْنَا لُقْمٰنَ الْحِكْمَةَ اَنِ اشْكُرْ لِلّٰهِ ؕ وَمَنْ يَّشْكُرْ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ ۚ وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ حَمِيْدٌ ﴿۱۳﴾

13. And We bestowed wisdom on Luqmān, *saying*, 'Be grateful to Allāh:' and whoso is grateful, is grateful only for *the good of* his own soul. And whoso is ungrateful, then surely Allāh is Self-Sufficient, Praiseworthy.

وَاِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَهُوَ يَعِظُهٗ يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ ؕ اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ ﴿۱۴﴾

14. And *remember* when Luqmān said to his son while exhorting him, 'O my dear son! associate not partners with Allāh. Surely, associating partners *with God* is a grievous wrong.'

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ ۚ حَمَلَتْهُ اُمُّهٗ وَهْنًا عَلٰى وَهْنٍ وَّفِصٰلُهٗ فِيْ عَامَيْنِ اَنِ اشْكُرْ لِيْ وَلِوَالِدَيْكَ ؕ اِلَيَّ الْمَصِيْرُ ﴿۱۵﴾

15. And We have enjoined on man concerning his parents—his mother bears him in weakness upon weakness, and his weaning takes two years—'Give thanks to Me and to thy parents. Unto Me is the *final* return.

وَاِنْ جَاهَدٰكَ عَلٰٓى اَنْ تُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوْفًا ۪ وَّاتَّبِعْ سَبِيْلَ مَنْ اَنَابَ اِلَيَّ ۚ ثُمَّ اِلَيَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۱۶﴾

16. 'And if they contend with thee to make thee set up equals with Me concerning which thou hast no knowledge, obey them not, but be a kind companion to them in *all* worldly affairs; and *in spiritual matters* follow the way of him who turns to Me. Then unto Me will be your return and I shall inform you of what you used to do.'

يٰبُنَيَّ اِنَّهَآ اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ اَوْ فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ يَاْتِ بِهَا اللّٰهُ ؕ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ﴿۱۷﴾

17. 'O my dear son! even though it be the weight of a grain of mustard seed, and even though it be in a rock, or in the heavens, or in the earth, Allāh will surely bring it out; verily Allāh is the Knower of all subtleties, All-Aware.

يٰبُنَيَّ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَآ اَصَابَكَ ؕ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ﴿۱۸﴾

18. 'O my dear son! observe Prayer, and enjoin good, and forbid evil, and endure patiently whatever may befall thee. Surely this is of those matters *which require* firm resolve.

(See details of transliteration on page 'm').

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي
الْأَرْضِ مَرَحًا ۖ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ
مُخْتَالٍ فَخُورٍ ﴿١٩﴾

19. 'And turn not thy cheek away from men in pride nor walk in the earth haughtily; Surely, Allāh loves not any arrogant boaster.

وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِن
صَوْتِكَ ۚ إِنَّ أَنكَرَ الْأَصْوَاتِ لَصَوْتُ
الْحَمِيرِ ﴿٢٠﴾

20. 'And walk thou at a moderate pace, and lower thy voice; verily, the most disagreeable of voices is the voice of the ass.'

R. 3.

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي
السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ
نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً ۗ وَمِنَ النَّاسِ
مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا
هُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٢١﴾

21. Have you not seen that Allāh has pressed for you into service whatever is in the heavens and whatever is in the earth, and has completed His favours on you, *both* externally and internally? And among men there are some who dispute concerning Allāh, without knowledge or guidance or an illuminating Book.

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ
قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ
آبَاءَنَا ۚ أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ
إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢٢﴾

22. And when it is said to them, 'Follow that which Allāh has revealed,' they say, 'Nay, we shall follow that which we found our fathers following.' What! even though Satan was inviting them to the punishment of the burning fire?

وَمَن يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ
فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۗ وَإِلَى
اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٢٣﴾

23. And he who submits himself *completely* to Allāh, and is a doer of good, he has surely grasped a strong handle. And with Allāh *rests* the end of all affairs.

وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ ۚ
إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا ۚ
إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

24. And *as for* him who disbelieves, let not his disbelief grieve thee. Unto Us is their return and We shall tell them what they did; surely Allāh knows full well what is in the breasts.

نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ
عَذَابٍ غَلِيظٍ ﴿٢٥﴾

25. We shall let them enjoy themselves a little; then We shall drive them to a severe torment.

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَ
الْأَرْضَ لَيَقُولُنَّ اللَّهُ ۚ قُلِ الْحَمْدُ لِلَّهِ ۚ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٦﴾

26. And if thou ask them, 'Who created the heavens and the earth?', they will surely answer, 'Allāh.' Say, 'All praise belongs to Allāh.' But most of them know not.

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ اِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ﴿٢٦﴾

27. To Allāh belongs whatever is in the heavens and the earth. Verily, Allāh is Self-Sufficient, Praiseworthy.

وَلَوْ اَنَّ مَا فِي الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَامٌ وَّالْبَحْرُ يَمُدُّهٗ مِنْۢ بَعْدِهٖ سَبْعَةُ اَبْحُرٍ مَّا نَفِدَتْ كَلِمٰتُ اللّٰهِ ۗ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٢٧﴾

28. And if all the trees that are in the earth were pens, and the ocean *were ink*, with seven oceans swelling it thereafter, the words of Allāh would not be exhausted. Surely, Allāh is Mighty, Wise.

مَا خَلْقُكُمْ وَلَا بَعْثُكُمْ اِلَّا كَنَفْسٍ وَّاحِدَةٍ ۗ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ﴿٢٨﴾

* 29. Your creation and your resurrection are only like *the creation and resurrection of* a single soul. Verily Allāh is All-Hearing, All-Seeing.

اَلَمْ تَرَ اَنَّ اللّٰهَ يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَيُوْلِجُ النَّهَارَ فِي الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۙ كُلٌّ يَّجْرِيْٓ اِلٰٓى اَجَلٍ مُّسَمًّى وَّاَنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿٢٩﴾

30. Hast thou not seen that Allāh makes the night pass into the day, and makes the day pass into the night, and He has pressed the sun and the moon into service; each pursuing its course till an appointed term, and that Allāh is well aware of what you do?

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهِ الْبَاطِلُ ۙ وَاَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ ﴿٣٠﴾ ع

31. That is because it is Allāh alone Who is the True *God*, and whatever they call upon beside Him is falsehood, and because it is Allāh alone Who is the Most High, the Incomparably Great.

R. 4.

اَلَمْ تَرَ اَنَّ الْفُلْكَ تَجْرِيْ فِي الْبَحْرِ بِنِعْمَتِ اللّٰهِ لِيُرِيَكُمْ مِّنْ اٰيٰتِهٖ ۗ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿٣١﴾

32. Dost thou not see that the ships sail on the sea by the favour of Allāh, that He may show you of His Signs? Therein surely are Signs for everyone who is patient *and* grateful.

وَاِذَا غَشِيَهُمْ مَّوْجٌ كَالظُّلَلِ دَعَوُا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۚ فَلَمَّا نَجّٰىهُمْ اِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ ۗ وَمَا يَجْحَدُ بِاٰيٰتِنَآ اِلَّا كُلُّ خَتَّارٍ كَفُوْرٍ ﴿٣٢﴾

33. And when waves engulf them like *so many* coverings, they call upon Allāh, being sincere to Him in faith; but when He brings them safe to land, then some of them take the right course. And none denies Our Signs save every perfidous *and* ungrateful person.

* 29. Your creation and your resurrection are only like *the creation and resurrection of* a single **being**.

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ وَاخْشَوْا يَوْمًا
لَّا يَجْزِيْ وَالِدٌ عَنْ وَّلَدِهٖ ۫ وَلَا مَوْلُوْدٌ
هُوَ جَازٍ عَنْ وَّالِدِهٖ شَيْـًٔا ؕ اِنَّ وَعْدَ
اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ
الدُّنْيَا ۪ وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ
الْغَرُوْرُ ﴿۳۳﴾

34. O men, seek protection with your Lord and fear the day when the father will not be of any avail to his son, nor will the son at all be of any avail to his father. Allāh's promise is surely true. So let not worldly life beguile you, nor let the Deceiver deceive you concerning Allāh.

اِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ ۚ وَيُنَزِّلُ
الْغَيْثَ ۚ وَيَعْلَمُ مَا فِي الْاَرْحَامِ ؕ وَمَا
تَدْرِيْ نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ؕ وَمَا
تَدْرِيْ نَفْسٌۢ بِاَيِّ اَرْضٍ تَمُوْتُ ؕ اِنَّ اللّٰهَ
عَلِيْمٌ خَبِيْرٌ ﴿۳۴﴾ ع ۴

35. Verily, with Allāh alone is the knowledge of the Hour. And He sends down the rain, and He knows what is in the wombs. And no soul knows what it will earn tomorrow, and no soul knows in what land it will die. Surely, Allāh is All-Knowing, All-Aware.

سُوْرَةُ السَّجْدَةِ مَكِّيَّةٌ ٣٢ — اياتها ٣١ — ركوعاتها ٣

AL-SAJDAH

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

الٓمّٓ ٢

2. Alif Lām Mīm.‡

تَنْزِيْلُ الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ رَّبِّ الْعٰلَمِيْنَ ٣

3. The revelation of the Book—there is no doubt about it—is from the Lord of the worlds.

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ۚ بَلْ هُوَ الْحَقُّ مِنْ رَّبِّكَ لِتُنْذِرَ قَوْمًا مَّآ اَتٰىهُمْ مِّنْ نَّذِيْرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُوْنَ ٣

4. Do they say, 'He has forged it?' Nay, it is the truth from thy Lord, that thou mayest warn a people to whom no Warner has come before thee, that haply they may follow guidance.

اَللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا بَيْنَهُمَا فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۭ مَا لَكُمْ مِّنْ دُوْنِهٖ مِنْ وَّلِيٍّ وَّلَا شَفِيْعٍ ۭ اَفَلَا تَتَذَكَّرُوْنَ ٥

5. Allāh it is Who created the heavens and the earth, and that which is between them, in six periods; then He settled on the Throne. You have no helper or intercessor beside Him. Will you not then reflect?

يُدَبِّرُ الْاَمْرَ مِنَ السَّمَآءِ اِلَى الْاَرْضِ ثُمَّ يَعْرُجُ اِلَيْهِ فِيْ يَوْمٍ كَانَ مِقْدَارُهٗٓ اَلْفَ سَنَةٍ مِّمَّا تَعُدُّوْنَ ٦

6. He will plan the *Divine* Ordinance from the heaven unto the earth, then shall it go up to Him in a day the duration of which is a thousand years according to what you reckon.

ذٰلِكَ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيْزُ الرَّحِيْمُ ٧

7. Such is the Knower of the unseen and the seen, the Mighty, the Merciful,

الَّذِيْٓ اَحْسَنَ كُلَّ شَيْءٍ خَلَقَهٗ وَبَدَاَ خَلْقَ الْاِنْسَانِ مِنْ طِيْنٍ ٨

8. Who has made perfect everything He has created. And He began the creation of man from clay.

ثُمَّ جَعَلَ نَسْلَهٗ مِنْ سُلٰلَةٍ مِّنْ مَّآءٍ مَّهِيْنٍ ٩

9. Then He made his progeny from an extract of an insignificant fluid.

ثُمَّ سَوّٰىهُ وَ نَفَخَ فِيْهِ مِنْ رُّوْحِهٖ وَ جَعَلَ لَكُمُ السَّمْعَ وَ الْاَبْصَارَ وَ

*10. Then He fashioned him and breathed into him of His spirit. And He has given you ears, and eyes, and

‡ I am Allāh, the All-Knowing.

* 10. Then He **balanced** him and breathed into him of His spirit. And He has given you **hearing and eyes and hearts**. *But* little thanks do you give!

Note: The word *fu'ād* (فؤاد) as used in the Holy Qur'ān does not only mean heart, but indicates the ultimate seat of understanding. See 28:11 (Al-Qaṣaṣ), 53:12 (Al-Najm), 46:27 (Al-Aḥqāf) and 14:38 (Ibrāhīm).

الْاَفْـِٕدَةَ ۭ قَلِيْلًا مَّا تَشْكُرُوْنَ ۝٩

hearts. *But* little thanks do you give!

وَقَالُوْٓا ءَاِذَا ضَلَلْنَا فِي الْاَرْضِ ءَاِنَّا لَفِيْ خَلْقٍ جَدِيْدٍ ۭ بَلْ هُمْ بِلِقَاۗئِ رَبِّهِمْ كٰفِرُوْنَ ۝١٠

11. And they say, 'What! when we are lost in the earth, shall we then become a new creation?' Nay, but they are disbelievers in the meeting of their Lord.

قُلْ يَتَوَفّٰىكُمْ مَّلَكُ الْمَوْتِ الَّذِيْ وُكِّلَ بِكُمْ ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ ۝١١ ع ١٢

12. Say, 'The angel of death that has been put in charge of you will cause you to die; then to your Lord will you be brought back.'

R. 2.

وَلَوْ تَرٰٓى اِذِ الْمُجْرِمُوْنَ نَاكِسُوْا رُءُوْسِهِمْ عِنْدَ رَبِّهِمْ ۭ رَبَّنَآ اَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا اِنَّا مُوْقِنُوْنَ ۝١٢

13. If only thou couldst see when the guilty will hang down their heads before their Lord, *and say*, 'Our Lord, we have seen and we have heard, so send us back that we may do good works; for *now* we are convinced.'

وَلَوْ شِئْنَا لَاٰتَيْنَا كُلَّ نَفْسٍ هُدٰىهَا وَلٰكِنْ حَقَّ الْقَوْلُ مِنِّيْ لَاَمْلَــَٔنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ اَجْمَعِيْنَ ۝١٣

14. And if We had *enforced* Our will, We could have given every soul its guidance, but the word from Me has come true: 'I will fill Hell with Jinn and men all together.'

فَذُوْقُوْا بِمَا نَسِيْتُمْ لِقَاۗءَ يَوْمِكُمْ هٰذَا ۚ اِنَّا نَسِيْنٰكُمْ وَذُوْقُوْا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝١٤

15. So taste ye *the punishment of your deeds* for you forgot the meeting of this day of yours. We *too* have forgotten you. And taste ye the lasting punishment because of that which you used to do.

اِنَّمَا يُؤْمِنُ بِاٰيٰتِنَا الَّذِيْنَ اِذَا ذُكِّرُوْا بِهَا خَرُّوْا سُجَّدًا وَّسَبَّحُوْا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُوْنَ ۝١٥ ۩

16. Only they believe in Our Signs who, when they are reminded of them, fall down prostrate and celebrate the praises of their Lord, and they are not proud.

تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّطَمَعًا ۡ وَّمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۝١٦

17. Their sides keep away from their beds; *and* they call on their Lord in fear and hope, and spend out of what We have bestowed on them.

فَلَا تَعْلَمُ نَفْسٌ مَّآ اُخْفِيَ لَهُمْ مِّنْ قُرَّةِ اَعْيُنٍ ۚ جَزَاۗءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ۝١٧

18. And no soul knows what joy of the eyes is kept hidden for them, as a reward for their good works.

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۚ لَا يَسْتَوُۥنَ ﴿١٩﴾

19. Is he, then, who is a believer like one who is disobedient? They are not equal.

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

20. As for those who believe and do good works, they will have Gardens of Eternal Abode, as an entertainment, for what they used to do.

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ ۖ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢١﴾

21. And as for those who are disobedient, their abode will be the Fire. Every time they desire to come forth therefrom, they will be turned back into it, and it will be said to them, 'Taste the punishment of the Fire which you used to deny,'

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٢﴾

* 22. And most surely We will make them taste of the nearer punishment before the greater punishment, so that they may return *to Us with repentance*.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا ۚ إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ ﴿٢٣﴾ ع ١٥

23. And who does greater wrong than he who is reminded of the Signs of his Lord and then turns away from them? We will surely punish the guilty.

R. 3.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ ﴿٢٤﴾

24. And We did give Moses the Book—be not therefore in doubt as to the meeting with Him—and We made it a guidance for the children of Israel.

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٥﴾

25. And We made from among them leaders, who guided *the people* by Our command, whilst they themselves were steadfast and had firm faith in Our Signs.

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٦﴾

26. Verily, thy Lord—He will judge between them on the Day of Resurrection concerning that in which they disagree.

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي

27. Does it not guide them how many a generation We have destroyed before them, amid whose

* 22. And most surely We will make them taste of the **lesser** punishment before the greater punishment, so that they may return *to Us with repentance*.

مَسٰكِنِهِمْ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ ؕ اَفَلَا يَسْمَعُوْنَ ﴿٢٧﴾

dwellings they *now* walk about? In that surely are Signs. Will they not then hearken?

اَوَلَمْ يَرَوْا اَنَّا نَسُوْقُ الْمَآءَ اِلَى الْاَرْضِ الْجُرُزِ فَنُخْرِجُ بِهٖ زَرْعًا تَاْكُلُ مِنْهُ اَنْعَامُهُمْ وَاَنْفُسُهُمْ ؕ اَفَلَا يُبْصِرُوْنَ ﴿٢٨﴾ الثلثة

28. Have they not seen that We drive the water to the dry land and produce thereby crops of which their cattle eat, and they themselves? Will they not then see?

وَيَقُوْلُوْنَ مَتٰى هٰذَا الْفَتْحُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٢٩﴾

29. And they say, 'When will this victory come, if you are truthful?'

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِيْنَ كَفَرُوْٓا اِيْمَانُهُمْ وَلَا هُمْ يُنْظَرُوْنَ ﴿٣٠﴾

30. Say, 'On the day of victory the believing of the disbelievers will not avail them, nor will they be granted respite.'

فَاَعْرِضْ عَنْهُمْ وَانْتَظِرْ اِنَّهُمْ مُّنْتَظِرُوْنَ ﴿٣١﴾ ع ٣

31. So turn away from them, and wait. They are also waiting.

(See details of transliteration on page 'm').

سُوْرَةُ الْاَحْزَاب مَدَنِيَّة ٣٣ — اياتها ٧٤ — ركوعاتها ٩

AL-AḤZĀB

(Revealed after Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

يٰٓاَيُّهَا النَّبِيُّ اتَّقِ اللّٰهَ وَلَا تُطِعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ ۭ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ٢ۙ

2. O thou Prophet, seek protection in Allāh, and follow not *the wishes of* the disbelievers and the hypocrites. Verily, Allāh is All-Knowing, Wise.

وَّاتَّبِعْ مَا يُوْحٰٓى اِلَيْكَ مِنْ رَّبِّكَ ۭ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ٣ۙ

3. And follow that which is revealed to thee from thy Lord. Verily Allāh is well aware of what you do.

وَّتَوَكَّلْ عَلَي اللّٰهِ ۭ وَكَفٰى بِاللّٰهِ وَكِيْلًا ٣

4. And put thy trust in Allāh, and Allāh is sufficient as a Guardian.

مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِهٖ ۚ وَمَا جَعَلَ اَزْوَاجَكُمُ الّٰۗـِٔيْ تُظٰهِرُوْنَ مِنْهُنَّ اُمَّهٰتِكُمْ ۚ وَمَا جَعَلَ اَدْعِيَاۗءَكُمْ اَبْنَاۗءَكُمْ ۭ ذٰلِكُمْ قَوْلُكُمْ بِاَفْوَاهِكُمْ ۭ وَاللّٰهُ يَقُوْلُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيْلَ ٤

* 5. Allāh has not made for any man two hearts in his breast; nor has He made those of your wives, from whom you keep away by calling them mothers, your *real* mothers, nor has He made your adopted sons your *real* sons. That is *merely* a word of your mouths; but Allāh speaks the truth, and He guides to the *right* path.

اُدْعُوْهُمْ لِاٰبَاۗىِٕهِمْ هُوَ اَقْسَطُ عِنْدَ اللّٰهِ ۚ فَاِنْ لَّمْ تَعْلَمُوْٓا اٰبَاۗءَهُمْ فَاِخْوَانُكُمْ فِي الدِّيْنِ وَمَوَالِيْكُمْ ۭ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيْمَآ اَخْطَاْتُمْ بِهٖ ۙ وَلٰكِنْ مَّا تَعَمَّدَتْ قُلُوْبُكُمْ ۭ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ٥

6. Call them by *the names of* their fathers. That is more equitable in the sight of Allāh. But if you know not their fathers, then they are your brothers in faith and your friends.

* And there is no blame on you in any mistake you may unintentionally make in this *matter*, but *what matters is* that which your hearts intend. And Allāh is Most Forgiving, Merciful.

---

* 5. Allāh has not made for any man two hearts in his breast; nor **does He turn your wives into your mothers merely because you address them as your mothers and thereby abstain from maintaining conjugal relations, nor does He turn those whom you adopt into your *real* sons**.

* 6. And there is no blame on you **for any unintentional mistake which you committed saving that which your hearts wilfully pursued**.

اَلنَّبِيُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ وَاَزْوَاجُهٗۤ اُمَّهٰتُهُمْ ؕ وَاُولُوا الْاَرْحَامِ بَعْضُهُمْ اَوْلٰى بِبَعْضٍ فِيْ كِتٰبِ اللّٰهِ مِنَ الْمُؤْمِنِيْنَ وَالْمُهٰجِرِيْنَ اِلَّاۤ اَنْ تَفْعَلُوْۤا اِلٰۤى اَوْلِيٰٓئِكُمْ مَّعْرُوْفًا ؕ كَانَ ذٰلِكَ فِي الْكِتٰبِ مَسْطُوْرًا ۝٦

*7. The Prophet is nearer to the believers than their own selves, and his wives are *as* mothers to them. And blood relations are nearer to one another, according to the Book of Allāh, than *the rest of* the believers *from among the Helpers* as well as the Emigrants, except that you show kindness to your friends. That *also* is written down in the Book.

وَاِذْ اَخَذْنَا مِنَ النَّبِيّٖنَ مِيْثَاقَهُمْ وَمِنْكَ وَمِنْ نُّوْحٍ وَّاِبْرٰهِيْمَ وَمُوْسٰى وَعِيْسَى ابْنِ مَرْيَمَ ۪ وَاَخَذْنَا مِنْهُمْ مِّيْثَاقًا غَلِيْظًا ۝٧

8. And *remember* when We took from the Prophets their covenant, and from thee, and from Noah, and Abraham, and Moses, and Jesus, son of Mary, and We *indeed* took from them a solemn covenant;

لِّيَسْـَٔلَ الصّٰدِقِيْنَ عَنْ صِدْقِهِمْ ۚ وَاَعَدَّ لِلْكٰفِرِيْنَ عَذَابًا اَلِيْمًا ۝٨

9. That He may question the truthful about their truthfulness. And for the disbelievers He has prepared a painful punishment.

R. 2.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَآءَتْكُمْ جُنُوْدٌ فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا وَّجُنُوْدًا لَّمْ تَرَوْهَا ؕ وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ۝٩

10. O ye who believe! remember the favour of Allāh on you when there came down upon you hosts, and We sent against them a wind and hosts that you saw not. And Allāh sees what you do.

اِذْ جَآءُوْكُمْ مِّنْ فَوْقِكُمْ وَمِنْ اَسْفَلَ مِنْكُمْ وَاِذْ زَاغَتِ الْاَبْصَارُ وَبَلَغَتِ الْقُلُوْبُ الْحَنَاجِرَ وَتَظُنُّوْنَ بِاللّٰهِ الظُّنُوْنَا ۝١٠

11. When they came upon you from above you, and from below you, and when *your* eyes became distracted,
*and *your* hearts reached to the throats, and you thought *diverse* thoughts about Allāh.

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُوْنَ وَزُلْزِلُوْا زِلْزَالًا شَدِيْدًا ۝١١

12. There *and then* were the believers *sorely* tried, and they were shaken with a violent shaking.

وَاِذْ يَقُوْلُ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ مَّا وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗۤ اِلَّا غُرُوْرًا ۝١٢

13. And when the hypocrites and those in whose hearts was a disease said, 'Allāh and His Messenger promised us nothing but a delusion.'

*7. The Prophet is nearer to the believers than their own selves, and his wives are *as* mothers to them. **And some of the blood relations are nearer to each other than others from among the believers and the Emigrants according to the Book of Allāh, except for the voluntary favours you may bestow upon your special friends in a goodly manner. This is what is ingrained in the Book *of Nature*.**

*11. and *your* hearts **leapt to *your* throats and you entertained wayward thoughts about Allāh.**

وَ اِذْ قَالَتْ طَّآئِفَةٌ مِّنْهُمْ يٰٓاَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوْا ۚ وَ يَسْتَاْذِنُ فَرِيْقٌ مِّنْهُمُ النَّبِيَّ يَقُوْلُوْنَ اِنَّ بُيُوْتَنَا عَوْرَةٌ ۛ وَمَا هِيَ بِعَوْرَةٍ ۛ اِنْ يُّرِيْدُوْنَ اِلَّا فِرَارًا ﴿١٣﴾

14. And when a party of them said, 'O people of Yathrib‡, you have *possibly* no stand *against the enemy*, therefore turn back.' And a section of them *even* asked leave of the Prophet, saying, 'Our houses are exposed *and defenceless*.' And they were *in truth* not exposed. They only sought to flee away.

وَلَوْ دُخِلَتْ عَلَيْهِمْ مِّنْ اَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَاٰتَوْهَا وَمَا تَلَبَّثُوْا بِهَآ اِلَّا يَسِيْرًا ﴿١٥﴾

15. And if entry were effected against them *into the town* from its environs, and then they were asked *to join in* the disturbances, they would have *at once* done so, and would not have tarried in their houses save a little.

وَلَقَدْ كَانُوْا عَاهَدُوا اللّٰهَ مِنْ قَبْلُ لَا يُوَلُّوْنَ الْاَدْبَارَ ۭ وَكَانَ عَهْدُ اللّٰهِ مَسْـُٔوْلًا ﴿١٦﴾

* 16. And truly they had already covenanted with Allāh *that* they would not turn their backs. And a covenant with Allāh will have to be answered for.

قُلْ لَّنْ يَّنْفَعَكُمُ الْفِرَارُ اِنْ فَرَرْتُمْ مِّنَ الْمَوْتِ اَوِ الْقَتْلِ وَ اِذًا لَّا تُمَتَّعُوْنَ اِلَّا قَلِيْلًا ﴿١٧﴾

17. Say, 'Flight shall not avail you if you flee from death or slaughter; and *even* then you will enjoy but a little.'

قُلْ مَنْ ذَا الَّذِيْ يَعْصِمُكُمْ مِّنَ اللّٰهِ اِنْ اَرَادَ بِكُمْ سُوْٓءًا اَوْ اَرَادَ بِكُمْ رَحْمَةً ۭ وَلَا يَجِدُوْنَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ وَلِيًّا وَّلَا نَصِيْرًا ﴿١٨﴾

18. Say, 'Who is it that can save you against Allāh if it be His wish to do you harm or if it be His wish to show you mercy?' And they will not find for themselves any friend or helper other than Allāh.

قَدْ يَعْلَمُ اللّٰهُ الْمُعَوِّقِيْنَ مِنْكُمْ وَ الْقَآئِلِيْنَ لِاِخْوَانِهِمْ هَلُمَّ اِلَيْنَا ۚ وَ لَا يَاْتُوْنَ الْبَاْسَ اِلَّا قَلِيْلًا ﴿١٨﴾

19. Verily Allāh knows those among you who hinder *men* and those who say to their brethren, 'Come to us;' and they come not to the fight but a little,

اَشِحَّةً عَلَيْكُمْ ۚ فَاِذَا جَآءَ الْخَوْفُ رَاَيْتَهُمْ يَنْظُرُوْنَ اِلَيْكَ تَدُوْرُ اَعْيُنُهُمْ كَالَّذِيْ يُغْشٰى عَلَيْهِ مِنَ الْمَوْتِ ۚ فَاِذَا ذَهَبَ الْخَوْفُ سَلَقُوْكُمْ بِاَلْسِنَةٍ حِدَادٍ اَشِحَّةً عَلَى الْخَيْرِ ۭ اُولٰٓئِكَ لَمْ

20. Being niggardly with regard to you. But when danger comes, thou seest them looking towards thee, their eyes rolling like one who is fainting on account of death. But when the fear has passed away, they assail you with sharp tongues being

‡ Madīnah was known by this name before Hijrah.

* 16. And truly they had already **made a covenant with Allāh** *that* they would not turn their backs. And a covenant with Allāh **is certainly accountable for**.

يُؤْمِنُوْا فَاَحْبَطَ اللّٰهُ اَعْمَالَهُمْ ؕ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ﴿٢٠﴾

greedy for wealth. These have never believed; so Allāh has rendered their works null and void. And that is an easy thing for Allāh.

يَحْسَبُوْنَ الْاَحْزَابَ لَمْ يَذْهَبُوْا ۚ وَاِنْ يَّاْتِ الْاَحْزَابُ يَوَدُّوْا لَوْ اَنَّهُمْ بَادُوْنَ فِى الْاَعْرَابِ يَسْاَلُوْنَ عَنْ اَنْۢبَآئِكُمْ ؕ وَلَوْ كَانُوْا فِيْكُمْ مَّا قٰتَلُوْٓا اِلَّا قَلِيْلًا ﴿٢١﴾ ع ٢

*21. They think that the confederates have not gone away; and if the confederates should come *again*, they would wish to be among the nomad Arabs in the desert, asking for news about you. And if they were among you they would not fight save a little.

R. 3.

لَقَدْ كَانَ لَكُمْ فِىْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًا ﴿٢٢﴾

22. Verily you have in the Prophet of Allāh an excellent model, for him who fears Allāh and the Last Day and who remembers Allāh much.

وَلَمَّا رَاَ الْمُؤْمِنُوْنَ الْاَحْزَابَ ۙ قَالُوْا هٰذَا مَا وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗ وَصَدَقَ اللّٰهُ وَرَسُوْلُهٗ ۫ وَمَا زَادَهُمْ اِلَّاۤ اِيْمَانًا وَّتَسْلِيْمًا ﴿٢٣﴾

23. And when the believers saw the confederates, they said, 'This is what Allāh and His Messenger promised us; and Allāh and His Messenger spoke the truth.' And it only added to their faith and submission.

مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ ۚ فَمِنْهُمْ مَّنْ قَضٰى نَحْبَهٗ وَمِنْهُمْ مَّنْ يَّنْتَظِرُ ۖ وَمَا بَدَّلُوْا تَبْدِيْلًا ﴿٢٤﴾

24. Among the believers are men who have been true to the covenant they made with Allāh. There are *some* of them who have fulfilled their vow, and *some* who *still* wait, and they have not changed *their condition* in the least;

لِّيَجْزِيَ اللّٰهُ الصّٰدِقِيْنَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنٰفِقِيْنَ اِنْ شَآءَ اَوْ يَتُوْبَ عَلَيْهِمْ ؕ اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ﴿٢٥﴾

25. That Allāh may reward the truthful for their truth, and punish the hypocrites if He so please, or turn to them in mercy. Verily Allāh is Most Forgiving, Merciful.

وَرَدَّ اللّٰهُ الَّذِيْنَ كَفَرُوْا بِغَيْظِهِمْ لَمْ يَنَالُوْا خَيْرًا ؕ وَكَفَى اللّٰهُ الْمُؤْمِنِيْنَ الْقِتَالَ ؕ وَكَانَ اللّٰهُ قَوِيًّا عَزِيْزًا ﴿٢٦﴾

26. And Allāh turned back the disbelievers in their rage; they gained no good. And Allāh sufficed the believes in their fight. And Allāh is Powerful, Mighty.

*21. They think that the ***invading*** **tribes** have not gone away; **and in case the tribes invade** *again*, they would ***rather*** wish to be among the nomad Arabs in the desert, asking for news about you.

وَ اَنْزَلَ الَّذِيْنَ ظَاهَرُوْهُمْ مِّنْ اَهْلِ الْكِتٰبِ مِنْ صَيَاصِيْهِمْ وَ قَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ فَرِيْقًا تَقْتُلُوْنَ وَتَاْسِرُوْنَ فَرِيْقًا ﴿٢٧﴾

27. And He brought those of the People of the Book who aided them down from their fortresses and cast terror into their hearts. Some you slew, and some you took captive.

وَ اَوْرَثَكُمْ اَرْضَهُمْ وَ دِيَارَهُمْ وَ اَمْوَالَهُمْ وَ اَرْضًا لَّمْ تَطَئُوْهَا ؕ وَ كَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرًا ﴿٢٨﴾ ع ١٤

28. And He made you inherit their land and their houses and their wealth, and a land on which you had never set foot. And Allāh has power over all things.

R. 4.

يٰۤاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ اِنْ كُنْتُنَّ تُرِدْنَ الْحَيٰوةَ الدُّنْيَا وَ زِيْنَتَهَا فَتَعَالَيْنَ اُمَتِّعْكُنَّ وَ اُسَرِّحْكُنَّ سَرَاحًا جَمِيْلًا ﴿٢٩﴾

29. O Prophet! say to thy wives, 'If you desire the life of this world and its adornment, come then, I will provide for you and send you away in a handsome manner.

وَ اِنْ كُنْتُنَّ تُرِدْنَ اللّٰهَ وَ رَسُوْلَهٗ وَ الدَّارَ الْاٰخِرَةَ فَاِنَّ اللّٰهَ اَعَدَّ لِلْمُحْسِنٰتِ مِنْكُنَّ اَجْرًا عَظِيْمًا ﴿٣٠﴾

30. 'But if you desire Allāh and His Messenger and the Home of the Hereafter, then truly Allāh has prepared for those of you who do good a great reward.'

يٰنِسَآءَ النَّبِيِّ مَنْ يَّاْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُّضٰعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ؕ وَ كَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ﴿٣١﴾

31. O wives of the Prophet! if any of you be guilty of manifestly dishonourable conduct, the punishment will be doubled for her. And that is easy for Allāh.

وَ مَنْ يَّقْنُتْ مِنْكُنَّ لِلّٰهِ وَ رَسُوْلِهٖ وَ تَعْمَلْ صَالِحًا نُّؤْتِهَاۤ اَجْرَهَا مَرَّتَيْنِ ۙ وَ اَعْتَدْنَا لَهَا رِزْقًا كَرِيْمًا ﴿٣٢﴾ ع ٢٢/٢

Part 22

32. But whoever of you is obedient to Allāh and His Messenger and does good works, We shall give her her reward twice over; and We have prepared for her an honourable provision.

يٰنِسَآءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ اِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهٖ مَرَضٌ وَّ قُلْنَ قَوْلًا مَّعْرُوْفًا ﴿٣٣﴾

33. O wives of the Prophet! You are not like any *other* women if you are righteous. So be not soft in speech, lest he in whose heart is a disease should feel tempted; and speak a decent speech.

وَ قَرْنَ فِيْ بُيُوْتِكُنَّ وَ لَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْاُوْلٰى وَ اَقِمْنَ الصَّلٰوةَ وَ اٰتِيْنَ الزَّكٰوةَ وَ اَطِعْنَ اللّٰهَ وَ رَسُوْلَهٗ ؕ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيْرًا ﴿۳۴﴾

*34. And stay in your houses *with dignity*, and do not show off yourselves like the showing off of the former days of ignorance, and observe Prayer, and pay the Zakāt, and obey Allāh and His Messenger. Surely Allāh desires to remove from you *all* uncleanness, O Members of the Household, and purify you completely.

وَ اذْكُرْنَ مَا يُتْلٰى فِيْ بُيُوْتِكُنَّ مِنْ اٰيٰتِ اللّٰهِ وَ الْحِكْمَةِ ؕ اِنَّ اللّٰهَ كَانَ لَطِيْفًا خَبِيْرًا ﴿۳۵﴾ ع

35. And remember what is rehearsed in your houses of the Signs of Allāh and of wisdom. Verily Allāh is the Knower of subtleties, All-Aware.

R. 5.

اِنَّ الْمُسْلِمِيْنَ وَ الْمُسْلِمٰتِ وَ الْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ وَ الْقٰنِتِيْنَ وَ الْقٰنِتٰتِ وَ الصّٰدِقِيْنَ وَ الصّٰدِقٰتِ وَ الصّٰبِرِيْنَ وَ الصّٰبِرٰتِ وَ الْخٰشِعِيْنَ وَ الْخٰشِعٰتِ وَ الْمُتَصَدِّقِيْنَ وَ الْمُتَصَدِّقٰتِ وَ الصَّآئِمِيْنَ وَ الصّٰٓئِمٰتِ وَ الْحٰفِظِيْنَ فُرُوْجَهُمْ وَ الْحٰفِظٰتِ وَ الذّٰكِرِيْنَ اللّٰهَ كَثِيْرًا وَّ الذّٰكِرٰتِ ۙ اَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً وَّ اَجْرًا عَظِيْمًا ﴿۳۶﴾

36. Surely, men who submit themselves *to God* and women who submit themselves *to Him*, and believing men and believing women, and obedient men and obedient women and truthful men and truthful women, and men steadfast *in their faith* and steadfast women, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard *their chastity*, and men who remember Allāh much and women who remember *Him*—Allāh has prepared for *all of* them forgiveness and a great reward.

وَ مَا كَانَ لِمُؤْمِنٍ وَّ لَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَ رَسُوْلُهٗۤ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ ؕ وَ مَنْ يَّعْصِ اللّٰهَ وَ رَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا ﴿۳۷﴾

37. And it behoves not a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that there should be a choice for them in the matter concerning them. And whoso disobeys Allāh and His Messenger, surely strays away in manifest error.

وَ اِذْ تَقُوْلُ لِلَّذِيْۤ اَنْعَمَ اللّٰهُ عَلَيْهِ وَ اَنْعَمْتَ عَلَيْهِ اَمْسِكْ عَلَيْكَ زَوْجَكَ وَ اتَّقِ اللّٰهَ وَ تُخْفِيْ فِيْ نَفْسِكَ مَا اللّٰهُ

38. And *remember* when thou didst say to him on whom Allāh had bestowed favours and on whom thou *also* hadst bestowed favours: 'Keep thy wife to thyself, and fear Allāh.'

*34. And stay in your houses *with dignity*, **and do not embellish yourselves in the style of embellishment during the days of ignorance** and observe Prayer, and pay the Zakāt, and obey Allāh and His Messenger.

مُبْدِيْهِ وَتَخْشَى النَّاسَ ۚ وَاللّٰهُ اَحَقُّ
اَنْ تَخْشٰىهُ ؕ فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا
وَطَرًا زَوَّجْنٰكَهَا لِكَيْ لَا يَكُوْنَ عَلَى
الْمُؤْمِنِيْنَ حَرَجٌ فِيْٓ اَزْوَاجِ
اَدْعِيَآئِهِمْ اِذَا قَضَوْا مِنْهُنَّ وَطَرًا ؕ
وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ﴿۳۸﴾

And thou didst conceal in thy heart what Allāh was going to bring to light, and thou wast afraid of the people, whereas Allāh has better right that thou shouldst fear Him. Then, when Zaid had accomplished his want of her *so as to have no further need of her*, We joined her in marriage to thee, so that there may be no hindrance for the believers with regard to the wives of their adopted sons, when they have accomplished their want of them. And Allāh's decree must be fulfilled.

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيْمَا فَرَضَ
اللّٰهُ لَهٗ ؕ سُنَّةَ اللّٰهِ فِي الَّذِيْنَ خَلَوْا
مِنْ قَبْلُ ؕ وَكَانَ اَمْرُ اللّٰهِ قَدَرًا
مَّقْدُوْرَا ﴿۳۹﴾

39. There can be no hindrance for the Prophet with regard to that which Allāh has made incumbent upon him. Such indeed was the way of Allāh with those who have passed away before—and the command of Allāh is a decree ordained—

اَلَّذِيْنَ يُبَلِّغُوْنَ رِسٰلٰتِ اللّٰهِ وَ
يَخْشَوْنَهٗ وَلَا يَخْشَوْنَ اَحَدًا اِلَّا
اللّٰهَ ؕ وَكَفٰى بِاللّٰهِ حَسِيْبًا ﴿۴۰﴾

40. Those who delivered the Messages of Allāh and feared Him, and feared none but Allāh. And sufficient is Allāh as a Reckoner.

مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ
وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ ؕ وَ
كَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا ﴿۴۱﴾ ع ۵

41. Muḥammad is not the father of any of your men, but *he is* the Messenger of Allāh and the Seal of the Prophets; and Allāh has full knowledge of all things.

R. 6.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا
كَثِيْرًا ﴿۴۲﴾

42. O ye who believe! remember Allāh with much remembrance;

وَّسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ﴿۴۳﴾

43. And glorify Him morning and evening.

هُوَ الَّذِيْ يُصَلِّيْ عَلَيْكُمْ وَمَلٰٓئِكَتُهٗ
لِيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ؕ
وَكَانَ بِالْمُؤْمِنِيْنَ رَحِيْمًا ﴿۴۴﴾

44. He it is Who sends blessings on you, as *do* His angels, that He may bring you forth from all *kinds of* darkness into light. And He is Merciful to the believers.

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهٗ سَلٰمٌ ۚ وَ
اَعَدَّ لَهُمْ اَجْرًا كَرِيْمًا ﴿۴۵﴾

45. Their greeting on the day when they meet Him will be, 'Peace.' And He has prepared for them an honourable reward.

يٰٓاَيُّهَا النَّبِيُّ اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّ مُبَشِّرًا وَّ نَذِيْرًا ﴿٤٥﴾

46. O Prophet, truly We have sent thee as a Witness, and Bearer of glad tidings, and a Warner,

وَّ دَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَ سِرَاجًا مُّنِيْرًا ﴿٤٦﴾

*47. And as a Summoner unto Allāh by His command, and as a Lamp that gives *bright* light.

وَ بَشِّرِ الْمُؤْمِنِيْنَ بِاَنَّ لَهُمْ مِّنَ اللّٰهِ فَضْلًا كَبِيْرًا ﴿٤٧﴾

48. And announce to the believers the glad tidings that they will have great bounty from Allāh.

وَ لَا تُطِعِ الْكٰفِرِيْنَ وَ الْمُنٰفِقِيْنَ وَ دَعْ اَذٰىهُمْ وَ تَوَكَّلْ عَلَى اللّٰهِ ؕ وَ كَفٰى بِاللّٰهِ وَكِيْلًا ﴿٤٨﴾

*49. And follow not the disbelievers and the hypocrites, and leave alone their annoyance, and put thy trust in Allāh; for Allāh is sufficient as a Guardian.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نَكَحْتُمُ الْمُؤْمِنٰتِ ثُمَّ طَلَّقْتُمُوْهُنَّ مِنْ قَبْلِ اَنْ تَمَسُّوْهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّوْنَهَا ۚ فَمَتِّعُوْهُنَّ وَ سَرِّحُوْهُنَّ سَرَاحًا جَمِيْلًا ﴿٤٩﴾

50. O ye who believe! when you marry believing women and then divorce them before you have *touched them, then you have no right against them with regard to the period of waiting that you reckon. So make some provision for them and send them away in a handsome manner.

يٰٓاَيُّهَا النَّبِيُّ اِنَّآ اَحْلَلْنَا لَكَ اَزْوَاجَكَ الّٰتِيْٓ اٰتَيْتَ اُجُوْرَهُنَّ وَ مَا مَلَكَتْ يَمِيْنُكَ مِمَّآ اَفَآءَ اللّٰهُ عَلَيْكَ وَ بَنٰتِ عَمِّكَ وَ بَنٰتِ عَمّٰتِكَ وَ بَنٰتِ خَالِكَ وَ بَنٰتِ خٰلٰتِكَ الّٰتِيْ هَاجَرْنَ مَعَكَ ز وَ امْرَاَةً مُّؤْمِنَةً اِنْ وَّهَبَتْ نَفْسَهَا لِلنَّبِيِّ اِنْ اَرَادَ النَّبِيُّ اَنْ يَّسْتَنْكِحَهَا ۗ خَالِصَةً لَّكَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ؕ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِيْٓ اَزْوَاجِهِمْ وَ مَا مَلَكَتْ اَيْمَانُهُمْ لِكَيْلَا يَكُوْنَ عَلَيْكَ

51. O Prophet, We have made lawful to thee thy wives whom thou hast paid their dowries, and those whom thy right hand possesses from among those whom Allāh has given thee as gains of war, and the daughters of thy paternal uncle, and the daughters of thy paternal aunts, and the daughters of thy maternal uncle, and the daughters of thy maternal aunts who have emigrated with thee, and any *other* believing woman if she offers herself *for marriage* to the Prophet provided the Prophet desires to marry her; *this is* only for thee, as against *other* believers—We have already made known what We have enjoined

*47. And as a Summoner to Allāh by His command, **and as a radiant Lamp**.

*49. And follow not the disbelievers and the hypocrites, and **ignore their nuisances**, and put **your** trust in Allāh; for Allāh is sufficient as a Guardian.

*50. then you have no right against them with regard to the ***prescribed*** period of waiting that you reckon.

حَرَجٌ ۗ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿٥١﴾

on them concerning their wives and those whom their right hands possess—in order that there may be no difficulty for thee *in the discharge of thy work*. And Allāh is Most Forgiving, Merciful.

تُرْجِيْ مَنْ تَشَآءُ مِنْهُنَّ وَتُـْٔوِيْٓ اِلَيْكَ مَنْ تَشَآءُ ۗ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۗ ذٰلِكَ اَدْنٰٓى اَنْ تَقَرَّ اَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَآ اٰتَيْتَهُنَّ كُلُّهُنَّ ۗ وَاللّٰهُ يَعْلَمُ مَا فِيْ قُلُوْبِكُمْ ۗ وَكَانَ اللّٰهُ عَلِيْمًا حَلِيْمًا ﴿٥٢﴾

* 52. Thou mayest defer *the marriage of* any of them that thou pleasest, and receive unto thyself whom thou pleasest; and if thou desirest *to take back* any of those whom thou hast put aside, there is no blame on thee. That is more likely that their eyes may be cooled, and that they may not grieve, and that they may all be pleased with that which thou hast given them. And Allāh knows what is in your hearts; and Allāh is All-Knowing, Forbearing.

لَا يَحِلُّ لَكَ النِّسَآءُ مِنْۢ بَعْدُ وَلَآ اَنْ تَبَدَّلَ بِهِنَّ مِنْ اَزْوَاجٍ وَّلَوْ اَعْجَبَكَ حُسْنُهُنَّ اِلَّا مَا مَلَكَتْ يَمِيْنُكَ ۗ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ رَّقِيْبًا ﴿٥٣﴾ ع

53. It is not allowed to thee *to marry* women after that, not to change them for *other* wives even though their goodness please thee, except any that thy right hand possesses. And Allāh is Watchful over all things.

R. 7.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتَ النَّبِيِّ اِلَّآ اَنْ يُّؤْذَنَ لَكُمْ اِلٰى طَعَامٍ غَيْرَ نٰظِرِيْنَ اِنٰىهُ ۙ وَلٰكِنْ اِذَا دُعِيْتُمْ فَادْخُلُوْا فَاِذَا طَعِمْتُمْ فَانْتَشِرُوْا وَلَا مُسْتَاْنِسِيْنَ لِحَدِيْثٍ ۗ اِنَّ ذٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيٖ مِنْكُمْ ۚ وَاللّٰهُ لَا يَسْتَحْيٖ مِنَ الْحَقِّ ۗ وَاِذَا سَاَلْتُمُوْهُنَّ مَتَاعًا فَسْـَٔلُوْهُنَّ مِنْ وَّرَآءِ حِجَابٍ ۗ ذٰلِكُمْ اَطْهَرُ لِقُلُوْبِكُمْ وَقُلُوْبِهِنَّ ۗ وَمَا كَانَ لَكُمْ اَنْ تُؤْذُوْا

* 54. O ye who believe! enter not the houses of the Prophet unless leave is granted to you for a meal without waiting for its *appointed* time. But enter when you are invited, and when you have finished eating, disperse, without seeking to engage in talk. That causes inconvenience to the Prophet, and he feels shy of *asking* you *to leave*. But Allāh is not shy of *saying* what is true. And when you ask them (the wives of the Prophet) for anything, ask them from behind a curtain. That is purer for your hearts and their hearts. And it behoves you not to cause inconvenience

* 52. **You may defer *marrying* anyone among them *if you like* and you may receive unto yourself whom you please. And if you desire *to take back* any of those whom you have put aside, there is no blame on you. This is more likely to result in the cooling of their eyes, and that they may not grieve, and that they may all be pleased with that which you have given them.**

* 54. O ye who believe! Enter not the houses of the Prophet **unless you have been invited to meal and even then not *so early* before the food has been cooked.**

رَسُوْلَ اللّٰهِ وَلَآ اَنْ تَنْكِحُوْٓا اَزْوَاجَهٗ مِنْۢ بَعْدِهٖٓ اَبَدًا ؕ اِنَّ ذٰلِكُمْ كَانَ عِنْدَ اللّٰهِ عَظِيْمًا ﴿٥٣﴾

to the Messenger of Allāh, nor that you should ever marry his wives after him. Indeed that would be an enormity in the sight of Allāh.

اِنْ تُبْدُوْا شَيْـًٔا اَوْ تُخْفُوْهُ فَاِنَّ اللّٰهَ كَانَ بِكُلِّ شَيْءٍ عَلِيْمًا ﴿٥٤﴾

55. Whether you reveal a thing or conceal it, Allāh knows all things full well.

لَا جُنَاحَ عَلَيْهِنَّ فِيْٓ اٰبَآئِهِنَّ وَلَآ اَبْنَآئِهِنَّ وَلَآ اِخْوَانِهِنَّ وَلَآ اَبْنَآءِ اِخْوَانِهِنَّ وَلَآ اَبْنَآءِ اَخَوٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتْ اَيْمَانُهُنَّ ۚ وَاتَّقِيْنَ اللّٰهَ ؕ اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَيْءٍ شَهِيْدًا ﴿٥٥﴾

56. There is no blame on them *in this respect* with regard to their fathers or their sons or their brothers or the sons of their brothers or the sons of their sisters or their womenfolk or those whom their right hands possess. And fear Allāh, *O wives of the Prophet*, verily, Allāh is Witness over all things.

اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ﴿٥٦﴾

57. Allāh and His angels send blessings on the Prophet. O ye who believe! you *also* should invoke blessings on him and salute *him* with the salutation of peace.

* اِنَّ الَّذِيْنَ يُؤْذُوْنَ اللّٰهَ وَرَسُوْلَهٗ لَعَنَهُمُ اللّٰهُ فِي الدُّنْيَا وَالْاٰخِرَةِ وَاَعَدَّ لَهُمْ عَذَابًا مُّهِيْنًا ﴿٥٧﴾

* 58. Verily, those who malign Allāh and His Messenger—Allāh has cursed them in this world and in the Hereafter, and has prepared for them an abasing punishment.

وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا اكْتَسَبُوْا فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴿٥٨﴾

59. And those who malign believing men and believing women for what they have not earned shall bear *the guilt of* a calumny and a manifest sin.

R. 8.

يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ وَبَنٰتِكَ وَنِسَآءِ الْمُؤْمِنِيْنَ يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ ؕ ذٰلِكَ اَدْنٰٓى اَنْ يُّعْرَفْنَ فَلَا يُؤْذَيْنَ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿٥٩﴾

* 60. O Prophet! tell thy wives and thy daughters and the women of the believers that they should draw close to them portions of their *loose* outer coverings. That is nearer that they may *thus* be distinguished and not molested. And Allāh is Most Forgiving, Merciful.

* 58. Verily, those who **annoy** Allāh and His Messenger—Allāh has cursed them in this world and in the Hereafter, and has prepared for them an abasing punishment.

* 60. O Prophet! **Tell your wives and your daughters, and the women of the believers, that they should pull down upon them of their outer cloaks *from their heads over their faces*. That is more likely that they may *thus* be recognized** and not molested.

لَئِنْ لَّمْ يَنْتَهِ الْمُنٰفِقُوْنَ وَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّ الْمُرْجِفُوْنَ فِي الْمَدِيْنَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُوْنَكَ فِيْهَآ اِلَّا قَلِيْلًا ﴿٦١﴾

*61. If the hypocrites, and those in whose heart is a disease, and those who cause agitation in the city, desist not, We shall surely give thee authority over them; then they will not dwell therein as thy neighbours, save for a little while.

مَّلْعُوْنِيْنَ ۚ اَيْنَمَا ثُقِفُوْٓا اُخِذُوْا وَ قُتِّلُوْا تَقْتِيْلًا ﴿٦٢﴾

62. *Then they will be* accursed. Wherever they are found, they will be seized, and cut into pieces.

سُنَّةَ اللّٰهِ فِي الَّذِيْنَ خَلَوْا مِنْ قَبْلُ ۚ وَ لَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيْلًا ﴿٦٣﴾

63. Such has been the way of Allāh in *the case of* those who passed away before, and thou wilt never find a change in the way of Allāh.

يَسْـَٔلُكَ النَّاسُ عَنِ السَّاعَةِ ۭ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ ۭ وَ مَا يُدْرِيْكَ لَعَلَّ السَّاعَةَ تَكُوْنُ قَرِيْبًا ﴿٦٤﴾

64. Men ask thee concerning the Hour. Say, 'The knowledge of it is with Allāh *alone*.' And what will make thee know that the Hour may be nigh?

اِنَّ اللّٰهَ لَعَنَ الْكٰفِرِيْنَ وَ اَعَدَّ لَهُمْ سَعِيْرًا ﴿٦٥﴾

65. Allāh has surely cursed the disbelievers, and has prepared for them a burning fire,

خٰلِدِيْنَ فِيْهَآ اَبَدًا ۚ لَا يَجِدُوْنَ وَلِيًّا وَّ لَا نَصِيْرًا ﴿٦٦﴾

66. Wherein they will abide for ever. They will find *therein* no friend nor helper.

يَوْمَ تُقَلَّبُ وُجُوْهُهُمْ فِي النَّارِ يَقُوْلُوْنَ يٰلَيْتَنَآ اَطَعْنَا اللّٰهَ وَ اَطَعْنَا الرَّسُوْلَا ﴿٦٧﴾

67. On the day when their faces are turned over in the Fire, they will say, 'Oh, would that we had obeyed Allāh and obeyed the Messenger!'

وَ قَالُوْا رَبَّنَآ اِنَّآ اَطَعْنَا سَادَتَنَا وَ كُبَرَآءَنَا فَاَضَلُّوْنَا السَّبِيْلَا ﴿٦٨﴾

68. And they will say, 'Our Lord, we obeyed our chiefs and our great ones and they led us astray from the way.

رَبَّنَآ اٰتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَ الْعَنْهُمْ لَعْنًا كَبِيْرًا ﴿٦٩﴾ ع ٥

69. 'Our Lord, give them double punishment and curse them with a very great curse.'

R. 9.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ اٰذَوْا مُوْسٰى فَبَرَّاَهُ اللّٰهُ مِمَّا

*70. O ye who believe! be not like those who vexed and slandered Moses; but Allāh cleared him of

*61. If the hypocrites, and those in whose hearts **there is disease, and those who spread baseless rumours in the city, do not desist, We shall surely make you stand up against them; then they will no longer tarry around you but a little.**

*70. O ye who believe! Be not like those who vexed ***and slandered*** Moses; Allāh cleared him of what they spoke *of him*.

what they spoke *of him*. And he was honourable in the sight of Allāh.

71. O ye who believe! fear Allāh, and say the right word.

* 72. He will bless your works for you and forgive you your sins. And whoso obeys Allāh and His Messenger, shall surely attain a mighty success.

73. Verily, We offered the Trust to the heavens and the earth and the mountains, but they refused to bear
* it and were afraid of it. But man bore it. Indeed, he is *capable of being* unjust *to, and* neglectful *of, himself.*

74. *The result is* that Allāh will punish hypocritical men and hypocritical women, and idolatrous men and idolatrous women; and Allāh turns in mercy to believing men and believing women; and Allāh is Most Forgiving, Merciful.

قَالُوْا وَكَانَ عِنْدَ اللّٰهِ وَجِيْهًا ﴿٧٠﴾

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَ
قُوْلُوْا قَوْلًا سَدِيْدًا ﴿٧١﴾

يُّصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ
ذُنُوْبَكُمْ ؕ وَمَنْ يُّطِعِ اللّٰهَ وَ رَسُوْلَهٗ
فَقَدْ فَازَ فَوْزًا عَظِيْمًا ﴿٧٢﴾

اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ
وَ الْاَرْضِ وَ الْجِبَالِ فَاَبَيْنَ اَنْ
يَّحْمِلْنَهَا وَ اَشْفَقْنَ مِنْهَا وَ حَمَلَهَا
الْاِنْسَانُ ؕ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ﴿٧٣﴾

لِّيُعَذِّبَ اللّٰهُ الْمُنٰفِقِيْنَ وَ
الْمُنٰفِقٰتِ وَ الْمُشْرِكِيْنَ وَ الْمُشْرِكٰتِ
وَ يَتُوْبَ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ وَ
الْمُؤْمِنٰتِ ؕ وَ كَانَ اللّٰهُ غَفُوْرًا
رَّحِيْمًا ﴿٧٤﴾ ع ٩ ٥ ٦

* 72. He will **reform your conduct** for you and forgive you your sins.
* 73. But **the** man bore it. Indeed he **was too cruel** *to himself*, **unmindful of the consequences**.

(See details of transliteration on page ‘m’).

سُوْرَةُ سَبَإٍ مَّكِّيَّةٌ ٣٤ — اياتها ٥٥ — ركوعاتها ٦

SABĀ'

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

اَلْحَمْدُ لِلّٰهِ الَّذِيْ لَهٗ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ وَ لَهُ الْحَمْدُ فِي الْاٰخِرَةِ ؕ وَهُوَ الْحَكِيْمُ الْخَبِيْرُ ٢

2. All praise is due to Allāh, to Whom belongs whatever is in the heavens and whatever is in the earth. And His is all praise in the Hereafter; and He is the Wise, the All-Aware.

يَعْلَمُ مَا يَلِجُ فِي الْاَرْضِ وَ مَا يَخْرُجُ مِنْهَا وَ مَا يَنْزِلُ مِنَ السَّمَآءِ وَ مَا يَعْرُجُ فِيْهَا ؕ وَهُوَ الرَّحِيْمُ الْغَفُوْرُ ٣

3. He knows whatever goes into the earth and whatever comes forth from it, and whatever descends from the heaven and whatever ascends into it; and He is Merciful, Most Forgiving.

وَ قَالَ الَّذِيْنَ كَفَرُوْا لَا تَاْتِيْنَا السَّاعَةُ ؕ قُلْ بَلٰى وَ رَبِّيْ لَتَاْتِيَنَّكُمْ ۙ عٰلِمِ الْغَيْبِ ۚ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمٰوٰتِ وَ لَا فِي الْاَرْضِ وَ لَاۤ اَصْغَرُ مِنْ ذٰلِكَ وَ لَاۤ اَكْبَرُ اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ ۙ ٤

4. And those who disbelieve say, 'The Hour will never come upon us.' Say, 'Yea, by my Lord Who knows the unseen, it will surely come upon you! Not an atom's weight in the heavens or in the earth or any thing less than that or greater escapes Him, but *all is recorded* in a perspicuous Book,

لِّيَجْزِيَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ ؕ اُولٰٓئِكَ لَهُمْ مَّغْفِرَةٌ وَّ رِزْقٌ كَرِيْمٌ ٥

5. 'That He may reward those who believe and do good works. It is these who will have forgiveness and an honourable provision.'

وَ الَّذِيْنَ سَعَوْ فِيْۤ اٰيٰتِنَا مُعٰجِزِيْنَ اُولٰٓئِكَ لَهُمْ عَذَابٌ مِّنْ رِّجْزٍ اَلِيْمٌ ٦

6. But *as to* those who strive against Our Signs, seeking to frustrate *Our plans*, it is they for whom there will be the suffering of a painful punishment.

وَ يَرَى الَّذِيْنَ اُوْتُوا الْعِلْمَ الَّذِيْۤ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ هُوَ الْحَقَّ ۙ وَ يَهْدِيْۤ اِلٰى صِرَاطِ الْعَزِيْزِ الْحَمِيْدِ ٧

7. And those who are given knowledge see that whatever has been revealed to thee from thy Lord is the truth, and guides unto the path of the Mighty, the Praiseworthy.

وَ قَالَ الَّذِيْنَ كَفَرُوْا هَلْ نَدُلُّكُمْ عَلٰى رَجُلٍ يُّنَبِّئُكُمْ اِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ ۙ اِنَّكُمْ لَفِيْ خَلْقٍ جَدِيْدٍ ۚ ٨

8. And those who disbelieve say, 'Shall we show you a man who will tell you *that* when you are broken up into pieces, you shall be *raised as* a new creation?

(See details of transliteration on page 'm').

9. 'Has he forged a lie against Allāh or is he afflicted with madness?' Nay, but it is those who believe not in the Hereafter that are suffering from the punishment and are too far gone in error.

أَفْتَرٰى عَلَى اللّٰهِ كَذِبًا أَمْ بِهٖ جِنَّةٌ ؕ بَلِ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ فِي الْعَذَابِ وَالضَّلٰلِ الْبَعِيْدِ ۝٩

* 10. Do they not see what is before them and what is behind them of the heaven and the earth? If We please, We could cause the earth to sink with them, or cause pieces of the sky to fall upon them. In that verily is a Sign for every repentant servant.

أَفَلَمْ يَرَوْا إِلٰى مَا بَيْنَ أَيْدِيْهِمْ وَمَا خَلْفَهُمْ مِّنَ السَّمَآءِ وَالْأَرْضِ ؕ إِنْ نَّشَأْ نَخْسِفْ بِهِمُ الْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَآءِ ؕ إِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّكُلِّ عَبْدٍ مُّنِيْبٍ ۝١٠

R. 2.

* 11. And certainly, We bestowed grace upon David from *Ourselves*: 'O ye mountains, repeat *the praises of Allāh* with him, and O birds, *ye also*.' And We made the iron soft for him,

وَلَقَدْ اٰتَيْنَا دَاوٗدَ مِنَّا فَضْلًا ؕ يٰجِبَالُ أَوِّبِيْ مَعَهٗ وَالطَّيْرَ ۚ وَأَلَنَّا لَهُ الْحَدِيْدَ ۝١١

12. *Saying*, 'Make thou full-length coats of mail, and make the rings of a proper measure. And do righteous deeds, surely I see all that you do.'

أَنِ اعْمَلْ سٰبِغٰتٍ وَّقَدِّرْ فِي السَّرْدِ وَاعْمَلُوْا صَالِحًا ؕ إِنِّيْ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝١٢

13. And to Solomon *We subjected* the wind; its morning course was a month's *journey*, and its evening course was a month's *journey too*. And We caused a fount of molten copper to flow for him. And of the Jinn were *some* who worked under him, by the command of his Lord. And *We had told them that* if any of them turned away from Our command, We would make him taste the punishment of burning fire.

وَلِسُلَيْمٰنَ الرِّيْحَ غُدُوُّهَا شَهْرٌ وَّرَوَاحُهَا شَهْرٌ ۚ وَأَسَلْنَا لَهٗ عَيْنَ الْقِطْرِ ؕ وَمِنَ الْجِنِّ مَنْ يَّعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهٖ ؕ وَمَنْ يَّزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيْرِ ۝١٣

14. They made for him what he desired; palaces and statues, and basins like reservoirs, and large cooking vessels fixed in their places: 'Work ye, O House of David

يَعْمَلُوْنَ لَهٗ مَا يَشَآءُ مِنْ مَّحَارِيْبَ وَتَمَاثِيْلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُوْرٍ رّٰسِيٰتٍ ؕ اِعْمَلُوْٓا اٰلَ دَاوٗدَ شُكْرًا ؕ

* 10. Do they not see what is before them and what is behind them of the heaven and the earth? If We please, We could cause the earth to sink with them, or cause **some pieces from** the sky to fall upon them.

* 11. And certainly, We bestowed grace upon David from **Ourselves:** 'O ye mountains, **turn to God with full submission along with him,**

وَ قَلِيْلٌ مِّنْ عِبَادِيَ الشَّكُوْرُ ﴿١٤﴾

gratefully;' but few of My servants are grateful.

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلٰى مَوْتِهٖۤ اِلَّا دَآبَّةُ الْاَرْضِ تَاْكُلُ مِنْسَاَتَهٗ ۚ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ اَنْ لَّوْ كَانُوْا يَعْلَمُوْنَ الْغَيْبَ مَا لَبِثُوْا فِي الْعَذَابِ الْمُهِيْنِ ﴿١٥﴾

*15. And when We decreed his (Solomon's) death, nothing pointed out to them that he was dead save a worm of the earth that ate away his staff. So when he fell down, the Jinn plainly realized that if they had known the unseen, they would not have remained in a state of degrading torment.

لَقَدْ كَانَ لِسَبَاٍ فِيْ مَسْكَنِهِمْ اٰيَةٌ ۚ جَنَّتٰنِ عَنْ يَّمِيْنٍ وَّ شِمَالٍ ؕ كُلُوْا مِنْ رِّزْقِ رَبِّكُمْ وَ اشْكُرُوْا لَهٗ ؕ بَلْدَةٌ طَيِّبَةٌ وَّ رَبٌّ غَفُوْرٌ ﴿١٦﴾

16. There was indeed a Sign for Saba' in their home-land: two gardens on the right hand and on the left: 'Eat of the provision of your Lord and be grateful to Him. A good land and a Most Forgiving Lord!'

فَاَعْرَضُوْا فَاَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَ بَدَّلْنٰهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ اُكُلٍ خَمْطٍ وَّ اَثْلٍ وَّ شَيْءٍ مِّنْ سِدْرٍ قَلِيْلٍ ﴿١٧﴾

*17. But they turned away; so We sent against them a fierce flood. And We gave them, in lieu of their gardens, two gardens bearing bitter fruit and tamarisk and a few lote-trees.

ذٰلِكَ جَزَيْنٰهُمْ بِمَا كَفَرُوْا ؕ وَ هَلْ نُجٰزِيْۤ اِلَّا الْكَفُوْرَ ﴿١٨﴾

18. That We awarded them because of their ingratitude; and none do We requite *in this way* but the ungrateful.

وَ جَعَلْنَا بَيْنَهُمْ وَ بَيْنَ الْقُرَى الَّتِيْ بٰرَكْنَا فِيْهَا قُرًى ظَاهِرَةً وَّ قَدَّرْنَا فِيْهَا السَّيْرَ ؕ سِيْرُوْا فِيْهَا لَيَالِيَ وَ اَيَّامًا اٰمِنِيْنَ ﴿١٩﴾

19. And We placed, between them and the towns which We had blessed, *other* towns that were prominently visible, and We fixed easy stages between them; 'Travel in them for nights and days in security.'

فَقَالُوْا رَبَّنَا بٰعِدْ بَيْنَ اَسْفَارِنَا وَ ظَلَمُوْۤا اَنْفُسَهُمْ فَجَعَلْنٰهُمْ اَحَادِيْثَ

20. But they said, 'Our Lord, place longer distances between *the stages of* our journeys.' And they wronged

*15. **Note:** The word *dābbah* (دَآبَّة) applies to all forms of animal life. So the translation "the worm of the earth" should be taken metaphorically and not literally. This reference is to the son of Solomon who did not inherit any of the spiritual qualities or the art of statecraft which distinguished his illustrious father Solomon. During his rule it became gradually apparent to those powerful chieftains (jinn) who had been subdued and subjugated by Solomon that Solomon was now virtually dead. They successfully rebelled against the state and caused fragmentation of the great empire.

*17. But they turned away; so We sent against them a **fierce flood** *from a* **burst dam**.

themselves; so We made them bywords and We broke them into pieces, a complete breaking up. In that verily are Signs for every steadfast and grateful person.

وَمَزَّقْنٰهُمْ كُلَّ مُمَزَّقٍ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿٢٠﴾

21. And Iblīs found that his judgment of them was true, so they followed him, *all* except a party of *true* believers.

وَلَقَدْ صَدَّقَ عَلَيْهِمْ اِبْلِيْسُ ظَنَّهٗ فَاتَّبَعُوْهُ اِلَّا فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ ﴿٢١﴾

22. And he had no power over them, but *it was so* that We might distinguish those who believed in the Hereafter from those who were in doubt about it. And thy Lord is Watchful over all things.

وَمَا كَانَ لَهٗ عَلَيْهِمْ مِّنْ سُلْطٰنٍ اِلَّا لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْاٰخِرَةِ مِمَّنْ هُوَ مِنْهَا فِيْ شَكٍّ ؕ وَرَبُّكَ عَلٰى كُلِّ شَيْءٍ حَفِيْظٌ ﴿٢٢﴾ ع ٢

R. 3.

23. Say, 'Call upon those whom you assert *to be gods* beside Allāh. They control not *even* the weight of an atom in the heavens or in the earth, nor have they any share in either, nor has He any helper among them.'

قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِ اللّٰهِ ۚ لَا يَمْلِكُوْنَ مِثْقَالَ ذَرَّةٍ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ وَمَا لَهُمْ فِيْهِمَا مِنْ شِرْكٍ وَّمَا لَهٗ مِنْهُمْ مِّنْ ظَهِيْرٍ ﴿٢٣﴾

24. No intercession avails with Him, except for him about whom He permits *it*, until when their hearts are relieved of fright they would say, 'What is it that your Lord said?' They (the Messengers) will answer, 'The truth.' And He is the High, the Great.

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهٗٓ اِلَّا لِمَنْ اَذِنَ لَهٗ ؕ حَتّٰٓى اِذَا فُزِّعَ عَنْ قُلُوْبِهِمْ قَالُوْا مَاذَا ۙ قَالَ رَبُّكُمْ ؕ قَالُوا الْحَقَّ ۚ وَهُوَ الْعَلِيُّ الْكَبِيْرُ ﴿٢٣﴾

25. Say, 'Who gives you sustenance from the heavens and the earth?' Say, 'Allāh. Either we or you are on right guidance or in manifest error.'

قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمٰوٰتِ وَالْاَرْضِ ؕ قُلِ اللّٰهُ ۙ وَاِنَّآ اَوْ اِيَّاكُمْ لَعَلٰى هُدًى اَوْ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٢٥﴾

26. Say, 'You will not be questioned as to our sins, nor shall we be questioned as to what you do.'

قُلْ لَّا تُسْـَٔلُوْنَ عَمَّآ اَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُوْنَ ﴿٢٦﴾

27. Say, 'Our Lord will bring us all together; then He will judge between us with truth: and He is the Judge, the All-Knowing.'

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ ؕ وَهُوَ الْفَتَّاحُ الْعَلِيْمُ ﴿٢٦﴾

28. Say, 'Show me those whom you have joined with Him as partners. Nay! *You cannot do so*, for He is Allāh, the Mighty, the Wise.'

قُلْ اَرُوْنِيَ الَّذِيْنَ اَلْحَقْتُمْ بِهٖ شُرَكَآءَ كَلَّا ؕ بَلْ هُوَ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ﴿٢٨﴾

وَمَآ اَرْسَلْنٰكَ اِلَّا كَآفَّةً لِّلنَّاسِ بَشِيْرًا وَّنَذِيْرًا وَّلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٢٩﴾

29. And We have not sent thee but as a bearer of glad tidings and a Warner, for all mankind, but most men know not.

وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٣٠﴾

30. And they say, 'When will this promise *be fulfilled*, if you are truthful?'

قُلْ لَّكُمْ مِّيْعَادُ يَوْمٍ لَّا تَسْتَاْخِرُوْنَ عَنْهُ سَاعَةً وَّلَا تَسْتَقْدِمُوْنَ ﴿٣١﴾

31. Say, 'For you is the promise of a day from which you cannot remain behind a single moment nor can you get ahead *of it*.'

R. 4.

وَقَالَ الَّذِيْنَ كَفَرُوْا لَنْ نُّؤْمِنَ بِهٰذَا الْقُرْاٰنِ وَلَا بِالَّذِيْ بَيْنَ يَدَيْهِ ؕ وَلَوْ تَرٰٓى اِذِ الظّٰلِمُوْنَ مَوْقُوْفُوْنَ عِنْدَ رَبِّهِمْ ۖۚ يَرْجِعُ بَعْضُهُمْ اِلٰى بَعْضِ ِۨالْقَوْلَ ۚ يَقُوْلُ الَّذِيْنَ اسْتُضْعِفُوْا لِلَّذِيْنَ اسْتَكْبَرُوْا لَوْلَآ اَنْتُمْ لَكُنَّا مُؤْمِنِيْنَ ﴿٣٢﴾

32. And those who disbelieve say, 'We will never believe in this Qur'ān, nor in what is before it;' and couldst thou see when the wrongdoers will be made to stand before their Lord, throwing back on one another the blame. Those who were considered weak will say to those who were proud, 'Had it not been for you, we should surely have been believers.'

قَالَ الَّذِيْنَ اسْتَكْبَرُوْا لِلَّذِيْنَ اسْتُضْعِفُوْٓا اَنَحْنُ صَدَدْنٰكُمْ عَنِ الْهُدٰى بَعْدَ اِذْ جَآءَكُمْ بَلْ كُنْتُمْ مُّجْرِمِيْنَ ﴿٣٣﴾

33. Those who were proud will say to those who were considered weak, 'Was it we that kept you away from the guidance, after it had come to you? Nay, it was you yourselves who were guilty.'

وَقَالَ الَّذِيْنَ اسْتُضْعِفُوْا لِلَّذِيْنَ اسْتَكْبَرُوْا بَلْ مَكْرُ الَّيْلِ وَالنَّهَارِ اِذْ تَاْمُرُوْنَنَآ اَنْ نَّكْفُرَ بِاللّٰهِ وَنَجْعَلَ لَهٗٓ اَنْدَادًا ؕ وَاَسَرُّوا النَّدَامَةَ لَمَّا رَاَوُا الْعَذَابَ ؕ وَجَعَلْنَا الْاَغْلٰلَ فِيْٓ اَعْنَاقِ الَّذِيْنَ كَفَرُوْا ؕ هَلْ يُجْزَوْنَ اِلَّا مَا كَانُوْا يَعْمَلُوْنَ ﴿٣٤﴾

34. And those who were considered weak will say to those who were proud, 'Nay, but it was *your* scheming night and day, when you bade us disbelieve in Allāh and set up equals unto Him.' And they will conceal *their* remorse when they see the punishment; and We shall put chains round the necks of those who disbelieved. They will not be requited but for what they did.

وَمَآ اَرْسَلْنَا فِيْ قَرْيَةٍ مِّنْ نَّذِيْرٍ اِلَّا قَالَ مُتْرَفُوْهَآ ۙ اِنَّا بِمَآ

* 35. And We never sent a Warner to any city but the wealthy ones thereof said, 'Surely, we disbelieve

* 35. And We never sent a Warner to any **township** but the wealthy ones thereof said, 'Surely, we disbelieve in what you have been sent with.'

in what you have been sent with.' أُرْسِلْتُمْ بِهٖ كٰفِرُوْنَ ﴿٣٥﴾

36. And they say, 'We have more riches and children; and we are not going to be punished.' وَقَالُوْا نَحْنُ اَكْثَرُ اَمْوَالًا وَّ اَوْلَادًا ۙ وَّمَا نَحْنُ بِمُعَذَّبِيْنَ ﴿٣٦﴾

37. Say, 'Verily, my Lord enlarges the provision for whomsoever He pleases, and straitens *it for whomsoever He pleases*; but most men do not know.' قُلْ اِنَّ رَبِّيْ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٣٧﴾

R. 5.

38. And it is not your riches nor your children that will bring you near Us in rank, but those who believe and do good works, will have a double reward for what they did. And in lofty mansions will they be secure. وَ مَآ اَمْوَالُكُمْ وَ لَآ اَوْلَادُكُمْ بِالَّتِيْ تُقَرِّبُكُمْ عِنْدَنَا زُلْفٰٓى اِلَّا مَنْ اٰمَنَ وَعَمِلَ صَالِحًا ۪ فَاُولٰٓئِكَ لَهُمْ جَزَآءُ الضِّعْفِ بِمَا عَمِلُوْا وَ هُمْ فِي الْغُرُفٰتِ اٰمِنُوْنَ ﴿٣٨﴾

39. And *as to* those who strive to frustrate *the purpose of* Our Signs, it is they who will be brought face to face with punishment. وَ الَّذِيْنَ يَسْعَوْنَ فِيْٓ اٰيٰتِنَا مُعٰجِزِيْنَ اُولٰٓئِكَ فِي الْعَذَابِ مُحْضَرُوْنَ ﴿٣٩﴾

40. Say, 'Surely, my Lord enlarges the provision for such of His servants as He pleases and straitens *it* for such of them as *He pleases*. And whatever you spend, He will replace it; and He is the Best of providers.' قُلْ اِنَّ رَبِّيْ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَ يَقْدِرُ لَهٗ ؕ وَ مَآ اَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهٗ ۚ وَ هُوَ خَيْرُ الرّٰزِقِيْنَ ﴿٤٠﴾

*41. And *remember* the day, when He will gather them all together; then He will say to the angels: 'Was it you that they worshipped?' وَيَوْمَ يَحْشُرُهُمْ جَمِيْعًا ثُمَّ يَقُوْلُ لِلْمَلٰٓئِكَةِ اَهٰٓؤُلَآءِ اِيَّاكُمْ كَانُوْا يَعْبُدُوْنَ ﴿٤١﴾

42. They will say, 'Holy art Thou. Thou art our Protector against them. Nay, but they worshipped the Jinn; it was in them that most of them believed.' قَالُوْا سُبْحٰنَكَ اَنْتَ وَلِيُّنَا مِنْ دُوْنِهِمْ ۚ بَلْ كَانُوْا يَعْبُدُوْنَ الْجِنَّ ۚ اَكْثَرُهُمْ بِهِمْ مُّؤْمِنُوْنَ ﴿٤٢﴾

43. 'So, this day, you will have no power either to profit or harm one another.' And We shall say to those فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَّلَا ضَرًّا ؕ وَ نَقُوْلُ لِلَّذِيْنَ

*41. And *remember* the day, when He will gather them all together; then He will say to the angels: Was it you ***in particular*** that they worshipped?

Note: The translation of the word *iyyākum* (اِيَّاكُمْ) seems to have been omitted. The insertion of the word 'in particular,' therefore, seems to be appropriate.

who did wrong: 'Taste ye the punishment of the Fire that you denied.'

ظَلَمُوْا ذُوْقُوْا عَذَابَ النَّارِ الَّتِيْ كُنْتُمْ بِهَا تُكَذِّبُوْنَ ﴿٤٣﴾

44. And when Our manifest Signs are recited to them, they say, 'This is but a man who seeks to turn you away from that which your fathers worshipped.' And they say, 'This is but a forged lie.' And those who disbelieve say about the truth when it comes to them, 'This is nothing but clear magic.'

وَإِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالُوْا مَا هٰذَآ إِلَّا رَجُلٌ يُّرِيْدُ اَنْ يَّصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ اٰبَآؤُكُمْ ۚ وَقَالُوْا مَا هٰذَآ إِلَّآ إِفْكٌ مُّفْتَرًى ۭ وَقَالَ الَّذِيْنَ كَفَرُوْا لِلْحَقِّ لَمَّا جَآءَهُمْ ۙ إِنْ هٰذَآ إِلَّا سِحْرٌ مُّبِيْنٌ ﴿٤٣﴾

45. And We gave them no books which they studied, nor did We send to them any Warner before thee.

وَمَآ اٰتَيْنٰهُمْ مِّنْ كُتُبٍ يَّدْرُسُوْنَهَا وَمَآ اَرْسَلْنَآ إِلَيْهِمْ قَبْلَكَ مِنْ نَّذِيْرٍ ﴿٤٥﴾

46. And those who were before them *also* rejected *the truth*—and these have not attained *even* to a tenth of that which We gave them, but they treated My Messengers as liars. So how *terrible* was the change I *brought about*!

وَكَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۙ وَمَا بَلَغُوْا مِعْشَارَ مَآ اٰتَيْنٰهُمْ فَكَذَّبُوْا رُسُلِيْ ۖ فَكَيْفَ كَانَ نَكِيْرِ ﴿٤٦﴾ ع ٥

R. 6.

47. Say, 'I only exhort you *to do* one thing: that you stand up before Allāh in twos and singly and then reflect. *You will then know that* there is no insanity in your companion; he is only a Warner to you of an impending severe punishment.'

قُلْ إِنَّمَآ اَعِظُكُمْ بِوَاحِدَةٍ ۚ اَنْ تَقُوْمُوْا لِلّٰهِ مَثْنٰى وَفُرَادٰى ثُمَّ تَتَفَكَّرُوْا ۗ مَا بِصَاحِبِكُمْ مِّنْ جِنَّةٍ ۭ إِنْ هُوَ إِلَّا نَذِيْرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيْدٍ ﴿٤٧﴾

48. Say, 'Whatever reward I might have asked of you—let it be yours. My reward is only with Allāh; and He is Witness over all things.'

قُلْ مَا سَاَلْتُكُمْ مِّنْ اَجْرٍ فَهُوَ لَكُمْ ۭ إِنْ اَجْرِيَ إِلَّا عَلَى اللّٰهِ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ﴿٤٨﴾

49. Say, 'Truly, my Lord hurls the Truth *at falsehood. He is* the Great Knower of the unseen.'

قُلْ إِنَّ رَبِّيْ يَقْذِفُ بِالْحَقِّ ۚ عَلَّامُ الْغُيُوْبِ ﴿٤٩﴾

* 50. Say, 'The Truth has come, and falsehood could neither originate *any good* nor reproduce *it*.'

قُلْ جَآءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيْدُ ﴿٥٠﴾

* 50. Say, 'The Truth has **arrived**, and falsehood could neither **initiate nor repeat** *anything*.'

قُلْ اِنْ ضَلَلْتُ فَاِنَّمَآ اَضِلُّ عَلٰى نَفْسِيْ ۚ وَاِنِ اهْتَدَيْتُ فَبِمَا يُوْحِيْٓ اِلَيَّ رَبِّيْ ۭ اِنَّهٗ سَمِيْعٌ قَرِيْبٌ ۝۵۱

51. Say, ' If I err, I err only against myself; and if I am rightly guided, it is because of what my Lord has revealed to me. Verily, He is All-Hearing, Nigh.'

وَلَوْ تَرٰٓى اِذْ فَزِعُوْا فَلَا فَوْتَ وَاُخِذُوْا مِنْ مَّكَانٍ قَرِيْبٍ ۝۵۲ۙ

52. Couldst thou but see when they will be smitten with fear! Then there will be no escape, and they will be seized from a place nearby.

وَّقَالُوْٓا اٰمَنَّا بِهٖ ۚ وَاَنّٰى لَهُمُ التَّنَاوُشُ مِنْ مَّكَانٍۢ بَعِيْدٍ ۝۵۳ۚ

53. And they will say, 'We *now* * believe therein.' But how can the attaining *of faith* be possible to them from a position *so* far-off,

وَقَدْ كَفَرُوْا بِهٖ مِنْ قَبْلُ ۚ وَيَقْذِفُوْنَ بِالْغَيْبِ مِنْ مَّكَانٍۢ بَعِيْدٍ ۝۵۴

* 54. While they had disbelieved in it before? And they are uttering conjectures from a far-off place.

وَحِيْلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُوْنَ كَمَا فُعِلَ بِاَشْيَاعِهِمْ مِّنْ قَبْلُ ۭ اِنَّهُمْ كَانُوْا فِيْ شَكٍّ مُّرِيْبٍ ۝۵۵ۧ

55. And a barrier will be placed between them and that which they long for, as was done with the likes of them before. They *too* were in disquieting doubt indeed.

* 53. **Note:** It simply means that having distanced themselves earlier from it, they could not attain faith at the time of punishment.

* 54. **Verily, they had rejected it earlier, indulging in wild conjectures from a distant position.**

سُوْرَةُ فَاطِرٍ مَّكِّيَّةٌ ٣٥ — اياتها ٤٦ — ركوعاتها ٥

FĀṬIR

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

اَلْحَمْدُ لِلّٰهِ فَاطِرِ السَّمٰوٰتِ وَ الْاَرْضِ جَاعِلِ الْمَلٰٓئِكَةِ رُسُلًا اُولِيْٓ اَجْنِحَةٍ مَّثْنٰى وَثُلٰثَ وَرُبٰعَ ؕ يَزِيْدُ فِي الْخَلْقِ مَا يَشَآءُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ٢

2. All praise belongs to Allāh, the Maker of the heavens and the earth, Who employs the angels as messengers, having wings, two, three, and four. He adds to *His* creation whatever He pleases; for Allāh has power over all things.

مَا يَفْتَحِ اللّٰهُ لِلنَّاسِ مِنْ رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۚ وَمَا يُمْسِكْ ۙ فَلَا مُرْسِلَ لَهٗ مِنْۢ بَعْدِهٖ ؕ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ٣

3. Whatever of mercy Allāh grants to men—there is none to withhold it; and whatever He withholds, there is none who can release it after that; and He is the Mighty, the Wise.

يٰٓاَيُّهَا النَّاسُ اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ ؕ هَلْ مِنْ خَالِقٍ غَيْرُ اللّٰهِ يَرْزُقُكُمْ مِّنَ السَّمَآءِ وَ الْاَرْضِ ؕ لَآ اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُؤْفَكُوْنَ ٤

4. O ye men, remember the favour of Allāh towards you. Is there any Creator other than Allāh *Who* provides for you from the heaven and earth? There is none worthy of worship but He. Whither then are you turned away?

وَاِنْ يُّكَذِّبُوْكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ ؕ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ٥

5. And if they reject thee, verily, *God's* Messengers have been rejected before thee; and unto Allāh *all* things are brought back *for decision.*

يٰٓاَيُّهَا النَّاسُ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا ۪ وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ٦

6. O ye men, assuredly the promise of Allāh is true, so let not the present life deceive you, nor let the Deceiver deceive you with respect to Allāh.

اِنَّ الشَّيْطٰنَ لَكُمْ عَدُوٌّ فَاتَّخِذُوْهُ عَدُوًّا ؕ اِنَّمَا يَدْعُوْا حِزْبَهٗ لِيَكُوْنُوْا مِنْ اَصْحٰبِ السَّعِيْرِ ٧

7. Surely Satan is an enemy to you; so take him as an enemy. He calls his followers only that they may become inmates of the burning Fire.

اَلَّذِيْنَ كَفَرُوْا لَهُمْ عَذَابٌ شَدِيْدٌ ۚ وَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَهُمْ مَّغْفِرَةٌ وَّ اَجْرٌ كَبِيْرٌ ٨ ع ١٢

8. For those who disbelieve there is a severe punishment. And for those who believe and do good works there is forgiveness and a great reward.

(See details of transliteration on page 'm').

R. 2.

أَفَمَنْ زُيِّنَ لَهُ سُوْٓءُ عَمَلِهٖ فَرَاٰهُ حَسَنًا ؕ فَإِنَّ اللّٰهَ يُضِلُّ مَنْ يَّشَآءُ وَ يَهْدِيْ مَنْ يَّشَآءُ ۖ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرٰتٍ ؕ إِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا يَصْنَعُوْنَ ۝٩

*9. Is he, then, to whom the evil of his deed is made *to appear* pleasing, so that he looks upon it as good, *like him who believes and does good deeds*? Surely, Allāh adjudges astray whom He will and guides whom He will. So let not thy soul waste away in sighing for them. Surely Allāh knows what they do.

وَ اللّٰهُ الَّذِيْٓ أَرْسَلَ الرِّيٰحَ فَتُثِيْرُ سَحَابًا فَسُقْنٰهُ إِلٰى بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ؕ كَذٰلِكَ النُّشُوْرُ ۝١٠

10. And Allāh it is Who sends the winds which raise the clouds; then do We drive them to a lifeless tract of land, and quicken thereby the earth after its death. Likewise *shall* the Resurrection *be*.

مَنْ كَانَ يُرِيْدُ الْعِزَّةَ فَلِلّٰهِ الْعِزَّةُ جَمِيْعًا ؕ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَ الْعَمَلُ الصَّالِحُ يَرْفَعُهٗ ؕ وَ الَّذِيْنَ يَمْكُرُوْنَ السَّيِّاٰتِ لَهُمْ عَذَابٌ شَدِيْدٌ ؕ وَ مَكْرُ أُولٰٓئِكَ هُوَ يَبُوْرُ ۝١١

*11. Whoso desires honour, then *let him know that* all honour belongs to Allāh. Unto Him ascend good words, and righteous work does He exalt. And those who plot evils—for them is a severe punishment; and the plotting of such will perish.

وَ اللّٰهُ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا ؕ وَ مَا تَحْمِلُ مِنْ أُنْثٰى وَ لَا تَضَعُ إِلَّا بِعِلْمِهٖ ؕ وَ مَا يُعَمَّرُ مِنْ مُّعَمَّرٍ وَّ لَا يُنْقَصُ مِنْ عُمُرِهٖٓ إِلَّا فِيْ كِتٰبٍ ؕ إِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ۝١٢

12. And Allāh created you from dust, then from a sperm-drop, then He made you pairs. And no female conceives, nor does she bring forth *a child* without His knowledge. And no one whose life is prolonged has *his* life prolonged, nor is anything diminished of his life, but *it is recorded* in a Book. That surely is easy for Allāh.

وَ مَا يَسْتَوِي الْبَحْرٰنِ ۖ هٰذَا عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُهٗ وَ هٰذَا مِلْحٌ أُجَاجٌ ؕ وَ مِنْ كُلٍّ تَأْكُلُوْنَ لَحْمًا طَرِيًّا وَّ تَسْتَخْرِجُوْنَ حِلْيَةً تَلْبَسُوْنَهَا ۚ وَ تَرَى الْفُلْكَ فِيْهِ مَوَاخِرَ لِتَبْتَغُوْا مِنْ فَضْلِهٖ وَ

13. And the two seas are not alike: this one palatable, sweet *and* pleasant to drink, and the other, salt *and* bitter. And from each you eat fresh meat, and take forth ornaments which you wear. And thou seest the ships therein ploughing *the waves* that you may seek of His bounty, and that you

*9. Is he, then, **whose deeds are made to appear beautiful to him so he views them as good *like one who believes and truly does good deeds*?**

*11. **Whoever** desires honour, then *let him know that* all honour belongs to Allāh. **To** Him ascend good words and righteous work **helps them rise**. And those who plot evils, for them is a severe punishment; and the plotting of such will perish.

may be grateful.

لَعَلَّكُمْ تَشْكُرُوْنَ ﴿١٣﴾

14. He merges the night into the day, and He merges the day into the night. And He has pressed into service the sun and the moon; each one runs *its* course to an appointed term. Such is Allāh, your Lord; His is the kingdom, and those whom you call upon beside Allāh own not even a whit.

يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَ يُوْلِجُ النَّهَارَ فِي الَّيْلِ ۗ وَ سَخَّرَ الشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ يَّجْرِيْ لِاَجَلٍ مُّسَمًّى ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ ؕ وَالَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِهٖ مَا يَمْلِكُوْنَ مِنْ قِطْمِيْرٍ ﴿١٤﴾

15. If you call on them, they will not hear your call; and even if they heard it, they could not answer you. And on the Day of Resurrection they will deny your having associated *them with God*. And none can inform thee like the *One Who is* All-Aware.

اِنْ تَدْعُوْهُمْ لَا يَسْمَعُوْا دُعَآءَكُمْ ۚ وَلَوْ سَمِعُوْا مَا اسْتَجَابُوْا لَكُمْ ؕ وَيَوْمَ الْقِيٰمَةِ يَكْفُرُوْنَ بِشِرْكِكُمْ ؕ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيْرٍ ﴿١٥﴾ ع ٢ ١٣ ١٤

R. 3.

* 16. O ye men, it is you that stand in need of Allāh, but Allāh is He Who is Self-Sufficent, the Praiseworthy.

يٰۤاَيُّهَا النَّاسُ اَنْتُمُ الْفُقَرَآءُ اِلَى اللّٰهِ ۚ وَاللّٰهُ هُوَ الْغَنِيُّ الْحَمِيْدُ ﴿١٦﴾

17. If He please, He could destroy you, and bring a new creation *instead*.

اِنْ يَّشَاْ يُذْهِبْكُمْ وَ يَاْتِ بِخَلْقٍ جَدِيْدٍ ﴿١٧﴾

18. And that is not difficult for Allāh.

وَمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ ﴿١٨﴾

19. And no burdened *soul* can bear the burden of another; and if a heavily laden *soul* call another to *bear* its load, naught of it shall be carried *by the other*, even though he be a kinsman. Thou canst warn only those who fear their Lord in secret and observe Prayer. And whoso purifies himself, purifies himself only to his own advantage; and to Allāh shall be the return.

وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ؕ وَاِنْ تَدْعُ مُثْقَلَةٌ اِلٰى حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَّلَوْ كَانَ ذَا قُرْبٰى ؕ اِنَّمَا تُنْذِرُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَ اَقَامُوا الصَّلٰوةَ ؕ وَمَنْ تَزَكّٰى فَاِنَّمَا يَتَزَكّٰى لِنَفْسِهٖ ؕ وَاِلَى اللّٰهِ الْمَصِيْرُ ﴿١٩﴾

20. And the blind and the seeing are not alike,

وَمَا يَسْتَوِي الْاَعْمٰى وَالْبَصِيْرُ ﴿٢٠﴾

21. Nor the darkness and light,

وَلَا الظُّلُمٰتُ وَلَا النُّوْرُ ﴿٢١﴾

22. Nor the shade and heat.

وَلَا الظِّلُّ وَلَا الْحَرُوْرُ ﴿٢٢﴾

* 16. O ye men, **you are mere beggars unto Allāh, while Allāh is He Who stands in need of none, Ever Praiseworthy.**

وَمَا يَسْتَوِي الْاَحْيَآءُ وَلَا الْاَمْوَاتُ ؕ
اِنَّ اللّٰهَ يُسْمِعُ مَنْ يَّشَآءُ ۚ وَمَآ اَنْتَ
بِمُسْمِعٍ مَّنْ فِي الْقُبُوْرِ ﴿٢٣﴾

23. Nor alike are the living and the dead. Surely, Allāh causes him to hear whom He pleases; and thou canst not make those to hear who are in the graves.

اِنْ اَنْتَ اِلَّا نَذِيْرٌ ﴿٢٤﴾

24. Thou art only a Warner.

اِنَّآ اَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ؕ
وَاِنْ مِّنْ اُمَّةٍ اِلَّا خَلَا فِيْهَا نَذِيْرٌ ﴿٢٥﴾

25. Verily, We have sent thee with the truth, *as* a bearer of glad tidings and *as* a Warner; and there is no people to whom a Warner has not been sent.

وَاِنْ يُّكَذِّبُوْكَ فَقَدْ كَذَّبَ الَّذِيْنَ مِنْ
قَبْلِهِمْ ۚ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ
وَبِالزُّبُرِ وَبِالْكِتٰبِ الْمُنِيْرِ ﴿٢٦﴾

26. And if they treat thee as a liar, those who were before them *also* treated *their Prophets* as liars. Their Messengers came to them with clear Signs, and with the Scriptures, and with the illuminating Book.

ثُمَّ اَخَذْتُ الَّذِيْنَ كَفَرُوْا فَكَيْفَ
كَانَ نَكِيْرِ ﴿٢٧﴾ ع ١٥

27. Then I seized those who disbelieved and how *terrible* was the change I *brought about*!

R. 4.

اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ۚ
فَاَخْرَجْنَا بِهٖ ثَمَرٰتٍ مُّخْتَلِفًا اَلْوَانُهَا ؕ
وَمِنَ الْجِبَالِ جُدَدٌ بِيْضٌ وَّحُمْرٌ
مُّخْتَلِفٌ اَلْوَانُهَا وَغَرَابِيْبُ سُوْدٌ ﴿٢٨﴾

28. Dost thou not see that Allāh sends down water from the sky and We bring forth therewith fruits of different colours; and among the mountains are streaks white and red, of diverse hues and others raven black;

وَمِنَ النَّاسِ وَالدَّوَآبِّ وَالْاَنْعَامِ
مُخْتَلِفٌ اَلْوَانُهٗ كَذٰلِكَ ؕ اِنَّمَا
يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا ؕ
اِنَّ اللّٰهَ عَزِيْزٌ غَفُوْرٌ ﴿٢٩﴾

29. And of men and beasts and cattle, in like manner, there are various colours? Only those of His servants who possess knowledge fear Allāh. Verily, Allāh is Mighty, Most Forgiving.

اِنَّ الَّذِيْنَ يَتْلُوْنَ كِتٰبَ اللّٰهِ وَ
اَقَامُوا الصَّلٰوةَ وَ اَنْفَقُوْا مِمَّا
رَزَقْنٰهُمْ سِرًّا وَّعَلَانِيَةً يَّرْجُوْنَ
تِجَارَةً لَّنْ تَبُوْرَ ﴿٣٠﴾

30. Surely, *only* those who follow the Book of Allāh and observe Prayer and spend out of what We have provided for them, secretly and openly, hope for a bargain which will never fail;

لِيُوَفِّيَهُمْ اُجُوْرَهُمْ وَيَزِيْدَهُمْ مِّنْ
فَضْلِهٖ ؕ اِنَّهٗ غَفُوْرٌ شَكُوْرٌ ﴿٣١﴾

31. In order that He may give them their full rewards, and *even* increase them out of His bounty. He is surely Most Forgiving, Most Appreciating.

وَالَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ مِنَ الْكِتٰبِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ۭ اِنَّ اللّٰهَ بِعِبَادِهٖ لَخَبِيْرٌۢ بَصِيْرٌ ۝۳۲

32. And the Book which We have revealed to thee is the truth *itself*, fulfilling that which is before it. Surely, Allāh is All-Aware, All-Seeing with respect to His servants.

ثُمَّ اَوْرَثْنَا الْكِتٰبَ الَّذِيْنَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۚ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهٖ ۚ وَمِنْهُمْ مُّقْتَصِدٌ ۚ وَمِنْهُمْ سَابِقٌۢ بِالْخَيْرٰتِ بِاِذْنِ اللّٰهِ ۭ ذٰلِكَ هُوَ الْفَضْلُ الْكَبِيْرُ ۝۳۳

33. Then We gave the Book for an inheritance to those of Our servants whom We chose. And of them are *some* who are breaking down their own selves *by suppressing their desires*, and of them are *some* who keep to the right course, and of them are *some* who excel *others* in acts of goodness by Allāh's leave. And that *indeed* is the great distinction.

جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا يُحَلَّوْنَ فِيْهَا مِنْ اَسَاوِرَ مِنْ ذَهَبٍ وَّلُؤْلُؤًا ۚ وَلِبَاسُهُمْ فِيْهَا حَرِيْرٌ ۝۳۴

34. Gardens of Eternity! They will enter them. They will be adorned therein with bracelets of gold, and pearls; and their garments therein will be of silk.

وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْٓ اَذْهَبَ عَنَّا الْحَزَنَ ۭ اِنَّ رَبَّنَا لَغَفُوْرٌ شَكُوْرُۨ ۝۳۵

35. And they will say, 'All praise belongs to Allāh Who has removed grief from us. Surely, our Lord is Most Forgiving, Most Apprecia-ting,

الَّذِيْٓ اَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهٖ ۚ لَا يَمَسُّنَا فِيْهَا نَصَبٌ وَّلَا يَمَسُّنَا فِيْهَا لُغُوْبٌ ۝۳۶

36. 'Who has, out of His bounty, settled us in the Adobe of Eternity, where no toil will touch us, nor any *sense of* weariness affect us therein.'

وَالَّذِيْنَ كَفَرُوْا لَهُمْ نَارُ جَهَنَّمَ ۚ لَا يُقْضٰى عَلَيْهِمْ فَيَمُوْتُوْا وَلَا يُخَفَّفُ عَنْهُمْ مِّنْ عَذَابِهَا ۭ كَذٰلِكَ نَجْزِيْ كُلَّ كَفُوْرٍ ۝۳۷

* 37. But *as for* those who disbelieve, for them is the fire of Hell. Death will not be decreed for them so that they may die; nor will the punishment thereof be lightened for them. Thus do We requite every ungrateful person.

وَهُمْ يَصْطَرِخُوْنَ فِيْهَا ۚ رَبَّنَآ اَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِيْ كُنَّا نَعْمَلُ ۭ اَوَلَمْ نُعَمِّرْكُمْ مَّا يَتَذَكَّرُ فِيْهِ مَنْ تَذَكَّرَ وَجَاۗءَكُمُ النَّذِيْرُ ۭ فَذُوْقُوْا

38. And they will cry for help therein, 'O our Lord, take us out, we will do righteous works other than those we used to do.' 'Did We not give you a life *long enough* so that he who would reflect could reflect

* 37. But *as for* those who disbelieve, for them is the fire of Hell. **It will not be decreed for them that they may die**; nor will the punishment thereof be lightened for them.

therein? And there came unto you a Warner *too*. So taste ye *the punishment*; for wrongdoers have no helper.'

فَمَا لِلظّٰلِمِيْنَ مِنْ نَّصِيْرٍ ﴿٣٨﴾

R. 5.

39. Verily, Allāh knows the secrets of the heavens and of the earth. Verily, He knows full well all *that lies hidden* in the breasts.

اِنَّ اللّٰهَ عٰلِمُ غَيْبِ السَّمٰوٰتِ وَالْاَرْضِ ؕ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿٣٩﴾

40. He it is Who made you vicegerents in the earth. So he who disbelieves, will *himself* suffer *the consequences of* his disbelief. And for the disbelievers their disbelief will only increase odium in the sight of their Lord, and their disbelief will increase for the disbelievers nothing but loss.

هُوَ الَّذِيْ جَعَلَكُمْ خَلٰٓئِفَ فِي الْاَرْضِ ؕ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهٗ ؕ وَلَا يَزِيْدُ الْكٰفِرِيْنَ كُفْرُهُمْ عِنْدَ رَبِّهِمْ اِلَّا مَقْتًا ۚ وَلَا يَزِيْدُ الْكٰفِرِيْنَ كُفْرُهُمْ اِلَّا خَسَارًا ﴿٤٠﴾

41. Say, 'Have you seen your associate-gods whom you call on beside Allāh? Show me *then* what they have created of the earth. Or have they a share in the creation of the heavens? Or have We given them a Book so that they have an evidence therefrom?' Nay, the wrongdoers promise one another nothing but deception.

قُلْ اَرَءَيْتُمْ شُرَكَآءَكُمُ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ ؕ اَرُوْنِيْ مَاذَا خَلَقُوْا مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ ۚ اَمْ اٰتَيْنٰهُمْ كِتٰبًا فَهُمْ عَلٰى بَيِّنَتٍ مِّنْهُ ۚ بَلْ اِنْ يَّعِدُ الظّٰلِمُوْنَ بَعْضُهُمْ بَعْضًا اِلَّا غُرُوْرًا ﴿٤١﴾

42. Surely, Allāh holds the heavens and the earth lest they deviate *from their places*. And if they did deviate, none can hold them after Him. Verily, He is Forbearing, Most Forgiving.

اِنَّ اللّٰهَ يُمْسِكُ السَّمٰوٰتِ وَالْاَرْضَ اَنْ تَزُوْلَا ۚ وَلَئِنْ زَالَتَآ اِنْ اَمْسَكَهُمَا مِنْ اَحَدٍ مِّنْۢ بَعْدِهٖ ؕ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا ﴿٤٢﴾

43. And they swore by Allāh their strongest oaths, that if a Warner came to them, they would follow guidance better than any other people. But when a Warner did come to them, it only increased them in aversion,

وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ جَآءَهُمْ نَذِيْرٌ لَّيَكُوْنُنَّ اَهْدٰى مِنْ اِحْدَى الْاُمَمِ ۚ فَلَمَّا جَآءَهُمْ نَذِيْرٌ مَّا زَادَهُمْ اِلَّا نُفُوْرًا ﴿٤٣﴾

44. Out of arrogance in the earth and evil plotting. But the evil plot encompasses none but the authors thereof. Do they then look for anything but *God's* way of *dealing with* the peoples of old? But thou

اِسْتِكْبَارًا فِي الْاَرْضِ وَمَكْرَ السَّيِّئِ ؕ وَلَا يَحِيْقُ الْمَكْرُ السَّيِّئُ اِلَّا بِاَهْلِهٖ ؕ فَهَلْ يَنْظُرُوْنَ اِلَّا سُنَّتَ الْاَوَّلِيْنَ ۚ فَلَنْ تَجِدَ لِسُنَّتِ اللّٰهِ تَبْدِيْلًا ۚ وَلَنْ

(See details of transliteration on page 'm').

تَجِدَ لِسُنَّتِ اللّٰهِ تَحْوِيْلًا ﴿٤٣﴾

wilt never find any change in the way of Allāh; nor wilt thou ever find any alteration in the way of Allāh.

اَوَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ وَ كَانُوْٓا اَشَدَّ مِنْهُمْ قُوَّةً ؕ وَ مَا كَانَ اللّٰهُ لِيُعْجِزَهٗ مِنْ شَيْءٍ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ ؕ اِنَّهٗ كَانَ عَلِيْمًا قَدِيْرًا ﴿٤٤﴾

45. Have they not travelled in the earth and seen how *evil* was the end of those who were before them? And they were stronger than they in power. And Allāh is not such that anything in the heavens or the earth should frustrate His *plans*; verily, He is All-Knowing, All-Powerful.

وَلَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِمَا كَسَبُوْا مَا تَرَكَ عَلٰى ظَهْرِهَا مِنْ دَآبَّةٍ وَّلٰكِنْ يُّؤَخِّرُهُمْ اِلٰٓى اَجَلٍ مُّسَمًّى ۚ فَاِذَا جَآءَ اَجَلُهُمْ فَاِنَّ اللّٰهَ كَانَ بِعِبَادِهٖ بَصِيْرًا ﴿٤٥﴾ ع

46. And if Allāh were to punish people for what they do, He would not leave a living creature on the surface of *the earth*; but He grants them respite until an appointed * term; and when their appointed time comes, then *they will know that* Allāh has all His servants under *His* eyes.

* 46. and when their appointed time comes, ***beware that*** **Allāh is fully aware of His servants—*the mankind*.**

سُوْرَةُ يٰسٓ مَكِّيَّةٌ ٣٦ — اٰياتها ٨٤ — ركوعاتها ٥

YĀ SĪN

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

يٰسٓ ٢

2. Yā Sīn.‡

وَالْقُرْاٰنِ الْحَكِيْمِ ٣

3. By the Qur'ān, full of wisdom,

اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ٤

4. Thou art indeed *one* of the Messengers,

عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ٥

5. On a right path.

تَنْزِيْلَ الْعَزِيْزِ الرَّحِيْمِ ٦

6. *This is* a revelation of the Mighty, the Merciful,

لِتُنْذِرَ قَوْمًا مَّآ اُنْذِرَ اٰبَآؤُهُمْ فَهُمْ غٰفِلُوْنَ ٧

7. That thou mayest warn a people whose fathers were not warned, and so they are heedless.

لَقَدْ حَقَّ الْقَوْلُ عَلٰٓى اَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُوْنَ ٨

8. Surely the word has proved true against most of them, for they believe not.

اِنَّا جَعَلْنَا فِيْٓ اَعْنَاقِهِمْ اَغْلٰلًا فَهِيَ اِلَى الْاَذْقَانِ فَهُمْ مُّقْمَحُوْنَ ٩

*9. We have put round their necks, chains reaching unto the chins, so that their heads are forced up.

وَجَعَلْنَا مِنْۢ بَيْنِ اَيْدِيْهِمْ سَدًّا وَّمِنْ خَلْفِهِمْ سَدًّا فَاَغْشَيْنٰهُمْ فَهُمْ لَا يُبْصِرُوْنَ ١٠

10. And We have set a barrier before them and a barrier behind them, and have covered them over, so that they cannot see.

وَسَوَآءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ١١

11. And it is equal to them whether thou warn them or warn them not: they will not believe.

اِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمٰنَ بِالْغَيْبِ ۚ فَبَشِّرْهُ بِمَغْفِرَةٍ وَّاَجْرٍ كَرِيْمٍ ١٢

12. Thou canst warn only him who would follow the Reminder and fear the Gracious *God* in secret. So give him the glad tidings of forgiveness and a noble reward.

اِنَّا نَحْنُ نُحْيِ الْمَوْتٰى وَنَكْتُبُ مَا قَدَّمُوْا وَاٰثَارَهُمْ ۗ وَكُلَّ شَيْءٍ اَحْصَيْنٰهُ فِيْٓ اِمَامٍ مُّبِيْنٍ ١٣ ع ١

13. Surely, We *alone* give life to the dead, and We record that which they send forward and that which they leave behind; and all things have We recorded in a clear Book.

‡O Perfect Leader!

*9. We have put round their necks, **collars reaching to** the chins, so that their heads are forced up.

R. 2.

14. And set forth to them the parable of a people of the town, when the Messengers came to it.

وَاضْرِبْ لَهُمْ مَّثَلًا اَصْحٰبَ الْقَرْيَةِ ۘ اِذْ جَآءَهَا الْمُرْسَلُوْنَ ﴿١٤﴾

15. When We sent to them two Messengers, and they rejected them both; so We strengthened *them* by a third, and they said, 'Verily we have been sent to you as Messengers.'

اِذْ اَرْسَلْنَآ اِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوْهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوْٓا اِنَّآ اِلَيْكُمْ مُّرْسَلُوْنَ ﴿١٥﴾

16. They replied, 'You are but men like us and the Gracious *God* has not revealed anything. You only lie.'

قَالُوْا مَآ اَنْتُمْ اِلَّا بَشَرٌ مِّثْلُنَا ۙ وَمَآ اَنْزَلَ الرَّحْمٰنُ مِنْ شَيْءٍ ۙ اِنْ اَنْتُمْ اِلَّا تَكْذِبُوْنَ ﴿١٦﴾

17. They said, 'Our Lord knows that we are indeed *His* Messengers to you;

قَالُوْا رَبُّنَا يَعْلَمُ اِنَّآ اِلَيْكُمْ لَمُرْسَلُوْنَ ﴿١٧﴾

18. 'And on us lies only the plain delivery of the Message.'

وَمَا عَلَيْنَآ اِلَّا الْبَلٰغُ الْمُبِيْنُ ﴿١٨﴾

19. They said, 'Surely we augur evil fortune from you; if you desist not, we will certainly stone you, and a painful punishment will surely befall you at our hands.'

قَالُوْٓا اِنَّا تَطَيَّرْنَا بِكُمْ ۚ لَئِنْ لَّمْ تَنْتَهُوْا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِّنَّا عَذَابٌ اَلِيْمٌ ﴿١٩﴾

20. They replied, 'Your evil fortune is with your own selves. Is it because you have been admonished? Nay, you are a people transgressing all bounds.'

قَالُوْا طَآئِرُكُمْ مَّعَكُمْ ۭ اَئِنْ ذُكِّرْتُمْ ۭ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ﴿٢٠﴾

21. And from the farthest part of the town there came a man running. He said, 'O my people, follow the Messengers,

وَجَآءَ مِنْ اَقْصَا الْمَدِيْنَةِ رَجُلٌ يَّسْعٰى قَالَ يٰقَوْمِ اتَّبِعُوا الْمُرْسَلِيْنَ ﴿٢١﴾

22. 'Follow those who ask of you no reward, and who are rightly guided.

اتَّبِعُوْا مَنْ لَّا يَسْـَٔلُكُمْ اَجْرًا وَّهُمْ مُّهْتَدُوْنَ ﴿٢٢﴾

Part 23

23. 'And what reason have I that I should not worship Him Who has created me, and unto Whom you will be brought back?

وَمَا لِيَ لَآ اَعْبُدُ الَّذِيْ فَطَرَنِيْ وَاِلَيْهِ تُرْجَعُوْنَ ﴿٢٣﴾

24. 'Shall I take others beside Him as gods? If the Gracious *God* should intend me any harm, their intercession will avail me naught, nor can they rescue me.

ءَاَتَّخِذُ مِنْ دُوْنِهٖٓ اٰلِهَةً اِنْ يُّرِدْنِ الرَّحْمٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّيْ شَفَاعَتُهُمْ شَيْـًٔا وَّلَا يُنْقِذُوْنِ ﴿٢٤﴾

إِنِّيٓ إِذًا لَّفِي ضَلَٰلٍ مُّبِينٍ ﴿٢٥﴾

25. 'In that case I should indeed be in manifest error.

إِنِّيٓ ءَامَنتُ بِرَبِّكُمْ فَٱسْمَعُونِ ﴿٢٦﴾

26. 'I believe in your Lord; so listen to me.'

قِيلَ ٱدْخُلِ ٱلْجَنَّةَ ۖ قَالَ يَٰلَيْتَ قَوْمِى يَعْلَمُونَ ﴿٢٧﴾

27. It was said *to him*, 'Enter Paradise.' He said, 'O, would that my people knew,

بِمَا غَفَرَ لِى رَبِّى وَجَعَلَنِى مِنَ ٱلْمُكْرَمِينَ ﴿٢٨﴾

28. 'How *graciously* my Lord has granted me forgiveness and has made me of the honoured ones!'

وَمَآ أَنزَلْنَا عَلَىٰ قَوْمِهِۦ مِنۢ بَعْدِهِۦ مِن جُندٍ مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ ﴿٢٩﴾

29. And We sent not down against his people, after him, any host from heaven, nor did We need to send down *any*.

إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ خَٰمِدُونَ ﴿٣٠﴾

30. It was but a single blast and lo! they were extinct.

يَٰحَسْرَةً عَلَى ٱلْعِبَادِ ۚ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٣١﴾

*31. Alas for *My* servants! there comes not a Messenger to them but they mock at him.

أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣٢﴾

32. Have they not seen how many generations We have destroyed before them, *and* that they never return to them?

وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٣﴾

33. And all of them, gathered together, will certainly be brought before Us.

R. 3.

وَءَايَةٌ لَّهُمُ ٱلْأَرْضُ ٱلْمَيْتَةُ ۖ أَحْيَيْنَٰهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٤﴾

34. And the dead earth is a Sign for them: We quicken it and bring forth therefrom grain, of which they eat.

وَجَعَلْنَا فِيهَا جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ وَفَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ ﴿٣٥﴾

35. And We have placed in it gardens of date-palms and grapes, and We have caused springs to gush forth therein,

لِيَأْكُلُوا۟ مِن ثَمَرِهِۦ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ﴿٣٦﴾

36.That they may eat of the fruit thereof, and it was not their hands that made them. Will they not then be grateful?

سُبْحَٰنَ ٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٧﴾

37. Holy is He Who created all things in pairs, of what the earth grows, and of themselves, and of what they know not.

*31. Alas for **mankind**! there comes not a Messenger to them but they mock at him.

وَاٰيَةٌ لَّهُمُ الَّيْلُ ۖ نَسْلَخُ مِنْهُ النَّهَارَ فَاِذَا هُمْ مُّظْلِمُوْنَ ﴿٣٨﴾

*38. And a Sign for them is the night from which We strip off the day, and lo! they are in darkness.

وَالشَّمْسُ تَجْرِيْ لِمُسْتَقَرٍّ لَّهَا ۭ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ﴿٣٩﴾

*39. And the sun is moving on the course *prescribed* for it. That is the decree of the Almighty, the All-Knowing *God*.

وَالْقَمَرَ قَدَّرْنٰهُ مَنَازِلَ حَتّٰى عَادَ كَالْعُرْجُوْنِ الْقَدِيْمِ ﴿٤٠﴾

40. And for the moon We have appointed stages, till it becomes again like an old dry branch of a palm-tree.

لَا الشَّمْسُ يَنْۢبَغِيْ لَهَآ اَنْ تُدْرِكَ الْقَمَرَ وَلَا الَّيْلُ سَابِقُ النَّهَارِ ۭ وَكُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ ﴿٤١﴾

41. It is not for the sun to overtake the moon, nor can the night outstrip the day. All of them float in an orbit.

وَاٰيَةٌ لَّهُمْ اَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُوْنِ ﴿٤٢﴾

42. And a Sign for them is that We carry their offspring in the laden ship,

وَخَلَقْنَا لَهُمْ مِّنْ مِّثْلِهٖ مَا يَرْكَبُوْنَ ﴿٤٣﴾

*43. And We have created for them the like thereof whereon they ride.

وَاِنْ نَّشَاْ نُغْرِقْهُمْ فَلَا صَرِيْخَ لَهُمْ وَلَا هُمْ يُنْقَذُوْنَ ﴿٤٤﴾

44. And if We *so* willed, We could drown them; then they would have no one to succour *them*, nor would they be rescued,

اِلَّا رَحْمَةً مِّنَّا وَمَتَاعًا اِلٰى حِيْنٍ ﴿٤٥﴾

45. Except through mercy from Us and as a provision for a time.

وَاِذَا قِيْلَ لَهُمُ اتَّقُوْا مَا بَيْنَ اَيْدِيْكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿٤٦﴾

46. And when it is said to them, 'Guard yourselves against that which is before you and that which is behind you, in order that you may receive mercy,' *they turn away*.

وَمَا تَاْتِيْهِمْ مِّنْ اٰيَةٍ مِّنْ اٰيٰتِ رَبِّهِمْ اِلَّا كَانُوْا عَنْهَا مُعْرِضِيْنَ ﴿٤٧﴾

47. And there comes not to them any Sign out of the Signs of their Lord, but they turn away from it.

وَاِذَا قِيْلَ لَهُمْ اَنْفِقُوْا مِمَّا رَزَقَكُمُ اللّٰهُ ۙ قَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْٓا اَنُطْعِمُ مَنْ لَّوْ يَشَاۗءُ اللّٰهُ اَطْعَمَهٗٓ ۖ اِنْ اَنْتُمْ اِلَّا فِيْ ضَلٰلٍ

48. And when it is said to them, 'Spend out of that with which Allāh has provided you,' those who disbelieve say to those who believe, 'Shall we feed him whom Allāh would have fed, if He had *so* willed?

*38. And a Sign for them is the night from which We **draw forth the day**, and lo! they are in darkness.

*39. And the sun is moving on the course **prescribed** for it. That is the decree of the Almighty, the All-Knowing *God*.

*43. And We **will create** for them the like thereof **on which they will ride**.

You are but in manifest error.' مُّبِيْنٍ ﴿٤٨﴾

49. And they say, 'When will this promise *be fulfilled*, if *indeed* you are truthful?' وَ يَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٤٩﴾

50. They are waiting only for a single blast which will seize them while they are disputing. مَا يَنْظُرُوْنَ اِلَّا صَيْحَةً وَّاحِدَةً تَاْخُذُهُمْ وَ هُمْ يَخِصِّمُوْنَ ﴿٥٠﴾

51. And they will not be able to make a will, nor will they return to their families. فَلَا يَسْتَطِيْعُوْنَ تَوْصِيَةً وَّلَآ اِلٰٓى اَهْلِهِمْ يَرْجِعُوْنَ ﴿٥١﴾

R. 4.

52. And the trumpet shall be blown, and lo! from the graves they will hasten on to their Lord. وَنُفِخَ فِي الصُّوْرِ فَاِذَا هُمْ مِّنَ الْاَجْدَاثِ اِلٰى رَبِّهِمْ يَنْسِلُوْنَ ﴿٥٢﴾

53. They will say, 'O! woe to us! who has raised us up from our place of sleep? This is what the Gracious *God* had promised, and the Messengers spoke the truth.' قَالُوْا يٰوَيْلَنَا مَنْۢ بَعَثَنَا مِنْ مَّرْقَدِنَا ۜ هٰذَا مَا وَعَدَ الرَّحْمٰنُ وَ صَدَقَ الْمُرْسَلُوْنَ ﴿٥٣﴾ وقف لازم وقف لغفران وقف مرخص

54. It will be but one blast and lo! they will all be brought before Us. اِنْ كَانَتْ اِلَّا صَيْحَةً وَّاحِدَةً فَاِذَا هُمْ جَمِيْعٌ لَّدَيْنَا مُحْضَرُوْنَ ﴿٥٤﴾

55. And on that day, no soul will be wronged in aught; nor will you be rewarded but for what you used to do. فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَّ لَا تُجْزَوْنَ اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٥٥﴾

*56. Verily the inmates of Heaven will, on that day, be happy in *their* occupation. اِنَّ اَصْحٰبَ الْجَنَّةِ الْيَوْمَ فِيْ شُغُلٍ فٰكِهُوْنَ ﴿٥٦﴾

57. They and their wives will be in pleasant shades, reclining on raised couches. هُمْ وَ اَزْوَاجُهُمْ فِيْ ظِلٰلٍ عَلَى الْاَرَآئِكِ مُتَّكِـُٔوْنَ ﴿٥٧﴾

58. They will have fruits therein, and they will have whatever they call for. لَهُمْ فِيْهَا فَاكِهَةٌ وَّ لَهُمْ مَّا يَدَّعُوْنَ ﴿٥٨﴾

59. 'Peace *on you*'—a word *of greeting* from the Merciful Lord. سَلٰمٌ ۚ قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ ﴿٥٩﴾ وقف لغفران

60. And *God will say*, 'Separate yourselves *from the righteous* this day, O ye guilty ones! وَ امْتَازُوا الْيَوْمَ اَيُّهَا الْمُجْرِمُوْنَ ﴿٦٠﴾

61. 'Did I not enjoin on you, O ye sons of Adam, that you worship not اَلَمْ اَعْهَدْ اِلَيْكُمْ يٰبَنِيْٓ اٰدَمَ اَنْ لَّا تَعْبُدُوا الشَّيْطٰنَ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ

*56. **Verily, the inhabitants of Heaven, on that day, will be happily employed in several occupations.**

مُّبِيْنٌ ﴿٦٢﴾

Satan—for he is to you an open enemy—

وَّاَنِ اعْبُدُوْنِيْ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٦٣﴾

62. 'And that you worship Me? This is the right path.

وَلَقَدْ اَضَلَّ مِنْكُمْ جِبِلًّا كَثِيْرًا ؕ اَفَلَمْ تَكُوْنُوْا تَعْقِلُوْنَ ﴿٦٤﴾

63. 'And he did lead astray a great multitude of you. Why did you not then understand?

هٰذِهٖ جَهَنَّمُ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ ﴿٦٥﴾

64. 'This is the Hell which you were promised.

اِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿٦٦﴾

65. 'Enter it this day, because you disbelieved.'

اَلْيَوْمَ نَخْتِمُ عَلٰٓى اَفْوَاهِهِمْ وَ تُكَلِّمُنَآ اَيْدِيْهِمْ وَ تَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿٦٧﴾

66. This day We shall put a seal on their mouths, and their hands will speak to Us, and their feet will bear witness to what they had earned.

وَلَوْ نَشَآءُ لَطَمَسْنَا عَلٰٓى اَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَاَنّٰى يُبْصِرُوْنَ ﴿٦٨﴾

67. And if We had *so* willed, We could have put out their eyes, then they would have rushed to *find* the way. But how could they see?

وَلَوْ نَشَآءُ لَمَسَخْنٰهُمْ عَلٰى مَكَانَتِهِمْ فَمَا اسْتَطَاعُوْا مُضِيًّا وَّلَا يَرْجِعُوْنَ ﴿٦٩﴾

68. And if We had *so* willed, We could have transformed them *so as to transfix them* in their places, then they would not be able to move forward or turn back.

R.5.

وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ؕ اَفَلَا يَعْقِلُوْنَ ﴿٧٠﴾

*69. And him whom We grant long life—We revert him to a weak *condition of* creation. Will they not then understand?

وَمَا عَلَّمْنٰهُ الشِّعْرَ وَمَا يَنْۢبَغِيْ لَهٗ ؕ اِنْ هُوَ اِلَّا ذِكْرٌ وَّقُرْاٰنٌ مُّبِيْنٌ ﴿٧١﴾

*70. And We have not taught him poetry, nor does that suit it (the Qur'ān). It is but a Reminder and a Qur'ān that makes *things* plain,

لِّيُنْذِرَ مَنْ كَانَ حَيًّا وَّيَحِقَّ الْقَوْلُ عَلَى الْكٰفِرِيْنَ ﴿٧٢﴾

*71. So that it may warn all who live, and that the word *of punishment* be justified against the disbelievers.

اَوَلَمْ يَرَوْا اَنَّا خَلَقْنَا لَهُمْ مِّمَّا عَمِلَتْ اَيْدِيْنَآ اَنْعَامًا فَهُمْ لَهَا مٰلِكُوْنَ ﴿٧٣﴾

72. Do they not see that, among the things which Our hands have fashioned, We have created for them cattle of which they are masters?

* 69. And him whom We grant long life, **We cause him to revert to a state of senility**.
* 70. And We have not taught him poetry, **nor does it befit him**.
* 71. So that it may warn all who live, and that **the decree against the disbelievers may come to pass**.

73. And We have subjected the same to them, so that some of them they use for riding and some *others* they eat.

وَ ذَلَّلْنٰهَا لَهُمْ فَمِنْهَا رَكُوْبُهُمْ وَ مِنْهَا يَاْكُلُوْنَ ﴿۷۳﴾

74. And in them they have *other* benefits and *also* drinks. Will they not then be grateful?

وَ لَهُمْ فِيْهَا مَنَافِعُ وَ مَشَارِبُ ؕ اَفَلَا يَشْكُرُوْنَ ﴿۷۴﴾

75. And they have taken *other* gods beside Allāh, that they might be helped.

وَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اٰلِهَةً لَّعَلَّهُمْ يُنْصَرُوْنَ ﴿۷۵﴾

* 76. They are not able to help them, but they will be brought *before God* as their *allied* host.

لَا يَسْتَطِيْعُوْنَ نَصْرَهُمْ ۙ وَ هُمْ لَهُمْ جُنْدٌ مُّحْضَرُوْنَ ﴿۷۶﴾

77. So let not their speech grieve thee. Verily We know what they conceal and what they proclaim.

فَلَا يَحْزُنْكَ قَوْلُهُمْ ۘ اِنَّا نَعْلَمُ مَا يُسِرُّوْنَ وَ مَا يُعْلِنُوْنَ ﴿۷۷﴾

78. Does not man see that We have created him from a *mere* sperm-drop? Yet lo! he is an open quarreller!

اَوَ لَمْ يَرَ الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ﴿۷۸﴾

79. And he coins similitudes for Us and forgets his own creation. He says, 'Who can quicken the bones when they are decayed?'

وَ ضَرَبَ لَنَا مَثَلًا وَّ نَسِيَ خَلْقَهٗ ؕ قَالَ مَنْ يُّحْيِ الْعِظَامَ وَ هِيَ رَمِيْمٌ ﴿۷۹﴾

80. Say, 'He, Who created them the first time, will quicken them; and He knows every *kind of* creation full well,

قُلْ يُحْيِيْهَا الَّذِيْٓ اَنْشَاَهَآ اَوَّلَ مَرَّةٍ ؕ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيْمُ ﴿۸۰﴾

81. 'He Who produces for you fire out of the green tree, and behold, you kindle from it.

الَّذِيْ جَعَلَ لَكُمْ مِّنَ الشَّجَرِ الْاَخْضَرِ نَارًا فَاِذَآ اَنْتُمْ مِّنْهُ تُوْقِدُوْنَ ﴿۸۱﴾

82. 'Has not He Who created the heavens and the earth the power to create the like of them?' Yea, and He is indeed the Supreme Creator, the All-Knowing.

اَوَ لَيْسَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ بِقٰدِرٍ عَلٰٓى اَنْ يَّخْلُقَ مِثْلَهُمْ ؕ بَلٰى ۙ وَ هُوَ الْخَلّٰقُ الْعَلِيْمُ ﴿۸۲﴾

* 83. Verily His command, when He intends a thing, is *only* that He says to it, 'Be!,' and it is.

اِنَّمَآ اَمْرُهٗٓ اِذَآ اَرَادَ شَيْـًٔا اَنْ يَّقُوْلَ لَهٗ كُنْ فَيَكُوْنُ ﴿۸۳﴾

84. So Holy is He, in Whose hand is the kingdom of all things. And to Him will you *all* be brought back.

فَسُبْحٰنَ الَّذِيْ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَيْءٍ وَّ اِلَيْهِ تُرْجَعُوْنَ ﴿۸۴﴾ ع ۵

* 76. **They will not be able to help them; *on the contrary*, they themselves will be made to appear along with them as hosts.**
* 83. Verily His command, when He intends a thing, is *only* that He says to it, 'Be!,' **and it begins to be.**
Note. See the explanation of كُنْ فَيَكُوْنُ (Be! And it is) at page 59 under 3:48. (Publisher)

سُوْرَةُ الصّٰٓفّٰت مَكِّيَّةٌ ٣٧ — اياتها ١٨٣ — ركوعاتها ٥

AL-ṢĀFFĀT

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

وَالصّٰٓفّٰتِ صَفًّا ٢

2. By those who range themselves in close ranks,

فَالزّٰجِرٰتِ زَجْرًا ٣

3. Then they drive away the enemy vigorously,

فَالتّٰلِيٰتِ ذِكْرًا ٤

4. Then they recite the *Qur'ān as a* Reminder,

اِنَّ اِلٰهَكُمْ لَوَاحِدٌ ٥

5. Surely your God is One,

رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ٦

6. Lord of the heavens and the earth and all that is between them and the Lord of the sun's risings.

اِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِيْنَةِ الْكَوَاكِبِ ٧

*7. We have adorned the lowest heaven with an adornment—the planets;

وَحِفْظًا مِّنْ كُلِّ شَيْطٰنٍ مَّارِدٍ ٨

8. And have guarded it against all rebellious satans.

لَا يَسَّمَّعُوْنَ اِلَى الْمَلَاِ الْاَعْلٰى وَيُقْذَفُوْنَ مِنْ كُلِّ جَانِبٍ ٩

*9. They cannot hear *anything* from the exalted assembly *of angels*—and they are pelted from every side,

دُحُوْرًا وَّلَهُمْ عَذَابٌ وَّاصِبٌ ١٠

10. Repulsed, and for them is a perpetual punishment—

اِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَاَتْبَعَهٗ شِهَابٌ ثَاقِبٌ ١١

11. Except him who snatches away *something* by stealth, and then there pursues him a piercing flame *of fire*.

فَاسْتَفْتِهِمْ اَهُمْ اَشَدُّ خَلْقًا اَمْ مَّنْ خَلَقْنَا ؕ اِنَّا خَلَقْنٰهُمْ مِّنْ طِيْنٍ لَّازِبٍ ١٢

*12. So ask them whether it is they who are harder to create, or *others* whom We have created? Them We have created of cohesive clay.

بَلْ عَجِبْتَ وَيَسْخَرُوْنَ ١٣

13. Nay, thou dost wonder, and they ridicule.

وَاِذَا ذُكِّرُوْا لَا يَذْكُرُوْنَ ١٤

14. And when they are admonished, they pay no heed.

---

* 7. We have adorned the lowest heaven with **an adornment of stars**;

* 9. **They shall not be able to listen to** the Exalted Assembly **despite straining hard—being** pelted from **all** sides.

* 12. So ask them **if what they can create is more enduring than what We have created**?

15. And when they see a Sign, they seek to ridicule it.

وَ اِذَا رَاَوْا اٰيَةً يَّسْتَسْخِرُوْنَ ﴿١٥﴾

16. And they say, 'This is nothing but plain magic.

وَ قَالُوْٓا اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ﴿١٦﴾

17. 'What! when we are dead and have become dust and bones, shall we then be raised up *again*?

ءَاِذَا مِتْنَا وَ كُنَّا تُرَابًا وَّ عِظَامًا ءَاِنَّا لَمَبْعُوْثُوْنَ ﴿١٧﴾

18. 'And our forefathers of yore *also*?'

اَوَ اٰبَآؤُنَا الْاَوَّلُوْنَ ﴿١٨﴾

19. Say, 'Yea; and you will *then* be abased.'

قُلْ نَعَمْ وَ اَنْتُمْ دَاخِرُوْنَ ﴿١٩﴾

*20. Then it will be but one shout of reproach, and behold, they will begin to see.

فَاِنَّمَا هِيَ زَجْرَةٌ وَّاحِدَةٌ فَاِذَا هُمْ يَنْظُرُوْنَ ﴿٢٠﴾

21. And they will say, 'Alas for us! this is the Day of Requital.

وَ قَالُوْا يٰوَيْلَنَا هٰذَا يَوْمُ الدِّيْنِ ﴿٢١﴾

22. 'This is the Day of the *final* decision which you used to deny.'

هٰذَا يَوْمُ الْفَصْلِ الَّذِيْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ﴿٢٢﴾ ع ٥

R. 2.

23. *And it will be said to the angels*, 'Assemble those who acted wrongfully, along with their companions, and what they used to worship

اُحْشُرُوا الَّذِيْنَ ظَلَمُوْا وَ اَزْوَاجَهُمْ وَ مَا كَانُوْا يَعْبُدُوْنَ ﴿٢٣﴾

24. 'Beside Allāh; and lead them to the path of the Fire;

مِنْ دُوْنِ اللّٰهِ فَاهْدُوْهُمْ اِلٰى صِرَاطِ الْجَحِيْمِ ﴿٢٤﴾ ج

25. 'And stop them; for they must be questioned.'

وَ قِفُوْهُمْ اِنَّهُمْ مَّسْـُٔوْلُوْنَ ﴿٢٥﴾

26. 'What is the matter with you that you help not one another?'

مَا لَكُمْ لَا تَنَاصَرُوْنَ ﴿٢٦﴾

27. Nay, on that day they will surrender themselves.

بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُوْنَ ﴿٢٧﴾

28. And some of them will address the others, questioning one another.

وَ اَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ﴿٢٨﴾

*29. They will say, 'Verily, you used to come to us, swearing *that you were truthful*.'

قَالُوْٓا اِنَّكُمْ كُنْتُمْ تَاْتُوْنَنَا عَنِ الْيَمِيْنِ ﴿٢٩﴾

30. They will answer, 'Nay, you yourselves were not believers.

قَالُوْا بَلْ لَّمْ تَكُوْنُوْا مُؤْمِنِيْنَ ﴿٣٠﴾

*20. Then it will **be a single stern call**, and behold, they will begin to see.

*29. They will say, 'Verily, you used to come **at us from the right**.'

31. 'And we had no power over you; but you yourselves were a transgressing people.

وَمَا كَانَ لَنَا عَلَيْكُمْ مِّنْ سُلْطٰنٍ ۚ بَلْ كُنْتُمْ قَوْمًا طٰغِيْنَ ﴿٣١﴾

32. 'Now the word of our Lord has been justified against us that we shall surely *have to* taste *the punishment*.

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا ۖ إِنَّا لَذَآئِقُوْنَ ﴿٣٢﴾

33. 'And we caused you to go astray for we ourselves had gone astray.'

فَأَغْوَيْنٰكُمْ إِنَّا كُنَّا غٰوِيْنَ ﴿٣٣﴾

34. Truly, on that day they will *all* be sharers in the punishment.

فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُوْنَ ﴿٣٤﴾

35. Surely, thus do We deal with the guilty:

إِنَّا كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِيْنَ ﴿٣٥﴾

36. For when it was said to them, 'There is no God but Allāh,' they turned away with disdain,

إِنَّهُمْ كَانُوْٓا إِذَا قِيْلَ لَهُمْ لَآ إِلٰهَ إِلَّا اللّٰهُ يَسْتَكْبِرُوْنَ ﴿٣٦﴾

37. And said, 'Shall we give up our gods for a mad poet?'

وَيَقُوْلُوْنَ أَئِنَّا لَتَارِكُوْٓا اٰلِهَتِنَا لِشَاعِرٍ مَّجْنُوْنٍ ﴿٣٧﴾

38. Nay, he has brought the truth and has testified to the truth of *all* the Messengers.

بَلْ جَآءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِيْنَ ﴿٣٨﴾

39. You shall surely taste the painful punishment.

إِنَّكُمْ لَذَآئِقُوا الْعَذَابِ الْأَلِيْمِ ﴿٣٩﴾

40. And you will be rewarded only for what you have wrought—

وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٤٠﴾

41. Save the chosen servants of Allāh;

إِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿٤١﴾

42. These will have a known provision;

أُولٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُوْمٌ ﴿٤٢﴾

43. Fruits; and they shall be honoured,

فَوَاكِهُ ۚ وَهُمْ مُّكْرَمُوْنَ ﴿٤٣﴾

44. In the Gardens of Bliss,

فِيْ جَنّٰتِ النَّعِيْمِ ﴿٤٤﴾

45. *Seated* on thrones, facing one another.

عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ ﴿٤٥﴾

46. They will be served round with a cup from a flowing fountain,

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِيْنٍ ﴿٤٦﴾

47. *Sparkling* white, delicious to the drinkers,

بَيْضَآءَ لَذَّةٍ لِّلشّٰرِبِيْنَ ﴿٤٧﴾

48. Wherein there will be no intoxication, nor will they be exhausted thereby.

لَا فِيْهَا غَوْلٌ وَّلَا هُمْ عَنْهَا يُنْزَفُوْنَ ﴿٤٨﴾

وَعِنْدَهُمْ قٰصِرٰتُ الطَّرْفِ عِيْنٌ ﴿٤٨﴾

49. And with them will be *chaste* women, with restrained looks *and* large beautiful eyes,

كَاَنَّهُنَّ بَيْضٌ مَّكْنُوْنٌ ﴿٤٩﴾

*50. As though they were sheltered eggs.

فَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ﴿٥٠﴾

51. Then some of them will address the others, questioning one another.

قَالَ قَآئِلٌ مِّنْهُمْ اِنِّيْ كَانَ لِيْ قَرِيْنٌ ﴿٥١﴾

52. A speaker from among them will say, "I had a companion,

يَّقُوْلُ اَئِنَّكَ لَمِنَ الْمُصَدِّقِيْنَ ﴿٥٢﴾

53. "Who used to say, 'Art thou indeed among those who believe *it* to be true?

ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا ءَاِنَّا لَمَدِيْنُوْنَ ﴿٥٣﴾

54. 'When we are dead, and have become dust and bones, shall we indeed be requited?'"

قَالَ هَلْ اَنْتُمْ مُّطَّلِعُوْنَ ﴿٥٤﴾

55. He will ask, 'Will you have a look *at him*?'

فَاطَّلَعَ فَرَاٰهُ فِيْ سَوَآءِ الْجَحِيْمِ ﴿٥٥﴾

56. Then he will look and see him in the midst of the Fire.

قَالَ تَاللّٰهِ اِنْ كِدْتَّ لَتُرْدِيْنِ ﴿٥٦﴾

57. He will say, 'By Allāh, thou didst almost cause me to perish.

وَلَوْلَا نِعْمَةُ رَبِّيْ لَكُنْتُ مِنَ الْمُحْضَرِيْنَ ﴿٥٧﴾

58. 'And had it not been for the favour of my Lord, I should surely have been of those who are called up *before Him*.

اَفَمَا نَحْنُ بِمَيِّتِيْنَ ﴿٥٨﴾

59. 'Is it *not so that* we are not going to die *again*,

اِلَّا مَوْتَتَنَا الْاُوْلٰى وَمَا نَحْنُ بِمُعَذَّبِيْنَ ﴿٥٩﴾

60. 'Save our previous death, and that we are not to be punished?

اِنَّ هٰذَا لَهُوَ الْفَوْزُ الْعَظِيْمُ ﴿٦٠﴾

61. 'Surely this is the supreme triumph.

لِمِثْلِ هٰذَا فَلْيَعْمَلِ الْعٰمِلُوْنَ ﴿٦١﴾

62. 'For the like of this, then, let the workers work.'

اَذٰلِكَ خَيْرٌ نُّزُلًا اَمْ شَجَرَةُ الزَّقُّوْمِ ﴿٦٢﴾

63. Is that better as an entertainment, or the tree of Zaqqūm?

اِنَّا جَعَلْنٰهَا فِتْنَةً لِّلظّٰلِمِيْنَ ﴿٦٣﴾

64. Verily We have made it a trial for the wrongdoers.

*50. **Note:** *Baiḍun* (بَيْضٌ) as *baiḍatun* (بَيْضَةٌ) an egg of an ostrich or of any bird. When said in praise, *huwa baiḍatul balad* (هُوَ بَيْضَةُ الْبَلَدْ) means: He is like an ostrich egg in which is the young bird, because the male ostrich in that case protects it; or he is unequalled in nobility, like the egg that is left alone; or he is a lord, or chief; or he is the unequalled of the *balad* (بلد) (country or the like) to whom others resort, and whose words they accept or he is celebrated, or well-known, person. Thus *baiḍun maknūn* (بَيْضٌ مَّكْنُوْنٌ) would mean the pride of paradise well guarded and well protected.

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٥﴾

65. It is a tree that springs forth in the bottom of Hell;

طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٦﴾

66. The fruit thereof is as though it were the heads of serpents.

فَإِنَّهُمْ لَآكِلُونَ مِنْهَا فَمَالِـُٔونَ مِنْهَا الْبُطُونَ ﴿٦٧﴾

67. And they shall eat of it and fill *their* bellies therewith.

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٨﴾

68. Then will they have in addition to it a mixture of boiling water *as a drink*.

ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٩﴾

69. Then surely their return shall be to Hell.

إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ ﴿٧٠﴾

70. They indeed found their fathers erring,

فَهُمْ عَلَىٰ آثَارِهِمْ يُهْرَعُونَ ﴿٧١﴾

71. And they hurried on in their footsteps.

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٧٢﴾

72. And most of the ancient peoples had erred before them,

وَلَقَدْ أَرْسَلْنَا فِيهِم مُّنذِرِينَ ﴿٧٣﴾

73. And We had sent Warners among them.

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ ﴿٧٤﴾

74. Behold, then, how *evil* was the end of those who were warned,

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٥﴾ ع ٣

75. Save the chosen servants of Allāh.

R. 3.

وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ ﴿٧٦﴾

76. And Noah indeed did cry unto Us, and what an excellent answer did We give *to his prayer*!

وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٧﴾

77. And We saved him and his family from the great distress;

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٨﴾

78. And We made his offspring the only survivors.

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٩﴾

79. And We left for him *a good name* among the following generations—

سَلَامٌ عَلَىٰ نُوحٍ فِي الْعَالَمِينَ ﴿٨٠﴾

*80. 'Peace be upon Noah among the peoples!'

إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨١﴾

81. Thus indeed do We reward those who do good.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨٢﴾

82. He was surely *one* of Our believing servants.

ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٨٣﴾

83. Then We drowned the others.

* 80. Peace be upon Noah **among *people of* the worlds**.

وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ ﴿٨٣﴾

84. And verily of his party was Abraham;

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾

*85. When he came to his Lord with a sound heart;

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٨٥﴾

86. When he said to his father and to his people, 'What is it that you worship?

أَئِفْكًا آلِهَةً دُونَ اللَّهِ تُرِيدُونَ ﴿٨٦﴾

*87. 'Do you falsely seek gods beside Allāh?

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٨٧﴾

88. 'So what is your idea about the Lord of the worlds?'

فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾

89. Then he cast a glance at the stars,

فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾

90. And said, 'I am indeed *feeling* unwell.'

فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾

91. So they went away from him turning their backs.

فَرَاغَ إِلَىٰ آلِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾

92. Then he went secretly to their gods and said, 'Will you not eat?

مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٢﴾

93. 'What is the matter with you that you speak not?'

فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾

94. Then he began suddenly to strike them with the right hand.

فَأَقْبَلُوا إِلَيْهِ يَزِفُّونَ ﴿٩٤﴾

95. Thereupon *the people* came towards him hastening.

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾

96. He said, 'Do you worship that which you have *yourselves* carved out,

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾

97. 'Whereas Allāh has created you and your handiwork?'

قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾

98. They said, 'Build for him a structure and cast him into the fire.'

فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾

99. Thus they intended an evil design against him, but We made them most humiliated.

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿٩٩﴾

100. And he said, 'I am going to my Lord, Who will guide me.

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾

101. 'My Lord, grant me a righteous *son*.'

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾

102. So We gave him the glad tidings of a forbearing son.

*85. When he came to his Lord with **a submissive heart**.
*87. **Do you seek lies as** gods **instead of** Allāh?

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يٰبُنَيَّ اِنِّيْٓ
اَرٰى فِي الْمَنَامِ اَنِّيْٓ اَذْبَحُكَ فَانْظُرْ مَاذَا
تَرٰى ؕ قَالَ يٰٓاَبَتِ افْعَلْ مَا تُؤْمَرُ ز
سَتَجِدُنِيْٓ اِنْ شَآءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ ﴿۱۰۳﴾

103. And when he was old enough to work with him, he said, 'O my dear son, I have seen in a dream that I am slaughtering thee. So consider, what thou thinkest *of it*!' He replied, 'O my father, do as thou art commanded; thou wilt find me, if Allāh please, of those who are patient.'

فَلَمَّآ اَسْلَمَا وَتَلَّهٗ لِلْجَبِيْنِ ﴿۱۰۴﴾

* 104. And when they both submitted *to the Will of God*, and he had thrown him down on his forehead,

وَنَادَيْنٰهُ اَنْ يّٰٓاِبْرٰهِيْمُ ﴿۱۰۵﴾

105. We called to him: 'O Abraham,

قَدْ صَدَّقْتَ الرُّءْيَا ۚ اِنَّا كَذٰلِكَ نَجْزِي
الْمُحْسِنِيْنَ ﴿۱۰۶﴾

106. 'Thou hast indeed fulfilled the dream.' Thus indeed do We reward those who do good.

اِنَّ هٰذَا لَهُوَ الْبَلٰٓؤُا الْمُبِيْنُ ﴿۱۰۷﴾

107. That surely was a manifest trial.

وَفَدَيْنٰهُ بِذِبْحٍ عَظِيْمٍ ﴿۱۰۸﴾

108. And We ransomed him with a great sacrifice.

وَتَرَكْنَا عَلَيْهِ فِي الْاٰخِرِيْنَ ﴿۱۰۹﴾

109. And We left for him *a good name* among the following generations—

سَلٰمٌ عَلٰٓى اِبْرٰهِيْمَ ﴿۱۱۰﴾

110. 'Peace be upon Abraham!'

كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿۱۱۱﴾

111. Thus do We reward those who do good.

اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿۱۱۲﴾

112. Surely, he was *one* of Our believing servants.

وَبَشَّرْنٰهُ بِاِسْحٰقَ نَبِيًّا مِّنَ الصّٰلِحِيْنَ ﴿۱۱۳﴾

113. And We gave him the glad tidings of Isaac, a Prophet, *and one* of the righteous.

وَبٰرَكْنَا عَلَيْهِ وَعَلٰٓى اِسْحٰقَ ؕ وَمِنْ
ذُرِّيَّتِهِمَا مُحْسِنٌ وَّظَالِمٌ لِّنَفْسِهٖ
مُبِيْنٌ ﴿۱۱۴﴾ ع

* 114. And We bestowed blessings on him and Isaac. And among their progeny are *some* who do good and others who clearly wrong themselves.

* 104. And when they both submitted *to the Will of God* and **he laid him *on the ground* face down**,

* 114. And We bestowed blessings on him and Isaac. **And from among the progeny of both there is many a doer of good and many a one who is manifestly cruel to himself.**

Note: The word *ẓālim* (ظَالِم) (cruel) or *ẓulm* (ظُلْم) (cruelty) is not always used as condemnation without exception in the Holy Qur'ān. When used in this sense it covers all categories of deviation from the right path. Yet, there are some exceptions where it is used to signify praiseworthiness.

In 35:33 (Al-Fāṭir), it is evident that God has included amongst His chosen servants, such people as are *ẓālimun linafsihī* (ظَالِمٌ لِّنَفْسِهٖ) who treat themselves cruelly as they strive in the

R. 4.

وَلَقَدْ مَنَنَّا عَلٰى مُوْسٰى وَهٰرُوْنَ ﴿١١٥﴾

115. And, indeed, We bestowed favours on Moses and Aaron.

وَنَجَّيْنٰهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيْمِ ﴿١١٦﴾

116. And We saved them both and their people from the great distress;

وَنَصَرْنٰهُمْ فَكَانُوْا هُمُ الْغٰلِبِيْنَ ﴿١١٧﴾

117. And We helped them, and it was they who were victorious.

وَاٰتَيْنٰهُمَا الْكِتٰبَ الْمُسْتَبِيْنَ ﴿١١٨﴾

*118. And We gave them the Book that made *things* clear;

وَهَدَيْنٰهُمَا الصِّرَاطَ الْمُسْتَقِيْمَ ﴿١١٩﴾

119. And We guided them to the right path.

وَتَرَكْنَا عَلَيْهِمَا فِي الْاٰخِرِيْنَ ﴿١٢٠﴾

120. And We left for them *a good name* among the following generations—

سَلٰمٌ عَلٰى مُوْسٰى وَهٰرُوْنَ ﴿١٢١﴾

121. 'Peace be on Moses and Aaron!'

اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿١٢٢﴾

122. Thus indeed do We reward those who do good.

اِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿١٢٣﴾

123. Surely they were both among Our believing servants.

وَاِنَّ اِلْيَاسَ لَمِنَ الْمُرْسَلِيْنَ ﴿١٢٤﴾

124. And assuredly Elias *also* was *one* of the Messengers,

اِذْ قَالَ لِقَوْمِهٖٓ اَلَا تَتَّقُوْنَ ﴿١٢٥﴾

125. When he said to his people, 'Will you not fear God?

اَتَدْعُوْنَ بَعْلًا وَّتَذَرُوْنَ اَحْسَنَ الْخَالِقِيْنَ ﴿١٢٦﴾

126. 'Do you call on Ba'l, and forsake the Best of creators,

اللّٰهَ رَبَّكُمْ وَرَبَّ اٰبَآئِكُمُ الْاَوَّلِيْنَ ﴿١٢٧﴾

127. 'Allāh, your Lord and the Lord of your forefathers of old?'

فَكَذَّبُوْهُ فَاِنَّهُمْ لَمُحْضَرُوْنَ ﴿١٢٨﴾

128. But they treated him as a liar, and they will surely be brought *before God to render an account*;

اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿١٢٩﴾

129. Except the chosen servants of Allāh.

وَتَرَكْنَا عَلَيْهِ فِي الْاٰخِرِيْنَ ﴿١٣٠﴾

130. And We left for him *a good name* among the following generations—

path of Allāh. In the same category those belonging to the comparatively higher order are mentioned as *muqtaṣid* (مُقْتَصِدٌ) and *sābiq bilkhairāt* (سَابِقٌ بِالْخَيْرٰتِ). (Fāṭir Ch:35 Verse 33) Similarly, to bring oneself to do good deeds requires a measure of harshness and cruelty to oneself during early stages of spiritual struggle. Those who do it for the sake of God are evidently praiseworthy, yet they are spoken of as *ẓālimun linafsihī* (ظَالِمٌ لِّنَفْسِهٖ) (cruel to himself).

*118. And We gave them **the manifestly clear Book.**

سَلٰمٌ عَلٰٓى اِلْ يَاسِيْنَ ﴿١٣١﴾

131. 'Peace be on Elias *and his people*!'

اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ﴿١٣٢﴾

132. Thus indeed do We reward those who do good.

اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿١٣٣﴾

133. Surely he was *one* of Our believing servants.

وَاِنَّ لُوْطًا لَّمِنَ الْمُرْسَلِيْنَ ﴿١٣٤﴾

134. And assuredly Lot *too* was *one* of the Messengers,

اِذْ نَجَّيْنٰهُ وَاَهْلَهٗٓ اَجْمَعِيْنَ ﴿١٣٥﴾

135. When We delivered him and all his family,

اِلَّا عَجُوْزًا فِى الْغٰبِرِيْنَ ﴿١٣٦﴾

136. Except an old woman *who was* among those who stayed *behind*.

ثُمَّ دَمَّرْنَا الْاٰخَرِيْنَ ﴿١٣٧﴾

137. Then We utterly destroyed the others.

وَاِنَّكُمْ لَتَمُرُّوْنَ عَلَيْهِمْ مُّصْبِحِيْنَ ﴿١٣٨﴾

138. And surely you pass by them in the morning,

وَبِالَّيْلِ ؕ اَفَلَا تَعْقِلُوْنَ ﴿١٣٩﴾

139. And by night. Then why do you not understand?

R. 5.

وَاِنَّ يُوْنُسَ لَمِنَ الْمُرْسَلِيْنَ ﴿١٤٠﴾

140. And surely Jonah *also* was *one* of the Messengers,

اِذْ اَبَقَ اِلَى الْفُلْكِ الْمَشْحُوْنِ ﴿١٤١﴾

141. When he fled to the laden ship;

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِيْنَ ﴿١٤٢﴾

* 142. And he cast lots *with the crew of the ship* and was of the losers.

فَالْتَقَمَهُ الْحُوْتُ وَهُوَ مُلِيْمٌ ﴿١٤٣﴾

143. And the fish swallowed him while he was blaming *himself*.

فَلَوْلَآ اَنَّهٗ كَانَ مِنَ الْمُسَبِّحِيْنَ ﴿١٤٤﴾

144. And had he not been of those who glorify *God*,

لَلَبِثَ فِىْ بَطْنِهٖٓ اِلٰى يَوْمِ يُبْعَثُوْنَ ﴿١٤٥﴾

145. He would have surely tarried in its belly till the Day of Resurrection.

فَنَبَذْنٰهُ بِالْعَرَآءِ وَهُوَ سَقِيْمٌ ﴿١٤٦﴾

146. Then We cast him on a bare tract of land, and he was sick;

وَاَنْۢبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَّقْطِيْنٍ ﴿١٤٧﴾

147. And We caused a plant of gourd to grow over him.

وَاَرْسَلْنٰهُ اِلٰى مِائَةِ اَلْفٍ اَوْ يَزِيْدُوْنَ ﴿١٤٨﴾

148. And We sent him *as a Messenger* to a hundred thousand *people* or more,

فَاٰمَنُوْا فَمَتَّعْنٰهُمْ اِلٰى حِيْنٍ ﴿١٤٩﴾

149. And they believed; so We gave them provision for a while.

فَاسْتَفْتِهِمْ اَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُوْنَ ﴿١٥٠﴾

150. Now ask them whether thy Lord has daughters whereas they have sons.

* 142. And he **drew** lots ***at the bidding of his shipmates*** and was of the losers.

151. Did We create the angels females while they were witnesses?

أَمْ خَلَقْنَا الْمَلٰٓئِكَةَ إِنَاثًا وَّهُمْ شٰهِدُوْنَ ﴿١٥١﴾

* 152. Now, surely it is one of their fabrications that they say,

أَلَآ إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُوْلُوْنَ ﴿١٥٢﴾

153. 'Allāh has begotten *children*;' and they are certainly liars.

وَلَدَ اللّٰهُ ۙ وَإِنَّهُمْ لَكٰذِبُوْنَ ﴿١٥٣﴾

154. Has He chosen daughters in preference to sons?

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِيْنَ ﴿١٥٤﴾

155. What is the matter with you? How judge ye?

مَا لَكُمْ ۙ كَيْفَ تَحْكُمُوْنَ ﴿١٥٥﴾

156. Will you not then reflect?

أَفَلَا تَذَكَّرُوْنَ ﴿١٥٦﴾

157. Or have you a clear authority?

أَمْ لَكُمْ سُلْطٰنٌ مُّبِيْنٌ ﴿١٥٧﴾

158. Then produce your Book, if you are truthful.

فَأْتُوْا بِكِتٰبِكُمْ إِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٥٨﴾

* 159. And they assert a blood relationship between Him and the Jinn while the Jinn *themselves* know that they will be brought *before God for judgment*.

وَجَعَلُوْا بَيْنَهٗ وَبَيْنَ الْجِنَّةِ نَسَبًا ۚ وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُوْنَ ﴿١٥٩﴾

160. Holy is Allāh *and free* from what they attribute *to Him*.

سُبْحٰنَ اللّٰهِ عَمَّا يَصِفُوْنَ ﴿١٦٠﴾

161. But the chosen servants of Allāh *do not do so*.

إِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿١٦١﴾

162. Verily, you and what you worship—

فَإِنَّكُمْ وَمَا تَعْبُدُوْنَ ﴿١٦٢﴾

163. None of you can mislead *anyone* against Him,

مَآ أَنْتُمْ عَلَيْهِ بِفٰتِنِيْنَ ﴿١٦٣﴾

164. Except him who shall burn in Hell.

إِلَّا مَنْ هُوَ صَالِ الْجَحِيْمِ ﴿١٦٤﴾

165. *And the angels say*: 'And there is not one of us but has an appointed station.

وَمَا مِنَّآ إِلَّا لَهٗ مَقَامٌ مَّعْلُوْمٌ ﴿١٦٥﴾

166. 'And, verily, we are those who stand ranged in ranks.

وَّإِنَّا لَنَحْنُ الصَّآفُّوْنَ ﴿١٦٦﴾

167. 'And we are verily those who glorify *God*.'

وَإِنَّا لَنَحْنُ الْمُسَبِّحُوْنَ ﴿١٦٧﴾

168. And surely they used to say,

وَإِنْ كَانُوْا لَيَقُوْلُوْنَ ﴿١٦٨﴾

* 152. **Beware, verily it is of their fabrication when they say,**

* 159. And they assert a blood relationship between Him and the Jinn, while the Jinn **know full well that they *too* will be summoned *to His presence*.**

169. 'If we had with us a Book *like that* of the people of old,

لَوْ اَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْاَوَّلِيْنَ ﴿١٦٩﴾

170. 'We would surely have been Allāh's chosen servants.'

لَكُنَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿١٧٠﴾

171. Yet *when it is come to them* they disbelieve therein, but they will soon come to know.

فَكَفَرُوْا بِهٖ فَسَوْفَ يَعْلَمُوْنَ ﴿١٧١﴾

172. And surely Our word has gone forth respecting Our servants, the Messengers,

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِيْنَ ﴿١٧٢﴾

173. That it is certainly they who would be helped;

اِنَّهُمْ لَهُمُ الْمَنْصُوْرُوْنَ ﴿١٧٣﴾

174. And that it is Our host that would certainly be victorious.

وَاِنَّ جُنْدَنَا لَهُمُ الْغٰلِبُوْنَ ﴿١٧٤﴾

175. So turn thou away from them for a while.

فَتَوَلَّ عَنْهُمْ حَتّٰى حِيْنٍ ﴿١٧٥﴾

176. And watch them, for they will soon see.

وَّاَبْصِرْهُمْ فَسَوْفَ يُبْصِرُوْنَ ﴿١٧٦﴾

177. Is it then Our punishment that they seek to hasten on?

اَفَبِعَذَابِنَا يَسْتَعْجِلُوْنَ ﴿١٧٧﴾

178. But when it descends into their courtyard, it shall be an evil morning to those who were warned.

فَاِذَا نَزَلَ بِسَاحَتِهِمْ فَسَآءَ صَبَاحُ الْمُنْذَرِيْنَ ﴿١٧٨﴾

179. So turn thou away from them for a while.

وَتَوَلَّ عَنْهُمْ حَتّٰى حِيْنٍ ﴿١٧٩﴾

180. And watch, for they will soon see.

وَّاَبْصِرْ فَسَوْفَ يُبْصِرُوْنَ ﴿١٨٠﴾

181. Holy is thy Lord, the Lord of Honour *and Power*, far above that which they assert.

سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ ﴿١٨١﴾

182. And peace be upon the Messengers!

وَسَلٰمٌ عَلَى الْمُرْسَلِيْنَ ﴿١٨٢﴾

183. And all praise belongs to Allāh, the Lord of the worlds.

ع ٥ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿١٨٣﴾

سُوْرَةُ صٓ مَكِّيَّةٌ ٣٨ — اٰياتها ٨٩ — رکوعاتها ٥

ṢĀD

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾

1. In the name of Allāh, the Gracious, the Merciful.

صٓ ۚ وَالْقُرْاٰنِ ذِى الذِّكْرِ ﴿٢﴾

2. Ṣād.‡ By the Qur'ān, full of exhortation, *it is Our revealed word.*

بَلِ الَّذِيْنَ كَفَرُوْا فِىْ عِزَّةٍ وَّ شِقَاقٍ ﴿٣﴾

3. But those who disbelieve are *steeped* in *false* pride and enmity.

كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ فَنَادَوْا وَّلَاتَ حِيْنَ مَنَاصٍ ﴿٤﴾

4. How many a generation before them have We destroyed! They cried out *for help*, but it was no longer the time for escape.

وَعَجِبُوْٓا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ ۖ وَقَالَ الْكٰفِرُوْنَ هٰذَا سٰحِرٌ كَذَّابٌ ﴿٥﴾

5. And they wonder that a Warner has come to them from among themselves; and the disbelievers say, 'This is a magician, a great liar.

اَجَعَلَ الْاٰلِهَةَ اِلٰهًا وَّاحِدًا ۚ اِنَّ هٰذَا لَشَىْءٌ عُجَابٌ ﴿٦﴾

*6. 'Does he make the gods to be one God? This is indeed a strange thing.'

وَانْطَلَقَ الْمَلَاُ مِنْهُمْ اَنِ امْشُوْا وَاصْبِرُوْا عَلٰٓى اٰلِهَتِكُمْ ۚ اِنَّ هٰذَا لَشَىْءٌ يُّرَادُ ﴿٧﴾

*7. And the leaders among them spoke out, 'Go and stick to your gods. This is a thing designed.

مَا سَمِعْنَا بِهٰذَا فِى الْمِلَّةِ الْاٰخِرَةِ ۚ اِنْ هٰذَآ اِلَّا اخْتِلَاقٌ ﴿٨﴾

*8. 'We have not heard of this *even* in the latest religion. This is nothing but a fabrication.

ءَاُنْزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا ۭ بَلْ هُمْ فِىْ شَكٍّ مِّنْ ذِكْرِىْ ۚ بَلْ لَّمَّا يَذُوْقُوْا عَذَابِ ﴿٩﴾

*9. 'Has the exhortation been sent down to him *in preference to all* of us?' Nay, they are in doubt concerning My exhortation. Nay, but they have not yet tasted My punishment.

اَمْ عِنْدَهُمْ خَزَآئِنُ رَحْمَةِ رَبِّكَ الْعَزِيْزِ الْوَهَّابِ ﴿١٠﴾

10. Do they possess the treasures of the mercy of thy Lord, the Mighty, the Great Bestower?

---

‡ Truthful God!

*6. '**Has he forged the gods into One God**? This, **verily, is the strangest thing** ***we have heard'***

*7. **At that, their** leaders **disputed** ***admonishing them***, 'Go **hold fast** to your gods. This is a thing **much desired**.

*8. '**We never heard of such a thing in any other religion**.

*9. '**What, is he out of all of us the one to whom exhortation is sent down**?'

أَمْ لَهُمْ مُّلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوْا فِي الْأَسْبَابِ ﴿١١﴾

11. Or is the kingdom of the heavens and the earth and all that is between them theirs? So let them ascend with the means *at their disposal*.

جُنْدٌ مَّا هُنَالِكَ مَهْزُوْمٌ مِّنَ الْأَحْزَابِ ﴿١٢﴾

12. *They are* a host from among the confederates *which will be* routed here.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّعَادٌ وَّفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١٣﴾

*13. Before them *too* the people of Noah, and *the tribe of* ʿĀd and Pharaoh, the lord of stakes, treated *the Messengers* as liars;

وَثَمُوْدُ وَقَوْمُ لُوْطٍ وَّأَصْحٰبُ لْئَيْكَةِ أُولٰٓئِكَ الْأَحْزَابُ ﴿١٤﴾

*14. And *the tribe of* Thamūd, and the people of Lot, and the dwellers of the Wood—these were the confederates.

إِنْ كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٥﴾

*15. There was not one *of them* but treated *their* Messengers as liars, so My punishment rightly overtook *them*.

R. 2.

وَمَا يَنْظُرُ هٰٓؤُلَآءِ إِلَّا صَيْحَةً وَّاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ﴿١٦﴾

*16. And these only wait for a single blast, and there shall be no delaying it.

وَقَالُوْا رَبَّنَا عَجِّلْ لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٧﴾

17. They say, 'Our Lord, hasten to us our portion *of the punishment* before the Day of Reckoning.'

اِصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَاذْكُرْ عَبْدَنَا دَاوٗدَ ذَا الْأَيْدِ إِنَّهٗٓ أَوَّابٌ ﴿١٨﴾

*18. Bear patiently what they say, and remember Our servant David, *man* of *strong* hands; surely he was always turning *to God*.

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهٗ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٩﴾

*19. We subjected *to him* the mountains. They celebrated God's praises with him at nightfall and sunrise.

وَالطَّيْرَ مَحْشُوْرَةً كُلٌّ لَّهٗٓ أَوَّابٌ ﴿٢٠﴾

*20. And *We subjected to him* the birds gathered together: all turned to him.

* 13. **Much as** before them the people of Noah and *the tribe of* ʿĀd and Pharaoh, the lord of **encampments, had rejected.**
* 14. **So** *the tribe of* Thamūd, and the people of Lot, and the dwellers of the Wood—these were the **hordes *routed one and all*.**
* 15. **All without exception rejected the Messengers, thus My punishment became inevitable.**
* 16. **They wait not but for a long drawn out scream from which there is no respite.**
* 18. Bear patiently **with** what they say, and remember our servant David, **a man of many powers**; surely he was always turning *to God*.
* 19 **Note:** The word *jibāl* (جِبَال) (mountains) may apply to the powerful mountainous tribes which were subjugated by David or it may also refer to the mineral wealth of mountains which was well exploited in his time.
* 20 **Note:** The word *aṭṭair* (اَلطَّيْر) (birds) means men of exceptional talents who soar high on the wings of their achievements.

وَشَدَدْنَا مُلْكَهٗ وَاٰتَيْنٰهُ الْحِكْمَةَ وَ
فَصْلَ الْخِطَابِ ﴿٢١﴾

*21. And We strengthened his kingdom, and gave him wisdom and decisive judgment.

وَهَلْ اَتٰىكَ نَبَؤُا الْخَصْمِ ۘ اِذْ تَسَوَّرُوا
الْمِحْرَابَ ﴿٢٢﴾

22. And has the story of the disputants reached thee when they climbed over the wall of *his* chamber?—

اِذْ دَخَلُوْا عَلٰى دَاوٗدَ فَفَزِعَ مِنْهُمْ ؕ
قَالُوْا لَا تَخَفْ ۚ خَصْمٰنِ بَغٰى بَعْضُنَا
عَلٰى بَعْضٍ فَاحْكُمْ بَيْنَنَا بِالْحَقِّ وَلَا
تُشْطِطْ وَاهْدِنَاۤ اِلٰى سَوَآءِ الصِّرَاطِ ﴿٢٣﴾

23. When they entered in upon David, and he was afraid of them. They said, "Fear not. *We are* two disputants; one of us has transgressed against the other; so judge between us with justice, and deviate not from the right course and guide us to the right way.

اِنَّ هٰذَاۤ اَخِيْ لَهٗ تِسْعٌ وَّ تِسْعُوْنَ
نَعْجَةً وَّلِيَ نَعْجَةٌ وَّاحِدَةٌ ۫ فَقَالَ
اَكْفِلْنِيْهَا وَعَزَّنِيْ فِي الْخِطَابِ ﴿٢٤﴾

24. "This is my brother; he has ninety-nine ewes, and I have one ewe. Yet he says, 'Give it to me,' and has been overbearing to me in his address."

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ
اِلٰى نِعَاجِهٖ ؕ وَاِنَّ كَثِيْرًا مِّنَ الْخُلَطَآءِ
لَيَبْغِيْ بَعْضُهُمْ عَلٰى بَعْضٍ اِلَّا الَّذِيْنَ
اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَقَلِيْلٌ مَّا هُمْ ؕ
وَظَنَّ دَاوٗدُ اَنَّمَا فَتَنّٰهُ فَاسْتَغْفَرَ رَبَّهٗ
وَخَرَّ رَاكِعًا وَّاَنَابَ ﴿٢٥﴾ السجدة

25. *David* said, 'Surely, he has wronged thee in demanding thy ewe in addition to his own ewes. And certainly many partners transgress against one another, except those who believe *in God* and do good works; and these are but few.' And David perceived that We had tried him; so he asked forgiveness of his Lord, and fell down bowing in worship and turned *to Him*.

فَغَفَرْنَا لَهٗ ذٰلِكَ ؕ وَاِنَّ لَهٗ عِنْدَنَا
لَزُلْفٰى وَحُسْنَ مَاٰبٍ ﴿٢٦﴾

26. So We forgave him that; and indeed, he had a position of nearness with Us and an excellent retreat.

يٰدَاوٗدُ اِنَّا جَعَلْنٰكَ خَلِيْفَةً فِي الْاَرْضِ
فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ
الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللّٰهِ ؕ اِنَّ
الَّذِيْنَ يَضِلُّوْنَ عَنْ سَبِيْلِ اللّٰهِ لَهُمْ
عَذَابٌ شَدِيْدٌ ۢ بِمَا نَسُوْا يَوْمَ
الْحِسَابِ ﴿٢٧﴾ ع ١٣

27. 'O David, We have made thee a vicegerent in the earth; so judge between men with justice, and follow not vain desire, lest it should lead thee astray from the way of Allāh.' Surely those who go astray from the way of Allāh will have a severe punishment, because they forgot the Day of Reckoning.

*21. And We strengthened his kingdom, and gave him wisdom and ***talent for*** **decisive speech.**

R. 3.

28. And We have not created the heaven and the earth and all that is between them in vain. That is the view of those who disbelieve. Woe, then, to the disbelievers because of the Fire.

وَ مَا خَلَقْنَا السَّمَآءَ وَ الْاَرْضَ وَ مَا بَيْنَهُمَا بَاطِلًا ؕ ذٰلِكَ ظَنُّ الَّذِيْنَ كَفَرُوْا ۚ فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا مِنَ النَّارِ ﴿۲۸﴾

29. Shall We treat those who believe and do good works like those who act corruptly in the earth? Shall We treat the righteous like the wicked?

اَمْ نَجْعَلُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ كَالْمُفْسِدِيْنَ فِي الْاَرْضِ �ز اَمْ نَجْعَلُ الْمُتَّقِيْنَ كَالْفُجَّارِ ﴿۲۹﴾

30. *This is* a Book which We have revealed to thee, full of blessings, that they may reflect over its verses, and that those gifted with understanding may take heed.

كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ مُبٰرَكٌ لِّيَدَّبَّرُوْٓا اٰيٰتِهٖ وَ لِيَتَذَكَّرَ اُولُوا الْاَلْبَابِ ﴿۳۰﴾

31. And We bestowed on David, Solomon who was an excellent servant. He was always turning *to Us*.

وَ وَهَبْنَا لِدَاوٗدَ سُلَيْمٰنَ ؕ نِعْمَ الْعَبْدُ ؕ اِنَّهٗٓ اَوَّابٌ ﴿۳۱﴾

32. When there were brought before him at eventide steeds of noblest breed and swift of foot,

اِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصّٰفِنٰتُ الْجِيَادُ ﴿۳۲﴾

*33. He said, 'I love the love of horses because of the remembrance of my Lord.' *So great was his love of them that* when they were hidden behind the veil, *he said*,

فَقَالَ اِنِّيْٓ اَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّيْ ۚ حَتّٰى تَوَارَتْ بِالْحِجَابِ ﴿۳۳﴾

*34. 'Bring them back to me.' Then he began to pass his hand over *their* legs and *their* necks.

رُدُّوْهَا عَلَيَّ ؕ فَطَفِقَ مَسْحًۢا بِالسُّوْقِ وَ الْاَعْنَاقِ ﴿۳۴﴾

35. And We did try Solomon and We placed on his throne a *mere* body. Then he turned *to God, seeking His mercy*.

وَ لَقَدْ فَتَنَّا سُلَيْمٰنَ وَ اَلْقَيْنَا عَلٰى كُرْسِيِّهٖ جَسَدًا ثُمَّ اَنَابَ ﴿۳۵﴾

*36. He said, 'O my Lord, grant me forgiveness and bestow on me a kingdom that will not suit anyone after me; surely Thou art the Great Bestower.'

قَالَ رَبِّ اغْفِرْ لِيْ وَ هَبْ لِيْ مُلْكًا لَّا يَنْۢبَغِيْ لِاَحَدٍ مِّنْۢ بَعْدِيْ ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ﴿۳۶﴾

*33. He said, **'The love of horses is dear to me because they remind me of my Lord.** ***So he sat*** **until they disappeared behind the veil.**

*34. ***He said***, 'Bring them back to me.' Then he **started stroking** ***their*** **legs and** ***their*** **necks**.

*36. He said, 'O my Lord, grant me forgiveness and bestow on me a kingdom **which none unworthy of it may possess after me. Surely Thou art so Generous**.'

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ﴿٣٧﴾

37. So We subjected to him the wind, blowing gently by his command whithersoever he desired to go,

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ ﴿٣٨﴾

38. And the giants, all *sorts of* builders and divers,

وَآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٣٩﴾

39. And others bound in fetters.

هَٰذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٤٠﴾

40. 'This is Our gift—so give freely or withhold—without reckoning.'

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ ﴿٤١﴾

41. And certainly he had a position of nearness with Us and an excellent retreat.

R. 4.

وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٤٢﴾

42. And remember Our servant Job, when he cried unto his Lord, *saying*, 'Satan has afflicted me with toil and torment.'

*43. 'Strike *and urge thy riding beast* with thy foot. Here is cool water to wash with and a drink.'

ارْكُضْ بِرِجْلِكَ هَٰذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤٣﴾

*44. And We bestowed on him his family and as many more with them, *by way of* mercy from Us, and as a reminder to men of understanding.

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿٤٤﴾

45. And *We said to him*, 'Take in thy hand a handful of dry twigs and strike therewith, and break not thy oath.' Indeed, We found him steadfast. An excellent servant was he. Surely, he was always turning *to God.*

وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِهِ وَلَا تَحْنَثْ ۗ إِنَّا وَجَدْنَاهُ صَابِرًا ۚ نِعْمَ الْعَبْدُ ۖ إِنَّهُ أَوَّابٌ ﴿٤٥﴾

*46. And remember Our servants Abraham, and Isaac, and Jacob, *men* of strong hands and *powerful* vision.

وَاذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ ﴿٤٦﴾

*47. We chose them for a special *purpose*—reminding *people* of the abode *of the Hereafter.*

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿٤٧﴾

48. And truly, they are in Our sight among the elect *and* the best.

وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿٤٨﴾

*43. '**Spur on *your mount***. Here is cool water to wash with and a drink.'
*44. And We bestowed on him his family **and many like them along with them**, *by way of* mercy from Us, and as a reminder to men of understanding.
*46. And remember Our servants Abraham, and Isaac, and Jacob, men of **might and vision**.
*47. We choose **them especially to remind** *people* of the abode *of the Hereafter*.

وَاذْكُرْ اِسْمٰعِيْلَ وَالْيَسَعَ وَذَا الْكِفْلِ ؕ وَكُلٌّ مِّنَ الْاَخْيَارِ ﴿۴۹﴾

49. And remember Ishmael and Elisha and Dhu'l-Kifl‡; and all were of the best.

هٰذَا ذِكْرٌ ؕ وَاِنَّ لِلْمُتَّقِيْنَ لَحُسْنَ مَاٰبٍ ﴿۵۰﴾

50. This is a reminder. And the righteous will surely have excellent retreat:

جَنّٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ الْاَبْوَابُ ﴿۵۱﴾

51. Gardens of Eternity, with their gates thrown open to them,

مُتَّكِـِٕيْنَ فِيْهَا يَدْعُوْنَ فِيْهَا بِفَاكِهَةٍ كَثِيْرَةٍ وَّشَرَابٍ ﴿۵۲﴾

52. Reclining therein *on cushions*; they will therein call *at pleasure* for plenteous fruit and drink.

وَعِنْدَهُمْ قٰصِرٰتُ الطَّرْفِ اَتْرَابٌ ﴿۵۳﴾

53. And with them will be *chaste women*, restraining their looks, companions of equal age.

هٰذَا مَا تُوْعَدُوْنَ لِيَوْمِ الْحِسَابِ ﴿۵۴﴾

54. This is what you are promised for the Day of Reckoning.

اِنَّ هٰذَا لَرِزْقُنَا مَا لَهٗ مِنْ نَّفَادٍ ﴿۵۵﴾

55. Verily, this is Our provision which will never be exhausted.

هٰذَا ؕ وَاِنَّ لِلطّٰغِيْنَ لَشَرَّ مَاٰبٍ ﴿۵۶﴾

56. This is *for the believers*. But for the rebellious there is an evil place of return—

جَهَنَّمَ ۚ يَصْلَوْنَهَا ۚ فَبِئْسَ الْمِهَادُ ﴿۵۷﴾

57. Hell, wherein they will burn. What an evil resting-place!

هٰذَا ۙ فَلْيَذُوْقُوْهُ حَمِيْمٌ وَّغَسَّاقٌ ﴿۵۸﴾

58. This is *what they will have*. So let them taste it: a boiling fluid, and an intensely cold and stinking drink.

وَّاٰخَرُ مِنْ شَكْلِهٖۤ اَزْوَاجٌ ﴿۵۹﴾

59. And *various kinds of* other *torments* of a similar nature.

هٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ ۚ لَا مَرْحَبًۢا بِهِمْ ؕ اِنَّهُمْ صَالُوا النَّارِ ﴿۶۰﴾

60. 'This is a host *of yours* rushing headlong with you, *O leaders of mischief*.' No welcome for them. They must burn in the Fire.

قَالُوْا بَلْ اَنْتُمْ ۫ لَا مَرْحَبًۢا بِكُمْ ؕ اَنْتُمْ قَدَّمْتُمُوْهُ لَنَا ۚ فَبِئْسَ الْقَرَارُ ﴿۶۱﴾

61. They will say, 'Nay, it is you. No welcome for you *in truth*. It is you who prepared this for us. So what an evil resting-place it is!'

قَالُوْا رَبَّنَا مَنْ قَدَّمَ لَنَا هٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِى النَّارِ ﴿۶۲﴾

62. They will *also* say, 'Our Lord, whosoever prepared this for us—so add to him a double punishment in the Fire.'

وَقَالُوْا مَا لَنَا لَا نَرٰى رِجَالًا كُنَّا نَعُدُّهُمْ مِّنَ الْاَشْرَارِ ﴿۶۳﴾

63. And they will say, 'What has happened to us that we see not the men whom we used to reckon among the wicked?

‡ Ezekiel.

(See details of transliteration on page 'm').

64. 'Is it because we subjected them to ridicule *unjustly*, or have the eyes missed them?'

اَتَّخَذْنٰهُمْ سِخْرِيًّا اَمْ زَاغَتْ عَنْهُمُ الْاَبْصَارُ ﴿٦٣﴾

*65. Surely, this is a fact—the disputing together of the people of the Fire.

اِنَّ ذٰلِكَ لَحَقٌّ تَخَاصُمُ اَهْلِ النَّارِ ﴿٦٤﴾

R. 5.

66. Say, 'I am only a Warner; and there is no God but Allāh, the One, the Most Supreme;

قُلْ اِنَّمَآ اَنَا مُنْذِرٌ ۖ وَّ مَا مِنْ اِلٰهٍ اِلَّا اللّٰهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾

67. 'The Lord of the heavens and the earth, and all that is between the two, the Mighty, the Great Forgiver.'

رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا الْعَزِيْزُ الْغَفَّارُ ﴿٦٦﴾

68. Say, 'It is a big news,

قُلْ هُوَ نَبَؤٌا عَظِيْمٌ ﴿٦٧﴾

69. 'From which you are turning away.

اَنْتُمْ عَنْهُ مُعْرِضُوْنَ ﴿٦٨﴾

70. 'I had no knowledge of the exalted Assembly when they discussed *it* among themselves,

مَا كَانَ لِيَ مِنْ عِلْمٍۭ بِالْمَلَاِ الْاَعْلٰٓى اِذْ يَخْتَصِمُوْنَ ﴿٦٩﴾

71. 'But this that it has been revealed to me, that I am a plain Warner.'

اِنْ يُّوْحٰٓى اِلَيَّ اِلَّآ اَنَّمَآ اَنَا نَذِيْرٌ مُّبِيْنٌ ﴿٧٠﴾

72. When thy Lord said to the angels, 'I am about to create man from clay,

اِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ خَالِقٌۢ بَشَرًا مِّنْ طِيْنٍ ﴿٧١﴾

73. 'And so when I have fashioned him *in perfection*, and have breathed into him of My Spirit, fall ye down in submission to him.'

فَاِذَا سَوَّيْتُهٗ وَ نَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ فَقَعُوْا لَهٗ سٰجِدِيْنَ ﴿٧٢﴾

74. So the angels submitted, all of them together.

فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اَجْمَعُوْنَ ﴿٧٣﴾

75. But Iblīs *did not*. He behaved proudly, and was of those who disbelieved.

اِلَّآ اِبْلِيْسَ ؕ اِسْتَكْبَرَ وَ كَانَ مِنَ الْكٰفِرِيْنَ ﴿٧٤﴾

*76. *God* said, 'O Iblīs, what hindered thee from submitting to what I had created with My two hands? Is it that thou art *too* proud or art thou *really* of the exalted ones?'

قَالَ يٰٓاِبْلِيْسُ مَا مَنَعَكَ اَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ؕ اَسْتَكْبَرْتَ اَمْ كُنْتَ مِنَ الْعَالِيْنَ ﴿٧٥﴾

*65. **Verily, it is true**—the disputing together of the people of the Fire.

*76. *God* said, 'O Iblis, what hindered **you** from submitting to what I had created with My two hands? **Have you acted out of pride or you really belong to the exalted ones?'**

قَالَ اَنَا خَيْرٌ مِّنْهُ ۚ خَلَقْتَنِيْ مِنْ نَّارٍ وَّ خَلَقْتَهٗ مِنْ طِيْنٍ ﴿٧٧﴾

77. He said, 'I am better than he. Thou hast created me of fire and him hast Thou created of clay.'

قَالَ فَاخْرُجْ مِنْهَا فَاِنَّكَ رَجِيْمٌ ﴿٧٨﴾

78. *God* said, 'Then get out hence, for, surely thou art rejected.

وَّ اِنَّ عَلَيْكَ لَعْنَتِيْٓ اِلٰى يَوْمِ الدِّيْنِ ﴿٧٩﴾

79. 'And surely on thee shall be My curse till the Day of Judgment.'

قَالَ رَبِّ فَاَنْظِرْنِيْٓ اِلٰى يَوْمِ يُبْعَثُوْنَ ﴿٨٠﴾

80. He said, 'My Lord, then grant me respite till the day when they shall be raised.'

قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِيْنَ ﴿٨١﴾

81. *God* said, 'Certainly thou art of those that are granted respite,

اِلٰى يَوْمِ الْوَقْتِ الْمَعْلُوْمِ ﴿٨٢﴾

82. 'Till the day of the appointed time.'

قَالَ فَبِعِزَّتِكَ لَاُغْوِيَنَّهُمْ اَجْمَعِيْنَ ﴿٨٣﴾

83. He said, 'So by Thy might, I will surely lead them all astray,

اِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِيْنَ ﴿٨٤﴾

84. 'Except Thy chosen servants from among them.'

قَالَ فَالْحَقُّ ۖ وَ الْحَقَّ اَقُوْلُ ﴿٨٥﴾

85. *God* said, 'Then the truth is, and the truth I speak,

لَاَمْلَـَٔنَّ جَهَنَّمَ مِنْكَ وَ مِمَّنْ تَبِعَكَ مِنْهُمْ اَجْمَعِيْنَ ﴿٨٦﴾

86. '*That* I will certainly fill Hell with thee and with those who follow thee, all together.'

قُلْ مَآ اَسْـَٔلُكُمْ عَلَيْهِ مِنْ اَجْرٍ وَّ مَآ اَنَا مِنَ الْمُتَكَلِّفِيْنَ ﴿٨٧﴾

87. Say, 'I ask not of you any reward for it, nor am I of those who are given to affectation.

اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ﴿٨٨﴾

88. 'It is nothing but a Reminder for *all* peoples.

وَ لَتَعْلَمُنَّ نَبَاَهٗ بَعْدَ حِيْنٍ ﴿٨٩﴾ ع ١٤

* 89. 'And you shall surely know the truth of it after a while.'

* 89. 'And you **will surely learn its implication** after a while.'

سُوْرَةُ الزُّمَرِ مَكِّيَّةٌ ٣٩ — اٰيَاتُهَا ٧٦ — رُكُوْعَاتُهَا ٨

AL-ZUMAR

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ٢

2. The revelation of this Book is from Allāh, the Mighty, the Wise.

*إِنَّآ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ فَاعْبُدِ اللّٰهَ مُخْلِصًا لَّهُ الدِّيْنَ ٣

*3. Surely it is We Who have revealed the Book to thee with truth; so worship Allāh, being sincere to Him in obedience.

اَلَا لِلّٰهِ الدِّيْنُ الْخَالِصُ ؕ وَالَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ ۘ مَا نَعْبُدُهُمْ اِلَّا لِيُقَرِّبُوْنَآ اِلَى اللّٰهِ زُلْفٰى ؕ اِنَّ اللّٰهَ يَحْكُمُ بَيْنَهُمْ فِيْ مَا هُمْ فِيْهِ يَخْتَلِفُوْنَ ؕ اِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ هُوَ كٰذِبٌ كَفَّارٌ ٣

4. Hearken, it is to Allāh *alone* that sincere obedience is due. And those who take for protectors others beside Him *say*, 'We serve them only that they may bring us near to Allāh in station.' Surely, Allāh will judge between them concerning that wherein they differ. Surely, Allāh guides not him who is an ungrateful liar.

لَوْ اَرَادَ اللّٰهُ اَنْ يَّتَّخِذَ وَلَدًا لَّاصْطَفٰى مِمَّا يَخْلُقُ مَا يَشَآءُ ۙ سُبْحٰنَهٗ ؕ هُوَ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ٤

5. If Allāh had desired to take to Himself a son, He could have chosen whom He pleased out of *what He creates. Holy is He! He is Allāh, the One, the Most Supreme.

خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ۚ يُكَوِّرُ الَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ؕ كُلٌّ يَّجْرِيْ لِاَجَلٍ مُّسَمًّى ؕ اَلَا هُوَ الْعَزِيْزُ الْغَفَّارُ ٥

6. He created the heavens and the earth in accordance with the requirements of wisdom. He makes the night to cover the day, and He makes the day to cover the night; and He has pressed the sun and the moon into service; each pursues *its* course until an appointed time. Hearken, *it is* He *alone Who* is the Mighty, the Great Forgiver.

خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَاَنْزَلَ لَكُمْ مِّنَ الْاَنْعَامِ ثَمٰنِيَةَ اَزْوَاجٍ ؕ يَخْلُقُكُمْ فِيْ بُطُوْنِ اُمَّهٰتِكُمْ

7. He created you from a single being; then from that He made its mate; and He has sent down for you *eight *head* of cattle in pairs. He

*3. Surely it is We Who have revealed the Book to **you** with truth; so worship Allāh, **dedicating your faith to Him in all sincerity**.

*5. He is Allāh, **the only One, the Dominant**.

*7. He creates you in the wombs of your mothers, creation after creation, **in three tiers of darkness**.

خَلْقًا مِّنْۢ بَعْدِ خَلْقٍ فِيْ ظُلُمٰتٍ ثَلٰثٍ ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ ؕ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُصْرَفُوْنَ ۝٦

creates you in the wombs of your mothers, creation after creation, in threefold darkness. This is Allāh, your Lord. His is the kingdom. There is no God but He. Whither then are you being turned away?

اِنْ تَكْفُرُوْا فَاِنَّ اللّٰهَ غَنِيٌّ عَنْكُمْ ۚ وَلَا يَرْضٰى لِعِبَادِهِ الْكُفْرَ ۚ وَاِنْ تَشْكُرُوْا يَرْضَهُ لَكُمْ ؕ وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ؕ ثُمَّ اِلٰى رَبِّكُمْ مَّرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ؕ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝٨

8. If you are ungrateful, surely Allāh is Self-Sufficient *being independent* of you. And He is not pleased with ingratitude in His servants. But if you show gratefulness, He likes it in you. And no bearer of burden shall bear the burden of another. Then to your Lord is your return; And He will inform you of what you have been doing. Surely, He knows full well all that is hidden in the breasts.

وَاِذَا مَسَّ الْاِنْسَانَ ضُرٌّ دَعَا رَبَّهٗ مُنِيْبًا اِلَيْهِ ثُمَّ اِذَا خَوَّلَهٗ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُوْۤا اِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلّٰهِ اَنْدَادًا لِّيُضِلَّ عَنْ سَبِيْلِهٖ ؕ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيْلًا ۖ اِنَّكَ مِنْ اَصْحٰبِ النَّارِ ۝٩

9. And when an affliction befalls a man, he calls upon his Lord, turning *penitently* to Him. Then, when He confers upon him a favour from Himself, he forgets what he used to pray for before, and begins to assign rivals to Allāh, that he may lead *men* astray from His way. Say, 'Benefit thyself with thy disbelief a little while; thou art surely of the inmates of the Fire.'

اَمَّنْ هُوَ قَانِتٌ اٰنَآءَ الَّيْلِ سَاجِدًا وَّقَآئِمًا يَّحْذَرُ الْاٰخِرَةَ وَيَرْجُوْا رَحْمَةَ رَبِّهٖ ؕ قُلْ هَلْ يَسْتَوِي الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ ؕ اِنَّمَا يَتَذَكَّرُ اُولُوا الْاَلْبَابِ ۝١٠ ع ١٥

10. Is he who prays devoutly *to God* in the hours of the night, prostrating himself and standing, *and* fears the Hereafter and hopes for the mercy of his Lord, *like him who does not do so*? Say, 'Are those who know equal to those who know not?' Verily, only those endowed with understanding will take heed.

R. 2.

قُلْ يٰعِبَادِ الَّذِيْنَ اٰمَنُوا اتَّقُوْا رَبَّكُمْ ؕ لِلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ؕ وَاَرْضُ اللّٰهِ وَاسِعَةٌ ؕ اِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ ۝١١

11. Say, 'O ye My servants who believe, fear your Lord. There is good for those who do good in this life. And Allāh's earth is spacious. Verily the steadfast will have their reward without measure.'

* 10. Say, '**Can those who know and those who do not know be equal**?' Verily, only those endowed with understanding will take heed.

قُلْ إِنِّيٓ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ﴿١٢﴾

12. Say, 'Verily I am commanded to worship Allāh, being sincere to Him in religion.

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ ﴿١٣﴾

13. 'And I am commanded to be the first of those who submit *to Him*.'

قُلْ إِنِّيٓ أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٤﴾

14. Say, 'Indeed I fear, if I disobey my Lord, the punishment of the great day.'

قُلِ ٱللَّهَ أَعْبُدُ مُخْلِصًا لَّهُ دِينِي ﴿١٥﴾

15. Say, 'It is Allāh I worship, being sincere to Him in my religion.

فَٱعْبُدُوا۟ مَا شِئْتُم مِّن دُونِهِۦ ۗ قُلْ إِنَّ ٱلْخَٰسِرِينَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَا ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ ﴿١٦﴾

16. 'So worship what you like beside Him.' Say, 'Surely the losers will be those who ruin their souls and *ruin* their families on the Day of Resurrection.' Beware! that will surely be the manifest loss.

لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ ٱلنَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ۚ ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥ ۚ يَٰعِبَادِ فَٱتَّقُونِ ﴿١٧﴾

17. They will have over them coverings of fire, and beneath them *similar* coverings. It is this against which Allāh warns His servants. 'O My servants, take Me, then, for your Protector.' *

وَٱلَّذِينَ ٱجْتَنَبُوا۟ ٱلطَّٰغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوٓا۟ إِلَى ٱللَّهِ لَهُمُ ٱلْبُشْرَىٰ ۚ فَبَشِّرْ عِبَادِ ﴿١٨﴾

18. And those who shun false gods lest they worship them and turn to Allāh—for them is glad tidings. So give glad tidings to My servants,

ٱلَّذِينَ يَسْتَمِعُونَ ٱلْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُۥ ۚ أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُ وَأُو۟لَٰٓئِكَ هُمْ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿١٩﴾

19. Who listen to the Word and follow the best thereof. It is they whom Allāh has guided, and it is they who are men of understanding.

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ ٱلْعَذَابِ ۖ أَفَأَنتَ تُنقِذُ مَن فِى ٱلنَّارِ ﴿٢٠﴾

20. Is he, then, against whom the sentence of punishment has become due *fit to be rescued*? Canst thou rescue him who is in the Fire?

لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ ۖ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ وَعْدَ ٱللَّهِ ۖ لَا يُخْلِفُ ٱللَّهُ ٱلْمِيعَادَ ﴿٢١﴾

21. But for them who fear their Lord there are lofty mansions built over lofty mansions, beneath which rivers flow. Allāh has made that promise; *and* Allāh breaks not *His* promise.

* 17. **Hence 'O My servants! Fear Me alone.'**

22. Hast thou not seen that Allāh sends down water from the sky, and causes it to flow in *the form of* streamlets in the earth and then brings forth thereby herbage, varying in its colours? Then it dries up and thou seest it turn yellow; then He reduces it to broken straw. In that verily is a reminder for men of understanding.

أَلَمْ تَرَ أَنَّ اللّٰهَ أَنْزَلَ مِنَ السَّمَآءِ مَآءً فَسَلَكَهٗ يَنَابِيْعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهٖ زَرْعًا مُّخْتَلِفًا أَلْوَانُهٗ ثُمَّ يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَجْعَلُهٗ حُطَامًا ۚ إِنَّ فِي ذٰلِكَ لَذِكْرٰى لِأُولِي الْأَلْبَابِ ﴿٢٢﴾ ع ٢

R. 3.

23. Is he then whose bosom Allāh has opened for *the acceptance of* Islām, so that he possesses a light from his Lord, *like him who is groping in the darkness of disbelief*? Woe, then, to those whose hearts are hardened against the remembrance of Allāh! They are in manifest error.

أَفَمَنْ شَرَحَ اللّٰهُ صَدْرَهٗ لِلْإِسْلَامِ فَهُوَ عَلٰى نُوْرٍ مِّنْ رَّبِّهٖ ۚ فَوَيْلٌ لِّلْقٰسِيَةِ قُلُوْبُهُمْ مِّنْ ذِكْرِ اللّٰهِ ۚ أُولٰٓئِكَ فِي ضَلٰلٍ مُّبِيْنٍ ﴿٢٣﴾

24. Allāh has sent down the best Message *in the form of* a Book, *whose verses are* mutually supporting *and* repeated *in diverse forms* at which do creep the skins of those who fear their Lord; then their skins and their hearts soften to the remembrance of Allāh. Such is the guidance of Allāh; He guides therewith whom He pleases. And he whom Allāh adjudges astray—he shall have no guide.

اللّٰهُ نَزَّلَ أَحْسَنَ الْحَدِيْثِ كِتٰبًا مُّتَشَابِهًا مَّثَانِيَ ۖ تَقْشَعِرُّ مِنْهُ جُلُوْدُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ ۚ ثُمَّ تَلِيْنُ جُلُوْدُهُمْ وَقُلُوْبُهُمْ إِلٰى ذِكْرِ اللّٰهِ ۚ ذٰلِكَ هُدَى اللّٰهِ يَهْدِيْ بِهٖ مَنْ يَّشَآءُ ۚ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ﴿٢٤﴾

25. Is he, then, who has nothing but his own face to protect him with from the evil punishment on the Day of Resurrection *like him who is secure*? And it will be said to the wrongdoers, 'Taste ye what you used to earn.'

أَفَمَنْ يَّتَّقِيْ بِوَجْهِهٖ سُوْٓءَ الْعَذَابِ يَوْمَ الْقِيٰمَةِ ۚ وَقِيْلَ لِلظّٰلِمِيْنَ ذُوْقُوْا مَا كُنْتُمْ تَكْسِبُوْنَ ﴿٢٥﴾

26. Those who were before them rejected *Our Messengers*, so the punishment came upon them whence they knew not.

كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَأَتٰىهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُوْنَ ﴿٢٦﴾

27. So Allāh made them taste humiliation in the present life and the punishment of the Hereafter will certainly be greater, if they but knew!

فَأَذَاقَهُمُ اللّٰهُ الْخِزْيَ فِي الْحَيٰوةِ الدُّنْيَا ۖ وَلَعَذَابُ الْأٰخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿٢٧﴾ ق ١

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هٰذَا الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٢٨﴾

28. And, indeed, We have set forth to men all kinds of parables in this Qur'ān that they may take heed.

قُرْاٰنًا عَرَبِيًّا غَيْرَ ذِيْ عِوَجٍ لَّعَلَّهُمْ يَتَّقُوْنَ ﴿٢٩﴾

*29. *We have revealed* the Qur'ān in Arabic wherein there is no deviation from rectitude, that they may become righteous.

ضَرَبَ اللّٰهُ مَثَلًا رَّجُلًا فِيْهِ شُرَكَآءُ مُتَشٰكِسُوْنَ وَرَجُلًا سَلَمًا لِّرَجُلٍ ؕ هَلْ يَسْتَوِيٰنِ مَثَلًا ؕ اَلْحَمْدُ لِلّٰهِ ۚ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿٣٠﴾

*30. Allāh sets forth a parable: a man belonging to several partners, disagreeing with one another, and a man belonging wholly to one man. Are they both equal in condition? All praise belongs to Allāh. But most of them know not.

اِنَّكَ مَيِّتٌ وَّاِنَّهُمْ مَّيِّتُوْنَ ﴿٣١﴾

31. Surely thou wilt die, and surely they *too* will die.

ثُمَّ اِنَّكُمْ يَوْمَ الْقِيٰمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُوْنَ ﴿٣٢﴾ ع ١٧

32. Then surely on the Day of Resurrection you will dispute with one another before your Lord.

R. 4.

Part 24 فَمَنْ اَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللّٰهِ وَكَذَّبَ بِالصِّدْقِ اِذْ جَآءَهٗ ؕ اَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى لِّلْكٰفِرِيْنَ ﴿٣٣﴾

33. Who, then, is more unjust than he who lies against Allāh or he who rejects the truth when it comes to him? Is there not in Hell an abode for the disbelievers?

وَالَّذِيْ جَآءَ بِالصِّدْقِ وَصَدَّقَ بِهٖٓ اُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ﴿٣٤﴾

34. But he who has brought the truth, and *he who* testifies to it *as such*— these it is who are the righteous.

لَهُمْ مَّا يَشَآءُوْنَ عِنْدَ رَبِّهِمْ ؕ ذٰلِكَ جَزٰٓؤُا الْمُحْسِنِيْنَ ﴿٣٥﴾

35. They will have with their Lord whatever they desire; that is the reward of those who do good.

لِيُكَفِّرَ اللّٰهُ عَنْهُمْ اَسْوَاَ الَّذِيْ عَمِلُوْا وَيَجْزِيَهُمْ اَجْرَهُمْ بِاَحْسَنِ الَّذِيْ كَانُوْا يَعْمَلُوْنَ ﴿٣٦﴾

36. So that Allāh will remove from them the evil *consequences* of what they did, and will give them their reward according to the best of their actions.

اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ ؕ وَيُخَوِّفُوْنَكَ بِالَّذِيْنَ مِنْ دُوْنِهٖ ؕ

37. Is not Allāh sufficient for His servant? And yet they would frighten thee with those beside Him.

*29. *We have revealed* the Qur'ān **manifestly clear, with no crookedness *about it***, that they may become righteous.

*30. Allāh sets forth a parable; a man belonging to several partners, disagreeing with one another, **and a man belonging exclusively to one man**. Are they both equal **in example**?

وَ مَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ﴿۳۷﴾

And he whom Allāh adjudges astray—for him there is no guide.

وَ مَنْ يَّهْدِ اللّٰهُ فَمَا لَهٗ مِنْ مُّضِلٍّ ؕ اَلَيْسَ اللّٰهُ بِعَزِيْزٍ ذِى انْتِقَامٍ ﴿۳۸﴾

38. And he whom Allāh guides—there is none to lead him astray. Is not Allāh the Mighty, the Lord of retribution?

وَ لَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ لَيَقُوْلُنَّ اللّٰهُ ؕ قُلْ اَفَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اِنْ اَرَادَنِىَ اللّٰهُ بِضُرٍّ هَلْ هُنَّ كٰشِفٰتُ ضُرِّهٖۤ اَوْ اَرَادَنِىْ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكٰتُ رَحْمَتِهٖ ؕ قُلْ حَسْبِىَ اللّٰهُ ؕ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُوْنَ ﴿۳۹﴾

39. And if thou ask them, 'Who created the heavens and the earth?', they will surely say, 'Allāh.' Say, 'What think ye, if Allāh intends to do me an injury, will those whom you call upon beside Allāh be able to remove the injury inflicted by Him? Or if He wills to show me mercy, could they withhold His mercy?' Say, 'Allāh is sufficient for me. In Him trust those who would trust.'

قُلْ يٰقَوْمِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّىْ عَامِلٌ ۚ فَسَوْفَ تَعْلَمُوْنَ ۙ﴿۴۰﴾

40. Say, 'O my people, act as *best* you can; I *too* am acting; soon shall you know,

مَنْ يَّاْتِيْهِ عَذَابٌ يُّخْزِيْهِ وَ يَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيْمٌ ﴿۴۱﴾

41. 'Who it is unto whom comes a punishment that will disgrace him, and on whom there descends an abiding punishment.'

اِنَّاۤ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ لِلنَّاسِ بِالْحَقِّ ۚ فَمَنِ اهْتَدٰى فَلِنَفْسِهٖ ۚ وَ مَنْ ضَلَّ فَاِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَ مَاۤ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ﴿۴۲﴾

42. Verily, We have revealed to thee the Book with truth for *the good of* mankind. So whoever follows guidance, *follows it* for the benefit of his own soul; and whoever goes astray, goes astray only to its detriment. And thou art not a guardian over them.

R. 5.

اَللّٰهُ يَتَوَفَّى الْاَنْفُسَ حِيْنَ مَوْتِهَا وَ الَّتِىْ لَمْ تَمُتْ فِىْ مَنَامِهَا ۚ فَيُمْسِكُ الَّتِىْ قَضٰى عَلَيْهَا الْمَوْتَ وَ يُرْسِلُ الْاُخْرٰۤى اِلٰۤى اَجَلٍ مُّسَمًّى ؕ اِنَّ فِىْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿۴۳﴾

*43. Allāh takes away the souls of human beings at the time of their death; and during their sleep of those *also* that are not *yet* dead. And then He retains those against which He has decreed death, and sends *back* the others till an appointed term. In that surely are Signs for a people who reflect.

*43. Allāh takes away the souls of **the living** at the time of their death;

44. Have they taken intercessors beside Allāh? Say, 'Even if they have no power over anything and no intelligence?'

أَمِ اتَّخَذُوا مِن دُونِ اللَّهِ شُفَعَاءَ ۚ قُلْ أَوَلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٤٣﴾

45. Say, 'All intercession rests with Allāh. To Him belongs the kingdom of the heavens and the earth. And to Him then shall you be brought back.'

قُل لِّلَّهِ الشَّفَاعَةُ جَمِيعًا ۖ لَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾

*46. And when Allāh alone is mentioned the hearts of those who believe not in the Hereafter shrink with aversion; but when those beside Him are mentioned, behold, they begin to rejoice.

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۖ وَإِذَا ذُكِرَ الَّذِينَ مِن دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾

47. Say, 'O Allāh! Originator of the heavens and the earth; Knower of the unseen and the seen; Thou *alone* wilt judge between Thy servants concerning that in which they differed.'

قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾

48. And even if the wrongdoers possessed all that is in the earth, and the like thereof in addition to it, they would surely *seek to* ransom themselves with it from the evil punishment on the Day of Resurrection; but there shall appear unto them, from Allāh, that which they never thought of.

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِن سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ ۚ وَبَدَا لَهُم مِّنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾

49. And the evil *consequences* of what they had earned will become apparent to them and that which they used to mock at will encompass them.

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤٨﴾

50. And when trouble touches man, he cries unto Us. But when We bestow on him a favour from Us, he says, 'This has been given to me on account of *my own* knowledge.' Nay, it is only a trial; but most of them know not.

فَإِذَا مَسَّ الْإِنسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ ۚ بَلْ هِيَ فِتْنَةٌ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾

*46. And when Allāh alone is mentioned the hearts of those who believe not in the Hereafter **wince in** aversion; but when those beside Him are mentioned, behold, they begin to rejoice.

قَدْ قَالَهَا الَّذِيْنَ مِنْ قَبْلِهِمْ فَمَآ
اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ ﴿٥١﴾

51. Those who were before them said the same thing, yet all that they had earned availed them not;

فَاَصَابَهُمْ سَيِّاٰتُ مَا كَسَبُوْا ۚ وَالَّذِيْنَ
ظَلَمُوْا مِنْ هٰٓؤُلَآءِ سَيُصِيْبُهُمْ سَيِّاٰتُ
مَا كَسَبُوْا ۙ وَمَا هُمْ بِمُعْجِزِيْنَ ﴿٥٢﴾

52. So the evil *consequences* of what they had earned overtook them; and those who do wrong from among these *disbelievers*—the evil *consequences* of what they earned shall also overtake them. They cannot escape.

اَوَلَمْ يَعْلَمُوْٓا اَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ
لِمَنْ يَّشَآءُ وَيَقْدِرُ ۭ اِنَّ فِيْ ذٰلِكَ
لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿٥٣﴾ ع ٦

53. Know they not that Allāh enlarges the provision for whomsoever He pleases, and straitens *it for whomsoever He pleases*? Verily, in that are Signs for a people who believe.

R. 6.

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى
اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۭ
اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ۭ
اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿٥٤﴾

54. Say, "O My servants who have committed excesses against their own souls! despair not of the mercy of Allāh, surely Allāh forgives all sins. Verily He is Most Forgiving, Merciful.

وَاَنِيْبُوْٓا اِلٰى رَبِّكُمْ وَاَسْلِمُوْا لَهٗ مِنْ
قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ ثُمَّ لَا
تُنْصَرُوْنَ ﴿٥٥﴾

55. "And turn ye to your Lord, and submit yourselves to Him, before there comes unto you the punishment; *for* then you shall not be helped.

وَاتَّبِعُوْٓا اَحْسَنَ مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ
رَّبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ
بَغْتَةً وَّاَنْتُمْ لَا تَشْعُرُوْنَ ﴿٥٦﴾

56. "And follow the best *teaching* that has been revealed to you from your Lord, before the punishment comes upon you unawares, while you perceive not;

اَنْ تَقُوْلَ نَفْسٌ يّٰحَسْرَتٰى عَلٰي مَا فَرَّطْتُّ
فِيْ جَنْۢبِ اللّٰهِ ۙ وَاِنْ كُنْتُ لَمِنَ
السّٰخِرِيْنَ ﴿٥٦﴾

* 57. "Lest a soul should say, 'O my grief for my remissness *in my duty* in respect of Allāh! and surely I was among those who scoffed;'

اَوْ تَقُوْلَ لَوْ اَنَّ اللّٰهَ هَدٰىنِيْ لَكُنْتُ
مِنَ الْمُتَّقِيْنَ ﴿٥٧﴾

58. "Or lest it should say, 'If Allāh had guided me, I should certainly have been among the righteous;'

اَوْ تَقُوْلَ حِيْنَ تَرَى الْعَذَابَ لَوْ اَنَّ

59. "Or lest it should say, when it sees the punishment, 'Would that

* 57. "Lest a soul should say, 'O, my grief! **I fell short** *in my conduct* **despite being in the presence of Allāh and surely I was of those who scoffed**.'

there were for me a return *to the world*, I would then be among those who do good!'"

لِيْ كَرَّةً فَاَكُوْنَ مِنَ الْمُحْسِنِيْنَ ﴿٥٩﴾

60. *God will answer*, 'Aye, there came to thee My Signs, but thou didst treat them as lies, and thou wast arrogant, and thou wast of the disbelievers.'

بَلٰى قَدْ جَآءَتْكَ اٰيٰتِيْ فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكٰفِرِيْنَ ﴿٦٠﴾

61. And on the Day of Resurrection, thou wilt see those who lied against Allāh with their faces blackened. Is there not in Hell an abode for the proud?

وَيَوْمَ الْقِيٰمَةِ تَرَى الَّذِيْنَ كَذَبُوْا عَلَى اللّٰهِ وُجُوْهُهُمْ مُّسْوَدَّةٌ ؕ اَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِيْنَ ﴿٦١﴾

*62. And Allāh will deliver the righteous *and lead them* to a place of security and success; evil shall not touch them, nor shall they grieve.

وَيُنَجِّي اللّٰهُ الَّذِيْنَ اتَّقَوْا بِمَفَازَتِهِمْ ۚ لَا يَمَسُّهُمُ السُّوْٓءُ وَلَا هُمْ يَحْزَنُوْنَ ﴿٦٢﴾

63. Allāh is the Creator of all things, and He is Guardian over all things.

اَللّٰهُ خَالِقُ كُلِّ شَيْءٍ ۚ وَّهُوَ عَلٰى كُلِّ شَيْءٍ وَّكِيْلٌ ﴿٦٣﴾

64. To Him belong the keys of the heavens and the earth; and as for those who disbelieve in the Signs of Allāh, these it is who are the losers.

لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿٦٤﴾ ع ٣

R. 7.

65. Say, 'Is it other *gods* than Allāh that you bid me worship, O ye ignorant ones?'

قُلْ اَفَغَيْرَ اللّٰهِ تَاْمُرُوْٓنِّيْٓ اَعْبُدُ اَيُّهَا الْجٰهِلُوْنَ ﴿٦٥﴾

66. And verily it has been revealed to thee as unto those before thee: 'If thou attribute partners *to God*, thy work shall surely go vain and thou shalt certainly be of the losers.'

وَلَقَدْ اُوْحِيَ اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ ۚ لَئِنْ اَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ﴿٦٦﴾

67. Aye, worship Allāh and be among the thankful.

بَلِ اللّٰهَ فَاعْبُدْ وَكُنْ مِّنَ الشّٰكِرِيْنَ ﴿٦٧﴾

*68. And they do not esteem Allāh, with the esteem that is due to Him. And the whole earth will be *but* His handful on the Day of Resurrection,

وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ ۖ وَالْاَرْضُ جَمِيْعًا قَبْضَتُهٗ يَوْمَ الْقِيٰمَةِ وَالسَّمٰوٰتُ مَطْوِيّٰتٌۢ بِيَمِيْنِهٖ ؕ سُبْحٰنَهٗ

*62. **Allāh delivers those who fear *Him* to their rightful** place of security and success;

*68. **They did not pay proper respect to the Majesty of Allāh as was due to it. And the earth will be entirely in His grasp on Doomsday; so will the heavens be rolled up by His right hand.**

and the heavens will be rolled up in His right hand. Glory to Him and exalted is He above that which they associate *with Him*.

وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿٦٨﴾

69. And the trumpet will be blown, and *all* who are in the heavens and *all* who are in the earth will *fall down in a* swoon, except those whom Allāh will please *to exempt*. Then will it be blown a second time, and lo! they will be standing, awaiting.

وَنُفِخَ فِي الصُّوْرِ فَصَعِقَ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ اِلَّا مَنْ شَآءَ اللّٰهُ ؕ ثُمَّ نُفِخَ فِيْهِ اُخْرٰى فَاِذَا هُمْ قِيَامٌ يَّنْظُرُوْنَ ﴿٦٩﴾

70. And the earth will shine with the light of her Lord, and the Book will be laid *open before them*, and the Prophets and the witnesses will be brought, and judgment will be given between them with justice, and they will not be wronged.

وَاَشْرَقَتِ الْاَرْضُ بِنُوْرِ رَبِّهَا وَوُضِعَ الْكِتٰبُ وَجِايْٓءَ بِالنَّبِيّٖنَ وَالشُّهَدَآءِ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا يُظْلَمُوْنَ ﴿٧٠﴾

71. And every soul will be fully rewarded for what it did. And He knows full well what they do.

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ اَعْلَمُ بِمَا يَفْعَلُوْنَ ﴿٧١﴾ ع

R. 8.

72. And those who disbelieve will be driven to Hell in troops until, when they reach it, its gates will be opened, and its Keepers will say to them: 'Did not Messengers from among yourselves come to you, reciting unto you the Signs of your Lord, and warning you of the meeting of this Day of yours?' They will say, 'Yea, but the sentence of punishment has become justly due against the disbelievers.'

وَسِيْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى جَهَنَّمَ زُمَرًا ؕ حَتّٰٓى اِذَا جَآءُوْهَا فُتِحَتْ اَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ اَلَمْ يَاْتِكُمْ رُسُلٌ مِّنْكُمْ يَتْلُوْنَ عَلَيْكُمْ اٰيٰتِ رَبِّكُمْ وَيُنْذِرُوْنَكُمْ لِقَآءَ يَوْمِكُمْ هٰذَا ؕ قَالُوْا بَلٰى وَلٰكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكٰفِرِيْنَ ﴿٧٢﴾

73. It will be said, 'Enter ye the gates of Hell, abiding therein. And evil is the abode of the arrogant.'

قِيْلَ ادْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۚ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ ﴿٧٣﴾

74. And those who feared their Lord will be conducted to Heaven in groups until, when they reach it, and its gates are opened, and its Keepers say to them, 'Peace be upon you! be ye happy, and enter it abiding *therein*;'

وَسِيْقَ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ اِلَى الْجَنَّةِ زُمَرًا ؕ حَتّٰٓى اِذَا جَآءُوْهَا وَفُتِحَتْ اَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلٰمٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوْهَا خٰلِدِيْنَ ﴿٧٤﴾

وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْ صَدَقَنَا وَعْدَهٗ وَاَوْرَثَنَا الْاَرْضَ نَتَبَوَّاُ مِنَ الْجَنَّةِ حَيْثُ نَشَآءُ ۚ فَنِعْمَ اَجْرُ الْعٰمِلِيْنَ ﴿٧٥﴾

75. And they will say, 'All praise belongs to Allāh Who has fulfilled His promise to us, and has given us the land for an inheritance, making our abode in the Garden wherever we please.' How excellent then is the reward of the *righteous* workers!

وَتَرَى الْمَلٰٓئِكَةَ حَآفِّيْنَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ ۚ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيْلَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿٧٦﴾

76. And thou wilt see the angels going round the Throne, glorifying their Lord with *His* praise. And it will be judged between them with justice. And it will be said: 'All praise belongs to Allāh, the Lord of the worlds.'

سُوْرَةُ الْمُؤْمِنِ مَكِّيَّةٌ ٤٠ — اٰياتها ٨٦ — ركوعاتها ٩

AL-MU'MIN

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

حٰمٓ ٢

2. Ḥā Mīm.‡

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْعَلِيْمِ ٣

3. The revelation of the Book is from Allāh, the Mighty, the All-Knowing,

غَافِرِ الذَّنْۢبِ وَقَابِلِ التَّوْبِ شَدِيْدِ الْعِقَابِ ذِى الطَّوْلِ ؕ لَآ اِلٰهَ اِلَّا هُوَ ؕ اِلَيْهِ الْمَصِيْرُ ٣

4, The Forgiver of sin and the Acceptor of repentance, Severe in punishment, the Possessor of bounty. There is no God but He. Towards Him is the final return.

مَا يُجَادِلُ فِىْٓ اٰيٰتِ اللّٰهِ اِلَّا الَّذِيْنَ كَفَرُوْا فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِى الْبِلَادِ ٥

5. None disputes about the Signs of Allāh except those who disbelieve. Let not, then, their going about in the land deceive thee.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّالْاَحْزَابُ مِنْۢ بَعْدِهِمْ ۖ وَهَمَّتْ كُلُّ اُمَّةٍۢ بِرَسُوْلِهِمْ لِيَاْخُذُوْهُ وَجَادَلُوْا بِالْبَاطِلِ لِيُدْحِضُوْا بِهِ الْحَقَّ فَاَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ ٦

6. The people of Noah and *other* groups after them denied *Our Signs* before these *people*, and every nation strove to seize their Messenger, and disputed by means of false *arguments* that they might rebut the truth thereby. Then I seized them, and how *terrible* was My retribution!

وَكَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِيْنَ كَفَرُوْٓا اَنَّهُمْ اَصْحٰبُ النَّارِ ٧

7. Thus was the word of thy Lord proved true against the disbelievers: that they are the inmates of the Fire.

اَلَّذِيْنَ يَحْمِلُوْنَ الْعَرْشَ وَمَنْ حَوْلَهٗ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُوْنَ بِهٖ وَيَسْتَغْفِرُوْنَ لِلَّذِيْنَ اٰمَنُوْا ۚ رَبَّنَا وَسِعْتَ كُلَّ شَىْءٍ رَّحْمَةً وَّعِلْمًا فَاغْفِرْ لِلَّذِيْنَ تَابُوْا وَاتَّبَعُوْا سَبِيْلَكَ وَقِهِمْ عَذَابَ الْجَحِيْمِ ٨

8. Those who bear the Throne, and those who are around it, glorify their Lord with *His* praise, and believe in Him, and ask forgiveness for those who believe, *saying*: 'Our Lord, Thou dost comprehend all things in *Thy* mercy and knowledge. So forgive those who repent and follow Thy way; and protect them from the punishment of Hell.

‡ The Praiseworthy, the Lord of Honour.

رَبَّنَا وَاَدْخِلْهُمْ جَنّٰتِ عَدْنِ ِالَّتِيْ
وَعَدْتَّهُمْ وَمَنْ صَلَحَ مِنْ اٰبَآئِهِمْ وَ
اَزْوَاجِهِمْ وَذُرِّيّٰتِهِمْ ۚ اِنَّكَ اَنْتَ
الْعَزِيْزُ الْحَكِيْمُ ۝٩

9. 'And make them, our Lord, enter the Gardens of Eternity which Thou hast promised them, as well as such of their fathers and their wives and their children as are virtuous. Surely Thou art the Mighty, the Wise.

وَقِهِمُ السَّيِّاٰتِ ۚ وَمَنْ تَقِ السَّيِّاٰتِ
يَوْمَئِذٍ فَقَدْ رَحِمْتَهٗ ۚ وَذٰلِكَ هُوَ
الْفَوْزُ الْعَظِيْمُ ۝١٠

10. 'And protect them from evils; and he whom Thou dost protect from evils on that day—him hast Thou surely shown mercy. And that *indeed* is the supreme triumph.'

R. 2.

اِنَّ الَّذِيْنَ كَفَرُوْا يُنَادَوْنَ لَمَقْتُ
اللّٰهِ اَكْبَرُ مِنْ مَّقْتِكُمْ اَنْفُسَكُمْ اِذْ
تُدْعَوْنَ اِلَى الْاِيْمَانِ فَتَكْفُرُوْنَ ۝١١

* 11. An announcement will be made to those who disbelieve *in the words*: 'Greater was the abhorrence of Allāh when you were called to the faith and you disbelieved than your *own* abhorrence of yourselves *today*.'

قَالُوْا رَبَّنَآ اَمَتَّنَا اثْنَتَيْنِ وَ
اَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا
بِذُنُوْبِنَا فَهَلْ اِلٰى خُرُوْجٍ مِّنْ
سَبِيْلٍ ۝١٢

12. They will say, 'Our Lord, Thou hast caused us to die twice, and Thou hast given us life twice, and now we confess our sins. Is then there a way out?'

ذٰلِكُمْ بِاَنَّهٗٓ اِذَا دُعِيَ اللّٰهُ وَحْدَهٗ
كَفَرْتُمْ ۚ وَاِنْ يُّشْرَكْ بِهٖ تُؤْمِنُوْا ۭ
فَالْحُكْمُ لِلّٰهِ الْعَلِيِّ الْكَبِيْرِ ۝١٣

* 13. *It will be said to them*, 'This is because, when Allāh was proclaimed as One, you disbelieved, but when partners were associated with Him, you believed. The decision *now* belongs only to Allāh, the High, the Incomparably Great.'

هُوَ الَّذِيْ يُرِيْكُمْ اٰيٰتِهٖ وَيُنَزِّلُ
لَكُمْ مِّنَ السَّمَآءِ رِزْقًا ۭ وَمَا يَتَذَكَّرُ
اِلَّا مَنْ يُّنِيْبُ ۝١٤

14. He it is Who shows you His Signs, and sends down provision for you from heaven; but none pays heed save he who turns *to God*.

فَادْعُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ
وَلَوْ كَرِهَ الْكٰفِرُوْنَ ۝١٥

* 15. Call ye then on Allāh, being sincere to Him in religion, though the disbelievers may be averse.

* 11. **Certainly to those who disbelieved a call will be made to them, 'The detestation of Allāh is greater than your detestation of yourselves, when you were called to have faith and you rejected *it*.'**
* 13. *It will be said to them,* **'That is because when Allāh alone was proclaimed you rejected *the call* but when partners were associated with Him, you believed. But the *last* word belongs to Allāh, the Lofty, the Great.'**
* 15. Call **you** then Allāh, being sincere to Him in **faith**, though the disbelievers may be averse.

رَفِيعُ الدَّرَجٰتِ ذُو الْعَرْشِ ۚ يُلْقِي
الرُّوْحَ مِنْ اَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ
عِبَادِهٖ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿١٦﴾

* 16. *He is* of most exalted attributes, Lord of the Throne. He sends the Word by His command to whomsoever of His servants He pleases, that He may give warning of the Day of Meeting,

يَوْمَ هُمْ بَارِزُوْنَ ۚ لَا يَخْفٰى عَلَى اللّٰهِ
مِنْهُمْ شَيْءٌ ۭ لِمَنِ الْمُلْكُ الْيَوْمَ ۭ لِلّٰهِ
الْوَاحِدِ الْقَهَّارِ ﴿١٧﴾

* 17. The day when they will *all* come forth; nothing concerning them will be hidden from Allāh. 'Whose is the kingdom this day?' '*It is* Allāh's, the One, the Most Supreme.

اَلْيَوْمَ تُجْزٰى كُلُّ نَفْسٍۢ بِمَا كَسَبَتْ ۭ لَا
ظُلْمَ الْيَوْمَ ۭ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿١٨﴾

18. 'This day will every soul be requited for that which it has earned. No injustice this day. Surely, Allāh is Swift at reckoning.'

وَاَنْذِرْهُمْ يَوْمَ الْاٰزِفَةِ اِذِ
الْقُلُوْبُ لَدَى الْحَنَاجِرِ كٰظِمِيْنَ ۭ
مَا لِلظّٰلِمِيْنَ مِنْ حَمِيْمٍ وَّلَا شَفِيْعٍ
يُّطَاعُ ﴿١٩﴾

19. And warn them of the Approaching Day, when the hearts will reach to the throats while they will be full of suppressed grief. The wrongdoers will have no loving friend, nor any intercessor whose *intercession* will be complied with.

يَعْلَمُ خَاۗىِٕنَةَ الْاَعْيُنِ وَمَا تُخْفِي
الصُّدُوْرُ ﴿٢٠﴾

20. He knows the treachery of the eyes and what the breasts conceal.

وَاللّٰهُ يَقْضِيْ بِالْحَقِّ ۭ وَالَّذِيْنَ
يَدْعُوْنَ مِنْ دُوْنِهٖ لَا يَقْضُوْنَ
بِشَيْءٍ ۭ اِنَّ اللّٰهَ هُوَ السَّمِيْعُ
الْبَصِيْرُ ﴿٢١﴾

* 21. And Allāh judges with truth, but those on whom they call beside Him cannot judge at all. Surely, Allāh is the All-Hearing, the All-Seeing.

R. 3.

اَوَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا
كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ كَانُوْا
مِنْ قَبْلِهِمْ ۭ كَانُوْا هُمْ اَشَدَّ مِنْهُمْ
قُوَّةً وَّاٰثَارًا فِي الْاَرْضِ فَاَخَذَهُمُ

* 22. Have they not travelled in the earth and seen what was the end of those before them? They were mightier than these in power and *in* the marks *they left* in the earth. But Allāh seized them for their sins, and

* 16. **The Exalter of ranks, the** Lord of the Throne. **He causes the spirit to descend with** His command to whomsoever of His servants He pleases, that He may give warning of the Day of Meeting ***Him***.

* 17. The day when they will *all* come forth; nothing concerning them will be hidden from Allāh. '**To whom belongs the kingdom this day**?' **To Allāh,** the One, the Most Supreme.

* 21. And Allāh judges with truth **while those on whom they call beside Him judge nothing**. Surely, Allāh is the All-Hearing, the All-Seeing.

* 22. Have they not travelled in the earth and seen what was the end of those before them? **They were far more powerful than these and stronger in the marks they left in the earth.**

they had no protector against Allāh.

اللّٰهُ بِذُنُوْبِهِمْ ؕ وَ مَا كَانَ لَهُمْ مِّنَ اللّٰهِ مِنْ وَّاقٍ ﴿۲۲﴾

23. That was because their Messengers came to them with manifest Signs, but they disbelieved; so Allāh seized them. Surely He is Powerful, Severe in punishment.

ذٰلِكَ بِاَنَّهُمْ كَانَتْ تَّاْتِيْهِمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَكَفَرُوْا فَاَخَذَهُمُ اللّٰهُ ؕ اِنَّهٗ قَوِيٌّ شَدِيْدُ الْعِقَابِ ﴿۲۳﴾

24. And We did send Moses, with Our Signs and manifest authority,

وَ لَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَا وَ سُلْطٰنٍ مُّبِيْنٍ ﴿۲۴﴾

25. Unto Pharaoh and Hāmān and Korah; but they said, '*He is* a magician and an impostor.'

اِلٰى فِرْعَوْنَ وَ هَامٰنَ وَ قَارُوْنَ فَقَالُوْا سٰحِرٌ كَذَّابٌ ﴿۲۵﴾

26. And when he came to them with truth from Us, they said: 'Slay the sons of those who have believed with him, and let their women live.'

* But the design of the disbelievers is but a thing wasted.

فَلَمَّا جَآءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوْٓا اَبْنَآءَ الَّذِيْنَ اٰمَنُوْا مَعَهٗ وَ اسْتَحْيُوْا نِسَآءَهُمْ ؕ وَ مَا كَيْدُ الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ ﴿۲۶﴾

27. And Pharaoh said: 'Leave me *alone* that I may kill Moses; and let

* him call on his Lord. I fear lest he should change your religion or cause disorder to show itself in the land.'

وَ قَالَ فِرْعَوْنُ ذَرُوْنِيْٓ اَقْتُلْ مُوْسٰى وَلْيَدْعُ رَبَّهٗ ۚ اِنِّيْٓ اَخَافُ اَنْ يُّبَدِّلَ دِيْنَكُمْ اَوْ اَنْ يُّظْهِرَ فِي الْاَرْضِ الْفَسَادَ ﴿۲۷﴾

28. And Moses said, 'I take refuge with my Lord and your Lord from every arrogant *person* who believes not in the Day of Reckoning.'

وَ قَالَ مُوْسٰٓى اِنِّيْ عُذْتُ بِرَبِّيْ وَ رَبِّكُمْ مِّنْ كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿۲۸﴾ ع ۴

R. 4.

29. And a believing man from among the people of Pharaoh, who concealed his faith, said, "Will you slay a man because he says, 'My Lord is Allāh,' while he has brought you clear proofs from your Lord? And if he be a liar, on him will be *the sin of* his lie; but if he is truthful, then some of that which he threatens you with will *surely* befall you. Certainly Allāh guides not one who is a transgressor, *and* a liar.

وَ قَالَ رَجُلٌ مُّؤْمِنٌ ۚ مِّنْ اٰلِ فِرْعَوْنَ يَكْتُمُ اِيْمَانَهٗٓ اَتَقْتُلُوْنَ رَجُلًا اَنْ يَّقُوْلَ رَبِّيَ اللّٰهُ وَ قَدْ جَآءَكُمْ بِالْبَيِّنٰتِ مِنْ رَّبِّكُمْ ؕ وَ اِنْ يَّكُ كَاذِبًا فَعَلَيْهِ كَذِبُهٗ ۚ وَ اِنْ يَّكُ صَادِقًا يُّصِبْكُمْ بَعْضُ الَّذِيْ يَعِدُكُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿۲۹﴾

* 26. But the design of the disbelievers **is nothing but wasteful**.

* 27. I fear lest he should change your religion or **inundate the land with disorder** ***and corruption***.

يٰقَوْمِ لَكُمُ الْمُلْكُ الْيَوْمَ ظٰهِرِيْنَ فِي الْاَرْضِ ز فَمَنْ يَّنْصُرُنَا مِنْۢ بَاْسِ اللّٰهِ اِنْ جَآءَنَا ۭ قَالَ فِرْعَوْنُ مَآ اُرِيْكُمْ اِلَّا مَآ اَرٰى وَمَآ اَهْدِيْكُمْ اِلَّا سَبِيْلَ الرَّشَادِ ۝٣٠

30. "O my people, yours is the sovereignty this day, you being dominant in the land. But who will help us *and protect us* from the punishment of Allāh if it comes upon us?" Pharaoh said: 'I only point out to you that which I see myself, and I guide you only to the path of rectitude.

وَقَالَ الَّذِيْٓ اٰمَنَ يٰقَوْمِ اِنِّيْٓ اَخَافُ عَلَيْكُمْ مِّثْلَ يَوْمِ الْاَحْزَابِ ۝٣١ۙ

*31. And he who believed said: "O my people, I fear for you *something* like the day of the parties,

مِثْلَ دَاْبِ قَوْمِ نُوْحٍ وَّعَادٍ وَّثَمُوْدَ وَالَّذِيْنَ مِنْۢ بَعْدِهِمْ ۭ وَمَا اللّٰهُ يُرِيْدُ ظُلْمًا لِّلْعِبَادِ ۝٣٢

32. "Like the case of the people of Noah, and 'Ād and Thamūd and those after them. And Allāh intends no injustice to *His* servants.

وَيٰقَوْمِ اِنِّيْٓ اَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ۝٣٣ۙ

*33. "And O my people, I fear for you the day of mutual calling *and wailing*,

يَوْمَ تُوَلُّوْنَ مُدْبِرِيْنَ ۚ مَا لَكُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ ۚ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ۝٣٣

34. "A day when you shall turn your backs fleeing. No defender shall you have against Allāh. And for him whom Allāh adjudges astray shall be no guide.

وَلَقَدْ جَآءَكُمْ يُوْسُفُ مِنْ قَبْلُ بِالْبَيِّنٰتِ فَمَا زِلْتُمْ فِيْ شَكٍّ مِّمَّا جَآءَكُمْ بِهٖ ۭ حَتّٰٓى اِذَا هَلَكَ قُلْتُمْ لَنْ يَّبْعَثَ اللّٰهُ مِنْۢ بَعْدِهٖ رَسُوْلًا ۭ كَذٰلِكَ يُضِلُّ اللّٰهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابُۨ ۝٣٥

35. "And Joseph did come to you before with clear proofs, but you ceased not to be in doubt concerning that with which he came to you till, when he died, you said: 'Allāh will never raise up a Messenger after him.' Thus does Allāh adjudge as lost those who transgress, *and* are doubters,

اِلَّذِيْنَ يُجَادِلُوْنَ فِيْٓ اٰيٰتِ اللّٰهِ بِغَيْرِ سُلْطٰنٍ اَتٰىهُمْ ۭ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ وَعِنْدَ الَّذِيْنَ اٰمَنُوْا ۭ كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰي كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ۝٣٦

36. "Those who dispute concerning the Signs of Allāh without any authority having come to them. Grievously hateful is this in the sight of Allāh and in the sight of those who believe. Thus does Allāh seal up the heart of every arrogant, haughty *person*."

*31. And he who believed said: 'O my people, I fear for you **like the *fateful* time of the confederates**.

*33. 'And O my people, I fear for you the day of **calling each other *for help***.

وَقَالَ فِرْعَوْنُ يٰهَامٰنُ ابْنِ لِيْ صَرْحًا لَّعَلِّيْٓ اَبْلُغُ الْاَسْبَابَ ﴿٣٧﴾

*37. And Pharaoh said: 'O Hāmān, build thou for me a lofty building that I may attain to the means of approach,

اَسْبَابَ السَّمٰوٰتِ فَاَطَّلِعَ اِلٰٓى اِلٰهِ مُوْسٰى وَاِنِّيْ لَاَظُنُّهٗ كَاذِبًا ۭ وَكَذٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوْۗءُ عَمَلِهٖ وَصُدَّ عَنِ السَّبِيْلِ ۭ وَمَا كَيْدُ فِرْعَوْنَ اِلَّا فِيْ تَبَابٍ ﴿٣٨﴾

38. 'The means of approach to the heavens, so that I may have a look at the God of Moses, and I surely think him to be a liar.' And thus the evil of his doing was made *to look* fair in the eyes of Pharaoh, and he was turned away from the *right* path; and the design of Pharaoh ended in nothing but ruin.

R. 5.

وَقَالَ الَّذِيْٓ اٰمَنَ يٰقَوْمِ اتَّبِعُوْنِ اَهْدِكُمْ سَبِيْلَ الرَّشَادِ ﴿٣٩﴾

39. And he who believed said: 'O my people, follow me. I will guide you to the path of rectitude.

يٰقَوْمِ اِنَّمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا مَتَاعٌ ۡ وَّاِنَّ الْاٰخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٤٠﴾

40. 'O my people, this life of the world is but a *temporary* provision; and the Hereafter is certainly the home for permanent stay.

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزٰٓى اِلَّا مِثْلَهَا ۚ وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَاُولٰۗىِٕكَ يَدْخُلُوْنَ الْجَنَّةَ يُرْزَقُوْنَ فِيْهَا بِغَيْرِ حِسَابٍ ﴿٤١﴾

41. 'Whoso does evil will be requited only with the like of it; but whoso does good, whether male or female, and is a believer—these will enter the Garden; they will be provided therein without measure.

وَيٰقَوْمِ مَا لِيْٓ اَدْعُوْكُمْ اِلَى النَّجٰوةِ وَتَدْعُوْنَنِيْٓ اِلَى النَّارِ ﴿٤٢﴾

42. 'And O my people, how *strange* it is that I call you to salvation, and you call me to the Fire.

تَدْعُوْنَنِيْ لِاَكْفُرَ بِاللّٰهِ وَاُشْرِكَ بِهٖ مَا لَيْسَ لِيْ بِهٖ عِلْمٌ ۡ وَّاَنَا اَدْعُوْكُمْ اِلَى الْعَزِيْزِ الْغَفَّارِ ﴿٤٣﴾

43. 'You invite me to disbelieve in Allāh and to associate with Him that of which I have no knowledge, while I invite you to the Mighty, the Great Forgiver.

لَا جَرَمَ اَنَّمَا تَدْعُوْنَنِيْٓ اِلَيْهِ لَيْسَ لَهٗ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْاٰخِرَةِ وَاَنَّ مَرَدَّنَآ اِلَى اللّٰهِ وَاَنَّ الْمُسْرِفِيْنَ هُمْ اَصْحٰبُ النَّارِ ﴿٤٤﴾

44. 'Surely that to which you call me has no *title* to be called upon in this world or in the Hereafter; and that our return is certainly to Allāh and that the transgressors will be the inmates of the Fire.

*37. And Pharaoh said; 'O Hāmān, build for me a lofty **mansion that I may gain access**,

(See details of transliteration on page 'm').

45. 'So you will soon remember what I say to you. And I entrust my cause to Allāh. Verily, Allāh sees *all His* servants.'

فَسَتَذْكُرُوْنَ مَآ اَقُوْلُ لَكُمْ ۚ وَ اُفَوِّضُ اَمْرِيْٓ اِلَى اللّٰهِ ۚ اِنَّ اللّٰهَ بَصِيْرٌۢ بِالْعِبَادِ ﴿٤٥﴾

46. The result was that Allāh preserved him from the evils of whatever they plotted, and a grievous punishment encompassed the people of Pharaoh—

فَوَقٰىهُ اللّٰهُ سَيِّاٰتِ مَا مَكَرُوْا وَ حَاقَ بِاٰلِ فِرْعَوْنَ سُوْٓءُ الْعَذَابِ ﴿٤٦﴾

47. The Fire. They are exposed to it morning and evening. And on the day when the Hour will come, *it will be said*: 'Cast Pharaoh's people into the severest punishment.'

اَلنَّارُ يُعْرَضُوْنَ عَلَيْهَا غُدُوًّا وَّ عَشِيًّا ۚ وَ يَوْمَ تَقُوْمُ السَّاعَةُ ۫ اَدْخِلُوْٓا اٰلَ فِرْعَوْنَ اَشَدَّ الْعَذَابِ ﴿٤٧﴾

48. And when they will dispute with one another in the Fire, the weak will say to those who were proud, 'Verily, we were your followers; will you then relieve us of a portion of the Fire?'

وَ اِذْ يَتَحَآجُّوْنَ فِي النَّارِ فَيَقُوْلُ الضُّعَفٰٓؤُا لِلَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ اَنْتُمْ مُّغْنُوْنَ عَنَّا نَصِيْبًا مِّنَ النَّارِ ﴿٤٨﴾

49. Those, who were proud, will say: 'We are all in it. Allāh has already judged between *His* servants.'

قَالَ الَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا كُلٌّ فِيْهَآ ۙ اِنَّ اللّٰهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٤٩﴾

50. And those in the Fire will say to the Keepers of Hell, 'Pray to your Lord that He may lighten for us the punishment for a *single* day.'

وَقَالَ الَّذِيْنَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوْا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٥٠﴾

51. They will say: 'Did not your Messengers come to you with manifest Signs?' They will say: 'Yea.' *The Keepers* will say, 'Then pray on.' But the prayer of disbelievers is of no avail.

قَالُوْٓا اَوَلَمْ تَكُ تَاْتِيْكُمْ رُسُلُكُمْ بِالْبَيِّنٰتِ ۭ قَالُوْا بَلٰى ۭ قَالُوْا فَادْعُوْا ۚ وَمَا دُعٰٓؤُا الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ ﴿٥١﴾ ع ۵

R. 6.

52. Most surely We help Our Messengers and those who believe, *both* in the present life and on the day when the witnesses will stand forth,

اِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِيْنَ اٰمَنُوْا فِي الْحَيٰوةِ الدُّنْيَا وَ يَوْمَ يَقُوْمُ الْاَشْهَادُ ﴿٥٢﴾

53. The day when their excuses will not profit the wrongdoers, and theirs will be the curse and theirs the evil abode.

يَوْمَ لَا يَنْفَعُ الظّٰلِمِيْنَ مَعْذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوْٓءُ الدَّارِ ﴿٥٣﴾

54. And indeed We gave Moses the guidance, and made the children of Israel the inheritors of the Book—

وَلَقَدْ اٰتَيْنَا مُوْسَى الْهُدٰى وَاَوْرَثْنَا بَنِيْٓ اِسْرَآءِيْلَ الْكِتٰبَ ﴿٥٤﴾

55. A guidance and a reminder for men of understanding.

هُدًى وَّذِكْرٰى لِاُولِي الْاَلْبَابِ ﴿٥٥﴾

56. So have patience. Surely the promise of Allāh is true. And ask forgiveness for thy frailty, and glorify thy Lord with His praise in the evening and in the morning.

فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّاسْتَغْفِرْ لِذَنْۢبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْاِبْكَارِ ﴿٥٦﴾

57. Those who dispute concerning the Signs of Allāh without any authority having come to them— * there is nothing in their breasts but *a feeling of* greatness which they will never attain. So seek refuge in Allāh. Surely He is the All-Hearing, the All-Seeing.

اِنَّ الَّذِيْنَ يُجَادِلُوْنَ فِيْٓ اٰيٰتِ اللّٰهِ بِغَيْرِ سُلْطٰنٍ اَتٰىهُمْ ۙ اِنْ فِيْ صُدُوْرِهِمْ اِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِيْهِ ۚ فَاسْتَعِذْ بِاللّٰهِ ۭ اِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ ﴿٥٧﴾

58. Certainly, the creation of the heavens and the earth is greater than the creation of mankind; but most men know not.

لَخَلْقُ السَّمٰوٰتِ وَالْاَرْضِ اَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٥٨﴾

59. And the blind and the seeing are not equal; neither are those who believe and do good deeds *equal to* those who do evil. Little do you reflect.

وَمَا يَسْتَوِي الْاَعْمٰى وَالْبَصِيْرُ ۙ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَلَا الْمُسِيْٓءُ ۭ قَلِيْلًا مَّا تَتَذَكَّرُوْنَ ﴿٥٩﴾

60. The Hour will surely come; there is no doubt about it; yet most men believe not.

اِنَّ السَّاعَةَ لَاٰتِيَةٌ لَّا رَيْبَ فِيْهَا وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ﴿٦٠﴾

61. And your Lord says: 'Pray unto Me; I will answer your *prayer*. But those who are too proud to worship Me will surely enter Hell, despised.'

وَقَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ ۭ اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دَاخِرِيْنَ ﴿٦١﴾

R. 7.

62. It is Allāh Who has made the night for you that you may rest therein, and the day *to enable you* to see. Verily, Allāh is the Lord of bounty for mankind, yet most men are ungrateful.

اَللّٰهُ الَّذِيْ جَعَلَ لَكُمُ الَّيْلَ لِتَسْكُنُوْا فِيْهِ وَالنَّهَارَ مُبْصِرًا ۭ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ ﴿٦٢﴾

* 57. there is nothing in their breasts **but a conceit of** greatness which they will never **achieve**.

(See details of transliteration on page 'm').

ذٰلِكُمُ اللّٰهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ ۖ لَآ اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُؤْفَكُوْنَ ﴿٦٣﴾

63. Such is Allāh, your Lord, the Creator of all things. There is no God but He. How then are you turned away?

كَذٰلِكَ يُؤْفَكُ الَّذِيْنَ كَانُوْا بِاٰيٰتِ اللّٰهِ يَجْحَدُوْنَ ﴿٦٤﴾

64. Thus indeed are turned away those who deny the Signs of Allāh.

اَللّٰهُ الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ قَرَارًا وَّالسَّمَآءَ بِنَآءً وَّصَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ وَرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ ۭ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ فَتَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ﴿٦٥﴾

* 65. Allāh it is Who has made for you the earth a resting-place, and the heaven a canopy, and has given you shape and made your shapes perfect, and has provided you with good things. Such is Allāh, your Lord. So blessed is Allāh, the Lord of the worlds.

هُوَ الْحَيُّ لَآ اِلٰهَ اِلَّا هُوَ فَادْعُوْهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۭ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿٦٦﴾

66. He is the Living *God*. There is no God but He. So pray unto Him, being sincere to Him in religion. All praise belongs to Allāh, the Lord of the worlds.

قُلْ اِنِّيْ نُهِيْتُ اَنْ اَعْبُدَ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَمَّا جَاۗءَنِيَ الْبَيِّنٰتُ مِنْ رَّبِّيْ ۡ وَاُمِرْتُ اَنْ اُسْلِمَ لِرَبِّ الْعٰلَمِيْنَ ﴿٦٧﴾

67. Say, 'I have been forbidden to worship those whom you call upon beside Allāh since there have come unto me clear proofs from my Lord; and I have been commanded to submit myself to the Lord of the worlds.'

هُوَ الَّذِيْ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوْٓا اَشُدَّكُمْ ثُمَّ لِتَكُوْنُوْا شُيُوْخًا ۚ وَمِنْكُمْ مَّنْ يُّتَوَفّٰى مِنْ قَبْلُ وَلِتَبْلُغُوْٓا اَجَلًا مُّسَمًّى وَّلَعَلَّكُمْ تَعْقِلُوْنَ ﴿٦٨﴾

68. He it is Who created you from dust, then from a sperm-drop, then from a clot; then He brings you forth as a child; then *He lets you grow* that you may attain your full strength; then *He lets* you become old—though some among you are caused to die before—and *He lets you live* that you may reach a term appointed, and that you may learn wisdom.

هُوَ الَّذِيْ يُحْيٖ وَيُمِيْتُ ۚ فَاِذَا قَضٰٓى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ﴿٦٩﴾ ع ١٢

* 69. He it is Who gives life and causes death. And when He decrees a thing, He says to it only, 'Be!,' and it is.

* 65. Allāh it is Who has made for you the earth a resting-place, **and the heaven a means of dependence and into figures He fashioned you and made your shapes excellent and provided you with wholesome provisions**.

* 69. See the explanation of كُنْ فَيَكُوْنُ (Be! And it is) at page 59 under 3:48. (Publisher)

R. 8.

70. Hast thou not seen those who dispute concerning the Signs of Allāh? How they are being turned away *from the truth*!

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ ۖ أَنَّىٰ يُصْرَفُونَ ﴿٦٩﴾

71. Those who reject the Book and that with which We sent Our Messengers. But soon will they come to know,

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا ۖ فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾

72. When the iron-collars will be round their necks, and chains *too.* They will be dragged

إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ ۚ يُسْحَبُونَ ﴿٧١﴾

73. Into boiling water; then in the Fire will they be burnt.

فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾

74. Then it will be said to them, 'Where are those whom you associated *with God*

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ ﴿٧٣﴾

75. 'Beside Allāh?' They will say, 'They have vanished away from us. Nay, we never prayed to anything before.' Thus will Allāh confound the disbelievers.

مِنْ دُونِ اللَّهِ ۖ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُو مِنْ قَبْلُ شَيْئًا ۚ كَذَٰلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ ﴿٧٤﴾

76. 'That is because you exulted in the earth without justification, and because you behaved insolently.

ذَٰلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ ﴿٧٥﴾

77. 'Enter ye the gates of Hell, to abide therein. And evil is the abode of the proud.'

ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٧٦﴾

78. Then have patience. Surely, the promise of Allāh is true. And whether We show thee part of what We have promised them, or whether We cause thee to die *before the fulfilment of Our promise*, to Us *in any case* will they be brought back.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۚ فَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ ﴿٧٧﴾

79. And We did send Messengers before thee; of them are some whom We have mentioned to thee, and of them there are some whom We have not mentioned to thee; and it is not possible for any Messenger to bring a Sign except by the leave of Allāh. But when Allāh's decree came, the matter was decided with truth, and then there perished those who uttered falsehoods.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ ۗ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾ ع ١٣

(See details of transliteration on page 'm').

R. 9.

80. It is Allāh Who has made cattle for you, that you may ride on some of them, and eat of some of them—

81. And you have *other* advantages in them—and that, by means of them, you may satisfy any desire *that there may be* in your breasts. And on them and on ships are you borne.

82. And He shows you His Signs; which then of the Signs of Allāh will you deny?

83. Have they not travelled in the earth that they might see what was the end of those who were before them? They were more numerous than these, and mightier in power and *in* the marks *they left behind them* in the earth. But all that which they earned was of no avail to them.

84. And when their Messengers came to them with manifest Signs, they exulted in the knowledge which they possessed. And that at which they mocked encompassed them.

85. And when they saw Our punishment, they said: 'We believe in Allāh alone and we reject all that which we used to associate with Him.'

86. But their faith could not profit them *at the time* when they saw Our punishment. This is Allāh's law that has *ever* been in operation in respect of His servants. And thus have perished those who disbelieved.

اَللّٰهُ الَّذِيْ جَعَلَ لَكُمُ الْاَنْعَامَ
لِتَرْكَبُوْا مِنْهَا وَمِنْهَا تَاْكُلُوْنَ ﴿٨٠﴾
وَلَكُمْ فِيْهَا مَنَافِعُ وَلِتَبْلُغُوْا
عَلَيْهَا حَاجَةً فِيْ صُدُوْرِكُمْ وَعَلَيْهَا
وَعَلَى الْفُلْكِ تُحْمَلُوْنَ ﴿٨١﴾

وَيُرِيْكُمْ اٰيٰتِهٖ ۖ فَاَيَّ اٰيٰتِ اللّٰهِ
تُنْكِرُوْنَ ﴿٨٢﴾

اَفَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا
كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ
قَبْلِهِمْ ۭ كَانُوْٓا اَكْثَرَ مِنْهُمْ وَاَشَدَّ
قُوَّةً وَّاٰثَارًا فِي الْاَرْضِ فَمَآ اَغْنٰى
عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ ﴿٨٣﴾

فَلَمَّا جَاۗءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ
فَرِحُوْا بِمَا عِنْدَهُمْ مِّنَ الْعِلْمِ وَ
حَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿٨٤﴾

فَلَمَّا رَاَوْا بَاْسَنَا قَالُوْٓا اٰمَنَّا بِاللّٰهِ
وَحْدَهٗ وَكَفَرْنَا بِمَا كُنَّا بِهٖ
مُشْرِكِيْنَ ﴿٨٥﴾

فَلَمْ يَكُ يَنْفَعُهُمْ اِيْمَانُهُمْ لَمَّا
رَاَوْا بَاْسَنَا ۭ سُنَّتَ اللّٰهِ الَّتِيْ
قَدْ خَلَتْ فِيْ عِبَادِهٖ ۚ وَخَسِرَ
هُنَالِكَ الْكٰفِرُوْنَ ﴿٨٦﴾ ع ٩ ١٢

سُوْرَةُ حٰمٓ السَّجْدَةِ مَكِّيَّةٌ ٤١ — اياتها ٥٥ — ركوعاتها ٦

ḤĀ MĪM AL-SAJDAH

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

حٰمٓ ٢

2. Ḥā Mīm.‡

تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ٣

3. *This is* a revelation from the Gracious, the Merciful.

كِتٰبٌ فُصِّلَتْ اٰيٰتُهٗ قُرْاٰنًا عَرَبِيًّا لِّقَوْمٍ يَّعْلَمُوْنَ ٤

*4. A Book, the verses of which have been expounded in detail—the Qur'ān in clear, eloquent language—for a people who have knowledge,

بَشِيْرًا وَّ نَذِيْرًا ۚ فَاَعْرَضَ اَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُوْنَ ٥

5. A bringer of glad tidings and a warner. But most of them turn away and they hear not.

وَ قَالُوْا قُلُوْبُنَا فِيْٓ اَكِنَّةٍ مِّمَّا تَدْعُوْنَآ اِلَيْهِ وَفِيْٓ اٰذَانِنَا وَقْرٌ وَّ مِنْ بَيْنِنَا وَ بَيْنِكَ حِجَابٌ فَاعْمَلْ اِنَّنَا عٰمِلُوْنَ ٦

6. And they say: 'Our hearts are under covers *and are protected* against that to which thou callest us, and in our ears there is a deafness,
*and between us and thee there is a screen. So carry on thy work; we *too* are working.'

قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ فَاسْتَقِيْمُوْٓا اِلَيْهِ وَ اسْتَغْفِرُوْهُ ۗ وَ وَيْلٌ لِّلْمُشْرِكِيْنَ ٧

7. Say, 'I am only a man like you. It is revealed to me that your God is One God; so go ye straight to Him *without deviating*, and ask forgiveness of Him.' And woe to the idolaters,

الَّذِيْنَ لَا يُؤْتُوْنَ الزَّكٰوةَ وَ هُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ٨

8. Who give not the Zakāt, and they it is who deny the Hereafter.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ٩

9. *As to* those who believe and do good works, they will surely have a reward that will never end.

R. 2.

قُلْ اَئِنَّكُمْ لَتَكْفُرُوْنَ بِالَّذِيْ خَلَقَ الْاَرْضَ فِيْ يَوْمَيْنِ وَ تَجْعَلُوْنَ

*10. Say: 'Do you really disbelieve in Him Who created the earth in two days? And do you set up equals to

‡ The Praiseworthy, the Lord of Honour.

*4. A Book, the verses of which have been expounded in detail—**oft recited, made manifestly clear**—for a people who have knowledge.

*6. and between us and **you there is a veil**. So carry on **your** work; we *too* are working.'

*10. Say: 'Do you really disbelieve in Him Who created the earth in two **periods**?

لَهَآ أَنْدَادًا ۚ ذٰلِكَ رَبُّ الْعٰلَمِيْنَ ﴿١٠﴾

Him?' That is the Lord of the worlds.

وَجَعَلَ فِيْهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبٰرَكَ فِيْهَا وَقَدَّرَ فِيْهَآ أَقْوَاتَهَا فِيْٓ أَرْبَعَةِ أَيَّامٍ ۭ سَوَآءً لِّلسَّآئِلِيْنَ ﴿١١﴾

*11. He placed therein firm mountains rising above its *surface*, and blessed it *with abundance*, and provided therein its foods in proper measure in four days—alike for *all* seekers.

ثُمَّ اسْتَوٰٓى إِلَى السَّمَآءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا ۚ قَالَتَآ أَتَيْنَا طَآئِعِيْنَ ﴿١٢﴾

12. Then He turned to the heaven while it was *something like* smoke, and said to it and to the earth: 'Come ye both of you, willingly or unwillingly.' They said, 'We come willingly.'

فَقَضٰىهُنَّ سَبْعَ سَمٰوٰتٍ فِيْ يَوْمَيْنِ وَأَوْحٰى فِيْ كُلِّ سَمَآءٍ أَمْرَهَا ۭ وَزَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَابِيْحَ ۖ وَحِفْظًا ۭ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ﴿١٣﴾

13. So He completed them into seven heavens in two days, and He revealed to each heaven its function. And We adorned the lowest heaven with lamps *for light* and for protection. That is the decree of the Mighty, the All-Knowing.

فَإِنْ أَعْرَضُوْا فَقُلْ أَنْذَرْتُكُمْ صٰعِقَةً مِّثْلَ صٰعِقَةِ عَادٍ وَّثَمُوْدَ ﴿١٤﴾

14. But if they turn away, then say: 'I warn you of a destructive punishment like the punishment which *overtook* 'Ād and Thamūd.'

إِذْ جَآءَتْهُمُ الرُّسُلُ مِنْۢ بَيْنِ أَيْدِيْهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوْٓا إِلَّا اللّٰهَ ۭ قَالُوْا لَوْ شَآءَ رَبُّنَا لَأَنْزَلَ مَلٰٓئِكَةً فَإِنَّا بِمَآ أُرْسِلْتُمْ بِهٖ كٰفِرُوْنَ ﴿١٥﴾

15. When their Messengers came to them from before them and behind them, *saying*: 'Worship none but Allāh,' they said: 'If our Lord had *so* willed, He would have certainly sent down angels. So we do disbelieve in that with which you have been sent.'

فَأَمَّا عَادٌ فَاسْتَكْبَرُوْا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوْا مَنْ أَشَدُّ مِنَّا قُوَّةً ۭ أَوَلَمْ يَرَوْا أَنَّ اللّٰهَ الَّذِيْ خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۭ وَكَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ ﴿١٦﴾

16. As for 'Ād, they behaved arrogantly in the earth without any justification and said, 'Who is mightier than we in power?' Do they not see that Allāh, Who created them, is mightier than they in power? Still they continued to deny Our Signs.

فَأَرْسَلْنَا عَلَيْهِمْ رِيْحًا صَرْصَرًا فِيْٓ أَيَّامٍ نَّحِسَاتٍ لِّنُذِيْقَهُمْ عَذَابَ

17. So We sent upon them a furious wind for several ominous days, that We might make them taste the

*11. He **set** therein firm mountains rising above its *surface*, and **placed blessings therein and finely balanced its means of sustenance in four periods**—alike for *all* **who seek**.

الْخِزْيِ فِي الْحَيٰوةِ الدُّنْيَا ۚ وَ لَعَذَابُ الْاٰخِرَةِ اَخْزٰى وَ هُمْ لَا يُنْصَرُوْنَ ﴿١٧﴾

punishment of humiliation in this life. And the punishment of the Hereafter will surely be more humiliating, and they will not be helped.

وَ اَمَّا ثَمُوْدُ فَهَدَيْنٰهُمْ فَاسْتَحَبُّوا الْعَمٰى عَلَى الْهُدٰى فَاَخَذَتْهُمْ صٰعِقَةُ الْعَذَابِ الْهُوْنِ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿١٨﴾

18. And as for Thamūd, We gave them guidance, but they preferred blindness to guidance, so the calamity of a humiliating punishment seized them, on account of what they had earned.

وَ نَجَّيْنَا الَّذِيْنَ اٰمَنُوْا وَ كَانُوْا يَتَّقُوْنَ ﴿١٩﴾ ع ٢

19. And We saved those who believed and acted righteously.

R. 3.

وَ يَوْمَ يُحْشَرُ اَعْدَآءُ اللّٰهِ اِلَى النَّارِ فَهُمْ يُوْزَعُوْنَ ﴿٢٠﴾

*20. And on the day when the enemies of Allāh will be gathered together and driven to the Fire, they will be goaded on.

حَتّٰۤى اِذَا مَا جَآءُوْهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَ اَبْصَارُهُمْ وَ جُلُوْدُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿٢١﴾

21. Till, when they reach it, their ears and their eyes and their skins will bear witness against them as to what they had been doing.

وَ قَالُوْا لِجُلُوْدِهِمْ لِمَ شَهِدْتُّمْ عَلَيْنَا ؕ قَالُوْۤا اَنْطَقَنَا اللّٰهُ الَّذِيْۤ اَنْطَقَ كُلَّ شَيْءٍ وَّ هُوَ خَلَقَكُمْ اَوَّلَ مَرَّةٍ وَّ اِلَيْهِ تُرْجَعُوْنَ ﴿٢٢﴾

22. And they will say to their skins: 'Why bear ye witness against us?' They will say: 'Allāh has made us to speak as He has made everything *else* to speak. And He it is Who created you the first time, and unto Him have you been brought back.

وَ مَا كُنْتُمْ تَسْتَتِرُوْنَ اَنْ يَّشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَ لَاۤ اَبْصَارُكُمْ وَ لَا جُلُوْدُكُمْ وَ لٰكِنْ ظَنَنْتُمْ اَنَّ اللّٰهَ لَا يَعْلَمُ كَثِيْرًا مِّمَّا تَعْمَلُوْنَ ﴿٢٣﴾

23. 'And you did not fear *while committing sins* that your ears and your eyes and your skins would bear witness against you, nay, you thought that *even* Allāh did not know much of what you used to do.

وَ ذٰلِكُمْ ظَنُّكُمُ الَّذِيْ ظَنَنْتُمْ بِرَبِّكُمْ اَرْدٰىكُمْ فَاَصْبَحْتُمْ مِّنَ الْخٰسِرِيْنَ ﴿٢٤﴾

24. 'And that thought of yours, which you entertained concerning your Lord, has ruined you. So *now* you have become of those who are lost.'

فَاِنْ يَّصْبِرُوْا فَالنَّارُ مَثْوًى لَّهُمْ ۚ وَ اِنْ

*25. Now if they can endure, the Fire is their abode; and if they ask for

*20. And on the day when the enemies of Allāh **will be flocked together and led to the fire, they will be marched in order**.

*25. Now if they can endure, the Fire is their abode; and if they **seek a hearing** they will not be **of those who are heard**.

forgiveness, they are not of those whom forgiveness can be shown.

يَّسْتَعْتِبُوْا فَمَا هُمْ مِّنَ الْمُعْتَبِيْنَ ﴿٢٥﴾

*26. And We had assigned for them companions who made *to appear* attractive to them what was before them and what was behind them; and the sentence became due against them along with the communities of Jinn and mankind that had gone before them. Surely, they were *the* losers.

وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُوْا لَهُمْ مَّا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِيْٓ اُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِّنَ الْجِنِّ وَالْاِنْسِ ۚ اِنَّهُمْ كَانُوْا خٰسِرِيْنَ ﴿٢٦﴾ ع

R. 4.

27. And those who disbelieve say: 'Listen not to this Qur'ān, but make noise during its *recital* that you may have the upper hand.'

وَقَالَ الَّذِيْنَ كَفَرُوْا لَا تَسْمَعُوْا لِهٰذَا الْقُرْاٰنِ وَالْغَوْا فِيْهِ لَعَلَّكُمْ تَغْلِبُوْنَ ﴿٢٦﴾

28. And most certainly We will make those who disbelieve taste a severe punishment, and, most certainly, We will requite them for the worst of their deeds.

فَلَنُذِيْقَنَّ الَّذِيْنَ كَفَرُوْا عَذَابًا شَدِيْدًا ۙ وَّلَنَجْزِيَنَّهُمْ اَسْوَاَ الَّذِيْ كَانُوْا يَعْمَلُوْنَ ﴿٢٨﴾

29. That is the reward of the enemies of Allāh—the Fire. For them there will be an abiding home therein as a requital because they used to deny Our Signs.

ذٰلِكَ جَزَآءُ اَعْدَآءِ اللّٰهِ النَّارُ ۚ لَهُمْ فِيْهَا دَارُ الْخُلْدِ ۭ جَزَآءًۢ بِمَا كَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ ﴿٢٩﴾

30. And those who disbelieve will say, 'Our Lord, show us those who led us astray from among both the Jinn and men, that we may put them under our feet so that both of them may become of the lowest.'

وَقَالَ الَّذِيْنَ كَفَرُوْا رَبَّنَآ اَرِنَا الَّذَيْنِ اَضَلّٰنَا مِنَ الْجِنِّ وَالْاِنْسِ نَجْعَلْهُمَا تَحْتَ اَقْدَامِنَا لِيَكُوْنَا مِنَ الْاَسْفَلِيْنَ ﴿٣٠﴾

31. *As for* those who say, 'Our Lord is Allāh,' and then remain steadfast, the angels descend on them, *saying*: 'Fear ye not, nor grieve; and rejoice in the Garden that you were promised.

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ اَلَّا تَخَافُوْا وَلَا تَحْزَنُوْا وَاَبْشِرُوْا بِالْجَنَّةِ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ ﴿٣١﴾

32. 'We are your friends in this life and in the Hereafter. Therein you will have all that your souls will

نَحْنُ اَوْلِيٰٓؤُكُمْ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْاٰخِرَةِ ۚ وَلَكُمْ فِيْهَا مَا تَشْتَهِيْٓ

*26. And We had assigned for them companions who made *to appear* attractive to them **that which had gone before and that which lay ahead of them; and the judgement was passed against them as it was passed regarding the peoples before them belonging to the Jinn (*great people*) or common men**. Surely, they were *the* losers.

desire, and therein you will have all that you will ask for—

33. 'An entertainment from the Most Forgiving, the Merciful.'

R. 5.

34. And who is better in speech than he who invites *men* to Allāh and does good works and says, 'I am surely of those who submit?'

35. And good and evil are not alike. Repel *evil* with that which is best. And lo, he between whom and thyself was enmity will become as though he were a warm friend.

*36. But none is granted it save those who are steadfast; and none is granted it save those who possess a large share of good.

37. And if an incitement from Satan incite thee, then seek refuge in Allāh. Surely He is the All-Hearing, the All-Knowing.

38. And among His Signs are the night and the day and the sun and the moon. Prostrate not yourselves before the sun, nor before the moon, but prostrate yourselves before Allāh, Who created them, if it is Him Whom you *really* worship.

39. But if they turn away with disdain *they do it to their own detriment*, while those who are with thy Lord glorify Him night and day, and they are never wearied.

*40. And among His Signs is *this*: that thou seest the earth *lying* withered, but when We send down water on it, it stirs and swells *with verdure*. Surely, He Who quickened it can quicken the dead. Verily He

آنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣٢﴾

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٣﴾ ع ١٨

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٤﴾

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٥﴾

وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٦﴾

وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٧﴾

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٨﴾

فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِندَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ﴿٣٩﴾ سجدة

وَمِنْ آيَاتِهِ أَنَّكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ

*36. But none is granted **that** save those who are steadfast; and none is granted **that except the one who possesses a large share** *of excellence*.

*40. And among His Signs is *this*: that **you see the earth dried up**, but when We send down water on it, it stirs and swells *with verdure*.

has power over all things.

قَدِيْرٌ ﴿٤٠﴾

*41. Surely, those who deviate *from the right path* with respect to Our Signs are not hidden from Us. Is he, then, who is cast into the Fire better or he who comes out safe on the Day of Resurrection? Do what you will. Surely He sees all that you do.

إِنَّ الَّذِيْنَ يُلْحِدُوْنَ فِيْٓ اٰيٰتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۭ اَفَمَنْ يُّلْقٰى فِي النَّارِ خَيْرٌ اَمْ مَّنْ يَّاْتِيْٓ اٰمِنًا يَّوْمَ الْقِيٰمَةِ ۭ اِعْمَلُوْا مَا شِئْتُمْ ۙ اِنَّهٗ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿٤١﴾

42. Those who disbelieve in the Reminder when it comes to them *are the losers*. And, truly, it is a mighty Book.

إِنَّ الَّذِيْنَ كَفَرُوْا بِالذِّكْرِ لَمَّا جَاۗءَهُمْ ۚ وَاِنَّهٗ لَكِتٰبٌ عَزِيْزٌ ﴿٤٢﴾

43. Falsehood cannot approach it *either* from before or from behind it. *It is* a revelation from the Wise, the Praiseworthy.

لَّا يَاْتِيْهِ الْبَاطِلُ مِنْۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهٖ ۭ تَنْزِيْلٌ مِّنْ حَكِيْمٍ حَمِيْدٍ ﴿٤٣﴾

44. Nothing is said to thee but what was said to the Messengers before thee. Thy Lord is indeed the Master of forgiveness; and *also* the Master of painful chastisement.

مَا يُقَالُ لَكَ اِلَّا مَا قَدْ قِيْلَ لِلرُّسُلِ مِنْ قَبْلِكَ ۭ اِنَّ رَبَّكَ لَذُوْ مَغْفِرَةٍ وَّذُوْ عِقَابٍ اَلِيْمٍ ﴿٤٣﴾

45. And if We had made it a Qur'ān in a foreign tongue, they surely would have said, 'Why have not its verses been made clear? What! a foreign tongue and an Arab?' Say, 'It is a guidance and a healing for those who believe.' But *as to those* who believe not, there is a deafness in their ears, and it is blindness for them. They are, *as it were*, being called to from a far off place.

وَلَوْ جَعَلْنٰهُ قُرْاٰنًا اَعْجَمِيًّا لَّقَالُوْا لَوْلَا فُصِّلَتْ اٰيٰتُهٗ ۭ ءَاَعْجَمِيٌّ وَّعَرَبِيٌّ ۭ قُلْ هُوَ لِلَّذِيْنَ اٰمَنُوْا هُدًى وَّشِفَاۗءٌ ۭ وَالَّذِيْنَ لَا يُؤْمِنُوْنَ فِيْٓ اٰذَانِهِمْ وَقْرٌ وَّهُوَ عَلَيْهِمْ عَمًى ۭ اُولٰۗىِٕكَ يُنَادَوْنَ مِنْ مَّكَانٍۢ بَعِيْدٍ ﴿٤٤﴾ ع ٥ ٢٤

R. 6.

46. And We did give Moses the Book, but differences were created concerning it; and had it not been for a word that had gone before from thy Lord, *the matter* would have been decided between them; and certainly they are in a disquieting doubt about it.

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَاخْتُلِفَ فِيْهِ ۭ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِيَ بَيْنَهُمْ ۭ وَاِنَّهُمْ لَفِيْ شَكٍّ مِّنْهُ مُرِيْبٍ ﴿٤٥﴾

*41. Surely, those who **quarrel regarding Our Signs** are not hidden from Us.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ ۚ وَمَنْ اَسَآءَ
فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيْدِ ﴿٤٦﴾

47. Whoso does right, it is for his own soul; and whoso does evil, it will *only go* against it. And thy Lord is not at all unjust to *His* servants.

اِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ۚ وَمَا
تَخْرُجُ مِنْ ثَمَرٰتٍ مِّنْ اَكْمَامِهَا وَمَا
تَحْمِلُ مِنْ اُنْثٰى وَلَا تَضَعُ اِلَّا بِعِلْمِهٖ ۚ
وَيَوْمَ يُنَادِيْهِمْ اَيْنَ شُرَكَآءِيْ ۙ قَالُوْٓا
اٰذَنّٰكَ ۙ مَا مِنَّا مِنْ شَهِيْدٍ ﴿٤٨﴾

Part 25 ﴿٢٥﴾

48. To Him *alone* is referred the knowledge of the Hour. And no fruits come forth from their spathes, nor does any female bear *a child*, nor does she give birth *to it*, but with His knowledge. And on the day when He will call unto them, *saying*, "Where are My 'Partners'?" they will say, 'We declare unto Thee, not one of us is a witness *thereto*.'

وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَدْعُوْنَ مِنْ قَبْلُ وَ
ظَنُّوْا مَا لَهُمْ مِّنْ مَّحِيْصٍ ﴿٤٩﴾

49. And all that they used to call upon before will be lost to them, and they will know for certain that they have no place of escape.

لَا يَسْـَٔمُ الْاِنْسَانُ مِنْ دُعَآءِ الْخَيْرِ ۖ وَاِنْ
مَّسَّهُ الشَّرُّ فَيَـُٔوْسٌ قَنُوْطٌ ﴿٥٠﴾

50. Man does not tire of praying for good; but if evil touch him, he despairs, *and* gives up *all* hope.

وَلَئِنْ اَذَقْنٰهُ رَحْمَةً مِّنَّا مِنْۢ بَعْدِ
ضَرَّآءَ مَسَّتْهُ لَيَقُوْلَنَّ هٰذَا لِيْ ۙ وَمَآ
اَظُنُّ السَّاعَةَ قَآئِمَةً ۙ وَّلَئِنْ رُّجِعْتُ اِلٰى
رَبِّيْٓ اِنَّ لِيْ عِنْدَهٗ لَلْحُسْنٰى ۚ فَلَنُنَبِّئَنَّ
الَّذِيْنَ كَفَرُوْا بِمَا عَمِلُوْا وَلَنُذِيْقَنَّهُمْ
مِّنْ عَذَابٍ غَلِيْظٍ ﴿٥١﴾

51. And if We make him taste of mercy from Ourself, after *some* affliction that has befallen him, he will surely say, 'This is my due; and I do not think the Hour will *ever* come. But if I am returned to my Lord, I shall surely have with Him the very best.' Then We will surely tell the disbelievers all that they did, and We will certainly make them taste hard punishment.

وَاِذَآ اَنْعَمْنَا عَلَى الْاِنْسَانِ اَعْرَضَ وَ
نَاٰ بِجَانِبِهٖ ۚ وَاِذَا مَسَّهُ الشَّرُّ فَذُوْ دُعَآءٍ
عَرِيْضٍ ﴿٥٢﴾

52. And when We bestow a favour on man, he goes away, turning aside; but when evil touches him, lo! he *starts* offering long prayers.

قُلْ اَرَءَيْتُمْ اِنْ كَانَ مِنْ عِنْدِ اللّٰهِ ثُمَّ
كَفَرْتُمْ بِهٖ مَنْ اَضَلُّ مِمَّنْ هُوَ فِيْ
شِقَاقٍۭ بَعِيْدٍ ﴿٥٣﴾

53. Say, 'Tell me: if it is from Allāh but you disbelieve in it—who is more astray than one who has drifted away *from Allāh*?'

* 48. **And *think of* the day when He will call them,** *saying*, 'Where are **the** partners **attributed to Me?'** They will say, 'We declare **to You, there is none among us as** a witness ***to that.***'
* 49. And all that they used to call upon before will be lost to them, **then will they realise that there is no escape for them.**
* 52. And when We bestow a favour on man, **he ignores *it* and turns aside;** but when evil touches him, lo! **there he is a supplicant of long prayers.**

سَنُرِيْهِمْ اٰيٰتِنَا فِى الْاٰفَاقِ وَ فِىْٓ
اَنْفُسِهِمْ حَتّٰى يَتَبَيَّنَ لَهُمْ اَنَّهُ
الْحَقُّ ؕ اَوَلَمْ يَكْفِ بِرَبِّكَ اَنَّهٗ عَلٰى كُلِّ
شَىْءٍ شَهِيْدٌ ﴿۵۴﴾

اَلَآ اِنَّهُمْ فِىْ مِرْيَةٍ مِّنْ لِّقَآءِ رَبِّهِمْ ؕ
اَلَآ اِنَّهٗ بِكُلِّ شَىْءٍ مُّحِيْطٌ ﴿۵۵﴾

*54. Soon We will show them Our Signs in all parts *of the earth*, and among their own people until it becomes manifest to them that it is the truth. Is it not enough that thy Lord is Witness over all things?

55. Aye, they are surely in doubt concerning the meeting with their Lord. Aye, He certainly encompasses all things.

*54. Soon We will show them Our Signs ***appearing*** **on the horizon and within themselves** until it becomes manifest to them that it is the truth.

سُوْرَةُ الشُّوْرٰى مَكِّيَّةٌ ٤٢ — اٰياتها ٥٤ — ركوعاتها ٥

AL-SHŪRĀ

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

حٰمٓ ٢

2. Ḥā Mīm.†

عٓسٓقٓ ٣

3. ʻAin Sīn Qāf.‡

كَذٰلِكَ يُوْحِيْٓ اِلَيْكَ وَ اِلَى الَّذِيْنَ مِنْ قَبْلِكَ ۙ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ٣

*4. Thus has Allāh, the Mighty, the Wise, been revealing to thee and to those that preceded thee.

لَهٗ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ ؕ وَ هُوَ الْعَلِيُّ الْعَظِيْمُ ٥

5. To Him belongs whatever is in the heavens and whatever is in the earth, and He is the High, the Great.

تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَ الْمَلٰٓئِكَةُ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَ يَسْتَغْفِرُوْنَ لِمَنْ فِي الْاَرْضِ ؕ اَلَآ اِنَّ اللّٰهَ هُوَ الْغَفُوْرُ الرَّحِيْمُ ٦

*6. The heavens may well-nigh rend asunder from above them; and the angels glorify their Lord with His praise and ask forgiveness for those on the earth. Behold! it is surely Allāh Who is the Most Forgiving, the Merciful.

وَ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ اللّٰهُ حَفِيْظٌ عَلَيْهِمْ ۫ وَ مَآ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ٦

7. And *as for* those who take *for themselves* protectors beside Him, Allāh watches over them; and thou art not a guardian over them.

وَ كَذٰلِكَ اَوْحَيْنَآ اِلَيْكَ قُرْاٰنًا عَرَبِيًّا لِّتُنْذِرَ اُمَّ الْقُرٰى وَ مَنْ حَوْلَهَا وَ تُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيْهِ ؕ فَرِيْقٌ فِي الْجَنَّةِ وَ فَرِيْقٌ فِي السَّعِيْرِ ٨

*8. Thus have We revealed to thee the Qur'ān in Arabic, that thou mayest warn the Mother of towns, and all around it; and *that* thou mayest warn *them* of the Day of Gathering whereof there is no doubt: A party *will be* in the Garden, and a party in the blazing Fire.

† The Praiseworthy, the Lord of Honour.

‡ The All-Knowing, the All-Hearing, the Possessor of Power.

*4. **Thus Allāh, the Mighty, the Wise, reveals to you and has revealed to those that preceded you.**

*6. **The heavens may rend asunder in their celestial heights**; and the angels glorify their Lord with His praise and ask forgiveness for those on the earth.

*8. Thus have We revealed to **you** the Qur'ān in Arabic that **you may** warn the Mother of **townships**, and all around it; and *that* **you may** warn *them* of the Day of Gathering whereof there is no doubt: **A section will abide in the gardens *of paradise* and a section will be in a blazing Fire**.

Note: The first house ever built for the purpose of worship of Allāh was *alka'bah* (الكعبه) situated in a township named Mecca. It is this township which is referred to as *umm-ul-Qurā'* (اُمّ القُرٰى) (the mother of all townships). This expression may signify its importance with

وَلَوْ شَآءَ اللّٰهُ لَجَعَلَهُمْ اُمَّةً وَّاحِدَةً وَّ
لٰكِنْ يُّدْخِلُ مَنْ يَّشَآءُ فِيْ رَحْمَتِهٖ ؕ وَ
الظّٰلِمُوْنَ مَا لَهُمْ مِّنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ۝٩

9. And if Allāh had *so* pleased, He could have made them one people; but He admits into His mercy whomsoever He pleases. And *as for* the wrongdoers, they will have no protector and no helper.

اَمِ اتَّخَذُوْا مِنْ دُوْنِهٖۤ اَوْلِيَآءَ ۚ فَاللّٰهُ
هُوَ الْوَلِيُّ وَهُوَ يُحْيِ الْمَوْتٰى ۫ وَهُوَ عَلٰى
كُلِّ شَيْءٍ قَدِيْرٌ ۝١٠

10. Have they taken *for themselves* protectors other than Him? But it is Allāh Who is the *real* Protector. And He quickens the dead, and He has power over all things.

R. 2.

وَمَا اخْتَلَفْتُمْ فِيْهِ مِنْ شَيْءٍ فَحُكْمُهٗۤ
اِلَى اللّٰهِ ؕ ذٰلِكُمُ اللّٰهُ رَبِّيْ عَلَيْهِ تَوَكَّلْتُ وَ
اِلَيْهِ اُنِيْبُ ۝١١

11. And in whatsoever you differ, the decision thereof *rests* with Allāh. *Say*: 'Such is Allāh, my Lord; in Him I put my trust, and to Him I *always* turn.'

فَاطِرُ السَّمٰوٰتِ وَالْاَرْضِ ؕ جَعَلَ لَكُمْ مِّنْ
اَنْفُسِكُمْ اَزْوَاجًا وَّمِنَ الْاَنْعَامِ اَزْوَاجًا ۚ
يَذْرَؤُكُمْ فِيْهِ ؕ لَيْسَ كَمِثْلِهٖ شَيْءٌ ۚ وَهُوَ
السَّمِيْعُ الْبَصِيْرُ ۝١٢

* 12. *He is* the Maker of the heavens and the earth. He has made for you pairs of your own selves, and of the cattle *also He has made* pairs. He multiplies you therein. There is nothing whatever like unto Him; and He is the All-Hearing, the All-Seeing.

لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ ۚ يَبْسُطُ
الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ؕ اِنَّهٗ بِكُلِّ شَيْءٍ
عَلِيْمٌ ۝١٣

13. To Him belong the keys of the heavens and the earth. He enlarges the provision for whomsoever He pleases and straitens *it for whomsoever He pleases*. Surely, He knows all things full well.

شَرَعَ لَكُمْ مِّنَ الدِّيْنِ مَا وَصّٰى بِهٖ نُوْحًا وَّ
الَّذِيْۤ اَوْحَيْنَاۤ اِلَيْكَ وَمَا وَصَّيْنَا بِهٖۤ
اِبْرٰهِيْمَ وَمُوْسٰى وَعِيْسٰۤى اَنْ اَقِيْمُوا
الدِّيْنَ وَلَا تَتَفَرَّقُوْا فِيْهِ ؕ كَبُرَ عَلَى
الْمُشْرِكِيْنَ مَا تَدْعُوْهُمْ اِلَيْهِ ؕ اَللّٰهُ
يَجْتَبِيْۤ اِلَيْهِ مَنْ يَّشَآءُ وَيَهْدِيْۤ اِلَيْهِ

14. He has prescribed for you the religion which He enjoined on Noah, and which We have revealed to thee, and which We enjoined on Abraham and Moses and Jesus, *saying*, 'Remain steadfast in obedience, and be not divided therein. Hard upon the idolaters is that to which thou callest them.

relation to all other cities or it may also literally mean to be the first township ever built. In that case it would imply that in the ancient times, in the same place where Mecca is situated, a township gradually grew around the house of God when it was initially built by some unknown people. Mankind learned to build townships in imitation of this. As such it can be referred to as the mother of all townships.

* 12. *He is* the **Prime Creator** of the heavens and the earth. **He made pairs from among you and also pairs from among the cattle for your benefit.**

مَنْ يُّنِيْبُ ﴿١٤﴾

Allāh chooses for Himself whom He pleases, and guides to Himself him who turns *to Him*.'

وَمَا تَفَرَّقُوْٓا اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْعِلْمُ بَغْيًۢا بَيْنَهُمْ ؕ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ اِلٰٓى اَجَلٍ مُّسَمًّى لَّقُضِيَ بَيْنَهُمْ ؕ وَاِنَّ الَّذِيْنَ اُوْرِثُوا الْكِتٰبَ مِنْۢ بَعْدِهِمْ لَفِيْ شَكٍّ مِّنْهُ مُرِيْبٍ ﴿١٥﴾

*15. And they did not become divided but after knowledge had come to them, through jealousy among themselves. And had it not been for a word that had already gone forth from thy Lord for an appointed term, *the matter* would surely have been decided between them. And surely those who were made to inherit the Book after them are in a disquieting doubt concerning it.

فَلِذٰلِكَ فَادْعُ ۚ وَاسْتَقِمْ كَمَآ اُمِرْتَ ۚ وَلَا تَتَّبِعْ اَهْوَآءَهُمْ ۚ وَقُلْ اٰمَنْتُ بِمَآ اَنْزَلَ اللّٰهُ مِنْ كِتٰبٍ ۚ وَاُمِرْتُ لِاَعْدِلَ بَيْنَكُمْ ؕ اَللّٰهُ رَبُّنَا وَرَبُّكُمْ ؕ لَنَآ اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ ؕ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ ؕ اَللّٰهُ يَجْمَعُ بَيْنَنَا ۚ وَاِلَيْهِ الْمَصِيْرُ ﴿١٦﴾

16. To this, then, do thou invite *mankind*. And be thou steadfast as thou art commanded, and follow not their evil inclinations, but say, 'I believe in whatever Book Allāh has sent down, and I am commanded to judge justly between you. Allāh is our Lord and your Lord. For us is the reward of our works, and for you the reward of your works. There is no quarrel between us and you. Allāh will gather us together, and to Him is the return.'

وَالَّذِيْنَ يُحَآجُّوْنَ فِى اللّٰهِ مِنْۢ بَعْدِ مَا اسْتُجِيْبَ لَهٗ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَّلَهُمْ عَذَابٌ شَدِيْدٌ ﴿١٧﴾

17. And those who dispute concerning Allāh after He has been accepted—their dispute is futile in the sight of their Lord; and on them is *God's* wrath and for them will be a severe punishment.

اَللّٰهُ الَّذِيْٓ اَنْزَلَ الْكِتٰبَ بِالْحَقِّ وَالْمِيْزَانَ ؕ وَمَا يُدْرِيْكَ لَعَلَّ السَّاعَةَ قَرِيْبٌ ﴿١٨﴾

18. Allāh it is Who has sent down the Book with truth and *also* the Balance. And what will make thee know that the Hour may be near at hand?

يَسْتَعْجِلُ بِهَا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِهَا ۚ وَالَّذِيْنَ اٰمَنُوْا مُشْفِقُوْنَ مِنْهَا ۙ وَيَعْلَمُوْنَ اَنَّهَا الْحَقُّ ؕ اَلَآ اِنَّ الَّذِيْنَ يُمَارُوْنَ فِى السَّاعَةِ لَفِيْ ضَلٰلٍۢ بَعِيْدٍ ﴿١٩﴾

19. Those who believe not therein seek to hasten it; but those who believe are fearful of it, and know that it is the truth. Beware! those who dispute concerning the Hour are in error, far gone.

*15. **They did not differ and split, but after knowledge had come to them, *they did so* out of envy against each other.**

اَللّٰهُ لَطِيْفٌۢ بِعِبَادِهٖ يَرْزُقُ مَنْ يَّشَآءُ ۚ وَهُوَ الْقَوِيُّ الْعَزِيْزُ ﴿١٩﴾

*20. Allāh is Benignant to His servants. He provides for whom He pleases. And He is the Powerful, the Mighty.

R. 3.

مَنْ كَانَ يُرِيْدُ حَرْثَ الْاٰخِرَةِ نَزِدْ لَهٗ فِيْ حَرْثِهٖ ۚ وَمَنْ كَانَ يُرِيْدُ حَرْثَ الدُّنْيَا نُؤْتِهٖ مِنْهَا وَمَا لَهٗ فِي الْاٰخِرَةِ مِنْ نَّصِيْبٍ ﴿٢٠﴾

21. Whoso desires the harvest of the Hereafter, We give him increase in his harvest; and whoso desires the harvest of this world, We give him *thereof*, but in the Hereafter he will have no share.

اَمْ لَهُمْ شُرَكٰٓؤُا شَرَعُوْا لَهُمْ مِّنَ الدِّيْنِ مَا لَمْ يَاْذَنْۢ بِهِ اللّٰهُ ۭ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ ۭ وَاِنَّ الظّٰلِمِيْنَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿٢١﴾

22. Have they *such* associates *of Allāh* as have made lawful for them in religion that which Allāh has not allowed? And but for *Our* word about the final judgment, *the matter* would have been decided *by now* between them. And surely the wrongdoers will have a grievous punishment.

تَرَى الظّٰلِمِيْنَ مُشْفِقِيْنَ مِمَّا كَسَبُوْا وَهُوَ وَاقِعٌۢ بِهِمْ ۭ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فِيْ رَوْضٰتِ الْجَنّٰتِ ۚ لَهُمْ مَّا يَشَآءُوْنَ عِنْدَ رَبِّهِمْ ۭ ذٰلِكَ هُوَ الْفَضْلُ الْكَبِيْرُ ﴿٢٢﴾

23. Thou wilt see the wrongdoers in fear on account of that which they have earned, and it is sure to befall them. But those who believe and do good works will be in the meadows of the Gardens. They shall have with their Lord whatever they will desire. That is the great bounty *of God*.

ذٰلِكَ الَّذِيْ يُبَشِّرُ اللّٰهُ عِبَادَهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۭ قُلْ لَّآ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِي الْقُرْبٰى ۭ وَمَنْ يَّقْتَرِفْ حَسَنَةً نَّزِدْ لَهٗ فِيْهَا حُسْنًا ۭ اِنَّ اللّٰهَ غَفُوْرٌ شَكُوْرٌ ﴿٢٣﴾

24. This it is whereof Allāh gives the glad tidings to His servants who
*believe and do good works. Say: 'I ask of you no reward for it, except *that I am inviting you to God because of* love of kinship.' And whoso earns a good deed, We give him increase of good therein. Surely, Allāh is Most Forgiving, Most Appreciating.

اَمْ يَقُوْلُوْنَ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ۚ فَاِنْ يَّشَاِ اللّٰهُ يَخْتِمْ عَلٰي قَلْبِكَ ۭ وَيَمْحُ اللّٰهُ

*25. Do they say, 'He has forged a lie against Allāh?' If Allāh had *so* willed, He could seal thy heart *as He*

*20. Allāh is **exquisitely kind** to His servants.

*24. Say: 'I ask of you no reward for it, except **a love displayed among kith and kin. And whoever does an act of goodness, We further enhance for him the beauty of his goodness.**

*25. Do they say, 'He has forged a lie against Allāh?' **If Allāh so willed He could have sealed your heart. But Allāh blots out falsehood and establishes truth by His Commands.**

الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمٰتِهٖ ؕ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿٢٥﴾

has sealed the hearts of thy enemies. But Allāh is blotting out falsehood *through thee* and is establishing the truth by His words. Surely, He knows full well what is in the breasts.

وَهُوَ الَّذِيْ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَيَعْفُوْا عَنِ السَّيِّاٰتِ وَيَعْلَمُ مَا تَفْعَلُوْنَ ﴿٢٦﴾

26. And He it is Who accepts repentance from His servants, and forgives sins. And He knows what you do.

وَيَسْتَجِيْبُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَيَزِيْدُهُمْ مِّنْ فَضْلِهٖ ؕ وَالْكٰفِرُوْنَ لَهُمْ عَذَابٌ شَدِيْدٌ ﴿٢٧﴾

27. And He accepts *the prayers of* those who believe and do good works, and gives them more out of His grace; and *as for* the disbelievers, they will have a severe punishment.

وَلَوْ بَسَطَ اللّٰهُ الرِّزْقَ لِعِبَادِهٖ لَبَغَوْا فِي الْاَرْضِ وَلٰكِنْ يُّنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ ؕ اِنَّهٗ بِعِبَادِهٖ خَبِيْرٌۢ بَصِيْرٌ ﴿٢٨﴾

28. And if Allāh should enlarge the provision for His servants, they would rebel in the earth; but He sends down according to a *proper* measure as He pleases. Indeed, He is All-Aware and All-Seeing with regard to His servants.

وَهُوَ الَّذِيْ يُنَزِّلُ الْغَيْثَ مِنْۢ بَعْدِ مَا قَنَطُوْا وَيَنْشُرُ رَحْمَتَهٗ ؕ وَهُوَ الْوَلِيُّ الْحَمِيْدُ ﴿٢٩﴾

29. And He it is Who sends down rain after they have despaired, and spreads out His mercy. And He is the Protector, the Praiseworthy.

وَمِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَثَّ فِيْهِمَا مِنْ دَآبَّةٍ ؕ وَهُوَ عَلٰى جَمْعِهِمْ اِذَا يَشَآءُ قَدِيْرٌ ﴿٣٠﴾ ع

30. And among His Signs is the creation of the heavens and the earth, and *of* whatever living creatures He has spread forth in both. And He has the power to gather them together when He pleases.

R. 4.

وَمَآ اَصَابَكُمْ مِّنْ مُّصِيْبَةٍ فَبِمَا كَسَبَتْ اَيْدِيْكُمْ وَيَعْفُوْا عَنْ كَثِيْرٍ ﴿٣١﴾

31. And whatever misfortune befalls you, is due to what your own hands have wrought. And He forgives many *of your sins*.

وَمَآ اَنْتُمْ بِمُعْجِزِيْنَ فِي الْاَرْضِ ۚ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿٣٢﴾

32. And you cannot frustrate *God's plan* in the earth; nor have you any friend or helper beside Allāh.

وَمِنْ اٰيٰتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْاَعْلَامِ ﴿٣٣﴾

33. And of His Signs are the sailing-ships on the sea like mountain tops:

(See details of transliteration on page 'm').

إِنْ يَّشَأْ يُسْكِنِ الرِّيٰحَ فَيَظْلَلْنَ رَوَاكِدَ عَلٰى ظَهْرِهٖ ؕ إِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿٣٣﴾

34. If He *so* will, He can cause the wind to become still so that they become motionless upon the surface thereof—in that, surely, are Signs for every person who is most patient and grateful—

أَوْ يُوْبِقْهُنَّ بِمَا كَسَبُوْا وَ يَعْفُ عَنْ كَثِيْرٍ ﴿٣٥﴾

35. Or He can destroy them because of that which they (the men) have earned—but He forgives many *of their sins*—

وَّ يَعْلَمَ الَّذِيْنَ يُجَادِلُوْنَ فِيْٓ اٰيٰتِنَا ؕ مَا لَهُمْ مِّنْ مَّحِيْصٍ ﴿٣٦﴾

36. And *He destroys them so that* those who dispute about the Signs of Allāh may know *that* they have no refuge.

فَمَآ أُوْتِيْتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ وَ مَا عِنْدَ اللّٰهِ خَيْرٌ وَّ أَبْقٰى لِلَّذِيْنَ اٰمَنُوْا وَ عَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿٣٧﴾

37. And whatever you have been given is only a temporary provision of this life, but that which is with Allāh is better and more lasting for those who believe and put their trust in their Lord,

وَ الَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْإِثْمِ وَ الْفَوَاحِشَ وَ إِذَا مَا غَضِبُوْا هُمْ يَغْفِرُوْنَ ﴿٣٨﴾

38. And who eschew the more grievous sins and indecencies, and, when they are wroth, they forgive,

وَ الَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَ أَقَامُوا الصَّلٰوةَ ۪ وَ أَمْرُهُمْ شُوْرٰى بَيْنَهُمْ ۪ وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿٣٩﴾

39. And those who hearken to their Lord, and observe Prayer, and whose affairs are *decided* by mutual consultation, and who spend out of what We have provided for them,

وَ الَّذِيْنَ إِذَآ أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُوْنَ ﴿٤٠﴾

40. And those who, when a wrong is done to them, defend themselves.

وَجَزٰٓؤُا سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۚ فَمَنْ عَفَا وَ أَصْلَحَ فَأَجْرُهٗ عَلَى اللّٰهِ ؕ إِنَّهٗ لَا يُحِبُّ الظّٰلِمِيْنَ ﴿٤١﴾

41. And the recompense of an injury is an injury the like thereof; but whoso forgives and *his act* brings about reformation, his reward is with Allāh. Surely, He loves not the wrongdoers.

وَ لَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهٖ فَأُولٰٓئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيْلٍ ﴿٤٢﴾

42. But there is no blame on those who defend themselves after they have been wronged.

إِنَّمَا السَّبِيْلُ عَلَى الَّذِيْنَ يَظْلِمُوْنَ النَّاسَ وَ يَبْغُوْنَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ؕ أُولٰٓئِكَ لَهُمْ عَذَابٌ أَلِيْمٌ ﴿٤٣﴾

43. The blame is only on those who wrong men and transgress in the earth without justification. Such will have a grievous punishment.

وَ لَمَنْ صَبَرَ وَ غَفَرَ اِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْاُمُوْرِ ﴿۴۳﴾

44. And he who is patient and forgives—that surely is a matter of strong determination.

R. 5.

وَ مَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ وَّلِيٍّ مِّنْۢ بَعْدِهٖ ؕ وَ تَرَى الظّٰلِمِيْنَ لَمَّا رَاَوُا الْعَذَابَ يَقُوْلُوْنَ هَلْ اِلٰى مَرَدٍّ مِّنْ سَبِيْلٍ ﴿۴۴﴾

45. And he whom Allāh adjudges astray—there is no protector for him thereafter. And thou wilt find the wrongdoers, when they see the punishment, saying: 'Is there any way of return?'

وَ تَرٰىهُمْ يُعْرَضُوْنَ عَلَيْهَا خٰشِعِيْنَ مِنَ الذُّلِّ يَنْظُرُوْنَ مِنْ طَرْفٍ خَفِيٍّ ؕ وَ قَالَ الَّذِيْنَ اٰمَنُوْۤا اِنَّ الْخٰسِرِيْنَ الَّذِيْنَ خَسِرُوْۤا اَنْفُسَهُمْ وَ اَهْلِيْهِمْ يَوْمَ الْقِيٰمَةِ ؕ اَلَاۤ اِنَّ الظّٰلِمِيْنَ فِيْ عَذَابٍ مُّقِيْمٍ ﴿۴۵﴾

46. And thou wilt see them brought before it (the Fire), casting down *their eyes* on account of disgrace, looking *thereat* with a stealthy glance. And those who believe will say, 'The losers indeed are those who ruin themselves and their families on the Day of Resurrection.' Behold! the wrongdoers are *to remain* in a lasting punishment.

وَ مَا كَانَ لَهُمْ مِّنْ اَوْلِيَآءَ يَنْصُرُوْنَهُمْ مِّنْ دُوْنِ اللّٰهِ ؕ وَ مَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ سَبِيْلٍ ﴿۴۶﴾

47. And they have no helpers to help them other than Allāh. And for him whom Allāh adjudges astray there is no way *at all*.

اِسْتَجِيْبُوْا لِرَبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا مَرَدَّ لَهٗ مِنَ اللّٰهِ ؕ مَا لَكُمْ مِّنْ مَّلْجَاٍ يَّوْمَئِذٍ وَّ مَا لَكُمْ مِّنْ نَّكِيْرٍ ﴿۴۷﴾

48. Hearken ye to your Lord before there comes a day for which there will be no averting in opposition to *the decree of* Allāh. There will be no refuge for you on that day, nor will there be for you any *possibility of* denial.

فَاِنْ اَعْرَضُوْا فَمَاۤ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ؕ اِنْ عَلَيْكَ اِلَّا الْبَلٰغُ ؕ وَ اِنَّاۤ اِذَاۤ اَذَقْنَا الْاِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۚ وَ اِنْ تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ فَاِنَّ الْاِنْسَانَ كَفُوْرٌ ﴿۴۸﴾

49. But if they turn away, We have not sent thee as a guardian over them. Thy duty is only to convey *the Message*. And truly when We cause man to taste of mercy from Us, he rejoices therein. But if an evil befalls them because of what their hands have sent forth, then lo! man is ungrateful.

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ يَخْلُقُ مَا يَشَآءُ ؕ يَهَبُ لِمَنْ يَّشَآءُ اِنَاثًا وَّ يَهَبُ لِمَنْ يَّشَآءُ الذُّكُوْرَ ﴿۴۹﴾

50. To Allāh belongs the kingdom of the heavens and the earth. He creates what He pleases. He bestows daughters upon whom He pleases, and He bestows sons upon whom He pleases;

(See details of transliteration on page 'm').

51. Or He mixes them, males and females; and He makes whom He pleases barren. Surely, He is All-Knowing, Powerful.

52. And it is not for a man that Allāh should speak to him except by revelation or from behind a veil or by sending a messenger to reveal by His command what He pleases. Surely, He is High, Wise.

53. And thus have We revealed to thee the Word by Our command. Thou didst not know what the Book was, nor what the faith. But We have made it (the revelation) a light, whereby We guide such of Our servants as We please. And truly, thou guidest *mankind* to the right path,

54. The path of Allāh, to Whom belongs whatever is in the heavens and whatever is in the earth. Behold! to Allāh do all things return.

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَّإِنَاثًا ۚ وَيَجْعَلُ
مَنْ يَّشَآءُ عَقِيْمًا ۚ إِنَّهٗ عَلِيْمٌ قَدِيْرٌ ﴿٥١﴾

وَمَا كَانَ لِبَشَرٍ أَنْ يُّكَلِّمَهُ اللّٰهُ إِلَّا وَحْيًا
أَوْ مِنْ وَّرَآئِ حِجَابٍ أَوْ يُرْسِلَ
رَسُوْلًا فَيُوْحِيَ بِإِذْنِهٖ مَا يَشَآءُ ۚ
إِنَّهٗ عَلِيٌّ حَكِيْمٌ ﴿٥٢﴾

وَكَذٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوْحًا مِّنْ أَمْرِنَا ۚ
مَا كُنْتَ تَدْرِيْ مَا الْكِتٰبُ وَلَا الْإِيْمَانُ
وَلٰكِنْ جَعَلْنٰهُ نُوْرًا نَّهْدِيْ بِهٖ مَنْ نَّشَآءُ
مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِيْٓ إِلٰى صِرَاطٍ
مُّسْتَقِيْمٍ ﴿٥٣﴾

صِرَاطِ اللّٰهِ الَّذِيْ لَهٗ مَا فِي السَّمٰوٰتِ وَ
مَا فِي الْأَرْضِ ۚ أَلَآ إِلَى اللّٰهِ تَصِيْرُ الْأُمُوْرُ ﴿٥٤﴾

سُوْرَةُ الزُّخْرُف مَكِّيَّةٌ ٤٣ — اياتها ٩٠ — ركوعاتها ٧

AL-ZUKHRUF

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

حٰمٓ ٢

2. Ḥā Mīm.‡

وَالْكِتٰبِ الْمُبِيْنِ ٣

3. By this perspicuous Book,

اِنَّا جَعَلْنٰهُ قُرْاٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ٤

4. We have made it a Qur'ān in clear, eloquent language that you may understand.

وَاِنَّهٗ فِيْٓ اُمِّ الْكِتٰبِ لَدَيْنَا لَعَلِيٌّ حَكِيْمٌ ٥

5. And surely, it is *safe* with Us in the * Mother of the Book, exalted *and* full of wisdom.

اَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا اَنْ كُنْتُمْ قَوْمًا مُّسْرِفِيْنَ ٦

6. Shall We then take away the Reminder from you, neglecting *you* because you are an extravagant people?

وَكَمْ اَرْسَلْنَا مِنْ نَّبِيٍّ فِي الْاَوَّلِيْنَ ٧

7. And how many a Prophet did We send among the earlier peoples!

وَمَا يَاْتِيْهِمْ مِّنْ نَّبِيٍّ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ٨

8. But there never came to them a Prophet but they mocked at him.

فَاَهْلَكْنَآ اَشَدَّ مِنْهُمْ بَطْشًا وَّمَضٰى مَثَلُ الْاَوَّلِيْنَ ٩

*9. And We destroyed *those* who were stronger in power than these, and the example of the earlier peoples has gone before.

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ لَيَقُوْلُنَّ خَلَقَهُنَّ الْعَزِيْزُ الْعَلِيْمُ ١٠

10. And if thou ask them, 'Who created the heavens and the earth?', they will surely say, 'The Mighty, the All-Knowing *God* created them.'

الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ مَهْدًا وَّجَعَلَ لَكُمْ فِيْهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُوْنَ ١١

11. *He*, Who has made the earth for you a cradle, and has made pathways, for you therein, that you may follow the right way;

‡ The Praiseworthy, the Lord of Honour.

* 5. **Note:** The phrase *umm-ul-Kitāb* (اُمُّ الْكِتٰب) (Mother of the Book) is commonly applied to the opening chapter of the Qur'ān *Al-Fātiḥah* (الفاتحه) which like a seed has all the basic teachings and characteristics of the Qur'ān. But here it seems to apply to the blueprint of the Divine Book which in some form is preserved with God, in dimensions not fully fathomable by man.

*9. And We destroyed *those* who were stronger in **grip** than these, and the example of the earlier peoples has gone before.

وَالَّذِيْ نَزَّلَ مِنَ السَّمَآءِ مَآءًۢ بِقَدَرٍ ۚ فَاَنْشَرْنَا بِهٖ بَلْدَةً مَّيْتًا ۚ كَذٰلِكَ تُخْرَجُوْنَ ﴿١٢﴾

12. And Who sends down water from the sky in proper measure, and We thereby quicken a dead land;—even so will you be raised;—

وَالَّذِيْ خَلَقَ الْاَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِّنَ الْفُلْكِ وَالْاَنْعَامِ مَا تَرْكَبُوْنَ ﴿١٣﴾

13. And Who has created all the pairs, and has made for you ships and cattle whereon you ride,

لِتَسْتَوٗا عَلٰى ظُهُوْرِهٖ ثُمَّ تَذْكُرُوْا نِعْمَةَ رَبِّكُمْ اِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُوْلُوْا سُبْحٰنَ الَّذِيْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ ﴿١٤﴾

14. That you may sit firmly upon their backs, *and* then, when you are firmly seated thereon, you may remember the favour of your Lord, * and say, 'Holy is He Who has subjected this to us, and we had not the strength to subdue it *ourselves*.

وَاِنَّآ اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ ﴿١٥﴾

15. 'And to our Lord surely shall we return.'

وَجَعَلُوْا لَهٗ مِنْ عِبَادِهٖ جُزْءًا ؕ اِنَّ الْاِنْسَانَ لَكَفُوْرٌ مُّبِيْنٌ ﴿١٦﴾

* 16. And a portion of His servants they assert to be His *children*. Indeed man is clearly ungrateful.

R. 2.

اَمِ اتَّخَذَ مِمَّا يَخْلُقُ بَنٰتٍ وَّاَصْفٰىكُمْ بِالْبَنِيْنَ ﴿١٧﴾

17. Has He taken daughters from what He has created, and honoured you with sons?

وَاِذَا بُشِّرَ اَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمٰنِ مَثَلًا ظَلَّ وَجْهُهٗ مُسْوَدًّا وَّهُوَ كَظِيْمٌ ﴿١٨﴾

18. Yet when tidings are given to one of them of that the like of which he ascribes to the Gracious *God*, his face becomes darkened and he is choked with grief.

اَوَمَنْ يُّنَشَّؤُا فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِيْنٍ ﴿١٩﴾

19. *Do you ascribe to God* one who is reared among ornaments, and who is not clear in disputation?

وَجَعَلُوا الْمَلٰٓئِكَةَ الَّذِيْنَ هُمْ عِبٰدُ الرَّحْمٰنِ اِنَاثًا ؕ اَشَهِدُوْا خَلْقَهُمْ ؕ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْـَٔلُوْنَ ﴿٢٠﴾

20. And they describe the angels, who are the servants of the Gracious *God*, as females. Did they witness their creation? Then their testimony will be recorded, and they shall be questioned.

وَقَالُوْا لَوْ شَآءَ الرَّحْمٰنُ مَا عَبَدْنٰهُمْ ؕ مَا لَهُمْ بِذٰلِكَ مِنْ عِلْمٍ ۚ اِنْ هُمْ اِلَّا يَخْرُصُوْنَ ﴿٢١﴾

21. And they say, 'If the Gracious *God* had *so* willed, we should not have worshipped them.' They have no knowledge whatsoever of that. They do nothing but conjecture.

* 14. 'Holy is He Who has subjected this to us, and we, **by ourselves, were unable to harness it.**
* 16. **And they assert some of His servants to be a part of Him.** Indeed man is **manifestly** ungrateful.

أَمْ اٰتَيْنٰهُمْ كِتٰبًا مِّنْ قَبْلِهٖ فَهُمْ بِهٖ مُسْتَمْسِكُوْنَ ﴿٢٢﴾

22. Have We given them a Scripture before this, so that they are holding fast to it?

بَلْ قَالُوْٓا اِنَّا وَجَدْنَآ اٰبَآءَنَا عَلٰٓى اُمَّةٍ وَّاِنَّا عَلٰٓى اٰثٰرِهِمْ مُّهْتَدُوْنَ ﴿٢٣﴾

23. Nay, they say, 'We found our fathers following a *certain* course, and we are guided by their footsteps.'

وَكَذٰلِكَ مَآ اَرْسَلْنَا مِنْ قَبْلِكَ فِيْ قَرْيَةٍ مِّنْ نَّذِيْرٍ اِلَّا قَالَ مُتْرَفُوْهَآ اِنَّا وَجَدْنَآ اٰبَآءَنَا عَلٰٓى اُمَّةٍ وَّاِنَّا عَلٰٓى اٰثٰرِهِمْ مُّقْتَدُوْنَ ﴿٢٤﴾

*24. And thus *has it always been* that We never sent any Warner before thee to any township but the evil leaders thereof said: 'We found our fathers following a *certain* course, and we are following in their footsteps.'

قٰلَ اَوَلَوْ جِئْتُكُمْ بِاَهْدٰى مِمَّا وَجَدْتُّمْ عَلَيْهِ اٰبَآءَكُمْ ۭ قَالُوْٓا اِنَّا بِمَآ اُرْسِلْتُمْ بِهٖ كٰفِرُوْنَ ﴿٢٥﴾

25. *Their Warner* said: 'What! even though I bring you a better guidance than that which you found your fathers following?' They said: 'Certainly we disbelieve in that which you are sent with.'

فَانْتَقَمْنَا مِنْهُمْ ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ﴿٢٦﴾ ع

*26. So We punished them. Behold then what was the end of those who rejected *the Prophets*!

R. 3.

وَاِذْ قَالَ اِبْرٰهِيْمُ لِاَبِيْهِ وَقَوْمِهٖٓ اِنَّنِيْ بَرَآءٌ مِّمَّا تَعْبُدُوْنَ ﴿٢٧﴾ ۙ

27. And *remember* when Abraham said to his father and his people: 'I *positively* disown what you worship,

اِلَّا الَّذِيْ فَطَرَنِيْ فَاِنَّهٗ سَيَهْدِيْنِ ﴿٢٨﴾

28. 'Except Him Who created me, and He will surely guide me.'

وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِيْ عَقِبِهٖ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٢٩﴾

29. And He made it a byword to last among his posterity, that they might turn *to God*.

بَلْ مَتَّعْتُ هٰٓؤُلَآءِ وَاٰبَآءَهُمْ حَتّٰى جَآءَهُمُ الْحَقُّ وَرَسُوْلٌ مُّبِيْنٌ ﴿٣٠﴾

30. Nay, but I allowed them and their fathers *temporary* enjoyment until there came to them the truth and a Messenger who makes *his Message* clear.

وَلَمَّا جَآءَهُمُ الْحَقُّ قَالُوْا هٰذَا سِحْرٌ وَّاِنَّا بِهٖ كٰفِرُوْنَ ﴿٣١﴾

31. But when the truth came to them they said, 'This is magic, and we do reject it.'

*24. And thus *has it always been* that We never sent any Warner before **you** to any township but **the prosperous thereof said**: '**We found our ancestors set on a** *certain* course; and we are following in their footsteps.'

*26. So **We exacted retribution from them**.

وَقَالُوْا لَوْلَا نُزِّلَ هٰذَا الْقُرْاٰنُ عَلٰى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيْمٍ ﴿٣٢﴾

32. And they say, 'Why has not this Qur'ān been sent to some great man of the two towns?'

اَهُمْ يَقْسِمُوْنَ رَحْمَتَ رَبِّكَ ؕ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيْشَتَهُمْ فِي الْحَيٰوةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ؕ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُوْنَ ﴿٣٣﴾

33. Is it they who would distribute the mercy of thy Lord? It is We Who distribute among them their livelihood in the present life, and We exalt some of them above others in degrees *of rank*, so that some of them may make others subservient *to themselves*. And the mercy of thy Lord is better than that which they amass.

وَلَوْلَآ اَنْ يَّكُوْنَ النَّاسُ اُمَّةً وَّاحِدَةً لَّجَعَلْنَا لِمَنْ يَّكْفُرُ بِالرَّحْمٰنِ لِبُيُوْتِهِمْ سُقُفًا مِّنْ فِضَّةٍ وَّمَعَارِجَ عَلَيْهَا يَظْهَرُوْنَ ﴿٣٤﴾

34. And were it not that mankind would have *all* become one *type of* people, We would have given to those who disbelieve in the Gracious *God*, roofs of silver for their houses, and *silver* stairways by which they could go up;

وَلِبُيُوْتِهِمْ اَبْوَابًا وَّسُرُرًا عَلَيْهَا يَتَّكِـُٔوْنَ ﴿٣٥﴾

35. And doors *of silver* to their houses, and couches *of silver*, on which they could recline,

وَزُخْرُفًا ؕ وَاِنْ كُلُّ ذٰلِكَ لَمَّا مَتَاعُ الْحَيٰوةِ الدُّنْيَا ؕ وَالْاٰخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِيْنَ ﴿٣٦﴾ ع ٤

36. And *other articles of* embellishment. But all that is nothing but a *temporary* provision of the present life. And the Hereafter with thy Lord is for the righteous.

R. 4.

وَمَنْ يَّعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ نُقَيِّضْ لَهٗ شَيْطٰنًا فَهُوَ لَهٗ قَرِيْنٌ ﴿٣٧﴾

37. And he who turns away from the remembrance of the Gracious *God*, We appoint for him a satan, who becomes his companion.

وَاِنَّهُمْ لَيَصُدُّوْنَهُمْ عَنِ السَّبِيْلِ وَيَحْسَبُوْنَ اَنَّهُمْ مُّهْتَدُوْنَ ﴿٣٨﴾

38. And surely they hinder them from the way *of God*, but they think that they are rightly guided;

حَتّٰٓى اِذَا جَآءَنَا قَالَ يٰلَيْتَ بَيْنِيْ وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِيْنُ ﴿٣٩﴾

39. Till, when such a one comes to Us, he says *to his companion*, 'Would that between me and thee were the distance of the East and the West!' What an evil companion is he!

* 33. ... and We exalt some of them above others in degrees *of rank*, **but alas merely to result in the subjugation of some by others**. And the mercy of **your** Lord is better than that which they amass.

وَلَنْ يَّنْفَعَكُمُ الْيَوْمَ اِذْ ظَّلَمْتُمْ اَنَّكُمْ فِي الْعَذَابِ مُشْتَرِكُوْنَ ﴿٤٠﴾

*40. 'And *the fact* that you are partners in punishment will not profit you this day for you have acted wrongfully.'

اَفَاَنْتَ تُسْمِعُ الصُّمَّ اَوْ تَهْدِى الْعُمْيَ وَمَنْ كَانَ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٤١﴾

41. Canst thou, then, make the deaf hear, or guide the blind and him who is in manifest error?

فَاِمَّا نَذْهَبَنَّ بِكَ فَاِنَّا مِنْهُمْ مُّنْتَقِمُوْنَ ﴿٤٢﴾

42. And if We take thee away, We shall surely exact retribution from them,

اَوْ نُرِيَنَّكَ الَّذِيْ وَعَدْنٰهُمْ فَاِنَّا عَلَيْهِمْ مُّقْتَدِرُوْنَ ﴿٤٣﴾

43. Or We shall show thee that which We have promised them; for surely We have complete power over them.

فَاسْتَمْسِكْ بِالَّذِيْٓ اُوْحِيَ اِلَيْكَ ۚ اِنَّكَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٤٤﴾

44. So hold thou fast to that which has been revealed to thee; for thou art on the right path.

وَاِنَّهٗ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۚ وَسَوْفَ تُسْـَٔلُوْنَ ﴿٤٥﴾

*45. And, truly, it is *a source of* eminence for thee and for thy people; and you will be inquired about.

وَسْـَٔلْ مَنْ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُّسُلِنَآ اَجَعَلْنَا مِنْ دُوْنِ الرَّحْمٰنِ اٰلِهَةً يُّعْبَدُوْنَ ﴿٤٦﴾ ع ٤

46. And ask those of Our Messengers whom We sent before thee, 'Did We appoint any deities beside the Gracious *God*, to be worshipped?'

R. 5.

وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَآ اِلٰى فِرْعَوْنَ وَمَلَا۟ئِهٖ فَقَالَ اِنِّيْ رَسُوْلُ رَبِّ الْعٰلَمِيْنَ ﴿٤٧﴾

47. And We did send Moses with Our Signs to Pharaoh and his chiefs, and he said, 'I am truly a Messenger of the Lord of the worlds.'

فَلَمَّا جَآءَهُمْ بِاٰيٰتِنَآ اِذَا هُمْ مِّنْهَا يَضْحَكُوْنَ ﴿٤٨﴾

48. But when he came to them with Our Signs, lo! they laughed at them.

وَمَا نُرِيْهِمْ مِّنْ اٰيَةٍ اِلَّا هِيَ اَكْبَرُ مِنْ اُخْتِهَا ۖ وَاَخَذْنٰهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٤٩﴾

49. And We showed them no Sign but it was greater than its *preceding* sister, and We seized them with punishment, that they might turn *to Us*.

*40. **'Having transgressed as you did, your being partners in punishment will be of no avail to you this day.'**

*45. And, truly, it is **a reminder for you and for your people, and you shall be called to account.**

50. And they said, 'O thou magician, pray for us to thy Lord, according to the covenant He has made with thee: for, then we will surely accept guidance.'

وَقَالُوْا يٰٓاَيُّهَ السّٰحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۚ اِنَّنَا لَمُهْتَدُوْنَ ﴿٥٠﴾

51. But when We removed the punishment from them, behold! they broke their word.

فَلَمَّا كَشَفْنَا عَنْهُمُ الْعَذَابَ اِذَا هُمْ يَنْكُثُوْنَ ﴿٥١﴾

52. And Pharaoh proclaimed among his people, *saying*, 'O my people! does not the kingdom of Egypt belong to me and these streams flowing under me? Do you not then see?

وَنَادٰى فِرْعَوْنُ فِيْ قَوْمِهٖ قَالَ يٰقَوْمِ اَلَيْسَ لِيْ مُلْكُ مِصْرَ وَهٰذِهِ الْاَنْهٰرُ تَجْرِيْ مِنْ تَحْتِيْ ۚ اَفَلَا تُبْصِرُوْنَ ﴿٥٢﴾

53. 'Nay, I am better than this *fellow* who is despicable and can scarcely express *himself* clearly.

اَمْ اَنَا خَيْرٌ مِّنْ هٰذَا الَّذِيْ هُوَ مَهِيْنٌ ۙ وَّلَا يَكَادُ يُبِيْنُ ﴿٥٣﴾

54. 'And why have not bracelets of gold been bestowed on him, or angels accompanied him in serried ranks?'

فَلَوْلَآ اُلْقِيَ عَلَيْهِ اَسْوِرَةٌ مِّنْ ذَهَبٍ اَوْ جَآءَ مَعَهُ الْمَلٰٓئِكَةُ مُقْتَرِنِيْنَ ﴿٥٤﴾

55. Thus did he make light of his people, and they obeyed him. Indeed they were a wicked people.

فَاسْتَخَفَّ قَوْمَهٗ فَاَطَاعُوْهُ ۚ اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ﴿٥٥﴾

56. So, when they excited Our anger, We exacted retribution from them, and drowned them all.

فَلَمَّآ اٰسَفُوْنَا انْتَقَمْنَا مِنْهُمْ فَاَغْرَقْنٰهُمْ اَجْمَعِيْنَ ﴿٥٦﴾

57. And We made them a precedent, and an example for the coming generations.

فَجَعَلْنٰهُمْ سَلَفًا وَّمَثَلًا لِّلْاٰخِرِيْنَ ﴿٥٧﴾

R. 6.

* 58. And when the son of Mary is mentioned as an instance, lo! thy people raise a clamour thereat;

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا اِذَا قَوْمُكَ مِنْهُ يَصِدُّوْنَ ﴿٥٨﴾

59. And they say, 'Are our gods better, or he?' They mention not this to thee but for *the sake of* disputation. Nay, but they are a contentious people.

وَقَالُوْٓا ءَاٰلِهَتُنَا خَيْرٌ اَمْ هُوَ ۚ مَا ضَرَبُوْهُ لَكَ اِلَّا جَدَلًا ۚ بَلْ هُمْ قَوْمٌ خَصِمُوْنَ ﴿٥٩﴾

60. He was only Our servant on whom We bestowed Our favour, and We made him an example for the children of Israel.

اِنْ هُوَ اِلَّا عَبْدٌ اَنْعَمْنَا عَلَيْهِ وَجَعَلْنٰهُ مَثَلًا لِّبَنِيْٓ اِسْرَآءِيْلَ ﴿٦٠﴾

* 58. And when the son of Mary is mentioned as a **parable**, lo! **your** People raise a clamour thereat;

وَلَوْ نَشَآءُ لَجَعَلْنَا مِنْكُمْ مَّلٰٓئِكَةً فِي الْاَرْضِ يَخْلُفُوْنَ ﴿٦١﴾

61. And if We *so* willed, We could make from among you angels in the earth to be successors *therein*.

وَاِنَّهٗ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُوْنِ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٦٢﴾

*62. But verily, he was a sign of the Hour. So have no doubt about it, but follow me. This is the right path.

وَلَا يَصُدَّنَّكُمُ الشَّيْطٰنُ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿٦٣﴾

63. And let not Satan hinder you. Surely, he is to you an open enemy.

وَلَمَّا جَآءَ عِيْسٰى بِالْبَيِّنٰتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِاُبَيِّنَ لَكُمْ بَعْضَ الَّذِيْ تَخْتَلِفُوْنَ فِيْهِ ۚ فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ﴿٦٤﴾

64. And when Jesus came with clear proofs, he said, 'Truly I am come to you with wisdom, and to make clear to you some of that about which you differ. So fear Allāh and obey me.

اِنَّ اللّٰهَ هُوَ رَبِّيْ وَرَبُّكُمْ فَاعْبُدُوْهُ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٦٥﴾

65. 'Verily Allāh—He is my Lord and your Lord. So worship Him. This is the right path.'

فَاخْتَلَفَ الْاَحْزَابُ مِنْۢ بَيْنِهِمْ ۚ فَوَيْلٌ لِّلَّذِيْنَ ظَلَمُوْا مِنْ عَذَابِ يَوْمٍ اَلِيْمٍ ﴿٦٦﴾

66. But the parties differed among themselves. So woe to the wrongdoers because of the punishment of a grievous day.

هَلْ يَنْظُرُوْنَ اِلَّا السَّاعَةَ اَنْ تَاْتِيَهُمْ بَغْتَةً وَّهُمْ لَا يَشْعُرُوْنَ ﴿٦٧﴾

67. They wait not but for the Hour to come suddenly upon them, while they perceive *it* not.

اَلْاَخِلَّآءُ يَوْمَئِذٍۢ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ اِلَّا الْمُتَّقِيْنَ ﴿٦٨﴾

68. Friends on that day will be foes to each other, except the righteous.

R. 7.

يٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَآ اَنْتُمْ تَحْزَنُوْنَ ﴿٦٩﴾

69. 'O My servants, there is no fear for you this day, nor shall you grieve;

اَلَّذِيْنَ اٰمَنُوْا بِاٰيٰتِنَا وَكَانُوْا مُسْلِمِيْنَ ﴿٧٠﴾

*70. 'You who believed in Our Signs and submitted,

*62. But verily, he **is** a sign of the Hour. So have no doubt about it, but follow me. This is the right path.

Note: The word '*al-sā'ah*' (السَّاعَة) literally translated as 'the Hour' should be understood in the light of the same expression used in (54:2) *Sūrah Al-Qamar*. There the revolutionary changes which were destined to be brought about by the advent of the Holy Prophet Muhammad (may peace and blessings of Allāh be upon him) are referred to as '*al-sā'ah*' (السَّاعَة). And the splitting of the moon is presented as evidence in favour of the spiritual revolution which was about to take place. The connotation of this term as applied to Jesus in the verse under study should be understood on the same lines. Hence 'the Hour' refers to the advent of Jesus in the latter days and the spiritual revolution attendant upon it.

*70. '**Those** who believed in Our Signs and submitted,

* 71. 'Enter ye the Garden, you and your wives, honoured and happy.'

اُدْخُلُوا الْجَنَّةَ اَنْتُمْ وَ اَزْوَاجُكُمْ تُحْبَرُوْنَ ﴿٧١﴾

72. To them will be passed round dishes of gold and cups, and therein will be all that the souls desire and *in which* the eyes delight. 'And therein will you abide.

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَّ اَكْوَابٍ ۚ وَفِيْهَا مَا تَشْتَهِيْهِ الْاَنْفُسُ وَ تَلَذُّ الْاَعْيُنُ ۚ وَ اَنْتُمْ فِيْهَا خٰلِدُوْنَ ﴿٧٢﴾

73. 'And this is the Garden to which you have been made heirs because of what you have been doing.

وَ تِلْكَ الْجَنَّةُ الَّتِيْۤ اُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٧٣﴾

74. 'Therein for you is fruit in abundance, which you will eat.'

لَكُمْ فِيْهَا فَاكِهَةٌ كَثِيْرَةٌ مِّنْهَا تَاْكُلُوْنَ ﴿٧٤﴾

75. The guilty will certainly abide in the punishment of Hell.

اِنَّ الْمُجْرِمِيْنَ فِيْ عَذَابِ جَهَنَّمَ خٰلِدُوْنَ ﴿٧٥﴾

76. It will not be mitigated to them, and they will be seized therein with despair.

لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيْهِ مُبْلِسُوْنَ ﴿٧٦﴾

77. And We wronged them not, but it was they themselves who were the wrongdoers.

وَ مَا ظَلَمْنٰهُمْ وَ لٰكِنْ كَانُوْا هُمُ الظّٰلِمِيْنَ ﴿٧٧﴾

* 78. And they will cry: 'O master! let thy Lord finish with us.' He will say, 'You must remain.'

وَ نَادَوْا يٰمٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ؕ قَالَ اِنَّكُمْ مّٰكِثُوْنَ ﴿٧٨﴾

79. *God will say*: 'We certainly brought you the truth; but most of you were averse to the truth.'

لَقَدْ جِئْنٰكُمْ بِالْحَقِّ وَ لٰكِنَّ اَكْثَرَكُمْ لِلْحَقِّ كٰرِهُوْنَ ﴿٧٩﴾

80. Have they determined upon a course? Then We *too* are determined.

اَمْ اَبْرَمُوْۤا اَمْرًا فَاِنَّا مُبْرِمُوْنَ ﴿٨٠﴾

81. Do they think that We hear not their secrets and their private counsels? Yea! And Our messengers remain with them recording *everything*.

اَمْ يَحْسَبُوْنَ اَنَّا لَا نَسْمَعُ سِرَّهُمْ وَ نَجْوٰىهُمْ ؕ بَلٰى وَ رُسُلُنَا لَدَيْهِمْ يَكْتُبُوْنَ ﴿٨١﴾

82. Say, 'If there had been a son to the Gracious *God*, I would have been the first of worshippers.'

قُلْ اِنْ كَانَ لِلرَّحْمٰنِ وَلَدٌ ۖ فَاَنَا اَوَّلُ الْعٰبِدِيْنَ ﴿٨٢﴾

* 71. 'Enter ye the Garden, you and your **spouses will be honoured and made happy**.'

* 78. And they will cry **out, 'O custodian *of Hell*,** let **your** Lord **cause us to perish**. He will **reply**, 'You must remain.'

سُبْحٰنَ رَبِّ السَّمٰوٰتِ وَ الْاَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُوْنَ ﴿٨٢﴾

83. Holy is *Allāh*, the Lord of the heavens and the earth, the Lord of the Throne, *and He is free* from all that which they attribute *to Him*.

فَذَرْهُمْ يَخُوْضُوْا وَ يَلْعَبُوْا حَتّٰى يُلٰقُوْا يَوْمَهُمُ الَّذِيْ يُوْعَدُوْنَ ﴿٨٣﴾

84. So leave them alone to indulge in vain discourse and amuse themselves until they meet that Day of theirs which they have been promised.

وَ هُوَ الَّذِيْ فِي السَّمَآءِ اِلٰهٌ وَّ فِي الْاَرْضِ اِلٰهٌ ؕ وَ هُوَ الْحَكِيْمُ الْعَلِيْمُ ﴿٨٥﴾

85. And He it is Who is God in heaven, and God on earth; and He is the Wise, the All-Knowing.

وَ تَبٰرَكَ الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا ۚ وَ عِنْدَهٗ عِلْمُ السَّاعَةِ ۚ وَ اِلَيْهِ تُرْجَعُوْنَ ﴿٨٦﴾

86. And blessed is He to Whom belongs the kingdom of the heavens and the earth and all that is between them, and with Him is the knowledge of the Hour, and to Him shall you be brought back.

وَ لَا يَمْلِكُ الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِهِ الشَّفَاعَةَ اِلَّا مَنْ شَهِدَ بِالْحَقِّ وَ هُمْ يَعْلَمُوْنَ ﴿٨٧﴾

87. And those on whom they call beside Him possess no power of intercession but he who bears witness to the truth, and they know *him*.

وَ لَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَهُمْ لَيَقُوْلُنَّ اللّٰهُ فَاَنّٰى يُؤْفَكُوْنَ ﴿٨٨﴾

88. And if thou ask them, 'Who created them?', they will surely say, 'Allāh'. How then are they being turned away?

وَ قِيْلِهٖ يٰرَبِّ اِنَّ هٰۤؤُلَآءِ قَوْمٌ لَّا يُؤْمِنُوْنَ ﴿٨٩﴾

89. *I swear* by his *repeated* cry 'O my Lord!' that these are a people who will not believe.

فَاصْفَحْ عَنْهُمْ وَ قُلْ سَلٰمٌ ؕ فَسَوْفَ يَعْلَمُوْنَ ﴿٩٠﴾ ع ١٣

90. Therefore, turn aside from them, and say, 'Peace'; and soon shall they know.

سُوْرَةُ الدُّخَانِ مَكِّيَّةٌ ٤٤ — اياتها ٦٠ — ركوعاتها ٣

AL-DUKHĀN

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

حٰمٓ ٢

2. Ḥā Mīm.‡

وَالْكِتٰبِ الْمُبِيْنِ ٣

3. By this perspicuous Book.

اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةٍ مُّبٰرَكَةٍ اِنَّا كُنَّا مُنْذِرِيْنَ ٤

4. Truly, We revealed it in a blessed Night. Truly, We have *ever* been warning *against evil*.

فِيْهَا يُفْرَقُ كُلُّ اَمْرٍ حَكِيْمٍ ٥

5. In it all wise things are decided,

اَمْرًا مِّنْ عِنْدِنَا ۭ اِنَّا كُنَّا مُرْسِلِيْنَ ٦

6. *By* Our *own* command. Verily, We have ever been sending *Messengers*,

رَحْمَةً مِّنْ رَّبِّكَ ۭ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ٧

7. As a mercy from thy Lord. Verily, He is the All-Hearing, the All-knowing,

رَبِّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ۣ اِنْ كُنْتُمْ مُّوْقِنِيْنَ ٨

8. The Lord of the heavens and the earth and all that is between them, if you would *only* have faith.

لَآ اِلٰهَ اِلَّا هُوَ يُحْيٖ وَيُمِيْتُ ۭ رَبُّكُمْ وَرَبُّ اٰبَاۗىِٕكُمُ الْاَوَّلِيْنَ ٩

9. There is no God but He. He gives life and He causes death. He is your Lord, and the Lord of your forefathers.

بَلْ هُمْ فِيْ شَكٍّ يَّلْعَبُوْنَ ١٠

10. Yet they play about in doubt.

فَارْتَقِبْ يَوْمَ تَاْتِي السَّمَاۗءُ بِدُخَانٍ مُّبِيْنٍ ١١

11. But watch thou for the day when the sky will bring forth a visible smoke,

يَّغْشَى النَّاسَ ۭ هٰذَا عَذَابٌ اَلِيْمٌ ١٢

12. That will envelop the people. This will be a painful torment.

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ اِنَّا مُؤْمِنُوْنَ ١٣

13. *Then will the people cry*: 'Our Lord, remove from us the torment; truly, we are believers.'

اَنّٰى لَهُمُ الذِّكْرٰى وَقَدْ جَاۗءَهُمْ رَسُوْلٌ مُّبِيْنٌ ١٤

14. How can they benefit by admonition, when there has already come to them a Messenger, explaining things clearly,

‡ The Praiseworthy, the Lord of Honour.

(See details of transliteration on page 'm').

15. And yet they turned away from him and said: 'He is tutored, a man possessed?'

ثُمَّ تَوَلَّوْا عَنْهُ وَ قَالُوْا مُعَلَّمٌ
مَّجْنُوْنٌ ﴿١٥﴾

16. We shall remove the punishment for a little while, *but* you will certainly revert *to disbelief.*

اِنَّا كَاشِفُوا الْعَذَابِ قَلِيْلًا اِنَّكُمْ
عَآئِدُوْنَ ﴿١٦﴾

17. On the day when We shall seize *you* with the great seizure, then certainly We will exact retribution.

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرٰى ۚ اِنَّا
مُنْتَقِمُوْنَ ﴿١٧﴾

18. And We tried the people of Pharaoh before them, and there came to them a noble Messenger,

وَ لَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَ
جَآءَهُمْ رَسُوْلٌ كَرِيْمٌ ﴿١٨﴾

19. *Saying*, 'Deliver to me the servants of Allāh. Truly, I am to you a Messenger, faithful to *my* trust;

اَنْ اَدُّوْۤا اِلَيَّ عِبَادَ اللّٰهِ ؕ اِنِّيْ لَكُمْ
رَسُوْلٌ اَمِيْنٌ ﴿١٩﴾

20. 'And exalt not yourselves in defiance of Allāh. Surely, I come to you with a clear authority.

وَّ اَنْ لَّا تَعْلُوْا عَلَى اللّٰهِ ۚ اِنِّيْۤ اٰتِيْكُمْ
بِسُلْطٰنٍ مُّبِيْنٍ ﴿٢٠﴾

21. 'And I seek refuge in my Lord and your Lord, lest you stone me.

وَ اِنِّيْ عُذْتُ بِرَبِّيْ وَ رَبِّكُمْ اَنْ
تَرْجُمُوْنِ ﴿٢١﴾

22. 'And if you believe me not, then keep yourselves away from me.'

وَ اِنْ لَّمْ تُؤْمِنُوْا لِيْ فَاعْتَزِلُوْنِ ﴿٢٢﴾

23. Then he prayed unto his Lord, *saying*, 'These are indeed a sinful people.'

الثلثة فَدَعَا رَبَّهٗۤ اَنَّ هٰۤؤُلَآءِ قَوْمٌ مُّجْرِمُوْنَ ﴿٢٣﴾

24. *God said*, 'Take My servants away by night; for you will surely be pursued.

فَاَسْرِ بِعِبَادِيْ لَيْلًا اِنَّكُمْ مُّتَّبَعُوْنَ ﴿٢٤﴾

25. 'And leave thou the sea *at a time when it is* motionless. Surely, they are a host that are doomed to be drowned.'

وَ اتْرُكِ الْبَحْرَ رَهْوًا ؕ اِنَّهُمْ جُنْدٌ
مُّغْرَقُوْنَ ﴿٢٥﴾

26. How many were the gardens and the springs that they left behind!

كَمْ تَرَكُوْا مِنْ جَنّٰتٍ وَّ عُيُوْنٍ ﴿٢٦﴾

27. And the cornfields and the noble places!

وَّ زُرُوْعٍ وَّ مَقَامٍ كَرِيْمٍ ﴿٢٧﴾

28. And the comforts wherein they took delight!

وَّ نَعْمَةٍ كَانُوْا فِيْهَا فٰكِهِيْنَ ﴿٢٨﴾

29. Thus *it was destined to be*. And We made another people inherit these things.

كَذٰلِكَ ۫ وَ اَوْرَثْنٰهَا قَوْمًا اٰخَرِيْنَ ﴿٢٩﴾

30. And the heaven and the earth wept not for them, nor were they given a respite.

فَمَا بَكَتْ عَلَيْهِمُ السَّمَآءُ وَ الْاَرْضُ وَ
ع مَا كَانُوْا مُنْظَرِيْنَ ﴿٣٠﴾

R. 2.

31. And We delivered the children of Israel from the abasing torment

وَلَقَدْ نَجَّيْنَا بَنِيٓ إِسْرَآءِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣١﴾

32. *Inflicted* by Pharaoh; he was surely haughty *even* among the extravagant.

مِن فِرْعَوْنَ ۚ إِنَّهُۥ كَانَ عَالِيًا مِّنَ الْمُسْرِفِينَ ﴿٣٢﴾

33. And We chose them knowingly above the peoples *of their time.*

وَلَقَدِ اخْتَرْنَٰهُمْ عَلَىٰ عِلْمٍ عَلَى الْعَٰلَمِينَ ﴿٣٣﴾

34. And We gave them some Signs wherein was a clear trial.

وَءَاتَيْنَٰهُم مِّنَ الْءَايَٰتِ مَا فِيهِ بَلَٰٓؤٌا مُّبِينٌ ﴿٣٤﴾

35. These *people* do say:

إِنَّ هَٰٓؤُلَآءِ لَيَقُولُونَ ﴿٣٥﴾

36. 'It is but our first *and only* death, *after which there is no life* and we shall not be raised again.

إِنْ هِىَ إِلَّا مَوْتَتُنَا ٱلْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٦﴾

37. 'So bring *back* our fathers, if you speak the truth.'

فَأْتُوا۟ بِـَٔابَآئِنَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٧﴾

38. Are they better or the people of Tubba' and those before them? We destroyed them because they were sinful.

أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ ۙ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ أَهْلَكْنَٰهُمْ ۖ إِنَّهُمْ كَانُوا۟ مُجْرِمِينَ ﴿٣٨﴾

39. And We created not the heavens and the earth, and all that is between them, in sport.

وَمَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ ﴿٣٩﴾

40. We created them not but with the requirements of truth *and justice*, but most of them understand not.

مَا خَلَقْنَٰهُمَآ إِلَّا بِٱلْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٠﴾

41. Verily, the Day of Decision is the appointed time for all of them,

إِنَّ يَوْمَ ٱلْفَصْلِ مِيقَٰتُهُمْ أَجْمَعِينَ ﴿٤١﴾

42. The Day when a friend shall not avail a friend at all, nor shall they be helped,

يَوْمَ لَا يُغْنِى مَوْلًى عَن مَّوْلًى شَيْـًٔا وَلَا هُمْ يُنصَرُونَ ﴿٤٢﴾

43. Save those to whom Allāh shows mercy. Surely, He is the Mighty, the Merciful.

إِلَّا مَن رَّحِمَ ٱللَّهُ ۚ إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٤٣﴾ ع ٢ ١٥

R. 3.

44. Verily, the tree of Zaqqūm

إِنَّ شَجَرَتَ ٱلزَّقُّومِ ﴿٤٣﴾

45. Will be the food of the sinful,

طَعَامُ ٱلْأَثِيمِ ﴿٤٤﴾

46. Like molten copper, it will boil in *their* bellies,

كَٱلْمُهْلِ يَغْلِى فِى ٱلْبُطُونِ ﴿٤٦﴾

(See details of transliteration on page 'm').

كَغَلْيِ الْحَمِيْمِ ﴿٤٦﴾

47. Like the boiling of scalding water.

خُذُوْهُ فَاعْتِلُوْهُ اِلٰى سَوَآءِ الْجَحِيْمِ ﴿٤٧﴾

48. 'Seize him and drag him into the midst of the blazing Fire;

ثُمَّ صُبُّوْا فَوْقَ رَاْسِهٖ مِنْ عَذَابِ الْحَمِيْمِ ﴿٤٨﴾

49. 'Then pour upon his head the torment of boiling water.'

ذُقْ ۚ اِنَّكَ اَنْتَ الْعَزِيْزُ الْكَرِيْمُ ﴿٤٩﴾

50. 'Taste *it*! Thou *didst consider* thyself the mighty, the honourable.

اِنَّ هٰذَا مَا كُنْتُمْ بِهٖ تَمْتَرُوْنَ ﴿٥٠﴾

51. 'This indeed is what you did doubt.'

اِنَّ الْمُتَّقِيْنَ فِيْ مَقَامٍ اَمِيْنٍ ﴿٥١﴾

52. Verily, the righteous will be in a place of security,

فِيْ جَنّٰتٍ وَّ عُيُوْنٍ ﴿٥٢﴾

53. And gardens and springs,

يَّلْبَسُوْنَ مِنْ سُنْدُسٍ وَّ اِسْتَبْرَقٍ مُّتَقٰبِلِيْنَ ﴿٥٣﴾

54. Attired in fine silk and heavy brocade, facing one another.

كَذٰلِكَ ۗ وَ زَوَّجْنٰهُمْ بِحُوْرٍ عِيْنٍ ﴿٥٤﴾

55. Thus *will it be*. And We shall consort them with fair maidens, having wide, *beautiful* eyes.

يَدْعُوْنَ فِيْهَا بِكُلِّ فَاكِهَةٍ اٰمِنِيْنَ ﴿٥٥﴾

56. They will call therein for every *kind of* fruit, in *peace and* security.

لَا يَذُوْقُوْنَ فِيْهَا الْمَوْتَ اِلَّا الْمَوْتَةَ الْاُوْلٰى ۚ وَ وَقٰىهُمْ عَذَابَ الْجَحِيْمِ ﴿٥٦﴾

57. They will not taste death therein, other than the first death. And He will save them from the punishment of the blazing Fire,

فَضْلًا مِّنْ رَّبِّكَ ۚ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿٥٧﴾

58. *As an act of* grace from thy Lord. That is the supreme triumph.

فَاِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٥٨﴾

59. And We have made it (the Qur'ān) easy in thy tongue that they may give heed.

فَارْتَقِبْ اِنَّهُمْ مُّرْتَقِبُوْنَ ﴿٥٩﴾

60. So wait thou; they *too* are waiting.

(See details of transliteration on page 'm').

سُوْرَةُ الْجَاثِيَةِ مَكِّيَّةٌ ٤٥ — اياتها ٣٨ — ركوعاتها ٤

AL-JĀTHIYAH

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

حٰمٓ ٢

2. Ḥā Mīm.‡

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ٣

3. The revelation of this Book is from Allāh, the Mighty, the Wise.

اِنَّ فِي السَّمٰوٰتِ وَ الْاَرْضِ لَاٰيٰتٍ لِّلْمُؤْمِنِيْنَ ٤

4. Verily in the heavens and the earth are Signs for those who believe.

وَ فِيْ خَلْقِكُمْ وَ مَا يَبُثُّ مِنْ دَآبَّةٍ اٰيٰتٌ لِّقَوْمٍ يُّوْقِنُوْنَ ٥

5. And in your own creation and *in* that of all the creatures which He scatters *in the earth* are Signs for a people who possess firm faith.

وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَ مَآ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ رِّزْقٍ فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَ تَصْرِيْفِ الرِّيٰحِ اٰيٰتٌ لِّقَوْمٍ يَّعْقِلُوْنَ ٦

6. And *in* the alternation of night and day, and the provision that Allāh sends down from the sky, whereby He quickens the earth after its death, and *in* the change of the winds, are Signs for a people who *try to* understand.

تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ۚ فَبِاَيِّ حَدِيْثٍ بَعْدَ اللّٰهِ وَ اٰيٰتِهٖ يُؤْمِنُوْنَ ٧

7. These are the Signs of Allāh which We rehearse unto thee with truth. In what word, then, after *rejecting that of* Allāh and His Signs will they believe?

وَيْلٌ لِّكُلِّ اَفَّاكٍ اَثِيْمٍ ٨

8. Woe to every sinful liar,

يَّسْمَعُ اٰيٰتِ اللّٰهِ تُتْلٰى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَاَنْ لَّمْ يَسْمَعْهَا ۚ فَبَشِّرْهُ بِعَذَابٍ اَلِيْمٍ ٩

9. Who hears the Signs of Allāh recited unto him, and then proudly persists *in his disbelief*, as though he heard them not. So give him the tidings of a painful punishment.

وَ اِذَا عَلِمَ مِنْ اٰيٰتِنَا شَيْـًٔا اتَّخَذَهَا هُزُوًا ؕ اُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ١٠

10. And when he learns something of Our Signs, he makes a jest of them. For such there is an abasing punishment.

مِنْ وَّرَآئِهِمْ جَهَنَّمُ ۚ وَ لَا يُغْنِيْ عَنْهُمْ مَّا كَسَبُوْا شَيْـًٔا وَّ لَا مَا اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اَوْلِيَآءَ ۚ وَ لَهُمْ عَذَابٌ عَظِيْمٌ ١١

11. Before them is Hell; and that which they have earned shall not avail them aught, nor shall those whom they have taken for protectors beside Allāh. And they will have a great punishment.

‡ The Praiseworthy, the Lord of Honour.

(See details of transliteration on page ‘m’).

هٰذَا هُدًى ۚ وَ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ
رَبِّهِمْ لَهُمْ عَذَابٌ مِّنْ رِّجْزٍ اَلِيْمٌ ﴿١٢﴾

12. This is guidance. And for those who disbelieve in the Signs of their Lord is the torture of a painful punishment.

R. 2.

اَللّٰهُ الَّذِيْ سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ
الْفُلْكُ فِيْهِ بِاَمْرِهٖ وَ لِتَبْتَغُوْا مِنْ فَضْلِهٖ
وَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿١٣﴾

13. Allāh it is Who has subjected the sea to you that ships may sail thereon by His command, and that you may seek of His bounty, and that you may be grateful.

وَ سَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَ مَا فِي
الْاَرْضِ جَمِيْعًا مِّنْهُ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ
لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿١٤﴾

14. And He has subjected to you whatsoever is in the heavens and whatsoever is in the earth: all *this is* from Him. In that surely are Signs for a people who reflect.

قُلْ لِّلَّذِيْنَ اٰمَنُوْا يَغْفِرُوْا لِلَّذِيْنَ
لَا يَرْجُوْنَ اَيَّامَ اللّٰهِ لِيَجْزِيَ قَوْمًا
بِمَا كَانُوْا يَكْسِبُوْنَ ﴿١٥﴾

* 15. Tell those who believe to forgive those who *persecute them and* fear not the Days of Allāh, that He may requite a people for what they earn.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ ۚ وَ مَنْ اَسَآءَ
فَعَلَيْهَا ۫ ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ ﴿١٦﴾

16. Whoso does right, does it for his own soul; and whoso does wrong, does so to its detriment. Then to your Lord will you *all* be brought back.

وَ لَقَدْ اٰتَيْنَا بَنِيْۤ اِسْرَآءِيْلَ الْكِتٰبَ
وَ الْحُكْمَ وَ النُّبُوَّةَ وَ رَزَقْنٰهُمْ مِّنَ
الطَّيِّبٰتِ وَ فَضَّلْنٰهُمْ عَلَى الْعٰلَمِيْنَ ﴿١٧﴾

17. And verily, We gave the children of Israel the Book, and sovereignty, and prophethood; and We provided them with *good and* pure things, and We exalted them over the peoples *of the time*.

وَ اٰتَيْنٰهُمْ بَيِّنٰتٍ مِّنَ الْاَمْرِ ۚ فَمَا
اخْتَلَفُوْۤا اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ
الْعِلْمُ ۙ بَغْيًۢا بَيْنَهُمْ ؕ اِنَّ رَبَّكَ يَقْضِيْ
بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ
يَخْتَلِفُوْنَ ﴿١٨﴾

* 18. And We gave them clear Signs regarding this affair. And they did not differ but after *true* knowledge had come to them, through mutual envy. Verily, thy Lord will judge between them on the Day of Resurrection concerning that wherein they differed.

ثُمَّ جَعَلْنٰكَ عَلٰى شَرِيْعَةٍ مِّنَ الْاَمْرِ
فَاتَّبِعْهَا وَ لَا تَتَّبِعْ اَهْوَآءَ الَّذِيْنَ
لَا يَعْلَمُوْنَ ﴿١٩﴾

* 19. Then We set thee on a clear path in the matter *of religion*; so follow it, and follow not the evil inclinations of those who know not.

* 15. **Say to those who believe, that they exercise forgiveness towards those who do not expect the promised days of Allāh** ***to come to pass***, that He may requite a people for what they earn.
* 18. And We gave them clear **instructions** regarding **the law**.
* 19. Then We set **you upon a clear path of the law**; so follow it, and follow not the evil inclinations of those who know not.

إِنَّهُمْ لَنْ يُّغْنُوْا عَنْكَ مِنَ اللّٰهِ شَيْـًٔا ؕ وَ
إِنَّ الظّٰلِمِيْنَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ
وَاللّٰهُ وَلِيُّ الْمُتَّقِيْنَ ﴿٢٠﴾

20. Verily, they will not avail thee aught against Allāh. And as for the wrongdoers, some of them are friends of others; but Allāh is the Friend of the righteous.

هٰذَا بَصَآئِرُ لِلنَّاسِ وَ هُدًى وَّ رَحْمَةٌ
لِّقَوْمٍ يُّوْقِنُوْنَ ﴿٢١﴾

21. This *Book contains* clear evidences for mankind and is a guidance and a mercy for a people who possess firm faith.

أَمْ حَسِبَ الَّذِيْنَ اجْتَرَحُوا السَّيِّاٰتِ أَنْ
نَّجْعَلَهُمْ كَالَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا
الصّٰلِحٰتِ ۙ سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ؕ
سَآءَ مَا يَحْكُمُوْنَ ﴿٢٢﴾ ع ١٨

22. Do those who commit evil deeds think that We shall make them like those who believe and do good works, so that their life and their death shall be equal? Evil *indeed* is what they judge.

R. 3.

وَ خَلَقَ اللّٰهُ السَّمٰوٰتِ وَ الْأَرْضَ بِالْحَقِّ
وَ لِتُجْزٰى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَ هُمْ
لَا يُظْلَمُوْنَ ﴿٢٣﴾

23. And Allāh has created the heavens and the earth with truth and that every soul may be requited for that which it earns; and they shall not be wronged.

أَفَرَءَيْتَ مَنِ اتَّخَذَ إِلٰهَهٗ هَوٰىهُ وَ
أَضَلَّهُ اللّٰهُ عَلٰى عِلْمٍ وَّ خَتَمَ عَلٰى سَمْعِهٖ
وَ قَلْبِهٖ وَ جَعَلَ عَلٰى بَصَرِهٖ غِشٰوَةً ؕ فَمَنْ
يَّهْدِيْهِ مِنْۢ بَعْدِ اللّٰهِ ؕ أَفَلَا تَذَكَّرُوْنَ ﴿٢٣﴾

*24. Hast thou seen him who conceives of his god according to his own fancy, and whom Allāh has adjudged astray on basis of *His* knowledge, and whose ears and whose heart He has sealed up, and on whose eyes He has put a covering? Who, then, will guide him after Allāh *has condemned him*? Will you not then heed?

وَ قَالُوْا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا
نَمُوْتُ وَنَحْيَا وَ مَا يُهْلِكُنَآ إِلَّا الدَّهْرُ ۚ
وَ مَا لَهُمْ بِذٰلِكَ مِنْ عِلْمٍ ۚ إِنْ هُمْ
إِلَّا يَظُنُّوْنَ ﴿٢٥﴾

25. And they say, 'There is nothing but this our present life; we die and we live *here*; and nothing but Time destroys us.' But they have no knowledge of that; they do but conjecture.

وَإِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ مَّا كَانَ
حُجَّتَهُمْ إِلَّآ أَنْ قَالُوا ائْتُوْا بِاٰبَآئِنَآ
إِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٢٦﴾

26. And when Our clear Signs are recited unto them, their only contention is that they say, 'Bring *back* our fathers, if you are truthful.'

*24. **Have you seen him who makes his own desire his lord**, and whom Allāh has adjudged astray **knowingly**, and whose ears and whose heart He has sealed up, and on whose eyes He has put a covering?

27. Say, '*It is* Allāh *Who* gives you life, then causes you to die; then He will gather you together unto the Day of Resurrection about which there is no doubt. But most men know not.'

قُلِ اللّٰهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٧﴾ ع ١٩

R. 4.

28. To Allāh belongs the kingdom of the heavens and the earth; and on the * day when the Hour shall come, on that day those who follow falsehood will be the losers.

وَلِلّٰهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَخْسَرُ الْمُبْطِلُونَ ﴿٢٨﴾

29. And thou wilt see every people on *their* knees. Every people will be summoned to their record, *and it shall be said to them*, 'This day shall you be requited for that which you did.

وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا ۖ الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٩﴾

30. 'This is Our Book; it speaks against you with truth. We caused *all* that you did to be *fully* recorded.'

هَٰذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٠﴾

31. Now as for those who believed and did good works, their Lord will admit them into His mercy. That is the clear achievement.

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٣١﴾

32. But as to those who disbelieved: "Were not My Signs recited unto you? But you were arrogant, and were a guilty people.

وَأَمَّا الَّذِينَ كَفَرُوا ۖ أَفَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُجْرِمِينَ ﴿٣٢﴾

33. "And when it was said, 'The promise of Allāh is certainly true, and *as to* the Hour, there is no doubt about its *coming*,' you said, 'We know not what the Hour is; we think it to be nothing but a conjecture, and we are not convinced.'"

وَإِذَا قِيلَ إِنَّ وَعْدَ اللّٰهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ ﴿٣٣﴾

34. And the evil *consequences* of their deeds will become apparent to them, and that which they used to mock at shall encompass them.

وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٤﴾

35. And it will be said *to them*, 'This day shall We forget you, as you forgot the meeting of this day of

وَقِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا وَمَأْوَاكُمُ النَّارُ

* 28. on that day those who **reject the truth will suffer**.

(See details of transliteration on page 'm').

وَمَا لَكُمْ مِّنْ نّٰصِرِيْنَ ﴿٣٥﴾

yours. And your resort is the Fire, and you will have no helpers.

ذٰلِكُمْ بِاَنَّكُمُ اتَّخَذْتُمْ اٰيٰتِ اللّٰهِ هُزُوًا وَّغَرَّتْكُمُ الْحَيٰوةُ الدُّنْيَا ۚ فَالْيَوْمَ لَا يُخْرَجُوْنَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُوْنَ ﴿٣٦﴾

*36. 'This *is so*, because you made a jest of the Signs of Allāh, and the life of the world deceived you.' Therefore, that day they will not be taken out from thence, nor will they be taken back into favour.

فَلِلّٰهِ الْحَمْدُ رَبِّ السَّمٰوٰتِ وَرَبِّ الْاَرْضِ رَبِّ الْعٰلَمِيْنَ ﴿٣٧﴾

37. All praise, then, belongs to Allāh, Lord of the heavens, and Lord of the earth, the Lord of *all* the worlds.

وَلَهُ الْكِبْرِيَآءُ فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٣٨﴾

38. And His is the majesty in the heavens and the earth; and He is the Mighty, the Wise.

*36. 'This *is so*, because you made a jest of the Signs of Allāh, and the life of the world deceived you.' Therefore, that day they will not be taken out from thence, nor will they be **granted access to the threshold**.

(See details of transliteration on page 'm').

سُوْرَةُ الْاَحْقَاف مَكِّيَّةٌ ٤٦ — اياتها ٣٦ — ركوعاتها ٤

AL-AḤQĀF

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

حٰمٓ ٢

2. Ḥā Mīm.‡

Part 26

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ٣

3. The revelation of this Book is from Allāh, the Mighty, the Wise.

مَا خَلَقْنَا السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا بَيْنَهُمَآ اِلَّا بِالْحَقِّ وَ اَجَلٍ مُّسَمًّى ؕ وَالَّذِيْنَ كَفَرُوْا عَمَّآ اُنْذِرُوْا مُعْرِضُوْنَ ٣

4. We have not created the heavens and the earth, and all that is between them, but with truth, and for an appointed term; but those who disbelieve turn away from that of which they have been warned.

قُلْ اَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اَرُوْنِيْ مَا ذَا خَلَقُوْا مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ ؕ اِيْتُوْنِيْ بِكِتٰبٍ مِّنْ قَبْلِ هٰذَآ اَوْ اَثٰرَةٍ مِّنْ عِلْمٍ اِنْ كُنْتُمْ صٰدِقِيْنَ ٤

5. Say, 'Do you know what it is you call on beside Allāh? Show me what they have created of the earth. Or have they a share in the *creation of the* heavens? Bring me a Book *revealed* before this or some vestige of knowledge *in your support*, if you *indeed* speak the truth.'

وَ مَنْ اَضَلُّ مِمَّنْ يَّدْعُوْا مِنْ دُوْنِ اللّٰهِ مَنْ لَّا يَسْتَجِيْبُ لَهٗٓ اِلٰى يَوْمِ الْقِيٰمَةِ وَهُمْ عَنْ دُعَآئِهِمْ غٰفِلُوْنَ ٥

6. And who is more astray than those who, instead of Allāh, pray unto such as will not answer them till the Day of Resurrection, and they are even unconscious of their prayer?

وَ اِذَا حُشِرَ النَّاسُ كَانُوْا لَهُمْ اَعْدَآءً وَّ كَانُوْا بِعِبَادَتِهِمْ كٰفِرِيْنَ ٦

7. And when mankind are gathered together they will become enemies to them, and will deny their worship.

وَ اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالَ الَّذِيْنَ كَفَرُوْا لِلْحَقِّ لَمَّا جَآءَهُمْ ۙ هٰذَا سِحْرٌ مُّبِيْنٌ ٧

8. And when Our clear Signs are recited unto them, those who disbelieve say of the truth when it comes to them, 'This is manifest sorcery.'

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ اِنِ افْتَرَيْتُهٗ فَلَا تَمْلِكُوْنَ لِيْ مِنَ اللّٰهِ شَيْـًٔا ؕ هُوَ اَعْلَمُ بِمَا تُفِيْضُوْنَ فِيْهِ ؕ كَفٰى بِهٖ

9. Do they say, 'He has forged it?' Say, 'If I have forged it, you cannot avail me aught against Allāh. He knows best what *mischievous* talk you indulge in. Sufficient is He for a

‡ The Praiseworthy, the Lord of Honour.

(See details of transliteration on page 'm').

Witness between me and you. And He is the Most Forgiving, the Merciful.'

شَهِيْدًا بَيْنِيْ وَبَيْنَكُمْ ۭ وَهُوَ الْغَفُوْرُ الرَّحِيْمُ ۝٩

10. Say, 'I am no new Messenger, nor do I know what will be done with me or with you *in this life*. I do but follow what is revealed to me; and I am but a plain Warner.'

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَآ اَدْرِيْ مَا يُفْعَلُ بِيْ وَلَا بِكُمْ ۭ اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰٓى اِلَيَّ وَمَآ اَنَا اِلَّا نَذِيْرٌ مُّبِيْنٌ ۝١٠

11. Say, 'Tell me, if this is from Allāh and you disbelieve therein, and a witness from among the children of Israel bears witness to *the advent of* one like him, and he believed, but you are too proud, *how should you fare*?' Verily, Allāh guides not the wrongdoing people.

قُلْ اَرَءَيْتُمْ اِنْ كَانَ مِنْ عِنْدِ اللّٰهِ وَكَفَرْتُمْ بِهٖ وَشَهِدَ شَاهِدٌ مِّنْ بَنِيْٓ اِسْرَاۗءِيْلَ عَلٰي مِثْلِهٖ فَاٰمَنَ وَاسْتَكْبَرْتُمْ ۭ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۝١١

R. 2.

12. And those who disbelieve say of those who believe: 'If it were any good, they could not have been ahead of us in attaining it.' And since they have not been guided thereby, they will say, 'This is an old lie.'

وَقَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْا لَوْ كَانَ خَيْرًا مَّا سَبَقُوْنَآ اِلَيْهِ ۭ وَاِذْ لَمْ يَهْتَدُوْا بِهٖ فَسَيَقُوْلُوْنَ هٰذَآ اِفْكٌ قَدِيْمٌ ۝١٢

13. And before it there was the Book of Moses, a guide and a mercy; and this is a Book in the Arabic language fulfilling *previous prophecies*, that it may warn those who do wrong; and as glad tidings to those who do good.

وَمِنْ قَبْلِهٖ كِتٰبُ مُوْسٰٓى اِمَامًا وَّرَحْمَةً ۭ وَهٰذَا كِتٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنْذِرَ الَّذِيْنَ ظَلَمُوْا ۚ وَبُشْرٰى لِلْمُحْسِنِيْنَ ۝١٣

14. Verily, those who say, 'Our Lord is Allāh,' *and* then remain steadfast—no fear *shall come* upon them, nor shall they grieve.

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝١٤

15. These are the dwellers of the Garden; they shall abide therein—a recompense for what they did.

اُولٰۗىِٕكَ اَصْحٰبُ الْجَنَّةِ خٰلِدِيْنَ فِيْهَا ۚ جَزَاۗءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ۝١٥

16. And We have enjoined on man to be good to his parents. His mother bears him with pain, and brings him forth with pain. And the bearing of him and his weaning takes thirty

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ اِحْسٰنًا ۭ حَمَلَتْهُ اُمُّهٗ كُرْهًا وَّوَضَعَتْهُ كُرْهًا ۭ وَحَمْلُهٗ وَفِصٰلُهٗ ثَلٰثُوْنَ شَهْرًا ۭ حَتّٰٓى اِذَا بَلَغَ اَشُدَّهٗ وَبَلَغَ اَرْبَعِيْنَ سَنَةً ۙ

قَالَ رَبِّ اَوْزِعْنِيْٓ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِيْٓ اَنْعَمْتَ عَلَيَّ وَ عَلٰى وَالِدَيَّ وَ اَنْ اَعْمَلَ صَالِحًا تَرْضٰىهُ وَ اَصْلِحْ لِيْ فِيْ ذُرِّيَّتِيْ ۚ اِنِّيْ تُبْتُ اِلَيْكَ وَ اِنِّيْ مِنَ الْمُسْلِمِيْنَ ﴿١٦﴾

months, till, when he attains his full maturity and reaches *the age of* forty years, he says, 'My Lord, grant me *the power* that I may be grateful for Thy favour which Thou hast bestowed upon me and upon my parents, and that I may do such good works as may please Thee. And make my seed righteous for me. I do turn to Thee; and, truly, I am of those who submit *to Thee*.'

اُولٰٓئِكَ الَّذِيْنَ نَتَقَبَّلُ عَنْهُمْ اَحْسَنَ مَا عَمِلُوْا وَ نَتَجَاوَزُ عَنْ سَيِّاٰتِهِمْ فِيْٓ اَصْحٰبِ الْجَنَّةِ ۭ وَعْدَ الصِّدْقِ الَّذِيْ كَانُوْا يُوْعَدُوْنَ ﴿١٧﴾

17. Those are they from whom We accept their good works and overlook their ill deeds. *They shall be* among the inmates of the Garden, *in fulfilment of* the true promise which was made to them.

وَ الَّذِيْ قَالَ لِوَالِدَيْهِ اُفٍّ لَّكُمَآ اَتَعِدٰنِنِيْٓ اَنْ اُخْرَجَ وَ قَدْ خَلَتِ الْقُرُوْنُ مِنْ قَبْلِيْ ۚ وَ هُمَا يَسْتَغِيْثٰنِ اللّٰهَ وَيْلَكَ اٰمِنْ ۖ اِنَّ وَعْدَ اللّٰهِ حَقٌّ ۚ فَيَقُوْلُ مَا هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿١٨﴾

18. But the one who says to his parents, 'Fie on you both! do you threaten me that I shall be brought forth *again*, when generations have already passed away before me?' And they both cry unto Allāh for help *and say to him*: 'Woe unto thee! believe; for the promise of Allāh is true.' But he says, 'This is nothing but the fables of the ancients.'

اُولٰٓئِكَ الَّذِيْنَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِيْٓ اُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِّنَ الْجِنِّ وَ الْاِنْسِ ۭ اِنَّهُمْ كَانُوْا خٰسِرِيْنَ ﴿١٩﴾

19. These are they against whom the sentence *of punishment* became due, along with the communities of the Jinn and mankind that had gone before them. Indeed, they were the losers.

وَ لِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوْا ۚ وَ لِيُوَفِّيَهُمْ اَعْمَالَهُمْ وَ هُمْ لَا يُظْلَمُوْنَ ﴿٢٠﴾

20. And for all are degrees *of rank* according to what they did, and that Allāh may fully repay them for their deeds; and they shall not be wronged.

وَ يَوْمَ يُعْرَضُ الَّذِيْنَ كَفَرُوْا عَلَى النَّارِ ۭ اَذْهَبْتُمْ طَيِّبٰتِكُمْ فِيْ حَيَاتِكُمُ الدُّنْيَا وَ اسْتَمْتَعْتُمْ بِهَا ۚ فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُوْنِ بِمَا كُنْتُمْ تَسْتَكْبِرُوْنَ فِي الْاَرْضِ بِغَيْرِ

21. And on the day when those who disbelieve will be brought before the Fire, *it will be said to them*, 'You exhausted your good things in the life of the world, and you *fully* enjoyed them. Now this day you shall be requited with ignominious

الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُوْنَ ﴿٢١﴾

punishment because you were arrogant in the earth without justification, and because you acted rebelliously.'

R. 3.

وَاذْكُرْ اَخَا عَادٍ ؕ اِذْ اَنْذَرَ قَوْمَهٗ بِالْاَحْقَافِ وَقَدْ خَلَتِ النُّذُرُ مِنْۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖۤ اَلَّا تَعْبُدُوْۤا اِلَّا اللّٰهَ ؕ اِنِّيْۤ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿٢٢﴾

22. And make mention of the brother of 'Ād, when he warned his people among the sand-hills—and Warners there have been before him and after him—*saying*, 'Worship none but Allāh. I fear for you the punishment of a great day.'

قَالُوْۤا اَجِئْتَنَا لِتَاْفِكَنَا عَنْ اٰلِهَتِنَا ۚ فَاْتِنَا بِمَا تَعِدُنَاۤ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿٢٣﴾

23. They said, 'Hast thou come to us to turn us away from our gods? Bring us then that with which thou dost threaten us, if *indeed* thou art of the truthful.'

قَالَ اِنَّمَا الْعِلْمُ عِنْدَ اللّٰهِ ۫ وَاُبَلِّغُكُمْ مَّاۤ اُرْسِلْتُ بِهٖ وَلٰكِنِّيْۤ اَرٰىكُمْ قَوْمًا تَجْهَلُوْنَ ﴿٢٤﴾

24. He said, 'The knowledge *thereof* is only with Allāh. And I convey to you what I have been sent with, but I see you to be a *very* ignorant people.'

فَلَمَّا رَاَوْهُ عَارِضًا مُّسْتَقْبِلَ اَوْدِيَتِهِمْ ۙ قَالُوْا هٰذَا عَارِضٌ مُّمْطِرُنَا ؕ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهٖ ؕ رِيْحٌ فِيْهَا عَذَابٌ اَلِيْمٌ ﴿٢٥﴾

25. Then, when they saw it coming towards their valleys as a cloud, they said, 'This is a cloud which will give us rain.' 'Nay, but it is that which you sought to hasten—a wind wherein is a grievous punishment.

تُدَمِّرُ كُلَّ شَيْءٍۭ بِاَمْرِ رَبِّهَا فَاَصْبَحُوْا لَا يُرٰۤى اِلَّا مَسٰكِنُهُمْ ؕ كَذٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِيْنَ ﴿٢٦﴾

26. 'It will destroy everything by the command of its Lord.' And they became such that there was nothing left to be seen, except their dwellings. Thus do We requite the guilty people.

وَلَقَدْ مَكَّنّٰهُمْ فِيْمَاۤ اِنْ مَّكَّنّٰكُمْ فِيْهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَّاَبْصَارًا وَّاَفْـِٕدَةً فَمَاۤ اَغْنٰى عَنْهُمْ سَمْعُهُمْ وَلَاۤ اَبْصَارُهُمْ وَلَاۤ اَفْـِٕدَتُهُمْ مِّنْ شَيْءٍ اِذْ كَانُوْا يَجْحَدُوْنَ ۙ بِاٰيٰتِ اللّٰهِ وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿٢٧﴾

27. And We had established them in what We have established you not; and We gave them ears and eyes and hearts. But their ears and their eyes and their hearts availed them naught since they denied the Signs of Allāh; and that at which they used to mock encompassed them.

R. 4.

وَلَقَدْ اَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرٰى وَ صَرَّفْنَا الْاٰيٰتِ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٢٨﴾

*28. And We did destroy townships round about you; and We have varied the Signs, that they might turn *to Us*.

فَلَوْلَا نَصَرَهُمُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ قُرْبَانًا اٰلِهَةً ؕ بَلْ ضَلُّوْا عَنْهُمْ ۚ وَ ذٰلِكَ اِفْكُهُمْ وَ مَا كَانُوْا يَفْتَرُوْنَ ﴿٢٩﴾

29. Why, then, did not those help them whom they had taken for gods beside Allāh, seeking *His* nearness *through them*? Nay, they were lost to them. That was *the result of* their lie, and of what they fabricated.

وَ اِذْ صَرَفْنَاۤ اِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُوْنَ الْقُرْاٰنَ ۚ فَلَمَّا حَضَرُوْهُ قَالُوْۤا اَنْصِتُوْا ۚ فَلَمَّا قُضِيَ وَلَّوْا اِلٰى قَوْمِهِمْ مُّنْذِرِيْنَ ﴿٣٠﴾

30. And *remember* when We turned towards thee a party of the Jinn who wished to hear the Qur'ān and, when they were present at its *recitation*, they said *to one another*, 'Be silent *and listen*,' and, when it was finished, they went back to their people, warning *them*.

قَالُوْا يٰقَوْمَنَاۤ اِنَّا سَمِعْنَا كِتٰبًا اُنْزِلَ مِنْۢ بَعْدِ مُوْسٰى مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِيْۤ اِلَى الْحَقِّ وَ اِلٰى طَرِيْقٍ مُّسْتَقِيْمٍ ﴿٣١﴾

31. They said, 'O our people, we have heard a Book, which has been sent down after Moses, fulfilling that which is before it; it guides to the truth, and to the right path.

يٰقَوْمَنَاۤ اَجِيْبُوْا دَاعِيَ اللّٰهِ وَ اٰمِنُوْا بِهٖ يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَ يُجِرْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ﴿٣٢﴾

32. 'O our people, respond to Allāh's Summoner and believe in Him. He will forgive you your sins, and protect you from a painful punishment.

وَ مَنْ لَّا يُجِبْ دَاعِيَ اللّٰهِ فَلَيْسَ بِمُعْجِزٍ فِي الْاَرْضِ وَ لَيْسَ لَهٗ مِنْ دُوْنِهٖۤ اَوْلِيَآءُ ؕ اُولٰٓئِكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٣٣﴾

33. 'And whoso does not respond to Allāh's Summoner, he cannot escape *Him* in the earth, nor can he have any protector beside Him. Such are in manifest error.'

اَوَ لَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ لَمْ يَعْيَ بِخَلْقِهِنَّ بِقٰدِرٍ عَلٰۤى اَنْ يُّحْيِۦَ الْمَوْتٰى ؕ بَلٰۤى اِنَّهٗ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٣٤﴾

34. Have they not seen that Allāh, Who created the heavens and the earth and was not wearied by their creation, has the power to give life to the dead? Yea, verily, He has power over all things.

وَ يَوْمَ يُعْرَضُ الَّذِيْنَ كَفَرُوْا عَلَى النَّارِ ؕ اَلَيْسَ هٰذَا بِالْحَقِّ ؕ قَالُوْا بَلٰى وَ رَبِّنَا ؕ قَالَ فَذُوْقُوا الْعَذَابَ بِمَا

35. And on the day when those who disbelieve will be brought before the Fire, *it will be said to them*, 'Is not this the truth?' They will say,

*28. And We did destroy townships **all around you** and We have varied the Signs, that they might turn *to Us*.

كُنْتُمْ تَكْفُرُوْنَ ﴿٣٥﴾

'Aye, by our Lord.' He will say, 'Then taste the punishment, because you disbelieved.'

فَاصْبِرْ كَمَا صَبَرَ اُولُوا الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَّهُمْ ؕ كَاَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوْعَدُوْنَ ۙ لَمْ يَلْبَثُوْٓا اِلَّا سَاعَةً مِّنْ نَّهَارٍ ؕ بَلٰغٌ ۚ فَهَلْ يُهْلَكُ اِلَّا الْقَوْمُ الْفٰسِقُوْنَ ﴿٣٦﴾ ع

36. Have patience, then, as had the Messengers of strong determination; and be in no haste about them. On the day when they see that with which they are threatened, it will appear to them as though they had not tarried save for an hour of a day. *This warning* has been conveyed; and none but the disobedient people shall be destroyed.

سُوْرَةُ مُحَمَّدٍ مَّدَنِيَّةٌ ٤٧ — اياتها ٣٩ — ركوعاتها ٤

MUḤAMMAD

(Revealed after Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

اَلَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ اَضَلَّ اَعْمَالَهُمْ ٢

2. Those who disbelieve and hinder *men* from the way of Allāh—He renders their works vain.

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَاٰمَنُوْا بِمَا نُزِّلَ عَلٰى مُحَمَّدٍ وَّهُوَ الْحَقُّ مِنْ رَّبِّهِمْ ۙ كَفَّرَ عَنْهُمْ سَيِّاٰتِهِمْ وَاَصْلَحَ بَالَهُمْ ٣

3. But *as for* those who believe and do good works and believe in that which has been revealed to Muḥammad—and it is the truth from their Lord—He removes from them their sins and improves their condition.

ذٰلِكَ بِاَنَّ الَّذِيْنَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَاَنَّ الَّذِيْنَ اٰمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَّبِّهِمْ ۭ كَذٰلِكَ يَضْرِبُ اللّٰهُ لِلنَّاسِ اَمْثَالَهُمْ ٣

4. That is because those who disbelieve follow falsehood while those who believe follow the truth from their Lord. Thus does Allāh set forth for men their similitudes.

فَاِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا فَضَرْبَ الرِّقَابِ ۭ حَتّٰٓى اِذَآ اَثْخَنْتُمُوْهُمْ فَشُدُّوا الْوَثَاقَ ۙ فَاِمَّا مَنًّۢا بَعْدُ وَاِمَّا فِدَاۗءً حَتّٰى تَضَعَ الْحَرْبُ اَوْزَارَهَا ۚ ذٰلِكَ ۛ وَلَوْ يَشَاۗءُ اللّٰهُ لَانْتَصَرَ مِنْهُمْ وَلٰكِنْ لِّيَبْلُوَا۟ بَعْضَكُمْ بِبَعْضٍ ۭ وَالَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ فَلَنْ يُّضِلَّ اَعْمَالَهُمْ ٥

5. And when you meet *in regular battle* those who disbelieve, smite *their* necks; and, when you have overcome them, bind fast the fetters—then afterwards either *release them as a* favour or *by taking* ransom—until the war lays down its burdens. That *is the ordinance*. And if Allāh had *so* pleased, He could have punished them *Himself*, but *He has willed* that He may try some of you by others. And those who are killed in the way of Allāh—He will never render their works vain.

سَيَهْدِيْهِمْ وَيُصْلِحُ بَالَهُمْ ٦

6. He will guide them and improve their condition,

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ٧

7. And admit them into the Garden which He has made known to them.

---

* 3. **He will remove from them their evils and will reform their conduct.**
* 5. And if Allāh had **so decided, He could have Himself exacted retribution from them, but He puts some of you to trial at the hands of some others.**
* 6. He will guide them and **reform their conduct**.
* 7. And admit them into the garden which **He beautified and made distinguished for them.**

(See details of transliteration on page 'm').

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تَنْصُرُوا اللّٰهَ يَنْصُرْكُمْ وَ يُثَبِّتْ اَقْدَامَكُمْ ۝٨

8. O ye who believe! if you help *the cause of* Allāh, He will help you and will make your steps firm.

وَ الَّذِيْنَ كَفَرُوْا فَتَعْسًا لَّهُمْ وَ اَضَلَّ اَعْمَالَهُمْ ۝٩

9. But *as for* those who disbelieve, perdition is their *lot*; and He will make their works vain.

ذٰلِكَ بِاَنَّهُمْ كَرِهُوْا مَآ اَنْزَلَ اللّٰهُ فَاَحْبَطَ اَعْمَالَهُمْ ۝١٠

10. That is because they hate what Allāh has revealed; so He has made their works futile.

اَفَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ دَمَّرَ اللّٰهُ عَلَيْهِمْ ۫ وَ لِلْكٰفِرِيْنَ اَمْثَالُهَا ۝١١

11. Have they not travelled in the earth and seen what was the end of those who were before them? Allāh *utterly* destroyed them, and for the disbelievers there will be the like thereof.

ذٰلِكَ بِاَنَّ اللّٰهَ مَوْلَى الَّذِيْنَ اٰمَنُوْا وَ اَنَّ الْكٰفِرِيْنَ لَا مَوْلٰى لَهُمْ ۝١٢ ع ٢

12. That is because Allāh is the Protector of those who believe, and as for the disbelievers, there is no protector for them.

R. 2.

اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ وَ الَّذِيْنَ كَفَرُوْا يَتَمَتَّعُوْنَ وَ يَاْكُلُوْنَ كَمَا تَاْكُلُ الْاَنْعَامُ وَ النَّارُ مَثْوًى لَّهُمْ ۝١٣

13. Verily, Allāh will make those who believe and do good works enter the Gardens underneath which rivers flow; while those who disbelieve enjoy themselves and eat even as the cattle eat, and the Fire will be their resort.

وَ كَاَيِّنْ مِّنْ قَرْيَةٍ هِيَ اَشَدُّ قُوَّةً مِّنْ قَرْيَتِكَ الَّتِيْٓ اَخْرَجَتْكَ ۚ اَهْلَكْنٰهُمْ فَلَا نَاصِرَ لَهُمْ ۝١٤

14. And how many a township, more powerful than thy town which has driven thee out, have We destroyed, and they had no helper!

اَفَمَنْ كَانَ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّهٖ كَمَنْ زُيِّنَ لَهٗ سُوْٓءُ عَمَلِهٖ وَ اتَّبَعُوْٓا اَهْوَآءَهُمْ ۝١٥

15. Is he then who stands upon a clear proof from his Lord like those to whom the evil of their deeds is made *to look* beautiful and who follow their evil inclinations?

مَثَلُ الْجَنَّةِ الَّتِيْ وُعِدَ الْمُتَّقُوْنَ ؕ فِيْهَآ اَنْهٰرٌ مِّنْ مَّآءٍ غَيْرِ اٰسِنٍ ۚ وَ اَنْهٰرٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهٗ ۚ وَ اَنْهٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشّٰرِبِيْنَ ۚ وَ اَنْهٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ؕ وَ لَهُمْ فِيْهَا مِنْ كُلِّ

16. A description of the Garden promised to the righteous: therein are rivers of water which corrupts not; and rivers of milk of which the taste changes not; and rivers of wine, a delight to those who drink, and rivers of clarified honey. And in it will they have all *kinds of* fruit,

and forgiveness from their Lord. Can *those who enjoy such bliss* be like those who abide in the Fire and who are given boiling water to drink so that it tears their bowels?

الثَّمَرٰتِ وَ مَغْفِرَةٌ مِّنْ رَّبِّهِمْ ؕ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَ سُقُوْا مَآءً حَمِيْمًا فَقَطَّعَ اَمْعَآءَهُمْ ﴿۱۶﴾

17. And among them are some who listen to thee till, when they go forth from thy presence, they say to those who have been given knowledge, 'What has he been talking about just now?' These are they whose hearts Allāh has sealed, and who follow their own evil inclinations.

وَ مِنْهُمْ مَّنْ يَّسْتَمِعُ اِلَيْكَ ۚ حَتّٰۤى اِذَا خَرَجُوْا مِنْ عِنْدِكَ قَالُوْا لِلَّذِيْنَ اُوْتُوا الْعِلْمَ مَاذَا قَالَ اٰنِفًا ؕ اُولٰٓئِكَ الَّذِيْنَ طَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَ اتَّبَعُوْۤا اَهْوَآءَهُمْ ﴿۱۷﴾

18. But *as for* those who follow guidance, He adds to their guidance, and bestows on them their righteousness.

وَ الَّذِيْنَ اهْتَدَوْا زَادَهُمْ هُدًى وَّ اٰتٰىهُمْ تَقْوٰىهُمْ ﴿۱۸﴾

19. They wait not but for the Hour, that it should come upon them suddenly. The signs thereof have already come. But *of* what *avail* will their admonition be to them when it has *actually* come upon them?

فَهَلْ يَنْظُرُوْنَ اِلَّا السَّاعَةَ اَنْ تَاْتِيَهُمْ بَغْتَةً ۚ فَقَدْ جَآءَ اَشْرَاطُهَا ۚ فَاَنّٰى لَهُمْ اِذَا جَآءَتْهُمْ ذِكْرٰىهُمْ ﴿۱۹﴾

20. Know, therefore, that there is no God other than Allāh, and ask forgiveness for thy frailties, and for believing men and believing women. And Allāh knows the place where you move about and the place where you stay.

فَاعْلَمْ اَنَّهٗ لَاۤ اِلٰهَ اِلَّا اللّٰهُ وَ اسْتَغْفِرْ لِذَنْۢبِكَ وَ لِلْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ ؕ وَ اللّٰهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَ مَثْوٰىكُمْ ﴿۲۰﴾

R. 3.

21. And those who believe say, 'Why is not a Sūrah revealed?' But when a decisive Sūrah is revealed and fighting is mentioned therein, * thou seest those in whose hearts is a disease looking towards thee with the look of one who is fainting on account of *approaching* death. So ruin seize them!

وَ يَقُوْلُ الَّذِيْنَ اٰمَنُوْا لَوْ لَا نُزِّلَتْ سُوْرَةٌ ۚ فَاِذَاۤ اُنْزِلَتْ سُوْرَةٌ مُّحْكَمَةٌ وَّ ذُكِرَ فِيْهَا الْقِتَالُ ۙ رَاَيْتَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ يَّنْظُرُوْنَ اِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ؕ فَاَوْلٰى لَهُمْ ﴿۲۱﴾

22. Obedience and a kind word *is better for them*. And when the matter is determined upon, it is good

طَاعَةٌ وَّ قَوْلٌ مَّعْرُوْفٌ ؕ فَاِذَا عَزَمَ الْاَمْرُ ؕ فَلَوْ صَدَقُوا اللّٰهَ لَكَانَ

* 21. **you will see those whose hearts are diseased looking at you with a look of one dazed by the shadow cast upon him by death.** So ruin seize them!

for them if they were true to Allāh.

خَيْرًا لَّهُمْ ﴿٢٢﴾

23. Would you then, if you are placed in authority, create disorder in the land and sever your ties of kinship?

فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ﴿٢٣﴾

24. It is these whom Allāh curses so that He makes them deaf and makes their eyes blind.

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰ أَبْصَارَهُمْ ﴿٢٤﴾

*25. Will they not, then, ponder over the Qur'ān, or is it that on the hearts are their locks?

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ﴿٢٥﴾

26. Surely, those who turn their backs after guidance has become manifest to them, Satan has seduced them, and holds out to them false hopes.

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِم مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى ۙ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ﴿٢٦﴾

27. That is because they said to those who hate what Allāh has revealed, 'We will obey you in some matters;' and Allāh knows their secrets.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ ۖ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٧﴾

28. But how *will they fare* when the angels will cause them to die, smiting their faces and their backs?

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٨﴾

29. This is because they followed that which displeased Allāh, and hated that which pleased Him. So He rendered their works vain.

ذَٰلِكَ بِأَنَّهُمُ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٩﴾ ع ٣

R. 4.

30. Do those in whose hearts is a disease suppose that Allāh will not bring to light their malice?

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ أَن لَّن يُخْرِجَ اللَّهُ أَضْغَانَهُمْ ﴿٣٠﴾

31. And if We pleased, We could show them to thee so that thou shouldst know them by their marks. And thou shalt surely recognize them by the tone of *their* speech. And Allāh knows your deeds.

وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُم بِسِيمَاهُمْ ۚ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۚ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٣١﴾

*32. And We will surely try you until We distinguish those among you who strive *for the cause of God* and

*25. Will they not, then, ponder over the Qur'ān, or is it that **upon *their* hearts are locks of their own *making***?

*32. And We will surely try you **until We know the true strivers among you and the steadfast, and *by trial* We will bring out your real worth.**

those who are steadfast. And We will make known the facts about you.

اَخْبَارَكُمْ ﴿٣٢﴾

33. Those who disbelieve and hinder *men* from the way of Allāh and oppose the Messenger after guidance has become manifest to them, shall not harm Allāh in the least; and He will make their works fruitless.

اِنَّ الَّذِيْنَ كَفَرُوْا وَ صَدُّوْا عَنْ سَبِيْلِ اللّٰهِ وَ شَآقُّوا الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدٰى ۙ لَنْ يَّضُرُّوا اللّٰهَ شَيْـًٔا ؕ وَ سَيُحْبِطُ اَعْمَالَهُمْ ﴿٣٣﴾

34. O ye who believe! obey Allāh and obey the Messenger and let not your works go vain.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَطِيْعُوا اللّٰهَ وَ اَطِيْعُوا الرَّسُوْلَ وَ لَا تُبْطِلُوْۤا اَعْمَالَكُمْ ﴿٣٤﴾

35. Verily, those who disbelieve and hinder *men* from the way of Allāh, *and* then die while they are disbelievers—Allāh certainly will not forgive them.

اِنَّ الَّذِيْنَ كَفَرُوْا وَ صَدُّوْا عَنْ سَبِيْلِ اللّٰهِ ثُمَّ مَاتُوْا وَ هُمْ كُفَّارٌ فَلَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ﴿٣٥﴾

*36. So be not slack and sue not for peace; for you will *certainly* have the upper hand. And Allāh is with you, and He will not deprive you of *the reward of* your actions.

فَلَا تَهِنُوْا وَ تَدْعُوْۤا اِلَى السَّلْمِ ۖۚ وَ اَنْتُمُ الْاَعْلَوْنَ ۖۚ وَ اللّٰهُ مَعَكُمْ وَ لَنْ يَّتِرَكُمْ اَعْمَالَكُمْ ﴿٣٦﴾

37. The life of *this* world is but a sport and a pastime, and if you believe and be righteous, He will give you your rewards, and will not ask of you your possessions.

اِنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّ لَهْوٌ ؕ وَ اِنْ تُؤْمِنُوْا وَ تَتَّقُوْا يُؤْتِكُمْ اُجُوْرَكُمْ وَ لَا يَسْـَٔلْكُمْ اَمْوَالَكُمْ ﴿٣٧﴾

38. If He ask them of you, and press you, you would be niggardly, and He would bring to light your malice.

اِنْ يَّسْـَٔلْكُمُوْهَا فَيُحْفِكُمْ تَبْخَلُوْا وَ يُخْرِجْ اَضْغَانَكُمْ ﴿٣٨﴾

39. Behold, you are those who are called upon to spend in the way of Allāh; but of you there are some who are niggardly. And whoso is niggardly, is niggardly only against his own soul. And Allāh is Self-Sufficient, and it is you that are needy. And if you turn your backs, He will bring in your stead a people other than you, then they will not be like you.

هٰۤاَنْتُمْ هٰۤؤُلَآءِ تُدْعَوْنَ لِتُنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ ۚ فَمِنْكُمْ مَّنْ يَّبْخَلُ ۚ وَ مَنْ يَّبْخَلْ فَاِنَّمَا يَبْخَلُ عَنْ نَّفْسِهٖ ؕ وَ اللّٰهُ الْغَنِيُّ وَ اَنْتُمُ الْفُقَرَآءُ ۚ وَ اِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ۙ ثُمَّ لَا يَكُوْنُوْۤا اَمْثَالَكُمْ ﴿٣٩﴾ ع

*36. **Do not slacken lest you should sue for peace while you are bound to emerge victorious.**

سُوْرَةُ الْفَتْحِ مَدَنِيَّةٌ ٤٨ — اياتها ٣٠ — ركوعاتها ٤

AL-FATḤ

(Revealed after Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا ۙ٢

2. Verily, We have granted thee a clear victory,

لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْۢبِكَ وَمَا تَاَخَّرَ وَيُتِمَّ نِعْمَتَهٗ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيْمًا ۙ٣

3. That Allāh may cover up for thee thy shortcomings, past and future, and that He may complete His favour upon thee, and may guide thee on a right path;

وَّيَنْصُرَكَ اللّٰهُ نَصْرًا عَزِيْزًا ٤

4. And that Allāh may help thee with a mighty help.

هُوَ الَّذِيْٓ اَنْزَلَ السَّكِيْنَةَ فِيْ قُلُوْبِ الْمُؤْمِنِيْنَ لِيَزْدَادُوْٓا اِيْمَانًا مَّعَ اِيْمَانِهِمْ ؕ وَلِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ۙ٥

5. He it is Who sent down tranquillity into the hearts of the believers that they might add faith to their faith—and to Allāh belong the hosts of the heavens and the earth, and Allāh is All-knowing, Wise—

لِّيُدْخِلَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَيُكَفِّرَ عَنْهُمْ سَيِّاٰتِهِمْ ؕ وَكَانَ ذٰلِكَ عِنْدَ اللّٰهِ فَوْزًا عَظِيْمًا ۙ٦

6. That He may make the believing men and the believing women enter the Gardens beneath which streams flow, wherein they will abide, and *that* He may remove their evils from them—and that, in the sight of Allāh, is the supreme triumph—

وَّيُعَذِّبَ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَالْمُشْرِكِيْنَ وَالْمُشْرِكٰتِ الظَّآنِّيْنَ بِاللّٰهِ ظَنَّ السَّوْءِ ؕ عَلَيْهِمْ دَآئِرَةُ السَّوْءِ ۚ وَغَضِبَ اللّٰهُ عَلَيْهِمْ وَلَعَنَهُمْ وَاَعَدَّ لَهُمْ جَهَنَّمَ ؕ وَسَآءَتْ مَصِيْرًا ۙ٧

7. And *that* He may punish the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women, who entertain evil thoughts concerning
* Allāh. On them *shall fall* an evil calamity; and the wrath of Allāh is upon them. And He has cursed them, and has prepared Hell for them. And that indeed is an evil destination.

وَلِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ۙ٨

8. And to Allāh belong the hosts of the heavens and the earth; and Allāh is Mighty, Wise.

* 7. **Against them will turn the wheel of misfortune,** and the wrath of Allāh is upon them.

إِنَّآ أَرْسَلْنٰكَ شَاهِدًا وَّ مُبَشِّرًا وَّ نَذِيرًا ۙ﴿٩﴾

9. We have sent thee as a Witness and a bearer of glad tidings and a Warner,

لِّتُؤْمِنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ وَ تُعَزِّرُوْهُ وَ تُوَقِّرُوْهُ ؕ وَ تُسَبِّحُوْهُ بُكْرَةً وَّ اَصِيْلًا ﴿١٠﴾

10. That you should believe in Allāh and His Messenger, and may help him, and honour him, and *that* you may glorify Him morning and evening.

إِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ إِنَّمَا يُبَايِعُوْنَ اللّٰهَ ؕ يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ ۚ فَمَنْ نَّكَثَ فَإِنَّمَا يَنْكُثُ عَلٰى نَفْسِهٖ ۚ وَ مَنْ اَوْفٰى بِمَا عٰهَدَ عَلَيْهُ اللّٰهَ فَسَيُؤْتِيْهِ اَجْرًا عَظِيْمًا ﴿١١﴾

11. Verily, those who swear allegiance to thee indeed swear allegiance to Allāh. The hand of Allāh is over their hands. So whoever breaks *his oath*, breaks *it* to his own loss; and whoever fulfils the covenant that he has made with Allāh, He will surely give him a great reward.

R. 2.

سَيَقُوْلُ لَكَ الْمُخَلَّفُوْنَ مِنَ الْاَعْرَابِ شَغَلَتْنَآ اَمْوَالُنَا وَ اَهْلُوْنَا فَاسْتَغْفِرْ لَنَا ۚ يَقُوْلُوْنَ بِاَلْسِنَتِهِمْ مَّا لَيْسَ فِيْ قُلُوْبِهِمْ ؕ قُلْ فَمَنْ يَّمْلِكُ لَكُمْ مِّنَ اللّٰهِ شَيْـًٔا اِنْ اَرَادَ بِكُمْ ضَرًّا اَوْ اَرَادَ بِكُمْ نَفْعًا ؕ بَلْ كَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿١٢﴾

12. Those of the desert Arabs, who were left behind, will say to thee, 'Our possessions and our families kept us occupied, so ask forgiveness for us.' They say with their tongues that which is not in their hearts. Say, 'Who can avail you aught against Allāh, if He intends you some harm, or if He intends you some benefit? Nay, Allāh is Well-Aware of what you do.

بَلْ ظَنَنْتُمْ اَنْ لَّنْ يَّنْقَلِبَ الرَّسُوْلُ وَ الْمُؤْمِنُوْنَ اِلٰٓى اَهْلِيْهِمْ اَبَدًا وَّ زُيِّنَ ذٰلِكَ فِيْ قُلُوْبِكُمْ وَ ظَنَنْتُمْ ظَنَّ السَّوْءِ ۖ وَ كُنْتُمْ قَوْمًۢا بُوْرًا ﴿١٣﴾

13. 'Nay, you thought that the Messenger and the believers would never come back to their families, and that was made *to appear* *pleasing to your hearts, and you thought an evil thought, and you were a ruined people.'

وَ مَنْ لَّمْ يُؤْمِنْ بِاللّٰهِ وَ رَسُوْلِهٖ فَإِنَّآ اَعْتَدْنَا لِلْكٰفِرِيْنَ سَعِيْرًا ﴿١٤﴾

14. And *as for* those who believe not in Allāh and His Messenger— We have surely prepared for the disbelievers a blazing fire.

وَ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ يَغْفِرُ لِمَنْ يَّشَآءُ وَ يُعَذِّبُ مَنْ يَّشَآءُ ؕ وَ كَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿١٥﴾

15. And to Allāh belongs the kingdom of the heavens and the earth. He forgives whom He pleases, and punishes whom He pleases. And Allāh is Most Forgiving, Merciful.

* 13. and you **entertained** an evil thought, and you were a ruined people.'

سَيَقُوْلُ الْمُخَلَّفُوْنَ اِذَا انْطَلَقْتُمْ اِلٰى مَغَانِمَ لِتَاْخُذُوْهَا ذَرُوْنَا نَتَّبِعْكُمْ ۚ يُرِيْدُوْنَ اَنْ يُّبَدِّلُوْا كَلٰمَ اللّٰهِ ۭ قُلْ لَّنْ تَتَّبِعُوْنَا كَذٰلِكُمْ قَالَ اللّٰهُ مِنْ قَبْلُ ۚ فَسَيَقُوْلُوْنَ بَلْ تَحْسُدُوْنَنَا ۭ بَلْ كَانُوْا لَا يَفْقَهُوْنَ اِلَّا قَلِيْلًا ﴿١٦﴾

16. Those *who had managed to be* left behind will say, when you go forth to the spoils that you may get them, 'Let us follow you.' They seek to change the decree of Allāh. Say, 'You shall not follow us. Thus has Allāh said beforehand.' Then they will say, 'Nay, but you envy us.' Not so, but they understand not except a little.

قُلْ لِّلْمُخَلَّفِيْنَ مِنَ الْاَعْرَابِ سَتُدْعَوْنَ اِلٰى قَوْمٍ اُولِيْ بَاْسٍ شَدِيْدٍ تُقَاتِلُوْنَهُمْ اَوْ يُسْلِمُوْنَ ۚ فَاِنْ تُطِيْعُوْا يُؤْتِكُمُ اللّٰهُ اَجْرًا حَسَنًا ۚ وَاِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِّنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ﴿١٧﴾

17. Say to the desert Arabs who were left behind, 'You shall be called *to fight* against a people of mighty valour; you shall fight them until they surrender. Then, if you obey, Allāh will give you a good reward, but if you turn your backs, as you turned your backs before, He will punish you with a painful punishment.'

لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّلَا عَلَى الْاَعْرَجِ حَرَجٌ وَّلَا عَلَى الْمَرِيْضِ حَرَجٌ ۭ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ وَمَنْ يَّتَوَلَّ يُعَذِّبْهُ عَذَابًا اَلِيْمًا ﴿١٨﴾ ع ٢

18. There is no blame on the blind, nor is there blame on the lame, nor is there blame on the sick, *if they go not forth for fight*. And whoso obeys Allāh and His Messenger, He will make him enter the Gardens beneath which streams flow; but whoso turns his back, him will He punish with a grievous punishment.

R. 3.

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَاَثَابَهُمْ فَتْحًا قَرِيْبًا ﴿١٩﴾

19. Surely, Allāh was well pleased with the believers when they were swearing allegiance to thee under the Tree, and He knew what was in their hearts, and He sent down tranquillity on them, and He rewarded them with a victory near at hand;

وَّمَغَانِمَ كَثِيْرَةً يَّاْخُذُوْنَهَا ۭ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿٢٠﴾

20. And great spoils that they will take. And Allāh is Mighty, Wise.

وَعَدَكُمُ اللّٰهُ مَغَانِمَ كَثِيْرَةً تَاْخُذُوْنَهَا فَعَجَّلَ لَكُمْ هٰذِهٖ وَكَفَّ اَيْدِيَ النَّاسِ عَنْكُمْ ۚ وَلِتَكُوْنَ اٰيَةً لِّلْمُؤْمِنِيْنَ وَيَهْدِيَكُمْ صِرَاطًا

21. Allāh has promised you great spoils that you will take, and He has given you this in advance, and has restrained the hands of men from you, that it may be a Sign for the believers, and that He may guide

مُّسْتَقِيْمًا ﴿٢١﴾

you on a right path.

وَّاُخْرٰى لَمْ تَقْدِرُوْا عَلَيْهَا قَدْ اَحَاطَ اللّٰهُ بِهَا ؕ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرًا ﴿٢٢﴾

22. And *He has promised you* another *victory*, which you have not yet been able to achieve, *but* Allāh has surely compassed it. And Allāh has power over all things.

وَلَوْ قٰتَلَكُمُ الَّذِيْنَ كَفَرُوْا لَوَلَّوُا الْاَدْبَارَ ثُمَّ لَا يَجِدُوْنَ وَلِيًّا وَّلَا نَصِيْرًا ﴿٢٣﴾

23. And if those who disbelieve should fight you, they would certainly turn their backs; then they would find neither protector nor helper.

سُنَّةَ اللّٰهِ الَّتِيْ قَدْ خَلَتْ مِنْ قَبْلُ ۚۖ وَلَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيْلًا ﴿٢٤﴾

*24. Such is the law of Allāh that has been *in operation* before; and thou shalt not find any change in the law of Allāh.

وَهُوَ الَّذِيْ كَفَّ اَيْدِيَهُمْ عَنْكُمْ وَاَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْۢ بَعْدِ اَنْ اَظْفَرَكُمْ عَلَيْهِمْ ؕ وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ﴿٢٥﴾

25. And He it is Who withheld their hands from you and your hands from them in the valley of Mecca, after He had given you victory over them. And Allāh sees all that you do.

هُمُ الَّذِيْنَ كَفَرُوْا وَصَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيَ مَعْكُوْفًا اَنْ يَّبْلُغَ مَحِلَّهٗ ؕ وَلَوْلَا رِجَالٌ مُّؤْمِنُوْنَ وَنِسَآءٌ مُّؤْمِنٰتٌ لَّمْ تَعْلَمُوْهُمْ اَنْ تَطَئُوْهُمْ فَتُصِيْبَكُمْ مِّنْهُمْ مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ ۚ لِيُدْخِلَ اللّٰهُ فِيْ رَحْمَتِهٖ مَنْ يَّشَآءُ ۚ لَوْ تَزَيَّلُوْا لَعَذَّبْنَا الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابًا اَلِيْمًا ﴿٢٦﴾

26. It is they who disbelieved and hindered you from the Sacred Mosque and the offering which was prevented from reaching its place of sacrifice. And had it not been for believing men and believing women whom you knew not and whom you might have trampled down so that harm might have come to you on their account unknowingly, *He would have permitted you to fight, but He did not do so* that He might admit into His mercy whom He will. If they had been separated *from the disbelievers*, We would have surely punished those of them who disbelieved with a grievous punishment.

اِذْ جَعَلَ الَّذِيْنَ كَفَرُوْا فِيْ قُلُوْبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَعَلَى

27. When those who disbelieved harboured in their hearts prideful indignation, the indignation *of the Days* of Ignorance, Allāh sent down His tranquillity on His Messenger

*24. Such **has been the established practice** of Allāh that has been *in operation* before and **you shall not find any change in the established practice of Allāh**.

الْمُؤْمِنِيْنَ وَاَلْزَمَهُمْ كَلِمَةَ التَّقْوٰى
وَكَانُوْٓا اَحَقَّ بِهَا وَاَهْلَهَا ۭ وَكَانَ
اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا ﴿٢٦﴾

* and on the believers, and made them cleave to the principle of righteousness, and they were better entitled to it and more worthy of it. And Allāh knows everything full well.

R. 4.

لَقَدْ صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ ۚ
لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ اِنْ شَاۗءَ
اللّٰهُ اٰمِنِيْنَ ۙ مُحَلِّقِيْنَ رُءُوْسَكُمْ وَ
مُقَصِّرِيْنَ ۙ لَا تَخَافُوْنَ ۭ فَعَلِمَ مَا لَمْ
تَعْلَمُوْا فَجَعَلَ مِنْ دُوْنِ ذٰلِكَ فَتْحًا
قَرِيْبًا ﴿٢٨﴾

28. Surely has Allāh in truth fulfilled for His Messenger the Vision. You will certainly enter the Sacred Mosque, if Allāh will, in security, *some* having *their* heads shaven, and *others* having *their* hair cut short; *and* you will have no fear. But He knew what you knew not. He has in fact ordained for you, besides that, a victory near at hand.

هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى
وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ
كُلِّهٖ ۭ وَكَفٰى بِاللّٰهِ شَهِيْدًا ﴿٢٩﴾

29. He it is Who has sent His Messenger, with guidance and the Religion of truth, that He may make it prevail over *all other* religions. And sufficient is Allāh as a Witness.

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ۭ وَالَّذِيْنَ مَعَهٗٓ
اَشِدَّاۗءُ عَلَى الْكُفَّارِ رُحَمَاۗءُ بَيْنَهُمْ
تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا
مِّنَ اللّٰهِ وَرِضْوَانًا ۡ سِيْمَاهُمْ فِيْ
وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ۭ ذٰلِكَ
مَثَلُهُمْ فِي التَّوْرٰىةِ ۚ وَمَثَلُهُمْ فِي
الْاِنْجِيْلِ ۚ كَزَرْعٍ اَخْرَجَ شَطْــَٔهٗ فَاٰزَرَهٗ
فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰي سُوْقِهٖ
يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُفَّارَ ۭ
وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا
الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّاَجْرًا
عَظِيْمًا ﴿٣٠﴾

* 30. Muḥammad is the Messenger of Allāh. And those who are with him are hard against the disbelievers, tender among themselves. Thou seest them bowing *and* prostrating themselves *in Prayer*, seeking grace from Allāh and *His* pleasure. Their mark is upon their faces, being the traces of prostrations. This is their description in the Torah. And their description in the Gospel is like unto a seed-produce that sends forth its sprout, then makes it strong; it then becomes thick, and stands firm on its stem, delighting the sowers—that He may cause the disbelievers to burn with rage *at the sight* of them. Allāh has promised, unto those of them who believe and do good works, forgiveness and a great reward.

* 27. and made them cleave to the **word** of righteousness and they were better entitled to it and more worthy of it.

* 30. Muḥammad is the Messenger of Allāh. And those who are with him are **firm against the non-believers**, tender among themselves.

سُوْرَةُ الْحُجُرٰت مَدَنِيَّةٌ ٤٩ — اياتها ١٩ — ركوعاتها ٢

AL-ḤUJURĀT

(Revealed after Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُقَدِّمُوْا بَيْنَ يَدَيِ اللّٰهِ وَرَسُوْلِهٖ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ٢

*2. O ye who believe! be not forward in the presence of Allāh and His Messenger, but fear Allāh. Verily, Allāh is All-Hearing, All-Knowing.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْٓا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ ٣

3. O ye who believe! raise not your voices above the voice of the Prophet, and speak not aloud to him, as you speak aloud to one another, lest your works become vain while you perceive not.

اِنَّ الَّذِيْنَ يَغُضُّوْنَ اَصْوَاتَهُمْ عِنْدَ رَسُوْلِ اللّٰهِ اُولٰۗىِٕكَ الَّذِيْنَ امْتَحَنَ اللّٰهُ قُلُوْبَهُمْ لِلتَّقْوٰى ۭ لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ ٣

*4. Verily those who lower their voices in the presence of the Messenger of Allāh are the ones whose hearts Allāh has purified for righteousness. For them is forgiveness and a great reward.

اِنَّ الَّذِيْنَ يُنَادُوْنَكَ مِنْ وَّرَاۗءِ الْحُجُرٰتِ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ ٥

*5. Those who shout out to thee from without *thy private* apartments—most of them lack understanding.

وَلَوْ اَنَّهُمْ صَبَرُوْا حَتّٰى تَخْرُجَ اِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ٦

6. And if they had waited patiently until thou came out to them, it would be better for them. But Allāh is Most Forgiving, Merciful.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ جَاۗءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْٓا اَنْ تُصِيْبُوْا قَوْمًۢا بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰي مَا فَعَلْتُمْ نٰدِمِيْنَ ٦

7. O ye who believe! if an unrighteous person brings you any news, ascertain *the correctness of the report* fully, lest you harm a people in ignorance, and then become repentant for what you have done.

*2. O, Ye who believe! be not forward **with respect to Allāh** and His Messenger, but fear Allāh.

*4. Verily those who lower their voices in the presence of the Messenger of Allāh are the ones whose hearts Allāh has **made righteous through trials**.

*5. **Surely those who start addressing you loudly while as yet at a distance from *your* houses**—most of them lack understanding.

وَاعْلَمُوْٓا اَنَّ فِيْكُمْ رَسُوْلَ اللّٰهِ ؕ لَوْ يُطِيْعُكُمْ فِيْ كَثِيْرٍ مِّنَ الْاَمْرِ لَعَنِتُّمْ وَلٰكِنَّ اللّٰهَ حَبَّبَ اِلَيْكُمُ الْاِيْمَانَ وَزَيَّنَهٗ فِيْ قُلُوْبِكُمْ وَكَرَّهَ اِلَيْكُمُ الْكُفْرَ وَالْفُسُوْقَ وَالْعِصْيَانَ ؕ اُولٰٓئِكَ هُمُ الرّٰشِدُوْنَ ۙ﴿۸﴾

8. And know that among you is the Messenger of Allāh; if he were to comply with your wishes in most of the matters, you would surely come to trouble; but Allāh has endeared the faith to you and has made it *look* beautiful to your hearts, and He has made disbelief, wickedness and disobedience hateful to you. Such indeed are those who follow the right course,

فَضْلًا مِّنَ اللّٰهِ وَنِعْمَةً ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۹﴾

9. Through the grace and favour of Allāh. And Allāh is All-Knowing, Wise.

وَاِنْ طَآئِفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَاَصْلِحُوْا بَيْنَهُمَا ۚ فَاِنْۢ بَغَتْ اِحْدٰىهُمَا عَلَى الْاُخْرٰى فَقَاتِلُوا الَّتِيْ تَبْغِيْ حَتّٰى تَفِيْٓءَ اِلٰٓى اَمْرِ اللّٰهِ ۚ فَاِنْ فَآءَتْ فَاَصْلِحُوْا بَيْنَهُمَا بِالْعَدْلِ وَاَقْسِطُوْا ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ﴿۱۰﴾

10. And if two parties of believers fight *against each other*, make peace between them; then if *after that* one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allāh. Then if it returns, make peace between them with equity, and act justly. Verily, Allāh loves the just.

اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ ۚ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿۱۱﴾ ع

11. Surely *all* believers are brothers. So make peace between brothers, and fear Allāh that mercy may be shown to you.

R. 2.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰٓى اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّنْ نِّسَآءٍ عَسٰٓى اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوْٓا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْاَلْقَابِ ؕ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِ ۚ وَمَنْ لَّمْ يَتُبْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿۱۲﴾

12. O ye who believe! let not one people deride *another* people, who may be better than they, nor let women *deride other* women, who may be better than they. And defame not your own people, nor call *one another* by nicknames. Bad *indeed* is evil reputation after *the profession of* belief; and those who repent not are the wrongdoers.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ ۫ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا

13. O ye who believe! avoid most of suspicions; for suspicion in some cases is a sin. And spy not, nor

12. **Do not slander** your own people, nor **taunt each other with** nicknames. **It is bad indeed to earn foul reputation after** *professing* **the faith;** and those who repent not are the wrongdoers.

13. O ye who believe! Avoid **too frequent indulgence in suspicion; for some suspicions are certainly sin**.

back-biting one another. Would any of you like to eat the flesh of his brother who is dead? Certainly you would loathe it. And fear Allāh, surely, Allāh is Oft-Returning *with compassion and* is Merciful.

تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ؕ
اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ
مَيْتًا فَكَرِهْتُمُوْهُ ؕ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ
تَوَّابٌ رَّحِيْمٌ ﴿۱۳﴾

*14. O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allāh, is he who is the most righteous among you. Surely, Allāh is All-knowing, All-Aware.

يٰۤاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ
وَّ اُنْثٰى وَ جَعَلْنٰكُمْ شُعُوْبًا وَّ قَبَآئِلَ
لِتَعَارَفُوْا ؕ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ
اَتْقٰىكُمْ ؕ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ﴿۱۴﴾

15. The Arabs of the desert say, 'We believe.' Say, "You have not believed *yet*; but rather say, 'We have accepted Islām,' for the *true* belief has not yet entered into your hearts." But if you obey Allāh and His Messenger, He will not detract anything from your deeds Surely, Allāh is Most Forgiving, Merciful.

قَالَتِ الْاَعْرَابُ اٰمَنَّا ؕ قُلْ لَّمْ تُؤْمِنُوْا
وَ لٰكِنْ قُوْلُوْۤا اَسْلَمْنَا وَ لَمَّا يَدْخُلِ
الْاِيْمَانُ فِيْ قُلُوْبِكُمْ ؕ وَاِنْ تُطِيْعُوا اللّٰهَ
وَرَسُوْلَهٗ لَا يَلِتْكُمْ مِّنْ اَعْمَالِكُمْ شَيْـًٔا ؕ
اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۵﴾

16. The believers are only those who *truly* believe in Allāh and His Messenger, and then doubt not, but strive with their possessions and their persons in the cause of Allāh. It is they who are truthful.

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ
رَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَ جٰهَدُوْا
بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ ؕ
اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ﴿۱۶﴾

17. Say, 'Will you acquaint Allāh with your faith, while Allāh knows whatever is in the heavens and whatever is in the earth, and Allāh knows all things full well?'

قُلْ اَتُعَلِّمُوْنَ اللّٰهَ بِدِيْنِكُمْ ؕ وَاللّٰهُ
يَعْلَمُ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ ؕ
وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿۱۷﴾

18. They think they have done thee a favour by their embracing Islām.
*Say, 'Deem not your embracing

يَمُنُّوْنَ عَلَيْكَ اَنْ اَسْلَمُوْا ؕ قُلْ لَّا تَمُنُّوْا
عَلَيَّ اِسْلَامَكُمْ ۚ بَلِ اللّٰهُ يَمُنُّ عَلَيْكُمْ

*14. O mankind, We have created you from male and female; and We have made you into **clans and tribes** that you may recognize one another.

*18. Say, '**Do not show off your acceptance of Islām as a favour to me. It is you on the contrary, whom Allāh has favoured by guiding you to the true faith, if you are true *in your claim to be believers*.**'

Islām a favour unto me. On the contrary, Allāh has bestowed a favour upon you in that He has guided you to the *true* Faith, if you are truthful.'

أَنْ هَدٰىكُمْ لِلْإِيْمَانِ إِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٨﴾

19. Verily, Allāh knows the secrets of the heavens and the earth. And Allāh sees all that you do.

إِنَّ اللّٰهَ يَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْأَرْضِ ۗ وَاللّٰهُ بَصِيْرٌ بِمَا تَعْمَلُوْنَ ﴿١٩﴾ ع ١٤

سُوْرَةُ قٓ مَكِّيَّةٌ ٥٠ — اٰياتها ٤٥ — ركوعاتها ٣

QĀF

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

قٓ ۚ وَالْقُرْاٰنِ الْمَجِيْدِ ٢

*2. Qāf.‡ By the glorious Qur'ān, *thou art a Messenger of God.*

بَلْ عَجِبُوْٓا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ فَقَالَ الْكٰفِرُوْنَ هٰذَا شَيْءٌ عَجِيْبٌ ٣

3. But they wonder that there has come to them a Warner from among themselves. And the disbelievers say, 'This is a strange thing!

ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا ۚ ذٰلِكَ رَجْعٌۢ بَعِيْدٌ ٤

4. 'What! when we are dead and have become dust, *shall we be raised to life again*? That is a return far *from possible*.'

قَدْ عَلِمْنَا مَا تَنْقُصُ الْاَرْضُ مِنْهُمْ ۚ وَعِنْدَنَا كِتٰبٌ حَفِيْظٌ ٥

5. We know how much the earth diminishes of them and with Us is a Book that preserves *everything*.

بَلْ كَذَّبُوْا بِالْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِيْٓ اَمْرٍ مَّرِيْجٍ ٦

6. Nay, they rejected the truth when it came to them, and so they are in a state of confusion.

اَفَلَمْ يَنْظُرُوْٓا اِلَى السَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنٰهَا وَزَيَّنّٰهَا وَمَا لَهَا مِنْ فُرُوْجٍ ٧

7. Have they not looked at the sky above them, how We have made it and adorned it, and there are no flaws in it?

وَالْاَرْضَ مَدَدْنٰهَا وَاَلْقَيْنَا فِيْهَا رَوَاسِيَ وَاَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍۢ بَهِيْجٍ ٨

8. And the earth—We have spread it out, and placed therein firm mountains; and We have made to grow therein every *kind of* beautiful species,

تَبْصِرَةً وَّذِكْرٰى لِكُلِّ عَبْدٍ مُّنِيْبٍ ٩

9. As *a means of* enlightenment and as a reminder to every servant that turns *to God*.

وَنَزَّلْنَا مِنَ السَّمَآءِ مَآءً مُّبٰرَكًا فَاَنْۢبَتْنَا بِهٖ جَنّٰتٍ وَّحَبَّ الْحَصِيْدِ ٩

10. And We send down from the sky water which is full of blessings, and We produce therewith gardens and grain harvests,

وَالنَّخْلَ بٰسِقٰتٍ لَّهَا طَلْعٌ نَّضِيْدٌ ١١

11. And tall palm-trees, with spathes piled one above the other,

‡ The Possessor of Power!

*2. Qāf. ***We present* the Glorious Qur'ān *as a witness to your truth.***

(See details of transliteration on page 'm').

رِّزْقًا لِّلْعِبَادِ ۙ وَ اَحْيَيْنَا بِهٖ بَلْدَةً مَّيْتًا ؕ كَذٰلِكَ الْخُرُوْجُ ﴿۱۲﴾

12. As a provision for *Our* servants; and We quicken thereby a dead land. Even so shall be the Resurrection.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّ اَصْحٰبُ الرَّسِّ وَ ثَمُوْدُ ۙ﴿۱۳﴾

13. The people of Noah rejected *the truth* before them and *so did* the People of the Well,‡ and Thamūd,

وَ عَادٌ وَّ فِرْعَوْنُ وَ اِخْوَانُ لُوْطٍ ۙ﴿۱۴﴾

14. And ʿĀd, and Pharaoh and the brethren of Lot,

وَّ اَصْحٰبُ الْاَيْكَةِ وَ قَوْمُ تُبَّعٍ ؕ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيْدِ ﴿۱۵﴾

15. And the Dwellers of the Wood,‡ and the people of Tubbaʿ.‡ All *of them* rejected the Messengers with the result that My threatened punishment befell *them*.

اَفَعَيِيْنَا بِالْخَلْقِ الْاَوَّلِ ؕ بَلْ هُمْ فِيْ لَبْسٍ مِّنْ خَلْقٍ جَدِيْدٍ ﴿۱۶﴾

16. Have We then become weary with the first creation? Nay, but they are in confusion about the new creation.

R. 2.

وَ لَقَدْ خَلَقْنَا الْاِنْسَانَ وَ نَعْلَمُ مَا تُوَسْوِسُ بِهٖ نَفْسُهٗ ۚۖ وَ نَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ ﴿۱۷﴾

*17. And assuredly, We have created man and We know what his *physical* self whispers *to him*, and We are nearer to him than *even his* jugular vein.

اِذْ يَتَلَقَّى الْمُتَلَقِّيٰنِ عَنِ الْيَمِيْنِ وَ عَنِ الشِّمَالِ قَعِيْدٌ ﴿۱۸﴾

18. When the two Recording *angels* record *the deeds of men*, *one* sitting on the right and *the other* on the left,

مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ ﴿۱۹﴾

19. He utters not a word but there is by him a guardian *angel* ready *to record it*.

وَ جَآءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ؕ ذٰلِكَ مَا كُنْتَ مِنْهُ تَحِيْدُ ﴿۲۰﴾

20. And the stupor of death certainly comes. 'This is what thou wast trying to run from.'

وَ نُفِخَ فِي الصُّوْرِ ؕ ذٰلِكَ يَوْمُ الْوَعِيْدِ ﴿۲۱﴾

21. And the trumpet shall be blown: 'This is the Day of Promise.'

وَ جَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَّ شَهِيْدٌ ﴿۲۲﴾

22. And every soul shall come forth *and* along with it there will be an *angel* to drive and an *angel* to bear witness.

لَقَدْ كُنْتَ فِيْ غَفْلَةٍ مِّنْ هٰذَا فَكَشَفْنَا عَنْكَ غِطَآءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيْدٌ ﴿۲۳﴾

23. 'Thou wast heedless of this; now We have removed from thee thy veil, and sharp is thy sight this day.'

‡ Ancient Arab tribes.

* 17. And assuredly, We have created man and **We are aware of what his ego whispers to him**, and We are nearer to him than *even his* jugular vein.

وَقَالَ قَرِيْنُهٗ هٰذَا مَا لَدَيَّ عَتِيْدٌ ﴿٢٣﴾

24. And his companion will say, 'This is what I have *of the record* ready.

اَلْقِيَا فِيْ جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيْدٍ ﴿٢٤﴾

25. 'Cast ye twain into Hell every ungrateful enemy *of truth*,

مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيْبِ ﴿٢٥﴾

26. 'Hinderer of good, transgressor, doubter,

الَّذِيْ جَعَلَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَاَلْقِيٰهُ فِي الْعَذَابِ الشَّدِيْدِ ﴿٢٦﴾

27. 'Who sets up another God beside Allāh. So do ye twain cast him into the dreadful torment.'

قَالَ قَرِيْنُهٗ رَبَّنَا مَآ اَطْغَيْتُهٗ وَلٰكِنْ كَانَ فِيْ ضَلٰلٍ بَعِيْدٍ ﴿٢٧﴾

28. His associate will say, 'O our Lord, I did not cause him to rebel; but he *himself* was too far gone in error.'

قَالَ لَا تَخْتَصِمُوْا لَدَيَّ وَقَدْ قَدَّمْتُ اِلَيْكُمْ بِالْوَعِيْدِ ﴿٢٨﴾

29. *God* will say, 'Quarrel not in My presence, I gave you the warning beforehand.

مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَآ اَنَا بِظَلَّامٍ لِّلْعَبِيْدِ ﴿٢٩﴾ ع ١٤/١٦

30. 'The sentence *passed* by Me cannot be changed, and I am not at all unjust to *My* servants.'

R. 3.

يَوْمَ نَقُوْلُ لِجَهَنَّمَ هَلِ امْتَلَاْتِ وَتَقُوْلُ هَلْ مِنْ مَّزِيْدٍ ﴿٣٠﴾

31. On that day We will say to Hell, 'Art thou filled up?', and it will answer, 'Is there more?'

وَاُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِيْنَ غَيْرَ بَعِيْدٍ ﴿٣١﴾

32. And Heaven will be brought near to the righteous, no longer remote.

هٰذَا مَا تُوْعَدُوْنَ لِكُلِّ اَوَّابٍ حَفِيْظٍ ﴿٣٢﴾

33. 'This is what was promised to you—to everyone who always turned *to God* and was watchful *of his actions*,

مَنْ خَشِيَ الرَّحْمٰنَ بِالْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيْبِ ﴿٣٣﴾

34. 'Who feared the Gracious *God* in private and came *to Him* with a penitent heart.

اُدْخُلُوْهَا بِسَلٰمٍ ذٰلِكَ يَوْمُ الْخُلُوْدِ ﴿٣٤﴾

35. 'Enter ye therein in peace. This is the Day of Eternity.'

لَهُمْ مَّا يَشَآءُوْنَ فِيْهَا وَلَدَيْنَا مَزِيْدٌ ﴿٣٥﴾

36. They will have therein whatever they desire, and with Us is *a good deal* more.

وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ اَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوْا فِي الْبِلَادِ هَلْ مِنْ مَّحِيْصٍ ﴿٣٦﴾

37. And how many a generation who were greater than they in power have We destroyed before them! *But when the punishment came*, they went about the lands. Was there any place of refuge *for them*?

(See details of transliteration on page 'm').

إِنَّ فِي ذٰلِكَ لَذِكْرٰى لِمَنْ كَانَ لَهٗ قَلْبٌ
أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٨﴾

38. Therein, verily, is a reminder for him who has a heart, or who gives ear, and is attentive.

وَلَقَدْ خَلَقْنَا السَّمٰوٰتِ وَالْأَرْضَ وَمَا
بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ۖ وَّمَا مَسَّنَا
مِنْ لُّغُوبٍ ﴿٣٩﴾

39. And verily, We created the heavens and the earth and all that is between them in six periods, and no weariness touched Us.

فَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَسَبِّحْ
بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَ
قَبْلَ الْغُرُوْبِ ﴿٤٠﴾

40. So bear with patience what they say, and glorify thy Lord with *His* praise, before the rising of the sun and before *its* setting;

وَمِنَ الَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُوْدِ ﴿٤١﴾

41. And in *a part of* the night *also* do thou glorify Him, and after *prescribed* prostrations.

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ
مَّكَانٍ قَرِيْبٍ ﴿٤٢﴾

42. And listen! The day when the crier will cry from a place nearby,

يَّوْمَ يَسْمَعُوْنَ الصَّيْحَةَ بِالْحَقِّ ۚ
ذٰلِكَ يَوْمُ الْخُرُوْجِ ﴿٤٣﴾

*43. The day when they will hear the blast in truth; that will be the day of coming forth *from the graves*.

إِنَّا نَحْنُ نُحْيٖ وَنُمِيْتُ وَإِلَيْنَا
الْمَصِيْرُ ﴿٤٤﴾

44. Verily, it is We Who give life and cause death, and to Us is the *final* return.

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ۚ
ذٰلِكَ حَشْرٌ عَلَيْنَا يَسِيْرٌ ﴿٤٥﴾

45. *On* the day when the earth will cleave asunder from over them *and they will come forth* hastening—that will be a gathering together, quite easy for Us.

نَحْنُ أَعْلَمُ بِمَا يَقُوْلُوْنَ وَمَآ أَنْتَ
عَلَيْهِمْ بِجَبَّارٍ ۣ فَذَكِّرْ بِالْقُرْاٰنِ مَنْ
يَّخَافُ وَعِيْدِ ﴿٤٦﴾ ع ٣ ١٧

46. We know best what they say; and thou hast not been *appointed* to compel them *in any way*. So admonish, by means of the Qur'ān, him who fears My warning.

*43. The Day when they will **certainly** hear the blast, that will be the day of coming forth *from the graves*.

سُوْرَةُ الذّٰرِيٰت مَكِّيَّة ٥١ — اياتها ٦١ — ركوعاتها ٣

AL-DHĀRIYĀT

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

وَالذّٰرِيٰتِ ذَرْوًا ٢

*2. By *the winds* that scatter *seeds with a true* scattering,

فَالْحٰمِلٰتِ وِقْرًا ٣

*3. Then by *the clouds* that carry the load *of moisture*,

فَالْجٰرِيٰتِ يُسْرًا ٤

*4. Then by *the rivers* that flow gently,

فَالْمُقَسِّمٰتِ اَمْرًا ٥

*5. *And* then by *the angels* that finally administer and execute affairs,

اِنَّمَا تُوْعَدُوْنَ لَصَادِقٌ ٦

6. Surely, that which you are promised is true;

وَّاِنَّ الدِّيْنَ لَوَاقِعٌ ٧

7. And the Judgment will surely come to pass.

وَالسَّمَآءِ ذَاتِ الْحُبُكِ ٨

8. And by the heaven *full* of tracks,

اِنَّكُمْ لَفِيْ قَوْلٍ مُّخْتَلِفٍ ٩

*9. Truly you are discordant in *your* utterances.

يُّؤْفَكُ عَنْهُ مَنْ اُفِكَ ١٠

*10. He *alone* is turned away from *the truth* who is *destined to be thus* turned away.

قُتِلَ الْخَرّٰصُوْنَ ١١

*11. Cursed be the liars,

الَّذِيْنَ هُمْ فِيْ غَمْرَةٍ سَاهُوْنَ ١٢

*12. Who are heedless in the depth *of ignorance*.

يَسْـَٔلُوْنَ اَيَّانَ يَوْمُ الدِّيْنِ ١٣

13. They ask: 'When will be the Day of Judgment?'

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُوْنَ ١٤

14. *It will be* the day when they will be tormented at the Fire.

---

*2. **By the scatterers who scatter—a thorough scattering.**

*3. **Then by those who carry heavy loads.**

*4. **Then by those who move along effortlessly.**

*5. **Then by those who distribute authority,**

*9. **Verily, you hold different views.**

*10. **Only he will be led away from *the promised truth* who is *fit* to be led away.**

*11. Cursed be the **conjecturers,**

*12. **Who are drowned deep in negligence.**

ذُوْقُوْا فِتْنَتَكُمْ ؕ هٰذَا الَّذِيْ كُنْتُمْ
بِهٖ تَسْتَعْجِلُوْنَ ﴿١٥﴾

* 15. 'Taste ye your torment. This is what you would hasten.'

اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّ عُيُوْنٍ ﴿١٦﴾

16. *But* surely the righteous will be in the midst of gardens and springs,

اٰخِذِيْنَ مَاۤ اٰتٰىهُمْ رَبُّهُمْ ؕ اِنَّهُمْ
كَانُوْا قَبْلَ ذٰلِكَ مُحْسِنِيْنَ ﴿١٧﴾

17. Receiving what their Lord will give them; for they used to do good before that.

كَانُوْا قَلِيْلًا مِّنَ الَّيْلِ مَا يَهْجَعُوْنَ ﴿١٨﴾

18. They used to sleep but a little of the night;

وَ بِالْاَسْحَارِ هُمْ يَسْتَغْفِرُوْنَ ﴿١٩﴾

19. And at the dawn of the day they sought forgiveness;

وَ فِيْۤ اَمْوَالِهِمْ حَقٌّ لِّلسَّآئِلِ وَ الْمَحْرُوْمِ ﴿٢٠﴾

* 20. And in their wealth was a share for one who asked for help and *for* one who could not.

وَ فِي الْاَرْضِ اٰيٰتٌ لِّلْمُوْقِنِيْنَ ﴿٢١﴾

21. And in the earth are Signs for those who have certainty of faith,

وَ فِيْۤ اَنْفُسِكُمْ ؕ اَفَلَا تُبْصِرُوْنَ ﴿٢٢﴾

22. And *also* in your own selves. Will you not then see?

وَ فِي السَّمَآءِ رِزْقُكُمْ وَ مَا تُوْعَدُوْنَ ﴿٢٣﴾

23. And in heaven is your sustenance, and *also* that which you are promised.

فَوَ رَبِّ السَّمَآءِ وَ الْاَرْضِ اِنَّهٗ لَحَقٌّ
ع ١٨ مِّثْلَ مَاۤ اَنَّكُمْ تَنْطِقُوْنَ ﴿٢٤﴾

24. And by the Lord of the heaven and the earth, it is certainly the truth, even as *it is true that* you speak.

R. 2.

هَلْ اَتٰىكَ حَدِيْثُ ضَيْفِ اِبْرٰهِيْمَ
الْمُكْرَمِيْنَ ﴿٢٥﴾

25. Has the story of Abraham's honoured guests reached thee?

اِذْ دَخَلُوْا عَلَيْهِ فَقَالُوْا سَلٰمًا ؕ قَالَ
سَلٰمٌ ۚ قَوْمٌ مُّنْكَرُوْنَ ﴿٢٦﴾

26. When they entered upon him and said, 'Peace!' he said, 'Peace!' *They were* all strangers.

فَرَاغَ اِلٰۤى اَهْلِهٖ فَجَآءَ بِعِجْلٍ سَمِيْنٍ ﴿٢٧﴾

27. And he went quietly to his household, and brought a fatted calf,

فَقَرَّبَهٗۤ اِلَيْهِمْ قَالَ اَلَا تَاْكُلُوْنَ ﴿٢٨﴾

28. And he placed it before them. He said, 'Will you not eat?'

فَاَوْجَسَ مِنْهُمْ خِيْفَةً ؕ قَالُوْا لَا تَخَفْ ؕ
وَ بَشَّرُوْهُ بِغُلٰمٍ عَلِيْمٍ ﴿٢٩﴾

* 29. And he felt a fear on account of them. They said, 'Fear not.' And they gave him glad tidings of *the birth of* a son possessing knowledge.

* 15. 'Taste ye ***the consequence of*** **your mischief.** This is what you **were hastening towards.**

* 20. And in their wealth **is** a share **belonging to the beggar and the destitute.**

* 29. **He grew apprehensive of them.** They said, 'Fear not.' And they gave him glad tidings of *the birth of* a **knowledgeable** son.

30. Then his wife came forward crying and smote her face and said, 'A barren old woman!'

فَاَقْبَلَتِ امْرَاَتُهٗ فِيْ صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَ قَالَتْ عَجُوْزٌ عَقِيْمٌ ﴿۳۰﴾

31. They said, 'Even so has thy Lord said. Surely, He is the Wise, the All-Knowing.'

قَالُوْا كَذٰلِكِ ۙ قَالَ رَبُّكِ ؕ اِنَّهٗ هُوَ الْحَكِيْمُ الْعَلِيْمُ ﴿۳۱﴾

Part 27 — ع ۲

32. *Abraham* said, 'Now what is your errand, O ye messengers?'

قَالَ فَمَا خَطْبُكُمْ اَيُّهَا الْمُرْسَلُوْنَ ﴿۳۲﴾

33. They said, 'We have been sent to a sinful people,

قَالُوْٓا اِنَّاۤ اُرْسِلْنَاۤ اِلٰى قَوْمٍ مُّجْرِمِيْنَ ۙ﴿۳۳﴾

34. 'That we may send down upon them stones of clay,

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّنْ طِيْنٍ ۙ﴿۳۴﴾

35. 'Marked, with thy Lord, for those guilty of excesses.'

مُّسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِيْنَ ﴿۳۵﴾

36. And We brought forth therefrom such of the believers as were there,

فَاَخْرَجْنَا مَنْ كَانَ فِيْهَا مِنَ الْمُؤْمِنِيْنَ ﴿۳۶﴾

37. And We found not there except only one house of Muslims.

فَمَا وَجَدْنَا فِيْهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِيْنَ ﴿۳۷﴾

38. And We left therein a Sign for those who fear the painful punishment.

وَتَرَكْنَا فِيْهَاۤ اٰيَةً لِّلَّذِيْنَ يَخَافُوْنَ الْعَذَابَ الْاَلِيْمَ ﴿۳۸﴾

39. And *We left another Sign* in Moses when We sent him to Pharaoh with clear authority,

وَفِيْ مُوْسٰۤى اِذْ اَرْسَلْنٰهُ اِلٰى فِرْعَوْنَ بِسُلْطٰنٍ مُّبِيْنٍ ﴿۳۹﴾

*40. But he turned away *from Moses* in his *pride of* power, and said, 'A sorcerer, or a madman.'

فَتَوَلّٰى بِرُكْنِهٖ وَ قَالَ سٰحِرٌ اَوْ مَجْنُوْنٌ ﴿۴۰﴾

41. So We seized him and his hosts and threw them into the sea; and he *himself* was to blame.

فَاَخَذْنٰهُ وَ جُنُوْدَهٗ فَنَبَذْنٰهُمْ فِي الْيَمِّ وَ هُوَ مُلِيْمٌ ﴿۴۱﴾

42. And *there was a Sign* in *the tribe of* 'Ād, when We sent against them the destructive wind.

وَفِيْ عَادٍ اِذْ اَرْسَلْنَا عَلَيْهِمُ الرِّيْحَ الْعَقِيْمَ ﴿۴۲﴾

43. It left nothing whatever that it visited, but made it like a rotten bone.

مَا تَذَرُ مِنْ شَيْءٍ اَتَتْ عَلَيْهِ اِلَّا جَعَلَتْهُ كَالرَّمِيْمِ ﴿۴۳﴾

44. And *a Sign there was* in *the tribe of* Thamūd when it was said to them, 'Enjoy yourselves for a while.'

وَفِيْ ثَمُوْدَ اِذْ قِيْلَ لَهُمْ تَمَتَّعُوْا حَتّٰى حِيْنٍ ﴿۴۴﴾

* 40. He turned away **along with his chieftains** and said, 'A sorcerer, or a madman.'

فَعَتَوْا عَنْ اَمْرِ رَبِّهِمْ فَاَخَذَتْهُمُ الصّٰعِقَةُ وَهُمْ يَنْظُرُوْنَ ﴿٤٥﴾

45. But they rebelled against the command of their Lord. So the thunderbolt overtook them while they gazed;

فَمَا اسْتَطَاعُوْا مِنْ قِيَامٍ وَّمَا كَانُوْا مُنْتَصِرِيْنَ ﴿٤٦﴾

46. And they were not able to rise *again*, nor could they defend themselves.

وَقَوْمَ نُوْحٍ مِّنْ قَبْلُ ؕ اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ﴿٤٧﴾ ع ٢

47. And *We destroyed* the people of Noah before *them*; they were a disobedient people.

R. 3.

وَالسَّمَآءَ بَنَيْنٰهَا بِاَيْىدٍ وَّاِنَّا لَمُوْسِعُوْنَ ﴿٤٨﴾

*48. And We have built the heaven with *Our own* hands, and verily We have vast powers.

وَالْاَرْضَ فَرَشْنٰهَا فَنِعْمَ الْمٰهِدُوْنَ ﴿٤٩﴾

49. And the earth We have spread out, and *how* excellently do We prepare *things*!

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿٥٠﴾

50. And of everything have We created pairs, that you may reflect.

فَفِرُّوْٓا اِلَى اللّٰهِ ؕ اِنِّيْ لَكُمْ مِّنْهُ نَذِيْرٌ مُّبِيْنٌ ﴿٥١﴾

51. Flee ye therefore unto Allāh. Surely, I am a plain Warner unto you from Him.

وَلَا تَجْعَلُوْا مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ؕ اِنِّيْ لَكُمْ مِّنْهُ نَذِيْرٌ مُّبِيْنٌ ﴿٥٢﴾

52. And do not set up another God along with Allāh. Surely, I am a plain Warner unto you from Him.

كَذٰلِكَ مَآ اَتَى الَّذِيْنَ مِنْ قَبْلِهِمْ مِّنْ رَّسُوْلٍ اِلَّا قَالُوْا سَاحِرٌ اَوْ مَجْنُوْنٌ ﴿٥٣﴾

53. Even so there came no Messenger to those before them, but they said, 'A sorcerer, or a mad-man!'

اَتَوَاصَوْا بِهٖ ۚ بَلْ هُمْ قَوْمٌ طَاغُوْنَ ﴿٥٤﴾

54. Have they made it a legacy to one another? Nay, they are *all* a rebellious people.

فَتَوَلَّ عَنْهُمْ فَمَآ اَنْتَ بِمَلُوْمٍ ﴿٥٥﴾

55. So turn away from them; and there will be no blame on thee.

وَّذَكِّرْ فَاِنَّ الذِّكْرٰى تَنْفَعُ الْمُؤْمِنِيْنَ ﴿٥٦﴾

*56. And keep on exhorting; for verily, exhortation benefits those who would believe.

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ ﴿٥٧﴾

57. And I have not created the Jinn and the men but that they may worship Me.

* 48. And We have built the heaven **with might and We continue to expand it indeed**.

* 56. And keep on exhorting; **certainly** exhortation benefits **the believers**.

مَآ اُرِيْدُ مِنْهُمْ مِّنْ رِّزْقٍ وَّمَآ اُرِيْدُ اَنْ يُّطْعِمُوْنِ ﴿٥٨﴾

58. I desire no sustenance from them, nor do I desire that they should feed Me.

اِنَّ اللّٰهَ هُوَ الرَّزَّاقُ ذُوالْقُوَّةِ الْمَتِيْنُ ﴿٥٩﴾

59. Surely, it is Allāh *Himself* Who is the Great Sustainer, the Powerful, the Strong.

فَاِنَّ لِلَّذِيْنَ ظَلَمُوْا ذَنُوْبًا مِّثْلَ ذَنُوْبِ اَصْحٰبِهِمْ فَلَا يَسْتَعْجِلُوْنِ ﴿٦٠﴾

*60. And for those who do wrong there is a share *of comfort* like the share *enjoyed by* their fellows *of the earlier times*; so let them not ask Me to hasten on *the punishment*.

فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا مِنْ يَّوْمِهِمُ الَّذِيْ يُوْعَدُوْنَ ﴿٦١﴾

61. Woe, then, to those who disbelieve, because of that day of theirs which they have been promised!

*60. **Surely, the fate of those who did wrong shall be like that of the people of their ilk**; so let them not ask Me to hasten on *the punishment*.

(See details of transliteration on page ‘m’).

سُوْرَةُ الطُّوْرِ مَكِّيَّةٌ ٥٢ — اياتها ٥٠ — ركوعاتها ٢

AL-ṬŪR

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

وَالطُّوْرِ ٢

2. By the Mount;

وَكِتٰبٍ مَّسْطُوْرٍ ٣

3. And *by* the Book inscribed

فِيْ رَقٍّ مَّنْشُوْرٍ ٤

4. On parchment unfolded;

وَّالْبَيْتِ الْمَعْمُوْرِ ٥

5. And *by* the frequented House;

وَالسَّقْفِ الْمَرْفُوْعِ ٦

6. And *by* the elevated Roof;

وَالْبَحْرِ الْمَسْجُوْرِ ٧

7. And *by* the swollen sea;

اِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ٨

8. The punishment of thy Lord shall certainly come to pass;

مَّا لَهٗ مِنْ دَافِعٍ ٩

9. There is none that can avert it.

يَّوْمَ تَمُوْرُ السَّمَآءُ مَوْرًا ١٠

* 10. On the day when the heaven will heave *with awful* heaving,

وَّتَسِيْرُ الْجِبَالُ سَيْرًا ١١

* 11. And the mountains will move, *with terrible* moving,

فَوَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ١٢

12. Then woe that day to those who reject the truth,

الَّذِيْنَ هُمْ فِيْ خَوْضٍ يَّلْعَبُوْنَ ١٣

13. Who sportingly indulge in idle talk.

يَوْمَ يُدَعُّوْنَ اِلٰى نَارِ جَهَنَّمَ دَعًّا ١٤

14. The day when they shall be thrust into the fire of Hell *with a violent* thrust.

هٰذِهِ النَّارُ الَّتِيْ كُنْتُمْ بِهَا تُكَذِّبُوْنَ ١٥

15. 'This is the Fire which you treated as a lie.

اَفَسِحْرٌ هٰذَآ اَمْ اَنْتُمْ لَا تُبْصِرُوْنَ ١٦

16. 'Is this then magic, or do you not see?

اِصْلَوْهَا فَاصْبِرُوْٓا اَوْ لَا تَصْبِرُوْا ۚ سَوَآءٌ عَلَيْكُمْ ۭ اِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ١٧

17. 'Burn ye therein; and whether you show patience or you show *it* not, it will be the same for you. You are requited *only* for what you used to do.'

* 10. On the day when the heaven will heave **with great commotion**.
* 11. And the mountains will move **a great moving**,

(See details of transliteration on page 'm').

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَّ نَعِيمٍ ﴿١٨﴾

18. Verily, the righteous are in Gardens and in bliss,

فَاكِهِينَ بِمَآ اٰتٰىهُمْ رَبُّهُمْ ۚ وَ وَقٰىهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ ﴿١٩﴾

19. Enjoying what their Lord has bestowed on them; and their Lord has saved them from the torment of the Fire.

كُلُوا وَ اشْرَبُوا هَنِيٓـًٔا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٠﴾

*20. 'Eat and drink in happiness because of what you used to do,

مُتَّكِـِٔينَ عَلٰى سُرُرٍ مَّصْفُوفَةٍ ۚ وَ زَوَّجْنٰهُمْ بِحُورٍ عِينٍ ﴿٢١﴾

21. 'Reclining on couches arranged in rows.' And We shall consort them with fair maidens having wide, *beautiful* eyes.

وَالَّذِينَ اٰمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِاِيمَانٍ اَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَ مَآ اَلَتْنٰهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ ۭ كُلُّ امْرِئٍۢ بِمَا كَسَبَ رَهِينٌ ﴿٢٢﴾

22. And those who believe and whose children follow them in faith—with them shall We join their children. And We will not diminish anything from *the reward of* their works. Every man stands pledged for what he has earned.

وَ اَمْدَدْنٰهُمْ بِفَاكِهَةٍ وَّ لَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٣﴾

23. And We shall bestow upon them *an abundance of* fruit and meat such as they will wish for.

يَتَنَازَعُونَ فِيهَا كَاْسًا لَّا لَغْوٌ فِيهَا وَ لَا تَاْثِيمٌ ﴿٢٣﴾

24. There they will pass from one to another a cup wherein is neither levity nor sin.

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَاَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٥﴾

25. And there will wait upon them youths of their own, as though they were pearls well-preserved.

وَ اَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُونَ ﴿٢٦﴾

26. And they will turn to one another, asking mutual questions.

قَالُوٓا اِنَّا كُنَّا قَبْلُ فِيٓ اَهْلِنَا مُشْفِقِينَ ﴿٢٧﴾

27. They will say, 'Before this, when *we were* among our family, we were very much afraid *of God's displeasure*;

فَمَنَّ اللّٰهُ عَلَيْنَا وَ وَقٰىنَا عَذَابَ السَّمُومِ ﴿٢٨﴾

28. 'But Allāh has been gracious unto us and has saved us from the torment of the burning blast.

اِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ ۭ اِنَّهٗ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٩﴾ ع ١ ٢٩ ٣

29. 'We used to pray to Him before. Surely, He is the Beneficent, the Merciful.'

*20. 'Eat and drink **joyfully, as a reward for** what you used to do.

R. 2.

30. Admonish then. By the grace of thy Lord, thou art neither a soothsayer, nor a madman.

فَذَكِّرْ فَمَآ اَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَّلَا مَجْنُوْنٍ ﴿٣٠﴾

31. Do they say, '*He is* a poet; we are waiting for some calamity which time will bring upon him?'

اَمْ يَقُوْلُوْنَ شَاعِرٌ نَّتَرَبَّصُ بِهٖ رَيْبَ الْمَنُوْنِ ﴿٣١﴾

32. Say, 'Await ye then! I *too* am with you among those who are waiting.'

قُلْ تَرَبَّصُوْا فَاِنِّيْ مَعَكُمْ مِّنَ الْمُتَرَبِّصِيْنَ ﴿٣٢﴾

33. Do their intellect *and reason* enjoin this upon them or are they a rebellious people?

اَمْ تَاْمُرُهُمْ اَحْلَامُهُمْ بِهٰذَآ اَمْ هُمْ قَوْمٌ طَاغُوْنَ ﴿٣٣﴾

34. Do they say, 'He has fabricated it?' Nay, but they would not believe.

اَمْ يَقُوْلُوْنَ تَقَوَّلَهٗ ۚ بَلْ لَّا يُؤْمِنُوْنَ ﴿٣٤﴾

* 35. Let them, then, bring forth an announcement like this, if they speak the truth!

فَلْيَاْتُوْا بِحَدِيْثٍ مِّثْلِهٖٓ اِنْ كَانُوْا صٰدِقِيْنَ ﴿٣٥﴾

* 36. Have they been created for nothing, or are they themselves the creators?

اَمْ خُلِقُوْا مِنْ غَيْرِ شَيْءٍ اَمْ هُمُ الْخَالِقُوْنَ ﴿٣٦﴾

37. Did they create the heavens and the earth? Nay, but they have no faith.

اَمْ خَلَقُوا السَّمٰوٰتِ وَالْاَرْضَ ۚ بَلْ لَّا يُوْقِنُوْنَ ﴿٣٧﴾

38. Do they own the treasures of thy Lord, or are they the guardians *thereof*?

اَمْ عِنْدَهُمْ خَزَآئِنُ رَبِّكَ اَمْ هُمُ الْمُصَيْطِرُوْنَ ﴿٣٨﴾

39. Have they a ladder *unto heaven* by means of which they can overhear? Then let their listener bring a manifest authority.

اَمْ لَهُمْ سُلَّمٌ يَّسْتَمِعُوْنَ فِيْهِ ۚ فَلْيَاْتِ مُسْتَمِعُهُمْ بِسُلْطٰنٍ مُّبِيْنٍ ﴿٣٩﴾

40. Has He daughters and you have sons?

اَمْ لَهُ الْبَنٰتُ وَلَكُمُ الْبَنُوْنَ ﴿٤٠﴾

41. Dost thou ask a reward from them, so that they are weighed down with a load of debt?

اَمْ تَسْـَٔلُهُمْ اَجْرًا فَهُمْ مِّنْ مَّغْرَمٍ مُّثْقَلُوْنَ ﴿٤١﴾

42. Do they possess *knowledge of* the unseen, so that they write *it* down?

اَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُوْنَ ﴿٤٢﴾

43. Do they intend a plot? But it is those who disbelieve that will be caught in the plot.

اَمْ يُرِيْدُوْنَ كَيْدًا ۭ فَالَّذِيْنَ كَفَرُوْا هُمُ الْمَكِيْدُوْنَ ﴿٤٣﴾

* 35. Let them, then, bring forth **a narration** like this, if they speak the truth.
* 36. Have they been created **out of nothing**, or are they themselves the creators?

أَمْ لَهُمْ إِلٰهٌ غَيْرُ اللّٰهِ ؕ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ﴿٤٣﴾

44. Have they a God other than Allāh? Exalted is Allāh above *all* that which they associate *with Him*!

وَإِنْ يَّرَوْا كِسْفًا مِّنَ السَّمَآءِ سَاقِطًا يَّقُوْلُوْا سَحَابٌ مَّرْكُوْمٌ ﴿٤٤﴾

*45. And if they should see a piece of the cloud falling down, they would say, 'Clouds piled up.'

فَذَرْهُمْ حَتّٰى يُلٰقُوْا يَوْمَهُمُ الَّذِيْ فِيْهِ يُصْعَقُوْنَ ﴿٤٥﴾

*46. So leave them until they meet that day of theirs, on which they will be overtaken by a thunderbolt,

يَوْمَ لَا يُغْنِيْ عَنْهُمْ كَيْدُهُمْ شَيْئًا وَّلَا هُمْ يُنْصَرُوْنَ ﴿٤٦﴾

47. The day when their plotting will not avail them aught, nor shall they be helped.

وَإِنَّ لِلَّذِيْنَ ظَلَمُوْا عَذَابًا دُوْنَ ذٰلِكَ وَلٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿٤٧﴾

48. And verily, for those who do wrong there is a punishment besides that. But most of them know not.

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِيْنَ تَقُوْمُ ﴿٤٨﴾

49. So wait patiently for the judgment of thy Lord; for assuredly thou art before Our eyes; and glorify thy Lord with *His* praise when thou risest up *from sleep*;

وَمِنَ الَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُوْمِ ﴿٤٩﴾

50. And for part of the night *also* do thou glorify Him and at the setting of the stars.

*45. **And if they see a piece of cloud descending, they say;** ***soon will follow*** **clouds layer upon layer.'**

*46. So leave them **alone** until they **confront their** ***promised*** **day** on which they will be **thunderstruck**.

(See details of transliteration on page 'm').

سُوْرَةُ النَّجْمِ مَكِّيَّةٌ ٥٣ — اٰیاتها ٦٣ — رکوعاتها ٣

AL-NAJM

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

وَالنَّجْمِ اِذَا هَوٰى ٢

*2. By the stemless plant when it falls,

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوٰى ٣

3. Your companion has neither erred, nor has he gone astray,

وَمَا يَنْطِقُ عَنِ الْهَوٰى ٤

4. Nor does he speak out of *his own* desire.

اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى ٥

5. It is nothing but *pure* revelation *that has been* revealed *by God.*

عَلَّمَهٗ شَدِيْدُ الْقُوٰى ٦

6. *The Lord* of mighty powers has taught him,

ذُوْ مِرَّةٍ ؕ فَاسْتَوٰى ٧

*7. *The One* Possessor of strength. So He manifested His ascendance *over everything*,

وَهُوَ بِالْاُفُقِ الْاَعْلٰى ٨

*8. And *He revealed His Word* when he was on the uppermost horizon,

ثُمَّ دَنَا فَتَدَلّٰى ٩

9. Then he drew nearer *to God*; then he came down *to mankind*,

فَكَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى ١٠

10. So that he became, *as it were*, one chord to two bows or closer still.

فَاَوْحٰٓى اِلٰى عَبْدِهٖ مَآ اَوْحٰى ١١

11. Then He revealed to His servant that which He revealed.

مَا كَذَبَ الْفُؤَادُ مَا رَاٰى ١٢

*12. The heart *of the Prophet* was not untrue to that which he saw.

اَفَتُمٰرُوْنَهٗ عَلٰى مَا يَرٰى ١٣

13. Will you then dispute with him about what he saw?

وَلَقَدْ رَاٰهُ نَزْلَةً اُخْرٰى ١٤

14. And certainly, he saw Him a second time *also*,

عِنْدَ سِدْرَةِ الْمُنْتَهٰى ١٥

15. Near the farthest Lote-tree,

عِنْدَهَا جَنَّةُ الْمَاْوٰى ١٦

16. Near which is the Garden of Eternal Abode.

اِذْ يَغْشَى السِّدْرَةَ مَا يَغْشٰى ١٧

17. *This was* when that which covers covered the Lote-tree.

---

*2. By the **star** when it falls,

*7. **Of Great Might. Who then settled *upon His Throne*,**

*8. And *He revealed His Word* when He was **at the loftiest Horizon,**

*12. The heart *of the Prophet* **lied not regarding what he saw.**

مَا زَاغَ الْبَصَرُ وَمَا طَغٰى ﴿١٨﴾

18. The eye deviated not, nor did *it* wander.

لَقَدْ رَاٰى مِنْ اٰيٰتِ رَبِّهِ الْكُبْرٰى ﴿١٩﴾

19. Surely, he saw the greatest of the Signs of his Lord.

اَفَرَءَيْتُمُ اللّٰتَ وَالْعُزّٰى ﴿٢٠﴾

20. Now tell *me* about Lāt‡ and 'Uzzā‡,

وَمَنٰوةَ الثَّالِثَةَ الْاُخْرٰى ﴿٢١﴾

21. And Manāt‡, the third one, another *goddess*!

اَلَكُمُ الذَّكَرُ وَلَهُ الْاُنْثٰى ﴿٢٢﴾

22. 'What! for you the males and for Him the females!'

تِلْكَ اِذًا قِسْمَةٌ ضِيْزٰى ﴿٢٣﴾

23. That indeed is an unfair division.

اِنْ هِيَ اِلَّآ اَسْمَآءٌ سَمَّيْتُمُوْهَآ اَنْتُمْ وَاٰبَآؤُكُمْ مَّآ اَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَمَا تَهْوَى الْاَنْفُسُ ۚ وَلَقَدْ جَآءَهُمْ مِّنْ رَّبِّهِمُ الْهُدٰى ﴿٢٣﴾

24. 'These are but names which you have named—you and your fathers—for which Allāh has sent down no authority.' They follow naught but conjecture and what their souls desire, while there has already come to them guidance from their Lord.

اَمْ لِلْاِنْسَانِ مَا تَمَنّٰى ﴿٢٥﴾

*25. Can man have whatever he desires?

فَلِلّٰهِ الْاٰخِرَةُ وَالْاُوْلٰى ﴿٢٦﴾

*26. Nay, to Allāh belong the Hereafter and this *world*.

R. 2.

وَكَمْ مِّنْ مَّلَكٍ فِي السَّمٰوٰتِ لَا تُغْنِيْ شَفَاعَتُهُمْ شَيْـًٔا اِلَّا مِنْۢ بَعْدِ اَنْ يَّاْذَنَ اللّٰهُ لِمَنْ يَّشَآءُ وَيَرْضٰى ﴿٢٧﴾

27. And how many an angel is there in the heavens, but their intercession shall be of no avail, except after Allāh has given permission to whomsoever He wills and pleases.

اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ لَيُسَمُّوْنَ الْمَلٰٓئِكَةَ تَسْمِيَةَ الْاُنْثٰى ﴿٢٨﴾

28. Those who believe not in the Hereafter name the angels with names of females;

وَمَا لَهُمْ بِهٖ مِنْ عِلْمٍ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ ۚ وَاِنَّ الظَّنَّ لَا يُغْنِيْ مِنَ الْحَقِّ شَيْـًٔا ﴿٢٩﴾

29. But they have no knowledge thereof. They follow nothing but conjecture; and conjecture avails naught against truth.

فَاَعْرِضْ عَنْ مَّنْ تَوَلّٰى ۙ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ اِلَّا الْحَيٰوةَ الدُّنْيَا ﴿٣٠﴾

30. So turn aside from him who turns away from Our remembrance, and seeks nothing but the life of this world.

‡ Favourite idols of the Quraish of Mecca.

*25. **Is there for man all that he desires?**

*26. ***Nay* to Allāh belongs the end *of everything* and all that precedes.**

(See details of transliteration on page 'm').

ذٰلِكَ مَبْلَغُهُمْ مِّنَ الْعِلْمِ ؕ اِنَّ رَبَّكَ هُوَ
اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ ۙ وَهُوَ اَعْلَمُ
بِمَنِ اهْتَدٰى ﴿٣١﴾

* 31. That is the utmost limit of their knowledge. Verily, thy Lord knows him best who strays from His way, and He knows him best who follows guidance.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۙ
لِيَجْزِيَ الَّذِيْنَ اَسَآءُوْا بِمَا عَمِلُوْا وَ
يَجْزِيَ الَّذِيْنَ اَحْسَنُوْا بِالْحُسْنٰى ﴿٣٢﴾

32. And to Allāh belongs whatever is in the heavens and whatever is in the earth, that He may requite those who do evil for what they have wrought, and that He may reward with what is best those who do good.

اَلَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْاِثْمِ وَ
الْفَوَاحِشَ اِلَّا اللَّمَمَ ؕ اِنَّ رَبَّكَ وَاسِعُ
الْمَغْفِرَةِ ؕ هُوَ اَعْلَمُ بِكُمْ اِذْ اَنْشَاَكُمْ
مِّنَ الْاَرْضِ وَاِذْ اَنْتُمْ اَجِنَّةٌ فِيْ بُطُوْنِ
اُمَّهٰتِكُمْ ۚ فَلَا تُزَكُّوْٓا اَنْفُسَكُمْ ؕ هُوَ
اَعْلَمُ بِمَنِ اتَّقٰى ﴿٣٣﴾

* 33. Those who shun the grave sins and immoral actions except minor faults—verily, thy Lord is very liberal in forgiving. He knows you full well *from the time* when He created you from the earth, and when you were embryos in the bellies of your mothers. So ascribe not purity to yourselves. He knows him best who is *truly* righteous.

R. 3.

اَفَرَءَيْتَ الَّذِيْ تَوَلّٰى ﴿٣٤﴾

34. Dost thou see him who turns away,

وَاَعْطٰى قَلِيْلًا وَّاَكْدٰى ﴿٣٥﴾

35. And gives a little, and does it grudgingly?

اَعِنْدَهٗ عِلْمُ الْغَيْبِ فَهُوَ يَرٰى ﴿٣٦﴾

36. Has he the knowledge of the unseen so that he can see?

اَمْ لَمْ يُنَبَّاْ بِمَا فِيْ صُحُفِ مُوْسٰى ﴿٣٧﴾

37. Has he not been informed of what is in the Scriptures of Moses

وَاِبْرٰهِيْمَ الَّذِيْ وَفّٰٓى ﴿٣٨﴾

38. And *of* Abraham who fulfilled *the commandments*?—

اَلَّا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ﴿٣٩﴾

39. That no bearer of burden shall bear the burden of another;

وَاَنْ لَّيْسَ لِلْاِنْسَانِ اِلَّا مَا سَعٰى ﴿٤٠﴾

* 40. And that man will have nothing but what he strives for;

وَاَنَّ سَعْيَهٗ سَوْفَ يُرٰى ﴿٤١﴾

* 41. And that his striving shall soon be seen;

---

* 31. That is the utmost **they have of knowledge**.

* 33. Those who shun **major** sins and **indecencies** except **for minor slips**—verily, **your** Lord is **expansive in forgiveness.**

* 40 **And there is nothing for man but** ***the fruits of*** **his endeavours;**

* 41. And that his **endeavour will** soon be **acknowledged;**

42. Then will he be rewarded for it with the fullest reward;	ثُمَّ يُجْزٰىهُ الْجَزَآءَ الْاَوْفٰى ﴿٤٢﴾
43. And that to thy Lord do *all things* ultimately go;	وَاَنَّ اِلٰى رَبِّكَ الْمُنْتَهٰى ﴿٤٣﴾
44. And that it is He Who makes *men* laugh and makes *them* weep;	وَاَنَّهٗ هُوَ اَضْحَكَ وَاَبْكٰى ﴿٤٤﴾
45. And that it is He Who causes death and gives life;	وَاَنَّهٗ هُوَ اَمَاتَ وَاَحْيَا ﴿٤٥﴾
46. And that He creates the pairs, male and female,	وَاَنَّهٗ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْاُنْثٰى ﴿٤٦﴾
47. From a sperm-drop when it is poured forth;	مِنْ نُّطْفَةٍ اِذَا تُمْنٰى ﴿٤٧﴾
48. And that it is for Him to bring forth the second creation;	وَاَنَّ عَلَيْهِ النَّشْاَةَ الْاُخْرٰى ﴿٤٨﴾
49. And that it is He Who enriches and grants wealth to *one's* satisfaction;	وَاَنَّهٗ هُوَ اَغْنٰى وَاَقْنٰى ﴿٤٩﴾
50. And that He is the Lord of Sirius;	وَاَنَّهٗ هُوَ رَبُّ الشِّعْرٰى ﴿٥٠﴾
51. And that He destroyed the first *tribe of* ʿĀd,	وَاَنَّهٗۤ اَهْلَكَ عَادَا ِۨالْاُوْلٰى ﴿٥١﴾
52. And *the tribe of* Thamūd, and He spared not *any of them*,	وَثَمُوْدَا فَمَاۤ اَبْقٰى ﴿٥٢﴾
53. And *He destroyed* the people of Noah before *them*—verily, they were most unjust and most rebellious—	وَقَوْمَ نُوْحٍ مِّنْ قَبْلُ ؕ اِنَّهُمْ كَانُوْا هُمْ اَظْلَمَ وَاَطْغٰى ﴿٥٣﴾
* 54. And He overthrew the subverted cities *of the people of Lot*,	وَالْمُؤْتَفِكَةَ اَهْوٰى ﴿٥٤﴾
* 55. So that there covered them that which was to cover.	فَغَشّٰىهَا مَا غَشّٰى ﴿٥٥﴾
56. Which then, *O man*, of the bounties of thy Lord wilt thou dispute?	فَبِاَيِّ اٰلَآءِ رَبِّكَ تَتَمَارٰى ﴿٥٦﴾
57. This is a Warner from among the *class of the* Warners of old.	هٰذَا نَذِيْرٌ مِّنَ النُّذُرِ الْاُوْلٰى ﴿٥٧﴾
58. *The Hour* that was to come has come nigh,	اَزِفَتِ الْاٰزِفَةُ ﴿٥٨﴾
59. None but Allāh can avert it.	لَيْسَ لَهَا مِنْ دُوْنِ اللّٰهِ كَاشِفَةٌ ﴿٥٩﴾

* 54. And He overthrew the subverted **townships** *of the people of Lot.*

* 55. **So covered them that which did cover them.**

60. Do you then wonder at this announcement?

61. And do you laugh, and weep not?

62. And will you remain proudly heedless?

63. So prostrate yourselves before Allāh, and worship *Him*.

أَفَمِنْ هٰذَا الْحَدِيثِ تَعْجَبُونَ ﴿٦٠﴾

وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦١﴾

وَأَنتُمْ سَامِدُونَ ﴿٦٢﴾

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٦٣﴾

سُوْرَةُ الْقَمَرِ مَكِّيَّةٌ ٥٤ — اياتها ٥٦ — ركوعاتها ٣

AL-QAMAR

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ٢

2. The Hour has drawn nigh, and the moon is rent asunder.

وَاِنْ يَّرَوْا اٰيَةً يُّعْرِضُوْا وَيَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ ٣

3. And if they see a Sign, they turn away and say, 'A passing *feat of* magic.'

وَكَذَّبُوْا وَاتَّبَعُوْٓا اَهْوَآءَهُمْ وَكُلُّ اَمْرٍ مُّسْتَقِرٌّ ٤

4. They reject *the truth* and follow their own fancies. But every decree *of God* shall certainly come to pass.

وَلَقَدْ جَآءَهُمْ مِّنَ الْاَنْۢبَآءِ مَا فِيْهِ مُزْدَجَرٌ ٥

5. And there has already come to them the great news wherein is a warning—

حِكْمَةٌۢ بَالِغَةٌ فَمَا تُغْنِ النُّذُرُ ٦

6. Consummate wisdom; but the warnings profit them not.

فَتَوَلَّ عَنْهُمْ ۘ يَوْمَ يَدْعُ الدَّاعِ اِلٰى شَيْءٍ نُّكُرٍ ٧

7. Therefore turn thou away from them. The day when the Summoner will summon *them* to a disagreeable thing,

خُشَّعًا اَبْصَارُهُمْ يَخْرُجُوْنَ مِنَ الْاَجْدَاثِ كَاَنَّهُمْ جَرَادٌ مُّنْتَشِرٌ ٨

8. While their eyes will be cast down and they will come forth from *their* graves as though they were locusts scattered about,

مُّهْطِعِيْنَ اِلَى الدَّاعِ ۭ يَقُوْلُ الْكٰفِرُوْنَ هٰذَا يَوْمٌ عَسِرٌ ٩

9. Hastening towards the Summoner. The disbelievers will say, 'This is a hard day.'

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ فَكَذَّبُوْا عَبْدَنَا وَقَالُوْا مَجْنُوْنٌ وَّازْدُجِرَ ١٠

10. The people of Noah rejected *the truth* before them; aye, they rejected Our servant and said, 'A madman and one who is spurned.'

فَدَعَا رَبَّهٗٓ اَنِّيْ مَغْلُوْبٌ فَانْتَصِرْ ١١

11. He therefore prayed to his Lord *saying*, 'I am overcome, so *come* Thou *to my* help!'

فَفَتَحْنَآ اَبْوَابَ السَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ١٢

12. Thereupon We opened the gates of heaven, with water pouring down;

وَّفَجَّرْنَا الْاَرْضَ عُيُوْنًا فَالْتَقَى الْمَآءُ عَلٰٓى اَمْرٍ قَدْ قُدِرَ ١٣

13. And We caused the earth to burst forth with springs, so the *two* waters met for a purpose that was decreed.

(See details of transliteration on page 'm').

14. And We carried him upon that *which was made* of planks and nails.

وَحَمَلْنٰهُ عَلٰى ذَاتِ اَلْوَاحٍ وَّدُسُرٍ ﴿١٣﴾

15. It floated on under Our eyes: a reward for him who had been rejected.

تَجْرِيْ بِاَعْيُنِنَا ۚ جَزَآءً لِّمَنْ كَانَ كُفِرَ ﴿١٤﴾

16. And We left it as a Sign *for the coming generations*; but is there anyone who would receive admonition?

وَلَقَدْ تَّرَكْنٰهَآ اٰيَةً فَهَلْ مِنْ مُّدَّكِرٍ ﴿١٥﴾

17. How *terrible* then was My punishment and My warning!

فَكَيْفَ كَانَ عَذَابِيْ وَنُذُرِ ﴿١٦﴾

18. And indeed We have made the Qur'ān easy *to understand and* to remember. But is there anyone who would receive admonition?

وَلَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ﴿١٧﴾

19. *The tribe of* 'Ād rejected *the truth*. How *terrible* then was My punishment and My warning!

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِيْ وَنُذُرِ ﴿١٨﴾

20. We sent against them a furious wind on a day of unending ill luck,

اِنَّآ اَرْسَلْنَا عَلَيْهِمْ رِيْحًا صَرْصَرًا فِيْ يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾

21. Tearing people away as though they were the trunks of uprooted palm-trees.

تَنْزِعُ النَّاسَ ۙ كَاَنَّهُمْ اَعْجَازُ نَخْلٍ مُّنْقَعِرٍ ﴿٢٠﴾

22. How *terrible* then was My punishment and My warning!

فَكَيْفَ كَانَ عَذَابِيْ وَنُذُرِ ﴿٢١﴾

23. And indeed We have made the Qur'ān easy *to understand and* to remember. But is there anyone who would receive admonition?

وَلَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ﴿٢٢﴾ ع ٨

R. 2.

24. *The tribe of* Thamūd *also* rejected the Warners.

كَذَّبَتْ ثَمُوْدُ بِالنُّذُرِ ﴿٢٣﴾

25. And they said, 'What! a man, from among ourselves, a single individual! Shall we follow him? * Then indeed we would be in manifest error, and *would be* mad.

فَقَالُوْٓا اَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهٗٓ ۙ اِنَّآ اِذًا لَّفِيْ ضَلٰلٍ وَّسُعُرٍ ﴿٢٤﴾

26. 'Has the Reminder been revealed to him *alone* of all of us? Nay, he is a boastful liar.'

ءَاُلْقِيَ الذِّكْرُ عَلَيْهِ مِنْۢ بَيْنِنَا بَلْ هُوَ كَذَّابٌ اَشِرٌ ﴿٢٥﴾

* 25. **Indeed then we shall be in grave error and *afflicted with* madness.**

(See details of transliteration on page 'm').

27. 'Tomorrow will they know who is the boastful liar!

سَيَعْلَمُوْنَ غَدًا مَّنِ الْكَذَّابُ الْاَشِرُ ﴿٢٦﴾

28. 'We will send the she-camel as a trial for them. So watch them, *O Ṣāliḥ*, and have patience.

اِنَّا مُرْسِلُوا النَّاقَةِ فِتْنَةً لَّهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٢٧﴾

* 29. 'And tell them that the water is shared *only* between them, *but as for the she-camel* every drinking time may be attended *by her*.'

وَنَبِّئْهُمْ اَنَّ الْمَآءَ قِسْمَةٌۢ بَيْنَهُمْ ۚ كُلُّ شِرْبٍ مُّحْتَضَرٌ ﴿٢٨﴾

* 30. But they called their comrade, and he seized *a sword* and ham-strung *her*.

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطٰى فَعَقَرَ ﴿٢٩﴾

31. How *terrible* then was My punishment and My warning!

فَكَيْفَ كَانَ عَذَابِيْ وَنُذُرِ ﴿٣٠﴾

32. We sent against them a single blast, and they became like the dry stubble, trampled upon.

اِنَّآ اَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَّاحِدَةً فَكَانُوْا كَهَشِيْمِ الْمُحْتَظِرِ ﴿٣١﴾

33. And indeed We have made the Qur'ān easy *to understand and* to remember. But is there anyone who would receive admonition?

وَلَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ﴿٣٢﴾

34. Lot's people *also* rejected the Warners.

كَذَّبَتْ قَوْمُ لُوْطٍۢ بِالنُّذُرِ ﴿٣٣﴾

35. We sent a storm of stones upon them except the family of Lot, whom We delivered by early dawn,

اِنَّآ اَرْسَلْنَا عَلَيْهِمْ حَاصِبًا اِلَّآ اٰلَ لُوْطٍ ۭ نَجَّيْنٰهُمْ بِسَحَرٍ ﴿٣٤﴾

36. As a favour from Us. Thus do We reward him who is grateful.

نِّعْمَةً مِّنْ عِنْدِنَا ۭ كَذٰلِكَ نَجْزِيْ مَنْ شَكَرَ ﴿٣٥﴾

37. And he indeed had warned them of Our punishment, but they doubted the warning.

وَلَقَدْ اَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ ﴿٣٦﴾

38. And they *deceitfully* sought to turn him away from his guests. So We blinded their eyes, *and said*, 'Taste ye now My punishment and My warning.'

وَلَقَدْ رَاوَدُوْهُ عَنْ ضَيْفِهٖ فَطَمَسْنَآ اَعْيُنَهُمْ فَذُوْقُوْا عَذَابِيْ وَنُذُرِ ﴿٣٧﴾

39. And there came upon them early in the morning a lasting punishment.

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ﴿٣٨﴾

* 29. 'And tell them that the water is shared between them, every drinking time **shall be observed**.'

* 30. But they called their comrade, **and he poised himself to strike and hamstrung her**.

فَذُوْقُوْا عَذَابِيْ وَ نُذُرِ ﴿٤٠﴾

40. 'Now taste ye My punishment and My warning.'

وَلَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ﴿٤١﴾ ع ٢

41. And, indeed, We have made the Qur'ān easy *to understand and* to remember. But is there anyone who would receive admonition?

R. 3.

وَلَقَدْ جَآءَ اٰلَ فِرْعَوْنَ النُّذُرُ ﴿٤٢﴾

42. And surely to the people of Pharaoh *also* came Warners.

كَذَّبُوْا بِاٰيٰتِنَا كُلِّهَا فَاَخَذْنٰهُمْ اَخْذَ عَزِيْزٍ مُّقْتَدِرٍ ﴿٤٣﴾

43. They rejected all Our Signs. So We seized them like the seizing of One Who is Mighty *and* Omnipotent.

اَكُفَّارُكُمْ خَيْرٌ مِّنْ اُولٰٓئِكُمْ اَمْ لَكُمْ بَرَآءَةٌ فِي الزُّبُرِ ﴿٤٤﴾

44. Are your disbelievers better than those? Or have you an exemption in the Scriptures?

اَمْ يَقُوْلُوْنَ نَحْنُ جَمِيْعٌ مُّنْتَصِرٌ ﴿٤٥﴾

45. Do they say, 'We are a victorious host?'

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّوْنَ الدُّبُرَ ﴿٤٦﴾

46. The hosts shall soon be routed and will turn their backs *in flight*.

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَ السَّاعَةُ اَدْهٰى وَ اَمَرُّ ﴿٤٧﴾

47. Aye, the Hour is their appointed time; and the Hour will be most calamitous and most bitter.

اِنَّ الْمُجْرِمِيْنَ فِيْ ضَلٰلٍ وَّ سُعُرٍ ﴿٤٨﴾

48. Surely, the guilty are in *manifest* error and gone mad.

يَوْمَ يُسْحَبُوْنَ فِي النَّارِ عَلٰى وُجُوْهِهِمْ ذُوْقُوْا مَسَّ سَقَرَ ﴿٤٩﴾

49. On the day when they will be dragged into the Fire on their faces, *and it will be said to them*, 'Taste ye the touch of Hell.'

اِنَّا كُلَّ شَيْءٍ خَلَقْنٰهُ بِقَدَرٍ ﴿٥٠﴾

50. Verily, We have created everything in *due* measure.

وَمَآ اَمْرُنَآ اِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥١﴾

51. And Our command is *carried out by* only one *word*, like the twinkling of an eye.

وَ لَقَدْ اَهْلَكْنَآ اَشْيَاعَكُمْ فَهَلْ مِنْ مُّدَّكِرٍ ﴿٥٢﴾

52. And indeed We have destroyed people *before you who were* like unto you. But is there anyone who would receive admonition?

وَ كُلُّ شَيْءٍ فَعَلُوْهُ فِي الزُّبُرِ ﴿٥٣﴾

53. And everything they have done is *recorded* in the Books.

وَ كُلُّ صَغِيْرٍ وَّ كَبِيْرٍ مُّسْتَطَرٌ ﴿٥٤﴾

54. And every matter, small and great, is written down.

اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّ نَهَرٍ ﴿٥٥﴾

55. Verily, the righteous will be in the midst of Gardens and streams,

فِيْ مَقْعَدِ صِدْقٍ عِنْدَ مَلِيْكٍ مُّقْتَدِرٍ ﴿٥٦﴾ ع ١٥ ١٠

56. In the seat of truth with an Omnipotent King.

(See details of transliteration on page 'm').

سُوْرَةُ الرَّحْمٰنِ مَكِّيَّةٌ ٥٥ — اياتها ٧٩ — ركوعاتها ٣

AL-RAḤMĀN

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

اَلرَّحْمٰنُ ٢

2. *It is God*, the Gracious

عَلَّمَ الْقُرْاٰنَ ٣

3. Who has taught the Qur'ān.

خَلَقَ الْاِنْسَانَ ٤

4. He has created man.

عَلَّمَهُ الْبَيَانَ ٥

* 5. He has taught him plain speech.

اَلشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ٦

6. The sun and the moon *run their courses* according to a fixed reckoning.

وَّالنَّجْمُ وَالشَّجَرُ يَسْجُدٰنِ ٧

7. And the stemless plants and the trees *humbly* submit *to His will*.

وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيْزَانَ ٨

8. And the heaven He has raised high and set up a measure,

اَلَّا تَطْغَوْا فِي الْمِيْزَانِ ٩

9. That you may not transgress the measure.

وَاَقِيْمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيْزَانَ ١٠

10. So weigh all things in justice and fall not short of the measure.

وَالْاَرْضَ وَضَعَهَا لِلْاَنَامِ ١١

11. And He has set the earth for *His* creatures;

فِيْهَا فَاكِهَةٌ ۙ وَّالنَّخْلُ ذَاتُ الْاَكْمَامِ ۖ ١٢

12. Therein are *all kinds of* fruit and palm-trees with sheaths,

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ١٣

13. And grain with *its* husk and fragrant plants.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ١٤

14. Which, then, of the favours of your Lord will you twain deny, *O men and Jinn*?

خَلَقَ الْاِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ١٥

15. He created man from dry ringing clay *which is* like baked pottery.

وَخَلَقَ الْجَآنَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ ١٦

16. And the Jinn He created from the flame of fire.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ١٧

17. Which, then, of the favours of your Lord will you twain deny?

* 5. He taught him **the skill of expression**.

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٨﴾

18. The Lord of the two Easts and the Lord of the two Wests!

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿١٩﴾

19. Which, then, of the favours of your Lord will you twain deny?

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيٰنِ ﴿٢٠﴾

* 20. He has made the two bodies of water flow. They will *one day* meet.

بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيٰنِ ﴿٢١﴾

21. Between them is *now* a barrier; they encroach not *one upon the other*.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٢٢﴾

22. Which, then, of the favours of your Lord will you twain deny?

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٣﴾

23. There come out from them pearls and coral.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٢٤﴾

24. Which, then, of the favours of your Lord will you twain deny?

وَلَهُ الْجَوَارِ الْمُنْشَـَٔاتُ فِي الْبَحْرِ كَالْاَعْلَامِ ﴿٢٥﴾

25. And His are the lofty ships reared aloft on the sea like mountains.

النصف

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٢٦﴾ ع

26. Which, then, of the favours of your Lord will you twain deny?

R. 2.

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٧﴾

27. All that is on it (earth) will pass away.

وَّيَبْقٰى وَجْهُ رَبِّكَ ذُو الْجَلٰلِ وَالْاِكْرَامِ ﴿٢٨﴾

28. And there will remain *only* the Person of thy Lord, Master of Glory and Honour.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٢٩﴾

29. Which, then, of the favours of your Lord will you twain deny?

يَسْـَٔلُهٗ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ كُلَّ يَوْمٍ هُوَ فِيْ شَاْنٍ ﴿٣٠﴾

30. Of Him do beg all that are in the heavens and the earth. Every day He *reveals Himself* in a different state.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣١﴾

31. Which, then, of the favours of your Lord will you twain deny?

سَنَفْرُغُ لَكُمْ اَيُّهَ الثَّقَلٰنِ ﴿٣٢﴾

* 32. Soon shall We attend to you, O ye two big groups!

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٣﴾

33. Which, then, of the favours of your Lord will you twain deny?

يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ وَالْاَرْضِ فَانْفُذُوْا ؕ لَا تَنْفُذُوْنَ اِلَّا بِسُلْطٰنٍ ﴿٣٤﴾

34. O company of Jinn and men! if you have power to go beyond the confines of the heavens and the earth, then do go. But you cannot go save with authority.

* 20. **Verily, He will merge the two oceans, joining them together.**
* 32. Soon shall We attend to you, O ye two **mighty powers**!

(See details of transliteration on page ‘m’).

35. Which, then, of the favours of your Lord will you twain deny?

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٥﴾

*36. There shall be sent against you a flame of fire, and smoke; and you shall not be able to help yourselves.

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ ۙ وَّنُحَاسٌ فَلَا تَنْتَصِرٰنِ ﴿٣٦﴾

37. Which, then, of the favours of your Lord will you twain deny?

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٧﴾

38. And when the heaven is rent asunder, and becomes red like red hide—

فَاِذَا انْشَقَّتِ السَّمَآءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٨﴾

39. Which, then, of the favours of your Lord will you twain deny?—

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٩﴾

40. On that day neither man nor Jinn will be asked about his sin.

فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَنْ ذَنْۢبِهٖٓ اِنْسٌ وَّلَا جَآنٌّ ﴿٤٠﴾

41. Which, then, of the favours of your Lord will you twain deny?

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤١﴾

42. The guilty will be known by their marks, and they will be seized by the forelocks and the feet.

يُعْرَفُ الْمُجْرِمُوْنَ بِسِيْمٰهُمْ فَيُؤْخَذُ بِالنَّوَاصِيْ وَالْاَقْدَامِ ﴿٤٢﴾

43. Which, then, of the favours of your Lord will you twain deny?

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٣﴾

44. This is the Hell which the guilty deny,

هٰذِهٖ جَهَنَّمُ الَّتِيْ يُكَذِّبُ بِهَا الْمُجْرِمُوْنَ ﴿٤٤﴾

45. Between it and fierce boiling water will they go round.

يَطُوْفُوْنَ بَيْنَهَا وَبَيْنَ حَمِيْمٍ اٰنٍ ﴿٤٥﴾

46. Which, then, of the favours of your Lord will you twain deny?

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٦﴾

R. 3.

*47. But for him who fears to stand before his Lord there are two Gardens—

وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ ﴿٤٧﴾

48. Which, then, of the favours of your Lord will you twain deny?—

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٨﴾

*49. Having many varieties *of trees*.

ذَوَاتَآ اَفْنَانٍ ﴿٤٩﴾

50. Which, then, of the favours of your Lord will you twain deny?

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٠﴾

*36. There shall be sent against you a **smokeless tongue of fire and a fireless** *column of* **smoke and you shall not be able to help one another.**

*47. But for him **who is awed by the lofty station of his Lord, there are two gardens.**

*49. **Both having many branches.**

فِيْهِمَا عَيْنٰنِ تَجْرِيٰنِ ﴿٥١﴾

51. In both of them there are two fountains flowing *free*.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٢﴾

52. Which, then, of the favours of your Lord will you twain deny?

فِيْهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجٰنِ ﴿٥٣﴾

53. Therein will be every *kind of* fruit in pairs.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٤﴾

54. Which, then, of the favours of your Lord will you twain deny?

مُتَّكِـِٕيْنَ عَلٰى فُرُشٍۭ بَطَآئِنُهَا مِنْ اِسْتَبْرَقٍ ؕ وَجَنَا الْجَنَّتَيْنِ دَانٍ ﴿٥٥﴾

55. *They will* recline *on couches* above carpets, the linings of which will be of thick brocade. And the ripe fruit of the two Gardens will be within easy reach.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٦﴾

56. Which, then, of the favours of your Lord will you twain deny?

فِيْهِنَّ قٰصِرٰتُ الطَّرْفِ ۙ لَمْ يَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٥٧﴾

57. Therein will *also* be *chaste maidens* of modest gaze, whom neither man nor Jinn will have touched before them—

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٨﴾

58. Which, then, of the favours of your Lord will you twain deny?—

كَاَنَّهُنَّ الْيَاقُوْتُ وَالْمَرْجَانُ ﴿٥٩﴾

59. As if they were rubies and small pearls.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٠﴾

60. Which, then, of the favours of your Lord will you twain deny?

هَلْ جَزَآءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ ﴿٦١﴾

61. The reward of goodness is nothing but goodness.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٢﴾

62. Which, then, of the favours of your Lord will you twain deny?

وَمِنْ دُوْنِهِمَا جَنَّتٰنِ ﴿٦٣﴾

63. And besides these two, there are two *other* Gardens—

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٤﴾

64. Which, then, of the favours of your Lord will you twain deny?—

مُدْهَآمَّتٰنِ ﴿٦٥﴾

65. Dark green with foliage.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٦﴾

66. Which, then, of the favours of your Lord will you twain deny?

فِيْهِمَا عَيْنٰنِ نَضَّاخَتٰنِ ﴿٦٧﴾

67. Therein *also* will be two springs gushing forth with water.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٨﴾

68. Which, then, of the favours of your Lord will you twain deny?

فِيْهِمَا فَاكِهَةٌ وَّنَخْلٌ وَّرُمَّانٌ ﴿٦٩﴾

69. In both of them there will be *all kinds of* fruit, and dates and pomegranates.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٧٠﴾

70. Which, then, of the favours of your Lord will you twain deny?

فِيْهِنَّ خَيْرٰتٌ حِسَانٌ ﴿٧١﴾

71. Therein will be *maidens*, good *and* beautiful—

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٧٢﴾

72. Which, then, of the favours of your Lord will you twain deny?—

حُوْرٌ مَّقْصُوْرٰتٌ فِي الْخِيَامِ ﴿٧٣﴾

73. Fair maidens with lovely black eyes, well-guarded in pavilions—

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٧٤﴾

74. Which, then, of the favours of your Lord will you twain deny?—

لَمْ يَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٧٥﴾

75. Whom neither man nor Jinn will have touched before them—

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٧٦﴾

76. Which, then, of the favours of your Lord will you twain deny?—

مُتَّكِـِٕيْنَ عَلٰى رَفْرَفٍ خُضْرٍ وَّعَبْقَرِيٍّ حِسَانٍ ﴿٧٧﴾

77. Reclining on green cushions and beautiful carpets.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٧٨﴾

78. Which, then, of the favours of your Lord will you twain deny?

تَبٰرَكَ اسْمُ رَبِّكَ ذِي الْجَلٰلِ وَالْاِكْرَامِ ﴿٧٩﴾

79. Blessed is the name of thy Lord, Master of Glory and Honour.

سُوْرَةُ الْوَاقِعَة مَكِّيَّةٌ ٥٦ — اياتها ٩٧ — ركوعاتها ٣

AL-WĀQI'AH

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

اِذَا وَقَعَتِ الْوَاقِعَةُ ٢

2. When the Event comes to pass—

لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ٣

* 3. None can say that its coming to pass is a lie—

خَافِضَةٌ رَّافِعَةٌ ٤

* 4. *Some* it will bring low, *others* it will exalt.

اِذَا رُجَّتِ الْاَرْضُ رَجًّا ٥

5. When the earth will be shaken *with* a *terrible* shaking,

وَّبُسَّتِ الْجِبَالُ بَسًّا ٦

6. And the mountains will be shattered—a *complete* shattering.

فَكَانَتْ هَبَآءً مُّنْۢبَثًّا ٧

7. They shall *all* become like dust particles scattered about,

وَّكُنْتُمْ اَزْوَاجًا ثَلٰثَةً ٨

8. And you shall be *divided into* three groups:

فَاَصْحٰبُ الْمَيْمَنَةِ ۙ مَآ اَصْحٰبُ الْمَيْمَنَةِ ٩

* 9. *First*, those on the right hand—how *lucky* are those on the right hand!—

وَاَصْحٰبُ الْمَشْئَمَةِ ۙ مَآ اَصْحٰبُ الْمَشْئَمَةِ ١٠

* 10. *Second*, those on the left hand—how *unlucky* are those on the left hand!—

وَالسّٰبِقُوْنَ السّٰبِقُوْنَ ١١

11. *Third*, the foremost; they are the foremost;

اُولٰٓئِكَ الْمُقَرَّبُوْنَ ١٢

12. They will have achieved nearness *to God.*

فِيْ جَنّٰتِ النَّعِيْمِ ١٣

13. *They will be* in the Gardens of Bliss—

ثُلَّةٌ مِّنَ الْاَوَّلِيْنَ ١٤

* 14. A large party from among the early *Muslims*,

وَقَلِيْلٌ مِّنَ الْاٰخِرِيْنَ ١٥

* 15. And a few from the later ones,

عَلٰى سُرُرٍ مَّوْضُوْنَةٍ ١٦

16. *Seated* on couches inwrought *with gold and jewels*,

---

* 3. **There is no denying its occurrence—**
* 4. **Lowering some and exalting others.**
* 9. **And the people of the right and what of the people of the right!**
* 10. **And the people of the left and what of those who are of the left!**
* 14. A large party from among **the earlier people**,
* 15. **And a smaller group from among the people of the latter days,**

مُتَّكِـِٕيْنَ عَلَيْهَا مُتَقٰبِلِيْنَ ﴿١٧﴾

17. Reclining thereon facing each other.

يَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ ﴿١٨﴾

18. There will wait on them youths, who will not age,

بِاَكْوَابٍ وَّاَبَارِيْقَ ۙ وَكَاْسٍ مِّنْ مَّعِيْنٍ ﴿١٩﴾

19. Carrying goblets and ewers and cups *filled* out of a flowing spring—

لَّا يُصَدَّعُوْنَ عَنْهَا وَلَا يُنْزِفُوْنَ ﴿٢٠﴾

20. No headache will they get therefrom, nor will they be intoxicated—

وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُوْنَ ﴿٢١﴾

21. And *carrying* such fruits as they choose,

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُوْنَ ﴿٢٢﴾

22. And flesh of birds as they may desire.

وَحُوْرٌ عِيْنٌ ﴿٢٣﴾

23. And *there will be* fair maidens with wide, lovely eyes,

كَاَمْثَالِ اللُّؤْلُؤِ الْمَكْنُوْنِ ﴿٢٤﴾

* 24. Like pearls, well preserved,

جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿٢٥﴾

25. As a reward for what they did.

لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّلَا تَاْثِيْمًا ﴿٢٦﴾

26. They will not hear therein any vain or sinful talk,

اِلَّا قِيْلًا سَلٰمًا سَلٰمًا ﴿٢٧﴾

27. Except *only* the word *of salutation*, 'Peace, peace.'

وَاَصْحٰبُ الْيَمِيْنِ ۙ مَآ اَصْحٰبُ الْيَمِيْنِ ﴿٢٨﴾

* 28. And *as for* those on the right hand—how *lucky* are those on the right hand!—

فِيْ سِدْرٍ مَّخْضُوْدٍ ﴿٢٩﴾

29. *They* will be amidst thornless lote-trees,

وَّطَلْحٍ مَّنْضُوْدٍ ﴿٣٠﴾

30. And clustered bananas,

وَّظِلٍّ مَّمْدُوْدٍ ﴿٣١﴾

31. And extended shade,

وَّمَآءٍ مَّسْكُوْبٍ ﴿٣٢﴾

32. And flowing water,

وَّفَاكِهَةٍ كَثِيْرَةٍ ﴿٣٣﴾

33. And abundant fruit,

لَّا مَقْطُوْعَةٍ وَّلَا مَمْنُوْعَةٍ ﴿٣٤﴾

34. Neither failing, nor forbidden,

وَّفُرُشٍ مَّرْفُوْعَةٍ ﴿٣٥﴾

35. And *they will have* noble spouses—

* 24. Like pearls, **well concealed *and protected.***

* 28. **The people of the right and what of the people of the right!**

إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً ﴿٣٦﴾

36. Verily, We have created them a *good* creation,

فَجَعَلْنَٰهُنَّ أَبْكَارًا ﴿٣٧﴾

37. And made them virgins,

عُرُبًا أَتْرَابًا ﴿٣٨﴾

38. Loving, of equal age

لِّأَصْحَٰبِ ٱلْيَمِينِ ﴿٣٩﴾ ع ١٣

* 39. With those on the right hand:

R. 2.

ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿٤٠﴾

40. A large party from among the early *Muslims*,

وَثُلَّةٌ مِّنَ ٱلْءَاخِرِينَ ﴿٤١﴾

41. And a large party from the later ones.

وَأَصْحَٰبُ ٱلشِّمَالِ ۙ مَآ أَصْحَٰبُ ٱلشِّمَالِ ﴿٤٢﴾

* 42. But *as for* those on the left hand—how *unlucky* are those on the left hand!—

فِى سَمُومٍ وَحَمِيمٍ ﴿٤٣﴾

43. *They will be* in the midst of scorching winds and scalding water,

وَظِلٍّ مِّن يَحْمُومٍ ﴿٤٤﴾

44. And under the shadow of black smoke,

لَّا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٥﴾

45. Neither cool nor of any good.

إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُتْرَفِينَ ﴿٤٦﴾

46. Before this they lived a life of ease and plenty

وَكَانُوا۟ يُصِرُّونَ عَلَى ٱلْحِنثِ ٱلْعَظِيمِ ﴿٤٧﴾

47. And used to persist in extreme sinfulness.

وَكَانُوا۟ يَقُولُونَ ۞ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَإِنَّا لَمَبْعُوثُونَ ﴿٤٨﴾

48. And they were wont to say, 'What! when we are dead and have become dust and bones, shall we indeed be raised again,

أَوَ ءَابَآؤُنَا ٱلْأَوَّلُونَ ﴿٤٩﴾

49. 'And our fathers of yore too?'

قُلْ إِنَّ ٱلْأَوَّلِينَ وَٱلْءَاخِرِينَ ﴿٥٠﴾

50. Say, '*Yes*, the earlier ones and the later ones

لَمَجْمُوعُونَ ۙ إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ ﴿٥١﴾

51. 'Will *all* be gathered together unto the fixed time of an appointed day.

ثُمَّ إِنَّكُمْ أَيُّهَا ٱلضَّآلُّونَ ٱلْمُكَذِّبُونَ ﴿٥٢﴾

52. 'Then, O ye that have gone astray and have rejected *the truth*,

لَءَاكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ﴿٥٣﴾

53. 'You will surely eat of the tree of Zaqqūm,

* 39. **For the people of the right.**

* 42. **And the people belonging to the left and what of those who belong to the left!**

(See details of transliteration on page 'm').

فَمَالِـُٔوْنَ مِنْهَا الْبُطُوْنَ ﴿٥٤﴾

54. 'And will fill *your* bellies therewith,

فَشٰرِبُوْنَ عَلَيْهِ مِنَ الْحَمِيْمِ ۚ ﴿٥٥﴾

55. 'And will drink thereon of boiling water,

فَشٰرِبُوْنَ شُرْبَ الْهِيْمِ ۭ ﴿٥٦﴾

* 56. 'Drinking like the drinking of the camels that suffer from an insatiable thirst.'

هٰذَا نُزُلُهُمْ يَوْمَ الدِّيْنِ ۭ ﴿٥٧﴾

57. This will be their entertainment on the Day of Judgment.

نَحْنُ خَلَقْنٰكُمْ فَلَوْلَا تُصَدِّقُوْنَ ﴿٥٨﴾

* 58. We have created you. Why, then, do you not accept *the truth*?

اَفَرَءَيْتُمْ مَّا تُمْنُوْنَ ﴿٥٩﴾

59. What think ye *of the sperm-drop* that you emit?

ءَاَنْتُمْ تَخْلُقُوْنَهٗٓ اَمْ نَحْنُ الْخٰلِقُوْنَ ﴿٦٠﴾

60. Is it you who have created it or are We the Creator?

نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوْقِيْنَ ۙ ﴿٦١﴾

61. We have ordained death for *all of* you; and We cannot be prevented

عَلٰٓى اَنْ نُّبَدِّلَ اَمْثَالَكُمْ وَنُنْشِئَكُمْ فِيْ مَا لَا تَعْلَمُوْنَ ﴿٦٢﴾

* 62. From bringing in your place others like you, and *from* developing you into a form which *at present* you know not.

وَلَقَدْ عَلِمْتُمُ النَّشْاَةَ الْاُوْلٰى فَلَوْلَا تَذَكَّرُوْنَ ﴿٦٣﴾

63. And you have certainly known the first creation. Why, then, do you not reflect?

اَفَرَءَيْتُمْ مَّا تَحْرُثُوْنَ ۭ ﴿٦٤﴾

64. Do you see what you sow?

ءَاَنْتُمْ تَزْرَعُوْنَهٗٓ اَمْ نَحْنُ الزّٰرِعُوْنَ ﴿٦٥﴾

65. Is it you who grow it or are We the Grower?

لَوْ نَشَاۗءُ لَجَعَلْنٰهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُوْنَ ﴿٦٦﴾

* 66. If We *so* pleased, We could reduce it all to broken pieces, then you would keep lamenting:

اِنَّا لَمُغْرَمُوْنَ ۙ ﴿٦٧﴾

67. 'We are ruined!

بَلْ نَحْنُ مَحْرُوْمُوْنَ ﴿٦٨﴾

68. 'Nay, we are deprived *of everything*.'

* 56. **'Drinking like an ever thirsty camel.'**

* 58. We have created you. Why, then, do you not **acknowledge** *it*?

* 62. **From changing your *present* forms and raising you into something of which you have no idea.**

* 66. **Had We so wanted We could have turned it into chaff**, then you would **be left** lamenting.

69. Do you see the water which you drink?

أَفَرَءَيْتُمُ الْمَآءَ الَّذِي تَشْرَبُونَ ﴿٦٩﴾

70. Is it you who send it down from the clouds, or are We the Sender?

ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٧٠﴾

71. If We *so* pleased, We could make it bitter. Why, then, are you not grateful?

لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَاجًا فَلَوْ لَا تَشْكُرُونَ ﴿٧١﴾

72. Do you see the fire which you kindle?

أَفَرَءَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧٢﴾

73. Is it you who produce the tree for it, or are We the Producer?

ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ أَمْ نَحْنُ الْمُنشِـُٔونَ ﴿٧٣﴾

74. We have made it a reminder and a benefit for the wayfarers.

نَحْنُ جَعَلْنَٰهَا تَذْكِرَةً وَمَتَٰعًا لِّلْمُقْوِينَ ﴿٧٤﴾

75. So glorify the name of thy Lord, the Great.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٥﴾ ع ١٥

R. 3.

* 76. Nay, I swear by the shooting of the stars—

فَلَآ أُقْسِمُ بِمَوَٰقِعِ النُّجُومِ ﴿٧٦﴾

77. And, indeed, that is a grand oath, if you only knew—

وَإِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٧﴾

78. That this is indeed a noble Qur'ān,

إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ﴿٧٨﴾

79. In a well-preserved Book,

فِى كِتَٰبٍ مَّكْنُونٍ ﴿٧٩﴾

80. Which none shall touch except those who are purified.

لَّا يَمَسُّهُۥٓ إِلَّا الْمُطَهَّرُونَ ﴿٨٠﴾

81. *It is* a revelation from the Lord of the worlds.

تَنزِيلٌ مِّن رَّبِّ الْعَٰلَمِينَ ﴿٨١﴾

* 82. Is it this *Divine* discourse that you would reject?

أَفَبِهَٰذَا الْحَدِيثِ أَنتُم مُّدْهِنُونَ ﴿٨٢﴾

83. And do you make the denial thereof your *means of* livelihood?

وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٣﴾

84. Why, then, when *the soul of the dying man* reaches the throat,

فَلَوْلَآ إِذَا بَلَغَتِ الْحُلْقُومَ ﴿٨٤﴾

85. And you are at that moment looking on—

وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ﴿٨٥﴾

86. And We are nearer to him than you, but you see not—

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ ﴿٨٦﴾

* 76. Nay, I swear by the **moorings** of the stars—

* 82. **Will you then treat this *divine* discourse with hypocracy?**

فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ ﴿٨٧﴾

87. Why, then, if you are not to be called to account,

تَرْجِعُونَهَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٨٨﴾

88. You cannot bring it back, if you are truthful?

فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ ﴿٨٩﴾

89. Now if he be of those who have attained nearness *to God*,

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٩٠﴾

90. Then *for him* is comfort and fragrance *of happiness* and a Garden of Bliss;

وَأَمَّآ إِن كَانَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩١﴾

* 91. And if he be of those who are on the right hand,

فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩٢﴾

* 92. Then 'Peace be on thee, *who is* from those on the right hand.'

وَأَمَّآ إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ﴿٩٣﴾

93. But if he be of those who reject *the truth* and are in error,

فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٩٤﴾

94. Then *for him will be* an entertainment of boiling water,

وَتَصْلِيَةُ جَحِيمٍ ﴿٩٥﴾

95. And burning in Hell.

إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ ﴿٩٦﴾

96. Verily, this is the certain truth.

فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٩٧﴾

97. So glorify the name of thy Lord, the Great.

---

* 91. And if he be of those who are **the people of the right,**

* 92. Then 'Peace be on **You**, *who is* **from the people of the right**.'

سُوْرَةُ الْحَدِيْدِ مَدَنِيَّةٌ ٥٧ — اياتها ٢٩ — ركوعاتها ٤

AL-ḤADĪD

(Revealed after Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ٢

2. Whatever is in the heavens and the earth glorifies Allāh; and He is the Mighty, the Wise.

لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ يُحْيٖ وَيُمِيْتُ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ٣

3. His is the kingdom of the heavens and the earth; He gives life and He causes death; and He has power over all things.

هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ٤

4. He is the First and the Last, and the Manifest and the Hidden, and He knows all things full well.

هُوَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۭ يَعْلَمُ مَا يَلِجُ فِي الْاَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاۗءِ وَمَا يَعْرُجُ فِيْهَا ۭ وَهُوَ مَعَكُمْ اَيْنَ مَا كُنْتُمْ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ٥

5. He it is Who created the heavens and the earth in six periods, then He settled Himself on the Throne. He knows what enters the earth and what comes out of it, and what comes down from heaven and what goes up into it. And He is with you wheresoever you may be. And Allāh sees all that you do.

لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ٦

6. His is the kingdom of the heavens and the earth; and to Allāh are all affairs referred.

يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَيُوْلِجُ النَّهَارَ فِي الَّيْلِ ۭ وَهُوَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ٧

7. He causes the night to pass into the day and causes the day to pass into the night; and He knows full well all that is in the breasts.

اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَاَنْفِقُوْا مِمَّا جَعَلَكُمْ مُّسْتَخْلَفِيْنَ فِيْهِ ۭ فَالَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَاَنْفَقُوْا لَهُمْ اَجْرٌ كَبِيْرٌ ٨

8. Believe in Allāh and His Messenger, and spend *in the way of Allāh* out of that to which He has made you heirs. And those of you who believe and spend will have a great reward.

وَمَا لَكُمْ لَا تُؤْمِنُوْنَ بِاللّٰهِ ۚ وَالرَّسُوْلُ يَدْعُوْكُمْ لِتُؤْمِنُوْا بِرَبِّكُمْ وَقَدْ اَخَذَ مِيْثَاقَكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ٩

9. Why is it that you believe not in Allāh, while the Messenger calls you to believe in your Lord, and He has already taken a covenant from you, if indeed you are believers?

(See details of transliteration on page ‘m’).

هُوَ الَّذِيْ يُنَزِّلُ عَلٰى عَبْدِهٖٓ اٰيٰتٍۢ بَيِّنٰتٍ لِّيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۭ وَاِنَّ اللّٰهَ بِكُمْ لَرَءُوْفٌ رَّحِيْمٌ ۝

10. He it is Who sends down clear Signs to His servant, that He may bring you out of every *kind of* darkness into the light. And verily, Allāh is Compassionate *and* Merciful to you.

وَمَا لَكُمْ اَلَّا تُنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَلِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَالْاَرْضِ ۭ لَا يَسْتَوِيْ مِنْكُمْ مَّنْ اَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقٰتَلَ ۭ اُولٰۗىِٕكَ اَعْظَمُ دَرَجَةً مِّنَ الَّذِيْنَ اَنْفَقُوْا مِنْۢ بَعْدُ وَقٰتَلُوْا ۭ وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝ ع ١١

11. And why is it that you spend not in the way of Allāh, while to Allāh belongs the heritage of the heavens and the earth? Those of you who spent and fought before the Victory are not equal *to those who did so later*. They are greater in rank than those who spent and fought afterwards. And to all has Allāh promised good. And Allāh is Well-Aware of what you do.

R. 2.

مَنْ ذَا الَّذِيْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضٰعِفَهٗ لَهٗ وَلَهٗٓ اَجْرٌ كَرِيْمٌ ۝

12. Who is he that will lend to Allāh a goodly loan? So He will increase it manifold for him, and he will have a generous reward.

يَوْمَ تَرَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ يَسْعٰى نُوْرُهُمْ بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ بُشْرٰىكُمُ الْيَوْمَ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۭ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۝

13. And *think of* the day when thou wilt see the believing men and the believing women, their light running before them and on their right hands, *and it will be said to them*, 'Glad tidings for you this day! Gardens through which streams flow, wherein you will abide. That is the supreme triumph.'

يَوْمَ يَقُوْلُ الْمُنٰفِقُوْنَ وَالْمُنٰفِقٰتُ لِلَّذِيْنَ اٰمَنُوا انْظُرُوْنَا نَقْتَبِسْ مِنْ نُّوْرِكُمْ ۚ قِيْلَ ارْجِعُوْا وَرَاۗءَكُمْ فَالْتَمِسُوْا نُوْرًا ۭ فَضُرِبَ بَيْنَهُمْ بِسُوْرٍ لَّهٗ بَابٌ ۭ بَاطِنُهٗ فِيْهِ الرَّحْمَةُ وَظَاهِرُهٗ مِنْ قِبَلِهِ الْعَذَابُ ۝

14. *On* the day when the hypocritical men and the hypocritical women will say to those who believe, 'Wait *a while* for us that we may take light from your light,' it will be said *to them*, 'Go ye back *if you can*, and seek for light.' Then there will be set up between them a wall with a door in it. The inside of it will be *all* mercy and in front, outside it, will be torment.

يُنَادُوْنَهُمْ اَلَمْ نَكُنْ مَّعَكُمْ ۭ قَالُوْا بَلٰى وَلٰكِنَّكُمْ فَتَنْتُمْ اَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْاَمَانِيُّ

15. They will call out to them, *saying*, 'Were we not with you?' They will answer, 'Yea, but you led yourselves into temptation and you

حَتّٰى جَآءَ اَمْرُ اللّٰهِ وَ غَرَّكُمْ بِاللّٰهِ الْغَرُوْرُ ﴿١٥﴾

hesitated and doubted and your vain desires deceived you till the decree of Allāh came to pass. And the Deceiver deceived you in respect of Allāh.

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَّلَا مِنَ الَّذِيْنَ كَفَرُوْا ؕ مَاْوٰىكُمُ النَّارُ ؕ هِيَ مَوْلٰىكُمْ ؕ وَ بِئْسَ الْمَصِيْرُ ﴿١٦﴾

16. 'So this day no ransom shall be accepted from you, nor from those who disbelieved. Your final abode is the Fire; that is your friend; and a very evil destination it is.'

اَلَمْ يَاْنِ لِلَّذِيْنَ اٰمَنُوْۤا اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللّٰهِ وَ مَا نَزَلَ مِنَ الْحَقِّ ۙ وَلَا يَكُوْنُوْا كَالَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْاَمَدُ فَقَسَتْ قُلُوْبُهُمْ ؕ وَ كَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ﴿١٧﴾

17. Has not the time arrived for those who believe that their hearts should feel humbled at the remembrance of Allāh and at the truth which has come down *to them*, and that they should not become like those who were given the Book before them and the term was prolonged for them, but their hearts were hardened, and many of them are wicked?

اِعْلَمُوْۤا اَنَّ اللّٰهَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿١٨﴾

* 18. Know that Allāh is *now* quickening the earth after its death. We have made the Signs manifest to you, that you may understand.

اِنَّ الْمُصَّدِّقِيْنَ وَالْمُصَّدِّقٰتِ وَ اَقْرَضُوا اللّٰهَ قَرْضًا حَسَنًا يُّضٰعَفُ لَهُمْ وَ لَهُمْ اَجْرٌ كَرِيْمٌ ﴿١٩﴾

19. *As to* the men that give alms, and the women that give alms, and those who lend to Allāh a goodly loan—it will be increased manifold for them, and theirs will *also* be an honourable reward—

وَالَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ رُسُلِهٖۤ اُولٰٓئِكَ هُمُ الصِّدِّيْقُوْنَ ۖ وَ الشُّهَدَآءُ عِنْدَ رَبِّهِمْ ؕ لَهُمْ اَجْرُهُمْ وَ نُوْرُهُمْ ؕ وَ الَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِاٰيٰتِنَاۤ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ﴿٢٠﴾ ع ٢ ١٨

20. And those who believe in Allāh and His Messengers *and* they are the Truthful and the Witnesses in the sight of their Lord, they will have their reward and their light. But *as for* those who disbelieve and reject Our Signs, these are the inmates of Hell.

R. 3.

اِعْلَمُوْۤا اَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّ لَهْوٌ وَّ زِيْنَةٌ وَّ تَفَاخُرٌۢ بَيْنَكُمْ وَ تَكَاثُرٌ فِي الْاَمْوَالِ وَ الْاَوْلَادِ ؕ كَمَثَلِ غَيْثٍ

21. Know that the life of this world is only a sport and a pastime, and an adornment, and *a source of* boasting among yourselves, and *of* rivalry in

* 18. Know **that Allāh quickens the earth after its death.**

multiplying riches and children. *This life is* like the rain the vegetation produced whereby rejoices the tillers. Then it dries up and thou seest it turn yellow; then it becomes broken pieces *of straw*. And in the Hereafter there is severe punishment, and *also* forgiveness from Allāh, and *His* pleasure. And the life of this world is nothing but *temporary* enjoyment of deceitful things.

اَعْجَبَ الْكُفَّارَ نَبَاتُهٗ ثُمَّ يَهِيْجُ
فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَكُوْنُ حُطَامًا ؕ
وَفِي الْاٰخِرَةِ عَذَابٌ شَدِيْدٌ ۙ وَّمَغْفِرَةٌ
مِّنَ اللّٰهِ وَرِضْوَانٌ ؕ وَمَا الْحَيٰوةُ
الدُّنْيَآ اِلَّا مَتَاعُ الْغُرُوْرِ ﴿٢١﴾

* 22. Vie with one another in seeking forgiveness from your Lord and for a Garden the value whereof is equal to the value of the heaven and the earth; it has been prepared for those who believe in Allāh and His Messenger. That is Allāh's grace; He bestows it upon whomsoever He pleases, and Allāh is the Lord of immense grace.

سَابِقُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ
عَرْضُهَا كَعَرْضِ السَّمَآءِ وَالْاَرْضِ ۙ
اُعِدَّتْ لِلَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖ ؕ
ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ
وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿٢٢﴾

23. There befalls not any calamity either in the earth or in your *own* persons, but it is *recorded* in a Book before We bring it into being—surely, that is easy for Allāh—

مَآ اَصَابَ مِنْ مُّصِيْبَةٍ فِي الْاَرْضِ وَلَا
فِيْٓ اَنْفُسِكُمْ اِلَّا فِيْ كِتٰبٍ مِّنْ قَبْلِ اَنْ
نَّبْرَاَهَا ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ﴿٢٣﴾

24. That you may not grieve over what is lost to you nor exult because of that which He has given to you. And Allāh loves not any self-conceited boaster,

لِّكَيْلَا تَاْسَوْا عَلٰى مَا فَاتَكُمْ وَلَا
تَفْرَحُوْا بِمَآ اٰتٰىكُمْ ؕ وَاللّٰهُ لَا يُحِبُّ
كُلَّ مُخْتَالٍ فَخُوْرِ ﴿٢٤﴾

25. Such as are niggardly and *also* enjoin upon men to be niggardly. And whoso turns his back, then surely Allāh is Self-Sufficient, Worthy of all praise.

الَّذِيْنَ يَبْخَلُوْنَ وَيَاْمُرُوْنَ النَّاسَ
بِالْبُخْلِ ؕ وَمَنْ يَّتَوَلَّ فَاِنَّ اللّٰهَ هُوَ
الْغَنِيُّ الْحَمِيْدُ ﴿٢٥﴾

26. Verily, We sent Our Messengers with manifest Signs and sent down with them the Book and the Balance that people may act with justice; and We sent down iron, wherein is *material for* violent warfare and

لَقَدْ اَرْسَلْنَا رُسُلَنَا بِالْبَيِّنٰتِ وَ
اَنْزَلْنَا مَعَهُمُ الْكِتٰبَ وَالْمِيْزَانَ
لِيَقُوْمَ النَّاسُ بِالْقِسْطِ ۚ وَاَنْزَلْنَا
الْحَدِيْدَ فِيْهِ بَاْسٌ شَدِيْدٌ وَّمَنَافِعُ

* 22. Vie with one another in seeking forgiveness from your Lord and for a **paradise, whose span is like the span of the heaven and the earth**; it has been prepared for those who believe in Allāh and His Messenger.

لِلنَّاسِ وَلِيَعْلَمَ اللّٰهُ مَنْ يَّنْصُرُهٗ وَ
رُسُلَهٗ بِالْغَيْبِ ؕ اِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ ﴿٢٦﴾ ع ١٩

* *many* benefits for mankind, and that Allāh may distinguish those who help Him and His Messengers without having seen *Him*. Surely, Allāh is Powerful, Mighty.

R. 4.

وَلَقَدْ اَرْسَلْنَا نُوْحًا وَّ اِبْرٰهِيْمَ وَ
جَعَلْنَا فِيْ ذُرِّيَّتِهِمَا النُّبُوَّةَ وَ
الْكِتٰبَ فَمِنْهُمْ مُّهْتَدٍ ۚ وَ كَثِيْرٌ
مِّنْهُمْ فٰسِقُوْنَ ﴿٢٧﴾

27. And We did send Noah and Abraham, and We placed among their seed prophethood and the Book. So some of them followed the guidance, but many of them were rebellious.

ثُمَّ قَفَّيْنَا عَلٰٓى اٰثَارِهِمْ بِرُسُلِنَا وَ
قَفَّيْنَا بِعِيْسَى ابْنِ مَرْيَمَ وَ اٰتَيْنٰهُ
الْاِنْجِيْلَ ۙ وَجَعَلْنَا فِيْ قُلُوْبِ الَّذِيْنَ
اتَّبَعُوْهُ رَاْفَةً وَّ رَحْمَةً ؕ وَ رَهْبَانِيَّةً
ِۨابْتَدَعُوْهَا مَا كَتَبْنٰهَا عَلَيْهِمْ اِلَّا
ابْتِغَآءَ رِضْوَانِ اللّٰهِ فَمَا رَعَوْهَا
حَقَّ رِعَايَتِهَا ۚ فَاٰتَيْنَا الَّذِيْنَ اٰمَنُوْا
مِنْهُمْ اَجْرَهُمْ ۚ وَ كَثِيْرٌ مِّنْهُمْ
فٰسِقُوْنَ ﴿٢٨﴾

28. Then We caused Our Messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow *them*, and We gave him the Gospel. And We placed in the hearts of those who accepted him compassion and mercy. But monasticism which they invented for themselves—We did not prescribe it for them—for the seeking of Allāh's pleasure; but they did not observe it with due observance. Yet We gave those of them who believed their *due* reward, but many of them are rebellious.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَ
اٰمِنُوْا بِرَسُوْلِهٖ يُؤْتِكُمْ كِفْلَيْنِ مِنْ
رَّحْمَتِهٖ وَ يَجْعَلْ لَّكُمْ نُوْرًا تَمْشُوْنَ
بِهٖ وَيَغْفِرْ لَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٢٩﴾

29. O ye who believe! fear Allāh and believe in His Messenger; He will give you a double share of His mercy, and will provide for you a light wherein you will walk, and will grant you forgiveness—and verily Allāh is Most Forgiving, Merciful—

لِّئَلَّا يَعْلَمَ اَهْلُ الْكِتٰبِ اَلَّا يَقْدِرُوْنَ
عَلٰى شَيْءٍ مِّنْ فَضْلِ اللّٰهِ وَ اَنَّ
الْفَضْلَ بِيَدِ اللّٰهِ يُؤْتِيْهِ مَنْ
يَّشَآءُ ؕ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿٣٠﴾ ع ٢٠

30. That the People of the Book may not think that they (the Muslims) have no power to attain aught of the grace of Allāh; whereas grace is *entirely* in the hands of Allāh. He gives it to whomsoever He pleases. And Allāh is the Master of immense grace.

* 26. and that Allāh may distinguish those who help Him and His Messengers, **albeit He remains unseen**. Surely, Allāh is Powerful, Mighty.

* 28. **The** monasticism **which they innovated**—We did not prescribe it for them—**for the sake of gaining Allāh's favour; but they did not practise it in accordance with its true spirit.**

سُوْرَةُ الْمُجَادَلَةِ مَدَنِيَّةٌ ٥٨ — اٰياتها ٢٣ — ركوعاتها ٣

AL-MUJĀDALAH

(Revealed after Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

Part 28 — آ ١ ج ٢٨

قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِيْ تُجَادِلُكَ فِيْ زَوْجِهَا وَتَشْتَكِيْٓ اِلَى اللّٰهِ ۖ وَاللّٰهُ يَسْمَعُ تَحَاوُرَكُمَا ۭ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ٢

2. Allāh has indeed heard the speech of her who pleads with thee concerning her husband, and complains unto Allāh. And Allāh has heard your dialogue. Verily, Allāh is All-Hearing, All-Seeing.

اَلَّذِيْنَ يُظٰهِرُوْنَ مِنْكُمْ مِّنْ نِّسَاۗىِٕهِمْ مَّا هُنَّ اُمَّهٰتِهِمْ ۭ اِنْ اُمَّهٰتُهُمْ اِلَّا الّٰۗـِٔيْ وَلَدْنَهُمْ ۭ وَاِنَّهُمْ لَيَقُوْلُوْنَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُوْرًا ۭ وَاِنَّ اللّٰهَ لَعَفُوٌّ غَفُوْرٌ ٣

3. Those among you who put away their wives by calling them mothers—they do not become their mothers; their mothers are only those who gave them birth; and they certainly utter words that are manifestly evil and untrue; but surely Allāh is the Effacer of sins, Most Forgiving.

وَالَّذِيْنَ يُظٰهِرُوْنَ مِنْ نِّسَاۗىِٕهِمْ ثُمَّ يَعُوْدُوْنَ لِمَا قَالُوْا فَتَحْرِيْرُ رَقَبَةٍ مِّنْ قَبْلِ اَنْ يَّتَمَاۗسَّا ۭ ذٰلِكُمْ تُوْعَظُوْنَ بِهٖ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ٣

4. *As to* those who call their wives mothers, and then would go back on what they have said, *the penalty for it* is the freeing of a slave before they touch each other. This is what you are admonished with. And Allāh is Well-Aware of what you do.

فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ اَنْ يَّتَمَاۗسَّا ۚ فَمَنْ لَّمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّيْنَ مِسْكِيْنًا ۭ ذٰلِكَ لِتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ۭ وَتِلْكَ حُدُوْدُ اللّٰهِ ۭ وَلِلْكٰفِرِيْنَ عَذَابٌ اَلِيْمٌ ٤

5. But whoso does not find *one*, he must fast for two successive months, before they touch each other. And whoso is not able to do so, should feed sixty poor people. This *is so*, that you may *truly* believe in Allāh and His Messenger. And these are the limits *prescribed* by Allāh; and for the disbelievers is a painful punishment.

اِنَّ الَّذِيْنَ يُحَاۗدُّوْنَ اللّٰهَ وَرَسُوْلَهٗ كُبِتُوْا كَمَا كُبِتَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۭ وَقَدْ اَنْزَلْنَآ اٰيٰتٍۢ بَيِّنٰتٍ ۭ وَلِلْكٰفِرِيْنَ عَذَابٌ مُّهِيْنٌ ٥

6. Those who oppose Allāh and His Messenger will surely be abased even as those before them were abased; and We have already sent down clear Signs. And the disbelievers will have an humiliating punishment.

(See details of transliteration on page ‘m’).

يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا فَيُنَبِّئُهُمْ
بِمَا عَمِلُوْا ؕ اَحْصٰىهُ اللّٰهُ وَ نَسُوْهُ ؕ
وَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ۝٧

7. *On* the day when Allāh will raise them all together, He will inform them of what they did. Allāh has kept account of it, while they forgot it. And Allāh is Witness over all things.

R. 2.

اَلَمْ تَرَ اَنَّ اللّٰهَ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَ
مَا فِي الْاَرْضِ ؕ مَا يَكُوْنُ مِنْ نَّجْوٰى ثَلٰثَةٍ
اِلَّا هُوَ رَابِعُهُمْ وَ لَا خَمْسَةٍ اِلَّا هُوَ
سَادِسُهُمْ وَ لَاۤ اَدْنٰى مِنْ ذٰلِكَ وَ لَاۤ
اَكْثَرَ اِلَّا هُوَ مَعَهُمْ اَيْنَ مَا كَانُوْا ۚ ثُمَّ
يُنَبِّئُهُمْ بِمَا عَمِلُوْا يَوْمَ الْقِيٰمَةِ ؕ
اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝٨

8. Dost thou not see that Allāh knows all that is in the heavens and all that is in the earth? There is no secret counsel of three, but He is their fourth, nor of five, but He is their sixth, nor of less than that, nor of more, but He is with them wheresoever they may be. Then on the Day of Resurrection He will inform them of what they did. Surely, Allāh knows all things full well.

اَلَمْ تَرَ اِلَى الَّذِيْنَ نُهُوْا عَنِ النَّجْوٰى ثُمَّ
يَعُوْدُوْنَ لِمَا نُهُوْا عَنْهُ وَ يَتَنٰجَوْنَ
بِالْاِثْمِ وَ الْعُدْوَانِ وَ مَعْصِيَتِ
الرَّسُوْلِ ز وَ اِذَا جَآءُوْكَ حَيَّوْكَ بِمَا
لَمْ يُحَيِّكَ بِهِ اللّٰهُ ۙ وَ يَقُوْلُوْنَ فِيْۤ
اَنْفُسِهِمْ لَوْ لَا يُعَذِّبُنَا اللّٰهُ بِمَا
نَقُوْلُ ؕ حَسْبُهُمْ جَهَنَّمُ ۚ يَصْلَوْنَهَا ۚ
فَبِئْسَ الْمَصِيْرُ ۝٩

9. Hast thou not seen those who were forbidden *to hold* secret counsels and again return to what they were forbidden, and confer secretly for sin and transgression and disobedience to the Messenger? And when they come to thee, they greet thee with *a greeting with* which Allāh has not greeted thee; but among themselves they say, 'Why does not Allāh punish us for what we say?' Sufficient for them is Hell, wherein they will burn; and a most evil destination it is!

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا تَنَاجَيْتُمْ فَلَا
تَتَنَاجَوْا بِالْاِثْمِ وَ الْعُدْوَانِ وَ
مَعْصِيَتِ الرَّسُوْلِ وَ تَنَاجَوْا بِالْبِرِّ
وَ التَّقْوٰى ؕ وَ اتَّقُوا اللّٰهَ الَّذِيْۤ اِلَيْهِ
تُحْشَرُوْنَ ۝١٠

10. O ye who believe! when you confer together in secret, confer not for *the commission of* sin and transgression and disobedience to the Messenger, but confer for *the attainment of* virtue and righteousness, and fear Allāh unto Whom you shall *all* be gathered.

اِنَّمَا النَّجْوٰى مِنَ الشَّيْطٰنِ لِيَحْزُنَ
الَّذِيْنَ اٰمَنُوْا وَ لَيْسَ بِضَآرِّهِمْ شَيْـًٔا
اِلَّا بِاِذْنِ اللّٰهِ ؕ وَ عَلَى اللّٰهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُوْنَ ۝١١

11. *Holding of* secret counsels *for evil purposes* is only of Satan, that he may cause grief to those who believe; but it cannot harm them in the least, except by Allāh's leave. And in Allāh should the believers put their trust.

(See details of transliteration on page 'm').

12. O ye who believe! when it is said to you, 'Make room!' in *your* assemblies, then do make room; Allāh will make ample room for you. And when it is said, 'Rise up!' then rise up; Allāh will raise those who believe from among you, and those to whom knowledge is given, to degrees *of rank*. And Allāh is Well-Aware of what you do.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِي الْمَجٰلِسِ فَافْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْ ۚ وَاِذَا قِيْلَ انْشُزُوْا فَانْشُزُوْا يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ ۙ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿١٢﴾

*13. O ye who believe! when you consult the Messenger in private, give alms before your consultation. That is better for you and purer. But if you find not *anything to give*, then Allāh is Most Forgiving, Merciful.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نَاجَيْتُمُ الرَّسُوْلَ فَقَدِّمُوْا بَيْنَ يَدَيْ نَجْوٰىكُمْ صَدَقَةً ۭ ذٰلِكَ خَيْرٌ لَّكُمْ وَاَطْهَرُ ۭ فَاِنْ لَّمْ تَجِدُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٣﴾

*14. Are you afraid of giving alms before your consultation? So, when you do not do so and Allāh has been merciful to you, then observe Prayer and pay the Zakāt and obey Allāh and His Messenger. And Allāh is Well-Aware of what you do.

ءَاَشْفَقْتُمْ اَنْ تُقَدِّمُوْا بَيْنَ يَدَيْ نَجْوٰىكُمْ صَدَقٰتٍ ۭ فَاِذْ لَمْ تَفْعَلُوْا وَتَابَ اللّٰهُ عَلَيْكُمْ فَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ ۭ وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿١٤﴾ ع ٢

R. 3.

15. Hast thou not seen those who make friends with a people with whom Allāh is wroth? They are neither of you nor of them, and they swear to falsehood knowingly.

اَلَمْ تَرَ اِلَى الَّذِيْنَ تَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ ۭ مَا هُمْ مِّنْكُمْ وَلَا مِنْهُمْ ۙ وَيَحْلِفُوْنَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُوْنَ ﴿١٥﴾

16. Allāh has prepared for them a severe punishment. Evil indeed is that which they used to do.

اَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيْدًا ۭ اِنَّهُمْ سَاۗءَ مَا كَانُوْا يَعْمَلُوْنَ ﴿١٦﴾

17. They have made their oaths a screen *for their misdeeds*, and they turn *men* away from the path of Allāh; for them, therefore, will be an humiliating punishment.

اِتَّخَذُوْٓا اَيْمَانَهُمْ جُنَّةً فَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ فَلَهُمْ عَذَابٌ مُّهِيْنٌ ﴿١٧﴾

18. Neither their riches nor their children will avail them aught against Allāh. They are the inmates

لَنْ تُغْنِيَ عَنْهُمْ اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْـــًٔا ۭ اُولٰۗىِٕكَ

*13. O ye who believe! When you consult the Messenger in private, **present an offering before your consultation**.

*14. Are you afraid of giving **offerings before your consultation**? **But if you do not and may Allāh forgive you, then** ***it should be enough that*** **you** observe Prayer and pay the Zakāt and obey Allāh and His Messenger.

of the Fire wherein they will abide.

اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿١٨﴾

19. *On* the day when Allāh will raise them all together, they will swear to Him even as they swear to you, and they will think that they have something *to stand upon*. Now surely it is they who are the liars.

يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا فَيَحْلِفُوْنَ لَهٗ كَمَا يَحْلِفُوْنَ لَكُمْ وَيَحْسَبُوْنَ اَنَّهُمْ عَلٰى شَيْءٍ ۚ اَلَآ اِنَّهُمْ هُمُ الْكٰذِبُوْنَ ﴿١٩﴾

20. Satan has gained mastery over them, and has made them forget the remembrance of Allāh. They are Satan's party. Now surely it is Satan's party that are the losers.

اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطٰنُ فَاَنْسٰىهُمْ ذِكْرَ اللّٰهِ ۚ اُولٰٓئِكَ حِزْبُ الشَّيْطٰنِ ۚ اَلَآ اِنَّ حِزْبَ الشَّيْطٰنِ هُمُ الْخٰسِرُوْنَ ﴿٢٠﴾

21. Certainly those who oppose Allāh and His Messenger will be among the lowest.

اِنَّ الَّذِيْنَ يُحَآدُّوْنَ اللّٰهَ وَرَسُوْلَهٗٓ اُولٰٓئِكَ فِي الْاَذَلِّيْنَ ﴿٢١﴾

22. Allāh has decreed: 'Most surely I will prevail, I and My Messengers.' Verily, Allāh is Powerful, Mighty.

كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِيْ ۚ اِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ ﴿٢٢﴾

23. Thou wilt not find any people who believe in Allāh and the Last Day loving those who oppose Allāh and His Messenger, even though they be their fathers, or their sons or their brethren, or their kindred. These are they in whose hearts Allāh has inscribed *true* faith and whom He has strengthened with inspiration from Himself. And He will make them enter Gardens through which streams flow. Therein will they abide. Allāh is well pleased with them, and they are well pleased with Him. They are Allāh's party. Hearken ye *O people*! it is Allāh's party who will be successful.

لَا تَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ يُوَآدُّوْنَ مَنْ حَآدَّ اللّٰهَ وَرَسُوْلَهٗ وَلَوْ كَانُوْٓا اٰبَآءَهُمْ اَوْ اَبْنَآءَهُمْ اَوْ اِخْوَانَهُمْ اَوْ عَشِيْرَتَهُمْ ۚ اُولٰٓئِكَ كَتَبَ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ وَاَيَّدَهُمْ بِرُوْحٍ مِّنْهُ ۚ وَيُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۚ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ۚ اُولٰٓئِكَ حِزْبُ اللّٰهِ ۚ اَلَآ اِنَّ حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُوْنَ ﴿٢٣﴾ ع ٣

سُوْرَةُ الْحَشْرِ مَدَنِيَّةٌ ٥٩ — اٰیاتها ٢٥ — رکوعاتها ٣

AL-ḤASHR

(Revealed after Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ①

1. In the name of Allāh, the Gracious, the Merciful.

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ ۚ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ②

2. All that is in the heavens and all that is in the earth glorifies Allāh; and He is the Mighty, the Wise.

هُوَ الَّذِيْٓ اَخْرَجَ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ مِنْ دِيَارِهِمْ لِاَوَّلِ الْحَشْرِ ؕ مَا ظَنَنْتُمْ اَنْ يَّخْرُجُوْا وَ ظَنُّوْٓا اَنَّهُمْ مَّانِعَتُهُمْ حُصُوْنُهُمْ مِّنَ اللّٰهِ فَاَتٰىهُمُ اللّٰهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوْا ۗ وَ قَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ يُخْرِبُوْنَ بُيُوْتَهُمْ بِاَيْدِيْهِمْ وَ اَيْدِي الْمُؤْمِنِيْنَ ۗ فَاعْتَبِرُوْا يٰٓاُولِي الْاَبْصَارِ ③

3. He it is Who turned out the disbelievers among the People of the Book from their homes at *the time of* the first banishment. You did not think that they would go forth, and they thought that their fortresses would defend them against Allāh. But Allāh came upon them whence they did not expect, and cast terror into their hearts, so that they destroyed their houses with their own hands and the hands of the believers. So take a lesson, O ye who have eyes!

وَ لَوْ لَآ اَنْ كَتَبَ اللّٰهُ عَلَيْهِمُ الْجَلَآءَ لَعَذَّبَهُمْ فِي الدُّنْيَا ۭ وَ لَهُمْ فِي الْاٰخِرَةِ عَذَابُ النَّارِ ④

4. And had it not been that Allāh had decreed exile for them, He would have surely punished them *otherwise* in this world. And in the Hereafter they will certainly have the punishment of the Fire.

ذٰلِكَ بِاَنَّهُمْ شَآقُّوا اللّٰهَ وَ رَسُوْلَهٗ ۚ وَ مَنْ يُّشَآقِّ اللّٰهَ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ⑤

5. That is because they opposed Allāh and His Messenger; and whoso opposes Allāh—then surely Allāh is Severe in retribution.

مَا قَطَعْتُمْ مِّنْ لِّيْنَةٍ اَوْ تَرَكْتُمُوْهَا قَآئِمَةً عَلٰٓى اُصُوْلِهَا فَبِاِذْنِ اللّٰهِ وَ لِيُخْزِيَ الْفٰسِقِيْنَ ⑥

6. Whatever palm-trees you cut down or left standing on their roots, it was by Allāh's leave, and that He might disgrace the transgressors.

وَ مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْهُمْ فَمَآ اَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَّ لَا رِكَابٍ وَّ لٰكِنَّ اللّٰهَ يُسَلِّطُ رُسُلَهٗ عَلٰى مَنْ

7. And whatever Allāh has given to His Messenger as spoils from them, you urged neither horse nor camel * for that; but Allāh grants power to

* 7. but Allāh grants power to His **Messengers** over **whomever** He pleases.

His Messenger over whomsoever He pleases; and Allāh has power over all things.

يَّشَآءُ ۗ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝٧

8. Whatever Allāh has given to His Messenger as spoils from the people of the towns is for Allāh and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, that it may not circulate *only* among those of you who are rich. And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from *that*. And fear Allāh; surely, Allāh is Severe in retribution.

مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْ اَهْلِ الْقُرٰى فَلِلّٰهِ وَلِلرَّسُوْلِ وَلِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ ۙ كَيْ لَا يَكُوْنَ دُوْلَةًۢ بَيْنَ الْاَغْنِيَآءِ مِنْكُمْ ۗ وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۗ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا ۚ وَاتَّقُوا اللّٰهَ ۗ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝٨

9. *These spoils are* for the poor Refugees who have been driven out from their homes and their possessions while seeking grace from Allāh and *His* pleasure, and helping Allāh and His Messenger. These it is who are true *in their faith*.

لِلْفُقَرَآءِ الْمُهٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ وَاَمْوَالِهِمْ يَبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا وَّيَنْصُرُوْنَ اللّٰهَ وَرَسُوْلَهٗ ۗ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ۝٩

10. And those who had established *their* home *in this city* before them and *had accepted* faith, love those who came to them for refuge, and find not in their breasts any desire for that which is given them (Refu-
* gees), but prefer *the Refugees* to themselves, even though poverty be their *own lot*. And whoso is rid of the covetousness of his own soul—it is these who will be successful.

وَالَّذِيْنَ تَبَوَّؤُ الدَّارَ وَالْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَلَا يَجِدُوْنَ فِىْ صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۗ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝١٠

11. And *the spoils are also for* those who came after them. They say, 'Our Lord, forgive us and our brothers who preceded us in the faith, and leave not in our hearts any rancour against those who believe. Our Lord! Thou art indeed Compassionate, Merciful.'

وَالَّذِيْنَ جَآءُوْ مِنْۢ بَعْدِهِمْ يَقُوْلُوْنَ رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ فِىْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَآ اِنَّكَ رَءُوْفٌ رَّحِيْمٌ ۝١١ ع

---

* 10. but prefer **others to themselves** even though poverty be their own lot.

R. 2.

12. Hast thou not seen those who are hypocrites? They say to their brethren who disbelieve among the People of the Book, 'If you are turned out, we will surely go out with you, and we will never obey anyone against you: and if you are fought against, we will certainly help you.' But Allāh bears witness that surely they are liars.

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 ﴿١٢﴾

13. If they are turned out, they will never go out with them; and if they are fought against they will never help them. And even if they help them, they will assuredly turn *their* backs; and then they shall not be helped.

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا يُنْصَرُونَ ﴿١٣﴾

14. Of a truth, they have greater fear of you in their hearts than of Allāh. That is because they are a people who are devoid of *all* reason.

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٤﴾

15. They will not fight you in a body except in fortified towns or from behind walls. Their fighting among themselves is severe. Thou thinkest them to be united, but their hearts are divided. That is because they are a people who have no sense.

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرًى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٥﴾

16. *Their case is* like *the case of* those who have, a short time before them, tasted the evil consequences of their doings. And for them is a painful punishment.

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٦﴾

17. *It is* like *that of* Satan, when he says to man, 'Disbelieve;' but when he disbelieves, he says, 'I have nothing to do with thee; I fear Allāh, the Lord of the worlds.'

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٧﴾

18. And the end of both will be that they will both be in the Fire, abiding therein. Such is the reward of the wrongdoers.

فَكَانَ عَاقِبَتَهُمَا أَنَّهُمَا فِي النَّارِ خَالِدَيْنِ فِيهَا وَذَٰلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٨﴾ ع ٢ ٥

R. 3.

19. O ye who believe! fear Allāh; and let *every* soul look to what it sends forth for the morrow. And fear Allāh; verily Allāh is Well-Aware of what you do.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۚ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿١٩﴾

*20. And be not like those who forgot Allāh, and whom He has *consequently* caused to forget their own souls. It is they that are the rebellious.

وَلَا تَكُوْنُوْا كَالَّذِيْنَ نَسُوا اللّٰهَ فَاَنْسٰىهُمْ اَنْفُسَهُمْ ۭ اُولٰۗىِٕكَ هُمُ الْفٰسِقُوْنَ ﴿٢٠﴾

21. The inmates of the Fire and the inmates of the Garden are not equal. It is the inmates of the Garden that will triumph.

لَا يَسْتَوِيْٓ اَصْحٰبُ النَّارِ وَاَصْحٰبُ الْجَنَّةِ ۭ اَصْحٰبُ الْجَنَّةِ هُمُ الْفَاۗىِٕزُوْنَ ﴿٢١﴾

22. If We had sent down this Qur'ān on a mountain, thou wouldst certainly have seen it humbled and rent asunder for fear of Allāh. And these are similitudes that We set forth for mankind that they may reflect.

لَوْ اَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰي جَبَلٍ لَّرَاَيْتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ ۭ وَتِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ﴿٢٢﴾

*23. He is Allāh, and there is no God beside Him, the Knower of the unseen and the seen. He is the Gracious, the Merciful.

هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِيْمُ ﴿٢٣﴾

*24. He is Allāh, and there is no God beside Him, the Sovereign, the Holy One, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allāh *far* above that which they associate *with Him*.

هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ ۭ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ﴿٢٤﴾

25. He is Allāh, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise.

هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَاۗءُ الْحُسْنٰى ۭ يُسَبِّحُ لَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٢٥﴾ ع ٣

*20. And be not like those who forgot Allāh, **so He made them forget themselves**.

*23. He is Allāh, **there is none worthy of worship except Him,**

*24. He is Allāh, **there is none worthy of worship except Him,**

(See details of transliteration on page 'm').

سُوْرَةُ الْمُمْتَحِنَةِ مَدَنِيَّةٌ ٦٠ — اياتها ١٤ — ركوعاتها ٢

AL-MUMTAḤINAH

(Revealed after Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ وَعَدُوَّكُمْ اَوْلِيَآءَ تُلْقُوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوْا بِمَا جَآءَكُمْ مِّنَ الْحَقِّ ۚ يُخْرِجُوْنَ الرَّسُوْلَ وَاِيَّاكُمْ اَنْ تُؤْمِنُوْا بِاللّٰهِ رَبِّكُمْ ؕ اِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِيْ سَبِيْلِيْ وَابْتِغَآءَ مَرْضَاتِيْ ۚ تُسِرُّوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ ۚ وَاَنَا اَعْلَمُ بِمَآ اَخْفَيْتُمْ وَمَآ اَعْلَنْتُمْ ؕ وَمَنْ يَّفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ٢

2. O ye who believe! take not My enemy and your enemy for friends, offering them love, while they disbelieve in the truth which has come to you *and* drive out the Messenger and yourselves *from your homes merely* because you believe in Allāh, your Lord. If you go forth, to strive in My cause and seek My pleasure, *take them not for friends*, sending them *messages of* love in secret, while I know best what you conceal and what you reveal. And whoever of you does so, has, surely, lost the right path.

اِنْ يَّثْقَفُوْكُمْ يَكُوْنُوْا لَكُمْ اَعْدَآءً وَّيَبْسُطُوْٓا اِلَيْكُمْ اَيْدِيَهُمْ وَاَلْسِنَتَهُمْ بِالسُّوْٓءِ وَوَدُّوْا لَوْ تَكْفُرُوْنَ ٣

*3. If they get the upper hand of you, they show themselves to be your *active* enemies, and will stretch forth their hands and their tongues towards you with evil *intent*; and they ardently desire that you should become disbelievers.

لَنْ تَنْفَعَكُمْ اَرْحَامُكُمْ وَلَآ اَوْلَادُكُمْ ۚ يَوْمَ الْقِيٰمَةِ ۚ يَفْصِلُ بَيْنَكُمْ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ٤

4. Neither your ties of kindred nor your children will avail you aught on the Day of Resurrection. He will decide between you. And Allāh sees all that you do.

قَدْ كَانَتْ لَكُمْ اُسْوَةٌ حَسَنَةٌ فِيْٓ اِبْرٰهِيْمَ وَالَّذِيْنَ مَعَهٗ ۚ اِذْ قَالُوْا لِقَوْمِهِمْ اِنَّا بُرَءٰٓؤُا مِنْكُمْ وَمِمَّا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ۫ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَآءُ اَبَدًا حَتّٰى تُؤْمِنُوْا بِاللّٰهِ وَحْدَهٗٓ اِلَّا قَوْلَ اِبْرٰهِيْمَ لِاَبِيْهِ لَاَسْتَغْفِرَنَّ لَكَ

5. There is a good model for you in Abraham and those with him, when they said to their people, 'We have nothing to do with you and with that which you worship beside Allāh. We disbelieve all that you *believe*. There has arisen enmity and hatred between us and you for ever, until you believe in Allāh alone'—with the exception of *this* saying of

*3. **Only if they gain ascendency over you will they emerge as *open* enemies to you,**

وَمَآ اَمْلِكُ لَكَ مِنَ اللّٰهِ مِنْ شَيْءٍ ۭ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَاِلَيْكَ اَنَبْنَا وَاِلَيْكَ الْمَصِيْرُ ۝٥

Abraham to his father, 'I will surely ask forgiveness for thee, though I have no power *to prevail* upon Allāh in favour of thee.' *They prayed to God saying*, 'Our Lord, in Thee do we put our trust and to Thee do we turn *repentant*, and towards Thee is the *final* return.

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِيْنَ كَفَرُوْا وَاغْفِرْ لَنَا رَبَّنَا ۚ اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ۝٦

6. 'Our Lord, make us not a trial for those who disbelieve, and forgive us, our Lord; for Thou alone art the Mighty, the Wise.'

لَقَدْ كَانَ لَكُمْ فِيْهِمْ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ ۭ وَمَنْ يَّتَوَلَّ فَاِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ۝٧ ع

7. Surely, there is a good example in them for you—for *all* who have hope in Allāh and the Last Day. And whosoever turns away—truly, Allāh is Self-Sufficient, Worthy of all praise.

R. 2.

عَسَى اللّٰهُ اَنْ يَّجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِيْنَ عَادَيْتُمْ مِّنْهُمْ مَّوَدَّةً ۭ وَاللّٰهُ قَدِيْرٌ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝٨

8. It may be that Allāh will bring about love between you and those of them with whom you are *now* at enmity; and Allāh is All-Powerful; and Allāh is Most Forgiving, Merciful.

لَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِي الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا اِلَيْهِمْ ۭ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۝٩

9. Allāh forbids you not, respecting those who have not fought against you on account of *your* religion, and who have not driven you forth from your homes, that you be kind to them and act equitably towards them; surely Allāh loves those who are equitable.

اِنَّمَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ قٰتَلُوْكُمْ فِي الدِّيْنِ وَاَخْرَجُوْكُمْ مِّنْ دِيَارِكُمْ وَظٰهَرُوْا عَلٰٓى اِخْرَاجِكُمْ اَنْ تَوَلَّوْهُمْ ۚ وَمَنْ يَّتَوَلَّهُمْ فَاُولٰۗىِٕكَ هُمُ الظّٰلِمُوْنَ ۝١٠

10. Allāh only forbids you, respecting those who have fought against you on account of *your* religion, and have driven you out of your homes, and have helped *others* in driving you out, that you make friends of them, and whosoever makes friends of them—it is these that are the transgressors.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا جَاۗءَكُمُ الْمُؤْمِنٰتُ مُهٰجِرٰتٍ فَامْتَحِنُوْهُنَّ ۭ

11. O ye who believe! when believing women come to you as Refugees, examine them. Allāh

(See details of transliteration on page 'm').

اَللّٰهُ اَعْلَمُ بِاِيْمَانِهِنَّ ۚ فَاِنْ
عَلِمْتُمُوْهُنَّ مُؤْمِنٰتٍ فَلَا تَرْجِعُوْهُنَّ
اِلَى الْكُفَّارِ ؕ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ
يَحِلُّوْنَ لَهُنَّ ؕ وَاٰتُوْهُمْ مَّآ اَنْفَقُوْا ؕ وَلَا
جُنَاحَ عَلَيْكُمْ اَنْ تَنْكِحُوْهُنَّ اِذَآ
اٰتَيْتُمُوْهُنَّ اُجُوْرَهُنَّ ؕ وَلَا تُمْسِكُوْا
بِعِصَمِ الْكَوَافِرِ وَسْـَٔلُوْا مَآ اَنْفَقْتُمْ
وَلْيَسْـَٔلُوْا مَآ اَنْفَقُوْا ؕ ذٰلِكُمْ حُكْمُ اللّٰهِ ؕ
يَحْكُمُ بَيْنَكُمْ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿١١﴾

knows best their faith. Then, if you find them *true* believers, send them not back to the disbelievers. These *women* are not lawful for them, nor are they lawful for these *women*. But give *their disbelieving husbands* what they have spent *on them*. And it is no sin for you to marry them, when you have given them their dowries. And hold not to *your* matrimonial ties with the disbelieving women; but demand *the return of* that which you have spent; and let *the disbelievers* demand that which they have spent. That is the judgment of Allāh. He judges between you. And Allāh is All-Knowing, Wise.

وَاِنْ فَاتَكُمْ شَيْءٌ مِّنْ اَزْوَاجِكُمْ اِلَى
الْكُفَّارِ فَعَاقَبْتُمْ فَاٰتُوا الَّذِيْنَ
ذَهَبَتْ اَزْوَاجُهُمْ مِّثْلَ مَآ اَنْفَقُوْا ؕ
وَاتَّقُوا اللّٰهَ الَّذِيْٓ اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ﴿١٢﴾

12. And if any of your wives goes away from you to the disbelievers, then when you retaliate *and get some spoils from the disbelievers*, give to those believers whose wives have gone away the like of that which they had spent *on their wives*. And fear Allāh in Whom you believe.

يٰٓاَيُّهَا النَّبِيُّ اِذَا جَآءَكَ الْمُؤْمِنٰتُ
يُبَايِعْنَكَ عَلٰٓى اَنْ لَّا يُشْرِكْنَ بِاللّٰهِ
شَيْـًٔا وَّلَا يَسْرِقْنَ وَلَا يَزْنِيْنَ وَلَا
يَقْتُلْنَ اَوْلَادَهُنَّ وَلَا يَاْتِيْنَ
بِبُهْتَانٍ يَّفْتَرِيْنَهٗ بَيْنَ اَيْدِيْهِنَّ وَ
اَرْجُلِهِنَّ وَلَا يَعْصِيْنَكَ فِيْ مَعْرُوْفٍ
فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللّٰهَ ؕ اِنَّ
اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٣﴾

13. O Prophet! when believing women come to thee, taking the oath of allegiance *at thy hands* that they will not associate anything with Allāh, and that they will not steal, and will not commit adultery, nor kill their children, nor bring forth a scandalous charge which they themselves have deliberately forged, nor disobey thee in what is right, then accept their allegiance and ask Allāh to forgive them. Verily, Allāh is Most Forgiving, Merciful.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَوَلَّوْا قَوْمًا
غَضِبَ اللّٰهُ عَلَيْهِمْ قَدْ يَئِسُوْا مِنَ
الْاٰخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ اَصْحٰبِ
الْقُبُوْرِ ﴿١٤﴾

14. O ye who believe! make not friends of a people with whom Allāh is wroth; they have indeed despaired of the Hereafter just as have the disbelievers despaired of those who are in the graves.

سُوْرَةُ الصَّفِّ مَدَنِيَّةٌ ٦١ — اٰیاتھا ١٥ — رکوعاتھا ٢

AL-ṢAFF

(Revealed after Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ٢

2. Whatever is in the heavens and whatever is in the earth glorifies Allāh; and He is the Mighty, the Wise.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ٣

3. O ye who believe! why do you say what you do not do?

كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ٤

4. Most hateful is it in the sight of Allāh that you say what you do not do.

اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ صَفًّا كَاَنَّهُمْ بُنْيَانٌ مَّرْصُوْصٌ ٥

5. Verily, Allāh loves those who fight in His cause arrayed in *solid* ranks, as though they were a *strong* structure cemented with *molten* lead.

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ لِمَ تُؤْذُوْنَنِيْ وَقَدْ تَّعْلَمُوْنَ اَنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ ۭ فَلَمَّا زَاغُوْٓا اَزَاغَ اللّٰهُ قُلُوْبَهُمْ ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ٦

* 6. And *remember* when Moses said to his people, 'O my people, why do you vex and slander me and you know that I am Allāh's Messenger unto you?' So when they deviated *from the right course*, Allāh caused their hearts to deviate, for Allāh guides not the rebellious people.

وَاِذْ قَالَ عِيْسَى ابْنُ مَرْيَمَ يٰبَنِيْٓ اِسْرَاۗءِيْلَ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرٰىةِ وَمُبَشِّرًۢا بِرَسُوْلٍ يَّاْتِيْ مِنْۢ بَعْدِي اسْمُهٗٓ اَحْمَدُ ۭ فَلَمَّا جَاۗءَهُمْ بِالْبَيِّنٰتِ قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ ٧

7. And *remember* when Jesus, son of Mary, said, 'O children of Israel, surely I am Allāh's Messenger unto you, fulfilling that which is before me of the Torah, and giving glad tidings of a Messenger who will come after me. His name will be Aḥmad.' And when he came to them with clear proofs, they said, 'This is clear enchantment.'

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ الْكَذِبَ وَهُوَ يُدْعٰٓى اِلَى الْاِسْلَامِ ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ٨

8. But who could do greater wrong than one who forges the lie against Allāh while he is called to Islām? Allāh guides not the wrongdoing people.

* 6. And *remember* when Moses said to his people, 'O my people, why do you **hurt me** and you know that I am Allāh's Messenger to you?'

يُرِيْدُوْنَ لِيُطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَاللّٰهُ مُتِمُّ نُوْرِهٖ وَلَوْ كَرِهَ الْكٰفِرُوْنَ ۝٩

9. They desire to extinguish the light of Allāh with *the breath of* their mouths, but Allāh will perfect His light, even if the disbelievers hate *it*.

هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ۝١٠

10. He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners *with God* hate *it*.

R. 2.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ۝١١

11. O ye who believe! shall I point out to you a bargain that will save you from a painful punishment?

تُؤْمِنُوْنَ بِاللّٰهِ وَرَسُوْلِهٖ وَتُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ ۭ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝١٢

12. That you believe in Allāh and His Messenger, and strive in the cause of Allāh with your wealth and your persons. That is better for you, if you did but know.

يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَيُدْخِلْكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ وَمَسٰكِنَ طَيِّبَةً فِيْ جَنّٰتِ عَدْنٍ ۭ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝١٣

13. He will forgive you your sins, and make you enter the Gardens through which streams flow, and pure and pleasant dwellings in Gardens of Eternity. That is the supreme triumph.

وَاُخْرٰى تُحِبُّوْنَهَا ۭ نَصْرٌ مِّنَ اللّٰهِ وَفَتْحٌ قَرِيْبٌ ۭ وَبَشِّرِ الْمُؤْمِنِيْنَ ۝١٤

14. And *He will bestow* another *favour* which you love: help from Allāh and a near victory. So give glad tidings to the believers.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْٓا اَنْصَارَ اللّٰهِ كَمَا قَالَ عِيْسَى ابْنُ مَرْيَمَ لِلْحَوَارِيّٖنَ مَنْ اَنْصَارِيْٓ اِلَى اللّٰهِ ۭ قَالَ الْحَوَارِيُّوْنَ نَحْنُ اَنْصَارُ اللّٰهِ فَاٰمَنَتْ طَّاۗىِٕفَةٌ مِّنْۢ بَنِيْٓ اِسْرَاۗءِيْلَ وَكَفَرَتْ طَّاۗىِٕفَةٌ ۚ فَاَيَّدْنَا الَّذِيْنَ اٰمَنُوْا عَلٰي عَدُوِّهِمْ فَاَصْبَحُوْا ظٰهِرِيْنَ ۝١٥

15. O ye who believe! be helpers of Allāh, as said Jesus, son of Mary, to *his* disciples, 'Who are my helpers in *the cause of* Allāh.' The disciples said, 'We are helpers of Allāh.' So a party of the children of Israel believed, while a party disbelieved. * Then We gave power to those who believed against their enemy, and they became victorious.

* 15. Then We **helped** those who believed against their enemy, and they became victorious.

سُوْرَةُ الْجُمُعَةِ مَدَنِيَّةٌ ٦٢ — اياتها ١٢ — ركوعاتها ٢

AL-JUMU'AH

(Revealed after Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ الْمَلِكِ الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ ٢

2. Whatever is in the heavens and whatever is in the earth glorifies Allāh, the Sovereign, the Holy, the Mighty, the Wise.

هُوَ الَّذِيْ بَعَثَ فِي الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۗ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ۙ ٣

3. He it is Who has raised among the Unlettered *people* a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance;

وَّاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ ؕ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ٤

4. And *among* others from among them who have not yet joined them. He is the Mighty, the Wise.

ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ٥

5. That is Allāh's grace; He bestows it on whom He pleases; and Allāh is the Master of immense grace.

مَثَلُ الَّذِيْنَ حُمِّلُوا التَّوْرٰىةَ ثُمَّ لَمْ يَحْمِلُوْهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ اَسْفَارًا ؕ بِئْسَ مَثَلُ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ ؕ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ٦

6. The likeness of those who were made to bear the *law of* Torah, but would not bear it, is as the likeness of an ass carrying *a load of* books. Evil is the likeness of the people who reject the Signs of Allāh. And Allāh guides not the wrongdoing people.

قُلْ يٰٓاَيُّهَا الَّذِيْنَ هَادُوْٓا اِنْ زَعَمْتُمْ اَنَّكُمْ اَوْلِيَآءُ لِلّٰهِ مِنْ دُوْنِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ٧

7. Say, 'O ye who are Jews, if you think you are the friends of Allāh to the exclusion of *all* other people, then wish for Death, if *indeed* you are truthful.'

وَلَا يَتَمَنَّوْنَهٗٓ اَبَدًا ۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ ؕ وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ٨

8. But they will never wish for it, because of that which their hands have sent on *before them*. And Allāh knows full well those who do wrong.

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٩﴾

9. Say, 'The Death from which you flee will surely meet you. Then will you be returned unto Him Who knows the unseen and the seen, and He will inform you of what you had been doing.'

R. 2.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٠﴾

10. O ye who believe! when the call is made for Prayer on Friday, hasten to the remembrance of Allāh, and leave off *all* business. That is better for you, if you only knew.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١١﴾

11. And when the Prayer is finished, then disperse in the land and seek of Allāh's grace, and remember Allāh much, that you may prosper.

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۚ قُلْ مَا عِندَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ ۚ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١٢﴾

12. But when they see some merchandise or some amusement, they break up for it, and leave thee standing. Say, 'That which is with Allāh is better than amusement and merchandise, and Allāh is the Best Provider.'

سُوْرَةُ "الْمُنٰفِقُوْنَ" مَدَنِيَّةٌ ٦٣ — اياتها ١٢ — ركوعاتها ٢

AL-MUNĀFIQŪN

(Revealed after Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

اِذَا جَآءَكَ الْمُنٰفِقُوْنَ قَالُوْا نَشْهَدُ اِنَّكَ لَرَسُوْلُ اللّٰهِ ۘ وَاللّٰهُ يَعْلَمُ اِنَّكَ لَرَسُوْلُهٗ ؕ وَاللّٰهُ يَشْهَدُ اِنَّ الْمُنٰفِقِيْنَ لَكٰذِبُوْنَ ٢

2. When the hypocrites come to thee, they say, 'We bear witness that thou art indeed the Messenger of Allāh.' And Allāh knows that thou art indeed His Messenger, but Allāh bears witness that the hypocrites are surely liars.

اِتَّخَذُوْٓا اَيْمَانَهُمْ جُنَّةً فَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ ؕ اِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ٣

3. They have made their oaths a shield; thus they turn *men* away from the way of Allāh. Evil surely is that which they have been doing.

ذٰلِكَ بِاَنَّهُمْ اٰمَنُوْا ثُمَّ كَفَرُوْا فَطُبِعَ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَفْقَهُوْنَ ٤

4. That is because they *first* believed, then disbelieved. So a seal was set upon their hearts and *consequently* they understand not.

وَاِذَا رَاَيْتَهُمْ تُعْجِبُكَ اَجْسَامُهُمْ ؕ وَاِنْ يَّقُوْلُوْا تَسْمَعْ لِقَوْلِهِمْ ؕ كَاَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ؕ يَحْسَبُوْنَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ؕ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ؕ قٰتَلَهُمُ اللّٰهُ ۚ اَنّٰى يُؤْفَكُوْنَ ٥

*5. And when thou seest them, their figures please thee; and if they speak, thou listenest to their speech. *They are* as though they were *blocks of* wood propped up. They think that every cry is against them. They are the enemy, so beware of them. Allāh's curse be upon them! How are they being turned away!

وَاِذَا قِيْلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُوْلُ اللّٰهِ لَوَّوْا رُءُوْسَهُمْ وَرَاَيْتَهُمْ يَصُدُّوْنَ وَهُمْ مُّسْتَكْبِرُوْنَ ٦

6. And when it is said to them, 'Come, that the Messenger of Allāh may ask forgiveness for you,' they turn their heads aside, and thou seest them keeping back while they are full of pride.

سَوَآءٌ عَلَيْهِمْ اَسْتَغْفَرْتَ لَهُمْ اَمْ لَمْ تَسْتَغْفِرْ لَهُمْ ؕ لَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ٧

7. It is equal to them whether thou ask forgiveness for them or ask not forgiveness for them, Allāh will never forgive them. Surely Allāh guides not the rebellious people.

*5. And when **you see** them, their figures please **you**; and if they speak, **you** listen to their speech, ***whereas*** **they are like dry twigs propped up. They fear every calamity to befall them.**

هُمُ الَّذِيْنَ يَقُوْلُوْنَ لَا تُنْفِقُوْا عَلٰى مَنْ
عِنْدَ رَسُوْلِ اللّٰهِ حَتّٰى يَنْفَضُّوْا ؕ وَ لِلّٰهِ
خَزَآئِنُ السَّمٰوٰتِ وَ الْاَرْضِ وَ لٰكِنَّ
الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ ﴿٨﴾

*8. They it is who say, 'Spend not on those who are with the Messenger of Allāh that they may disperse *and leave him*;' while to Allāh belong the treasures of the heavens and the earth; but the hypocrites understand not.

يَقُوْلُوْنَ لَئِنْ رَّجَعْنَاۤ اِلَى الْمَدِيْنَةِ
لَيُخْرِجَنَّ الْاَعَزُّ مِنْهَا الْاَذَلَّ ؕ وَ لِلّٰهِ الْعِزَّةُ
وَ لِرَسُوْلِهٖ وَ لِلْمُؤْمِنِيْنَ وَ لٰكِنَّ
الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ ﴿٩﴾ ع ١٢

9. They say, 'If we return to Medina, the one most honourable will surely drive out therefrom the one most mean;' while *true* honour belongs to Allāh and to His Messenger and the believers; but the hypocrites know not.

R. 2.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ
وَ لَاۤ اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ ؕ وَ مَنْ يَّفْعَلْ
ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿١٠﴾

10. O ye who believe! let not your wealth and your children divert you from the remembrance of Allāh. And whoever does so—it is they who are the losers.

وَ اَنْفِقُوْا مِنْ مَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ
يَّاْتِيَ اَحَدَكُمُ الْمَوْتُ فَيَقُوْلَ رَبِّ لَوْ لَاۤ
اَخَّرْتَنِيْۤ اِلٰۤى اَجَلٍ قَرِيْبٍ ۙ فَاَصَّدَّقَ
وَ اَكُنْ مِّنَ الصّٰلِحِيْنَ ﴿١١﴾

11. And spend out of that with which We have provided you before death comes upon one of you and he says, 'My Lord! if only Thou wouldst grant me respite for a little while, then I would give alms and be among the righteous.'

وَ لَنْ يُّؤَخِّرَ اللّٰهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا ؕ
وَ اللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿١٢﴾ ع ١٣

12. And Allāh will not grant respite to a soul when its appointed time has come; and Allāh is Well-Aware of what you do.

*8. They it is who say, 'Spend not on those who are with the Messenger of Allāh **until they disperse** ***deserting him***;' while to Allāh belong the treasures of the heavens and the earth; but the hypocrites understand not.

سُوْرَةُ التَّغَابُنِ مَدَنِيَّةٌ ٦٤ — اياتها ١٩ — ركوعاتها ٢

AL-TAGHĀBUN

(Revealed after Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ٢

2. Whatever is in the heavens and whatever is in the earth glorifies Allāh; His is the kingdom and His the praise, and He has power over all things.

هُوَ الَّذِيْ خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَّمِنْكُمْ مُّؤْمِنٌ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ٣

*3. It is He Who has created you, but *some* of you are disbelievers and *some* of you are believers; and Allāh sees what you do.

خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ ۚ وَاِلَيْهِ الْمَصِيْرُ ٣

*4. He created the heavens and the earth with truth, and He shaped you and made your shapes beautiful, and to Him is the *ultimate* return.

يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَيَعْلَمُ مَا تُسِرُّوْنَ وَمَا تُعْلِنُوْنَ ۭ وَاللّٰهُ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ٤

5. He knows whatever is in the heavens and the earth, and He knows what you conceal and what you disclose; and Allāh knows full well *all* that is in the breasts.

اَلَمْ يَاْتِكُمْ نَبَؤُا الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ ۡ فَذَاقُوْا وَبَالَ اَمْرِهِمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ ٥

6. Has not the news reached you of those who disbelieved before? So they tasted the evil consequences of their conduct, and they had a painful punishment.

ذٰلِكَ بِاَنَّهٗ كَانَتْ تَّاْتِيْهِمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَقَالُوْٓا اَبَشَرٌ يَّهْدُوْنَنَا ۡ فَكَفَرُوْا وَتَوَلَّوْا وَّاسْتَغْنَى اللّٰهُ ۭ وَاللّٰهُ غَنِيٌّ حَمِيْدٌ ٦

*7. That was because their Messengers came to them with manifest Signs, but they said, 'Shall mortals guide us?' So they disbelieved and turned away, but Allāh had never any need *of them*; and Allāh is Self-Sufficient, Worthy of all praise.

زَعَمَ الَّذِيْنَ كَفَرُوْٓا اَنْ لَّنْ يُّبْعَثُوْا ۭ قُلْ بَلٰى وَرَبِّيْ لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا

8. Those who disbelieve assert that they will not be raised up. Say, 'Yea, by my Lord, you shall surely be

*3. It is He who has created you, **then some of you become disbelievers and some of you become believers**. And Allāh sees what you do.

*4. He created the heavens and the earth with truth, and **He fashioned you and made your shapes excellent**, and to Him is the *ultimate* return.

*7. That was because their Messengers came to them with manifest Signs, but they said, 'Shall **humans** guide us?'

raised up; then shall you surely be informed of what you did. And that is easy for Allāh.'

عَمِلْتُمْ ۚ وَذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ۝٨

9. Believe, therefore, in Allāh and His Messenger, and in the Light which We have sent down. And Allāh is Well-Aware of all that you do.

فَاٰمِنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ وَ النُّوْرِ الَّذِيْٓ اَنْزَلْنَا ۚ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝٩

10. The day when He shall gather you, on the Day of Gathering, that will be the day of mutual loss *and gain*. And whoso believes in Allāh and does good deeds—He will remove from them the evil *consequences* of their deeds and He will make them enter Gardens through which streams flow, to abide therein for ever. That is the supreme triumph.

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذٰلِكَ يَوْمُ التَّغَابُنِ ۚ وَمَنْ يُّؤْمِنْ بِاللّٰهِ وَ يَعْمَلْ صَالِحًا يُّكَفِّرْ عَنْهُ سَيِّاٰتِهٖ وَ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۚ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝١٠

11. But *as to* those who disbelieve and reject Our Signs, these shall be the inmates of the Fire, wherein they shall abide; and an evil destination it is!

وَالَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ خٰلِدِيْنَ فِيْهَا ۚ وَبِئْسَ الْمَصِيْرُ ۝١١ ع ١٥

R. 2.

12. There befalls not any affliction but by the leave of Allāh. And whosoever believes in Allāh—He guides his heart *aright*. And Allāh knows all things full well.

مَآ اَصَابَ مِنْ مُّصِيْبَةٍ اِلَّا بِاِذْنِ اللّٰهِ ۚ وَ مَنْ يُّؤْمِنْ بِاللّٰهِ يَهْدِ قَلْبَهٗ ۚ وَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝١٢

13. And obey Allāh and obey the Messenger. But if you turn away, then Our Messenger is responsible only for the clear conveying *of the Message*.

وَ اَطِيْعُوا اللّٰهَ وَ اَطِيْعُوا الرَّسُوْلَ ۚ فَاِنْ تَوَلَّيْتُمْ فَاِنَّمَا عَلٰى رَسُوْلِنَا الْبَلٰغُ الْمُبِيْنُ ۝١٣

14. Allāh! there is no God but He; so in Allāh let the believers put their trust.

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ۝١٤

15. O ye who believe! surely among your wives and your children are *some that are really* your enemies, so beware of them. And if you overlook and forgive and pardon, then surely, Allāh is Most Forgiving, Merciful.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ مِنْ اَزْوَاجِكُمْ وَاَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوْهُمْ ۚ وَاِنْ تَعْفُوْا وَ تَصْفَحُوْا وَ تَغْفِرُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝١٥

إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ ۚ وَٱللَّهُ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿١٥﴾

16. Verily, your wealth and your children are a trial; but with Allāh is an immense reward.

فَٱتَّقُوا۟ ٱللَّهَ مَا ٱسْتَطَعْتُمْ وَٱسْمَعُوا۟ وَأَطِيعُوا۟ وَأَنفِقُوا۟ خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٦﴾

17. So fear Allāh as best you can, and listen, and obey, and spend *in His cause*; it will be good for * yourselves. And whoso is rid of the covetousness of his own soul—it is such who shall be successful.

إِن تُقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَٱللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾

18. If you lend to Allāh a good loan, He will multiply it for you, and will forgive you; and Allāh is Most Appreciating, Forbearing,

عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾ ع ١٦

19. The Knower of the unseen and the seen, the Mighty, the Wise.

* 17. And whoso is **saved from his own covetousness—it is these** who shall be successful.

سُوْرَةُ الطَّلَاقِ مَدَنِيَّةٌ ٦٥ — اياتها ١٣ — ركوعاتها ٢

AL-ṬALĀQ

(Revealed after Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

يٰٓاَيُّهَا النَّبِيُّ اِذَا طَلَّقْتُمُ النِّسَآءَ فَطَلِّقُوْهُنَّ لِعِدَّتِهِنَّ وَاَحْصُوا الْعِدَّةَ ۚ وَاتَّقُوا اللّٰهَ رَبَّكُمْ ۚ لَا تُخْرِجُوْهُنَّ مِنْۢ بُيُوْتِهِنَّ وَلَا يَخْرُجْنَ اِلَّآ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۚ وَتِلْكَ حُدُوْدُ اللّٰهِ ۚ وَمَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ فَقَدْ ظَلَمَ نَفْسَهٗ ۚ لَا تَدْرِيْ لَعَلَّ اللّٰهَ يُحْدِثُ بَعْدَ ذٰلِكَ اَمْرًا ٢

*2. O Prophet! when you divorce women, divorce them for the *prescribed* period, and reckon the period; and fear Allāh. Turn them not out of their houses, nor should they *themselves* leave unless they commit an act which is manifestly foul. And these are the limits *set* by Allāh; and whoso transgresses the limits of Allāh, he indeed wrongs his own soul. Thou knowest not; it may be that thereafter Allāh will bring something new to pass.

فَاِذَا بَلَغْنَ اَجَلَهُنَّ فَاَمْسِكُوْهُنَّ بِمَعْرُوْفٍ اَوْ فَارِقُوْهُنَّ بِمَعْرُوْفٍ وَّاَشْهِدُوْا ذَوَيْ عَدْلٍ مِّنْكُمْ وَاَقِيْمُوا الشَّهَادَةَ لِلّٰهِ ۚ ذٰلِكُمْ يُوْعَظُ بِهٖ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۚ وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ٣

3. Then, when they are about to reach their *prescribed* term, keep them with kindness, or put them away with kindness, and call to witness two just persons from among you; and bear *true* witness for Allāh. This is by which is admonished he who believes in Allāh and the Last Day. And he who fears Allāh—He will make for him a way out,

وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ۚ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ ۚ قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ قَدْرًا ٣

4. And will provide for him from where he expects not. And he who puts his trust in Allāh—He is sufficient for him. Verily, Allāh will accomplish His purpose. For everything has Allāh appointed a measure.

وَالّٰٓـِٔيْ يَئِسْنَ مِنَ الْمَحِيْضِ مِنْ نِّسَآئِكُمْ اِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلٰثَةُ اَشْهُرٍ ۙ وَّالّٰٓـِٔيْ لَمْ يَحِضْنَ ۚ وَاُولَاتُ الْاَحْمَالِ اَجَلُهُنَّ

5. And if you are in doubt *as to* such of your women as despair of monthly courses, then *know that* the prescribed period for them is three months, and *the same is for* such as have not had their monthly courses

*2. O Prophet! when you divorce women, divorce them for the *prescribed* period, and reckon the period; and fear Allāh, **your Lord**.

(See details of transliteration on page ‘m’).

أَنْ يَّضَعْنَ حَمْلَهُنَّ ۚ وَ مَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مِنْ اَمْرِهٖ يُسْرًا ۝٥

yet. And *as for those* who are with child, their period shall be until they
* are delivered of their burden. And whoso fears Allāh, He will provide facilities for him in his affair.

ذٰلِكَ اَمْرُ اللّٰهِ اَنْزَلَهٗۤ اِلَيْكُمْ ۚ وَ مَنْ يَّتَّقِ اللّٰهَ يُكَفِّرْ عَنْهُ سَيِّاٰتِهٖ وَ يُعْظِمْ لَهٗۤ اَجْرًا ۝٦

6. That is the command of Allāh which He has revealed to you. And whoso fears Allāh—He will remove the evil *consequences* of his deeds and will enlarge his reward.

اَسْكِنُوْهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِّنْ وُّجْدِكُمْ وَ لَا تُضَآرُّوْهُنَّ لِتُضَيِّقُوْا عَلَيْهِنَّ ؕ وَ اِنْ كُنَّ اُولَاتِ حَمْلٍ فَاَنْفِقُوْا عَلَيْهِنَّ حَتّٰى يَضَعْنَ حَمْلَهُنَّ ۚ فَاِنْ اَرْضَعْنَ لَكُمْ فَاٰتُوْهُنَّ اُجُوْرَهُنَّ ۚ وَ اْتَمِرُوْا بَيْنَكُمْ بِمَعْرُوْفٍ ۚ وَ اِنْ تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهٗۤ اُخْرٰى ۝٧

7. Lodge them *during the prescribed period* in the houses wherein you dwell, according to *the best of* your means; and harass them not that you may create hardships for them. And if they be with child, spend on them until they are delivered of their burden. And if they give suck *to the child* for you, give
* them their recompense, and consult with one another in kindness; but if you meet with difficulty from each other, then another *woman shall* suckle *the child* for him (the father).

لِيُنْفِقْ ذُوْ سَعَةٍ مِّنْ سَعَتِهٖ ؕ وَ مَنْ قُدِرَ عَلَيْهِ رِزْقُهٗ فَلْيُنْفِقْ مِمَّاۤ اٰتٰىهُ اللّٰهُ ؕ لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا مَاۤ اٰتٰىهَا ؕ سَيَجْعَلُ اللّٰهُ بَعْدَ عُسْرٍ يُّسْرًا ۝٨

8. Let him who has abundance of means spend out of his abundance. And let him whose means of subsistence are straitened spend out of what Allāh has given him. Allāh burdens not any soul beyond that which He has given it. Allāh will soon bring about ease after hardship.

R. 2.

وَ كَاَيِّنْ مِّنْ قَرْيَةٍ عَتَتْ عَنْ اَمْرِ رَبِّهَا وَ رُسُلِهٖ فَحَاسَبْنٰهَا حِسَابًا شَدِيْدًا ۙ وَّ عَذَّبْنٰهَا عَذَابًا نُّكْرًا ۝٩

9. How many a city rebelled against the command of its Lord and His Messengers, and We called it to severe account, and punished it with dire punishment!

فَذَاقَتْ وَبَالَ اَمْرِهَا وَ كَانَ عَاقِبَةُ اَمْرِهَا خُسْرًا ۝١٠

10. So it tasted the evil consequences of its conduct, and the end of its affair was ruin.

* 5. And whoso fears Allāh, **He will facilitate his affairs for him.**

* 7. and **decide your affairs by mutual consultation with fairness**; but if you meet with difficulty from each other, then another *woman shall* suckle *the child* for him (the father).

11. Allāh has prepared for them a severe punishment; so fear Allāh, O ye men of understanding, who have believed. Allāh has indeed sent down to you a Reminder—

12. A Messenger, who recites unto you the clear Signs of Allāh, that he may bring those who believe and do good deeds out of every *kind of* darkness into light. And whoso believes in Allāh and does good deeds—He will make him enter Gardens, through which rivers flow, to abide therein for ever. Allāh has indeed made excellent provision for him.

13. Allāh is He Who created seven heavens, and of the earth the like thereof. The *divine* command comes down in their midst, that you may know that Allāh has power over all things, and that Allāh encompasses all things in *His* knowledge.

أَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَاتَّقُوا
اللّٰهَ يَا أُولِي الْأَلْبَابِ ۚ الَّذِينَ آمَنُوا ۛ
قَدْ أَنْزَلَ اللّٰهُ إِلَيْكُمْ ذِكْرًا ﴿١١﴾

رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللّٰهِ مُبَيِّنَاتٍ
لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَمَنْ يُؤْمِنْ
بِاللّٰهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا ۖ قَدْ أَحْسَنَ اللّٰهُ لَهُ رِزْقًا ﴿١٢﴾

اللّٰهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ
الْأَرْضِ مِثْلَهُنَّ ۖ يَتَنَزَّلُ الْأَمْرُ
بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللّٰهَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ۙ وَأَنَّ اللّٰهَ قَدْ أَحَاطَ بِكُلِّ
شَيْءٍ عِلْمًا ﴿١٣﴾ ع ٢ ١٨

(See details of transliteration on page 'm').

سُوْرَةُ التَّحْرِيْمِ مَدَنِيَّةٌ ٦٦ — اياتها ١٣ — ركوعاتها ٢

AL-TAḤRĪM

(Revealed after Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

يٰٓاَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَآ اَحَلَّ اللّٰهُ لَكَ ۚ تَبْتَغِيْ مَرْضَاتَ اَزْوَاجِكَ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ٢

2. O Prophet! why dost thou forbid *thyself* that which Allāh has made lawful to thee, seeking the pleasure of thy wives? And Allāh is Most Forgiving, Merciful.

قَدْ فَرَضَ اللّٰهُ لَكُمْ تَحِلَّةَ اَيْمَانِكُمْ ۚ وَاللّٰهُ مَوْلٰىكُمْ ۚ وَهُوَ الْعَلِيْمُ الْحَكِيْمُ ٣

*3. Allāh has indeed allowed to you the dissolution of your oaths, and Allāh is your Friend; and He is All-Knowing, Wise.

وَاِذْ اَسَرَّ النَّبِيُّ اِلٰى بَعْضِ اَزْوَاجِهٖ حَدِيْثًا ۚ فَلَمَّا نَبَّاَتْ بِهٖ وَاَظْهَرَهُ اللّٰهُ عَلَيْهِ عَرَّفَ بَعْضَهٗ وَاَعْرَضَ عَنْۢ بَعْضٍ ۚ فَلَمَّا نَبَّاَهَا بِهٖ قَالَتْ مَنْ اَنْۢبَاَكَ هٰذَا ۭ قَالَ نَبَّاَنِيَ الْعَلِيْمُ الْخَبِيْرُ ٣

4. And when the Prophet confided a matter unto one of his wives and she then divulged it, and Allāh informed him of it, he made known *to her* part thereof, and avoided *mentioning* part *of it*. And when he informed her of it, she said, 'Who has informed thee of it?' He said, 'The All-Knowing, the All-Aware *God* has informed me.'

اِنْ تَتُوْبَآ اِلَى اللّٰهِ فَقَدْ صَغَتْ قُلُوْبُكُمَا ۚ وَاِنْ تَظٰهَرَا عَلَيْهِ فَاِنَّ اللّٰهَ هُوَ مَوْلٰىهُ وَجِبْرِيْلُ وَصَالِحُ الْمُؤْمِنِيْنَ ۚ وَالْمَلٰۗىِٕكَةُ بَعْدَ ذٰلِكَ ظَهِيْرٌ ٤

5. *Now* if you two turn unto Allāh repentant, *it will be better for you*, and your hearts are *already so* inclined. But if you back up each other against him, surely Allāh is his Helper and Gabriel and the righteous among the believers; and furthermore, *all other* angels *too* are *his* helpers.

عَسٰى رَبُّهٗٓ اِنْ طَلَّقَكُنَّ اَنْ يُّبْدِلَهٗٓ اَزْوَاجًا خَيْرًا مِّنْكُنَّ مُسْلِمٰتٍ مُّؤْمِنٰتٍ قٰنِتٰتٍ تٰۗىِٕبٰتٍ عٰبِدٰتٍ سٰۗىِٕحٰتٍ ثَيِّبٰتٍ وَّاَبْكَارًا ٥

6. It may be that, if he divorce you, his Lord will give him instead wives better than you—resigned, believing, obedient, always turning to God, devout in worship, given to fasting, *both* widows and virgins.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَ

7. O ye who believe! save yourselves and your families from a Fire whose fuel is men and stones, over

*3. Allāh has indeed **made incumbent upon you** the dissolution of **your vows**, ***concerning the aforementioned***, and Allāh is your **Guardian**; and He is All-Knowing, Wise.

الْحِجَارَةُ عَلَيْهَا مَلٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ۝٦

which are appointed angels, stern *and* severe, who disobey not Allāh in what He commands them and do as they are commanded.

يٰٓاَيُّهَا الَّذِيْنَ كَفَرُوْا لَا تَعْتَذِرُوا الْيَوْمَ ۭ اِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ۝٧ ع ١٩

8. O ye who disbelieve! make no excuses this day. You are requited for what you did.

R. 2.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا تُوْبُوْٓا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا ۭ عَسٰى رَبُّكُمْ اَنْ يُّكَفِّرَ عَنْكُمْ سَيِّاٰتِكُمْ وَيُدْخِلَكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ يَوْمَ لَا يُخْزِي اللّٰهُ النَّبِيَّ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ ۚ نُوْرُهُمْ يَسْعٰى بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ يَقُوْلُوْنَ رَبَّنَآ اَتْمِمْ لَنَا نُوْرَنَا وَاغْفِرْ لَنَا ۚ اِنَّكَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝٨

9. O ye who believe! turn to Allāh in sincere repentance. It may be that your Lord will remove the evil *consequences* of your deeds and make you enter Gardens through which rivers flow, on the day when Allāh will not abase the Prophet nor those who have believed with him. Their light will run before them and on their right hands. They will say, 'Our Lord, perfect our light for us and forgive us; surely Thou hast power over all things.'

يٰٓاَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ ۭ وَمَاْوٰىهُمْ جَهَنَّمُ ۭ وَبِئْسَ الْمَصِيْرُ ۝٩

10. O Prophet! strive hard against the disbelievers and the hypocrites; * and be strict against them. Their home is Hell, and an evil destination it is!

ضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ كَفَرُوا امْرَاَتَ نُوْحٍ وَّامْرَاَتَ لُوْطٍ ۭ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتٰهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللّٰهِ شَيْـــًٔا وَّقِيْلَ ادْخُلَا النَّارَ مَعَ الدّٰخِلِيْنَ ۝١٠

11. Allāh sets forth for those who disbelieve the example of the wife of Noah and the wife of Lot. They were under two righteous servants of Ours, but they acted unfaithfully towards them. So they availed them naught against Allāh, and it was said *to them*, 'Enter the Fire, ye twain, along with those who enter.'

وَضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ اٰمَنُوا امْرَاَتَ فِرْعَوْنَ ۘ اِذْ قَالَتْ رَبِّ ابْنِ لِيْ عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِيْ مِنْ فِرْعَوْنَ وَعَمَلِهٖ وَنَجِّنِيْ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ۝١١ تنزيل

12. And Allāh sets forth for those who believe the example of the wife of Pharaoh when she said, 'My Lord! build for me a house with Thee in the Garden; and deliver me from Pharaoh and his work, and deliver me from the wrongdoing people;'

* 10. Their **resort** is Hell, and an evil destination it is!

وَ مَرْيَمَ ابْنَتَ عِمْرٰنَ الَّتِيْٓ اَحْصَنَتْ
فَرْجَهَا فَنَفَخْنَا فِيْهِ مِنْ رُّوْحِنَا وَصَدَّقَتْ
بِكَلِمٰتِ رَبِّهَا وَ كُتُبِهٖ وَ كَانَتْ مِنَ
الْقٰنِتِيْنَ ﴿١٣﴾ ع ٢

13. And *the example of* Mary, the daughter of 'Imrān, who guarded her private parts—so We breathed into him of Our Spirit—and she fulfilled *in her person* the words of her Lord and His Books and was one of the obedient.

سُوْرَةُ الْمُلْكِ مَكِّيَّةٌ ٦٧ — اياتها ٣١ — ركوعاتها ٢

AL-MULK

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

Part 29 — ٢٩

تَبٰرَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ ز وَ هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرُ ٢

2. Blessed is He in Whose hand is the kingdom, and He has power over all things;

الَّذِيْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ء وَ هُوَ الْعَزِيْزُ الْغَفُوْرُ ٣

3. Who has created death and life that He might try you—which of you is best in deeds; and He is the Mighty, the Most Forgiving.

الَّذِيْ خَلَقَ سَبْعَ سَمٰوٰتٍ طِبَاقًا ء مَا تَرٰى فِيْ خَلْقِ الرَّحْمٰنِ مِنْ تَفٰوُتٍ ء فَارْجِعِ الْبَصَرَ ء هَلْ تَرٰى مِنْ فُطُوْرٍ ٣

4. Who has created seven heavens in harmony. No incongruity canst thou see in the creation of the Gracious *God*. Then look again: Seest thou any flaw?

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ اِلَيْكَ الْبَصَرُ خَاسِئًا وَّهُوَ حَسِيْرٌ ٤

* 5. Aye, look again, and yet again, thy sight will *only* return unto thee confused and fatigued.

وَلَقَدْ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَابِيْحَ وَجَعَلْنٰهَا رُجُوْمًا لِّلشَّيٰطِيْنِ وَاَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيْرِ ٥

6. And verily, We have adorned the lowest heaven with lamps, and We have made them for driving away satans, and We have prepared for them the punishment of the blazing Fire.

وَ لِلَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ء وَ بِئْسَ الْمَصِيْرُ ٦

7. And for those who disbelieve in their Lord there is the punishment of Hell, and an evil resort it is!

اِذَآ اُلْقُوْا فِيْهَا سَمِعُوْا لَهَا شَهِيْقًا وَّهِيَ تَفُوْرُ ٧

8. When they are cast therein, they will hear it roaring as it boils up.

تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ء كُلَّمَآ اُلْقِيَ فِيْهَا فَوْجٌ سَاَلَهُمْ خَزَنَتُهَآ اَلَمْ يَاْتِكُمْ نَذِيْرٌ ٨

9. It would almost burst with fury. Whenever a host *of disbelievers* is cast into it the wardens thereof will ask them, 'Did no Warner come to you?'

قَالُوْا بَلٰى قَدْ جَآءَنَا نَذِيْرٌ ء فَكَذَّبْنَا وَ قُلْنَا مَا نَزَّلَ اللّٰهُ مِنْ شَيْءٍ ج اِنْ اَنْتُمْ

10. They will say, "Yea, verily, a Warner did come to us, but we treated *him* as a liar, and we said:

* 5. Aye, look again, and yet again, your sight will *only* return **to you frustrated** and fatigued.

(See details of transliteration on page 'm').

إِلَّا فِي ضَلٰلٍ كَبِيرٍ ﴿٢٠﴾

'Allāh has not revealed anything; you are but in great error.'"

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحٰبِ السَّعِيرِ ﴿١١﴾

11. And they will say, 'If we had but listened or possessed sense, we should not have been among the inmates of the blazing Fire.'

فَاعْتَرَفُوا بِذَنْۢبِهِمْ ۚ فَسُحْقًا لِّأَصْحٰبِ السَّعِيرِ ﴿١٢﴾

* 12. Then will they confess their sins; but far away are the inmates of the blazing Fire *from God's mercy*.

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ لَهُمْ مَّغْفِرَةٌ وَّأَجْرٌ كَبِيرٌ ﴿١٣﴾

* 13. Verily, those who fear their Lord in secret—for them is forgiveness and a great reward.

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۖ إِنَّهُ عَلِيمٌۢ بِذَاتِ الصُّدُورِ ﴿١٣﴾

14. And whether you conceal what you say or make it public, He knows full well what is in *your* breasts.

أَلَا يَعْلَمُ مَنْ خَلَقَ ۗ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٥﴾

15. Does He Who has created *you* not know *it*? He is the Knower of all subtleties, the All-Aware.

R. 2.

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۖ وَإِلَيْهِ النُّشُورُ ﴿١٦﴾

16. He it is Who has made the earth even and smooth for you; so traverse through its sides, and eat of His provision. And unto Him will be the resurrection.

ءَأَمِنتُم مَّن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٧﴾

17. Do you feel secure from Him Who is in the heaven that He will not cause the earth to sink with you when lo! it begins to shake?

أَمْ أَمِنتُم مَّن فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٨﴾

18. Do you feel secure from Him Who is in the heaven that He will not send against you a sandstorm? Then will you know how *terrible* was My warning.

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٩﴾

19. And indeed those before them also treated *My Messengers* as liars; then how *grievous* was My punishment!

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمٰنُ ۚ

20. Have they not seen the birds above them, spreading out their wings without moving *them* and then drawing *them* in *to swoop down upon the prey*? None withholds

* 12. Then will they confess their sins; **but damnation be for the inmates of the Fire**.

* 13. Verily, those who fear their Lord **while He is hidden** ***from them***—for them is forgiveness and a great reward.

them but the Gracious *God*. Verily He sees all things.

إِنَّهُۥ بِكُلِّ شَيْءٍۭ بَصِيرٌ ﴿٢٠﴾

21. Or who is he that can be an army for you to help you against the Gracious *God*? The disbelievers are only in deception.

أَمَّنْ هَٰذَا ٱلَّذِى هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ ٱلرَّحْمَٰنِ ۚ إِنِ ٱلْكَٰفِرُونَ إِلَّا فِى غُرُورٍ ﴿٢١﴾

22. Or who is he that will provide for you, if He should withhold His provision? Nay, but they obstinately persist in rebellion and aversion.

أَمَّنْ هَٰذَا ٱلَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ ۚ بَل لَّجُّوا۟ فِى عُتُوٍّ وَنُفُورٍ ﴿٢٢﴾

23. What! is he who walks grovelling upon his face better guided or he who walks upright on the straight path?

أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٣﴾

24. Say, 'He it is Who brought you into being, and made for you ears and eyes and hearts; *but* little thanks do you give.'

قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٤﴾

25. Say, 'He it is Who multiplied you in the earth, and unto Him will you be gathered.'

قُلْ هُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٥﴾

26. And they say, 'When will this promise *come to pass*, if *indeed* you are truthful?'

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٦﴾

27. Say, 'The knowledge *of it* is with Allāh, and I am only a plain Warner.'

قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٢٧﴾

28. But when they see it near, the faces of those who disbelieve will become grief-stricken, and it will be said, 'This is what you used to ask for.'

فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ كَفَرُوا۟ وَقِيلَ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَدَّعُونَ ﴿٢٨﴾

29. Say, 'Tell me, if Allāh should destroy me and those who are with me, or have mercy on us, who will protect the disbelievers from a painful punishment?'

قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ ٱللَّهُ وَمَن مَّعِىَ أَوْ رَحِمَنَا ۖ فَمَن يُجِيرُ ٱلْكَٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٩﴾

30. Say, 'He is the Gracious *God*; in Him have we believed and in Him have we put our trust. And you will soon know who is in manifest error.'

قُلْ هُوَ ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٣٠﴾

* 31. Say, 'Tell me, if *all* your water were to disappear *in the earth*, who then will bring you *clear* flowing water?'

قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍۢ ﴿٣١﴾

* 31. Say, 'Tell me, if *all* your water **sinks into a deep recess**, who then will bring you *clear* flowing water?'

سُوْرَةُ الْقَلَمِ مَكِّيَّةٌ ٦٨ — اياتها ٥٣ — ركوعاتها ٢

AL-QALAM

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

نٓ وَالْقَلَمِ وَمَا يَسْطُرُوْنَ ٢

2. By the inkstand and *by* the pen and *by* that which they write,

مَآ اَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُوْنٍ ٣

3. Thou art not, by the grace of thy Lord, a madman.

وَاِنَّ لَكَ لَاَجْرًا غَيْرَ مَمْنُوْنٍ ٤

4. And for thee, most surely, there is an unending reward.

وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ٥

5. And thou dost surely possess high moral excellences.

فَسَتُبْصِرُ وَيُبْصِرُوْنَ ٦

6. And thou wilt soon see and they *too* will see

بِاَيِّكُمُ الْمَفْتُوْنُ ٧

7. Which of you is afflicted *with madness*.

اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ٨

8. Surely, thy Lord knows best those who go astray from His way, and He knows best those who follow guidance.

فَلَا تُطِعِ الْمُكَذِّبِيْنَ ٩

9. So comply not with the wishes of those who reject *the truth*.

وَدُّوْا لَوْ تُدْهِنُ فَيُدْهِنُوْنَ ١٠

10. They wish that thou shouldst be pliant so that they may *also* be pliant.

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِيْنٍ ١١

11. And yield not to any mean swearer,

هَمَّازٍ مَّشَّآءٍۭ بِنَمِيْمٍ ١٢

12. Backbiter, one who goes about slandering,

مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ اَثِيْمٍ ١٣

13. Forbidder of good, transgressor, sinful,

عُتُلٍّۢ بَعْدَ ذٰلِكَ زَنِيْمٍ ١٤

14. Ill-mannered and, in addition to that, of doubtful birth.

اَنْ كَانَ ذَا مَالٍ وَّبَنِيْنَ ١٥

15. This is because he possesses riches and children.

اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ اَسَاطِيْرُ الْاَوَّلِيْنَ ١٦

16. When Our Signs are recited unto him, he says, 'Stories of the ancients!'

سَنَسِمُهٗ عَلَى الْخُرْطُوْمِ ١٧

17. We will brand him on the snout.

(See details of transliteration on page 'm').

إِنَّا بَلَوْنٰهُمْ كَمَا بَلَوْنَآ أَصْحٰبَ الْجَنَّةِ ۚ إِذْ أَقْسَمُوْا لَيَصْرِمُنَّهَا مُصْبِحِيْنَ ﴿١٨﴾

18. We will surely try them as We tried the owners of the garden when they vowed that they would certainly pluck *all* its *fruit* in the morning,

وَلَا يَسْتَثْنُوْنَ ﴿١٩﴾

19. And they made no exception *and did not say*, '*If God please*.'

فَطَافَ عَلَيْهَا طَآئِفٌ مِّنْ رَّبِّكَ وَهُمْ نَآئِمُوْنَ ﴿٢٠﴾

20. Then a visitation from thy Lord visited it while they were asleep;

فَأَصْبَحَتْ كَالصَّرِيْمِ ﴿٢١﴾

21. And the morning found it like *a garden* cut down *overnight*.

فَتَنَادَوْا مُصْبِحِيْنَ ﴿٢٢﴾

22. So they called to one another at *the break of* dawn,

أَنِ اغْدُوْا عَلٰى حَرْثِكُمْ إِنْ كُنْتُمْ صٰرِمِيْنَ ﴿٢٣﴾

*23. Saying, 'Go forth early in the morning to your field, if you would gather the fruit.'

فَانْطَلَقُوْا وَهُمْ يَتَخَافَتُوْنَ ﴿٢٤﴾

24. And they set out, talking to one another in low tones,

أَنْ لَّا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مِّسْكِيْنٌ ﴿٢٥﴾

*25. Saying, 'Let no poor man today enter it against you.'

وَّغَدَوْا عَلٰى حَرْدٍ قٰدِرِيْنَ ﴿٢٦﴾

*26. And they went forth early in the morning, determined to *achieve their* purpose.

فَلَمَّا رَأَوْهَا قَالُوْٓا إِنَّا لَضَآلُّوْنَ ﴿٢٧﴾

27. But when they saw it, they said, 'Surely, we have lost *our way*!

بَلْ نَحْنُ مَحْرُوْمُوْنَ ﴿٢٨﴾

28. 'Nay, we have been deprived of everything.'

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَّكُمْ لَوْلَا تُسَبِّحُوْنَ ﴿٢٩﴾

29. The best among them said, "Did I not say to you, 'Why do you not glorify *God*?'"

قَالُوْا سُبْحٰنَ رَبِّنَآ إِنَّا كُنَّا ظٰلِمِيْنَ ﴿٣٠﴾

30. *Now* they said, 'Glory be to our Lord. Surely, we have been wrongdoers.'

فَأَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَلَاوَمُوْنَ ﴿٣١﴾

31. Then some of them turned to the others, reproaching one another.

قَالُوْا يٰوَيْلَنَآ إِنَّا كُنَّا طٰغِيْنَ ﴿٣٢﴾

*32. They said, 'Woe to us! We were indeed rebellious *against God*.

*23. *Saying*, 'Go forth early in the morning to your field, **if you are to reap the harvest**.'
*25. *Saying*, 'Let no poor man **enter therein today against your interest**.'
*26. **And they set out early in the morning with full might.**
*32. They said, 'Woe to us! **Verily, we were transgressors indeed**.

عَسٰى رَبُّنَآ اَنْ يُّبْدِلَنَا خَيْرًا مِّنْهَآ اِنَّآ اِلٰى رَبِّنَا رٰغِبُوْنَ ﴿٣٣﴾

33. 'Maybe our Lord will give us instead *a* better *garden* than this; we do humbly entreat our Lord.'

كَذٰلِكَ الْعَذَابُ ۭ وَلَعَذَابُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿٣٣﴾ ع

34. Such is the punishment *of this world*. And surely the punishment of the Hereafter is greater. Did they but know!

R. 2.

اِنَّ لِلْمُتَّقِيْنَ عِنْدَ رَبِّهِمْ جَنّٰتِ النَّعِيْمِ ﴿٣٥﴾

35. For the righteous, indeed, there are Gardens of Bliss with their Lord.

اَفَنَجْعَلُ الْمُسْلِمِيْنَ كَالْمُجْرِمِيْنَ ﴿٣٦﴾

36. Shall We then treat those who submit *to Us* as *We treat* the guilty?

مَا لَكُمْ ۠ كَيْفَ تَحْكُمُوْنَ ﴿٣٧﴾

37. What is the matter with you? How judge ye!

اَمْ لَكُمْ كِتٰبٌ فِيْهِ تَدْرُسُوْنَ ﴿٣٨﴾

38. Have you a Book wherein you read,

اِنَّ لَكُمْ فِيْهِ لَمَا تَخَيَّرُوْنَ ﴿٣٩﴾

39. That you shall surely have in it whatever you choose?

اَمْ لَكُمْ اَيْمَانٌ عَلَيْنَا بَالِغَةٌ اِلٰى يَوْمِ الْقِيٰمَةِ ۙ اِنَّ لَكُمْ لَمَا تَحْكُمُوْنَ ﴿٤٠﴾

40. Or have you any covenant binding on Us till the Day of Resurrection that you shall surely have all that you order?

سَلْهُمْ اَيُّهُمْ بِذٰلِكَ زَعِيْمٌ ﴿٤١﴾

41. Ask them which of them will vouch for that.

اَمْ لَهُمْ شُرَكَاۗءُ ۚ فَلْيَاْتُوْا بِشُرَكَاۗىِٕهِمْ اِنْ كَانُوْا صٰدِقِيْنَ ﴿٤٢﴾

42. Or have they any 'partners' *of God*? Let them, then, produce *those* 'partners' of theirs, if they speak the truth.

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَّيُدْعَوْنَ اِلَى السُّجُوْدِ فَلَا يَسْتَطِيْعُوْنَ ﴿٤٣﴾

43. On the day when the truth shall be laid bare and they will be called upon to prostrate themselves, they will not be able *to do so*;

خَاشِعَةً اَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۭ وَقَدْ كَانُوْا يُدْعَوْنَ اِلَى السُّجُوْدِ وَهُمْ سٰلِمُوْنَ ﴿٤٣﴾

44. Their eyes will be cast down, *and* humiliation will cover them; and they were indeed called upon to prostrate themselves when they were safe and sound, *but they obeyed not*.

فَذَرْنِيْ وَمَنْ يُّكَذِّبُ بِهٰذَا الْحَدِيْثِ ۭ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُوْنَ ﴿٤٥﴾

45. So leave Me *alone* with those who reject this word *of Ours*. We shall draw them *near to destruction* step by step from whence they know not.

وَ اُمْلِيْ لَهُمْ ؕ اِنَّ كَيْدِيْ مَتِيْنٌ ﴿۴۶﴾

46. And I give them respite; for My plan is strong.

اَمْ تَسْـَٔلُهُمْ اَجْرًا فَهُمْ مِّنْ مَّغْرَمٍ مُّثْقَلُوْنَ ﴿۴۷﴾

47. Dost thou ask a reward of them that they are *as if* being weighed down with a *heavy* tax?

اَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُوْنَ ﴿۴۸﴾

48. Is the unseen with them so that they write *it* down?

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَ لَا تَكُنْ كَصَاحِبِ الْحُوْتِ ۘ اِذْ نَادٰى وَ هُوَ مَكْظُوْمٌ ﴿۴۹﴾

49. So be thou steadfast in *carrying out* the command of thy Lord, and be not like the Man of the Fish when he called *to his Lord* and he was full of grief.

لَوْ لَاۤ اَنْ تَدٰرَكَهٗ نِعْمَةٌ مِّنْ رَّبِّهٖ لَنُبِذَ بِالْعَرَآءِ وَ هُوَ مَذْمُوْمٌ ﴿۵۰﴾

50. Had not a favour from his Lord reached him, he would have surely been cast upon a bare tract of land, while he would have been blamed *by his people*.

فَاجْتَبٰىهُ رَبُّهٗ فَجَعَلَهٗ مِنَ الصّٰلِحِيْنَ ﴿۵۱﴾

51. But his Lord chose him and made him *one* of the righteous.

وَ اِنْ يَّكَادُ الَّذِيْنَ كَفَرُوْا لَيُزْلِقُوْنَكَ بِاَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَ يَقُوْلُوْنَ اِنَّهٗ لَمَجْنُوْنٌ ﴿۵۲﴾

52. And those who disbelieve would fain dislodge thee *from thy God-given station* with their *angry* looks when they hear the Reminder; and they say, 'He is certainly mad.'

وَ مَا هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ﴿۵۳﴾

* 53. Nay, it is naught but *a source of* honour for all the worlds.

* 53. Nay, it is naught **but a reminder** for all the worlds.

سُوْرَةُ الْحَآقَّةِ مَكِّيَّةٌ ٦٩ — اياتها ٥٣ — ركوعاتها ٢

AL-ḤĀQQAH

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

اَلْحَآقَّةُ ٢

2. The Inevitable!

مَا الْحَآقَّةُ ٣

3. What is the Inevitable?

وَمَآ اَدْرٰىكَ مَا الْحَآقَّةُ ٤

4. And what should make thee know what the Inevitable is?

كَذَّبَتْ ثَمُوْدُ وَعَادٌۢ بِالْقَارِعَةِ ٥

* 5. *The tribe of* Thamūd and *the tribe of* ʻĀd treated as a lie the *sudden* calamity.

فَاَمَّا ثَمُوْدُ فَاُهْلِكُوْا بِالطَّاغِيَةِ ٦

6. Then, as for Thamūd, they were destroyed with a violent blast.

وَاَمَّا عَادٌ فَاُهْلِكُوْا بِرِيْحٍ صَرْصَرٍ عَاتِيَةٍ ٧

7. And as for ʻĀd, they were destroyed by a fierce roaring wind,

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَّثَمٰنِيَةَ اَيَّامٍ ۙ حُسُوْمًا ۙ فَتَرَى الْقَوْمَ فِيْهَا صَرْعٰى ۙ كَاَنَّهُمْ اَعْجَازُ نَخْلٍ خَاوِيَةٍ ٨

8. Which He caused to blow against them for seven nights and eight days consecutively, so that thou mightest have seen the people therein lying prostrate, as though they were trunks of palm-trees fallen down.

فَهَلْ تَرٰى لَهُمْ مِّنْۢ بَاقِيَةٍ ٩

9. Dost thou see any remnant of them?

وَجَآءَ فِرْعَوْنُ وَمَنْ قَبْلَهٗ وَالْمُؤْتَفِكٰتُ بِالْخَاطِئَةِ ١٠

10. And Pharaoh, and those who were before him, and the overthrown cities *persistently* committed sins.

فَعَصَوْا رَسُوْلَ رَبِّهِمْ فَاَخَذَهُمْ اَخْذَةً رَّابِيَةً ١١

* 11. And they disobeyed the Messenger of their Lord, therefore He seized them—a severe seizing.

اِنَّا لَمَّا طَغَا الْمَآءُ حَمَلْنٰكُمْ فِى الْجَارِيَةِ ١٢

12. Verily, when the waters rose high, We bore you in the boat,

* 5. The *tribe of* Thamud and *the tribe of* ʻĀd **refused to believe *in the shattering*** calamity.

Note: This in fact is taken from the Quranic expression itself wherein *al-qāriʻah* (اَلْقَارِعَةُ) has been expressed as (يَوْمَ يَكُوْنُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوْثِ ۙ وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوْشِ ۚ) (101:5, 6, Al-Qāriʻah). The day when mankind will be like scattered moths, and the mountains will be like carded wool.

So it is not an ordinary shatter but refers to a gigantic calamity such as produced by H-bombs and neutron bombs etc. The magnitude of the explosion mentioned is such as could pulverise mountains.

* 11. And they disobeyed the Messenger of their Lord, therefore He seized **them with an ever-tightening grip**.

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَّتَعِيَهَآ اُذُنٌ وَّاعِيَةٌ ﴿١٣﴾

13. That We might make it a reminder for you, and that retaining ears might retain it.

فَاِذَا نُفِخَ فِي الصُّوْرِ نَفْخَةٌ وَّاحِدَةٌ ﴿١٤﴾

14. And when a single blast is sounded on the trumpet,

وَّحُمِلَتِ الْاَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَّاحِدَةً ﴿١٥﴾

15. And the earth and the mountains are heaved up and then crushed in a single crash,

فَيَوْمَئِذٍ وَّقَعَتِ الْوَاقِعَةُ ﴿١٦﴾

16. On that day will the *great* Event come to pass.

وَانْشَقَّتِ السَّمَآءُ فَهِيَ يَوْمَئِذٍ وَّاهِيَةٌ ﴿١٧﴾

17. And the heaven will cleave asunder, and it will become frail that day.

وَّالْمَلَكُ عَلٰٓى اَرْجَآئِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمٰنِيَةٌ ﴿١٨﴾

*18. And the angels will be *standing* on the sides thereof, and above them on that day eight *angels* will bear the throne of thy Lord.

يَوْمَئِذٍ تُعْرَضُوْنَ لَا تَخْفٰى مِنْكُمْ خَافِيَةٌ ﴿١٩﴾

19. On that day you will be presented *before God*; *and* none of your secrets will remain hidden.

فَاَمَّا مَنْ اُوْتِيَ كِتٰبَهٗ بِيَمِيْنِهٖ ۙ فَيَقُوْلُ هَآؤُمُ اقْرَءُوْا كِتٰبِيَهْ ﴿٢٠﴾

20. Then, as for him who is given his record in his right hand, he will say, 'Come, read my record.

اِنِّيْ ظَنَنْتُ اَنِّيْ مُلٰقٍ حِسَابِيَهْ ﴿٢١﴾

21. 'Surely, I knew that I would meet my reckoning.'

فَهُوَ فِيْ عِيْشَةٍ رَّاضِيَةٍ ﴿٢٢﴾

22. So he will have a delightful life,

فِيْ جَنَّةٍ عَالِيَةٍ ﴿٢٣﴾

23. In a lofty Garden,

قُطُوْفُهَا دَانِيَةٌ ﴿٢٤﴾

24. Whereof clusters of fruit will be within easy reach.

كُلُوْا وَاشْرَبُوْا هَنِيْٓـًٔا بِمَآ اَسْلَفْتُمْ فِي الْاَيَّامِ الْخَالِيَةِ ﴿٢٥﴾

25. 'Eat and drink joyfully because of the *good* deeds you did in days gone by.'

وَاَمَّا مَنْ اُوْتِيَ كِتٰبَهٗ بِشِمَالِهٖ ۙ فَيَقُوْلُ يٰلَيْتَنِيْ لَمْ اُوْتَ كِتٰبِيَهْ ﴿٢٦﴾

26. But as for him who is given his record in his left hand, he will say, 'O would that I had not been given my record!

وَلَمْ اَدْرِ مَا حِسَابِيَهْ ﴿٢٧﴾

27. 'Nor known what my reckoning was!

يٰلَيْتَهَا كَانَتِ الْقَاضِيَةَ ﴿٢٨﴾

*28. 'O would that *death* had made an end *of me*!

* 18. And the Angels will be *standing* on the sides thereof, and above them on that day **the** eight *angels* will bear the throne of **your** Lord.
* 28. **'How I wish that *judgement* were a decree for me to perish!**

مَآ اَغۡنٰى عَنِّيۡ مَالِيَهۡ ۟ۚ ﴿٢٨﴾

29. 'My wealth has been of no avail to me.

هَلَكَ عَنِّيۡ سُلۡطٰنِيَهۡ ۟ۚ ﴿٢٩﴾

30. 'My power has perished from me.'

خُذُوۡهُ فَغُلُّوۡهُ ۟ۙ ﴿٣٠﴾

31. 'Seize him and fetter him,

ثُمَّ الۡجَحِيۡمَ صَلُّوۡهُ ۟ۙ ﴿٣١﴾

32. 'Then cast him into Hell.

ثُمَّ فِىۡ سِلۡسِلَةٍ ذَرۡعُهَا سَبۡعُوۡنَ ذِرَاعًا فَاسۡلُكُوۡهُ ۟ؕ ﴿٣٢﴾

33. 'Then put him into a chain the length of which is seventy cubits;

اِنَّهٗ كَانَ لَا يُؤۡمِنُ بِاللّٰهِ الۡعَظِيۡمِ ۟ۙ ﴿٣٣﴾

34. 'Verily, he did not believe in Allāh, the Great,

وَلَا يَحُضُّ عَلٰى طَعَامِ الۡمِسۡكِيۡنِ ؕ ﴿٣٤﴾

35. 'And he did not urge the feeding of the poor.

فَلَيۡسَ لَهُ الۡيَوۡمَ هٰهُنَا حَمِيۡمٌ ۙ ﴿٣٥﴾

36. 'No friend, therefore, has he here this day;

وَّلَا طَعَامٌ اِلَّا مِنۡ غِسۡلِيۡنٍ ۟ۙ ﴿٣٦﴾

*37. 'Nor any food save blood mixed with water,

لَّا يَاۡكُلُهٗۤ اِلَّا الۡخَاطِـُٔوۡنَ ؕ ﴿٣٧﴾

38. 'Which none but the sinners eat.'

R. 2.

فَلَاۤ اُقۡسِمُ بِمَا تُبۡصِرُوۡنَ ۟ۙ ﴿٣٨﴾

39. But nay, I swear by all that you see,

وَمَا لَا تُبۡصِرُوۡنَ ۟ۙ ﴿٣٩﴾

40. And by all that you see not,

اِنَّهٗ لَقَوۡلُ رَسُوۡلٍ كَرِيۡمٍ ۟ۚ ﴿٤٠﴾

41. That it is surely the word *brought* by a noble Messenger;

وَّمَا هُوَ بِقَوۡلِ شَاعِرٍ ؕ قَلِيۡلًا مَّا تُؤۡمِنُوۡنَ ۟ۙ ﴿٤١﴾

42. And it is not the word of a poet; little is it that you believe!

وَلَا بِقَوۡلِ كَاهِنٍ ؕ قَلِيۡلًا مَّا تَذَكَّرُوۡنَ ؕ ﴿٤٢﴾

43. Nor is it the word of a sooth-sayer; little is it that you heed!

تَنۡزِيۡلٌ مِّنۡ رَّبِّ الۡعٰلَمِيۡنَ ﴿٤٣﴾

44. *It is* a revelation from the Lord of the worlds.

وَلَوۡ تَقَوَّلَ عَلَيۡنَا بَعۡضَ الۡاَقَاوِيۡلِ ۟ۙ ﴿٤٤﴾

*45. And if he had forged *and attributed* any sayings to Us,

لَاَخَذۡنَا مِنۡهُ بِالۡيَمِيۡنِ ۟ۙ ﴿٤٥﴾

46. We would surely have seized him by the right hand,

ثُمَّ لَقَطَعۡنَا مِنۡهُ الۡوَتِيۡنَ ۚ ﴿٤٦﴾

*47. And then surely We would have severed his life-artery,

*37. 'Nor any food **save the washing of wounds**,

*45. And if he had **falsely** *attributed* **even a trivial statement to Us,**

*47. And then surely We would have severed his **jugular vein**.

فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾

*48. And not one of you could have held *Us* off from him.

وَإِنَّهُ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾

49. And verily it is a reminder for the righteous.

وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ﴿٤٩﴾

50. And, surely, We know that there are some among you who reject *Our Signs*.

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾

51. And, verily, it will be a *source of* regret for the disbelievers.

وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾

52. And surely, it is the true certainty.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

53. So glorify the name of thy Lord, the Great.

*48. **And none of you could shield him *from Us*.**

سُوْرَةُ الْمَعَارِجِ مَكِّيَّةٌ ٧٠ — اياتها ٤٥ — ركوعاتها ٢

AL-MA'ĀRIJ

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

سَاَلَ سَآئِلٌۢ بِعَذَابٍ وَّاقِعٍ ٢

2. An inquirer inquires concerning the punishment about to fall

لِّلْكٰفِرِيْنَ لَيْسَ لَهٗ دَافِعٌ ٣

3. Upon the disbelievers, which none can repel.

مِّنَ اللّٰهِ ذِى الْمَعَارِجِ ٤

4. *It is* from Allāh, Lord of *great* ascents.

تَعْرُجُ الْمَلٰٓئِكَةُ وَالرُّوْحُ اِلَيْهِ فِيْ يَوْمٍ كَانَ مِقْدَارُهٗ خَمْسِيْنَ اَلْفَ سَنَةٍ ٥

5. The angels and the Spirit ascend to Him in a day the measure of which is fifty thousand years.

فَاصْبِرْ صَبْرًا جَمِيْلًا ٦

6. So be patient with admirable patience.

اِنَّهُمْ يَرَوْنَهٗ بَعِيْدًا ٧

7. They see it to be far off,

وَّنَرٰىهُ قَرِيْبًا ٨

8. But We see it to be nigh.

يَوْمَ تَكُوْنُ السَّمَآءُ كَالْمُهْلِ ٩

9. The day when the heaven will become like molten copper,

وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ ١٠

10. And the mountains will become like flakes of wool,

وَلَا يَسْـَٔلُ حَمِيْمٌ حَمِيْمًا ١١

11. And a friend will not inquire after a friend.

يُّبَصَّرُوْنَهُمْ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِيْ مِنْ عَذَابِ يَوْمِئِذٍۢ بِبَنِيْهِ ١٢

12. They will be placed in sight of one another, and the guilty one would fain ransom himself from the punishment of that day by *offering* his children,

وَصَاحِبَتِهٖ وَاَخِيْهِ ١٣

13. And his wife and his brother,

وَفَصِيْلَتِهِ الَّتِيْ تُـْٔوِيْهِ ١٤

14. And his kinsfolk who sheltered him,

وَمَنْ فِي الْاَرْضِ جَمِيْعًا ۙ ثُمَّ يُنْجِيْهِ ١٥

15. And *by offering all* those who are on the earth, if *only* thus he might save himself.

كَلَّا ۭ اِنَّهَا لَظٰى ١٦

16. But no! surely it is a flame of Fire,

نَزَّاعَةً لِّلشَّوٰى ١٧

17. Stripping off the skin *even* to the extremities *of the body*.

(See details of transliteration on page 'm').

تَدْعُوْا مَنْ اَدْبَرَ وَتَوَلّٰى ﴿١٨﴾

18. It will call him who turned his back and retreated

وَجَمَعَ فَاَوْعٰى ﴿١٩﴾

19. And hoarded *wealth*, and withheld *it*.

اِنَّ الْاِنْسَانَ خُلِقَ هَلُوْعًا ﴿٢٠﴾

20. Verily, man is born impatient and miserly.

اِذَا مَسَّهُ الشَّرُّ جَزُوْعًا ﴿٢١﴾

21. When evil touches him, he is full of lamentation,

وَّاِذَا مَسَّهُ الْخَيْرُ مَنُوْعًا ﴿٢٢﴾

22. But when good falls to his *lot*, he is niggardly.

اِلَّا الْمُصَلِّيْنَ ﴿٢٣﴾

23. But not those who pray.

الَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ دَآئِمُوْنَ ﴿٢٤﴾

24. Those who are constant in their Prayer,

وَالَّذِيْنَ فِيْٓ اَمْوَالِهِمْ حَقٌّ مَّعْلُوْمٌ ﴿٢٥﴾

25. And those in whose wealth there is a recognized right

لِّلسَّآئِلِ وَالْمَحْرُوْمِ ﴿٢٦﴾

*26. For one who asks *for help* and *for one* who does not.

وَالَّذِيْنَ يُصَدِّقُوْنَ بِيَوْمِ الدِّيْنِ ﴿٢٧﴾

27. And those who believe the Day of Judgment to be a reality,

وَالَّذِيْنَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُوْنَ ﴿٢٨﴾

28. And those who are fearful of the punishment of their Lord—

اِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَاْمُوْنٍ ﴿٢٩﴾

*29. Verily the punishment of their Lord is not *a thing* to feel secure from—

وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ﴿٣٠﴾

30. And those who guard their private parts—

اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ﴿٣١﴾

31. Except from their wives and *from* those whom their right hands possess; such indeed are not to blame;

فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُوْنَ ﴿٣٢﴾

32. But those who seek to go beyond that, it is these who are transgressors—

وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رٰعُوْنَ ﴿٣٣﴾

33. And those who are watchful of their trusts and their covenants,

وَالَّذِيْنَ هُمْ بِشَهٰدٰتِهِمْ قَآئِمُوْنَ ﴿٣٤﴾

34. And those who are upright in their testimonies,

*26. **For the beggar and the destitute who begs not.**

*29. Verily the punishment of their Lord **is unsparing**.

وَالَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ يُحَافِظُوْنَ ﴿٣٥﴾

*35. And those who are strict in the observance of their Prayer.

أُولٰٓئِكَ فِيْ جَنّٰتٍ مُّكْرَمُوْنَ ﴿٣٦﴾

36. These will be in the Gardens, duly honoured.

R. 2.

فَمَالِ الَّذِيْنَ كَفَرُوْا قِبَلَكَ مُهْطِعِيْنَ ﴿٣٧﴾

37. But what is the matter with those who disbelieve, that they come hastening towards thee,

عَنِ الْيَمِيْنِ وَعَنِ الشِّمَالِ عِزِيْنَ ﴿٣٨﴾

38. From the right hand and from the left, in different parties?

أَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُّدْخَلَ جَنَّةَ نَعِيْمٍ ﴿٣٩﴾

39. Does every man among them hope to enter the Garden of Bliss?

كَلَّا ۖ إِنَّا خَلَقْنٰهُمْ مِّمَّا يَعْلَمُوْنَ ﴿٤٠﴾

40. Never! We have created them of that which they know.

فَلَآ أُقْسِمُ بِرَبِّ الْمَشٰرِقِ وَالْمَغٰرِبِ إِنَّا لَقٰدِرُوْنَ ﴿٤١﴾

41. But nay! I swear by the Lord of the easts and of the wests, that We have the power

عَلٰٓى أَنْ نُّبَدِّلَ خَيْرًا مِّنْهُمْ ۙ وَمَا نَحْنُ بِمَسْبُوْقِيْنَ ﴿٤٢﴾

42. To bring in their place others better than they, and We cannot be frustrated *in Our plans*.

فَذَرْهُمْ يَخُوْضُوْا وَيَلْعَبُوْا حَتّٰى يُلٰقُوْا يَوْمَهُمُ الَّذِيْ يُوْعَدُوْنَ ﴿٤٣﴾

43. So leave them alone to indulge in idle talk and play until they meet that day of theirs which they are promised,

يَوْمَ يَخْرُجُوْنَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلٰى نُصُبٍ يُّوْفِضُوْنَ ﴿٤٤﴾

*44. The day when they will come forth from their graves hastening, as though they were racing to a target,

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۚ ذٰلِكَ الْيَوْمُ الَّذِيْ كَانُوْا يُوْعَدُوْنَ ﴿٤٥﴾

45. *With* their eyes cast down; and disgrace will cover them. Such is the day which they are promised.

*35. And those who **stand guard over their prayers**.

*44. The day when they **would emerge** from their graves **rushing forth as if they were hastening towards their targets,**

سُوْرَةُ نُوْحٍ مَّكِّيَّةٌ ٧١ — اياتها ٢٩ — ركوعاتها ٢

NŪḤ

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

اِنَّآ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖٓ اَنْ اَنْذِرْ قَوْمَكَ مِنْ قَبْلِ اَنْ يَّاْتِيَهُمْ عَذَابٌ اَلِيْمٌ ٢

2. We sent Noah to his people, *saying*, 'Warn thy people before there comes upon them a grievous punishment.'

قَالَ يٰقَوْمِ اِنِّيْ لَكُمْ نَذِيْرٌ مُّبِيْنٌ ٣

3. He said, 'O my people! surely I am a plain Warner unto you,

اَنِ اعْبُدُوا اللّٰهَ وَاتَّقُوْهُ وَاَطِيْعُوْنِ ٣

4. 'That you serve Allāh and fear Him and obey me.

يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَيُؤَخِّرْكُمْ اِلٰٓى اَجَلٍ مُّسَمًّى ۭ اِنَّ اَجَلَ اللّٰهِ اِذَا جَاۗءَ لَا يُؤَخَّرُ ۘ لَوْ كُنْتُمْ تَعْلَمُوْنَ ٤ تفلاوہ

5. 'He will forgive you your sins and grant you respite till an appointed time. Verily the time appointed by Allāh cannot be put back when it comes, if only you knew!'

قَالَ رَبِّ اِنِّيْ دَعَوْتُ قَوْمِيْ لَيْلًا وَّنَهَارًا ٥

6. He said, "My Lord, I have called my people night and day,

فَلَمْ يَزِدْهُمْ دُعَاۗءِيْٓ اِلَّا فِرَارًا ٦

7. "But my calling *them* has only made them flee *from me* all the more.

وَاِنِّيْ كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوْٓا اَصَابِعَهُمْ فِيْٓ اٰذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَاَصَرُّوْا وَاسْتَكْبَرُوا اسْتِكْبَارًا ٧

8. "And every time I called them that Thou mightest forgive them, they put their fingers into their ears, * and covered up their hearts, and persisted *in their iniquity*, and were disdainfully proud.

ثُمَّ اِنِّيْ دَعَوْتُهُمْ جِهَارًا ٨

* 9. "Then, I called them *to righteousness* openly.

ثُمَّ اِنِّيْٓ اَعْلَنْتُ لَهُمْ وَاَسْرَرْتُ لَهُمْ اِسْرَارًا ٩

10. "Then I preached to them in public, and *also* spoke to them in private.

فَقُلْتُ اسْتَغْفِرُوْا رَبَّكُمْ ۭ اِنَّهٗ كَانَ غَفَّارًا ١٠

* 11. "And I said, 'Seek forgiveness of your Lord; for He is the Great Forgiver.

* 8. **and wrapped their garments around them** and persisted *in their iniquity*, and **behaved with exceeding arrogance**.

* 9. 'Then I **invited them *to your path*** openly.

* 11. 'And I said, 'Seek forgiveness of your Lord; for He is **exceedingly Forgiving**.

يُّرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا ﴿١٢﴾

12. 'He will send down rain for you in abundance,

وَّ يُمْدِدْكُمْ بِاَمْوَالٍ وَّ بَنِيْنَ وَ يَجْعَلْ لَّكُمْ جَنّٰتٍ وَّ يَجْعَلْ لَّكُمْ اَنْهٰرًا ﴿١٣﴾

13. 'And He will strengthen you with wealth and *with* children, and He will give you gardens and He will give you rivers.

مَا لَكُمْ لَا تَرْجُوْنَ لِلّٰهِ وَقَارًا ﴿١٤﴾

*14. 'What is the matter with you that you expect not wisdom and staidness from Allāh?

وَ قَدْ خَلَقَكُمْ اَطْوَارًا ﴿١٥﴾

*15. 'And He has created you in *different* forms and *different* conditions.

اَلَمْ تَرَوْا كَيْفَ خَلَقَ اللّٰهُ سَبْعَ سَمٰوٰتٍ طِبَاقًا ﴿١٦﴾

*16. 'Have you not seen how Allāh has created seven heavens in *perfect* harmony,

وَّ جَعَلَ الْقَمَرَ فِيْهِنَّ نُوْرًا وَّ جَعَلَ الشَّمْسَ سِرَاجًا ﴿١٧﴾

17. 'And has placed the moon therein as a light, and made the sun as a lamp?

وَ اللّٰهُ اَنْۢبَتَكُمْ مِّنَ الْاَرْضِ نَبَاتًا ﴿١٨﴾

*18. 'And Allāh has caused you to grow as a *good* growth from the earth,

ثُمَّ يُعِيْدُكُمْ فِيْهَا وَ يُخْرِجُكُمْ اِخْرَاجًا ﴿١٩﴾

*19. 'Then will He cause you to return thereto, and He will bring you forth *a new* bringing forth.

وَ اللّٰهُ جَعَلَ لَكُمُ الْاَرْضَ بِسَاطًا ﴿٢٠﴾

20. 'And Allāh has made the earth for you a wide expanse

لِّتَسْلُكُوْا مِنْهَا سُبُلًا فِجَاجًا ﴿٢١﴾

21. 'That you may traverse the open ways thereof.'"

R. 2.

قَالَ نُوْحٌ رَّبِّ اِنَّهُمْ عَصَوْنِيْ وَ اتَّبَعُوْا مَنْ لَّمْ يَزِدْهُ مَالُهٗ وَ وَلَدُهٗۤ اِلَّا خَسَارًا ﴿٢٢﴾

22. Noah said, "My Lord, they have disobeyed me, and followed one whose wealth and children have only added to his ruin.

وَ مَكَرُوْا مَكْرًا كُبَّارًا ﴿٢٣﴾

23. "And they have planned a mighty plan.

وَ قَالُوْا لَا تَذَرُنَّ اٰلِهَتَكُمْ وَ لَا تَذَرُنَّ وَدًّا وَّ لَا سُوَاعًا ۙ وَّ لَا يَغُوْثَ وَ يَعُوْقَ وَ نَسْرًا ﴿٢٤﴾

24. "And they say *to one another*, 'Forsake not your gods *under any circumstances*. And forsake neither Wadd‡, nor Suwā'‡, nor Yaghūth‡ and Ya'ūq‡ and Nasr‡.'

*14. 'What is the matter with you **that you do not ascribe dignity to Allāh**.
*15. 'And **certainly** He has created you **in stages.**
*16. 'Have you not **observed** how Allāh has created seven heavens **tier upon tier?**
*18. 'And Allāh has **raised you from the earth like the raising of vegetation.**
*19. 'Then will He **return you therein** and bring you forth **in a special way.**
‡ Idols of pagan Arabs.

وَقَدْ أَضَلُّوا كَثِيرًا ۖ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٥﴾

25. "And they have led many astray; so increase Thou not the wrongdoers but in error."

مِّمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا فَلَمْ يَجِدُوا لَهُم مِّن دُونِ اللَّهِ أَنصَارًا ﴿٢٦﴾

26. Because of their sins they were drowned and made to enter Fire. And they found no helpers for themselves against Allāh.

وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٢٧﴾

*27. And Noah said, 'My Lord, leave not in the land a single one of the disbelievers;

إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٨﴾

28. 'For, if Thou dost leave them, they will *only* lead astray Thy servants and will not give birth but to a sinner *and* a disbeliever.

رَّبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٢٩﴾

29. 'My Lord, forgive me and my parents, and him who enters my house as a believer, and the believing men and the believing women; and increase Thou not the wrongdoers but in perdition.'

*27. And Noah said, 'My Lord leave not in the land a single one of the disbelievers **as dwellers therein**;

سُوْرَةُ الْجِنِّ مَكِّيَّةٌ ٧٢ — اياتها ٢٩ — ركوعاتها ٢

AL-JINN

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾

1. In the name of Allāh, the Gracious, the Merciful.

قُلْ اُوْحِيَ اِلَيَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوْٓا اِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا ﴿٢﴾

2. Say, "It has been revealed to me that a company of the Jinn listened, and they said: 'Truly we have heard a Qur'ān that is wonderful,

يَّهْدِيْٓ اِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ ۭ وَلَنْ نُّشْرِكَ بِرَبِّنَآ اَحَدًا ﴿٣﴾

3. 'It guides to the right way; so we have believed in it, and we will not associate any one with our Lord.

وَّاَنَّهٗ تَعٰلٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّلَا وَلَدًا ﴿٤﴾

4. 'And *we believe* that the majesty of our Lord is exalted. He has taken neither wife nor son unto Himself.

وَّاَنَّهٗ كَانَ يَقُوْلُ سَفِيْهُنَا عَلَى اللّٰهِ شَطَطًا ﴿٥﴾

5. 'And *it is true* that the foolish amongst us used to utter extravagant lies concerning Allāh.

وَّاَنَّا ظَنَنَّآ اَنْ لَّنْ تَقُوْلَ الْاِنْسُ وَالْجِنُّ عَلَى اللّٰهِ كَذِبًا ﴿٦﴾

6. 'And we thought that men and Jinn would never speak a lie concerning Allāh.

وَّاَنَّهٗ كَانَ رِجَالٌ مِّنَ الْاِنْسِ يَعُوْذُوْنَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوْهُمْ رَهَقًا ﴿٧﴾

7. 'And indeed some men from among the common folk used to seek the protection of some men from among the Jinn, and they *thus* increased *the latter in* their pride;

وَّاَنَّهُمْ ظَنُّوْا كَمَا ظَنَنْتُمْ اَنْ لَّنْ يَّبْعَثَ اللّٰهُ اَحَدًا ﴿٨﴾

8. 'And indeed they thought, even as you think, that Allāh would never raise any *Messenger*.

وَّاَنَّا لَمَسْنَا السَّمَآءَ فَوَجَدْنٰهَا مُلِئَتْ حَرَسًا شَدِيْدًا وَّشُهُبًا ﴿٩﴾

9. 'And we sought to reach heaven, but we found it filled with strong guards and shooting stars.

وَّاَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۭ فَمَنْ يَّسْتَمِعِ الْاٰنَ يَجِدْ لَهٗ شِهَابًا رَّصَدًا ﴿١٠﴾

10. 'And we used to sit on some of its seats to listen. But whoso listens now, finds a shooting star in ambush for him.

وَّاَنَّا لَا نَدْرِيْٓ اَشَرٌّ اُرِيْدَ بِمَنْ فِي الْاَرْضِ اَمْ اَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١١﴾

11. 'And we know not whether evil is intended for those who are in the earth or whether their Lord intends *something* good for them.

وَّاَنَّا مِنَّا الصّٰلِحُوْنَ وَمِنَّا دُوْنَ ذٰلِكَ ۭ كُنَّا طَرَاۗىِٕقَ قِدَدًا ﴿١٢﴾

12. 'And some of us are righteous and some of us are otherwise; and we are sects holding different views.

(See details of transliteration on page 'm').

13. 'And we know that we cannot frustrate *the plan of* Allāh in the earth, nor can we escape Him by flight.

وَّاَنَّا ظَنَنَّاۤ اَنْ لَّنْ نُّعْجِزَ اللّٰهَ فِی الْاَرْضِ وَ لَنْ نُّعْجِزَهٗ هَرَبًا ﴿۱۳﴾

14. 'And when we heard the *call to* guidance, we believed in it. And he who believes in his Lord has no fear of loss or injustice.

وَّاَنَّا لَمَّا سَمِعْنَا الْهُدٰۤی اٰمَنَّا بِهٖ ؕ فَمَنْ یُّؤْمِنْۢ بِرَبِّهٖ فَلَا یَخَافُ بَخْسًا وَّلَا رَهَقًا ﴿۱۴﴾

15. 'And some of us submit *to God* and some of us have deviated *from the right course*.'" And those who submit *to God*—it is these who seek the right course.

وَّاَنَّا مِنَّا الْمُسْلِمُوْنَ وَ مِنَّا الْقٰسِطُوْنَ ؕ فَمَنْ اَسْلَمَ فَاُولٰٓئِكَ تَحَرَّوْا رَشَدًا ﴿۱۵﴾

16. And as for those who deviate *from the right course*, they are the fuel of Hell.

وَ اَمَّا الْقٰسِطُوْنَ فَكَانُوْا لِجَهَنَّمَ حَطَبًا ﴿۱۶﴾

17. And if they keep to the *right* path, We shall certainly provide them with abundant water to drink,

وَّاَنْ لَّوِ اسْتَقَامُوْا عَلَی الطَّرِیْقَةِ لَاَسْقَیْنٰهُمْ مَّآءً غَدَقًا ﴿۱۷﴾

18. That We may try them thereby. And whoso turns away from the remembrance of his Lord—He will push him into an overwhelmingly severe punishment.

لِّنَفْتِنَهُمْ فِیْهِ ؕ وَمَنْ یُّعْرِضْ عَنْ ذِكْرِ رَبِّهٖ یَسْلُكْهُ عَذَابًا صَعَدًا ﴿۱۸﴾

19. And *all* places of worship belong to Allāh; so call not on any one beside Allāh.

وَّاَنَّ الْمَسٰجِدَ لِلّٰهِ فَلَا تَدْعُوْا مَعَ اللّٰهِ اَحَدًا ﴿۱۹﴾

20. And when the Servant of Allāh stands up praying to Him, they crowd upon him, well nigh suffocating him.

وَّاَنَّهٗ لَمَّا قَامَ عَبْدُ اللّٰهِ یَدْعُوْهُ كَادُوْا یَكُوْنُوْنَ عَلَیْهِ لِبَدًا ﴿۲۰﴾ ع ۱۱

R. 2.

21. Say, 'I pray to my Lord only, and I associate no one with Him.'

قُلْ اِنَّمَاۤ اَدْعُوْا رَبِّیْ وَ لَاۤ اُشْرِكُ بِهٖۤ اَحَدًا ﴿۲۱﴾

22. Say, 'I have no power to do you either harm or good.'

قُلْ اِنِّیْ لَاۤ اَمْلِكُ لَكُمْ ضَرًّا وَّلَا رَشَدًا ﴿۲۲﴾

23. Say, 'Surely none can protect me against Allāh, nor can I find any place of refuge beside Him.

قُلْ اِنِّیْ لَنْ یُّجِیْرَنِیْ مِنَ اللّٰهِ اَحَدٌ ۙ وَّلَنْ اَجِدَ مِنْ دُوْنِهٖ مُلْتَحَدًا ﴿۲۳﴾

24. '*My responsibility is* only to convey *the revelation* from Allāh, and His Messages.' And for those who disobey Allāh and His

اِلَّا بَلٰغًا مِّنَ اللّٰهِ وَ رِسٰلٰتِهٖ ؕ وَمَنْ یَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَاِنَّ لَهٗ نَارَ جَهَنَّمَ خٰلِدِیْنَ

فِيْهَآ اَبَدًا ﴿٢٣﴾

Messenger there is the fire of Hell, wherein they will abide for a long, long period.

حَتّٰٓى اِذَا رَاَوْا مَا يُوْعَدُوْنَ فَسَيَعْلَمُوْنَ مَنْ اَضْعَفُ نَاصِرًا وَّاَقَلُّ عَدَدًا ﴿٢٥﴾

25. *They will continue to disbelieve* until they see that which they are promised, and soon they will know who is weaker in helpers and fewer in numbers.

قُلْ اِنْ اَدْرِيْٓ اَقَرِيْبٌ مَّا تُوْعَدُوْنَ اَمْ يَجْعَلُ لَهٗ رَبِّيْٓ اَمَدًا ﴿٢٦﴾

26. Say, 'I know not whether that which you are promised is nigh or whether my Lord has fixed for it a distant term.'

عٰلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلٰى غَيْبِهٖٓ اَحَدًا ﴿٢٧﴾

*27. *He is the* Knower of the unseen; and He reveals not His secrets to any one,

اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ فَاِنَّهٗ يَسْلُكُ مِنْۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ رَصَدًا ﴿٢٨﴾

*28. Except to him whom He chooses, namely a Messenger *of His*. And then He causes an escort *of guarding angels* to go before him and behind him,

لِّيَعْلَمَ اَنْ قَدْ اَبْلَغُوْا رِسٰلٰتِ رَبِّهِمْ وَاَحَاطَ بِمَا لَدَيْهِمْ وَاَحْصٰى كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾ ع ١٢

29. That He may know that they (His Messengers) have delivered the Messages of their Lord. And He encompasses *all* that is with them and He keeps count of all things.

*27. *He is the* Knower of the unseen, and **He does not grant anyone ascendency over His domain of the unseen**.

*28. **Except him whom He chooses as *His* Messenger. And in front of him and at the back of him march *angels* as sentinels.**

سُوْرَةُ الْمُزَّمِّل مَكِّيَّةٌ ٧٣

اياتها ٢١ ركوعاتها ٢

AL-MUZZAMMIL

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

يٰٓاَيُّهَا الْمُزَّمِّلُ ٢

*2. O thou who art bearing *a heavy responsibility*,

قُمِ الَّيْلَ اِلَّا قَلِيْلًا ٣

3. Stand up *in Prayer* at night except a small portion thereof—

نِّصْفَهٗٓ اَوِ انْقُصْ مِنْهُ قَلِيْلًا ٤

4. Half of it, or make it a little less than that

اَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا ٥

5. Or make it a little more than that—and recite the Qur'ān slowly and thoughtfully.

اِنَّا سَنُلْقِيْ عَلَيْكَ قَوْلًا ثَقِيْلًا ٦

6. Verily, We are charging thee with a weighty Word.

اِنَّ نَاشِئَةَ الَّيْلِ هِيَ اَشَدُّ وَطْاً وَّاَقْوَمُ قِيْلًا ٧

7. Verily, getting up at night is the most potent means of subduing *the self* and most effective in respect of words *of prayer*.

اِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيْلًا ٨

8. Thou hast indeed, during the day, *a* long *chain of* engagements.

وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ اِلَيْهِ تَبْتِيْلًا ٩

9. So remember the name of thy Lord, and devote *thyself* to Him with full devotion.

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَآ اِلٰهَ اِلَّا هُوَ فَاتَّخِذْهُ وَكِيْلًا ١٠

10. *He is the* Lord of the East and the West; there is no God but He; so take Him as *thy* Guardian.

وَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَاهْجُرْهُمْ هَجْرًا جَمِيْلًا ١١

11. And bear patiently all that they say; and part with them in a decent manner.

وَذَرْنِيْ وَالْمُكَذِّبِيْنَ اُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيْلًا ١٢

12. And leave Me alone with those who reject *the truth*, possessors of ease and plenty; and give them a little respite.

اِنَّ لَدَيْنَآ اَنْكَالًا وَّجَحِيْمًا ١٣

13. Surely, with Us are *heavy* fetters and a *raging* fire,

وَّطَعَامًا ذَا غُصَّةٍ وَّعَذَابًا اَلِيْمًا ١٤

14. And food that chokes, and a painful punishment—

---

*2. **O you who has wrapped *himself* in a robe.**

(See details of transliteration on page 'm').

15. On the day when the earth and the mountains shall quake, and the mountains will become like crumbling sandhills.

يَوْمَ تَرْجُفُ الْاَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيْبًا مَّهِيْلًا ﴿١٥﴾

16. Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh.

اِنَّآ اَرْسَلْنَآ اِلَيْكُمْ رَسُوْلًا ۢ شَاهِدًا عَلَيْكُمْ كَمَآ اَرْسَلْنَآ اِلٰى فِرْعَوْنَ رَسُوْلًا ﴿١٦﴾

17. But Pharaoh disobeyed the Messenger, so We seized him with a terrible seizing.

فَعَصٰى فِرْعَوْنُ الرَّسُوْلَ فَاَخَذْنٰهُ اَخْذًا وَّبِيْلًا ﴿١٧﴾

*18. How will you then, if you disbelieve, guard yourselves against a day which will turn children grey-headed?

فَكَيْفَ تَتَّقُوْنَ اِنْ كَفَرْتُمْ يَوْمًا يَّجْعَلُ الْوِلْدَانَ شِيْبًا ﴿١٨﴾

19. *On that day* the heaven will be rent asunder *and* His promise will be fulfilled.

اِلسَّمَآءُ مُنْفَطِرٌ بِهٖ ؕ كَانَ وَعْدُهٗ مَفْعُوْلًا ﴿١٩﴾

20. This, surely, is a reminder. So let him, who will, take a way unto his Lord.

اِنَّ هٰذِهٖ تَذْكِرَةٌ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ سَبِيْلًا ﴿٢٠﴾ ع ١٣

R. 2.

21. Surely, thy Lord knows that thou standest up *praying* for nearly two-thirds of the night, and *sometimes* half or a third thereof, and also a party of those who are with thee. And Allāh determines the measure of the night and the day. He knows that you cannot keep its *measure*, so He has turned to you in mercy. Recite, then, as much of the Qur'ān as is easy *for you*. He knows that there will be some among you who may be sick and others who may travel in the land seeking Allāh's bounty, and others who may fight in the cause of Allāh. So recite of it that which is easy *for you*, and observe Prayer, and pay the Zakāt, and lend to Allāh a goodly loan. And whatever good you send on before you for your souls, you will find it with Allāh. It *will be* better and greater in reward. And seek forgiveness of Allāh. Surely, Allāh is Most For-giving, Merciful.

اِنَّ رَبَّكَ يَعْلَمُ اَنَّكَ تَقُوْمُ اَدْنٰى مِنْ ثُلُثَيِ الَّيْلِ وَنِصْفَهٗ وَثُلُثَهٗ وَطَآئِفَةٌ مِّنَ الَّذِيْنَ مَعَكَ ؕ وَاللّٰهُ يُقَدِّرُ الَّيْلَ وَالنَّهَارَ ؕ عَلِمَ اَنْ لَّنْ تُحْصُوْهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوْا مَا تَيَسَّرَ مِنَ الْقُرْاٰنِ ؕ عَلِمَ اَنْ سَيَكُوْنُ مِنْكُمْ مَّرْضٰى ۙ وَاٰخَرُوْنَ يَضْرِبُوْنَ فِى الْاَرْضِ يَبْتَغُوْنَ مِنْ فَضْلِ اللّٰهِ ۙ وَاٰخَرُوْنَ يُقَاتِلُوْنَ فِىْ سَبِيْلِ اللّٰهِ ۖ فَاقْرَءُوْا مَا تَيَسَّرَ مِنْهُ ۙ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاَقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا ؕ وَمَا تُقَدِّمُوْا لِاَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوْهُ عِنْدَ اللّٰهِ هُوَ خَيْرًا وَّاَعْظَمَ اَجْرًا ؕ وَاسْتَغْفِرُوا اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٢١﴾ ع ١٤

*18. How will you then, if you disbelieve, guard yourselves against a day which will **turn the children's hair grey**.

سُوْرَةُ الْمُدَّثِّرِ مَكِّيَّةٌ ٧٤ — اياتها ٥٧ — ركوعاتها ٢

AL-MUDDATHTHIR

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

يٰٓاَيُّهَا الْمُدَّثِّرُ ٢

2. O thou that has wrapped *thyself with thy mantle*!

قُمْ فَاَنْذِرْ ٣

3. Arise and warn.

وَرَبَّكَ فَكَبِّرْ ٤

*4. And thy Lord do thou magnify.

وَثِيَابَكَ فَطَهِّرْ ٥

*5. And thy heart do thou purify,

وَالرُّجْزَ فَاهْجُرْ ٦

6. And uncleanliness do thou shun,

وَلَا تَمْنُنْ تَسْتَكْثِرُ ٧

7. And bestow not favours seeking to get more *in return*,

وَلِرَبِّكَ فَاصْبِرْ ٨

8. And for the sake of thy Lord do thou endure patiently.

فَاِذَا نُقِرَ فِي النَّاقُوْرِ ٩

9. And when the trumpet is sounded,

فَذٰلِكَ يَوْمَئِذٍ يَّوْمٌ عَسِيْرٌ ١٠

10. That day will be a distressful day.

عَلَى الْكٰفِرِيْنَ غَيْرُ يَسِيْرٍ ١١

11. For the disbelievers it will be anything but easy.

ذَرْنِيْ وَمَنْ خَلَقْتُ وَحِيْدًا ١٢

12. Leave Me to deal with him whom I created alone,

وَّجَعَلْتُ لَهٗ مَالًا مَّمْدُوْدًا ١٣

13. And *then* I gave him abundant wealth,

وَّبَنِيْنَ شُهُوْدًا ١٤

14. And sons, abiding in *his* presence,

وَّمَهَّدْتُّ لَهٗ تَمْهِيْدًا ١٥

15. And I prepared for him all necessary things.

ثُمَّ يَطْمَعُ اَنْ اَزِيْدَ ١٦

16. Yet he desires that I should give *him* more.

كَلَّا ۭ اِنَّهٗ كَانَ لِاٰيٰتِنَا عَنِيْدًا ١٧

17. Certainly not! for he has been hostile to Our Signs.

---

*4. And **your** Lord do **extol**.

*5. **And your garments do purify,**

Note: The word *thiyābaka* (ثِيَابَكَ) may mean heart but only if it were taken as a figure of speech. But the problem is that the word *thiyāb* (ثِيَاب) literally means clothes or garments. So if one treats it as a figure of speech then the heart is not the only possible interpretation. More likely perhaps *thiyābaka* (ثِيَابَكَ) in this context could refer to the companions of the Holy Prophet (may peace and blessings of Allāh be upon him) and the others close to him. Hence the suggested alternative translation is literal providing the reader a wider choice of interpretation.

18. I shall soon inflict on him an overwhelming hardship.
سَأُرْهِقُهُ صَعُودًا ﴿١٨﴾

19. Lo! he reflected and calculated!
إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٩﴾

20. Ruin seize him! how he calculated!
فَقُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾

21. Ruin seize him again! how he calculated!
ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢١﴾

22. Then he looked,
ثُمَّ نَظَرَ ﴿٢٢﴾

23. Then he frowned and scowled,
ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٣﴾

24. Then he turned away and was disdainful,
ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٤﴾

25. And said, 'This is nothing but magic handed down;
فَقَالَ إِنْ هَٰذَا إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٥﴾

26. 'This is nothing but the word of man.'
إِنْ هَٰذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٦﴾

*27. Soon shall I cast him into the fire of Hell.
سَأُصْلِيهِ سَقَرَ ﴿٢٧﴾

*28. And what makes thee know what Hell-fire is?
وَمَا أَدْرَاكَ مَا سَقَرُ ﴿٢٨﴾

*29. It spares not and it leaves naught.
لَا تُبْقِي وَلَا تَذَرُ ﴿٢٩﴾

*30. It scorches the face.
لَوَّاحَةٌ لِّلْبَشَرِ ﴿٣٠﴾

31. Over it are nineteen *angels*.
عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣١﴾

32. And none but angels have We made wardens of the Fire. And We have not fixed their number except as a trial for those who disbelieve, so that those who have been given the Book may attain to certainty, and those who believe may increase in faith, and those who have been given the Book as well as the believers may not doubt, and that those in whose hearts is disease and the disbelievers may say, 'What does Allāh mean by such an illustration?' Thus does Allāh adjudge
وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۙ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا ۚ كَذَٰلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۚ وَمَا

*27. Soon shall I cast him into **'Saqar'.**
*28. **And what can make you know what 'Saqar' is?**
*29. It spares not and **leaves nothing.**
*30. It scorches the **skin.**

(See details of transliteration on page 'm').

يَعْلَمُ جُنُوْدَ رَبِّكَ اِلَّا هُوَ ؕ وَمَا هِيَ اِلَّا
ع ١٥ ذِكْرٰى لِلْبَشَرِ ﴿٣٢﴾

astray whom He pleases and guide whom He pleases. And none knows the hosts of thy Lord but He. And this is nothing but a Reminder for man.

R. 2.

كَلَّا وَالْقَمَرِ ﴿٣٣﴾

33. Nay, by the moon,

وَالَّيْلِ اِذْ اَدْبَرَ ﴿٣٤﴾

34. And *by* the night when it retreats,

وَالصُّبْحِ اِذَآ اَسْفَرَ ﴿٣٥﴾

35. And *by* the dawn when it shines forth,

اِنَّهَا لَاِحْدَى الْكُبَرِ ﴿٣٦﴾

36. Verily, it is one of the greatest *calamities*.

نَذِيْرًا لِّلْبَشَرِ ﴿٣٧﴾

37. A warning to man,

لِمَنْ شَآءَ مِنْكُمْ اَنْ يَّتَقَدَّمَ اَوْ يَتَاَخَّرَ ﴿٣٨﴾

38. To him among you who wishes to advance or hang back.

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ ﴿٣٩﴾

39. Every soul is pledged for what it has earned;

اِلَّآ اَصْحٰبَ الْيَمِيْنِ ﴿٤٠﴾

40. Except those on the right hand.

فِيْ جَنّٰتٍ ۛ تَسَآءَلُوْنَ ﴿٤١﴾

41. *They will be* in Gardens asking one another

عَنِ الْمُجْرِمِيْنَ ﴿٤٢﴾

42. Concerning the guilty ones.

مَا سَلَكَكُمْ فِيْ سَقَرَ ﴿٤٣﴾

*43. 'What has brought you into the Fire of Hell?'

قَالُوْا لَمْ نَكُ مِنَ الْمُصَلِّيْنَ ﴿٤٤﴾

44. They will say, 'We were not of those who offered Prayers,

وَلَمْ نَكُ نُطْعِمُ الْمِسْكِيْنَ ﴿٤٥﴾

45. 'Nor did we feed the poor.

وَكُنَّا نَخُوْضُ مَعَ الْخَآئِضِيْنَ ﴿٤٦﴾

46. 'And we indulged in objectionable talk with those who indulge therein.

وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّيْنِ ﴿٤٧﴾

47. 'And we used to deny the Day of Judgment,

حَتّٰٓى اَتٰىنَا الْيَقِيْنُ ﴿٤٨﴾

48. 'Until death overtook us.'

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشّٰفِعِيْنَ ﴿٤٩﴾

49. So the intercession of intercessors will not avail them.

فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِيْنَ ﴿٥٠﴾

50. Now what is the matter with them that they are turning away from the exhortation,

*43. 'What has brought you into '**Saqar**'?

كَاَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ ﴿٥١﴾

51. As if they were frightened asses

فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥٢﴾

52. Fleeing from a lion?

بَلْ يُرِيْدُ كُلُّ امْرِئٍ مِّنْهُمْ اَنْ يُّؤْتٰى صُحُفًا مُّنَشَّرَةً ﴿٥٣﴾

53. Nay, every man among them desires to have open sheets *of revelation* given to him.

كَلَّا ۭ بَلْ لَّا يَخَافُوْنَ الْاٰخِرَةَ ﴿٥٤﴾

54. Never! verily they fear not the Hereafter.

كَلَّآ اِنَّهٗ تَذْكِرَةٌ ﴿٥٥﴾

55. Never! verily this is an exhortation.

فَمَنْ شَاۗءَ ذَكَرَهٗ ﴿٥٦﴾

56. Let him, then, who will, remember it.

وَمَا يَذْكُرُوْنَ اِلَّآ اَنْ يَّشَاۗءَ اللّٰهُ ۭ هُوَ اَهْلُ التَّقْوٰى وَاَهْلُ الْمَغْفِرَةِ ﴿٥٧﴾ ع ۱۶

57. And they will not remember unless Allāh *so* please. He *alone* is worthy to be feared and He *alone* is worthy to forgive.

(See details of transliteration on page 'm').

سُوْرَةُ الْقِيٰمَةِ مَكِّيَّةٌ ٧٥ — اٰياتها ٤١ — ركوعاتها ٢

AL-QIYĀMAH

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾

1. In the name of Allāh, the Gracious, the Merciful.

لَآ اُقْسِمُ بِيَوْمِ الْقِيٰمَةِ ﴿٢﴾

2. Nay! I call to witness the Day of Resurrection.

وَلَآ اُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٣﴾

*3. And I do call to witness the self-accusing soul, *that the Day of Judgment is a certainty*.

اَيَحْسَبُ الْاِنْسَانُ اَلَّنْ نَّجْمَعَ عِظَامَهٗ ﴿٤﴾

4. Does man think that We shall not assemble his bones?

بَلٰى قٰدِرِيْنَ عَلٰٓى اَنْ نُّسَوِّيَ بَنَانَهٗ ﴿٥﴾

5. Yea, We have the power to restore his very finger-tips.

بَلْ يُرِيْدُ الْاِنْسَانُ لِيَفْجُرَ اَمَامَهٗ ﴿٦﴾

*6. But man desires to continue to send forth evil deeds in front of him.

يَسْـَٔلُ اَيَّانَ يَوْمُ الْقِيٰمَةِ ﴿٧﴾

7. He asks, 'When will be the Day of Resurrection?'

فَاِذَا بَرِقَ الْبَصَرُ ﴿٨﴾

8. When the eye is dazzled,

وَخَسَفَ الْقَمَرُ ﴿٩﴾

9. And the moon is eclipsed,

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿١٠﴾

10. And the sun and the moon are brought together,

يَقُوْلُ الْاِنْسَانُ يَوْمَئِذٍ اَيْنَ الْمَفَرُّ ﴿١١﴾

11. On that day man will say, 'Whither to escape?'

كَلَّا لَا وَزَرَ ﴿١٢﴾

12. Nay! There is no refuge!

اِلٰى رَبِّكَ يَوْمَئِذِ ِۨالْمُسْتَقَرُّ ﴿١٣﴾

13. With thy Lord *alone* will be the place of rest that day.

يُنَبَّؤُا الْاِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَاَخَّرَ ﴿١٤﴾

14. That day will man be informed of that which he has sent forward and left behind.

بَلِ الْاِنْسَانُ عَلٰى نَفْسِهٖ بَصِيْرَةٌ ﴿١٥﴾

*15. Nay, man is a witness against himself;

وَّلَوْ اَلْقٰى مَعَاذِيْرَهٗ ﴿١٦﴾

16. Even though he puts forward his excuses.

لَا تُحَرِّكْ بِهٖ لِسَانَكَ لِتَعْجَلَ بِهٖ ﴿١٧﴾

17. Move not thy tongue with this *revelation* that thou mayest hasten *to preserve* it.

---

*3. And I call to witness **the oft-blaming conscience**.
*6. But man desires to continue to **sin as he proceeds**.
*15. Nay, man is **fully aware of his own self.**

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْاٰنَهُ ﴿١٨﴾

18. Surely upon Us *rests* its collection and its recital.

فَإِذَا قَرَأْنٰهُ فَاتَّبِعْ قُرْاٰنَهُ ﴿١٩﴾

19. So when We recite it, then follow thou its recital.

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿٢٠﴾

20. Then upon Us *rests* the expounding thereof.

كَلَّا بَلْ تُحِبُّوْنَ الْعَاجِلَةَ ﴿٢١﴾

*21. Nay, but you love the present life;

وَتَذَرُوْنَ الْاٰخِرَةَ ﴿٢٢﴾

*22. And you neglect the Hereafter.

وُجُوْهٌ يَّوْمَئِذٍ نَّاضِرَةٌ ﴿٢٣﴾

23. Some faces on that day will be bright,

إِلٰى رَبِّهَا نَاظِرَةٌ ﴿٢٤﴾

24. Looking *eagerly* towards their Lord;

وَوُجُوْهٌ يَّوْمَئِذٍ بَاسِرَةٌ ﴿٢٥﴾

25. And some faces on that day will be dismal,

تَظُنُّ أَنْ يُّفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٦﴾

26. Thinking that a back-breaking calamity is about to befall them.

كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ﴿٢٧﴾

27. Aye! when *the soul of the dying man* comes up to the throat,

وَقِيْلَ مَنْ ۜ رَاقٍ ﴿٢٨﴾

28. And it is said, 'Who is the wizard *to save him*?'

وَّظَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٩﴾

29. And he is sure that it is the *hour of* parting;

وَالْتَفَّتِ السَّاقُ بِالسَّاقِ ﴿٣٠﴾

30. And one shank rubs against another shank *in agony*;

إِلٰى رَبِّكَ يَوْمَئِذِ ۨ الْمَسَاقُ ﴿٣١﴾ ع

31. Unto thy Lord that day will be the driving.

R. 2.

فَلَا صَدَّقَ وَلَا صَلّٰى ﴿٣٢﴾

32. For he neither accepted *the truth*, nor offered Prayers;

وَلٰكِنْ كَذَّبَ وَتَوَلّٰى ﴿٣٣﴾

33. But he rejected *the truth* and turned his back;

ثُمَّ ذَهَبَ إِلٰى أَهْلِهٖ يَتَمَطّٰى ﴿٣٤﴾

34. Then he went to his kinsfolk, strutting along.

أَوْلٰى لَكَ فَأَوْلٰى ﴿٣٥﴾

35. 'Woe unto thee! and woe again!

ثُمَّ أَوْلٰى لَكَ فَأَوْلٰى ﴿٣٦﴾

36. 'Then woe unto thee! and woe again!'

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُّتْرَكَ سُدًى ﴿٣٧﴾

*37. Does man think that he is to be left *to himself* uncontrolled?

*21. Nay, but you love **that which is near at hand.**
*22. And **disregard** the Hereafter.
*37. Does man think that he **will be left free to wander?**

(See details of transliteration on page 'm').

38. Was he not a drop of fluid, emitted forth?

اَلَمْ يَكُ نُطْفَةً مِّنْ مَّنِيٍّ يُّمْنٰى ﴿٣٨﴾

39. Then he became a clot, then He shaped and perfected *him*.

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوّٰى ﴿٣٩﴾

40. Then He made of him a pair, the male and female.

فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَ الْاُنْثٰى ﴿٤٠﴾

41. Has not such a One the power to raise the dead to life?

اَلَيْسَ ذٰلِكَ بِقٰدِرٍ عَلٰٓى اَنْ يُّحْيِۦَ الْمَوْتٰى ﴿٤١﴾ ع ٢

سُوْرَةُ الدَّهْرِ مَكِّيَّةٌ ٧٦ — اياتها ٣٢ — ركوعاتها ٢

AL-DAHR

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْـًٔا مَّذْكُوْرًا ٢

2. There has certainly come upon man a period of time when he was not a thing spoken of.

اِنَّا خَلَقْنَا الْاِنْسَانَ مِنْ نُّطْفَةٍ اَمْشَاجٍ ۖ نَّبْتَلِيْهِ فَجَعَلْنٰهُ سَمِيْعًا بَصِيْرًا ٣

*3. We have created man from a mingled sperm-drop that We might try him; so We made him hearing, seeing.

اِنَّا هَدَيْنٰهُ السَّبِيْلَ اِمَّا شَاكِرًا وَّاِمَّا كَفُوْرًا ٣

4. We have shown him the Way, whether he be grateful or ungrateful.

اِنَّا اَعْتَدْنَا لِلْكٰفِرِيْنَ سَلٰسِلَا۠ وَاَغْلٰلًا وَّسَعِيْرًا ٥

5. Verily, We have prepared for the disbelievers chains and iron-collars and a blazing Fire.

اِنَّ الْاَبْرَارَ يَشْرَبُوْنَ مِنْ كَاْسٍ كَانَ مِزَاجُهَا كَافُوْرًا ٦

6. But the virtuous drink of a cup, tempered with camphor—

عَيْنًا يَّشْرَبُ بِهَا عِبَادُ اللّٰهِ يُفَجِّرُوْنَهَا تَفْجِيْرًا ٧

7. A spring wherefrom the servants of Allāh drink. They make it gush forth—a forceful gushing forth.

يُوْفُوْنَ بِالنَّذْرِ وَيَخَافُوْنَ يَوْمًا كَانَ شَرُّهٗ مُسْتَطِيْرًا ٨

8. They fulfil *their* vow, and fear a day the evil of which is widespread.

وَيُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا وَّاَسِيْرًا ٩

9. And they feed, for love of Him, the poor, the orphan, and the prisoner,

اِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللّٰهِ لَا نُرِيْدُ مِنْكُمْ جَزَآءً وَّلَا شُكُوْرًا ١٠

10. *Saying*, 'We feed you for Allāh's pleasure *only*. We desire no reward nor thanks from you.

اِنَّا نَخَافُ مِنْ رَّبِّنَا يَوْمًا عَبُوْسًا قَمْطَرِيْرًا ١١

11. 'Verily, we fear from our Lord a frowning and distressful day.'

فَوَقٰىهُمُ اللّٰهُ شَرَّ ذٰلِكَ الْيَوْمِ وَلَقّٰىهُمْ نَضْرَةً وَّسُرُوْرًا ١٢

12. So Allāh will save them from the evil of that day, and will grant them cheerfulness and happiness.

*3. **We created** man from a mingled sperm-drop **which We cause to pass through trials; then We turned him into a hearing, seeing being.**

13. And He will reward them, for their steadfastness, with a Garden and *a raiment of* silk,

وَجَزٰىهُمْ بِمَا صَبَرُوْا جَنَّةً وَّحَرِيْرًا ﴿١٣﴾

14. Reclining therein upon couches, they will find there neither excessive heat nor excessive cold.

مُّتَّكِـِٕيْنَ فِيْهَا عَلَى الْاَرَآئِكِ ۚ لَا يَرَوْنَ فِيْهَا شَمْسًا وَّلَا زَمْهَرِيْرًا ﴿١٤﴾

15. And its shades will be close over them, and its clustered fruits will be brought within easy reach.

وَدَانِيَةً عَلَيْهِمْ ظِلٰلُهَا وَذُلِّلَتْ قُطُوْفُهَا تَذْلِيْلًا ﴿١٥﴾

16. And vessels of silver will be passed round among them, and *also* goblets of glass,

وَيُطَافُ عَلَيْهِمْ بِاٰنِيَةٍ مِّنْ فِضَّةٍ وَّاَكْوَابٍ كَانَتْ قَوَارِيْرَا ﴿١٦﴾

*17. *Bright as* glass *but made* of silver, which they will measure according to *their own* measure.

قَوَارِيْرَا مِنْ فِضَّةٍ قَدَّرُوْهَا تَقْدِيْرًا ﴿١٧﴾

18. And therein will they be given to drink a cup tempered with ginger,

وَيُسْقَوْنَ فِيْهَا كَاْسًا كَانَ مِزَاجُهَا زَنْجَبِيْلًا ﴿١٨﴾

19. *From* a spring therein named Salsabīl.

عَيْنًا فِيْهَا تُسَمّٰى سَلْسَبِيْلًا ﴿١٩﴾

20. And there will wait upon them youths who will not age. When thou seest them, thou thinkest them to be pearls scattered about.

وَيَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ ۚ اِذَا رَاَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنْثُوْرًا ﴿٢٠﴾

21. And when thou seest thou wilt see there a bliss and a great kingdom.

وَاِذَا رَاَيْتَ ثَمَّ رَاَيْتَ نَعِيْمًا وَّمُلْكًا كَبِيْرًا ﴿٢١﴾

*22. On them will be garments of fine green silk and thick brocade. And they will be made to wear bracelets of silver. And their Lord will give them to drink a pure beverage.

عٰلِيَهُمْ ثِيَابُ سُنْدُسٍ خُضْرٌ وَّاِسْتَبْرَقٌ ۫ وَّحُلُّوْٓا اَسَاوِرَ مِنْ فِضَّةٍ ۚ وَسَقٰىهُمْ رَبُّهُمْ شَرَابًا طَهُوْرًا ﴿٢٢﴾

23. 'This is your reward, and your labour has been appreciated.'

اِنَّ هٰذَا كَانَ لَكُمْ جَزَآءً وَّكَانَ سَعْيُكُمْ مَّشْكُوْرًا ﴿٢٣﴾ ع ١٩

R. 2.

24. Surely, We have revealed unto thee the Qur'ān piecemeal.

اِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْاٰنَ تَنْزِيْلًا ﴿٢٤﴾

25. So wait patiently for the judgment of thy Lord, and yield not to any one among them *who is* sinful or ungrateful.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ اٰثِمًا اَوْ كَفُوْرًا ﴿٢٥﴾

*17. **Glass of silver which they fashioned with outstanding skill.**

*22. On them will be garments of fine green silk and brocade. And they will be **decked with** bracelets of silver.

وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَّ اَصِيْلًا ﴿٢٦﴾

26. And remember the name of thy Lord morning and evening.

وَمِنَ الَّيْلِ فَاسْجُدْ لَهٗ وَسَبِّحْهُ لَيْلًا طَوِيْلًا ﴿٢٧﴾

27. And during the night prostrate thyself before Him, and extol His glory for *a* long *part of the* night.

اِنَّ هٰٓؤُلَآءِ يُحِبُّوْنَ الْعَاجِلَةَ وَيَذَرُوْنَ وَرَآءَهُمْ يَوْمًا ثَقِيْلًا ﴿٢٨﴾

28. Verily, these *people* love the present life, and they neglect the hard day *that is* before them.

نَحْنُ خَلَقْنٰهُمْ وَشَدَدْنَآ اَسْرَهُمْ ۚ وَاِذَا شِئْنَا بَدَّلْنَآ اَمْثَالَهُمْ تَبْدِيْلًا ﴿٢٩﴾

29. We have created them and strengthened their make; and when We will, We can replace them by others like them.

اِنَّ هٰذِهٖ تَذْكِرَةٌ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ سَبِيْلًا ﴿٣٠﴾

30. Verily, this is a Reminder. So whoever wishes, may take a way unto his Lord.

وَمَا تَشَآءُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ۭ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ﴿٣١﴾

*31. And you exercise your will because Allāh has *so* willed. Verily, Allāh is All-Knowing, Wise.

يُّدْخِلُ مَنْ يَّشَآءُ فِيْ رَحْمَتِهٖ ۭ وَالظّٰلِمِيْنَ اَعَدَّ لَهُمْ عَذَابًا اَلِيْمًا ﴿٣٢﴾ ع ٢

32. He causes whom He pleases to enter His mercy, and for the wrong-doers He has prepared a painful punishment.

*31. And you **cannot exercise your desires except when Allāh so wills.**

(See details of transliteration on page ‘m’).

سُوْرَةُ الْمُرْسَلٰتِ مَكِّيَّةٌ ٧٧ — اياتها ٥١ — ركوعاتها ٢

AL-MURSALĀT

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

وَالْمُرْسَلٰتِ عُرْفًا ٢

*2. By *the angels* who are sent forth with goodness,

فَالْعٰصِفٰتِ عَصْفًا ٣

*3. *And* then they push on with a forceful pushing,

وَّالنّٰشِرٰتِ نَشْرًا ٤

*4. And by *the forces* that spread *the truth*, a good spreading,

فَالْفٰرِقٰتِ فَرْقًا ٥

*5. *And* then they distinguish fully *between good and evil*.

فَالْمُلْقِيٰتِ ذِكْرًا ٦

*6. Then they carry the exhortation *far and wide*

عُذْرًا اَوْ نُذْرًا ٧

*7. To excuse *some* and warn *others*.

اِنَّمَا تُوْعَدُوْنَ لَوَاقِعٌ ٨

8. Verily, that which you are promised must come to pass.

فَاِذَا النُّجُوْمُ طُمِسَتْ ٩

9. So when the stars are made to lose *their* light,

وَاِذَا السَّمَآءُ فُرِجَتْ ١٠

10. And when the heaven is rent asunder,

وَاِذَا الْجِبَالُ نُسِفَتْ ١١

11.And when the mountains are blown away,

وَاِذَا الرُّسُلُ اُقِّتَتْ ١٢

12. And when the Messengers are made to appear at the appointed time—

لِاَيِّ يَوْمٍ اُجِّلَتْ ١٣

13. For what day has the time *of these happenings* been appointed?

لِيَوْمِ الْفَصْلِ ١٤

14. For the Day of Decision.

وَمَآ اَدْرٰىكَ مَا يَوْمُ الْفَصْلِ ١٥

15. And what should make thee know what the Day of Decision is!—

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ١٦

16. Woe on that day unto those who reject *the truth*!

---

*2. **By those which are sent off gently,**
*3. **Then gather speed and blow swiftly,**
*4. **And by those who spread a thorough spreading,**
*5. **And then they make clear distinctions,**
*6. **And by those who deliver the Reminder,**
*7. **Absolving themselves of responsibility or by way of warning,**

(See details of transliteration on page ‘m’).

17. Did We not destroy the earlier peoples?
اَلَمْ نُهْلِكِ الْاَوَّلِيْنَ ﴿١٧﴾

18. We will now cause the later ones to follow them.
ثُمَّ نُتْبِعُهُمُ الْاٰخِرِيْنَ ﴿١٨﴾

19. Thus do We deal with the guilty.
كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِيْنَ ﴿١٩﴾

20. Woe on that day unto those who reject *the truth*!
وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٢٠﴾

21. Did We not create you from an insignificant fluid,
اَلَمْ نَخْلُقْكُّمْ مِّنْ مَّآءٍ مَّهِيْنٍ ﴿٢١﴾

22. And We placed it in a safe place,
فَجَعَلْنٰهُ فِيْ قَرَارٍ مَّكِيْنٍ ﴿٢٢﴾

23. For a known measure *of time*?
اِلٰى قَدَرٍ مَّعْلُوْمٍ ﴿٢٣﴾

24. Thus did We measure, and how excellently do We measure!
فَقَدَرْنَا ۟ فَنِعْمَ الْقٰدِرُوْنَ ﴿٢٤﴾

25. Woe on that day unto those who reject *the truth*!
وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٢٥﴾

26. Have We not made the earth so as to hold
اَلَمْ نَجْعَلِ الْاَرْضَ كِفَاتًا ﴿٢٦﴾

27. The living and the dead?
اَحْيَآءً وَّاَمْوَاتًا ﴿٢٧﴾

28. And We placed thereon high mountains, and gave you sweet water to drink.
وَّجَعَلْنَا فِيْهَا رَوَاسِيَ شٰمِخٰتٍ وَّاَسْقَيْنٰكُمْ مَّآءً فُرَاتًا ﴿٢٨﴾

29. Woe on that day unto those who reject *the truth*!
وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٢٩﴾

30. 'Now move on towards that which you treated as a lie,
اِنْطَلِقُوْٓا اِلٰى مَا كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ﴿٣٠﴾

31. '*Aye*, move on towards a shadow which has three sections,
اِنْطَلِقُوْٓا اِلٰى ظِلٍّ ذِيْ ثَلٰثِ شُعَبٍ ﴿٣١﴾

32. 'Neither affording shade, nor protecting from the flame.'
لَّا ظَلِيْلٍ وَّلَا يُغْنِيْ مِنَ اللَّهَبِ ﴿٣٢﴾

*33. It throws up sparks like *huge* castles,
اِنَّهَا تَرْمِيْ بِشَرَرٍ كَالْقَصْرِ ﴿٣٣﴾

*34. As if they were camels of dim colour.
كَاَنَّهٗ جِمٰلَتٌ صُفْرٌ ﴿٣٤﴾

35. Woe on that day unto those who reject *the truth*!
وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٣٥﴾

36. This is a day when they shall not *be able to* speak;
هٰذَا يَوْمُ لَا يَنْطِقُوْنَ ﴿٣٦﴾

*33. **It throws up flames like castles,**

*34. **As if it were made up of many copper-coloured camels.**

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٧﴾

37. Nor shall they be permitted to offer excuses.

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٨﴾

38. Woe on that day unto those who reject *the truth*!

هٰذَا يَوْمُ الْفَصْلِ ۚ جَمَعْنٰكُمْ وَالْأَوَّلِينَ ﴿٣٩﴾

39. 'This is the Day of Decision; We have gathered you and all the earlier peoples together.

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ﴿٤٠﴾

40. 'If now you have any stratagem, use it against Me.'

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤١﴾ ع ٢١

41. Woe on that day unto those who reject *the truth*!

R. 2.

إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ ﴿٤٢﴾

42. The righteous will be in *the midst of* shades and springs,

وَفَوَاكِهَ مِمَّا يَشْتَهُونَ ﴿٤٣﴾

43. And fruits, such as they will desire.

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٤﴾

44. 'Eat and drink pleasantly as a reward for what you did.'

إِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٥﴾

45. Thus surely do We reward those who do good.

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٦﴾

46. Woe on that day unto those who reject *the truth*!

كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُجْرِمُونَ ﴿٤٧﴾

47. 'Eat and enjoy yourselves a little while *in this world, O rejectors of truth*; surely you are the guilty ones.'

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٨﴾

48. Woe on that day unto those who reject *the truth*!

وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ﴿٤٩﴾

49. And when it is said unto them, 'Bow down,' they do not bow down.

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٥٠﴾

50. Woe on that day unto those who reject *the truth*!

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥١﴾ ع ٢٢

51. In which word then, after this, will they believe?

(See details of transliteration on page 'm').

سُوْرَةُ النَّبَا مَكِّيَّةٌ ٧٨ — اياتها ٤١ — ركوعاتها ٢

AL-NABĀ'

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

عَمَّ يَتَسَآءَلُوْنَ ٢

2. About what do they question one another?

عَنِ النَّبَاِ الْعَظِيْمِ ٣

* 3. About the great Event,

الَّذِيْ هُمْ فِيْهِ مُخْتَلِفُوْنَ ٤

4. Concerning which they differ.

كَلَّا سَيَعْلَمُوْنَ ٥

5. Nay, soon they will come to know.

ثُمَّ كَلَّا سَيَعْلَمُوْنَ ٦

6. Nay, *We say it* again, they will soon come to know.

اَلَمْ نَجْعَلِ الْاَرْضَ مِهٰدًا ٧

7. Have We not made the earth a bed,

وَّالْجِبَالَ اَوْتَادًا ٨

8. And the mountains as pegs?

وَّخَلَقْنٰكُمْ اَزْوَاجًا ٩

9. And We have created you in pairs,

وَّجَعَلْنَا نَوْمَكُمْ سُبَاتًا ١٠

10. And We have made your sleep for rest,

وَّجَعَلْنَا الَّيْلَ لِبَاسًا ١١

11. And We have made the night as a covering,

وَّجَعَلْنَا النَّهَارَ مَعَاشًا ١٢

* 12. And We have made the day for the activities of life.

وَّبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ١٣

13. And We have built over you seven strong *heavens*;

وَّجَعَلْنَا سِرَاجًا وَّهَّاجًا ١٤

14. And We have made *the sun* a bright lamp.

وَّاَنْزَلْنَا مِنَ الْمُعْصِرٰتِ مَآءً ثَجَّاجًا ١٥

15. And We send down from the dripping clouds water pouring forth abundantly,

لِّنُخْرِجَ بِهٖ حَبًّا وَّنَبَاتًا ١٦

16. That We may bring forth thereby grain and vegetation,

وَّجَنّٰتٍ اَلْفَافًا ١٧

17. And gardens of luxuriant growth.

اِنَّ يَوْمَ الْفَصْلِ كَانَ مِيْقَاتًا ١٨

18. Surely, the Day of Decision has an appointed time:

---

* 3. About the **news of great import,**

* 12. And We have made the day for the **sake of sustenance**.

يَوْمَ يُنْفَخُ فِي الصُّوْرِ فَتَاْتُوْنَ اَفْوَاجًا ﴿١٩﴾

*19. The day when the trumpet will be blown; and you will come in large groups;

وَّفُتِحَتِ السَّمَآءُ فَكَانَتْ اَبْوَابًا ﴿٢٠﴾

20. And the heaven shall be opened and shall become *all* doors;

وَّسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢١﴾

21. And the mountains shall be made to move and shall become *as if they were* a mirage.

اِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢٢﴾

22. Surely Hell lies in ambush,

لِّلطّٰغِيْنَ مَاٰبًا ﴿٢٣﴾

23. A home for the rebellious,

لّٰبِثِيْنَ فِيْهَآ اَحْقَابًا ﴿٢٤﴾

24. Who will tarry therein for ages.

لَا يَذُوْقُوْنَ فِيْهَا بَرْدًا وَّلَا شَرَابًا ﴿٢٥﴾

*25. They will taste therein neither sleep nor drink,

اِلَّا حَمِيْمًا وَّغَسَّاقًا ﴿٢٦﴾

*26. Save boiling water and a stinking fluid—

جَزَآءً وِّفَاقًا ﴿٢٧﴾

*27. A meet requital.

اِنَّهُمْ كَانُوْا لَا يَرْجُوْنَ حِسَابًا ﴿٢٨﴾

28. Verily, they feared not the reckoning,

وَّكَذَّبُوْا بِاٰيٰتِنَا كِذَّابًا ﴿٢٩﴾

29. And rejected Our Signs totally.

وَكُلَّ شَيْءٍ اَحْصَيْنٰهُ كِتٰبًا ﴿٣٠﴾

30. And every thing have We recorded in a Book.

فَذُوْقُوْا فَلَنْ نَّزِيْدَكُمْ اِلَّا عَذَابًا ﴿٣١﴾

31. 'Taste ye therefore *the punishment*: We will give you no increase except in torment.'

R. 2.

اِنَّ لِلْمُتَّقِيْنَ مَفَازًا ﴿٣٢﴾

32. Verily, for the righteous is a triumph:

حَدَآئِقَ وَاَعْنَابًا ﴿٣٣﴾

33. Walled gardens and grape-vines,

وَّكَوَاعِبَ اَتْرَابًا ﴿٣٤﴾

34. And young maidens of equal age,

وَّكَاْسًا دِهَاقًا ﴿٣٥﴾

35. And overflowing cups.

لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّلَا كِذّٰبًا ﴿٣٦﴾

36. Therein they will hear no idle talk nor lying:

جَزَآءً مِّنْ رَّبِّكَ عَطَآءً حِسَابًا ﴿٣٧﴾

37. A recompense from thy Lord—a gift in proportion *to their works*—

*19. The day when the trumpet will be blown; and you will come **horde after horde**.
*25. They will taste therein neither **cool nor a drink of any kind,**
*26. **Except water boiling hot or freezing cold.**
*27. A **befitting** requital.

رَّبِّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا الرَّحْمٰنِ لَا يَمْلِكُوْنَ مِنْهُ خِطَابًا ﴿٣٨﴾

38. Lord of the heavens and the earth and all that is between them, *the Gracious. They shall not have the power to address Him.

يَوْمَ يَقُوْمُ الرُّوْحُ وَالْمَلٰٓئِكَةُ صَفًّا ۙ لَّا يَتَكَلَّمُوْنَ اِلَّا مَنْ اَذِنَ لَهُ الرَّحْمٰنُ وَقَالَ صَوَابًا ﴿٣٩﴾

39. On the day when the Spirit and the angels will stand in rows, they shall not speak, except he whom the Gracious *God* will permit and who will speak only what is right.

ذٰلِكَ الْيَوْمُ الْحَقُّ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ مَاٰبًا ﴿٤٠﴾

40. That day is sure to come. So let him, who will, seek recourse unto his Lord.

اِنَّآ اَنْذَرْنٰكُمْ عَذَابًا قَرِيْبًا ۚ يَّوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدٰهُ وَيَقُوْلُ الْكٰفِرُ يٰلَيْتَنِيْ كُنْتُ تُرٰبًا ﴿٤١﴾ ع ٢

41. Verily, We have warned you of a punishment which is near at hand: a day when man will see what his hands have sent on before, and the disbeliever will say, 'Would that I were mere dust!'

* 38. They **will possess no right to address Him.**

سُوْرَةُ النّٰزِعٰت مَكِّيَّةٌ ٧٩ — اياتها ٤٧ — ركوعاتها ٢

AL-NĀZI'ĀT

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١	1. In the name of Allāh, the Gracious, the Merciful.
وَالنّٰزِعٰتِ غَرْقًا ٢	*2. By those beings who draw *people to true faith* vigorously,
وَّالنّٰشِطٰتِ نَشْطًا ٣	*3. And *by* those who tie *their* knots firmly,
وَّالسّٰبِحٰتِ سَبْحًا ٤	*4. And *by* those who glide along swiftly,
فَالسّٰبِقٰتِ سَبْقًا ٥	*5. Then they *advance* and greatly excel *others*,
فَالْمُدَبِّرٰتِ اَمْرًا ٦	*6. Then they manage the affair *entrusted to them*.
يَوْمَ تَرْجُفُ الرَّاجِفَةُ ٧	7. *This will happen* on the day when the quaking *earth* shall quake,
تَتْبَعُهَا الرَّادِفَةُ ٨	8. And a second *quaking* shall follow it.
قُلُوْبٌ يَّوْمَئِذٍ وَّاجِفَةٌ ٩	9. On that day hearts will tremble,
اَبْصَارُهَا خَاشِعَةٌ ١٠	10. *And* their eyes will be cast down—
يَقُوْلُوْنَ ءَاِنَّا لَمَرْدُوْدُوْنَ فِي الْحَافِرَةِ ١١	11. They say, 'Shall we *really* be restored to our former state?
ءَاِذَا كُنَّا عِظَامًا نَّخِرَةً ١٢	12. 'What! even when we are rotten bones?'
قَالُوْا تِلْكَ اِذًا كَرَّةٌ خَاسِرَةٌ ١٣	13. They say, 'Then that indeed would be a losing return.'
فَاِنَّمَا هِيَ زَجْرَةٌ وَّاحِدَةٌ ١٤	14. It will only be a single cry,
فَاِذَا هُمْ بِالسَّاهِرَةِ ١٥	15. And behold! they will *all come out* in the open.
هَلْ اَتٰىكَ حَدِيْثُ مُوْسٰى ١٦	16. Has the story of Moses reached thee?

*2. By those **who move submerged and drag and pull with the purpose of sinking,**

*3. And *by* those who **move swiftly across countries,**

*4. And *by* those who **swiftly travel long distances over the surface of oceans,**

*5. **And by those who vie with each other for supremacy,**

*6. **And by those who plan and execute their task well,**

17. When his Lord called him in the holy Valley of Ṭuwā, *saying*,

إِذْ نَادٰىهُ رَبُّهٗ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٧﴾

18. "Go thou to Pharaoh; he has rebelled.

اِذْهَبْ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ﴿١٨﴾

19. "And say *to him*, 'Wouldst thou *like to* be purified?

فَقُلْ هَلْ لَّكَ اِلٰٓى اَنْ تَزَكّٰى ﴿١٩﴾

20. 'And I will guide thee to thy Lord so that thou mayest fear Him.'"

وَاَهْدِيَكَ اِلٰى رَبِّكَ فَتَخْشٰى ﴿٢٠﴾

21. So he showed him the great Sign,

فَاَرٰىهُ الْاٰيَةَ الْكُبْرٰى ﴿٢١﴾

22. But he rejected *him* and disobeyed.

فَكَذَّبَ وَعَصٰى ﴿٢٢﴾

23. Then he turned away *from Moses*, striving *against him*.

ثُمَّ اَدْبَرَ يَسْعٰى ﴿٢٣﴾

24. And he gathered *his people* and proclaimed,

فَحَشَرَ فَنَادٰى ﴿٢٤﴾

25. Saying, 'I am your Lord, the most high.'

فَقَالَ اَنَا رَبُّكُمُ الْاَعْلٰى ﴿٢٥﴾

26. So Allāh seized him for the punishment of the Hereafter and the present world.

فَاَخَذَهُ اللّٰهُ نَكَالَ الْاٰخِرَةِ وَالْاُوْلٰى ﴿٢٦﴾

27. Therein surely is a lesson for him who fears.

اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّمَنْ يَّخْشٰى ﴿٢٧﴾

R. 2.

28. Are you harder to create or the heaven that He has built?

ءَاَنْتُمْ اَشَدُّ خَلْقًا اَمِ السَّمَآءُ بَنٰىهَا ﴿٢٨﴾

29. He has raised the height thereof and made it perfect.

رَفَعَ سَمْكَهَا فَسَوّٰىهَا ﴿٢٩﴾

30. And He has made its night dark, and has brought forth the morn thereof;

وَاَغْطَشَ لَيْلَهَا وَاَخْرَجَ ضُحٰىهَا ﴿٣٠﴾

31. And the earth, along with it, He spread forth.

وَالْاَرْضَ بَعْدَ ذٰلِكَ دَحٰىهَا ﴿٣١﴾

32. He produced therefrom its water and its pasture,

اَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعٰىهَا ﴿٣٢﴾

33. And the mountains, He made them firm.

وَالْجِبَالَ اَرْسٰىهَا ﴿٣٣﴾

34. *All this is* a provision for you and for your cattle.

مَتَاعًا لَّكُمْ وَلِاَنْعَامِكُمْ ﴿٣٤﴾

35. But when the great disaster comes,

فَاِذَا جَآءَتِ الطَّآمَّةُ الْكُبْرٰى ﴿٣٥﴾

يَوْمَ يَتَذَكَّرُ الْاِنْسَانُ مَا سَعٰى ﴿٣٦﴾

36. The day when man will call to mind *all* that he strove for,

وَبُرِّزَتِ الْجَحِيْمُ لِمَنْ يَّرٰى ﴿٣٧﴾

37. And Hell will be made manifest to him who sees.

فَاَمَّا مَنْ طَغٰى ﴿٣٨﴾

38. Then, as for him who rebels,

وَاٰثَرَ الْحَيٰوةَ الدُّنْيَا ﴿٣٩﴾

39. And who chooses the life of this world,

فَاِنَّ الْجَحِيْمَ هِيَ الْمَاْوٰى ﴿٤٠﴾

40. The Fire of Hell shall surely be *his* home.

وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى ﴿٤١﴾

41. But as for him who fears to stand before his Lord, and restrains his soul from evil desires,

فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى ﴿٤٢﴾

42. The Garden shall surely be *his* home.

يَسْـَٔلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰهَا ﴿٤٣﴾

43. They ask thee concerning the Hour: 'When will it come?'

فِيْمَ اَنْتَ مِنْ ذِكْرٰهَا ﴿٤٤﴾

44. But what hast thou to do with the mentioning thereof?

اِلٰى رَبِّكَ مُنْتَهٰهَا ﴿٤٥﴾

45. The ultimate knowledge of it *rests* with thy Lord.

اِنَّمَآ اَنْتَ مُنْذِرُ مَنْ يَّخْشٰهَا ﴿٤٦﴾

46. Thou art only a Warner unto him who fears it.

كَاَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوْٓا اِلَّا عَشِيَّةً اَوْ ضُحٰهَا ﴿٤٧﴾ ع ٢

47. On the day when they see it, *they will feel* as if they had not tarried *in the world* but an evening or a morn thereof.

(See details of transliteration on page 'm').

سُوْرَةُ عَبَسَ مَكِّيَّةٌ ٨٠ — اياتها ٤٢ — ركوعها ١

'ABASA

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾
2. He frowned and turned aside,	عَبَسَ وَ تَوَلّٰٓى ﴿٢﴾
3. Because there came to him the blind man.	اَنْ جَآءَهُ الْاَعْمٰى ﴿٣﴾
4. And what makes thee know that he may be seeking to purify himself,	وَمَا يُدْرِيْكَ لَعَلَّهٗ يَزَّكّٰٓى ﴿٤﴾
5. Or he may take heed and the Reminder may benefit him?	اَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرٰى ﴿٥﴾
6. As for him who is disdainfully indifferent.	اَمَّا مَنِ اسْتَغْنٰى ﴿٦﴾
7. Unto him thou dost pay attention,	فَاَنْتَ لَهٗ تَصَدّٰى ﴿٧﴾
8. Though thou art not responsible if he does not become purified.	وَمَا عَلَيْكَ اَلَّا يَزَّكّٰى ﴿٨﴾
9. But he who comes to thee hastening,	وَاَمَّا مَنْ جَآءَكَ يَسْعٰى ﴿٩﴾
10. And he fears *God*,	وَهُوَ يَخْشٰى ﴿١٠﴾
11. Him dost thou neglect.	فَاَنْتَ عَنْهُ تَلَهّٰى ﴿١١﴾
12. Nay! surely it is a Reminder—	كَلَّآ اِنَّهَا تَذْكِرَةٌ ﴿١٢﴾
13. So let him who desires pay heed to it—	فَمَنْ شَآءَ ذَكَرَهٗ ﴿١٣﴾
14. On honoured sheets.	فِيْ صُحُفٍ مُّكَرَّمَةٍ ﴿١٤﴾
15. Exalted, purified,	مَّرْفُوْعَةٍ مُّطَهَّرَةٍ ﴿١٥﴾
16. In the hands of writers,	بِاَيْدِيْ سَفَرَةٍ ﴿١٦﴾
17. Noble *and* virtuous.	كِرَامٍۢ بَرَرَةٍ ﴿١٧﴾
18. Ruin seize the man! how ungrateful he is!	قُتِلَ الْاِنْسَانُ مَآ اَكْفَرَهٗ ﴿١٨﴾
19. Of what does He create him?	مِنْ اَيِّ شَيْءٍ خَلَقَهٗ ﴿١٩﴾
20. Of a sperm-drop! He creates him and proportions him;	مِنْ نُّطْفَةٍ ؕ خَلَقَهٗ فَقَدَّرَهٗ ﴿٢٠﴾

(See details of transliteration on page 'm').

ثُمَّ السَّبِيْلَ يَسَّرَهٗ ﴿٢١﴾	21. Then He makes the Way easy for him,
ثُمَّ اَمَاتَهٗ فَاَقْبَرَهٗ ﴿٢٢﴾	22. Then He causes him to die and assigns a grave to him;
ثُمَّ اِذَا شَآءَ اَنْشَرَهٗ ﴿٢٣﴾	23. Then, when He pleases, He will raise him up again.
كَلَّا لَمَّا يَقْضِ مَآ اَمَرَهٗ ﴿٢٤﴾	24. Nay! he has not yet done what He commanded him *to do*.
فَلْيَنْظُرِ الْاِنْسَانُ اِلٰى طَعَامِهٖٓ ﴿٢٥﴾	25. Now let man look at his food:
اَنَّا صَبَبْنَا الْمَآءَ صَبًّا ﴿٢٦﴾	26. How We pour down water in abundance,
ثُمَّ شَقَقْنَا الْاَرْضَ شَقًّا ﴿٢٧﴾	27. Then We cleave the earth—a proper cleaving—
فَاَنْۢبَتْنَا فِيْهَا حَبًّا ﴿٢٨﴾	28. Then We cause to grow therein grain,
وَّعِنَبًا وَّقَضْبًا ﴿٢٩﴾	29. And grapes and vegetables,
وَّزَيْتُوْنًا وَّنَخْلًا ﴿٣٠﴾	30. And the olive and the date-palm.
وَّحَدَآئِقَ غُلْبًا ﴿٣١﴾	31. And walled gardens thickly planted,
وَّفَاكِهَةً وَّاَبًّا ﴿٣٢﴾	32. And fruits and herbage,
مَّتَاعًا لَّكُمْ وَلِاَنْعَامِكُمْ ﴿٣٣﴾	33. Provision for you and your cattle.
فَاِذَا جَآءَتِ الصَّآخَّةُ ﴿٣٤﴾	34. But when the deafening shout comes,
يَوْمَ يَفِرُّ الْمَرْءُ مِنْ اَخِيْهِ ﴿٣٥﴾	35. On the day when a man flees from his brother,
وَاُمِّهٖ وَاَبِيْهِ ﴿٣٦﴾	36. And *from* his mother and his father,
وَصَاحِبَتِهٖ وَبَنِيْهِ ﴿٣٧﴾	37. And *from* his wife and his sons,
لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَاْنٌ يُّغْنِيْهِ ﴿٣٨﴾	38. Every man among them that day will have concern enough to make him indifferent *to others*.
وُجُوْهٌ يَّوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٩﴾	39. On that day some faces will be bright,
ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٤٠﴾	40. Laughing, joyous!
وَوُجُوْهٌ يَّوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤١﴾	41. And some faces, on that day, will have dust upon them,
تَرْهَقُهَا قَتَرَةٌ ﴿٤٢﴾	42. Darkness will cover them.
اُولٰٓئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ﴿٤٣﴾ ع ٥	43. Those are the ones that disbelieved *and* were wicked.

سُوْرَةُ التَّكْوِيْر مَكِّيَّةٌ ٨١

اياتها ٣٠ ركوعها ١

AL-TAKWĪR

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

اِذَا الشَّمْسُ كُوِّرَتْ ٢

2. When the sun is wrapped up,

وَاِذَا النُّجُوْمُ انْكَدَرَتْ ٣

3. And when the stars are obscured,

وَاِذَا الْجِبَالُ سُيِّرَتْ ٤

4. And when the mountains are made to move,

وَاِذَا الْعِشَارُ عُطِّلَتْ ٥

5. And when the she-camels, ten-month pregnant, are abandoned,

وَاِذَا الْوُحُوْشُ حُشِرَتْ ٦

6. And when the beasts are gathered together,

وَاِذَا الْبِحَارُ سُجِّرَتْ ٧

7. And when the seas are made to flow forth *one into the other*,

وَاِذَا النُّفُوْسُ زُوِّجَتْ ٨

8. And when people are brought together,

وَاِذَا الْمَوْءٗدَةُ سُئِلَتْ ٩

9. And when the girl-child buried alive is questioned about,

بِاَيِّ ذَنْۢبٍ قُتِلَتْ ١٠

10. 'For what crime was she killed?'

وَاِذَا الصُّحُفُ نُشِرَتْ ١١

11. And when books are spread abroad.

وَاِذَا السَّمَآءُ كُشِطَتْ ١٢

12. And when the heaven is laid bare,

وَاِذَا الْجَحِيْمُ سُعِّرَتْ ١٣

13. And when the Fire is caused to blaze up,

وَاِذَا الْجَنَّةُ اُزْلِفَتْ ١٤

14. And when the Garden is brought nigh,

عَلِمَتْ نَفْسٌ مَّآ اَحْضَرَتْ ١٥

15. Then every soul will know what it has brought forward.

فَلَآ اُقْسِمُ بِالْخُنَّسِ ١٦

16. Nay! I call to witness the planets that recede,

الْجَوَارِ الْكُنَّسِ ١٧

17. Go ahead *and then* hide.

وَالَّيْلِ اِذَا عَسْعَسَ ١٨

18. And *I call to witness* the night as it passes away,

وَالصُّبْحِ اِذَا تَنَفَّسَ ١٩

19. And the dawn as it begins to breathe,

اِنَّهٗ لَقَوْلُ رَسُوْلٍ كَرِيْمٍ ٢٠

20. That this is surely the *revealed* word of a noble Messenger,

ذِيْ قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِيْنٍ ﴿٢١﴾

21. Possessor of power, established in the presence of the Lord of the Throne,

مُّطَاعٍ ثَمَّ اَمِيْنٍ ﴿٢٢﴾

22. Obeyed there, *and* faithful to *his* trust.

وَمَا صَاحِبُكُمْ بِمَجْنُوْنٍ ﴿٢٣﴾

23. And your companion is not mad.

وَلَقَدْ رَاٰهُ بِالْاُفُقِ الْمُبِيْنِ ﴿٢٤﴾

24. And he assuredly saw Him on the clear horizon.

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِيْنٍ ﴿٢٥﴾

25. And he is not niggardly with respect to the unseen.

وَمَا هُوَ بِقَوْلِ شَيْطٰنٍ رَّجِيْمٍ ﴿٢٦﴾

26. Nor is this the word of Satan, the rejected.

فَاَيْنَ تَذْهَبُوْنَ ﴿٢٧﴾

27. Whither, then, are you going?

اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ﴿٢٨﴾

28. It is nothing but a Reminder unto all the worlds,

لِمَنْ شَآءَ مِنْكُمْ اَنْ يَّسْتَقِيْمَ ﴿٢٨﴾

29. Unto such among you as desire to go straight,

وَمَا تَشَآءُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ﴿٢٩﴾ ع

30. While you desire not *a thing* except that Allāh, the Lord of the worlds, desires *it*.

سُوْرَةُ الْاِنْفِطَارِ مَكِّيَّةٌ ٨٢

اٰياتها ١٩ — رکوعها ١

AL-INFIṬĀR

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾

1. In the name of Allāh, the Gracious, the Merciful.

اِذَا السَّمَآءُ انْفَطَرَتْ ﴿٢﴾

2. When the heaven is cleft asunder,

وَاِذَا الْكَوَاكِبُ انْتَثَرَتْ ﴿٣﴾

3. And when the stars are scattered,

وَاِذَا الْبِحَارُ فُجِّرَتْ ﴿٤﴾

4. And when the rivers are made to flow forth *into canals*,

وَاِذَا الْقُبُوْرُ بُعْثِرَتْ ﴿٥﴾

5. And when the graves are laid open,

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَاَخَّرَتْ ﴿٦﴾

6. Each soul shall *then* know what it has sent forth and what it has held back.

يٰٓاَيُّهَا الْاِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيْمِ ﴿٧﴾

7. O man, what has emboldened thee against thy Gracious Lord,

الَّذِيْ خَلَقَكَ فَسَوّٰىكَ فَعَدَلَكَ ۝٨

8. Who created thee, then perfected thee, then proportioned thee aright?

فِيْٓ اَيِّ صُوْرَةٍ مَّا شَآءَ رَكَّبَكَ ۝٩

9. In whatever form He pleased, He fashioned thee.

كَلَّا بَلْ تُكَذِّبُوْنَ بِالدِّيْنِ ۝١٠

10. Nay, but you deny the Judgment.

وَاِنَّ عَلَيْكُمْ لَحٰفِظِيْنَ ۝١١

11. But there are guardians over you

كِرَامًا كَاتِبِيْنَ ۝١٢

12. Honoured recorders,

يَعْلَمُوْنَ مَا تَفْعَلُوْنَ ۝١٣

13. Who know *all* that you do.

اِنَّ الْاَبْرَارَ لَفِيْ نَعِيْمٍ ۝١٤

14. Verily, the virtuous will be in bliss;

وَاِنَّ الْفُجَّارَ لَفِيْ جَحِيْمٍ ۝١٥

15. And the wicked will be in Hell;

يَّصْلَوْنَهَا يَوْمَ الدِّيْنِ ۝١٦

16. They will burn therein on the Day of Judgment;

وَمَا هُمْ عَنْهَا بِغَآئِبِيْنَ ۝١٧

17. And they will not *be able to* escape therefrom.

وَمَآ اَدْرٰىكَ مَا يَوْمُ الدِّيْنِ ۝١٨

18. And what should make thee know what the Day of Judgment is!

ثُمَّ مَآ اَدْرٰىكَ مَا يَوْمُ الدِّيْنِ ۝١٩

19. Again, what should make thee know what the Day of Judgment is!

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا ؕ وَالْاَمْرُ يَوْمَئِذٍ لِّلّٰهِ ۝٢٠ ع

20. The day when a soul shall have no power to do aught for another soul! And the command on that day will be Allāh's.

سُوْرَةُ التَّطْفِيْفِ مَكِّيَّةٌ ٨٣ — اياتها ٣٧ — ركوعها ١

AL-TAṬFĪF

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

وَيْلٌ لِّلْمُطَفِّفِيْنَ ٢

2. Woe unto those who give short measure;

الَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ ٣

3. Those who, when they take by measure from other people, take it full;

وَاِذَا كَالُوْهُمْ اَوْ وَّزَنُوْهُمْ يُخْسِرُوْنَ ٣

4. But when they give by measure to others or weigh to them, they give *them* less.

اَلَا يَظُنُّ اُولٰٓئِكَ اَنَّهُمْ مَّبْعُوْثُوْنَ ٥

5. Do not such *people* know that they will be raised again

لِيَوْمٍ عَظِيْمٍ ٦

6. Unto a terrible day,

يَّوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ ٦

7. The day when mankind will stand before the Lord of the worlds?

كَلَّآ اِنَّ كِتٰبَ الْفُجَّارِ لَفِيْ سِجِّيْنٍ ٨

8. Nay! the record of the wicked is in Sijjīn.

وَمَآ اَدْرٰىكَ مَا سِجِّيْنٌ ٩

9. And what should make thee know what Sijjīn is?

كِتٰبٌ مَّرْقُوْمٌ ١٠

10. *It is* a Book written *comprehensively*.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ١١

11. Woe, on that day, unto those who reject,

الَّذِيْنَ يُكَذِّبُوْنَ بِيَوْمِ الدِّيْنِ ١٢

12. Who deny the Day of Judgment.

وَمَا يُكَذِّبُ بِهٖٓ اِلَّا كُلُّ مُعْتَدٍ اَثِيْمٍ ١٣

13. And none denies it save every sinful transgressor,

اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ اَسَاطِيْرُ الْاَوَّلِيْنَ ١٤

14. *Who*, when Our Signs are recited unto him, says: 'Fables of the ancients!'

كَلَّا بَلْ ۜ رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ ١٥

15. Nay, but that which they have earned has rusted their hearts.

كَلَّآ اِنَّهُمْ عَنْ رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوْبُوْنَ ١٦

16. Nay, they will surely be debarred from *seeing* their Lord on that day.

ثُمَّ اِنَّهُمْ لَصَالُوا الْجَحِيْمِ ١٧

17. Then, verily, they will burn in Hell,

(See details of transliteration on page 'm').

18. Then it will be said *to them*, 'This is what you used to reject.'

ثُمَّ يُقَالُ هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ﴿١٨﴾

19. Nay! but the record of the virtuous is surely in 'Illīyyīn.

كَلَّآ اِنَّ كِتٰبَ الْاَبْرَارِ لَفِيْ عِلِّيِّيْنَ ﴿١٩﴾

20. And what should make thee know what 'Illīyyūn is?

وَمَآ اَدْرٰىكَ مَا عِلِّيُّوْنَ ﴿٢٠﴾

21. *It is* a Book written *comprehensively*.

كِتٰبٌ مَّرْقُوْمٌ ﴿٢١﴾

22. The chosen ones *of God* will witness it.

يَّشْهَدُهُ الْمُقَرَّبُوْنَ ﴿٢٢﴾

23. Surely the virtuous *will be* in bliss,

اِنَّ الْاَبْرَارَ لَفِيْ نَعِيْمٍ ﴿٢٣﴾

24. *Seated* on couches, gazing.

عَلَى الْاَرَآئِكِ يَنْظُرُوْنَ ﴿٢٤﴾

25. Thou wilt find in their faces the freshness of bliss.

تَعْرِفُ فِيْ وُجُوْهِهِمْ نَضْرَةَ النَّعِيْمِ ﴿٢٥﴾

26. They will be given to drink of a pure sealed beverage,

يُسْقَوْنَ مِنْ رَّحِيْقٍ مَّخْتُوْمٍ ﴿٢٦﴾

27. The sealing of it will be *with* musk—for this let the aspirants aspire—

خِتٰمُهٗ مِسْكٌ ؕ وَفِيْ ذٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُوْنَ ﴿٢٧﴾

28. And it will be tempered with *the water of* Tasnīm,

وَمِزَاجُهٗ مِنْ تَسْنِيْمٍ ﴿٢٨﴾

29. A spring of which the chosen ones will drink.

عَيْنًا يَّشْرَبُ بِهَا الْمُقَرَّبُوْنَ ﴿٢٩﴾

30. Those who were guilty used to laugh at those who believed;

اِنَّ الَّذِيْنَ اَجْرَمُوْا كَانُوْا مِنَ الَّذِيْنَ اٰمَنُوْا يَضْحَكُوْنَ ﴿٣٠﴾

31. And when they passed by them, they winked at one another.

وَاِذَا مَرُّوْا بِهِمْ يَتَغَامَزُوْنَ ﴿٣١﴾

32. And when they returned to their families they returned exulting;

وَاِذَا انْقَلَبُوْٓا اِلٰٓى اَهْلِهِمُ انْقَلَبُوْا فَكِهِيْنَ ﴿٣٢﴾

33. And when they saw them they said, 'These indeed are the lost ones!'

وَاِذَا رَاَوْهُمْ قَالُوْٓا اِنَّ هٰٓؤُلَآءِ لَضَآلُّوْنَ ﴿٣٣﴾

34. But they were not sent as keepers over them.

وَمَآ اُرْسِلُوْا عَلَيْهِمْ حٰفِظِيْنَ ﴿٣٤﴾

35. This day, therefore, it is the believers who will laugh at the disbelievers,

فَالْيَوْمَ الَّذِيْنَ اٰمَنُوْا مِنَ الْكُفَّارِ يَضْحَكُوْنَ ﴿٣٥﴾

(See details of transliteration on page 'm').

عَلَى الْاَرَآئِكِ يَنْظُرُوْنَ ﴿٣٦﴾

36. *Seated* on couches, gazing.

هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوْا يَفْعَلُوْنَ ﴿٣٧﴾

37. Are *not* the disbelievers *duly* paid for what they did?

سُوْرَةُ الْاِنْشِقَاقِ مَكِّيَّةٌ ٨٤

اٰياتها ٢٦ رکوعها ١

AL-INSHIQĀQ

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾

1. In the name of Allāh, the Gracious, the Merciful.

اِذَا السَّمَآءُ انْشَقَّتْ ﴿٢﴾

2. When the heaven bursts asunder,

وَاَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٣﴾

3. And gives ear to her Lord—and *this* is incumbent upon her—

وَاِذَا الْاَرْضُ مُدَّتْ ﴿٤﴾

4. And when the earth is spread out,

وَاَلْقَتْ مَا فِيْهَا وَتَخَلَّتْ ﴿٥﴾

5. And casts out *all* that is in her, and becomes empty;

وَاَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٦﴾

6. And gives ear to her Lord—and *this* is incumbent upon her—

يٰٓاَيُّهَا الْاِنْسَانُ اِنَّكَ كَادِحٌ اِلٰى رَبِّكَ كَدْحًا فَمُلٰقِيْهِ ﴿٧﴾

7. Thou, O man, art verily labouring towards thy Lord, a hard labouring; then thou art going to meet Him.

فَاَمَّا مَنْ اُوْتِيَ كِتٰبَهٗ بِيَمِيْنِهٖ ﴿٨﴾

8. Then as for him who is given his book *of record* in his right hand,

فَسَوْفَ يُحَاسَبُ حِسَابًا يَّسِيْرًا ﴿٩﴾

9. He will soon have an easy reckoning,

وَّيَنْقَلِبُ اِلٰٓى اَهْلِهٖ مَسْرُوْرًا ﴿١٠﴾

10. And he will return to his household, rejoicing.

وَاَمَّا مَنْ اُوْتِيَ كِتٰبَهٗ وَرَآءَ ظَهْرِهٖ ﴿١١﴾

11. But as for him who will have his book *of record* given to him behind his back,

فَسَوْفَ يَدْعُوْا ثُبُوْرًا ﴿١٢﴾

12. He will soon call for destruction,

وَّيَصْلٰى سَعِيْرًا ﴿١٣﴾

13. And he will burn in a blazing Fire.

اِنَّهٗ كَانَ فِيْٓ اَهْلِهٖ مَسْرُوْرًا ﴿١٤﴾

14. Verily, *before this* he lived joyfully among his family.

اِنَّهٗ ظَنَّ اَنْ لَّنْ يَّحُوْرَ ﴿١٥﴾

15. He indeed thought that he would never return *to God*.

بَلٰٓى ۚ اِنَّ رَبَّهٗ كَانَ بِهٖ بَصِيْرًا ﴿١٦﴾

16. Yea! surely, his Lord sees him full well.

(See details of transliteration on page 'm').

17. But nay! I call to witness the evening twilight,
فَلَآ أُقْسِمُ بِالشَّفَقِ ﴿١٧﴾

18. And the night and *all* that it envelops,
وَالَّيْلِ وَمَا وَسَقَ ﴿١٨﴾

19. And the moon when it becomes full,
وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٩﴾

20. That you shall assuredly pass on from one stage to another.
لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ﴿٢٠﴾

21. So what is the matter with them that they believe not,
فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢١﴾

22. And when the Qur'ān is recited unto them, they do not bow down in submission;
وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢٢﴾ ۩

23. On the contrary, those who disbelieve reject *it*.
بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ ﴿٢٣﴾

24. And Allāh knows best what they keep hidden *in their hearts*.
وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٤﴾

25. So give them tidings of a painful punishment.
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٥﴾

26. But *as to* those who believe and do good works, theirs is an unending reward.
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٦﴾ ع ٩

سُورَةُ الْبُرُوجِ مَكِّيَّةٌ ٨٥

آياتها ٢٣ — ركوعها ١

AL-BURŪJ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ﴿١﴾

2. By the heaven having mansions *of stars*,
وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿٢﴾

3. And *by* the Promised Day,
وَالْيَوْمِ الْمَوْعُودِ ﴿٣﴾

*4. And *by* the Witness and that about whom witness has been borne,
وَشَاهِدٍ وَمَشْهُودٍ ﴿٤﴾

*5. Cursed be the Fellows of the Trench—
قُتِلَ أَصْحَابُ الْأُخْدُودِ ﴿٥﴾

6. The fire *fed* with fuel—
النَّارِ ذَاتِ الْوَقُودِ ﴿٦﴾

7. As they sat by it,
إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٧﴾

*4. **By the testifier and the one who is testified.**

*5. Cursed be the **people** of the **trenches**—

وَّهُمْ عَلٰى مَا يَفْعَلُوْنَ بِالْمُؤْمِنِيْنَ شُهُوْدٌ ۝٨

8. And they witnessed what they did to the believers.

وَمَا نَقَمُوْا مِنْهُمْ اِلَّآ اَنْ يُّؤْمِنُوْا بِاللّٰهِ الْعَزِيْزِ الْحَمِيْدِ ۝٩

9. And they hated them not but because they believed in Allāh, the Almighty, the Praiseworthy,

الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ۝١٠

10. To Whom belongs the kingdom of the heavens and the earth; and Allāh is Witness over all things.

اِنَّ الَّذِيْنَ فَتَنُوا الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ثُمَّ لَمْ يَتُوْبُوْا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيْقِ ۝١١

11. Those who persecute the believing men and the believing women and then repent not, for them is surely the punishment of Hell, and for them is the punishment of burning.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ ذٰلِكَ الْفَوْزُ الْكَبِيْرُ ۝١٢

12. But those who believe and do good works, for them are Gardens through which streams flow. That is the great triumph.

اِنَّ بَطْشَ رَبِّكَ لَشَدِيْدٌ ۝١٣

13. Surely the seizing of thy Lord is severe.

اِنَّهٗ هُوَ يُبْدِئُ وَيُعِيْدُ ۝١٤

* 14. He it is Who originates and reproduces;

وَهُوَ الْغَفُوْرُ الْوَدُوْدُ ۝١٥

15. And He is the Most Forgiving, the Loving;

ذُو الْعَرْشِ الْمَجِيْدُ ۝١٦

16. The Lord of the Throne, the Lord of honour;

فَعَّالٌ لِّمَا يُرِيْدُ ۝١٧

* 17. Doer of whatever He wills.

هَلْ اَتٰىكَ حَدِيْثُ الْجُنُوْدِ ۝١٨

18. Has *not* the story of the hosts come to thee?

فِرْعَوْنَ وَثَمُوْدَ ۝١٩

19. Of Pharaoh and Thamūd?

بَلِ الَّذِيْنَ كَفَرُوْا فِيْ تَكْذِيْبٍ ۝٢٠

20. Nay, but those who disbelieve *persist* in rejecting *the truth*.

وَّاللّٰهُ مِنْ وَّرَآئِهِمْ مُّحِيْطٌ ۝٢١

* 21. And Allāh encompasses *them* from before them and from behind them.

بَلْ هُوَ قُرْاٰنٌ مَّجِيْدٌ ۝٢٢

22. Nay, but it is a glorious Qur'ān,

فِيْ لَوْحٍ مَّحْفُوْظٍ ۝٢٣

23. In a *well* guarded tablet.

* 14. He it is Who **initiates and repeats**.

* 17. **A thorough Executer of what He wills.**

* 21. And Allāh encompasses *them* **in a manner they perceive not**.

سُوْرَةُ الطَّارِق مَكِّيَّةٌ ٨٦ — اياتها ١٨ — ركوعها ١

AL-ṬĀRIQ

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

وَالسَّمَآءِ وَالطَّارِقِ ٢

2. By the heaven and the Morning Star—

وَمَآ اَدْرٰىكَ مَا الطَّارِقُ ٣

3. And what should make thee know what the Morning Star is?

النَّجْمُ الثَّاقِبُ ٤

4. *It is* the star of piercing brightness—

اِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ٥

5. There is no soul but has a guardian over it.

فَلْيَنْظُرِ الْاِنْسَانُ مِمَّ خُلِقَ ٦

6. So let man consider from what he is created.

خُلِقَ مِنْ مَّآءٍ دَافِقٍ ٧

7. He is created from a gushing fluid,

يَّخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَآئِبِ ٨

8. Which issues forth from between the loins and the breast-bones.

اِنَّهٗ عَلٰى رَجْعِهٖ لَقَادِرٌ ٩

9. Surely, He has the power to bring him back *to life*

يَوْمَ تُبْلَى السَّرَآئِرُ ١٠

10. *On* the day when secrets shall be disclosed.

فَمَا لَهٗ مِنْ قُوَّةٍ وَّلَا نَاصِرٍ ١١

11. Then he will have no strength and no helper.

وَالسَّمَآءِ ذَاتِ الرَّجْعِ ١٢

*12. By the cloud which gives rain after rain,

وَالْاَرْضِ ذَاتِ الصَّدْعِ ١٣

13. And *by* the earth which opens out *with herbage*,

اِنَّهٗ لَقَوْلٌ فَصْلٌ ١٤

14. It is surely a decisive word,

وَّمَا هُوَ بِالْهَزْلِ ١٥

15. And it is not a useless talk.

اِنَّهُمْ يَكِيْدُوْنَ كَيْدًا ١٦

*16. Surely they plan a plan,

وَّاَكِيْدُ كَيْدًا ١٧

*17. And I *also* plan a plan.

فَمَهِّلِ الْكٰفِرِيْنَ اَمْهِلْهُمْ رُوَيْدًا ١٨ ع

18. So give time to the disbelievers. *Aye*, give them time for a little while.

*12. **By the heaven oft-returning (with rain),**

*16. **Verily, they are hatching a plot.**

*17. **I, too, am devising a counter-plot.**

سُوْرَةُ الْاَعْلٰى مَكِّيَّةٌ ٨٧ — اٰياتها ٢٠ — رکوعها ١

AL-A'LĀ

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى ٢

2. Glorify the name of thy Lord, the Most High,

الَّذِيْ خَلَقَ فَسَوّٰى ٣

3. Who creates and perfects,

وَالَّذِيْ قَدَّرَ فَهَدٰى ٤

4. And Who designs and guides,

وَالَّذِيْ اَخْرَجَ الْمَرْعٰى ٥

5. And Who brings forth the pasturage,

فَجَعَلَهٗ غُثَآءً اَحْوٰى ٦

6. Then turns it black, rotten rubbish.

سَنُقْرِئُكَ فَلَا تَنْسٰٓى ٧

7. We shall teach thee *the Qur'ān*, and thou shalt forget *it* not,

اِلَّا مَا شَآءَ اللّٰهُ ۭ اِنَّهٗ يَعْلَمُ الْجَهْرَ وَمَا يَخْفٰى ٨

8. Except as Allāh wills. Surely, He knows *what is* open and what is hidden.

وَنُيَسِّرُكَ لِلْيُسْرٰى ٩

9. And We shall facilitate for thee *every* facility.

فَذَكِّرْ اِنْ نَّفَعَتِ الذِّكْرٰى ١٠

10. So go on reminding; surely, reminding is profitable.

سَيَذَّكَّرُ مَنْ يَّخْشٰى ١١

11. He who fears will soon heed;

وَيَتَجَنَّبُهَا الْاَشْقَى ١٢

12. But the reprobate will turn aside from it,

الَّذِيْ يَصْلَى النَّارَ الْكُبْرٰى ١٣

13. He who is to enter the great Fire.

ثُمَّ لَا يَمُوْتُ فِيْهَا وَلَا يَحْيٰى ١٤

14. Then he will neither die therein nor live.

قَدْ اَفْلَحَ مَنْ تَزَكّٰى ١٥

15. Verily, he *truly* prospers who purifies himself,

وَذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى ١٦

16. And remembers the name of his Lord and offers Prayers.

بَلْ تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا ١٧

17. But you prefer the life of this world,

وَالْاٰخِرَةُ خَيْرٌ وَّاَبْقٰى ١٨

18. Whereas the Hereafter is better and more lasting.

اِنَّ هٰذَا لَفِي الصُّحُفِ الْاُوْلٰى ١٩

19. This indeed is *what is taught* in the former Scriptures—

صُحُفِ اِبْرٰهِيْمَ وَمُوْسٰى ٢٠ ع ١٢

20. The Scriptures of Abraham and Moses.

(See details of transliteration on page 'm').

سُوْرَةُ الْغَاشِيَةِ مَكِّيَّةٌ ٨٨ — اٰيَاتُهَا ٢٧ — رُكُوْعُهَا ١

AL-GHĀSHIYAH

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾

1. In the name of Allāh, the Gracious, the Merciful.

هَلْ اَتٰىكَ حَدِيْثُ الْغَاشِيَةِ ﴿٢﴾

2. Has there come to thee the news of the overwhelming *calamity*?

وُجُوْهٌ يَّوْمَئِذٍ خَاشِعَةٌ ﴿٣﴾

3. *Some* faces on that day will be downcast;

عَامِلَةٌ نَّاصِبَةٌ ﴿٤﴾

4. Toiling, weary.

تَصْلٰى نَارًا حَامِيَةً ﴿٥﴾

5. *They* shall enter a burning Fire;

تُسْقٰى مِنْ عَيْنٍ اٰنِيَةٍ ﴿٦﴾

6. *And* will be made to drink from a boiling spring;

لَيْسَ لَهُمْ طَعَامٌ اِلَّا مِنْ ضَرِيْعٍ ﴿٧﴾

7. They will have no food save that of dry, bitter and thorny herbage,

لَّا يُسْمِنُ وَلَا يُغْنِيْ مِنْ جُوْعٍ ﴿٨﴾

8. Which will neither fatten, nor satisfy hunger.

وُجُوْهٌ يَّوْمَئِذٍ نَّاعِمَةٌ ﴿٩﴾

9. *And some* faces on that day will be joyful,

لِّسَعْيِهَا رَاضِيَةٌ ﴿١٠﴾

10. Well pleased with their labour,

فِيْ جَنَّةٍ عَالِيَةٍ ﴿١١﴾

11. In a lofty Garden,

لَّا تَسْمَعُ فِيْهَا لَاغِيَةً ﴿١٢﴾

12. Wherein thou wilt hear no idle talk;

فِيْهَا عَيْنٌ جَارِيَةٌ ﴿١٣﴾

13. Therein is a running spring,

فِيْهَا سُرُرٌ مَّرْفُوْعَةٌ ﴿١٤﴾

14. Therein are raised couches,

وَّاَكْوَابٌ مَّوْضُوْعَةٌ ﴿١٥﴾

15. And goblets properly placed,

وَّنَمَارِقُ مَصْفُوْفَةٌ ﴿١٦﴾

16. And cushions *beautifully* ranged,

وَّزَرَابِيُّ مَبْثُوْثَةٌ ﴿١٧﴾

17. And carpets *tastefully* spread.

اَفَلَا يَنْظُرُوْنَ اِلَى الْاِبِلِ كَيْفَ خُلِقَتْ ﴿١٨﴾

18. Do they not then look at the camel, how it is created?

وَاِلَى السَّمَآءِ كَيْفَ رُفِعَتْ ﴿١٩﴾

19. And at the heaven, how it is raised high?

وَاِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿٢٠﴾

*20. And at the mountains, how they are set up?

*20. And at the mountains, how they are **firmly rooted**?

21. And at the earth, how it is spread out?

وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

22. Admonish, therefore, for thou art but an admonisher;

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾

*23. Thou hast no authority to *compel* them.

لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ﴿٢٢﴾

24. But whoever turns away and disbelieves,

إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٣﴾

25. Allāh will punish him with the greatest punishment.

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾

26. Unto Us surely is their return,

إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾

27. Then, surely, it is for Us to call them to account.

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

سُوْرَةُ الْفَجْرِ مَكِّيَّةٌ ٨٩

اٰیاتها ٣١ — رکوعها ١

AL-FAJR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ﴿١﴾

2. By the Dawn,

وَالْفَجْرِ ﴿٢﴾

3. And the Ten Nights,

وَلَيَالٍ عَشْرٍ ﴿٣﴾

4. And the Even and the Odd,

وَالشَّفْعِ وَالْوَتْرِ ﴿٤﴾

5. And the Night when it moves on *to its end*,

وَاللَّيْلِ إِذَا يَسْرِ ﴿٥﴾

6. Is there *not* in it a strong evidence for a man of understanding?

هَلْ فِي ذَٰلِكَ قَسَمٌ لِّذِي حِجْرٍ ﴿٦﴾

7. Hast thou not seen how thy Lord dealt with ‘Ād—

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٧﴾

8. *The tribe of* Iram, possessors of lofty buildings,

إِرَمَ ذَاتِ الْعِمَادِ ﴿٨﴾

*9. The like of whom have not been created in *these* parts—

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٩﴾

10. And *with* Thamūd who hewed out rocks in the valley,

وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿١٠﴾

*88:23. **You are not a warden over them.**

*89:9. **Buildings like theirs were never built before in the lands.**

وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١١﴾

11. And *with* Pharaoh, lord of vast camps?

الَّذِينَ طَغَوْا فِي الْبِلَادِ ﴿١٢﴾

* 12. Who transgressed in the cities,

فَأَكْثَرُوا فِيهَا الْفَسَادَ ﴿١٣﴾

13. And wrought much corruption therein.

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٤﴾

14. Thy Lord then let fall on them the whip of punishment.

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٥﴾

15. Surely thy Lord is on the watch

فَأَمَّا الْإِنسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٦﴾

16. As for man, when his Lord tries him and honours him and bestows favours on him, he says, 'My Lord has honoured me.'

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٧﴾

17. But when He tries him and straitens for him his *means of* subsistence, he says, 'My Lord has disgraced me.'

كَلَّا بَل لَّا تُكْرِمُونَ الْيَتِيمَ ﴿١٨﴾

18. Nay, but you honour not the orphan,

وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿١٩﴾

19. And you urge not one another to feed the poor,

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ﴿٢٠﴾

20. And you devour the heritage *of other people* wholly,

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢١﴾

21. And you love wealth with exceeding love.

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢٢﴾

* 22. Nay, when the earth is completely broken into pieces and made level;

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٣﴾

23. And thy Lord comes and *also* the angels ranged in rows after rows;

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ﴿٢٤﴾

24. And Hell is brought near that day; on that day man will remember, but of what avail shall be his remembrance?

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٥﴾

25. He will say, 'O would that I had sent on *some good works* for my life *here*!'

فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُ أَحَدٌ ﴿٢٦﴾

26. So on that day none can punish like unto His punishment,

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ﴿٢٧﴾

27. And none can bind like unto His binding;

* 12. Who transgressed in the **lands**.
* 22. Nay, when the earth **is pounded a through pounding**;

28. *And* thou, O soul at peace! يٰٓاَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٨﴾

29. Return to thy Lord well pleased *with Him and* He well pleased *with thee*. ارْجِعِيْٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٩﴾

30. So enter thou among My chosen servants, فَادْخُلِيْ فِيْ عِبٰدِيْ ﴿٣٠﴾

31. And enter thou My Garden. وَادْخُلِيْ جَنَّتِيْ ﴿٣١﴾ ع ١٤

سُوْرَةُ الْبَلَدِ مَكِّيَّةٌ ٩٠ — اٰياتها ٢١ — رُكوعها ١

AL-BALAD

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾

2. Nay, but I do swear by this city— لَآ اُقْسِمُ بِهٰذَا الْبَلَدِ ﴿٢﴾

3. And thou art dwelling in this city— وَاَنْتَ حِلٌّۢ بِهٰذَا الْبَلَدِ ﴿٣﴾

4. And *I swear by* the begetter and whom he begot, وَوَالِدٍ وَّمَا وَلَدَ ﴿٤﴾

5. We have surely created man to *face* hardships. لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْ كَبَدٍ ﴿٥﴾

6. Does he think that no one has power over him? اَيَحْسَبُ اَنْ لَّنْ يَّقْدِرَ عَلَيْهِ اَحَدٌ ﴿٦﴾

7. He says, 'I have spent enormous wealth.' يَقُوْلُ اَهْلَكْتُ مَالًا لُّبَدًا ﴿٧﴾

8. Does he think that no one sees him? اَيَحْسَبُ اَنْ لَّمْ يَرَهٗٓ اَحَدٌ ﴿٨﴾

9. Have We not given him two eyes, اَلَمْ نَجْعَلْ لَّهٗ عَيْنَيْنِ ﴿٩﴾

10. And a tongue and two lips? وَلِسَانًا وَّشَفَتَيْنِ ﴿١٠﴾

* 11. And We have pointed out to him the two highways *of good and evil*. وَهَدَيْنٰهُ النَّجْدَيْنِ ﴿١١﴾

* 12. But he attempted not the ascent *courageously*. فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١٢﴾

* 13. And what should make thee know what the ascent is? وَمَآ اَدْرٰىكَ مَا الْعَقَبَةُ ﴿١٣﴾

* 11. And **We showed him two ascending paths of nobility.**

* 12. **But he did not follow the path of 'Aqabah'.**

* 13. **And what should make you know what the 'Aqabah' is?**

14. *It is* the freeing of a slave.	فَكُّ رَقَبَةٍ ﴿١٣﴾
15. Or feeding in a day of hunger	أَوْ إِطْعَٰمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾
16. An orphan near of kin,	يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾
17. Or a poor man *lying* in the dust.	أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾
18. Again, he should have been of those who believe and exhort one another to perseverance and exhort one another to mercy.	ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا۟ وَتَوَاصَوْا۟ بِالصَّبْرِ وَتَوَاصَوْا۟ بِالْمَرْحَمَةِ ﴿١٧﴾
19. These are the people of the right hand.	أُو۟لَٰٓئِكَ أَصْحَٰبُ الْمَيْمَنَةِ ﴿١٨﴾
20. But those who disbelieve Our Signs, they are the people of the left hand.	وَالَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِنَا هُمْ أَصْحَٰبُ الْمَشْـَٔمَةِ ﴿١٩﴾
*21. Around them will be a fire closed over.	عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ ﴿٢٠﴾

*21. **Upon them is *to leap* a fire kept enclosed.**

سُوْرَةُ الشَّمْسِ مَكِّيَّةٌ ٩١ — اٰياتها ١٦ — رکوعها ١

AL-SHAMS

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾

1. In the name of Allāh, the Gracious, the Merciful.

وَالشَّمْسِ وَضُحٰىهَا ﴿٢﴾

*2. By the sun and its growing brightness,

وَالْقَمَرِ اِذَا تَلٰىهَا ﴿٣﴾

3. And *by* the moon when it follows it (the sun),

وَالنَّهَارِ اِذَا جَلّٰىهَا ﴿٤﴾

4. And *by* the day when it reveals its glory,

وَالَّيْلِ اِذَا يَغْشٰىهَا ﴿٥﴾

5. And *by* the night when it draws a veil over it,

وَالسَّمَآءِ وَمَا بَنٰىهَا ﴿٦﴾

6. And *by* the heaven and its making,

وَالْاَرْضِ وَمَا طَحٰىهَا ﴿٧﴾

7. And *by* the earth and its spreading out,

وَنَفْسٍ وَّمَا سَوّٰىهَا ﴿٨﴾

8. And *by* the soul and its perfection—

فَاَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰىهَا ﴿٩﴾

9. And He revealed to it what is wrong for it and what is right for it—

قَدْ اَفْلَحَ مَنْ زَكّٰىهَا ﴿١٠﴾

*10. He indeed *truly* prospers who purifies it,

وَقَدْ خَابَ مَنْ دَسّٰىهَا ﴿١١﴾

11. And he who corrupts it is ruined.

كَذَّبَتْ ثَمُوْدُ بِطَغْوٰىهَآ ﴿١٢﴾

12. *The tribe of* Thamūd denied *the truth* because of their rebelliousness.

اِذِ انْۢبَعَثَ اَشْقٰىهَا ﴿١٣﴾

13. When the most wretched among them got up,

فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ نَاقَةَ اللّٰهِ وَسُقْيٰهَا ﴿١٤﴾

14. Then the Messenger of Allāh said, '*Leave alone* the she-camel of Allāh, and *let* her drink.'

فَكَذَّبُوْهُ فَعَقَرُوْهَا ۖ فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْۢبِهِمْ فَسَوّٰىهَا ﴿١٥﴾

*15. But they rejected him and hamstrung her, so their Lord destroyed them completely because of their sin, and made it (destruction) *overtake all of them* alike.

وَلَا يَخَافُ عُقْبٰىهَا ﴿١٦﴾ ع ١٦

16. And He cared not for the consequences thereof.

*2. By the sun and **the time when it begins to radiate**,

*10. **Surely, he prospers who augments it,**

*15. But they rejected him and hamstrung her, so their Lord destroyed them completely because of their sin, and **levelled them *to the ground***.

سُوْرَةُ الَّيْل مَكِّيَّةٌ ٩٢ — اياتها ٢٢ — ركوعها ١

AL-LAIL

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

وَالَّيْلِ اِذَا يَغْشٰى ٢

2. By the night when it covers up!

وَالنَّهَارِ اِذَا تَجَلّٰى ٣

3. And *by* the day when it brightens up,

وَمَا خَلَقَ الذَّكَرَ وَالْاُنْثٰى ٤

4. And *by* the creating of the male and the female,

اِنَّ سَعْيَكُمْ لَشَتّٰى ٥

5. Surely, your strivings are diverse.

فَاَمَّا مَنْ اَعْطٰى وَاتَّقٰى ٦

6. Then as for him who gives and is righteous,

وَصَدَّقَ بِالْحُسْنٰى ٧

* 7. And testifies to *the truth of* what is right,

فَسَنُيَسِّرُهٗ لِلْيُسْرٰى ٨

8. We will facilitate for him *every* facility.

وَاَمَّا مَنْۢ بَخِلَ وَاسْتَغْنٰى ٩

9. But as for him who is niggardly and is *disdainfully* indifferent,

وَكَذَّبَ بِالْحُسْنٰى ١٠

10. And rejects what is right,

فَسَنُيَسِّرُهٗ لِلْعُسْرٰى ١١

11. We will make easy for him the path to distress.

وَمَا يُغْنِيْ عَنْهُ مَالُهٗٓ اِذَا تَرَدّٰى ١٢

12. And his wealth shall not avail him when he perishes.

اِنَّ عَلَيْنَا لَلْهُدٰى ١٣

13. Surely it is for Us to guide;

وَاِنَّ لَنَا لَلْاٰخِرَةَ وَالْاُوْلٰى ١٤

14. And to Us belongs the Hereafter as well as the present world.

فَاَنْذَرْتُكُمْ نَارًا تَلَظّٰى ١٥

15. So I warn you of a flaming Fire.

لَا يَصْلٰىهَآ اِلَّا الْاَشْقَى ١٦

16. None shall enter it but the most wicked one,

الَّذِيْ كَذَّبَ وَتَوَلّٰى ١٧

17. Who rejects *the truth* and turns *his* back.

وَسَيُجَنَّبُهَا الْاَتْقَى ١٨

18. But the righteous *one* shall be kept away from it,

الَّذِيْ يُؤْتِيْ مَالَهٗ يَتَزَكّٰى ١٩

19. Who gives his wealth to become purified.

---

* 7. **And he testifies to all that is good,**

وَمَا لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ تُجْزٰٓى ﴿٢٠﴾

20. And he owes no favour to anyone, which is to be repaid,

اِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ الْاَعْلٰى ﴿٢١﴾

21. Except *that he gives his wealth* to seek the pleasure of his Lord, the Most High.

وَلَسَوْفَ يَرْضٰى ﴿٢٢﴾ ع ١٧

22. And soon will He be well pleased *with him*.

سُوْرَةُ الضُّحٰى مَكِّيَّةٌ ٩٣

اٰیاتها ١١ رکوعها ١

AL-ḌUḤĀ

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾

1. In the name of Allāh, the Gracious, the Merciful.

وَالضُّحٰى ﴿٢﴾

2. By the growing brightness of the forenoon,

وَالَّيْلِ اِذَا سَجٰى ﴿٣﴾

3. And *by* the night when it becomes still,

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰى ﴿٤﴾

4. Thy Lord has not forsaken thee, nor is He displeased *with thee*.

وَلَلْاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاُوْلٰى ﴿٥﴾

5. Surely *every hour* that follows is better for thee than *the one* that precedes.

وَلَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى ﴿٦﴾

6. And thy Lord will soon give thee and thou wilt be well pleased.

اَلَمْ يَجِدْكَ يَتِيْمًا فَاٰوٰى ﴿٧﴾

7. Did He not find thee an orphan and give *thee* shelter?

وَوَجَدَكَ ضَآلًّا فَهَدٰى ﴿٨﴾

8. And He found thee wandering in search *for Him* and guided thee *unto Himself*.

وَوَجَدَكَ عَآئِلًا فَاَغْنٰى ﴿٩﴾

9. And He found thee in want and enriched *thee*.

فَاَمَّا الْيَتِيْمَ فَلَا تَقْهَرْ ﴿١٠﴾

10. So the orphan, oppress not,

وَاَمَّا السَّآئِلَ فَلَا تَنْهَرْ ﴿١١﴾

* 11. And him who seeks *thy help*, chide not,

وَاَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١٢﴾ ع ١٨

* 12. And the bounty of thy Lord, proclaim.

---

* 11. And **as for the beggar, chide him not,**

* 12. And **as for** the bounty of **your** Lord **do relate** ***it to others.***

سُوْرَةُ الْاَنْشِرَاحِ مَكِّيَّةٌ ٩٤ — اياتها ٩ — ركوعها ١

AL-INSHIRĀḤ

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ٢

2. Have We not opened for thee thy bosom,

وَوَضَعْنَا عَنْكَ وِزْرَكَ ٣

3. And removed from thee thy burden

الَّذِيْٓ اَنْقَضَ ظَهْرَكَ ٤

4. Which had *well nigh* broken thy back,

وَرَفَعْنَا لَكَ ذِكْرَكَ ٥

5. And We exalted thy name?

فَاِنَّ مَعَ الْعُسْرِ يُسْرًا ٦

6. Surely there is ease after hardship.

اِنَّ مَعَ الْعُسْرِ يُسْرًا ٧

7. *Aye*, surely there is ease after hardship.

فَاِذَا فَرَغْتَ فَانْصَبْ ٨

8. So when thou art free, strive hard,

وَاِلٰى رَبِّكَ فَارْغَبْ ٩ ع ١

*9. And to thy Lord do thou attend *whole-heartedly*.

سُوْرَةُ التِّيْنِ مَكِّيَّةٌ ٩٥ — اياتها ٩ — ركوعها ١

AL-TĪN

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

وَالتِّيْنِ وَالزَّيْتُوْنِ ٢

2. By the Fig and the Olive,

وَطُوْرِ سِيْنِيْنَ ٣

3. And *by* Mount Sinai,

وَهٰذَا الْبَلَدِ الْاَمِيْنِ ٤

*4. And *by* this Town of Security,

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْٓ اَحْسَنِ تَقْوِيْمٍ ٥

*5. Surely, We have created man in the best make;

ثُمَّ رَدَدْنٰهُ اَسْفَلَ سَافِلِيْنَ ٦

*6. Then, *if he works iniquity*, We reject him as the lowest of the low,

*94:9. And to thy Lord **do you turn seeking Him eagerly.**

*95:4. And *by* this Town, **the abode of peace.**

*95:5. Surely, We have created man in the best **of creative plans.**

*95:6. Then **We reverted him to *the state of*** the lowest of the low.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٧﴾

7. Except those who believe and do good works; so for them is an unending reward.

فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ ﴿٨﴾

8. Then what is there to give the lie to thee after *this* with regard to the Judgment?

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴿٩﴾

9. Is not Allāh the Best of judges?

سُورَةُ الْعَلَقِ مَكِّيَّةٌ ٩٦

اٰیاتها ٢٠ رکوعها ١

AL-'ALAQ

(Revealed before Hijrah)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ﴿١﴾

1. In the name of Allāh, the Gracious, the Merciful.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿٢﴾

*2. Convey thou in the name of thy Lord Who created,

خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ﴿٣﴾

*3. Created man from a clot of blood.

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٤﴾

*4. Convey! And thy Lord is Most Generous,

الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٥﴾

*5. Who taught *man* by the pen,

عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ﴿٦﴾

6. Taught man what he knew not.

كَلَّا إِنَّ الْإِنسَانَ لَيَطْغَىٰ ﴿٧﴾

7. Nay! man does indeed transgress,

أَن رَّآهُ اسْتَغْنَىٰ ﴿٨﴾

8. Because he thinks himself to be independent.

إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٩﴾

9. Surely, unto thy Lord is the return.

أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿١٠﴾

10. Hast thou seen him who forbids

عَبْدًا إِذَا صَلَّىٰ ﴿١١﴾

11. A servant *of Ours* when he prays?

أَرَأَيْتَ إِن كَانَ عَلَى الْهُدَىٰ ﴿١٢﴾

*12. Tell me if he (Our servant) follows the guidance

أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿١٣﴾

*13. Or enjoins righteousness, *what will be the end of the forbidder*?

---

*2. **Recite in the name of your** Lord Who created,
*3. Created man from **an adhesive clot**.
*4. **Recite! And your Lord is the Noblest.**
*5. Who taught by the pen.
*12. ***Beware* what if he were to be on the right,**
*13. **Or had admonished righteousness?**

*14. Tell me if he (the forbidder) rejects and turns his back,	اَرَءَيْتَ اِنْ كَذَّبَ وَتَوَلّٰى ﴿١٣﴾
*15. Does he not know that Allāh sees *him*?	اَلَمْ يَعْلَمْ بِاَنَّ اللّٰهَ يَرٰى ﴿١٤﴾
*16. Nay, if he desist not, We will assuredly *seize and* drag him by the forelock,	كَلَّا لَئِنْ لَّمْ يَنْتَهِ ۙ لَنَسْفَعًۢا بِالنَّاصِيَةِ ﴿١٥﴾
*17. A forelock lying, sinful.	نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ﴿١٦﴾
*18. Then let him call his associates,	فَلْيَدْعُ نَادِيَهٗ ﴿١٧﴾
19. We *too* will call *Our* angels *of punishment who will thrust him into Hell.*	سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾
20. Nay, yield not thou to him, but prostrate thyself and draw near *to God.*	كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾

سُوْرَةُ الْقَدْرِ مَكِّيَّةٌ ٩٧

اٰياتها ٦ رکوعها ١

AL-QADR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾
2. Surely, We sent it down on the Night of Destiny.	اِنَّاۤ اَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ ﴿٢﴾
3. And what should make thee know what the Night of Destiny is?	وَمَاۤ اَدْرٰىكَ مَا لَيْلَةُ الْقَدْرِ ﴿٣﴾
4. The Night of Destiny is better than a thousand months.	لَيْلَةُ الْقَدْرِ ۙ خَيْرٌ مِّنْ اَلْفِ شَهْرٍ ﴿٤﴾
*5. Therein descend angels and the Spirit by the command of their Lord—with every matter.	تَنَزَّلُ الْمَلٰٓئِكَةُ وَالرُّوْحُ فِيْهَا بِاِذْنِ رَبِّهِمْ ۚ مِنْ كُلِّ اَمْرٍ ﴿٥﴾
*6. *It is all* peace till the rising of the dawn.	سَلٰمٌ ۛ هِيَ حَتّٰى مَطْلَعِ الْفَجْرِ ﴿٦﴾

*96:14. **Again have you considered if he falsified the truth *instead* and turned away,**

*96:15. Does he not **realise** that Allāh sees?

*96:16. Nay if he desist not, We will **certainly** drag him by the forelock,

*96:17. A forelock **false**, sinful.

*96:18. Then let him call his **companions**,

*97:5.Therein descend angels and the Spirit **with their Lord's decree concerning everything**.

*97:6. **Peace—so will it be even at** the rising of the dawn.

سُوْرَةُ الْبَيِّنَةِ مَدَنِيَّةٌ ٩٨ — اياتها ٩ — ركوعها ١

AL-BAYYINAH

(Revealed after Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾

1. In the name of Allāh, the Gracious, the Merciful.

لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَ الْمُشْرِكِيْنَ مُنْفَكِّيْنَ حَتّٰى تَاْتِيَهُمُ الْبَيِّنَةُ ﴿٢﴾

2. Those who disbelieve from among the People of the Book and the idolaters would not desist *from disbelief* until there came to them the clear evidence—

رَسُوْلٌ مِّنَ اللّٰهِ يَتْلُوْا صُحُفًا مُّطَهَّرَةً ﴿٣﴾

*3. A Messenger from Allāh, reciting *unto them the* pure Scriptures.

فِيْهَا كُتُبٌ قَيِّمَةٌ ﴿٤﴾

*4. Therein are lasting commandments.

وَمَا تَفَرَّقَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَةُ ﴿٥﴾

5. And those to whom the Book was given did not become divided until after clear evidence had come to them.

وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۙ حُنَفَآءَ وَ يُقِيْمُوا الصَّلٰوةَ وَ يُؤْتُوا الزَّكٰوةَ وَ ذٰلِكَ دِيْنُ الْقَيِّمَةِ ﴿٦﴾

6. And they were not commanded but to serve Allāh, being sincere to Him in obedience, *and* being upright, and to observe Prayer, and pay the Zakāt. And that is the religion *of the people* of the right path.

اِنَّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَ الْمُشْرِكِيْنَ فِيْ نَارِ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ؕ اُولٰٓئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٧﴾

7. Verily, those who disbelieve from among the People of the Book and the idolaters will be in the Fire of Hell, abiding therein. They are the worst of creatures.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ ۙ اُولٰٓئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٨﴾

8. Verily, those who believe and do good works—they are the best of creatures.

جَزَآؤُهُمْ عِنْدَ رَبِّهِمْ جَنّٰتُ عَدْنٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ رَضِيَ اللّٰهُ عَنْهُمْ وَ رَضُوْا عَنْهُ ؕ ذٰلِكَ لِمَنْ خَشِيَ رَبَّهٗ ﴿٩﴾ ع

9. Their reward is with their Lord—Gardens of Eternity, through which streams flow; they will abide therein for ever. Allāh is well pleased with them, and they are well pleased with Him. That is for him who fears his Lord.

*3. A Messenger from Allāh **recites Scriptures purified**.

*4. Therein are **the everlasting teachings**.

سُوْرَةُ الزِّلْزَال مَكِّيَّةٌ ٩٩ — اياتها ٩ — ركوعها ١

AL-ZILZĀL

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا ٢

2. When the earth is shaken with her *violent* shaking,

وَاَخْرَجَتِ الْاَرْضُ اَثْقَالَهَا ٣

3. And the earth brings forth her burdens,

وَقَالَ الْاِنْسَانُ مَا لَهَا ٤

4. And man says, 'What is the matter with her?'

يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا ٥

5. That day will she tell her news,

بِاَنَّ رَبَّكَ اَوْحٰى لَهَا ٦

*6. For thy Lord will have revealed about her.

يَوْمَئِذٍ يَّصْدُرُ النَّاسُ اَشْتَاتًا ۙ لِّيُرَوْا اَعْمَالَهُمْ ٧

7. On that day will men come forth in scattered groups that they may be shown *the results of* their works.

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ٨

8. Then whoso does an atom's weight of good will see it,

وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ٩ ع ٢٤

9. And whoso does an atom's weight of evil will *also* see it.

سُوْرَةُ الْعٰدِيٰت مَكِّيَّةٌ ١٠٠ — اياتها ١٢ — ركوعها ١

AL-'ĀDIYĀT

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

وَالْعٰدِيٰتِ ضَبْحًا ٢

2. By the snorting chargers *of the warriors*,

فَالْمُوْرِيٰتِ قَدْحًا ٣

3. Striking sparks of fire,

فَالْمُغِيْرٰتِ صُبْحًا ٤

4. And making raids at dawn,

فَاَثَرْنَ بِهٖ نَقْعًا ٥

5. And raising clouds of dust thereby,

فَوَسَطْنَ بِهٖ جَمْعًا ٦

*6. And penetrating thereby into the centre of *the enemy* forces,

---

*99:6. **It will be because your Lord would have so revealed to her.**

*100:6. And penetrating thereby **the heart of** *the enemy* **ranks.**

إِنَّ الْإِنسَانَ لِرَبِّهِ لَكَنُودٌ ۝٦
7. Surely, man is ungrateful to his Lord;

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۝٧
8. And surely, he is a witness unto that;

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۝٨
9. And surely, he is very keen for the love of wealth.

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۝٩
10. Does not such a one know that when those in the graves are raised,

وَحُصِّلَ مَا فِي الصُّدُورِ ۝١٠
11. And that which is in the breasts is brought forth,

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ۝١١ ع ١٢ ٢٥
12. Surely their Lord will, on that day, be fully Aware of them.

سُورَةُ الْقَارِعَةِ مَكِّيَّةٌ ١٠١

أياتها ١١ ركوعها ١

AL-QĀRI'AH

(Revealed before Hijrah)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ۝١
1. In the name of Allāh, the Gracious, the Merciful.

الْقَارِعَةُ ۝٢
2. The great Calamity!

مَا الْقَارِعَةُ ۝٣
3. What is the great Calamity?

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ۝٤
4. And what should make thee know what the great Calamity is?

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ۝٥
5. The day when mankind will be like scattered moths,

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ ۝٦
6. And the mountains will be like carded wool.

فَأَمَّا مَن ثَقُلَتْ مَوَازِينُهُ ۝٧
7. Then, as for him whose scales are heavy,

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ۝٨
8. He will have a pleasant life.

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۝٩
9. But as for him whose scales are light,

فَأُمُّهُ هَاوِيَةٌ ۝١٠
* 10. Hell will be his *nursing* mother.

وَمَا أَدْرَاكَ مَا هِيَهْ ۝١١
11. And what should make thee know what that is?

نَارٌ حَامِيَةٌ ۝١٢ ع ١ ٢٦
12. *It is* a burning Fire.

* 10. **His mother will be 'Hāwiyah'.**

سُوْرَةُ التَّكَاثُرِ مَكِّيَّةٌ ١٠٢ — اياتها ٩ — ركوعها ١

AL-TAKĀTHUR

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

اَلْهٰىكُمُ التَّكَاثُرُ ٢

*2. Mutual rivalry in *seeking worldly* increase diverts you *from God*

حَتّٰى زُرْتُمُ الْمَقَابِرَ ٣

*3. Till you reach the graves.

كَلَّا سَوْفَ تَعْلَمُوْنَ ٤

4. Nay! you will soon come to know.

ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ٥

5. Nay again! you will soon come to know.

كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْيَقِيْنِ ٦

*6. Nay! if you only knew with certain knowledge,

لَتَرَوُنَّ الْجَحِيْمَ ٧

7. You will surely see Hell *in this very life*.

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِيْنِ ٨

8. Aye, you will surely see it with the eye of certainty.

ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ ٩ ع ١٢

9. Then, on that day you shall be called to account about the *worldly* favours.

سُوْرَةُ الْعَصْرِ مَكِّيَّةٌ ١٠٣ — اياتها ٤ — ركوعها ١

AL-‘AṢR

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

وَالْعَصْرِ ٢

*2. By the *fleeting* Time,

اِنَّ الْاِنْسَانَ لَفِيْ خُسْرٍ ٣

3. Surely, man is in *a state of* loss,

اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَتَوَاصَوْا بِالْحَقِّ ۙ وَتَوَاصَوْا بِالصَّبْرِ ٤ ع ١٣

4. Except those who believe and do good works, and exhort one another to *accept* truth, and exhort one another to be steadfast.

---

*102:2. **Vying with each other for amassing wealth had made you oblivious,**

*102:3. **Even you reached the graveyards.**

*102:6. **Nay, were you to know the certain knowledge,**

*103:2. **By the *testimony* of time,**

سُوْرَةُ الْهُمَزَةِ مَكِّيَّةٌ ١٠٤ — ايا تها ١٠ — ركوعها ١

AL-HUMAZAH

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ٢

2. Woe to every backbiter, slanderer,

الَّذِيْ جَمَعَ مَالًا وَّعَدَّدَهٗ ٣

3. Who amasses wealth and counts it time after time.

يَحْسَبُ اَنَّ مَالَهٗٓ اَخْلَدَهٗ ٤

4. He thinks that his wealth will make him immortal.

كَلَّا لَيُنْۢبَذَنَّ فِي الْحُطَمَةِ ٥

*5. Nay! he shall surely be cast into the crushing punishment.

وَمَآ اَدْرٰىكَ مَا الْحُطَمَةُ ٦

*6. And what should make thee know what the crushing punishment is?

نَارُ اللّٰهِ الْمُوْقَدَةُ ٧

7. *It is* Allāh's kindled fire,

الَّتِيْ تَطَّلِعُ عَلَى الْاَفْـِٕدَةِ ٨

*8. Which rises over the hearts.

اِنَّهَا عَلَيْهِمْ مُّؤْصَدَةٌ ٩

*9. It will be closed in on them

فِيْ عَمَدٍ مُّمَدَّدَةٍ ع ١٠

*10. In *the form of* extended columns.

ع ٢٩

سُوْرَةُ الْفِيْلِ مَكِّيَّةٌ ١٠٥ — ايا تها ٦ — ركوعها ١

AL-FĪL

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِيْلِ ٢

2. Hast thou not seen how thy Lord dealt with the People of the Elephant?‡

اَلَمْ يَجْعَلْ كَيْدَهُمْ فِيْ تَضْلِيْلٍ ٣

3. Did He not cause their plan to miscarry?

وَّاَرْسَلَ عَلَيْهِمْ طَيْرًا اَبَابِيْلَ ٤

4. And He sent against them swarms of birds,

تَرْمِيْهِمْ بِحِجَارَةٍ مِّنْ سِجِّيْلٍ ٥

5. *Which ate their carrion*, striking them against stones of clay.

فَجَعَلَهُمْ كَعَصْفٍ مَّاْكُوْلٍ ع ٦

6. And *thus* made them like broken straw, eaten up.

ع ٣٠

*5. Nay, he shall surely be cast into '**Al-Ḥuṭamah**'?
*6. And what should make **you** know what the '**Ḥuṭamah**' is?
*8. Which **will leap at hearts**.
*9. It will be **enclosed against** them. *10. **In extended columns.**
‡Abraha, the Christian viceroy in Yaman of the King of Abyssinia.

سُوْرَةُ قُرَيْش مَكِّيَّةٌ ١٠٦ — اياتها ٥ — ركوعها ١

AL-QURAISH

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

لِاِيْلٰفِ قُرَيْشٍ ٢

*2. Because of the attachment of the Quraish—

اٖلٰفِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ ٣

*3. *His* making them attached to *their* journey in winter and summer—

فَلْيَعْبُدُوْا رَبَّ هٰذَا الْبَيْتِ ٤

*4. They should worship the Lord of this House,

الَّذِيْٓ اَطْعَمَهُمْ مِّنْ جُوْعٍ ۙ وَّاٰمَنَهُمْ مِّنْ خَوْفٍ ٥

5. Who has fed them against hunger, and has given them security against fear.

سُوْرَةُ الْمَاعُوْن مَكِّيَّةٌ ١٠٧ — اياتها ٨ — ركوعها ١

AL-MĀ'ŪN

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

اَرَءَيْتَ الَّذِيْ يُكَذِّبُ بِالدِّيْنِ ٢

2. Hast thou seen him who rejects religion?

فَذٰلِكَ الَّذِيْ يَدُعُّ الْيَتِيْمَ ٣

3. That is the one who drives away the orphan,

وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ٤

4. And urges not the feeding of the poor.

فَوَيْلٌ لِّلْمُصَلِّيْنَ ٥

5. So woe to those who pray,

الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ ٦

6. But are unmindful of their Prayer.

الَّذِيْنَ هُمْ يُرَآءُوْنَ ٧

*7. They like to be seen *of men*,

وَيَمْنَعُوْنَ الْمَاعُوْنَ ٨

*8. And withhold *legal* alms.

*106:2. **To bind the Quraish together,**
*106:3. ***And* to promote their alliance *We have devised trade* journeys of the winter and the summer—**
*106:4. **Hence** they should worship the Lord of this House,
*107:7. **Those who show off.**
*107:8. And **they deprive people of even small benefits**.

سُوْرَةُ الْكَوْثَرِ مَكِّيَّةٌ ١٠٨

ركوعها ١ — اياتها ٤

AL-KAUTHAR

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

اِنَّآ اَعْطَيْنٰكَ الْكَوْثَرَ ٢

2. Surely We have given thee abundance *of good*;

فَصَلِّ لِرَبِّكَ وَانْحَرْ ٣

3. So pray to thy Lord, and offer sacrifice.

اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ ٤ ع ٣٣

4. Surely, it is thy enemy who is without issue.

سُوْرَةُ الْكٰفِرُوْنَ مَكِّيَّةٌ ١٠٩

ركوعها ١ — اياتها ٧

AL-KĀFIRŪN

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ٢

2. Say, 'O ye disbelievers!

لَآ اَعْبُدُ مَا تَعْبُدُوْنَ ٣

3. 'I worship not that which you worship;

وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ٤

4. 'Nor worship you what I worship.

وَلَآ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ ٥

5. 'And I am not *going* to worship that which you worship;

وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ٦

6. 'Nor will you worship what I worship.

لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ٧ ع ٣٤

7. 'For you your religion, and for me my religion.'

سُوْرَةُ النَّصْرِ مَدَنِيَّةٌ ١١٠

ركوعها ١ — اياتها ٤

AL-NAṢR

(Revealed after Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ٢

2. When the help of Allāh comes, and the victory,

وَرَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللّٰهِ اَفْوَاجًا ٣

3. And thou seest men entering the religion of Allāh in troops,

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا ۝٣ ع ٣٥

4. Glorify thy Lord, with *His* praise, and seek forgiveness of Him. Surely He is Oft-Returning *with compassion.*

سُوْرَةُ اللَّهَبِ مَكِّيَّةٌ ١١١

اٰياتها ٦ ركوعها ١

AL-LAHAB

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝١

1. In the name of Allāh, the Gracious, the Merciful.

تَبَّتْ يَدَآ اَبِيْ لَهَبٍ وَّتَبَّ ۝٢

*2. Perished be the two hands of Abū Lahab, and he will perish.

مَآ اَغْنٰى عَنْهُ مَالُهٗ وَمَا كَسَبَ ۝٣

3. His wealth and what he has earned shall avail him not.

سَيَصْلٰى نَارًا ذَاتَ لَهَبٍ ۝٤

4. Soon shall he enter into a blazing fire;

وَّامْرَاَتُهٗ ۭ حَمَّالَةَ الْحَطَبِ ۝٥

*5. And his wife *too*, who goes about slandering.

فِيْ جِيْدِهَا حَبْلٌ مِّنْ مَّسَدٍ ۝٦ ع ٣٦

6. Round her neck shall be a halter of twisted palm-fibre.

سُوْرَةُ الْاِخْلَاصِ مَكِّيَّةٌ ١١٢

اٰياتها ٥ ركوعها ١

AL-IKHLĀṢ

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝١

1. In the name of Allāh, the Gracious, the Merciful.

قُلْ هُوَ اللّٰهُ اَحَدٌ ۝٢

2. Say, 'He is Allāh, the One;

اَللّٰهُ الصَّمَدُ ۝٣

3. 'Allāh, the Independent and Besought of all.

لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۝٤

4. 'He begets not, nor is He begotten;

وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۝٥ ع ٣٧

5. 'And there is none like unto Him.'

*2. Perished be the two hands of Abū Lahab, **and so perish he.**

Note: Abū Lahab, *father of the flames*, is applicable to a person of fiery and rebellious nature and to one who inflames others.

*5. And **his woman** *too*, who goes about **carrying the firewood.**

سُوْرَةُ الْفَلَقِ مَدَنِيَّةٌ ١١٣ — اٰياتها ٦ — رکوعها ١

AL-FALAQ

(Revealed after Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ٢

*2. Say, 'I seek refuge in the Lord of the dawn,

مِنْ شَرِّ مَا خَلَقَ ٣

3. 'From the evil of that which He has created,

وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ٤

4. 'And from the evil of the night when it overspreads,

وَمِنْ شَرِّ النَّفّٰثٰتِ فِي الْعُقَدِ ٥

5. 'And from the evil of those who blow into knots *to undo them*,

وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ٦ ع ٣٨

6. 'And from the evil of the envier when he envies.'

سُوْرَةُ النَّاس مَدَنِيَّةٌ ١١٤ — اٰياتها ٧ — رکوعها ١

AL-NĀS

(Revealed after Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ٢

2. Say, 'I seek refuge in the Lord of mankind,

مَلِكِ النَّاسِ ٣

3. 'The King of mankind,

اِلٰهِ النَّاسِ ٤

4. 'The God of mankind,

مِنْ شَرِّ الْوَسْوَاسِ ۙ الْخَنَّاسِ ٥

5. 'From the evil of the sneaking whisperer,

الَّذِيْ يُوَسْوِسُ فِيْ صُدُوْرِ النَّاسِ ٦

6. 'Who whispers into the hearts of men,

مِنَ الْجِنَّةِ وَالنَّاسِ ٧ ع ٣٩

7. 'From among the Jinn and mankind.'

*2. Say, 'I seek refuge with the Lord of **cleaving**,

Prayer offered at the completion of the recitation of the Holy Qur'ān

اَللّٰهُمَّ ارْحَمْنِیْ بِالْقُرْاٰنِ الْعَظِیْمِ وَاجْعَلْهُ لِیْ اِمَامًا وَّنُوْرًا وَّهُدًی وَّرَحْمَةً
اَللّٰهُمَّ ذَكِّرْنِیْ مِنْهُ مَا نَسِیْتُ وَعَلِّمْنِیْ مِنْهُ مَاجَهِلْتُ وَارْزُقْنِیْ تِلَاوَتَهٗ
اٰنَاءَ اللَّیْلِ وَالنَّهَارِ وَاجْعَلْهُ لِیْ حُجَّةً یَّا رَبَّ الْعَالَمِیْنَ

O Allāh have mercy on me with (the blessings) of the Great Qur'ān. Make it for me a Model, Light, Guidance and Mercy. O my Allāh remind me whatever I have forgotten of it and teach me what I do not know of it. Grant me its recitation in the watches of the night and in the hours of day. O Lord of the worlds make it an Authority for me for my benefit. Āmīn

SOME ARABIC WORDS EXPLAINED

Abū Lahab: His real name was Abd al- 'Uzzā and he was an uncle of the Holy Prophet.

Al-Jūdī: is one of those mountains which divide Armenia on the south from Mesopotamia and that part of Assyria which is inhabited by the Curds, from whom the mountain took the name of Cardū or Gardu but the Greeks turned it into Gordyaei. The remains of the ark were to be seen on the Gordyaen mountains, and Emperor Heraclius is said to have gone from the town of Thamanin up to the mountain al-Jūdī and saw the place of the ark. There was also formerly a famous monastery on one of these mountains called *the monastery of the ark.*

Allāh: The proper name of God.

Al-Ṣafā wal-Marwah: Two hills near the Ka'bah in Mecca which Arabian history and the traditions of Islām connect with the story of Hagar and Ishmael. Abraham left them in the wilderness near these hills. They stand as a monument to Hagar's travail when she ran between them seven times in search of water for Ishmael, and seven circuits between these hills constitute one of the rites of the Pilgrimage.

'Arafāt: The name given to a plain or valley near Mecca where pilgrims halt in the latter portion of the ninth day of Dhū'l- Ḥijjāh It is nine miles from Mecca and the halt of the pilgrims at this place forms one of the principal ceremonies of the Pilgrimage.

Badr: Literally meaning 'full moon,' is the name of a place on the route between Mecca and Medina. Here the first regular battle took place between Muslims and the Quraish of Mecca in which the Quraishite power received a severe shaking.

Baḥīrah: A name given by pagan Arabs to a she-camel (according to some also an ewe or a she-goat) which they let loose to feed, after slitting its ears. It was dedicated to some god and its milk was not used, nor its back.

Ba'l: The name of a god, probably the sun-god.

Becca: is the name given to the valley of Mecca. The word is also considered by some to be the same as Mecca, its *mīm* having been changed into *bā*.

Dhu'l Nūn or Ṣāḥib al-Ḥūt: The Prophet Jonah.

Dhu'l-Qarnain: mentioned in the Qur'ān refers to King Cyrus, the founder of the Medo-Persian empire which represented the two horns of the ram of Daniel's famous dream.

Ḥajj: Pilgrimage to the Ka'bah.

Ḥām or *Ḥāmi*: A camel forbidden to be used by the Arabs for riding or carrying burdens. The she-camel was neither ridden nor shorn of her hair and was not debarred from pasture or water.

Ḥunain: Scene of an important battle between the Holy Prophet and certain pagan tribes of Arabia in 8 A. H. The place lies to the south-east of Mecca, about 15 miles from it.

Iblīs: is a being who contains little of good and much of evil and who, on account of his having despaired of God's mercy, owing to his disobedience, is left perplexed and confounded. *Iblīs* may be said to represent the powers of evil as distinguished from the powers of good.

(See details of transliteration on page 'm').

Idrīs: Enoch of the Bible.

Jālūt: In the Bible the parallel name is Goliath (I Sam. 17: 4) which means, running, ravaging and destroying spirits or 'a leader' or 'a giant'.

Jinn: This word has been applied in the Qur'ān to the following:

(a) Evil spirits which inspire evil thoughts in the minds of men. They are the agents of Satan;

(b) Some imaginary beings whom the infidels worshipped but who existed nowhere in the world;

(c) The inhabitants of northern hilly tracts of Europe, of white and red colour, whom other peoples looked upon as beings separate from other human beings and who lived detached from the civilized peoples of Asia but who were destined to make great material progress in the latter days and to lead a great revolt against religion;

(d) Peoples belonging to alien religions and nationalities; and

(e) Wild and savage peoples who in pre-historic times, before man had developed enough morally to be given a revealed code of laws, lived in caves and hollows of the earth and were subject to no rules of conduct.

Ka'bah: The sacred House at Mecca to which Muslims turn their faces while praying.

Manna: The root meaning of this word is: (1) a favour; (2) anything obtained without trouble or difficulty; (3) honey-dew.

Mash'ar-al-Ḥarām: is the name given to a small hill in Muzdalifah which lies between Mecca and 'Arafāt. It is about six miles from Mecca. Here the pilgrims stop for the night after their return from 'Arafāt on the evening of the ninth day of the month of Ḥajj.

Qiblah: Literally meaning direction to which a person turns while praying, refers to the Ka'bah at Mecca.

Quraish: A famous tribe of Mecca to which the Holy Prophet belonged.

Rā'inā: The word means, 'look to us', but with a little change of the accent the word means, a foolish or conceited person.

Sā'ibah: A she-camel set free by the Arabs to go wherever she pleased, generally as an offering to the gods. Often a she-camel having given birth to ten female young ones was let loose to pasture where she would, and she was not ridden nor was her milk drunk except by her young.

Salwā: A whitish bird resembling a quail found in some parts of Arabia and the neighbouring countries. The root meaning of this word is: (1) whatever renders a person contented and happy; (2) honey.

Shahr Ramaḍān: The Islamic month of fasting.

Ṭālūt: In the Bible the parallel name is Saul (I Sam. 10: 23).

Ṭuwā: The name of the valley where the first manifestation of God to Moses took place.

'Umrah: Lesser Pilgrimage in which some of the rites of the Pilgrimage are left out.

Unẓurnā: The word means, 'have regard for us'.

Wādī-al-Naml: The name of a valley which is situated between Jibrūn and 'Asqalān, and Namlah is the name of a tribe.

Waṣīlah: A she-camel that was let loose by the Arabs in the name of a god after she had given birth to seven female ones consecutively. If, at the seventh birth, she bore a pair, male and female, these were also let loose.

Zaid: A freed-slave of the Holy Prophet to whom was married (and after wards divorced by him) Zainab, the daughter of the Holy Prophet's aunt.

Zakāt: Literally meaning increase, purification; technically signifies the obligatory alms prescribed by Islām.

Zaqqūm: It is a dust-coloured tree, having small round leaves without thorns. It has a pungent odour and is bitter. The word also means, any deadly food.

Index

Reference to chapters is given before colon followed by reference to verse(s). Multiple references to a topic are separated by semicolon(s).

AARON (Prophet Hārūn)
Moses prays that — be appointed to assist him. 20:30—36; 26:14; 28:35.
— is appointed Prophet. 4:164; 6:85; 10:76; 19:54; 21:49.
— opposes worship of calf. 20:91.
Moses angry with — over worship of calf by his people. 7:151; 20:93, 94.
Moses prays for forgiveness of — 7:152.
Allāh's favours on — 37:115.

ABRAHAM (Prophet Ibrāhīm)
Truth about — is in the Holy Qur'ān. 19:42.
— was of the party of Noah. 37:84.
— warns his father against idol worship. 6:75.
— was sent to people who worshipped idols and stars. 6:77—79; 21:53.
— reasons with his people against worship of stars. 6:77—79; 37:89—91.
— breaks idols and exposes their weakness. 21:58, 59; 37:94.
— cast into the fire. 21:69, 70; 37:98.
— emigration of. 21:72; 37:100.
— prays for his father's forgiveness. 9:114; 19:48; 26:87; 60:5.
— receives Allāh's commands and fulfils them. 2:125.
— receives glad tidings of birth of Ishmael. 37:102.
— given good news of birth of Isaac. 11:72; 37:113.
— is given the news of birth of Jacob. 11:72; 21:73.
— dreams of sacrificing his son Ishmael. 37:103.
— leaves Ishmael in a barren valley. 14:38.
— builds the House of Allāh. 2:128.
— prays with Ishmael for the raising of a Messenger of Allāh among people of Mecca. 2:128—130.
— commanded to proclaim the Pilgrimage unto mankind. 22:28.
— and his guest messengers who brought the news of the punishment of the people of Lot. 11:71, 77; 51:33.
— brings roasted calf for guests. 11:70.
— pleads with Allāh for the people of Lot. 11:75.
— argues with king. 2:259.
— enquires about renaissance of his people. 2:261.
— was most truthful. 19:42.
— and Isaac and Jacob were men of power and vision. 38:46.

ABLUTION
Performance of — before ṣalāt. 5:7.

ABŪ LAHAB
— and his wife. 111:2—6.

ACTIONS
—, consequences of 17:14.
ACTIONS — GOOD AND EVIL
See under Deeds
ADAM
— was the first Prophet. 2:31.
Surprise of angels on — being appointed Khalīfah. 2:31.
— was given knowledge of things created and was made aware of Divine attributes. 2:32.
Angels were commanded to assist —. 2:35; 7:12; 15:30; 17:62; 20:117.
— was commanded to keep away from one tree. 2:36; 7:20.
— covers himself with leaves of the tree of heaven
(i.e. began to cover up his mistakes by doing good deeds). 7:23.
— did not disobey designedly. 20:116.
— was created by the two hands of Allāh
(i.e. was equipped with physical, moral and spiritual faculties). 38:76.
— was instructed in elementary cultural values. 20:119, 120.
— dwelt in garden. 2:36.
— was commanded to emigrate. 2:37, 39.
— was created out of clay. 3:60.
— had two sons. 5:28.
ADMINISTRATION OF PUBLIC AFFAIRS
Entrusting authority in the hands of those best fitted to discharge it. 4:59.
Chosen representatives of people to consult them in —. 3:160.
— by mutual consultation. 42:39.
Obligatory to obey Allāh and His Messenger and those in authority. 4:60.
Exercising authority over people equitably and with justice. 4:59.
Safeguarding defence and security of state. 3:201.
ADOPTION
Adopted sons not recognised. 33:5.
ADORNMENT
— of oneself is allowed. 2:213; 15:17; 7:33.
ADULTERY
— is forbidden. 17:33; 25:69.
—, punishment of 24:3.
Evidence required to prove charge of —. 24:5.
Approaches to — barred. 24:28—32.
Punishment for loose behaviour short of —. 4:16, 17.
Accusing wife of — and punishment for false accusation. 24:7—11.
Accusing chaste women of —. 24:4.
Adulterer marrying an adulteress or idolatress. 24:3.
AFFLICTIONS
Purpose behind —. 2:156—158.

AGREEMENTS (*See under* Covenants)

AL-A'RĀF

People of — means the true believers. 7:47.

ALLĀH

Existence of —. 2:22; 2:29; 3:3; 3:19; 6:74; 13:3, 4;22: 19; 87:2—6.
Unity of —. 2:164; 112:2.
None is to be worshipped except —. 2:117; 2:164; 2:256; 3:3; 3:19.
— is the Light of the heavens and the earth. 24:36.
None is like unto —. 42:12; 112:5.
Human eyes cannot see —. 6:104.
— manifests Himself through attributes. 6:104.
— shows His servants way to reach Him. 29:70.
Effort to meet — necessary. 84:7.
All creation needs —. 112:3.
— has detailed knowledge of every thing. 2:256; 10:62.
— closer to man than his jugular vein. 50:17.
— alone knows the unknown. 27:66.
— knows the overt and the hidden. 3:30.
— has all power to fulfil His decrees. 2:21.
— chooses Messengers to guide mankind. 22:76.
— makes His Messengers prevail over opponent. 58:22.
— sends angels to help the steadfast. 41:31, 32.
— has no partners. 2:117; 6:164; 25:3.
— is free from all defects. 2:33.
— has no progeny. 2:117; 4:172; 6:101; 18:5, 6.
— did not take any wife or son unto Himself. 17:112; 72:4.
— did not beget nor is begotten. 112:4.
— has no associates. 9:31.
— is Holy and Exalted and is far above attributes which idolators claim for their gods. 17:44.
— not subject to slumber. 2:256.
— not burdened by care of heavens or earth. 2:256.
— not tired by creating heavens or earth. 50:39.
— never forgets. 19:65; 20:53.
— does not wrong anyone. 3:183; 10:45.
— is the First, the Last, the Manifest and the Hidden. 57:4.
— never enjoins foul deeds. 7:29.
— is not fed. 6:15; 51:58.
— never destroys any township without warning. 17:16; 26:209; 28:60.
All things submit to His will and are obedient to the laws made by —. 13:16.
Laws of — never change. 17:78; 35:44.
— alone has knowledge of future and past. 20: 111.
One should not despair of the mercy of —. 6:13, 55;7:157; 10:59; 11:120; 12:88; 39:54; 40:8.

ALLĀH
— alone has power to bestow life. 15:24.
—'s Will prevails. 22:15; 22:19; 85:17.
— has full power over His decree. 12:22.
— takes into account every action howsoever small it may be. 31:17.
Manifold reward for people spending in cause of —. 2:262.
— helps believers. 30:48.
Allāh's throne rests on water. 11:8.
Forgerer of lie against — never prospers. 10:18.
— shall punish the mockery of unbelievers. 2:16.
Man's nature bears witness to Existence of —. 7:173, 174.
— is the Creator of heavens and earth. 2:165; 14:33, 34; 29: 62; 57:5; 50:7—12; 67:4, 5.
— answers the prayers of supplicant. 2:187.
The Will of — and His Messenger always prevail. 58:22.
Consequences of rejecting —'s commandments. 3:138.
— provides sustenance for all. 11:7; 29:61.
Meeting with — alone gives real peace of mind. 89:28—30.
— has many attributes. 7:181; 59:23—25.
Perfect attributes belong to — alone. 7:181; 59:25.

(i) ALLĀH, ASSOCIATING PARTNERS WITH (Shirk)
— is forbidden. 4:49; 22:32.
— is a grievous wrong. 31:14.
No forgiveness for —. 4:49; 4:117.
One should not obey parents in —. 29:9.
Discordance in universe if there were more gods than one. 21:23; 23:92.
Idolators's pretext for. 39:4.
— in Allāh's person is wrong. 12:41; 112:2, 3.
— in the attributes of Allāh is disallowed. 112:5.
Asking forgiveness for idolater is forbidden. 9:113.
People seeking help from others than Allāh can never prosper. 23:118.
Reasons against —. 27:60—66.
People take other gods than Allāh so that they may be a source of power for them. 19:82.
Weakness of those who take other gods beside Allāh. 21:24, 25.
Arguments against —. 10:69; 13:34; 16:53; 17:43, 44.
False gods do not create anything but are themselves created. 16:21.
False gods are dead. 16:22.
Human nature reject—. 16:54.

(ii) ALLĀH, ATTRIBUTES OF
Abaser of the haughty, (Al-Mudhill) 3:27.
All-Aware, (Al-Khabīr) 4:36; 22:64; 64:9; 66:4; 67:15.
All-Hearing, (Al-Samī') 4:59; 22:62; 24:61; 40:21.
All-Knowing, (Al-'Alīm) 4:36, 71; 22:60; 34:27; 59:23; 64:12.
All-Seeing, (Al-Baṣīr) 4:59; 22:76; 40:21, 57; 60:4.

ALLĀH, ATTRIBUTES OF

Answerer of prayers, (Al-Mujīb) 11:62.
Appreciating, the Most (A1-Shakūr) 35:35.
Attributes, One of Exalted (Rafī'-ud-darajāt) 40:16.
Awarder of appropriate punishment; Avenger. (Al-Muntaqim) 3:5; 39:38.
Beneficent, (Al-Birr) 52:29.
Besought of all; the Independent; (Al-Ṣamad) 112:3.
Bestower, The Great (Al-Wahhāb) 3:9; 38:36.
Bestower of Favours, (Al-Mun'im) 1:7.
Bestower of Honour, (Al-Mu'izz) 3:27.
Bestower of Security, (Al-Mu'min) 59:24.
Bounty, The Possessor of (Dhuṭṭaul) 40:4.
Bountiful; All-Embracing; (Al-Wāsi') 4:131; 24:33.
Compassionate, (Al-Ra'ūf) 3:31; 24:21.
Creator, (Al-Khāliq) 36:82; 59:25.
Creators, The Best of (Aḥsan-ul-Khāliqīn) 23:15.
Destroyer; The (Al-Mumīt) 40:69; 50:44; 57:3.
Director to the right way, (Al-Rāshid) 72:3.
Disposer of Affairs; The Keeper. (Al-Wakīl) 3:174; 4:82; 11:13; 17:3; 33:4.
Effacer of sins (Al-'Afuww) 4:150; 22:61; 58:3.
Enlarger of the means of subsistence; (Al-Bāsiṭ) 17:31; 30:38; 42:13.
Equitable, (Al-Muqīt) 60:9.
Exalted, (Al-Mutakabbir) 59:24.
Exalter, (Al-Rafī') 40:16.
Fashioner, (Al-Muṣawwir) 59:25.
First, (Al-Awwal) 57:4.
Forbearing, (Al-Ḥalīm) 2:226; 22:60; 33:52; 64:18.
Forgiver; The Great (Al-Ghaffār) 22:61; 38:67; 64:15.
Forgiver of Sin, (Ghāfiri-zzamb) 40:4.
Forgiving; Liberal in (Wāsi'-ul-Maghfirat) 53:33.
Forgiving; The Most (Al-Ghafūr) 4:24, 44, 97; 22:61; 58:3; 60:13; 64:15.
Friend; (Al-Waliyy) 4:46; 12:102; 42:10, 29.
Gatherer; Assembler of mankind on the Day of Judgement; (Al-Jāmi') 3:10; 34:27.
Generous; The Most (Al-Akram) 96: 4.
Glorious; (Al-Majīd) 85:16.
Gracious; (Al-Raḥmān) 1:3.
Great; (Al-'Aẓīm) 42:5; 56:97.
Great; Incomparably (Al-Kabīr) 4:35; 22:63; 31:31; 34:24.
Guardian; (Al-Ḥafīẓ) 34:22.
Guardian; (Al-Wakīl) 4:172.
Guide; (Al-Hadī) 22:55.
Healer; (Al-Shāfi') 17:83; 41:45.
Helper; (Al-Naṣīr) 4:46.

ALLĀH, ATTRIBUTES OF

Hidden; One through whom hidden reality of everything is revealed; (al-Bāṭin) _____57:4.
High; (Al-'Alī) _____4:35; 22:63; 31:31; 42:5; 42:52.
High; The Most (Al-Muta'āl) _____13:10; 42:5; 87;2; 92:21.
Holy One; (Al-Quddūs) _____59:24.
Incomprehensible; The knower of all subtleties;
The Benignant; (Al-Laṭīf) _____6:104; 12:101; 22:64; 31:17; 42:20.
Indulgent; The Most (Al-'Afuww) _____4:44.
Inheritor; (A1-Wārith) _____15:24; 21:90; 28:59.
Judge; (Al-Fattāḥ) _____34: 27.
Judges; The Best of (Khair-ul-Ḥākimīn) _____10:110; 95:9.
Judge; The Wise. (Al-Ḥakīm) _____35:3.
King of Mankind; (Maliki-nnās) _____114:3.
Knower of the unseen and the seen; ('Ālimulghaibi washshhādah) _____59:23.
Last; (Al-Ākhir) _____57:4.
Life-giver; (Al-Muḥyī) _____30:51; 40:69.
Light; (Al-Nūr) _____24:36.
Living; (Al-Ḥaī) _____2:256; 3:3.
Lord; (Al-Rabb) _____1:2; 5:29.
Lord of Great Ascents; (Dhul Ma'ārij) _____70:4.
Lord of Honour; (A1-Majīd) _____85:16.
Lord of Majesty; (Al-Jalāl) _____55:28.
Lord of Retribution; (Dhuntiqām) _____39:38.
Lord of Sovereignty; (Mālik-al-Mulk) _____3:27.
Lord of the Throne; (Dhul 'Arsh) _____21:23; 40:16; 85:16.
Loving; (Al-Wadūd) _____11:91; 85:15.
Maker; (Al-Bārī) _____59:25.
Manifest Truth; (Ḥaqq-ul-Mubīn) _____24:26.
Manifest; He to whose existence every created thing clearly point. (Al-Ẓāhir) _____57:4.
Master of the Day of Judgement; (Māliki Yaumiddīn) _____1:4.
Master; The Excellent (Ni'mul-Maulā) _____22:79.
Merciful; (Al-Raḥīm) _____1:3; 4:24, 67, 97.
Mighty; (Al-'Azīz) _____4:57; 22:75; 59:24; 64:19.
Nigh; The Nearest One; (Al-Qarīb) _____34:51.
Noble; (Al-Karīm) _____27:41.
Oft-returning with Compassion;
The Acceptor of Repentance; (Al-Tawwāb) _____2:55; 4:65; 24:11; 49:13; 110:4.
Omnipotent; (Al-Muqtadir) _____54:43, 56.
One; The (AL-Wāḥid) _____13:17; 38:66; 39:5.
Opener of doors of success for mankind; (Al-Fattāḥ) _____34:27.
Originator; The Author of Life; (Al Badī') _____2:118; 30:28; 85:14.
Peace; The Source of (Al-Salām) _____59:24.
Possessor of Power and Authority; (AL-Qadīr) _____16:71; 30:55; 64:2.

ALLĀH, ATTRIBUTES OF
Powerful; (Al-Qawī) 22:75; 33:26; 40:23; 51:59.
Praiseworthy; (Al-Ḥamīd) 22:65; 31:27; 41:43; 42:29; 60:7.
Preserver; He Who preserves the faculties of all living things; The Powerful; (Al-Muqīt) 4:86.
Protector; (Al-Muhaimin) 59:24.
Provider; Best (Khairul-Rāziqīn) 22:59; 34:40; 62:12.
Punishment; Severe in (Shadīdul-'Iqāb) 40:4.
Reckoner; (Al-Ḥasīb) 4:7, 87.
Reckoning; Swift at (Sarī'-ul-Ḥisāb) 13:42.
Repeater; Reproducer of life; (Al-Mu'īd) 30:28; 85:14.
Repentance; Acceptor of (Qābil-al-Taub) 40:4.
Requite; Possessor of the Power to (Dhuntiqām) 3:5.
Self-subsisting and All-sustaining; (Al-Qayyūm) 2:256; 3:3; 20:112.
Self-sufficient; (Al-Ghanī) 2:268; 22:65; 27:41; 31:27; 60:7; 64:7.
Sovereign; (Al-Malik) 59:29.
Strong; (Al-Matīn) 51:59.
Subduer or Reformer; (Al-Jabbār) 59:24.
Sufficient (Al-Kāfi) 39:37.
Supreme; The Most (Al-Qahhār) 12:40; 38:66; 39:5.
Sustainer; The Great (Al-Razzāq) 22:59; 51:59; 62:12.
Swift to take Account; (Sarī'-ul-Ḥisāb) 3:200.
True; The (Al-Ḥaqq) 10:33.
Unique; The Lord of Unity; (Al-Aḥad) 112:2.
Watchful; (Al-Raqīb) 33:53.
Wise; The (Al-Ḥakīm) 4:57; 2:130; 59:25; 64:19.
Witness; The Observer; (Al-Shahīd) 4:80; 33:56; 34:48.

(iii) ALLĀH, FAVOURS OF
— are countless. 14:35; 16:19.
Allāh is gracious to mankind. 27:74.

(iv) ALLĀH, FRIENDSHIP WITH
— is for those who are mindful of their duty. 45:20.
— is for those who believe. 2:258.
— is sufficient. 4:46.
Allāh is the Guardian friend. 42:10.

(v) ALLĀH, GLORIFICATION OF, WITH HIS PRAISE
Everything glorifies Allāh. 17:45; 24:42; 59:2; 62:2.
Allāh enjoins all to glorify Him with His praise. 33:43; 40:56; 87:2.
Glorify Allāh before sunrise and at sunset and at night. 50:40, 41.
Glorify Allāh at the setting of the stars. 52:50.
Glorify Allāh during the greater part of the night. 76:27.
Angels glorify Allāh. 2:31; 40:8.
Thunder glorifies Allāh with His praise. 13:14.

ALLĀH, GLORIFICATION OF, WITH HIS PRAISE
Birds (i.e. spiritually exalted people)
and the mountains (i.e. the chiefs) glorify Allāh. 38:19, 20.
Mountains and birds (i.e. righteous people)
celebrated Allāh, praise with David. 21:80; 34:11.
(vi) ALLĀH, KNOWLEDGE OF
— extends over heavens and earth. 2:256.
— of what troubles the mind of man. 50:17.
— about the Hour and all that is in the wombs. 41:48.
— concerning the secret and hidden. 20:8.
— of secret thoughts and open words. 6:4.
— of every falling leaf 6:60.
— of secret counsels. 58:8.
(vii) ALLĀH, LOVE OF
— for those who trust in Him. 3:160.
— gains one His blessings. 27:9.
— secured by turning to Him. 2:223
— for the steadfast. 3:147.
— those who fulfil their duty. 3:77; 9:4, 7.
— for those who judge equitably. 5:43.
— for those who do good to others. 2:196; 3:135, 149.
— can be won by all who strive for it. 29:70.
(viii) ALLĀH, MEETING WITH
Those who do not believe in — are arrogant. 16:23; 25:22.
(ix) ALLĀH, MERCY OF
Sinners can obtain —. 39:54.
— embraces every things. 6:148; 7:157; 40:8.
— is boundless. 10:59; 39:54; 40:8.
Allāh has charged Himself with mercy. 6:13, 55.
None should despair of —. 12:88; 39:54.
Man has been created to be recipient of —. 11:120.
— is for him who sues for forgiveness. 4:111.
(x) ALLĀH, REMEMBRANCE OF
Peace of mind is attained through —. 13:29.
Increase of courage and faith through —. 8:46.
Prosperity is attained through —. 62:11.
(xi) ALLĀH'S REVEALING HIMSELF TO MAN
Allāh reveals Himself through His chosen servants. 4:164—166.
Allāh has revealed Himself through Messengers to every nation. 10:48.
Allāh has sent Warners to all people. 35:25.
Allāh reveals Himself in various forms. 42:52, 53.
Disbelievers are also shown significant true dreams. 12:37, 44.

(xii) ALLĀH, SEEKING FORGIVENESS OF
— is a means of attaining prosperity and strength. 11:53; 71:11—13.
By — one absorbs His mercy. 4:65.
By — one protects oneself from His punishment. 8:34.
(xiii) ALLĀH, SIGNS OF
— mean His commandments. 2:243.
Believers are commanded to keep away from those who mock at —. 4:141.
(xiv) ALLĀH, SPENDING IN THE CAUSE OF
— is obligatory. 2:196; 57:8, 11; 64:17.
Warning against holding back from —. 2:196; 47:39.
— should be of the best. 2:268; 3:93.
Benefit of —. 64:17, 18.
— after victory does not equal — before it. 57:11.
— should not be followed by reproaches. 2:263, 265.
Allāh multiplies His favours unto those who are —. 2:246, 262.
How much should one be —. 2:220.
On whom should one spend for Allāh's cause. 2:216.
— openly as well as secretly. 2:275.
THOSE WHO SPEND IN THE CAUSE OF
— shall prosper. 2:4—6.
Glad tidings for —. 22:35, 36.
Recompense of —. 2:273.
ANGELS
— bear witness to the unity of Allāh. 3:19.
The righteous believe in —. 2:178.
Disbelieving in — is straying away from right path. 4:137.
— do as they are commanded by Allāh. 66:7.
— have no sex. 37:151.
Coming of —. 6:112, 159; 16:34; 25:22, 23.
— and spirits descend by command of Allāh. 97:5.
— have only that much knowledge as they are given. 2:33.
— differ in their capacities and strength. 35:2.
— bear the throne (i.e. the attributes of the Lord). 69:18.
Guardian —. 13:12.
Recording —. 82:11—13.
ANGELS, DUTIES OF
i. Convey the word of Allāh. 22:76.
ii. Take charge of souls. 32:12.
iii. Bring punishment on enemies of Prophets. 6:159; 96:19.
iv. Help believers and give them glad tidings. 41:31—33.
v. Create awe and fear in the minds of enemies of Prophets. 3:125, 126.
vi. Bear witness to unity of Allāh. 3:19.
vii. Vouchsafe the truth of Prophets. 4:167.

ANGELS, DUTIES OF
viii. Glorify Allāh with His praise. 39:76.
ix. Ask forgiveness for those who believe. 40:8; 42:6.
x. Pray for blessings to be sent on believers and on the Holy Prophet. 33:44, 57.
xi. Keep peoples' records. 82:11—13.
xii. Make believers firm. 8:13.
ANṢĀRS (THE HELPERS)
Allāh is pleased with —. 9:100.
Allāh has turned with mercy to —. 9:117.
APOSTATE
No damage is caused to Allāh's religion by anyone becoming an—. 3:145.
Promise of guiding large numbers of people in place of person who becomes an —. 5:55.
No secular penalty for an —. 2:218; 3:87—91; 3:145; 4:138; 5:55; 16:107.
ARABS, THE
— before the Holy Prophet's advent made human sacrifices to idols. 6:138.
— regarded the birth of a daughter as a misfortune. 16:59, 60; 43:18.
buried their daughters alive. 16:60.
— denied beneficence of Allāh. 21:37.
ARK, THE
Noah was commanded to make —. 11:38; 23:28.
Moses was placed in — by his mother and was put in the river. 20:40.
— restored to Banī Isrā'īl. 2:249.
ATONEMENT
— rejected. 6:165.
BADR, THE BATTLE OF
Prophecies concerning — in the Holy Qur'ān. 30:5; 54:45—49.
Enemy's demand of judgment at —. 8:20.
Sign in —. 3:14.
Divine help in —. 3:124; 8:10; 8:18.
Muslims strengthened in —. 8:12.
Position of the parties in —. 8:43.
Unbelievers marched in exultation to —. 8:48, 49.
Unbelievers smitten in —. 8:51, 52.
Prisoners of war taken in —. 8:71.
BAI'AT (INITIATION)
— of the Prophet is the — of Allāh. 48:11.
Prophet took the — of his companions at Ḥudaibiyah. 48:19.
Prophet was commanded to accept the — of women. 60:13.
The words of the —. 60:13.
BAIT-UL-ḤARĀM (KA'BAH)
— First House established for mankind. 3:97.
— is made a resort for mankind. 2:126.

BAIT-UL-ḤARĀM (KA'BAH)
— is the place of Abraham and Pilgrimage to the House is a duty. 3:98.
— is made a place of security. 2:126; 3:98.
— is called Ka'bah. 5:98.
— is also called Masjid-ul-Ḥarām 17:2.
Prophecy of — remaining secure from attack. 52:5, 6.
BANQUET (MĀ'IDAH)
Jesus' prayer for — for his people. 5:115.
BAPTISM, THE DIVINE
Invitation to adopt the religion of Allāh. 2:139.
BARZAKH
After death there is a barrier against returning to this world. 23:101.
BATTLE
— of Aḥzāb. 33:11—26.
— of Badr. (*See under* BADR)
— of Ḥunain. 9:25.
— of Khaibar. 33:28.
— of Tabūk. 48:12.
— of Uḥud. 3:122, 123, 128, 153—156.
BEGGING
— is discountenanced. 2:274; 4:33.
BELIEF (ĪMĀN)
— explained. 49:15, 16.
— alone is not enough. 3:180; 29:3, 4.
Difference between — and satisfaction of mind. 2:261.
Commandment of believing in Allāh and the Messenger. 3:180; 4:171; 7:159; 57:8; 64:9.
— in all Prophets and their Books. 2:137; 29:47.
Reward of — and sacrifice of wealth and person for the cause of Allāh. 61:11—13; 64:10.
— in life Hereafter. 2:5.
— goes with good deeds. 2:26; 18:89; 41:9; 95:7.
Seeing Signs of Allāh strengthens faith. 9:124; 33:22, 23; 47:18.
— at the approach of punishment is not acceptable. 10:52, 53, 91—93; 40:86.
BELIEVERS, THE TRUE
Qualities of— 2:4—6, 166, 286; 8:3—5, 75, 76; 9:124; 24:52, 53, 63; 31:5, 6; 32:16, 17; 42:24; 58:23.
— firmly stand on sure knowledge. 12:109.
Allāh is the friend of —. 2:258; 3:69; 8:20; 47:12.
Allāh takes it upon Himself to help —. 22:39; 30:48.
High ranks for —. 9:20; 20:76; 58:12.
— will receive great bounties from Allāh. 33:48.
Allāh guides — out of darkness into the light. 2:258.
— are free from fear or grief. 5:70; 6:49.

BELIEVERS, THE TRUE
Allāh adds to the guidance of—. 47:18.
Seeking pleasure of Allāh is the main objective of—. 9:72.
Successful believers, 23:2—12.
Good actions of— will not be disregarded. 21:95.
— are promised delightful abodes and Gardens of Eternity. 9:72.
— are honoured. 30:16.
— will have forgiveness and honourable provision. 8:5, 75.
Honourable reward prepared for—. 33:45.
Great reward promised for—. 4:147; 17:10.
Unending reward for—. 41:9; 84:26; 95:7.
— hasten to do good works and are foremost in them. 23:62.
BIBLE, The
Perversion of—. 2:80; 5:14, 16.
BOOKS
Prophecy of the spread of—. 81:11.
BOOKS, THE MOTHER OF THE (UMM-UL-KITĀB) 13:40; 43:5.
Holy Qur'ān is—. 3:8.
— is the exalted Book full of wisdom. 43:5.
BOOK, THE PEOPLE OF THE (AHLI-KITĀB)
— could not be reformed without the advent of the Holy Prophet. 98:2—4.
— refers to Jews and Christians. 4:154, 172.
— called to Unity of Allāh. 3:65.
— will continue to believe in Jesus' death on the cross, 4:160.
BROTHERHOOD
— of man is ordained by Islām. 3:104; 49:11, 14.
BURDEN
Bearing one's own—. 29:13, 14; 35:19.
CAIN
— son of Adam. 5:28—32.
CALF, THE GOLDEN
Worship of—. 2:52; 7:149; 20:91.
CAMELS
Prophecy relating to— given up as means of transportation. 81:5.
CATTLE
— created for the benefit of man. 6:143—145; 16:6, 67, 81; 23:22; 39:7; 40:80, 81.
CHARITY
Reward of—. 2:262, 266.
— rendered worthless by reproach or injury. 2:263—265.
Kind word and forgiveness is better than— followed by reproach or injury. 2:264.
Good things alone to be given in—. 2:268.
Secret— better than open—. 2:272.

Allāh rewards those who give in —. 2:275.

CHILDREN

— should not cause diversion from remembrance of Allāh. 63:10.

Destroying — or not giving them education or not bringing them up properly, for fear of poverty forbidden. 6:152; 17:32.

Prayer for pure offspring. 3:39.

Prayer for righteousness among offspring. 25:75; 46:16.

Birth of daughter no cause for grief. 16:59, 60.

Supervision of — in religious matters. 19:56; 20:133.

Good treatment of parents by —. 46:16, 18.

— to treat their parents kindly. 17:24, 25.

CHRISTIANITY

— has exceeded limits in deifying a mortal. 4:172.

Wrong doctrine of the Sonship of God. 9:30, 31.

Doctrine of Trinity is unacceptable. 5:74, 75.

Doctrine of Vicarious Atonement is wrong. 6:165; 53:39.

Prophecy of the rise of —. 18:19.

Prophecy of fall of — after its second success. 18:33—45; 20:103—105.

Period of the rise of — is ten centuries. 20:104.

Wealth of Christians a trial for them. 20:132.

Western philosophy and its refutation. 82:7—13.

CLOUDS, THE

Allāh raises —. 13:13.

Provision of water on earth by —. 15:23.

Allāh sends — wherever He pleases. 24:44.

Rain, hailstones and irrigation of vast areas. 24:44; 30:49—51.

Rain from — proof of Allāh's existence and unity. 2:165.

COMMUNITY, THE SPIRITUAL

Persons included in the blessed group. 4:70, 71.

CONJUGAL RELATIONSHIP

Object of —. 30:22.

CONTRACTS

— should be reduced to writing. 2:283.

Two witnesses for —. 2:283.

CONTROVERSY

The proper method of —. 16:126; 29:47.

CORAH (QĀRŪN)

— was from amongst Banī Isrā'īl. 28:77.

—'s arrogance towards Banī Isrā'īl. 28:77.

— was the keeper of the treasury. 28:77.

—'s arrogance and his punishment. 28:79, 82.

COUNSEL
— is necessary in all important administrative matters. 3:160; 42:39.
COVENANTS
Fulfilment of —. 5:2; 6:92, 93.
Repudiation of —. 8:59.
CREATION, SPIRITUAL
— like that of the body is gradual. 22:6, 7
For each stage of physical creation there is a stage of —. 23:13—18.
CREATION OF MAN
Man was not created without purpose. 23:116; 75:37.
Stages in the —. 22:6; 23:13—15; 35:12; 39:7; 40:68; 86:6—8.
Man created in the best of moulds. 95:5.
Purpose of the —. 51:57.
Man created of one species. 4:2; 16:73; 30:22.
CREATION OF UNIVERSE
— was not without purpose. 21:17, 18.
— was in accordance with requirements of wisdom. 15:86; 39:6; 46:4.
Everything in universe is coordinated and adjusted,
and there is no disorder, discord, or incongruity. 67:2—5.
Universe subjected to man. 14:33—35; 16:11—15; 45:13,14.
DACOITS AND ROBBERS
Punishment of —. 5:34.
DAVID (PROPHET DAWŪD)
— fights people of Palestine. 2:252.
— defeats his enemies and establishes his kingdom. 2:252.
Allāh strengthens —'s kingdom. 38:21.
— was made vicegerent on earth. 38:27.
Allāh honoured — with great knowledge. 27:16.
Allāh bestowed His grace upon —. 34:11.
— was taught skill of making coats of mail. 21:81.
—'s manufacture of coats of mail. 34:11, 12.
Subjection of (the dwellers of) Mountains and the Birds (righteous people)
to celebrate Allāh's praises with —. 21:80; 34:11; 38:19, 20.
Unsuccessful attempts of —'s enemies to attack him. 38: 22.
— and the simile of the ewes. 38:24.
— seeking forgiveness of his Lord. 38:25.
Supplications of — for forgiveness were not due to the commission of any sin. 38:26.
— and Solomon decide case of the crop. 21:79, 80.
Book of — was not a law-giving Book. 17:56.
DAY
One — equal to 1,000 years. 22:48; 32:6.
One — equal to fifty thousand years. 70:5.

DEAD PEOPLE
— never return to this world. 2:29; 21:96; 23:100, 101; 39:59, 60.
Spiritually — could be raised in this world. 8:25, 43.
DEATH
— meaning departing this life. 19:24.
— meaning pain and torment. 14:18.
— meaning sleep. 39:43.
No one dies except by Allāh's command. 3:146.
Each person must taste —. 3:186; 21:36; 29:58.
No everlasting life in this world. 21:35, 36.
No return to this world possible after —. 21:96; 23:100, 101; 39:43.
Two lives (i.e. worldly life and life after death) and
two —s (i.e. state before birth and death after life). 40:12.
— also means low spiritual state. 2:57.
— and life refer to the rise and fall of peoples and nations. 29:21.
Raising dead to life. 6:123; 75:38—41.
The spiritually dead. 6:37.
DEATH, LIFE AFTER
Promise of a second life after death. 2:29; 53:48.
Need for the life Hereafter. 10:5.
— is permanent life. 29:65; 40:40.
— is better than life in this world. 4:78; 12:110; 17:22.
Mercy for believers in — and punishment for non-believers. 58:21.
Only the believers will gain from —. 17:72, 73.
Every action will be taken into account in the world Hereafter. 18:50; 20:16.
Believers will be rewarded in the —. 2:26.
Those who strive for gains in the — will be favoured by Allāh. 17:20.
Believers will see Allāh in —. 75:24.
Punishment in — will be greater. 39:27.
Grievous punishment for disbelievers in —. 17:11.
Disbelievers have no firm ground
to stand on concerning the second life. 6:30, 31; 16:39; 17:50—52; 36:79—82.
DEEDS
Holy Prophet had the excellent morals. 68:5.
Holy Prophet was the excellent exemplar. 33:22.
Evil — are the result of disbelief in the life Hereafter. 27:5, 6.
Weighing of good and evil —. 7:9, 10.
DEEDS, GOOD
— will be rewarded tenfold. 6:161.
— endure. 18:47.
Basic principles of —. 2:208; 4:75; 5:17; 6:163; 60:2; 92:19—22.
Covenants; fulfilment of 2:178; 5:2; 16:92; 17:35; 23:9; 70:33.
Chastity; 17:33; 23:6—8; 24:31, 34, 61; 25:69; 33:36; 70:30—32.

(See details of transliteration on page 'm').

DEEDS, GOOD
Cleanliness; 2:223; 4:44; 5:7; 22:30; 74:5, 6.
Controlling anger; 3:135.
Cooperation; 5:3.
Courage; 2:178; 3:173—175; 9:40; 20:73, 74; 33:40; 46:14.
Employees; good treatment of 4:37.
Enjoining good and forbidding evil; 3:111.
Evidence; giving of true 4:136; 5:9; 25:73.
Excelling in doing good; 2:149.
Feeding the hungry; 76:9; 90:15—17.
Forgiveness; 2:110; 3:135, 160; 4:150; 5:14; 7:200; 12:93; 24:23; 41:35; 42:38—41.
Good; doing of 2:196; 3:135; 5:94; 7:57.
Gratefulness; 2:153, 173, 186, 244; 3:145; 5:7, 90; 14:8; 39:8, 67; 46:16.
Humility; 6:64; 7:14, 56, 147; 16:24, 30; 17:38; 28:84; 31:19, 20; 40:36.
Justice; 5:9; 6:153; 16:91; 49:10.
Looks; casting down of 24:31, 32.
Neighbours; good treatment of 4:37.
Parents; good treatment of 4:37; 17:24, 25.
Patience; _2:46, 154, 156, 178; 11:12; 13:23; 16:127, 128; 28:81; 29:61; 39:11; 42:44; 103:4.
Peace-making between people; 4:115; 49:10.
Perseverance; 13:23; 41:31—33.
Poor; care of the 2:84, 178, 216; 4:9, 37; 8:42; 9:61; 17:27; 24:23; 30:39; 51:20; 59:8; 76:9; 90: 17.
Purity; 2:223; 5:7; 9:103, 108; 24:22; 33:34; 74:5; 87:15; 91:10, 11.
Relatives; good treatment of 2:178; 16:91; 30:39.
Sincerity; 39:3, 4;98: 6; 107:5—7.
Self control; 4:136; 7:202; 18:29; 30:30; 38:27; 79:41, 42.
Spending wealth for love of Allāh; 2:178; 17:27.
Suspicion; avoiding 49:13.
Trusts; faithful discharge of' 2:284; 4:59; 23:9; 70:33.
Truth; 4:136; 5:120; 9:119; 17:82; 22:31; 25:73; 33:25, 36, 71; 39:33.
Unselfishness; 2:208, 263; 11:52; 59:10; 64:17; 76:9, 10; 92:20, 21.
DEEDS, EVIL
Adultery; 17:33.
Arrogance; 2:35, 88; 4:174; 7:37, 41, 49, 76, 77, 89, 134; 10:76; 14:22; 23:47; 25:22; 28:40; 29:40; 34:32—34; 38:75, 76; 39:60; 40:48, 49; 41:16, 39; 45:32; 46:11, 21; 71: 8; 74:24.
Backbiting; 49:13.
Boasting; 57:24.
Defamation; 49:12.
Derision; 49:12.
Despair; 39:54.
Drinking liquor; 2:220; 5:91, 92.

(See details of transliteration on page 'm').

DEEDS, EVIL
Envy; 113:6.
Extravagance; 7:32; 17:27, 28.
Eyes; treachery of the 40:20.
Following that of which one has no knowledge; 17:37.
Gambling; 2:220; 5:91, 92.
Haughtiness; 17:38; 23:47; 31:19.
Indulging in objectionable talk; 23:4; 74:46.
Measure; giving short 83:2—4.
Nick naming; 49:12.
Niggardliness; 4:38; 47:39; 57:25; 59:10; 64:17.
Perfidy; 4:106, 108; 8:28, 59.
Suspicion; 49:13.
Telling lies; 22:31; 25:73.
Theft; 5:39.
DEFAMATORY SPEECH
Allāh dislikes public utterance of—. 4:149.
DHUL-QARNAIN (CYRUS, THE GREAT, OF PERSIA)
Mention of—. 18:84.
— reaches the place of the rising sun in the east (i.e. Baluchistan and Afghanistan and to the place of the setting of the sun in the west (i.e. the Black Sea) 18:87—91.
Construction of rampart by —. 18:96, 97.
DISBELIEF (KUFR) AND DISBELIEVERS (KUFFĀR)
— is denying belief in the existence of Allāh. 2:29.
— meaning denial of Allāh's favours. 16:113.
— meaning denial of anything. 2:257.
Iron chains (of self imposed customs) round the necks of disbelievers. 36:9.
Superstitions of Meccan disbelievers. 5:104.
Disbelievers will not prosper. 10:70, 71.
Actions of disbelievers will not help them Hereafter. 11:17.
Reason for — is that they prefer this world to the life Hereafter. 14:4.
Reason why angels do not descend on disbelievers. 17:96.
End of disbelievers. 68:18—34.
Severe punishment for disbelievers. 83:8.
DISCIPLES
— of Jesus called helpers of Allāh. 3:53.
DISSENSION
Evils of—. 3:104, 106; 8:47.
DIVORCE (See under WOMEN) DOWRY (See under WOMEN)
EARTH (AL-ARḌ)
Capacity of — to supply food. 41:10, 11.
Creation of — and heavens in six periods or stages. 11:8; 32:5; 41:10, 11.

EARTH (AL-ARḌ)
Creation of — is a proof of Allāh's existence as it would continue supplying the required food for mankind. 41:10, 11.
— was created along with the rest of the solar system. 79:31.
— revolves round its axis. 27:89.
— is round. 55:18.
Prophesy of spreading out of —. 84:4.
EGYPT
Vision of the king of —. 12:44.
People of — afflicted with plagues. 7:131—136.
ELEPHANTS, THE PEOPLE OF THE
— were the hordes of Abraha, the Abyssinian Governor of Yamen, who had come to invade Mecca. 105:2.
ELIAS
— was one of the Messengers. 37:124.
— warned his people against the worship of idols. 37:126.
People treated — as liar. 37:128.
Generations which followed him revered him. 37:130.
ELISHA
— was of the best. 38:49.
ENOCH (PROPHET IDRĪS)
— was steadfast. 21:86.
— was truthful man and a Prophet. 19:57.
— was exalted to a lofty station. 19:58.
EQUALITY
All believers are brothers. 3:104; 49:11.
Mankind are equal. 49:14.
EVIDENCE
Calling of witnesses and putting everything in writing in their presence while borrowing or contracting and entering into agreements. 2:283.
Two female witnesses in lieu of one male witness so that one may refresh the memory of the other. 2:283.
Witnesses to a will. 5:107—109.
Witnesses of eyes, ears and skins. 41:21—24.
— when doubtful can be rebutted. 5:107.
EVIL
Human beings are created pure and have option of following good or —. 76:3, 4; 90:9—11; 91:8, 9.
Prohibition of overt and secret —. 6:121, 152; 7:34.
Punishment of — should be proportionate thereto. 6:161; 10:28; 28:85; 40:41.
Persistence of non-believers in — courses. 7:29.
Man's conscience reprimands him on — actions. 7:23; 75:3.

EVIL
Excessive — leads to hell. 2:82.
Good overcomes —. 11:115.
— forgiven through repentance. 3:136, 137; 4:111; 16:120; 42:26.
Hatred of—is innate in man. 49:8; 91:8, 9.
Following in the footsteps of the Holy Prophet guards from —. 3: 32.
Prayer guards from —. 29: 46.
— is to be accounted for when it is deliberate. 2:226; 5:90; 20:116.
EVOLUTION
Allāh has created man in different forms and in different conditions. 71:15, 18.
EZECHIEL (DHUL-KIFL)
Nebuchadnazar's destruction of Jerusalem and —'s seeing in a vision the town and its inhabitants over a hundred years' time. 2:260.
EZRA
Jews taking — as the Son of God. 9:30.
FAITH, THE LIGHT OF
Allāh brings the believers out of every kind of darkness into light. 2:258; 57:13.
FASTING *(See under* WORSHIP)
FIG
— refers to Adam and to the fact that human mind has been created in the image of Allāh. 95:2.
FIRE
— meaning war. 5:65.
Moses sees — in a vision on his return from Midian. 20:11; 27:8; 28:30.
Simile of — in wet wood. 36:81; 56:72—74.
Smokeless — in the latter days. 55:36.
FLAMES, LUMINOUS
— pursue those who listen stealthily. 15:19; 37:11; 72:10.
FOOD
Guidance for —. 5:5.
Eating — that is good in addition to being lawful —. 2:169; 16:115.
— affects conduct. 23:52.
All good — is lawful for believers. 5:94.
Earth and the problem of — supply. 2:262; 41:11.
FOOD, FORBIDDEN
That which dies of itself is —. 2:174; 5:4.
Blood is —. 2:174; 5:4; 16:116.
Flesh of swine is —. 2:174; 5:4; 6:146; 16:116.
That on which the name of any other than Allāh has been invoked. 2:174; 5:4; 6:146; 16:116.
Flesh of animal which has been strangled or beaten to death, or killed by a fall or gored to death is —. 5:4.
Flesh of animal which a wild animal has killed

FOOD, FORBIDDEN
except which has been properly slaughtered is —. 5:4.
Flesh of an animal which has been slaughtered at an altar is —. 5:4.
Eating that on which the name of Allāh has not been pronounced is —. 6:122.
FORGIVENESS
Reward of — of an injury is with Allāh. 42:41.
FORNICATION
— is forbidden. 17:33; 25:69.
Punishment for —. 24:3.
GABRIEL
Disbelieving in —. 2:98, 99.
GAMBLING (*See under* DEEDS, EVIL)
GOG AND MAGOG
Gog Easterns and Magog Westerns. 18:95, 100.
War between —. 18:100.
— will spread over the whole world. 21:97.
Believers will not taste the punishment of —. 21:101—103.
Islām will rise again after the eruption of —. 21:98.
GOLIATH (JĀLŪT)
Defeat of —. 2:250, 251.
GOSPEL
Revelation of —. 3:4; 5:47, 48.
Description of the followers of the Holy Prophet in the —. 48:30.
GRAVE
Spiritual — in addition to the ordinary. 80:22.
Prophecy of old —s being opened up in latter days. 82:5.
Being raised from the — meaning being spiritually lifted. 100:10.
GROVE, DWELLERS OF THE
Allāh's punishment fell on — because they rejected His Messengers. 50:15.
GUARDIANSHIP
Guardian acting for ward. 2:283.
Guardian in cases of minor or of persons of weak understanding. 4:6, 7.
GUIDANCE
— for proper function after Allāh had given everything its form. 20:51.
Allāh guides whomsoever He pleases towards right path. 24:47; 28:57.
Allāh adds to — of those who follow —. 47:18.
Without Allāh's help no one can have —. 7:44.
For — faith and righteous conduct are needed. 10:10.
— does not help those who turn away. 27:81, 82.
Prayer for perfect —. 1:6.
— is promised to those who submit completely. 3:21.
Following — is the way to prosperity. 2:6.

HĀRŪT AND MĀRŪT
Wise men of Babylon were —. 2:103.
ḤAJJ (*See under* WORSHIP)
HĀMĀN
— was the commander of Pharaoh's army. 28:9.
— was Pharaoh's Minister of Public works. 28:39; 40:37.
HEART
Veil on —. 18:58.
Blindness of —. 22:47.
Sealing up of —. 30:60; 40:36; 42:25; 63:4.
HEAVEN (SKY)
— created with purpose. 16:4.
— built with Allāh's hands. 51:48.
Early state of — a gaseous form. 41:12.
— and earth were a solid mass which was split asunder. 21:31.
Seven —s created in two different periods or stages. 41:13.
— and earth created in six different periods. 10:4.
— is a roof. 2:23.
— is a roof well guarded and affording protection. 21:33.
Planets move round their orbits in — 36:41.
Paths of stars in —. 51:8.
is without a support. 31:11.
Relation of food with —. 10:32.
—s rolled up in Allāh's right hand i.e. exercising full control over them. 39:68.
— opening up and becoming all doors (i.e. several signs appearing and believers being favoured with His blessings and punishment descending on non-believers. 78:20.
— being laid bare (i.e. sciences of astronomy and space making progress). 81:12.
— being rent asunder. 77:10; 82:2.
— becoming like molten copper (i.e. because of intense heat). 70:9.
— adorned with planets. 37:7; 41:13; 67:6.
Pieces of — falling down as punishment by way of rain and storm. 17:93; 26:188; 34:10.
All things are sent down from —. 15:22; 40:14.
HELL
— worst abode and a wretched place of rest. 13:19.
— Hereafter in addition to the — in this world. 18:101; 19:72; 29:55
— helps towards spiritual rebirth. 101:9—12.
— not everlasting. 11:108.
Foods of —. 88:7, 8.
Freezing cold water and boiling hot water drinks for inmates of —. 78:26, 27.
Dwellers of — in this world moving between it and boiling water (i.e. facing trouble on all sides). 55:45.
Zaqqūm food of inmates of —. 56:53.
— results from spiritual blindness. 17:73.

HELL
— is a state of being amidst death but not dying. 14:18.
Being debarred from Allāh is —. 83:16, 17.
Fire of — rises within the heart. 104:7, 8.
— is hidden from eyes. 26:92.
— lies in ambush for the rebellious. 78:22—31.
Manifestation of — in this life. 79:37.
Nineteen angels guard the fire of —. 74:31, 32.
Roar of — fire, (i.e. excessive heat). 25:13; 67:8.
Seven gates of — and passage of allotted number of non-believers through each of them. 15:45.
Stones fuel of — fire. 2:25; 66:7.
Every stubborn rebellious one will enter into — fire. 19:70—72.
Righteous people shall not hear a whisper of —. 21:102, 103.
— fire being caused to blaze up;
(i.e. in latter days sin will spread so much that — fire will be near the sinners). 81:13.

HOLY LAND, THE
— i.e. Palestine. 5:22.
Banī Isrā'īl disobeyed Moses and so were turned away from —. 5:27.
Jews to be gathered together in — in the latter days. 17:105.
— will ultimately belong to the Muslims. 21:106—113.

HOLY SPIRIT, THE
Jesus was strengthened with —. 2:58.
— descends from Allāh with the truth and strengthens believers. 16:103.

HOME LIFE
Privacy of —. 24:28—30.
Intermingling of sexes prohibited. 24:31, 32; 33:60.

HOMICIDE
— is forbidden. 4:93, 94.
Punishment for —. 4:93.
Kinds of murder. 4:93, 94.

HOUSE, THE ANCIENT
circuits of —. 22:30

HOUSEHOLD, THE PEOPLE OF THE (AHLI-BAIT)
— meaning the spouses of Abraham. 11:74.
— meaning spouses of Holy Prophet Muḥammad. 33:34; 66:5.
Purity of —. 33:34.

HUDAIBIYYAH, TRUCE OF
— secured the safety of the Muslims in Mecca. 48:25, 26
Victory gained at —. 48:2.

HUDHUD
— was Commander of Solomon's forces. 27:21.

HUMILITY
Turning away from others in pride or walking haughtily on earth is forbidden. 31:19.
Believers enjoined to observe —. 31:20.
ḤUNAIN
Allāh helped the believer, on the day of —. 9:25—27.
HUNTING
Lawful to eat what birds of prey and beasts (trained and taught by one) have hunted or caught for one. 5:5.
HUSBAND & WIFE RELATIONSHIP (*See under* WOMEN)
HYPOCRITES
— tried to turn Immigrants against the Helpers and both against the Holy Prophet. 63:8, 9.
— find fault with the Holy Prophet. 9:50, 58, 61.
— incited the disbelievers. 59:12.
— attempted to frighten the Muslims. 4:84.
— have a diseased heart. 2:11.
— create disorder. 2:13.
Leaders of — are satans. 2:15.
Excuses of —. 2:15.
— actually disbelieve but they pretend that they believe. 2:18.
Two faces of —. 4:73, 74.
Double policy of —. 4:144.
Grievous punishment in store for —. 4:139.
— take disbelievers as their friends. 4:140.
IBLĪS
— refused to make obeisance to Adam. 2:35; 7:12, 13; 15:32; 17:62; 18:51; 20:117.
Reason of refusal of — to make obeisance was arrogance. 2:35; 38:75.
— was not an angel but was one of the jinn. 18:51.
IDOL WORSHIP
Reason for —. 39:4.
Allāh's command to refrain from —. 32:31.
Noah's people had different idols as their gods. 71:24.
Noah preached unity of Allāh to his people but they insisted on —. 71:8, 9.
Hūd's people were idol worshippers. 11:54.
Abraham's people worshipped idols. 26:72.
Reason for not worshipping Lāt, Uzzā, and Manāt 53:20—24.
Helplessness of idols. 22:74:
Reason for not worshipping false gods. 21:23.
Every prophet has a mission to wipe away —. 16:37.
Abraham's prayer for security from —. 14:36.
INFANTICIDE
— is forbidden. 17:32.

INFIDELS
Taking error in exchange for guidance is a losing business for —. 2:17.
— are called deaf because they insist on doing evil. 2:19.
— are called dumb because they cannot express themselves to remove their doubts. 2:19.
— are called blind because they do not see the beneficial change that Islām had brought in Muslims. 2:19.
Hearts of — are like stones. 2:25.
All actions of — will be in vain. 2:218.
Reason why — will not get reward. 78:28.
— will get external as well as internal burning punishment 85:11.
— will be surrounded by punishment from all sides. 85:20, 21.
Angels will descend on — merely to punish them. 25:23, 24.
INHERITANCE
Law of —. 4:8, 9, 12, 13, 177.
Making a will of one's property and its distribution. 2:181.
Changing a will is a sin. 2:182.
Partiality or a wrong by a testator may be corrected. 2:183.
Division of the property left is fixed by Allāh. 4:12.
At the time of distribution other relatives, orphans, the poor and the needy should not be forgotten. 4:9.
Share of heirs. 4:12.
Husbands are heirs of their wives. 4:13.
Wives are heirs of their husbands. 4:13.
Distribution of the property of one dying without any issue. 4:13, 177.
INTERCESSION
No one can intercede with Allāh without His permission. 2:256.
Those whom they call beside Allāh possess no power of —. 43:87.
Holy Prophet could intercede as he bore witness to the truth. 20:110; 34:24; 43:87.
— with Allāh for non-believers. 6:52.
Angels can intercede with Allāh with His permission. 53:27.
Righteous and evil —. 4:86.
INTOXICANTS
— forbidden. 2:220; 5:91, 92.
INVOKING ALLĀH IN SUPPORT OF THE TRUTH (MUBĀHALAH)
Invitation to Jews for —. 62:7.
Invitation to Christians for —. 3:62.
ISAAC
Abraham was given glad tidings of —'s birth. 11:72; 37:113; 51:29.
—'s mother was frightened on hearing the news. 11:72.
—'s mother beat her face on the glad news and cried. 51:30.
Allāh bestowed His blessings on —. 37:114.
Abraham, — and Jacob men of strong hands and powerful vision i.e. active and far-sighted. 38:46.

ISAAC
— and Jacob were leaders who guided their people and were the recipients of revelation. 21:73, 74.
ISHMAEL
Truth in the Qur'ān about —. 19:55.
— was the eldest son of Abraham. 37:102.
Abraham's dream about slaughtering his son —. 37:103.
— rather than Isaac was the one to be sacrificed. 37:103—106.
Sacrificing — meant to leave him in the waterless and foodless valley of Mecca. 37:108; 14:38.
— was the Messenger and Prophet 19:55.
— strictly kept his promise. 19:55.
— enjoined prayer and alms-giving on his people. 19:56.
ISLĀM
Name — was given so that its followers be completely submerged in Allāh. 2:113; 6:154, 163.
Allāh gave the name of — to this religion. 22:79.
Fundamental principles of —. 2:4, 5.
— is a complete religion. 5:4.
— is the only acceptable religion. 3:86.
— is the true religion with Allāh. 3:20.
There is no compulsion in —. 2:257; 18:30; 25:58; 28:57.
By embracing — one does not confer a favour on anyone. 49:18.
Guidance is found in — alone. 3:21; 72:15.
No other religion is better than — 4:126.
No hardship in —. 2:186; 5:7; 22:79.
— is a strong handle to grasp. 31:23.
One can enter the favoured group by following —. 1:6, 7; 4:70.
— is likened unto a good tree. 14:25.
— does not recognise any privilege. 49:14.
— enjoins justice even towards an enemy. 5:9.
— enjoins kindness and justice towards non-believers. 60:9.
— enjoins good treatment of all. 4:37.
— is the same as the religion of Noah, Abraham, Moses and Jesus. 42:14.
Prophecy of triumph of —. 13:42.
Prophecy of rise of — in the first three centuries and of its decline in the following ten centuries. 32:6.
— requires faith in all prophets. 2:137.
Preaching of — made obligatory for believers. 9:123.
ISRAEL, THE CHILDREN OF (BANĪ ISRĀ'ĪL)
Israel was the name of Jacob. 3:94; 19:59.
— had a superiority over other nations during their time. 2:48; 2:123.
Allāh's continuous favour on —. 2:48; 2:123.

Cruelties of Pharaoh on —. 2:50; 7:142; 14:7; 28:5.
Moses was sent to rescue — from Pharaoh's tyranny. 28:6.
Moses calls on Pharaoh not to afflict — and seeks their freedom. 7:106; 20:48.
Pharaoh and his chiefs promised to set — free if their affliction was removed but they broke their promise. 43:50, 51.
Allāh's direction to Moses to lead — out of Egypt. 20:78; 26:53; 44:24.
Crossing the sea by — and drowning of Pharaoh and his people. 2:51; 7:137; 17:104.
Number of — at the time of exodus. 2:244.
Shade of clouds over — as they marched through Sinai desert. 2:58; 7:161.
Desire of — to revert to idol worship after safely crossing the sea. 7:139.
— demand water from Moses who under Divine direction strikes a particular rock and water flows out. 2:61; 7:161.
Sending down of Manna and Salwā. 2:58.
Moses left for the Mount and in his absence — took a calf for worship. 2:52, 94.
Moses punished the idol worshippers. 2:55.
Burning of the calf. 20:98.
Allāh commands — to slaughter a cow. 2:68—70.
Desire of — to eat vegetables and other produce instead of Manna and Salwā. 2:62.
— were taken to the foot of the Mount for a covenant. 2:64, 94; 7:172.
Chiefs of — were overtaken by an earthquake. 7:156.
— ask Moses to see Allāh face to face. 2:56.
Moses orders — to enter Palestine but they refuse. 5:22.
— rejected the signs of Allāh and killed the Prophets. 2:62.
— transgressed in the matter of Sabbath and became despised like apes. 2:66; 7:167.
Prophecy of Jews being afflicted till the Day of Resurrection. 7:168.
Demand of — for a king, the appointment of Jadūn, and their test through rivulet i.e. excessive wealth. 2:247, 250.
Establishment of kingship in — through David. 2:252.
Twelve spiritual leaders in —. 5:13.
Prophethood and kingship in —. 5:21.
— cursed by Jesus and David. 5:79.
Perversion of the Book by —. 2:80.

I'TIKĀF

Observance of —. 2:188.

JACOB

Abraham's wife was given the glad news of the birth of —. 11:72.
Israel was —'s name. 3:94.
— abstained from certain articles of food. 3:94.
—'s admonition to his sons to stand firm on the Unity of Allāh and to worship Him at all times. 2:133, 134.

JIHĀD (STRIVING FOR THE CAUSE OF ALLĀH)

— is enjoined on the believers. 22:79.
The great —, (i.e. preaching the Word of Allāh). 25:53.

— with one's wealth. 8:73.
In — one should not transgress limits. 2:191.
Reward for the believer whether he becomes a martyr or is victorious in —. 4:75.
Commandment of — was not only for the Holy Prophet but was also for the believers. 4:85.

JERUSALEM

Destruction and rebuilding of —. 2:260.
Destruction of — by the Babylonians. 17:6.
— destroyed by the Romans. 17:8.

JESUS

Mary was given the glad news of the birth of —. 3:46; 19:21.
Mary's surprise at the good news. 3:48; 19:21.
After —' birth Mary was commanded to keep a fast of silence. 19:27.
— was born at a time when the dates had become ripe. 19:26.
— talked wisely in his childhood. 3:47.
Mary takes — to her people. 19:28.
— was Prophet to the children of Israel. 3:50.
Creation of birds by —; (i.e. he gave spiritual training to ordinary human beings who thereafter soared high in the spiritual atmosphere). 3:50; 5:111.
— declared clean the blind and lepers. 3:50; 5:111.
— gave life to the (spiritually) dead. 5: 111.
— was given the knowledge of Torah. 5:111; 3:49.
Jews disbelieved in — while the disciples believed in him. 3:53.
Revelation was vouchsafed to the disciples of —. 5:112.
— was sent with clear signs and was strengthened by the holy spirit. 2:254; 5:111.
Jews planned to crucify — but Allāh had promised to save him from death on the cross. 3:55, 56.
— was put upon the cross. 4:158.
— did not die on the cross, but fainted and was taken down while still in that condition. 2:73; 4:158.
Jews did not succeed in killing —. 5:111.
— went to an elevated region with running streams (Kashmir) after having escaped death on the cross. 23:51.
— died a natural death. 5:118.
—' prayer for a banquet (worldly provision) for his people. 5:115.
— was born as the word (prophecy) of God. 3:46; 4:172.
Kalimatuhū used for — meaning — the Sign of Allāh. 4:172; 31:28.
— was granted high spiritual status. 3:46.
— came in fulfilment of the Old Testament prophecies. 3:51; 5:47; 61:7.
— was Allāh's servant and His Prophet. 19:31.
— was merely a Messenger of Allāh. 5:76.
— was enjoined to say his prayers, give alms and treat his mother well. 19:32, 33.
— preached the Unity of Allāh to his people. 3:52; 5:118; 19:37; 43:65.
They are disbelievers who take — as God. 5:18, 73, 74.
Proof that — and his mother were not gods. 5:76.

JESUS
— was created out of clay. 3:60.
Jews and Christians will continue to believe in the death of — on the cross. 4:160.
— not son of Allāh. 9:30.
— was born without the agency of a father. 3:48; 19:21, 22.
Verses of the Holy Qur'ān testifying to the death of—. 3:56, 145; 5:76, 118; 7:26; 17:94; 21:35.

JEWS
— are those who have incurred Allāh's displeasure. 1:7.
— are enjoined not to exceed the limits in the matter of religion. 5:78.
Betrayal of Muslims by — at the battle of Aḥzāb and their disgrace. 33:27, 28.
Expedition against Banū Naḍīr and their expulsion. 59:3—7.

JINN
Allāh has created — and the Ins for His worship. 51:57.
— are people who dominate. 6:129.
Iblīs was amongst the —. 18:51.
— are the dominant ones and Ins are common people. 55:34.
— (i.e. the dwellers of mountains) under David's suzerainty. 27:40.
— who came to meet the Holy Prophet were the Jews of Naṣībain. 46:30.
— who listened to the recitation of the Holy Qur'ān were Jews from places outside Mecca. 72:2.
Meaning of — having been created from fire is that they are easily roused. 15:28.

JOB (PROPHET AYYŪB)
Mention of —. 4:164; 6:85; 21:84, 85; 38:42.
— lived in a hilly territory. 38:45.
— was tormented by his enemies. 38:42.
— was directed to emigrate. 38:43.
— meet his family after emigrating. 21:85; 38:44.

JOHN (PROPHET YAḤYĀ)
—'s birth was announced by the angels to Zachariah while praying. 3:40; 19:8.
— was given the name by Allāh Himself. 19:8.
— was given the knowledge of Torah and judgment from early childhood. 19:13.
—'s piety and righteousness. 19:14.
— fulfils some of the old prophecies. 3:40.
—'s kind treatment of his parents. 19: 15.
Peace on — on the day of his birth and death and the day when he would be raised up to life again. 19:16.

JONAH (PROPHET YŪNUS)
—'s name was Dhul Nūn. 21:88.
— was amongst the Messengers. 4:164; 6:87; 37:140.
— was exalted above his people. 6:87.
—'s attempt to travel by boat. 37:141.

(See details of transliteration on page 'm').

Boat faced a storm and — was thrown overboard. 37:142.
A whale swallowed — and then it vomited him out. 37:143—146.
Gourd plant was caused to grow over him. 37:147.
— was sent as a messenger to a hundred thousand people. 37:148.
—'s people believed in him and their punishment was removed. 10:99.
—'s people, because of their believing in him, were provided for in this world. 37:149.

JOSEPH (PROPHET YŪSUF)

Prophecy about the Holy Prophet in the events of the life of —. 12: 8.
—'s devotion to Allāh in his childhood and his seeing true dreams. 12:5.
Jacob advises — not to relate his dream to his brothers. 12:6.
—'s brothers were jealous of him. 12:9.
—'s brothers plan to kill him. 12:10.
—'s brothers take him to the wood and cast him in a deep well. 12:16.
—'s brothers report falsely to Jacob that a wolf had devoured him. 12:18.
taken out of the well by an Ismā'īlī caravan who sold him as a slave. 12:20, 21.
— bought by 'Azīz of Egypt. 12:22.
'Azīz's wife tried to seduce — against his will. 12:25.
'Azīz's wife invites women of the town who acclaim — as an angel. 12:32, 33.
— was imprisoned. 12:36.
— was given knowledge of the interpretation of the dreams. 12:38:
—'s interpretation of the King's vision. 12:48, 49.
— was released from prison and appointed Chief Treasurer of Egypt. 12:55, 56.
Famine in Egypt and —'s brothers came to him for corn. 12:59.
—'s brothers came twice to Egypt
and brought their brother Bin Yāmīn (Benjamin) with them. 12:64—70.
Jacob instructs them to enter through different gates. 12:68, 69.
Allāh's plan to keep Bin Yāmīn in Egypt. 12:77.
— puts his drinking cup in his brother's sack. 12:71.
— forgives his brothers. 12:93.
Holy Prophet's forgiveness in contrast to —'s forgiveness. 12:93.
— sends his shirt to his father. 12:94.
Jacob goes with his family to Egypt and — receives him. 12:100.
—'s followers believed after his death that no Prophet would appear after him. 40:35.

JUDGMENT, THE DAY OF

The answer to what — is. 51:13—15; 82:18—20.

JUSTICE

Believers are enjoined to act with —. 5:9.

JUSTICE, ADMINISTRATION OF PUBLIC

Obligation of judicial determination of disputes. 4:66.
Decision of the judge must be accepted. 4:66.
Injunction on —. 4:136; 5:9.

KA'BAH (*See under* BAIT-UL-ḤARĀM)

KAUTHAR (i.e. ABUNDANCE OF GOOD)
Holy Prophet given —. 108:2.
KHATM-E-NABUWWAT
Door of Prophethood not closed. 2:39; 40:35; 72:8.
Prophet Muḥammad as Khātamun Nabiyyīn, (i.e. the most exalted Messenger). 33:41.
KHILĀFAT
Promise to establish — in Islām. 24:56.
KNOWLEDGE
A person with — is better than one without it. 39:10.
— bestows understanding. 39:10.
Acquisition of — is urged. 96:4—6.
Travelling in search of —. 18:66, 67.
People with true — alone fear Allāh. 35:29.
Allāh will raise the status of those who possess —. 58:12.
Believers are enjoined to get religious —. 9:122.
Prophet enjoined to pray for increase of —. 20:115.
Prophets are favoured with — from Allāh. 21:80.
Prophets are raised to be teachers of mankind 2:152.
Qur'ān enjoins the study of Nature. 3:191, 192; 10:6, 7; 13:4, 5; 16:11—17; 17:13; 35:28, 29.
Qur'ān enjoins the study of the conditions of different countries. 17:22; 22:46, 47; 29:21.
Qur'ān enjoins the study of
the history of different nations. 12:112; 30:10; 33:63; 35:44, 45; 40:22.
Man can rule the forces of nature with —. 17:71; 21:80—83; 45:13, 14.
LAILATUL-QADR (NIGHT OF DESTINY)
Meaning of —. 97:2—6.
LAW (SHARĪ'AT)
Object of the — is to lighten the burden of mankind. 4:29.
LIFE
— is a struggle with hardships. 90:5.
— here is but a pastime and Hereafter is the true —. 29:65.
Contrast between this — and the Hereafter. 87:17, 18.
Man created with purpose. 23:116.
Water is the source of —. 21:31.
Everything is created in pairs. 36:37; 51:50.
Evolution of man. 18:38; 23:13—15; 40:68; 53:33; 71:15—19.
LIFE, THE GOAL OF
— is the meeting with Allāh. 6:32; 10:46; 13:3; 30:9; 84:7.
LIFE HEREAFTER
— is determined by man's deeds in this life. 17:14, 15; 21:95; 43:81; 45:30; 50:19; 82:11—13; 83:8—19.
— begins to manifest itself in this life. 41:31—33; 55:47; 89:28—31.
— is fuller manifestation of values. 39:70; 50:22—24; 57:13; 69:19; 86:9, 10; 99:7—9.

Progress in the — will be unceasing. 35:35, 36; 39:21; 86:9.

LIFE, WORLDLY

Non-believers desire the —. 2:201, 213.
— is inferior to the life Hereafter. 3:16; 4:78; 9:38.
— is a brief sojourn in contrast to the world Hereafter. 23:115.

LIQUOR (*See under* INTOXICANTS)

LOAN

Transaction of — should be in writing. 2:283.
Period of — must be fixed. 2:283.
Presence of witnesses. 2:283.

LOT (PROPHET LŪṬ)

— was one of the Messengers. 37:134.
— mentioned along with Abraham and Ishmael. 6:86.
— believed in Abraham and migrated with him. 21:72; 29:27.
Evil way of the people of —. 26:166, 167; 29:30.
— warns his people to stop their evil ways. 26:166; 27:55, 56.
—'s people forbid his entertaining strangers. 15:71.
—'s people reject him and threaten to exile him. 26:168; 27:57.
—'s people ask for punishment. 29:30.
—'s prayer. 29:31.
Warning of the destruction of —'s people. 15:61; 27:58; 29:34; 37:135—137.
— is perturbed on arrival of messengers. 29:34.
People of — visited him on the arrival of messengers. 11:79; 15:68.
— commanded to leave town during night. 11:82; 15:66.
— told not to look back. 15:66.
—'s people were smothered under rain of stones. 7:85; 11:83, 84; 15:75; 26:174; 27:59; 54:35.
Rejecting — was to reject all the prophets. 54:34.
Disbelievers are like the wife of Noah and of —. 66:11.
— given wisdom and knowledge and was righteous. 21:75, 76.

LOTE — TREE OF THE BOUNDARY (SIDRATUL-MUNTAHĀ)

Mention of —. 53:15.

MAN (INS)

— is hasty by nature. 21:38.
Object of creating —. 51:57.
— is created to worship Allāh. 1:5; 51:57.
Nature of — is to believe in Allāh. 57:9.
— is born with nature made by Allāh. 30:31; 91:8, 9.
— has unlimited capacity for progress. 87:3.
— was created in the best make. 95:5.
— has capacity of receiving revelation. 15:29, 30.
Allāh has shown the way of good and evil to —. 76:4; 90:11; 91:9.
— is free to act as he choose. 41:41.

MAN (INS)
Allāh provides facilities for — according to his action. 92:6—11.
All things have been subordinated to —. 2:30; 22:66; 31:21; 45:14.
— should seek the protection of Allāh alone. 2:42.
Allāh does not require of any — that which is beyond his capacity. 2:234, 287; 23:63; 65:8.
—'s desiring only this world shall have no share in the Hereafter. 2:201; 4:135; 42:21.
— is created weak. 4:29.
Those who desire good in this life and in the Hereafter will have a good reward. 2:202; 42:21.
— is enjoined to treat his parents kindly. 17:24; 29:9; 31:15; 46:16.
— has been created from nothingness. 76:2.
Mankind were one community in the beginning. 2:214.
— is created out of clay. 3:60; 7:13; 18:38.
Allāh fashioned — in the womb. 3:7.
— should repel evil with that which is best. 23:97.
Divine spirit is breathed into —. 32:10.
Ungratefulness of —. 10:13; 11:10—12; 41:52.
Threefold duty of —. 5:93, 94.
— will live and die on earth. 7:26.
Best garment for — is righteousness. 7:27.
Stages in the physical growth of —. 22:6; 23:13—15.
Punishment of — for disbelieving after believing: 3:107.
Creation of — in threefold darkness. 39:7.
— shall be tried in his possessions and in his person. 2:156—158; 3:187.
—'s possessions and children are a trial 8:29; 64:16.
—'s complete submission to Allāh is most beneficial. 2:132; 4:126.
— is impatient. 70:20—22.
— is most contentious. 18:55.
— is prone to despair. 30:37; 41:50.
— loves wealth and is niggardly. 17:101; 89:21.
— is prone to transgress. 96:7, 8.
— is subject to loss without faith and righteousness. 103:3, 4.
— is superior to other creation. 17:71.

MARRIAGE (*See under* WOMEN)

MARTYRS
— live an eternal life. 3:170.

MARY
Qur'ān mentions true events of the life of —. 3:45; 19:17.
—, her family and her birth. 3:36, 37.
— was the ward of Zachariah. 3:38.
— was provided for by Allāh. 3:38.
—, her piety, chastity and high status. 21:92; 66:13.
— was truthful. 5:76.
— was chosen of Allāh. 3:43.

Visit of angel in the form of a man was a vision. 19:18.

MECCA

— is called Mecca because of abundance of blessings. 3:97.
— is also called *Balad-al-Amīn* i.e. town of security. 95:4.
Abraham's prayer for — and its security. 2:127; 14:36.
— is made sacred. 27:92.
Prophecy of return of Holy Prophet to — after emigration. 17:81; 28:86; 90:3.
Efforts necessary for the return to —. 2:151.
Prophecy of the security of —. 28:58.
Prophecies relating to future of —. 3:97.
Jewish objections met by the conquest of —. 2:151.
Prophecy of the conquest of —. 13:32.

MEEKNESS

Believers should cultivate —. 25:64; 31:19, 20.

MENSTRUATION

Purification from —. 2:223.

MESSENGERS (*See also under* PROPHETS)

All — dubbed sorcerers and madmen. 51:53.
It is wrong to compare —. 23:53.
Rejection of one Messenger is rejection of all —. 26:106, 124, 142, 161, 177.
— shall be witnesses. 4:42; 16:85, 90; 33:46.

MESSIAH

— was the servant of Allāh. 4:173.

MIDIAN

— and its dwellers. 7:86; 9:70; 11:85.

MIGRATION IN THE CAUSE OF ALLĀH

One who emigrates in the cause of Allāh shall have plenty. 4:101.

MI'RĀJ

Holy Prophet had the vision of — twice. 53:14.
No mistake in seeing the vision — 53:18.
— of Moses. 18:61—63.
Prophet Muḥammad went on a journey in a vision from Masjid-al-Ḥarām to Masjid-al-Aqṣā. 17:2.
The — was a clear vision. 17:61.

MONASTICISM

— was not prescribed by Allāh but was self-imposed by the Christians. 57:28.

MONTH OF ḤARĀM

Sanctity of the —. 2:218.

MONTHS, THE TWELVE

The number of —. 9:36.
Sacred months. 2:195; 9:36.

MONTHS, THE TWELVE
MOON, THE
— and its stages. 36:40, 41.
Lunar system in Islām. 2:190.
— gets light from the sun. 71:17.
Crescent —. 36:40.
— has reference to the Reformers who would follow the Holy Prophet (i.e. the sun) and would get their light from him. 91:3.
— signifies Arab power. 54:2.
Reckoning time by the —. 2:190.
Prophecy of eclipse of the sun and — on the advent of Mahdī. 75:9, 10.
MORAL TEACHINGS (*See under* DEEDS)
MOSES
Qur'ān gives the true events of the life of —. 19:52.
Purpose of advent of — was to free Israel from the cruelties and bondage of Pharaoh and to foster their progress. 28:6, 7.
—, birth of, and his being cast afloat in the river in an ark. 20:40; 28:8.
Pharaoh's daughter picks — out of the river. 28:9, 10.
— refused wet-nurses and was restored to his mother. 20:41; 28:13.
— was given wisdom and knowledge. 28:15.
— smote Copt with his fist and caused his death. 20:41; 28:16.
— was repentant. 28:16, 17.
Chiefs of Pharaoh's people counselled together to kill — and he was warned. 28:21.
— emigrates to Midian. 20:41; 28:23.
— helps two women to water their flocks at the well of Midian. 28:24, 25.
— receives offer of marriage on condition of staying in Midian for eight years serving the family. 28:28.
— returns from Midian with his family. 28:30.
— perceived fire near Mount Sinai. 20:11; 27:8; 28:30.
— sees his rod as a serpent and is frightened. 7:108; 20:21, 22; 27:11; 28:32.
— perceives his hand turned white without any ill effects. 7:109; 20:23; 28:33.
— had shown nine signs to Pharaoh. 7:134; 17:102; 27:13.
— prays Aaron be appointed to assist him. 20:30—36; 26:14; 28:35.
— and Aaron commanded to go to Pharaoh. 20:43—45; 26:16—18.
— and Aaron preached to Pharaoh. 7:105, 106; 10:76—79; 17:102, 103.
— had a debate with Pharaoh. 20:50—53; 26:19—34.
Pharaoh demanded Sign from —. 7:107; 26:32.
— showed his signs. 7:108, 109; 79:21.
Pharaoh called his magicians who challenged —. 7:112—117; 20:66; 28:37—41.
Truth about magicians' tricks. 7:117, 118.
Magicians admitted their defeat and believed in — and his God. 7:121—123; 20:71; 26:47—49.

MOSES
Pharaoh determined to kill — who came to know about it. 40:27, 28.
Punishment of Pharaoh's people. 7:131—134.
People of Pharaoh begged — to pray for warding off the punishment. 7: 135; 43:49—51.
Because of the fear of Pharaoh only a few youths believed in —. 10:84.
— ordered his people to build their houses facing each others. 10:88.
— prayed for punishment on Pharaoh and his people. 10:89.
— is commanded by Allāh to lead Banī Isrā'īl out of Egypt. 26:53.
Pharaoh pursued — and was drowned. 44:24—30.
— with his people passed safely through the sea. 10:91.
— and his people crossed the sea at low tide. 2:51; 44:25.
Pharaoh, when drowning, said he believed in the God of —. 10:91.
— was called for forty days to the Mount. 2:52; 7:143.
— saw a spiritual sight on the Mount. 20:10, 11.
— wishes to see Allāh face to face. 7:144.
Allāh speaks to — and gives him the tablets. 7:145, 146.
— returns to his people and condemns Sāmarī. 7:151; 20:96—98.
— leads chiefs of his people to the side of the Mount. 7:156, 172.
— orders Banī Isrā'īl to enter the Holy Land, their refusal and their punishment. 5:22—27.
— orders Banī Isrā'īl to slaughter a cow. 2:68.
Mi'rāj of — and his meeting Holy Prophet Muḥammad. 18:6 1—83.
False accusation against —. 33:70.
MOSQUE
— open to all mankind. 22:26.
No one should obstruct worship of Allāh in —. 2:115.
Masjid-al-Ḥarām and Masjid-al-Aqṣā. 17:2.
— which the hypocrites built to hide Abū 'Āmir. 9:107.
MOUNT SINAI
—, the witness of. 52:2; 95:3.
— and its olives. 23:21.
MOUNTAINS
Creation of —. 41:11.
Purpose of the creation of —. 16:16; 31:11.
Thamūd hewed — for their dwellings. 7:75; 15:83; 26:150.
Noah's ark landed on Jūdī. 11:45.
— (i.e. the dwellers of —) repeat the praises of Allāh with David. 34:11.
— signify dwellers of mountains. 21:80; 38:19.
— also used for the powerful people. 20:106.
Destruction of —. 52:11; 70:10; 101:6.
MUḤAMMAD, THE HOLY PROPHET
— possessed perfect qualities. 20:2.
— mentioned by name in the Qur'ān. 3:145; 33:41; 47:3; 48:30.
Qur'ān was revealed to —. 15:88; 16:45; 26:193—196; 47:3.

MUḤAMMAD, THE HOLY PROPHET

—'s likeness unto Moses. 73:16.
Prophecies about — in Torah and Gospel. 7:158; 46:11, 13.
— received revelation from Allāh as did previous Prophets. 4:164; 42:4.
— was not an innovation as a Prophet. 46:10.
—'s highest status in nearness to Allāh. 53:9.
— is the Seal of the Prophets. 33:41.
— is the Perfect Leader. 36:2.
Those who pledge allegiance to — pledge allegiance to Allāh. 48:11.
Whoso obeys — obeys Allāh. 4:81.
— is sent as a mercy for all mankind. 21:108.
— is of the Messengers of Allāh. 36:4.
— is Allāh's Messenger for all mankind. 4:80; 7:159; 34:29.
Abraham's prayer was fulfilled in the person of —. 2: 130.
Allāh took a covenant from the people through the Prophets that they would believe in — and help him. 3:82.
Promise of Divine protection for —. 5:68.
— was guarded and helped by the angels. 13:12; 66:5.
— yearned that mankind should believe. 18:7; 26:4; 93:8.
— possessed excellent moral qualities. 68:5.
— is described as a lamp which gives bright light. 33:47.
By following — one can win the love of Allāh. 3:32.
By following — one becomes heir to Allāh's blessings and can achieve the highest spiritual status. 4:70.
— did not know reading or writing. 29:49.
— was sent after a break in the series of prophets. 5:20.
Allāh would not punish disbelievers of Mecca while — was among them. 8:34.
Isrā' of — from Masjid-al-Ḥarām to Masjid-al-Aqṣā. 17:2.
Mi'rāj of — 53:9—14.
Allāh and His angels send blessings on —. 33:57.
Believers commanded to submit disputes to — for decision. 4:66.
Spiritually dead resurrected through —. 8:25.
Principal missions of —. 2:130; 62:2, 3.
Wives of — as mothers of believers. 33:7.
People who malign — shall have severe punishment. 9:61; 33:58.
— was enjoined to be affectionate towards the believers. 26:216.
Concern of — for his followers. 3:160; 9:128.
Enemies persecuted — and forbade him offering Prayers. 96:10, 11.
Non-believers plotted to murder —. 8:31.
Emigration of — to Madīna. 9:40.
Divine assurance given to — of his return to Mecca. 28:86.
Hypocrites took objection to distribution of charity money by —. 9:58.
Hypocrites objected that — listened to complaints against them. 9:61.

MUḤAMMAD, THE HOLY PROPHET
— did not have the knowledge of the unknown. 6:51.
— never demanded any reward from the people. 6:91; 12:105; 23:73.
— wished only that people should turn to Allāh. 25:58.
— was enjoined to continue his worship of his Lord till his death. 15:100.
— was enjoined to convey the revelation which he received to the people. 5:68.
Accusation of unbelievers refuted that — was a lunatic. 68:3—7.
Non-believers raised same objections against —
as were raised against previous Prophets. 41:44.
Non-believers asked — why Allāh did not speak to them. 2:119.
Non-believers demanded why — did not bring a Sign. 2:119; 6:38; 7:204.
Objection that — was taught the Qur'ān by someone else. 16:104.
Objection that — had no treasures, gardens, or royal grandeur. 11:13; 25:9.
Demand for miracles from —. 17:91—94.
— was told to endure steadfastly
their mockery and persecution. 6:35, 36; 15:98, 99; 27:71; 36:77.
— was commanded to be alert and ever ready for spreading the truth. 74:2.
Success of — in the propagation of Islām. 110:3.
— was thereupon commanded to seek Allāh's protection and His blessings. 110:4.
— was an excellent and perfect man. 20:2.
— Prophecy of treasures and palaces being given to —'s followers. 25:11.
Commandments addressed to —
are the commandments to his people as well. 10: 95; 17: 24, 25; 30: 39; 65: 2.
Prophecy for the advent of a witness to testify to the truth of—. 11:18.
Pure life of — before his claim to prophethood. 10:17.
—'s message was universal. 7:159; 10:58; 22:50; 34:29.
— was excellent exemplar for mankind. 33:22.
— was favoured with abundance of good. 108:2.

MUḤAMMAD'S COMPANIONS
Higher spiritual status of —. 2:116.
Emigrants and Helpers and their sacrifices. 9:117.
Helpers' love for the Emigrants. 59:10.
Love of — for each other. 48: 30.
Allāh pleased with Emigrants and Helpers. 9:100.
Allāh pleased with pledge of believers at Ḥudaibiyyah. 48:19.
High spirit of sacrifice of — despite their poverty. 9:92.
Believers enjoined to remember sacrifices of—. 18:29.
Prayer of the Holy Prophet for companions who were ready for any sacrifice. 17:81.
Efforts of — for the cause of Islām. 37:2—4; 79:2—6; 100:2—6.
— were the offerers of prayers. 26:220; 37:166.

MUḤAMMAD, WIVES OF
— are as mothers of Muslims. 33:7.
Marrying any of — is unlawful. 33:54.

MUḤAMMAD, WIVES OF
Status and deportment of—. 33:31—34.
— called upon to choose between worldly life and devotion to faith. 33:29, 30.
Holy Prophet confided a secret to one of his wives and she failed to keep it. 66:4.
Holy Prophet gave up eating honey to please his wives. 66:2.
Hypocrites malign ʻĀ'ishah. 24:12.
ʻĀ'ishah cleared of accusation. 24:17.
Marriage of Holy Prophet with Zainab was enjoined by Allāh. 33:38.
MURDER
— forbidden. 17:34; 25:69.
Law of retaliation—. 2:179.
MUSLIMS
To outstrip each other in doing good is the goal of—. 2:149.
— were averse to fighting. 2:217.
— are the best people for they are raised for the good of mankind. 3:111.
— forbidden to fight in Sacred Month but may defend themselves against aggression. 2:218.
Restriction on fraternisation of— with disbelievers. 3:29.
NATIONS
Doom of— at the end of their assigned term of rise. 7:35.
— are destroyed when they transgress. 17:17.
— cannot rise until they amend themselves. 13:12.
NATURAL RELIGION
Right religion is the—. 30:31.
NATURE, DIVERSITY OF
Signs in the— 13:4, 5.
NATURE, HARMONY IN
No incongruity or flaw in universe. 67:4, 5.
NEEDY AND THE POOR
Duty of looking after the—. 51:20; 90:15—17.
End of those who do not care for— 107:4.
NICKNAMES
Calling another by— is forbidden. 49:12.
NIGGARDLINESS
— is forbidden. 3:181; 4:38.
NOAH (PROPHET NŪḤ)
Prophecy about the Holy Prophet in the events of the life of—. 11:50.
— chosen as a Prophet by Allāh. 3:34.
— preaches to his people. 7:60; 10:72; 11:26, 27; 23:24; 71:2—21.
—'s people reject him. 7:65; 10:74; 11:28; 23:25; 54:10.
—'s people demand punishment. 11:33.
— builds the Ark and his people mock at him. 11:38, 39.
Flood came as punishment on his people and —

is told to take the needed animals in the Ark with him. 11:41, 42; 23:28.
—'s son refuses to go into Ark and is drowned. 11:43, 44.
—'s Ark was fully laden. 26:120.
— makes his supplication to Allāh on behalf of his son. 11:46, 47.
—'s Ark settles on Mount Jūdī. 11:45.
—'s flood is a Sign for people. 54:16.
Prophethood in —'s progeny. 57:27.
—'s rejection is the rejection of all prophets. 26:106.

OATHS

Allāh will not call you to account for vain —. 2:226.
Guarding of —. 5:90.
Expiation of —. 5:90; 66:3.
— should not be broken. 16:92.
— should not be made means of deceit. 16:93, 95.
Vowing abstinence from wives. 2:227, 228.

OBEDIENCE & SUBMISSION

Allāh enjoins on you — to Him and His Messenger. 3:133, 173.
— to Allāh and His Prophet leads to the highest spiritual upliftment. 4:70.
— to Allāh and His Messenger leads to success 24:53.
Obedience of Messenger is obedience of Allāh. 4:81.
Obedience of those in authority is enjoined. 4:60.
Messengers are sent to be obeyed. 4:65.
Those who love Allāh are enjoined to follow the Holy Prophet. 3:32.

OCEANS

Prophecy of joining the —. 55:20, 21.
Prophecy of huge ships sailing on —. 55: 25.

ORBS

Movement of — in their spheres. 21:34.

ORPHANS

— not to be oppressed. 93:10.
Feeding of —. 90:16.
Care of —. 2:221.
Property of — should be safeguarded. 4:3; 6:153; 17:35.
Penalty for misappropriation of property of —. 4:11.
Proper upbringing of —. 4:7.
Equitable treatment of —. 4:128.

PARABLES OR SIMILITUDES OF

— person kindling fire. 2:18.
— heavy rain and lightning. 2:20, 21.
— a gnat. 2:27.
— birds obeying call. 2:261.
— grain of corn growing seven ears. 2:262.

PARABLES OR SIMILITUDES OF
— seeds sown on stones. 2:265.
— garden on elevated ground. 2:266.
— garden smitten by a fiery whirlwind. 2:267.
— one bewildered. 6:72.
— one who rejects Divine Signs. 7:176, 177.
— thirsty dog. 7:177.
— flood of rainwater bearing foam. 13:18.
— good tree. 14:25, 26.
— evil tree. 14:27.
— pure and pleasant milk. 16:67.
— liquor and wholesome food. 16:68.
— bee. 16:69, 70.
— slave and free man. 16:76.
— dumb man and of one who enjoins justice. 16:77.
— one who breaks her strong yarn to pieces. 16:93.
— secure and peaceful city which neglected the favours of Allāh. 16:113.
— arrogant rich man and humble poor man. 18:33—45.
— vanity of life of this world. 18:46.
— one who associates anything with Allāh. 22:32.
— helplessness of those who are called upon beside Allāh. 22:74.
— Light of heavens and earth. 24:36.
— mirage in the desert. 24:40.
— thick darkness in a vast and deep sea. 24:41.
— spider who makes a house. 29:42.
— master and slave cannot be partners. 30:29.
— slave belonging to several people. 39:30.
— ass carrying a load of books. 62:6.
— arrogant owners of a garden. 68:18—34.

PARADISE
Life in —; Fruits of —. 2:26.
Extent of —. 3:134; 57:22.
Fulfilment of all desires of soul in —. 41:32, 33.
— after death and — in this world. 19:62; 55:47.
Earthly —. 2:36.
Dwellers of — shall not be driven out of it. 15:49.
Description of — symbolical. 13:36; 47:16; 57:13.
No one can conceive reality of —. 32:18.
Believers will be led towards —. 39:74.
High status of dwellers in —. 83:19—21.
Believers shall enjoy — in this world as well. 55:47.

PARADISE (DESCRIPTION)
Dwellers of — shall suffer neither heat nor cold. 76:14.

(See details of transliteration on page 'm').

No vain talk in —. 19:63.
No death nor punishment in —. 37:59, 60; 44:57.
Dwellers in — will be vouchsafed sight of Allāh. 75:23, 24.
Pleasure of Allāh will be greatest reward in —. 9:72.

PARADISE (THE DISTINGUISHING FEATURES)

Fruits and shade of — shall be everlasting. 13:36.
Greatest favour of — will be the attainment of Allāh's pleasure. 3:16; 9:72.
Delightful dwelling places in —. 9:72.
Lofty mansions in —. 25:76; 39:21.
Abundance of water, milk, wine, and honey in — will never lose their taste, 47:16.
Gardens and rivers of —. 3:16, 196, 199; 4:14,58, 123; 5:13, 86; 7:44; 9:72, 89, 100; 10:10; 13:36; 22:15, 24; 25:11; 47:16; 58:23; 61:13; 64:10.
Thrones in —. 15:48.
Carpeted floors in —. 55:55.
Carpets and cushions in —. 88:16, 17.
Pure drink of —. 83:26—29.
Wine of — will not induce levity or sin. 52:24.
Fountains tempered with camphor in —. 76:6, 7.
Fountains tempered with ginger in —. 76:18.
Fountain called Salsabīl in —. 76:19.
Fountains tempered with Tasnīm in —. 83:28.
Sustenance in —. 19:63.
Food and drink in —. 77:43, 44.
Bananas and lote trees in —. 56:29, 30.
Dates and pomegranates in —. 55:69.
Grapes in —. 78:33.
All kinds of fruits in —. 55:53; 77:43.
Fruits in — as rewards of good deeds. 37:42—44.
Clustered fruits of —. 76:15.
Meat of birds in —. 56:22.
Shade of —. 13:36.
Green garments of fine silk in —. 18:32.
Bracelets of gold in —. 18:32; 35:34.
Gold and silver cups in —. 43:72.
Vessels of polished silver in —. 76:16, 17.
Pure spouses in —. 3:16; 4:58.
Chaste women with restrained looks and large eyes in —. 37:49, 50.
Youths waiting on dwellers of —. 52:25; 56:18; 76:20.
Angels shall greet dwellers of —. 13:24, 25.

PARADISE, PEOPLE ENTERING

Believers who act righteously. 2:26.
Righteous who are mindful of their duty to Allāh to the utmost. 3:134—137.
The steadfast. 13:23.

Those who are foremost in obedience to Allāh. 56:11.
Those of the right hand. 56:28.
— will be brought near to the righteous. 50:32.

PARENTS
Treating — kindly is enjoined. 17:24; 29:9; 31:15.
Prayer for — is enjoined. 17:25.
Obeying — in all matters excepting shirk is enjoined. 29:9.

PEACE
Suing for — through weakness is forbidden. 47:36.
When enemy is inclined towards — so should you be. 8:62.

PEOPLE, THE (THE TRIBES)
1. — of ʻĀd. 7:66; 11:51.
Punishment of destructive wind on —. 46:25, 26.
2. — of Thamūd. 7:74; 11:62.
Sign of a she-camel for —. 11:65.
— hamstrung the she-camel and according to the warning were punished. 11:68.
Earthquake seized —. 7:79.
— lay prostrate when the punishment came. 7:79.
3. Dwellers of the Wood (Aṣḥābul Aikah)
People of Shoaib were called —. 15:79.
— and their place. 15:79; 50:15.
4. — of Tubbaʻ
— and their destruction. 44:38; 50:15.
5. — of Well (Aṣḥābul Rass)
— were a section of the tribe of Thamūd. 25:39.
6. — of the Elephant. (Aṣḥābul Fīl)
— were Abraha, Abysainian king's Governor in Yamen, and his army. 105:2.
Design of — against Baitullāh and their destruction. 105:3.
7. Sabian, 5:70.
8. — of Cave (Aṣḥābul Kahaf)
Situation of the Cave. 18:18.
Number of —. 18:23.
Length of period — lived in the Cave. 18:26.
Dog of —. 18:19.

PHARAOH
Qur'ān affirms body of — was preserved. 10:93.
Curse on —'s people in this world and in the Hereafter. 11:100; 28:43.

PILGRIMAGE (*See under* WORSHIP)

PLAGUE
Eruption of — during latter days for not believing in Allāh's Signs. 27:83.

PLEDGE
— with possession. 2:284.

POET
Muḥammad was not a —. 36:70; 69:42.
Characteristics of —s. 26:226—228.
POLYGAMY
Permission for —. 4:4.
Equality between wives. 4:4.
Neglect of one wife and preference of another not permitted. 4:130.
POLYTHEISM
— is gravest sin. 4:49; 4:117.
— is devoid of basis. 30:36.
POOR
Care for the —. 69:35; 90:12—17; 107:2—4.
PRAYER (ṢALĀT, FASTING, ḤAJJ and ZAKĀT, *See under* WORSHIP)
Need for —. 25:78.
Unto Allāh alone is the —. 7: 195; 13:15; 46:6.
— of the distressed person is heard. 27:63.
Allāh's promise to answer — of His people. 2:187; 40:61.
Even if the deed is good — should be continued for it. 2:124.
— taught by Allāh absorbs His blessings more effectively. 2:38.
Supplicant should seek good in both worlds. 2:201, 202; 4:135.
Offer — to God and be steadfast in it. 19:66; 20:15.
Neglect of — leads to destruction. 19:60.
PRAYERS OF THE HOLY QUR'ĀN FOR
Guidance along straight path. 1:2—7.
— peace and provision. (Abraham's Prayer) 2:127.
— for the acceptance of prayers and for being taught the method of worship. (Abraham's and Ishmael's prayer) 2:128—130.
— seeking good here and Hereafter. 2:202.
— help against disbelievers. (Ṭālūt's prayer) 2:251.
— imploring Allāh's forgiveness. (Prayer of Believers) 2:286.
— being saved from punishment and for Allāh's help. (Believers' prayer) 2:287.
Prayer that our hearts might not become perverse after guidance. (Believers' prayer) 3:9.
— forgiveness of sins. 3:17.
— grace and help. 3:27, 28.
— Divine favour. (Prayer of the disciples of Jesus) 3:54.
— steadfastness. 3:148.
— being saved from the Fire. 3:192.
— forgiveness of sins and removal of ills. 3:194, 195.
— seeking refuge from oppressors. 4:76.
— distinction between the faithful and the disobedient. (Prayer of Moses) 5:26.
— being counted among the righteous. 5:84, 85.
— prosperity. (Prayer of Jesus for his people) 5:115.
— forgiveness of error. (Prayer of Adam and his wife) 7:24.

PRAYERS OF THE HOLY QUR'ĀN FOR

— triumph of truth over falsehood. 7:90.
— steadfastness. 7:127.
— Allāh's mercy. 7:150, 152, 156.
— good here and Hereafter. 7:157.
— deliverance from evil of enemies. 10:86, 87.
— destruction of oppressors. 10:89.
— security in a boat or vessel. 11:42.
— security while riding or driving. 43:14, 15.
— being joined to the righteous. (Prayer of Joseph) 12:102.
— self and progeny. (Prayer of Abraham) 14:36—42.
— parents. 17:25.
— entering or coming out of a place or building. 17:81.
— mercy and guidance. 18:11.
— righteous offspring. (Prayer of Zachariah) 19:5—7; 21:90.
— success in the propagation of truth. (Prayer of Moses) 20:26—36.
— increase of knowledge. 20:115.
— deliverance from distress. (Prayer of Job) 21:84.
— security against consequences of default. (Prayer of Jonah) 21:88.
— Allāh's help and His judgment. 21:113.
— victory over those who reject the truth. (Noah's prayer) 23:27.
— a safe landing. (Noah's prayer). 23:30.
— not being counted with the wrong doers. 23:94, 95.
— seeking refuge from incitements of evil ones. 23:98, 99.
— forgiveness of sins and mercy. 23:110.
— forgiveness and mercy. 23:119.
— being saved from the punishment of hell. 25:66, 67.
— family and children. 28:75.
— wisdom and being counted among the righteous. (Prayer of Abraham) 26:84—90.
— victory of truth. 26:118, 119.
— deliverance from the torment of the enemy. 26:170.
— being grateful and being among the righteous. (Prayer of Solomon) 27:20.
— peace on the righteous. 27:60.
— forgiveness. (Prayer of Moses) 28:17.
— deliverance from unjust people. (Prayer of Moses) 28:22.
— seeking good from Allāh. (Prayer of Moses) 28:25.
— help against wicked people. (Prayer of Lot) 29:31.
— a righteous son. (Prayer of Abraham) 37:101.
— forgiveness and grant of vast kingdom. (Prayer of Solomon) 38:36.
— deliverance from hell and all evil. 40:8—10.
— appreciation of Allāh's favour. 46:16.
— help from Allāh when overcome. (Prayer of Noah) 54:11.
— deliverance from rancour. 59:11.

PRAYERS OF THE HOLY QUR'ĀN FOR
— seeking protection against the non-believers. (Prayer of Abraham's people) ____60:5, 6.
— perfection of Allāh's blessings. _____66:9.
— deliverance from Pharaoh and wrongdoers. (Prayer of Pharaoh's wife) _____66:12.
— forgiveness of all believers. (Prayer of Noah) _____71:29.
— protection against all evil. _____113:2—8; 114:2—5.
PRAYER, DAILY (Ṣalāt; *See under* WORSHIP)
PREDESTINATION (Taqdīr i.e. determining the measure of everything)
Meaning of—. _____7: 35; 67:23, 24.
Allāh has determined the measure of everything. _____25:3; 54:50; 65:4.
Good or evil befalls as result of Divine law. _____4:79, 80.
Man is free to act as he chooses but must face the consequences thereof. _____74:39.
Believers and non-believers are both helped. _____17:21.
PRISONERS OF WAR (*See under* WAR)
PRIVACY
Personal—. _____24:59, 60.
PROPERTY
— is a means of support. _____4:6.
— should not be acquired unlawfully or unjustly. _____2:189; 4:30.
PROPHECIES, GENERAL
— either contain glad news or give warning. _____18:87.
Fulfilment of — which warn can be put off by repentance. _____10:99; 43:50, 51; 44:16.
Fulfilment of — bearing glad tidings can be postponed by failure to comply with conditions. _____5:27.
Prophet is justified if some of his — are fulfilled during his lifetime. _____13:41; 40:29.
PROPHECIES OF THE HOLY QUR'ĀN (*See under* QUR'ĀN)
PROPHETS
Allāh revealed some of His secrets to —. _____3:180; 72:27, 28.
— are innocent and are safeguarded from error. _____6: 163; 53:4, 5.
Prophet and Messenger are synonymous. _____19:52—55.
Purpose of—. _____20:135; 28:48.
— were sent to all people. _____10:48; 13:8; 16:37.
Superiority of some Prophets over others. _____2:254; 17:56.
Two kinds of —, the law-bearing and non-law-bearing. _____2:254; 5:45; 36:15.
Qur'ān makes mention of a few — only. _____4:165; 40:79.
Same objections raised against all —. _____41:44; 51:53, 54.
Disbelieving one Prophet is disbelieving all —. _____4:151.
— submit themselves to the will of Allāh. _____10:73.
Only men are raised as —. _____12:110.
Allāh chooses the — Himself. _____6:125; 16:3.
Purpose of — is to purify people and to guide them to their Lord. _____79:18—20.
— cannot act unfaithfully. _____3:162.

PROPHETS
Sinlessness of—. 21:28.
False—do not prosper. 69:45—48.
— are the rope of Allāh which should be held fast. 3:104; 6:160; 8:47.
All—are opposed and mocked at. 6:113; 21:42; 25:32; 36:8, 31; 43:8.
Followers of—are succoured. 2:215.
Satan puts obstacles in the way of what the—seek after but always fails. 22:53.
— were accused of being bribed for acting as agents of others. 26:154.
— were accused of madness or of being magicians. 34:44; 51:53.
— were charged with falsehood. 3:185; 34:46.
— are helped by Allāh in this world as well as in the Hereafter. 37:172, 173; 40:52.
— are human beings. 14:12; 18:111; 19:59; 21:8, 9.
— marry and have children. 13:39.
— eat food. 21:9; 25:8, 21.
— do not fear anyone except Allāh. 33:40.
— receive revelation in the language of their people. 14:5.
— convey message of Allāh to the people. 5:100; 33:40.
—' duty is to warn people and to give them glad tidings. 6:49.
— do not ask for any reward from the people. 11:30, 52.
— and their followers always prevail over others. 40:52; 58:22.
Attempts of people to kill their—. 2:62; 3:113; 4:156.
Not all—were given the Book separately. 2:214.
All—have a common mission of establishing Unity of Allāh. 23:53.
Reason why—and believers suffer from afflictions. 2:156, 215.
Unreasonable demands of the opponents of—. 2:119.
PUNISHMENT
— is inflicted for disregarding the warnings of Allāh's Messengers. 6:132; 17:16; 42:22.
Allāh does not inflict—unjustly. 11:118; 29:22.
Purpose of—is to reform. 23:77, 78.
Allāh is slow in sending—. 22:48—52.
— follows upon transgression and injustice. 4:31.
— for theft. 5:39.
Delay in—. 6:19; 10:12; 11:9.
— for adultery. 24:3.
— for calumniating chaste woman. 24:5.
— is warded off by seeking forgiveness. 8:34.
— serves as an example and lesson. 2:67.
Repentance and amendment avert—. 5:40.
— averted from the people of Jonah. 10:99.
Allāh's mercy averts—. 7:157.
PARDAH (Veil, for Women)
Directions about—. 24:31, 32, 61; 33:60.
Old women, exemption for—. 24:61.

PUNISHMENT
Privacy, periods of ____ 24:59.
QURAISH
— safeguarded against Abraha's design. ____ 106:2—5.
QUR'ĀN, THE HOLY
Purpose of gradual revelation of —. ____ 17:107; 25:33, 34.
Seeking refuge with Allāh before recitation of —. ____ 16:99.
Recitation of — should be listened to with attention. ____ 7:205.
Abrogation of previous commandments. ____ 2:107.
— also called the Book. ____ 15:2.
— called pure scriptures comprising everlasting commandments. ____ 98:3. 4.
Divine promise to guard — ____ 15:10; 56:78—81.
— gives good tidings and warns. ____ 19:98.
— is an Exhortation for those who fear Allāh. ____ 20:3, 4.
— is a revelation from the Creator of heavens and earth. ____ 20:5.
— is a well preserved Book. ____ 56:79.
— discriminates between truth and untruth. ____ 25:2.
— was mentioned in scriptures of previous Prophets. ____ 26:197, 198.
— is healing and mercy for believers. ____ 17:83.
— speaks at every level. ____ 18:55; 39:28; 59:22.
— repeatedly exhorts observation, reflection, exercises of reason, and understanding. ____ 2:270.
— constantly exhorts towards remembrance of Allāh through:
(i) observation, ____ 5:22; 43:52;
(ii) reflection, ____ 2:220, 267; 7:185; 34:47;
(iii) meditation, ____ 4:83; 47:25;
(iv) exercise of reason and understanding, ____ 6:152; 16:13; 23:81; 28:61;
(v) seeking of knowledge, ____ 20:115; 29:44; 35:29;
(vi) pondering over intellectual problems, ____ 9:122; 17:45;
(vii) fostering of spiritual vision, ____ 7:199; 11:21; 28:73;
(viii) gratitude to Allāh, ____ 14:8; 16:15; 23:79; 56:71.
Objection why — was not revealed all at once. ____ 25:33.
Objection why a written book was not sent directly from heaven. ____ 17:94.
Objection why — was not revealed through a great man. ____ 43:32.
— contains verses with decisive meanings and verses susceptible of different interpretations. ____ 3:8; 39:24.
— yields new truths and fresh guidance in every age and at all levels. ____ 18:110.
Companions of the Holy Prophet were exalted by —. ____ 80:17.
— is a widely read Book. ____ 27:2.
— is a Light and clear Book guiding along the paths of peace. ____ 5:16, 17.
Falsehood shall never approach —. ____ 41:43.
Everyone desiring to go straight can benefit from —. ____ 81:29.
— is a Book honoured and well guarded. ____ 85:22, 23.

QUR'ĀN, THE HOLY
— is decisive and definite. 86:14, 15.
— comprises all basic commandments. 98:3, 4.
— is Divinely safeguarded. 15:10.
— discourages seeking regulation of everything by Divine command. 5:102.
— is free from all doubt. 2:3.
— is a guide for the righteous. 2:3.
— is healing. 10:58; 17:83; 41:45.
— expounds all that is needed by mankind for complete fulfilment of life and furnishes guidance and is a mercy for those who submit. 10:58; 16:90.
— enjoins worship of Allāh. 2:22.
The wisdom comprehended in — is inexhaustible. 18:110; 31:28.
— is the most effective instrument for propagating the truth. 25:53.
— is peerless and cannot be matched. 2:24; 10:39; 11:14, 15; 17:89; 52:35.
— was revealed on a blessed night. 44:4; 97:2—6.
— is free from discrepancies. 4:83.
Seeking refuge with Allāh against evil promptings before recitation of —. 16:99.

QUR'ĀN, PROPHECIES IN THE HOLY
Holy Prophet's emigration from Mecca and his return to it. 17:81; 28:86.
Battle of Badr and victory for Muslims. 30:6; 79:7.
Battle of Aḥzāb. 38:12; 54:46; 79:8.
Arab nations accepting Islām. 56:4.
Byzantines overpowering the Persians and then being overpowered by Muslims. 30:3, 4.
Jews occupying Palestine. 17:105.
Muslims reoccupying Palestine. 21:106, 107.
Appearance of Gog and Magog and events thereafter. 21:97—105.
Opening of Suez and Panama canals. 55:20, 21; 82:4.
Huge ships floating on seas. 55:25.
Jews, abasement of 3:113; 7:168.
People of the Book accepting Islām. 3:200.
Transportation, development of means of 16:9; 36:43; 81:5.
Blasting off of mountains i.e. great kingdoms. 81:4; 77:11.
Cosmic rays and nuclear bombs. 44:11; 55:36.
Animals being gathered in zoological gardens. 81:6.
Peoples and nations coming together. 81:8.
Criminal justice, administration of 81:9.
Books, increase in publication of 81:11.
Geology, mineralogy and astronomy, progress of 81:12; 84:5.
Earth, reaching out of to other planets. 84:4.
Tombs being laid open. 82:5.
Sin, increase of 81:13.
Atheism, spread of 82:7—9; 114:5, 6.
Islām, rise of after decline 32:6; 81:19.

QUR'ĀN, PROPHECIES IN THE HOLY
Wars and earthquakes. 99:2.
Earth revealing its treasures. 99:3.
Latter Days, signs of 81:3—17.
Discovery of new countries and continents. 84:4.
Earth yielding up its hidden treasures. 84:5.
Safeguarding of Qur'ān by Allāh. 15:10.
Spread of Islām after emigration. 17:81, 82.
World wars and nations being gathered together. 18:100.
Destruction of atomic powers. 55:32; 111:2.
RECORDING ANGELS
— know all actions of man. 82:11—13.
REPENTANCE
— wins Allāh's forgiveness and mercy. 2:161.
— is possible at all times. 3:90.
Seeking forgiveness of Allāh along with —. 11:4.
Allāh forgives all sins. 39:54.
— should be sincere. 66:9.
Allāh accepts true —. 9:104; 42:26.
— converts evil propensities into good ones. 25:71.
Doing good after — is true —. 25:72.
Whose — is accepted. 4:18; 16:120.
Whose — is not accepted. 4:19.
RESURRECTION DAY (QIYĀMAH)
There is no doubt about —. 4:88.
— also designated the Hour. 20:16.
— of each individual. 19:96.
— also signifies day of downfall or ruin. 17:52; 40:60; 54:2; 70:43—45.
RESURRECTION AFTER DEATH
— is a certainty. 2:49; 22:8; 23:116; 58:19.
Spiritual resurrection. 2:57, 74, 261; 6:37; 8:25; 30:51; 41:40.
RESURRECTION OF THE DEAD
Physically dead cannot be brought back to life on earth. 21:96; 23:101; 36:32; 39:43.
— also signifies revival of a people. 7:58.
Prophets revive the spiritually dead and not the physically dead. 6:37; 8:25.
Jesus gave life to the spiritually dead. 5:111.
RETALIATION, LAW OF (QIṢĀṢ)
— safeguards human life. 2:179, 180.
REVELATION
— vouchsafed to Prophets as well as others. 4:164, 165; 5:112; 20:39; 28:8.
— is a universal experience. 4:165; 10:48; 35:25; 40:79.
— is received in the language of the recipient. 14:5.

(See details of transliteration on page 'm').

— forms of 42:52.
— descends upon the heart. 2:98; 26:193—195; 53:11, 12.
furnishes guidance and promotes righteousness. 2:39; 7:36; 14:2; 17:83; 41:45; 47:3.
No spiritual life without —. 21:31.
— is received by chosen servants of Allāh. 16:3.
— stimulates reflection. 16:45.
— also signifies inspiration. 16:69.

REWARDS AND PUNISHMENTS
Basis of —. 4:41, 79, 80; 6:161.

RIBĀ (INTEREST)
— is forbidden. 2:276, 277, 279—281; 3:131; 30:40.
Prohibition of —. 2:276, 277, 279; 3:131.
— does not promote true prosperity. 30:40.
Warning of evil consequences of taking —. 2:280.

RIGHTEOUSNESS (TAQWĀ)
—, attainment of, through worship of Allāh. 2:22.
—, what constitutes. 2:178.
Killing of evil desires by piety and —. 2:55.

RIGHTS OF MANKIND
— and obligations in respect thereof. 4:37—41; 17:24—40; 25:64—73.

ROCK, DWELLERS OF THE
Punishment of —. 15:81—85.

SABĀ', PEOPLE OF
Sign for the —. 34:16—22.

SABĀ', QUEEN OF
— and Solomon. 27:23—45.

SABBATH
Observance and violation of — by the Jews. 2:66, 67; 4:48, 155; 7:164; 16:125.

SACRIFICE
—, rites of, appointed for every people. 22:35.
— should be offered to Allāh alone. 22:35.
Flesh or blood of sacrified animal does not reach Allāh
but it is the spirit inspiring the sacrifice that reaches Him. 22: 38.

ṢAFĀ AND MARWAH
— are the Signs of Allāh. 2:159.

ṢALĀT (*See under* WORSHIP)

ṢĀLIḤ, PROPHET
— was sent to the people of Thamūd. 7:74; 11:62; 27:46.
Name of —'s people was Aṣḥābul Ḥijr. 15:81.
— admonished his people to ask forgiveness of Allāh. 11:62.
Nine mischief-mongers in —'s town. 27:49.

Plan to kill — at night. 27:50.
Sign of she-camel for the people of —. 7:74; 11:65; 26:156.
People of — hamstrung the she-camel. 7:78; 26:158.
People of — punished for their transgression. 7:79, 80; 11:68.
—'s people accused him of being bewitched, or working on behalf of someone else. 26:154.
Disbelieving in — was to reject all prophets. 26:142; 54:24.

SALVATION

Promise of — for the righteous. 2:6; 19:73.
Person receiving — is loved by Allāh and is at peace. 3:32; 89:30, 31.
— through prayer. 2:187.
— from evil. 8:30.
— through purification of soul. 91:10.
— through seeking forgiveness, and following guidance. 3:136; 39:54—56.
— is everlasting. 11:109; 18:109; 95:7.
Belief in all revealed Books is necessary for —. 2:5.

SĀMIRĪ

— produced a calf for worship when Moses had gone to the Mount. 20:89.
Moses questioned — about his conduct. 20:96.
— had turned away from obedience. 20:97.
Punishment of —. 20:98.

SATAN

— has no power over those who believe and put their trust in Allāh. 16:100.
— has power only over those who make friends with him and set up equals to Allāh. 15:43; 16:101.
— had no connection with creation of universe. 18:52.
— watches man but man does not perceive him. 7:28.
— is the declared enemy of man. 17:54; 25:30; 35:7; 36:61; 43:63.
— caused Adam to slip. 2:37; 7:21—23.
— has a fiery temperament. 7:13.
— is an evil companion. 4:39.
— was granted respite. 7:15, 16.
— was abased. 7:14.
— lies in wait for people to persuade them to abuse Divine bounties. 7:17, 18.
— prompts people to evil practices. 4:120, 121.
— makes false promises. 14:23.
— incites unbelievers to disobedience. 19:84.
— misleads his friends through inspiring them with fear. 3:176.
— places obstacles in the way of Prophets. 22:53, 54.
— is prototype of all wicked persons. 2:103; 38:42; 43:37.
— should be shunned. 2:169.
— has recourse to futile devices. 4:77.
How to guard oneself against —. 7:201, 202.
— has no power of his own but takes advantage of people's weaknesses. 14:23; 15:43.

SATAN
— was rejected and cast away by Allāh. 15:35, 36.
Whoever make friends with — is bound to be led astray. 22:5.
SAUL (KING ṬĀLŪT)
— appointed king. 2:248.
Companions of — were put to test by means of the river. 2:250.
SCANDAL MONGERING
Prohibition of —. 24:24—27.
SEAS; THE CONFLUENCE OF TWO
— means the end of Mosaic dispensation and the beginning of Islamic dispensation. 18:61.
SERVANTS OF GRACIOUS ALLĀH
— walk on earth in dignified manner. 25:64.
— say 'peace' when addressed by the ignorant. 25:64.
— pass their nights in worship of Allāh. 25:65.
— beseech Allāh to avert the punishment. 25:66.
— are neither niggardly nor extravagant but are moderate in spending. 25:68.
— do not associate partners with Allāh nor kill any person unlawfully nor commit adultery. 25:69.
— do not bear false witness. 25:73.
Reward of —. 25:76, 77.
SHU'AIB, PROPHET
— was sent to Midian tribes. 7:86; 11:85; 29:37.
— admonished his people to give full measure and full weight. 7:86; 11:85, 86.
—'s people threatened to expel him from his town. 7:89.
—'s people seized by earthquake. 7:92; 11:95, 96.
SLANDER
Prohibition of —. 24:5, 24—27; 104:2.
SLAVES
— procuring freedom of, is highly meritorious. 2:178; 4:93; 5:90; 9:60; 90:14.
SOLOMON (PROPHET SULAIMĀN)
— was heir of David. 27:17.
— was favoured with special knowledge by Allāh. 21:80; 27:16.
— was bestowed everything by Allāh. 27:17.
Propaganda of rebels against —. 2:103.
Winds were subjected to
— (i.e. his people carried on trade in sailing boats). 21:82; 34:13; 38:37.
Deep-water divers in —'s service. 21:83.
Jinn (i.e. gentile artisans) made palaces, statues, large cooking vessels, and reservoirs for —. 34:13, 14.
Jinn (i.e. expert workmen, builders and divers) owed allegiance to —. 27:40; 38:38.
Satans (i.e. giants and slaves) who worked for him were in fetters. 38:38, 39.
—'s factories manufactured articles from molten copper. 34:13.

(See details of transliteration on page 'm').

SOLOMON (PROPHET SULAIMĀN)
Three divisions of —'s army, (gentiles, Jews and saintly people). 27:18.
— was taught the language of the sacred scriptures. 27:17.
—'s army moved to the valley of Naml. 27:19.
— invited Queen of Sabā' to submit. 27:29—32.
Queen of Sabā' sent gifts to —. 27:36.
— orders a throne better than that of Queen of Sabā'. 27:39—42.
Queen of Sabā' goes to — and believes in Allāh. 27:43—45.
—'s love for noble steeds. 38:32—34.
— saw in a vision an incapable son as his successor. 38:35.
—'s death and decline of his power at the hands of his incapable successor. 34:15.
— was diligent in turning to Allāh. 38:31.
— was bestowed a high rank in the eyes of Allāh. 38:41.

SONSHIP OF GOD
Doctrine of — condemned. 2:117; 6:101, 102; 10:69; 18:5, 6; 19:36; 19:91—93; 23:92; 37:150—160; 39:5; 112:2—4.

SOUL, HUMAN. (RŪḤ)
— is Allāh's creation. 17:86.
—, purification of, is salvation. 91:10.

SPIRIT
— means mercy from Allāh. 4:172.
Rūḥ means angel. 19:18.
Faithful —. 26:194.
— at rest. 89:28—31.
Self-accusing —. 75:3.
God breathes His spirit into man
i.e. man can receive the revelation. 15:30; 21:92; 32:10; 38:73.

STATE
International relations. 16:93, 95; 60:9, 10.
Government by consultation. 3:160; 42:39.
Best fitted persons to be placed in authority. 4:59.
Justice as basis of rule. 4:59, 106—108, 136; 5:9; 16:91; 38:27; 42:16.
Obedience to authority. 4:60.
War, obligatory or permissible 2:191—194; 4:76; 8:40; 22:40—42.
Peace. 8:56—64; 9:1—4.

STEADFASTNESS
— in seeking help of Allāh enjoined on believers. 2:154.
Allāh is with those who show —. 2:154.
Trials of fear, hunger and loss of wealth and lives and fruits
but good news for the patient. 2:156.
Truly patient persons. 2:157.

STRAIGHT PATH
Prayer for —. 1:6.

Prophet Muḥammad followed the— 6:162; 36:5; 43:44.
Prophet Muḥammad guides to the —. 14:2, 3; 23:74, 75; 42:53.
Qur'ān guides to the —. 5:17.

SUN, THE
— radiates light and the moon reflects lustre and each has stages determined for it. 10:6; 25:62.
— and moon are made subservient and glide along their respective orbits. 7:55; 21:34.
Harmony of spheres illumined by — and moon. 71:16.
Eclipse of — and moon, significance of 75:8, 10.
— determining shadow, significance of 25:46, 47.
— no object of worship. 41:38.

SWINE, FLESH OF
Unlawful to eat —. 2:174; 5:4; 6:146; 16:116.

TABLET, WELL PRESERVED
Holy Qur'ān contained in —. 85:23.

TABLETS OF MOSES
— contained directions on all matters. 7:146.
— thrown aside by Moses in his wrath and picked up by him when his wrath subsided. 7:151, 155.

TABŪK; THE EXPEDITION TO
Muslims enjoined to march forth to —. 9:41.
Length of the journey to —. 9:42.

ṬĀGHŪT
— are transgressors who exceed all bound and must be shunned. 2:257, 258; 4:52, 61, 77; 5:61; 16:37; 39:18.

TAYAMMUM (Symbolic Ablution)
—, when permissible. 4:44; 5:7.

THEFT
Punishment for —. 5:39.

TORAH
— was revealed to Moses, containing guidance and light and all necessary instructions for Banī Isrā'īl. 3:4; 5:45; 6:155; 23:50; 28:44; 37:118.
Mosaic prophets decided according to —. 5:45.
Prophecies concerning the Holy Prophet of Islām in —. 7:158; 48:30.
Those who profess belief in — but do not carry out its commandments. 62:6.
Promise of ample provision to believers in — if they had believed in Qur'ān. 5:67.
People of — invited to believe in the Holy Prophet. 5:16, 17, 20.
Perversion of —. 2:80; 3:79; 5:14, 16.

TOWNS, MOTHER OF (UMMUL-QURĀ)
Mecca as —. 6:93.

TRADE
— is lawful. 2:276; 4:30.

TRADE
should not divert attention from Prayer or remembrance of Allāh. 9:24; 24:38; 62:12.
— which is most profitable. 61:11—14; 35:30, 31.
Taking error in exchange for guidance is wasteful —. 2:17.
TREATIES 9:4, 7, 12, 13.
TRINITY
—, condemnation of. 4:172; 5:74.
TRUMPET
Blowing of —. 6:74; 18:100; 20:103; 23:102; 27:88; 36:52; 39:69; 50:21; 69:14; 78:19.
UḤUD
Battle of —. 3:122, 123.
Enemy returned to Mecca frustrated. 3:128.
—, lessons to be drawn from. 3:140—144, 153—172.
Causes of misfortune at —. 3:153, 154.
Muslims got the upper hand at first. 3:153.
Enemy assumed offensive after retreat. 3:154.
Murmurs of hypocrites at —. 3:155.
Delinquents were pardoned. 3:156.
Prophet dealt with them gently. 3:160.
WAR
— is a conflagration and Allāh's purpose is to put it out. 5:65.
— is permitted against aggression. 2:191; 22:40—42.
— is permitted in defence of freedom of religion. 2:194.
Transgression not permitted in —. 2:191, 193, 194; 16:127.
Fighting to be stopped if enemy is inclined to do so but not out of fear. 8:62, 63; 47:36.
Treaties must be observed. 9:4.
Justice must be observed despite hostility. 5:9.
Duty to safeguard security. 8:61.
Duty to be on guard. 3:201.
Duty to be steadfast in battle. 8:17; 8:58.
Those killed in just — are martyrs. 2:155; 3:141, 170.
Armageddon. 18:48, 49, 100—102.
Organisation for stopping —. 49:10, 11.
WAR, PRISONERS OF
— can only be taken in course of regular fighting. 8:68.
— should be released as a favour or in return for ransom. 47:5.
Marriage may be arranged for —. 24:33.
Conditional release of —. 24:34.
WATER (Revelation)
— as source of life. 11:8; 21:31.
WISE, THE
Characteristics of —. 13:20—25.

WITNESSES
Requirement of two male — or one male and two female — for facility of preservation of evidence. 2:283.
Will, attestation of, by two —. 5:107—109.

WOMAN
(i) GENERAL
Spiritual equality between men and women. 3:196; 33:36; 57:13.
Bounty of Allāh that He has created your mates of the same species. 7:190; 16:73; 30:22; 42:12.
Men are guardians over women. 4:35.
(ii) MARRIAGE; Husband and Wife
— is permanent relationship. 4:25.
Permission to marry up to four wives. 4:4.
Equal treatment of wives. 4:130; 33:5.
Person fearing he may not deal justly with more wives than one should marry only one wife. 4:4, 130; 33:5.
Reciprocal rights and obligations. 2:229; 4:20.
Confining women guilty of misbehaviour. 4:16.
Relationship of husband and wife is like that of garment and wearer. 2:188.
—, a source of comfort for each other. 7:190.
Beneficence between each other. 2:238.
— is a binding covenant. 4:22.
— is obligatory, subject to means. 24:33, 34.
— with idolaters is forbidden. 2:222; 60:11, 12.
Object of —. 2:224.
Proposal for — during women's waiting period is forbidden. 2:236.
Marrying women under compulsion is forbidden. 4:20.
Women with whom marriage is forbidden. 4:23—25.
Divorced women and widows are free to remarry. 2:233, 235, 236.
Lodging for divorced wife and widow. 2:241; 65:2, 7.
(iii) DOWRY
— on marriage prescribed. 4:25.
Substitute for —. 2:237.
Wife may remit —. 4:5.
(iv) COHABITATION
— forbidden during menstruation period. 2:223.
— forbidden during period of retreat in mosque. 2:188.
— forbidden during fast. 2:188.
— forbidden during period of pilgrimage. 2:198.
—, object of 2:224.
(v) WAITING PERIOD ('IDDAT) BEFORE REMARRIAGE
—, observance of 65:2.
— for widow. 2:235.

— for a divorced woman. 2:229.
— for a pregnant woman. 65:5.
— for women who do not menstruate. 65:5.
(vi) DIVORCE
Procedure for —. 2:230, 231.
Revocable —. 2:232.
Irrevocable —. 2:231.
Arrangements concerning children after —. 2:234.
(vii) PERIOD OF GIVING SUCK
— is two years. 2:234.
(viii) VOWING ABSTINENCE FROM WIVES, (ĪLĀ')
period of maximum waiting. 2:227, 228.
WORM OF THE EARTH (DĀBBATUL ARḌ)
— meaning one following low desires. 34:15.
— meaning germs of plague. 27:83.
WORSHIP
Object of —. 1:5; 2:22.
(i) ṢALĀT; (NIMĀZ OR OBLIGATORY PRAYER)
Obligatory —. 4:104; 24:57.
Ablution for —. 5:7.
Prohibition against offering — when not in full control of senses or in state of impurity. 4:44.
Postures of —. 22:27.
Times of —. 2:239; 4:104; 11:115; 17:79; 30:18, 19.
Observance of —. 2:44, 111, 278; 5:56: 8:4; 9:71; 27:4; 31:5.
Watching over —. 2:239.
— when it may be shortened. 4:102.
—, form of, in face of the enemy. 4:103.
Friday —. 62:10—12.
Tahajjud (prayer before dawn). 5:16—19; 17:80; 32:17; 73:3—9.
— safeguards against misconduct. 29:46.
—, constancy in. 70:24.
—, neglect of, condemned. 107:5—7.
Exhorting others to performance of —. 20:133.
Offering — in congregation. 2:44.
Offering — with propriety and in a state of purity. 4:44; 7:32.
Allāh provides for those who are constant in —. 20:133.
(ii) FASTING
— prescribed during month of Ramaḍān. 2:184—186.
Exemption from —. 2:186.
Expiation for —. 2:185.
(iii) PILGRIMAGE (ḤAJJ)
— is obligatory upon every Muslim who can afford the journey. 3:98.

(iii) PILGRIMAGE (ḤAJJ)
Directions concerning —. 2:197—204; 5:2, 3.
Punishment for those who hinder people from the Sacred Mosque. 22:26.
Abraham was commanded to proclaim — unto mankind. 22:28.
Object of —. 22:29—34.
(iv) ZAKĀT (CAPITAL LEVY)
— prescribed. 2:111; 22:79; 24:57; 73:21.
—, objects of 9:60.
— disbursement of 9:60.
ZACHARIAH
Allāh's favour bestowed upon—. 3:39—42; 19:3—12.
ZAKĀT— (*See Under* WORSHIP)

Explanatory List of some Quranic Words and Expressions

as explained by Ḥaḍrat Mirzā Ṭāhir Aḥmad Fourth Successor of the Promised Messiah in his notes to this edition

Word	Ref.	Page
Ākhirah	29:21	462
Aghrainā	5:15	118
Akābira mujrimīhā	6:124	156
Al-Fātiḥah	43:5	577
Al-Furqān	3:5	52
Al-Qāri'ah	69:5	686
An tamīda bikum	16:16	300
Aqīmu al-Ṣalāta	10:88	239
Aṣainā	4:47	91
Aṭṭair	38:20	532
Adhā	2:223	36
'Aẓīm	6:16	140
Baḥīrah	5:104	133
Baiḍun	37:50	523
Baiḍun maknūn	37:50	523
Dābbah	34:15	500
Dīnul-Qayyimah	12:41, 30:31	265
Faraddū aidiyahum		
Fī afwāhihim	14:10	284
Fī sabīlillāh	4:101	100
Fu'ād	32:10	482
Ḥāmi	5:104	134
Huwa baiḍatul balad	37:50	523
Ikhtilāfan kathīran	4:83	96
Innā bikullin kāfirūn	28:49	453
Inalladhīna	4:158	110
Iṣran	2:287	51
Iyyākum	34:41	503
Iḍṭurra	6:146	160
Jibāl	38:19	532
Jannah	20:122	364
Junuban	4:44	90
Kahlan	5:111	135
Kun fayakūn	6:74	148
Kursī	2:256	44
Lahū	18:2	330
Maghḍūb	1:7	1
Mā'idah	16:16	301
Minhum	2:254	43
Muqtaṣid	37:114	527
Muṣaddiqan	3:4, 5	52
Nakkirū lahā 'Arshahā	27:39	440
Naqīb	5:13	118
Qabla mautihī	4:160	111
Qāiman bil qisṭ	3:19	54
Qaṭṭa'na aidiyahunna	12:32	264
Qayyim	12:41	265
Rafa'a	4:159	110
Ribbiyyūn	3:147	72
Al-sā'ah	43:62	583
Sābiq bil khairāt	37:114	527
Ṣadra	6:126	156
Sā'ibah	5:104	134
Sami'nā wa aṭ'anā	4:47	91
Sau'ātuhumā	20:122	363
Shubbiha	4:158	109
Taklīman	4:165	112
Ṭayyib	2:169	26
Thiyābaka	74:5	701
Ukhrā	29:21	462
Ulā'ika	11:18	245
Ulil amri minkum	4:60	93
Ummah	11:18	245
Ummul Kitāb	43:5	577
Ummul Qurā	42:8	569
Waj'alū buyūtakum		
Qiblatan	10:88	239
Waṣīlah	5:104	134
Yakhruṣūn	6:117	155
Yalbisakum	6:66	147
Yuhadhdhiru kumullāhu		
Nafsahū	3:29	56
Zabūr	4:164	112
	17:56	322
Ẓālim	37:114	526
Ẓālimun linafsihī	37:114	526
Ẓulm	37:114	526

(See details of transliteration on page 'm').

List of References of Proposed Translations

by Ḥaḍrat Mirzā Ṭāhir Aḥmad
the fourth successor of the Promised Messiah a.s.

First number indicates reference, then comes page number. References without brackets indicate proposed translation only. References in brackets indicate explanatory note only and references in brackets with starlet indicate proposed translation with note.

Al-Fātiḥah

(1:7)* 1

Al-Baqarah

2:7 2
2:11 3
(2:19) 4
2:26 5
2:31 5
2:35 6
2:76 12
2:113 18
(2:139) 21
(2:147)* 23
2:167 26
(2:169)* 26
(2:179) 28
(2:188) 30
(2:189) 30
(2:223)* 36
(2:254) 43
(2:256)* 44
2:268 46
(2:277) 48
(2:287) 50

Āl-e-'Imrān

(3:4, 5)* 52
3:16 54
(3:19) 54
(3:29) 56
3:37 57
(3:48) 59
(3:74)* 62
3:80 63
3:114 68
3:131 70
3:134 70
3:139 71
3:144 71
(3:147) 72
3:153 73
(3:154) 73
3:160 75
3:170 76
3:185 78
3:194 80

Al-Nisā'

4:2 82
4:4 82
(4:6)* 82
4:7 83
4:13 84
(4:36)* 89
(4:44)* 90
(4:47) 90
4:48 91
4:58 92
(4:60)* 93
4:63 93
(4:67) 94
(4:83) 96
(4:84) 97
4:86 97
(4:87) 97
4:93 99
(4:101) 100
4:104 101
4:106 101
4:114 102
4:115 103
4:118 103
4:120 103
4:130 105
4:136 106
4:143 107
4:154 109
(4:158) 109
(4:159) 110
(4:160) 111
(4:164)* 112
(4:165) 112

Al-Mā'idah

(5:3)* 115
(5:13) 118
(5:14)* 118
(5:15) 118
(5:21)* 120
5:42 123
5:56 126
5:65 127
5:67 128
5:74 129
5:76 129
5:80 130
5:91 131
5:92 131
(5:102)* 133
(5:104) 133
5:106 134
(5:108)* 135
5:109 135
5:110 135
(5:111) 135

Al-An'ām

6:4 138
6:7 138
6:13 139
(6:16) 140
6:18 140
6:19 140
6:20 140
6:25 141
6:37 143
6:40 143
6:41 143

6:46 144
6:50 144
6:57 145
(6:66)* 147
6:69 147
(6:74)* 148
6:90 150
6:92 150
6:111 154
(6:117) 155
6:121 155
(6:124)* 156
(6:126)* 156
6:137 158
6:138 158
6:140 158
6:144 159
(6:146) 160
6:149 160
6:150 160
6:152 161
6:155 162
6:162 163
6:165 163
6:166 163

Al-A'rāf

7:5 164
7:21 166
7:32 167
7:38 168
7:41 169
7:79 174
7:86 175
7:90 176
7:103 177
7:157 184
7:158 184
7:159 185
7:160 185
7:165 186
7:166 186
7:172 187
7:177 188
7:190 190
7:204 191

Al-Anfāl

8:18 195
8:28 196
8:37 197
8:43 198
8:48 199
8:56 200
8:72 203
8:73 203

Al-Taubah

9:3 204
9:4 204
9:5 204
9:12 205
9:17 206
9:18 206
9:26 208
9:29 208
9:30 208
9:36 209
9:38 210
9:47 212
9:59 213
9:61 213
9:74 216
9:78 216
9:81 217
9:84 217
9:95 219
9:98 219
9:100 220
9:104 221
9:105 221
9:106 221
9:107 221
9:109 222
9:110 222
9:111 222
9:118 223
9:120 224
9:122 224
9:123 224
9:126 225

Yūnus

10:3 226
10:4 226
10:6 226
10:13 227
10:14 228
10:16 228
10:18 228
10:19 229
10:20 229
10:21 229
10:22 229
10:23 229
10:24 230
10:25 230
10:29 231
10:30 231
10:32 231
10:33 231
10:35 232
10:37 232
10:41 233
10:42 233
10:46 233
10:47 233
10:51 234
10:56 234
10:62 235
10:64 235
10:66 236
10:67 236
10:68 236
10:71 236
10:73 237
10:74 237
10:84 238
(10:88)* 239
10:89 239
10:91 239
10:92 240

Hūd

11:2 ____ 243
11:4 ____ 243
11:7 ____ 243
(11:18)* ____ 245
11:35 ____ 247
11:68 ____ 252
11:71 ____ 252
11:72 ____ 252
(11:79)* ____ 253
(11:82) ____ 254
11:86 ____ 254
11:92 ____ 255
11:99 ____ 256
11:100 ____ 256
11:115 ____ 258

Yūsuf

12:3 ____ 260
12:4 ____ 260
12:7 ____ 260
12:16 ____ 261
12:19 ____ 262
12:21 ____ 262
12:22 ____ 262
12:23 ____ 262
12:25 ____ 263
(12:32) ____ 264
(12:41) ____ 265
12:44 ____ 266
12:50 ____ 267
12:51 ____ 267
12:52 ____ 267
12:53 ____ 267
12:54 ____ 267
12:59 ____ 268
12:60 ____ 268
12:69 ____ 269
12:81 ____ 271
12:84 ____ 271
12:85 ____ 271
12:86 ____ 272
12:91 ____ 272
12:102 ____ 273
12:105 ____ 274
12:109 ____ 274
12:111 ____ 275

Al-Ra'd

13:4 ____ 276
13:5 ____ 276
13:7 ____ 277
13:15 ____ 278
13:40 ____ 282

Ibrāhīm

(14:10) ____ 284
14:15 ____ 285
14:18 ____ 285
14:19 ____ 286
14:20 ____ 286
14:34 ____ 288
14:41 ____ 289
14:47 ____ 289
14:53 ____ 290

Al-Ḥijr

15:11 ____ 291
15:17 ____ 292
15:27 ____ 293
15:28 ____ 293
15:48 ____ 294
15:56 ____ 295
15:72 ____ 296
15:80 ____ 296
15:86 ____ 297
15:89 ____ 297
15:90 ____ 297
15:91 ____ 297
(15:92)* ____ 297

Al-Naḥl

16:3 ____ 299
16:6 ____ 299
16:12 ____ 300
(16:16)* ____ 300
16:44 ____ 304
16:45 ____ 304
16:53 ____ 305
16:61 ____ 306
16:70 ____ 307
16:71 ____ 307
16:80 ____ 309
16:84 ____ 309
16:85 ____ 309
16:91 ____ 310
16:97 ____ 311
16:107 ____ 312
16:113 ____ 313
16:116 ____ 314
16:118 ____ 314
(16:121)* ____ 314
16:122 ____ 315
(16:125)* ____ 315

Banī Isrā'īl

17:2 ____ 316
17:6 ____ 316
17:8 ____ 316
17:12 ____ 317
17:13 ____ 317
17:14 ____ 317
17:17 ____ 318
17:24 ____ 319
17:30 ____ 319
17:47 ____ 321
(17:56)* ____ 322
17:105 ____ 328
17:107 ____ 328
17:111 ____ 329

Al-Kahf

(18:2)* ____ 330
18:12 ____ 331
18:18 ____ 331
18:21 ____ 332
(18:22)* ____ 332
18:23 ____ 333
18:27 ____ 333
18:38 ____ 335
18:45 ____ 336
18:47 ____ 336
18:51 ____ 337
18:56 ____ 337
18:62 ____ 338
18:64 ____ 339

18:70 ____ 339
18:104 ____ 343

Maryam

19:24 ____ 346
19:70 ____ 350
19:87 ____ 352

Ṭā Hā

20:12 ____ 353
20:16 ____ 354
20:23 ____ 354
20:26 ____ 354
20:28 ____ 355
20:45 ____ 356
20:61 ____ 357
20:85 ____ 359
20:89 ____ 360
(20:95) ____ 361
20:109 ____ 362
20:114 ____ 362
(20:122)* ____ 363
20:130 ____ 365
20:134 ____ 365

Al-Anbiyā'

21:4 ____ 366
21:8 ____ 366
21:11 ____ 367
21:14 ____ 367
21:23 ____ 368
(21:64)* ____ 372
21:70 ____ 372
21:88 ____ 374
21:92 ____ 375
21:95 ____ 375
21:106 ____ 376
21:107 ____ 376

Al-Ḥajj

22:2 ____ 378
22:3 ____ 378
(22:6)* ____ 378
22:12 ____ 379
22:25 ____ 381
22:30 ____ 382
22:31 ____ 382
22:36 ____ 383
22:64 ____ 386
(22:66)* ____ 387
22:76 ____ 388
22:77 ____ 388

Al-Mu'minūn

23:10 ____ 390
23:21 ____ 391
23:25 ____ 391
23:31 ____ 392
23:38 ____ 393
23:51 ____ 394
23:53 ____ 394
23:54 ____ 394
23:58 ____ 395
23:72 ____ 396
23:88 ____ 397
23:98 ____ 398
23:103 ____ 398
23:105 ____ 398
23:109 ____ 399
23:117 ____ 399

Al-Nūr

24:3 ____ 401
24:16 ____ 402
24:23 ____ 403
24:32 ____ 405
24:34 ____ 405
24:37 ____ 406
24:38 ____ 406
24:40 ____ 407
24:46 ____ 408
24:55 ____ 409
24:61 ____ 410
24:63 ____ 411
24:65 ____ 411

Al-Furqān

25:24 ____ 414
25:28 ____ 415
25:40 ____ 416
25:41 ____ 416
25:53 ____ 417
25:56 ____ 417
25:60 ____ 418
25:62 ____ 418
25:69 ____ 419
25:75 ____ 419
25:76 ____ 419

Al-Shu'arā'

26:15 ____ 422
26:22 ____ 422
26:43 ____ 424
26:65 ____ 425
26:73 ____ 426
26:80 ____ 426
26:90 ____ 426
26:92 ____ 427
26:126 ____ 429
26:130 ____ 429
26:136 ____ 429
26:144 ____ 430
26:149 ____ 430
26:157 ____ 430
26:163 ____ 431
26:169 ____ 431
26:174 ____ 431
26:179 ____ 432
26:183 ____ 432
26:184 ____ 432
26:185 ____ 432
26:199 ____ 433
26:200 ____ 433
26:212 ____ 434

Al-Naml

27:13 ____ 437
27:19 ____ 437
27:20 ____ 438
27:21 ____ 438
27:22 ____ 438
27:34 ____ 439
(27:39)* ____ 440
27:41 ____ 440
27:42 ____ 441
(27:45) ____ 441
27:48 ____ 441
27:51 ____ 442

27:53 _____ 442
27:56 _____ 442
27:57 _____ 442
27:60 _____ 443
27:73 _____ 444
27:82 _____ 445
27:83 _____ 445
27:85 _____ 445
27:86 _____ 445
27:89 _____ 446

Al-Qaṣaṣ

28:4 _____ 447
28:9 _____ 447
28:11 _____ 448
28:12 _____ 448
28:13 _____ 448
28:14 _____ 448
28:16 _____ 448
28:19 _____ 449
28:25 _____ 450
28:29 _____ 450
28:31 _____ 451
28:39 _____ 452
(28:48)* _____ 453
(28:49)* _____ 453
28:50 _____ 454
28:67 _____ 456
28:72 _____ 456
28:73 _____ 457
28:77 _____ 457
28:82 _____ 458

Al-‘Ankabūt

29:3 _____ 460
29:7 _____ 460
29:9 _____ 460
29:11 _____ 461
29:14 _____ 461
29:15 _____ 461
29:17 _____ 461
(29:21)* _____ 462
29:30 _____ 463
29:39 _____ 464
29:45 _____ 465
29:62 _____ 467

Al-Rūm

(30:31)* _____ 472
30:37 _____ 473
30:44 _____ 474
30:58 _____ 475

Luqmān

31:29 _____ 480

Al-Sajdah

(32:10)* _____ 482
32:22 _____ 484

Al-Aḥzāb

33:5 _____ 486
33:6 _____ 486
33:7 _____ 487
33:11 _____ 487
33:16 _____ 488
33:21 _____ 489
33:34 _____ 491
33:47 _____ 493
33:49 _____ 493
33:50 _____ 493
33:52 _____ 494
33:54 _____ 494
33:58 _____ 495
33:60 _____ 495
33:61 _____ 496
33:70 _____ 496
33:72 _____ 497
33:73 _____ 497

Sabā’

34:10 _____ 499
34:11 _____ 499
(34:15) _____ 500
34:17 _____ 500
34:35 _____ 502
(34:41)* _____ 503
34:50 _____ 504
(34:53) _____ 505
34:54 _____ 505

Fāṭir

35:9 _____ 507
35:11 _____ 507
35:16 _____ 508
35:37 _____ 510
35:46 _____ 512

Yāsīn

36:9 _____ 513
36:31 _____ 515
36:38 _____ 516
36:39 _____ 516
36:43 _____ 516
36:56 _____ 517
36:69 _____ 518
36:70 _____ 518
36:71 _____ 518
36:76 _____ 519
36:83 _____ 519

Al-Ṣaffāt

37:7 _____ 520
37:9 _____ 520
37:12 _____ 520
37:20 _____ 521
37:29 _____ 521
(37:50) _____ 523
37:80 _____ 524
37:85 _____ 525
37:87 _____ 525
37:104 _____ 526
(37:114)* _____ 526
37:118 _____ 527
37:142 _____ 528
37:152 _____ 529
37:159 _____ 529

Ṣād

38:6 _____ 531
38:7 _____ 531
38:8 _____ 531
38:9 _____ 531
38:13 _____ 532
38:14 _____ 531
38:15 _____ 532
38:16 _____ 532
38:18 _____ 532
(38:19) _____ 532
(38:20) _____ 532

38:21 533
38:33 534
38:34 534
38:36 534
38:43 535
38:44 535
38:46 535
38:47 535
38:65 537
38:76 537
38:89 538

Al-Zumar

39:3 539
39:5 539
39:7 539
39:10 540
39:17 541
39:29 543
39:30 543
39:43 544
39:46 545
39:57 546
39:62 547
39:68 547

Al-Mu'min

40:11 551
40:13 551
40:15 551
40:16 552
40:17 552
40:21 552
40:22 552
40:26 553
40:27 553
40:31 554
40:33 554
40:37 555
40:38 555
40:57 557
40:65 558

Ḥā Mīm Al-Sajdah

41:4 561
41:6 561
41:10 561
41:11 562
41:20 563
41:25 563
41:26 564
41:36 565
41:40 565
41:41 566
41:48 567
41:49 567
41:52 567
41:54 568

Al-Shūrā

42:4 569
42:6 569
(42:8)* 569
42:12 570
42:15 571
42:20 572
42:24 572
42:25 572

Al-Zukhruf

(43:5) 577
43:9 577
43:14 578
43:16 578
43:24 579
43:26 579
43:33 580
43:40 581
43:45 581
43:58 582
(43:62)* 583
43:70 583
43:71 584
43:78 584

Al-Jāthiyah

45:15 591
45:18 591
45:19 591
45:24 592
45:28 593
45:36 594

Al-Aḥqāf

46:28 599

Muḥammad

47:3 601
47:5 601
47:6 601
47:7 601
47:21 603
47:25 604
47:32 604
47:36 605

Al-Fatḥ

48:7 606
48:13 607
48:24 609
48:27 610
48:30 610

Al-Ḥujurāt

49:2 611
49:4 611
49:5 611
49:12 612
49:13 612
49:14 613
49:18 613

Qāf

50:2 615
50:17 616
50:43 618

Al-Dhariyāt

51:2 619
51:3 619
51:4 619
51:5 619
51:9 619
51:10 619
51:11 619
51:12 619
51:15 620
51:20 620
51:29 620
51:40 621
51:48 622

51:56 _____ 622
51:60 _____ 623
Al-Ṭūr
52:10 _____ 624
52:11 _____ 624
52:20 _____ 625
52:35 _____ 626
52:36 _____ 626
52:45 _____ 627
52:46 _____ 627
Al-Najm
53:2 _____ 628
53:7 _____ 628
53:8 _____ 628
53:12 _____ 628
53:25 _____ 629
53:26 _____ 629
53:31 _____ 630
53:33 _____ 630
53:40 _____ 630
53:41 _____ 630
53:54 _____ 631
53:55 _____ 631
Al-Qamar
54:25 _____ 634
54:29 _____ 635
54:30 _____ 635
Al-Raḥmān
55:5 _____ 637
55:20 _____ 638
55:32 _____ 638
55:36 _____ 639
55:47 _____ 639
55:49 _____ 639
Al-Wāqiʻah
56:3 _____ 642
56:4 _____ 642
56:9 _____ 642
56:10 _____ 642
56:14 _____ 642
56:15 _____ 642
56:24 _____ 643
56:28 _____ 643
56:39 _____ 644
56:42 _____ 644
56:56 _____ 645
56:58 _____ 645
56:62 _____ 645
56:66 _____ 645
56:76 _____ 646
56:82 _____ 646
56:91 _____ 647
56:92 _____ 647
Al-Ḥadīd
57:18 _____ 650
57:22 _____ 651
57:26 _____ 652
57:28 _____ 652
Al-Mujādalah
58:13 _____ 655
58:14 _____ 655
Al-Ḥashr
59:7 _____ 657
59:10 _____ 658
59:20 _____ 660
59:23 _____ 660
59:24 _____ 660
Al-Mumtaḥinah
60:3 _____ 661
Al-Ṣaf
61:6 _____ 664
61:15 _____ 665
Al-Munāfiqūn
63:5 _____ 668
63:8 _____ 669
Al-Taghābun
64:3 _____ 670
64:4 _____ 670
64:7 _____ 670
64:17 _____ 672
Al-Ṭalāq
65:2 _____ 673
65:5 _____ 674
65:7 _____ 674
Al-Taḥrīm
66:3 _____ 676
66:10 _____ 677
Al-Mulk
67:5 _____ 679
67:12 _____ 680
67:13 _____ 680
67:31 _____ 681
Al-Qalam
68:23 _____ 683
68:25 _____ 683
68:26 _____ 683
68:32 _____ 683
68:53 _____ 685
Al-Ḥāqqah
(69:5)* _____ 686
69:11 _____ 686
69:18 _____ 687
69:28 _____ 687
69:37 _____ 688
69:45 _____ 688
69:47 _____ 688
69:48 _____ 689
Al-Maʻārij
70:26 _____ 691
70:29 _____ 691
70:35 _____ 692
70:44 _____ 692
Nūḥ
71:8 _____ 693
71:9 _____ 693
71:11 _____ 693
71:14 _____ 694
71:15 _____ 694
71:16 _____ 694
71:18 _____ 694
71:19 _____ 694
71:27 _____ 695
Al-Jinn
72:27 _____ 698
72:28 _____ 698
Al-Muzzammil
73:2 _____ 699
73:18 _____ 700

Al-Muddaththir

74:4 _____ 701
(74:5)* _____ 701
74:27 _____ 702
74:28 _____ 702
74:29 _____ 702
74:30 _____ 702
74:43 _____ 703

Al-Qiyāmah

75:3 _____ 705
75:6 _____ 705
75:15 _____ 705
75:21 _____ 706
75:22 _____ 706
75:37 _____ 706

Al-Dahr

76:3 _____ 708
76:17 _____ 709
76:22 _____ 709
76:31 _____ 710

Al-Mursalāt

77:2 _____ 711
77:3 _____ 711
77:4 _____ 711
77:5 _____ 711
77:6 _____ 711
77:7 _____ 711
77:33 _____ 712
77:34 _____ 712

Al-Nabā'

78:3 _____ 714
78:12 _____ 714
78:19 _____ 715
78:25 _____ 715
78:26 _____ 715
78:27 _____ 715
78:38 _____ 716

Al-Nāzi‘āt

79:2 _____ 717
79:3 _____ 717
79:4 _____ 717
79:5 _____ 717
79:6 _____ 717

Al-Burūj

85:4 _____ 728
85:5 _____ 728
85:14 _____ 729
85:17 _____ 729
85:21 _____ 729

Al-Ṭāriq

86:12 _____ 730
86:16 _____ 730
86:17 _____ 730

Al-Ghāshiyah

88:20 _____ 732
88:23 _____ 733

Al-Fajr

89:9 _____ 733
89:12 _____ 734
89:22 _____ 734

Al-Balad

90:11 _____ 735
90:12 _____ 735
90:13 _____ 735
90:21 _____ 736

Al-Shams

91:2 _____ 737
91:10 _____ 737
91:15 _____ 737

Al-Lail

92:7 _____ 738

Al-Ḍuḥā

93:11 _____ 739
93:12 _____ 739

Al-Inshirāḥ

94:9 _____ 740

Al-Tīn

95:4 _____ 740
95:5 _____ 740
95:6 _____ 740

Al-‘Alaq

96:2 _____ 741
96:3 _____ 741
96:4 _____ 741
96:5 _____ 741
96:12 _____ 741
96:13 _____ 741
96:14 _____ 742
96:15 _____ 742
96:16 _____ 742
96:17 _____ 742
96:18 _____ 742

Al-Qadr

97:5 _____ 742
97:6 _____ 742

Al-Bayyinah

98:3 _____ 743
98:4 _____ 743

Al-Zilzāl

99:6 _____ 744

Al-‘Ādiyāt

100:6 _____ 744

Al-Qāri‘ah

101:10 _____ 745

Al-Takāthur

102:2 _____ 746
102:3 _____ 746
102:6 _____ 746

Al-‘Aṣr

103:2 _____ 746

Al-Humazah

104:5 _____ 747
104:6 _____ 747
104:8 _____ 747
104:9 _____ 747
104:10 _____ 747

Al-Quraish

106:2 _____ 748
106:3 _____ 748
106:4 _____ 748

Al-Ma‘ūn

107:7 _____ 748
107:8 _____ 748

Al-Lahab

(111:2)* _____ 750
111:5 _____ 750

Al-Falaq

113:2 _____ 751