



THE HOLY QUR'ĀN



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ARABIC TEXT AND ENGLISH TRANSLATION

Translated by
Maulawī Sher 'Alī

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

under the auspices of
ḤADRAT MIRZĀ MASROOR AḤMAD
Fifth Successor of the Promised Messiah and
Supreme Head of the Ahmadiyya Muslim Jamā'at

2015

Islam International Publications Limited

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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)

New Edition (new format) 2004 (ISBN: 1 85372 779 2)

Reprinted (Small Size) 2005 (ISBN: 1 85372 811 X)

Soft Cover Edition USA 2012 (ISBN: 978 1 84880 010 6)

Reprinted (Small Size) UK 2014 (ISBN: 978-1-84880-017-5)

Present Edition (Royal Size) UK 2015

© ISLAM INTERNATIONAL PUBLICATIONS LTD.

Published by:

Islam International Publications Ltd.

Islamabad, Sheephatch Lane,

Tilford, Surrey GU10 2AQ

UK

Printed and bound 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: 978-1-84880-022-9

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

Foreword to the Present Edition

In 2004 we published, under the auspices of Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V^{at}, the Royal Size of the Holy Qur’ān translated into English by Ḥaḍrat Maulawī Sher ‘Alī with the alternative translation of, and footnotes to, some of the verses by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul-Masīḥ IVth. It should be noted that the original translation of Ḥaḍrat Maulawī Sher ‘Alī was not changed and the translation and notes by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul-Masīḥ IVth, were both given below the relevant pages of the text and translation with asterisks. We are again privileged to publish this Royal Size edition in hardcover.

In this edition we have corrected the English names of the *Sūrah*s according to the system of transliteration approved by Ḥaḍrat Khalīfatul-Masīḥ V^{at}.

We pray and hope that this new edition would find a large circulation especially among those who suffer from Islamophobia and do not hesitate to raise objections against the Word of Allāh, His Prophet^{sa} and Islām.

Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian, the Promised Messiah and Mahdī^{as}, addressing the entire world, says:

“Whenever Islām has been confronted with any other religion in consequence of some new condition of the age, the sharp and effective instrument that has immediately come to hand is the Holy Qur’ān. In the same way, whenever philosophic thought has been given publicity in opposition to it, the Holy Qur’ān has destroyed that poisonous plant and has so humiliated it as to provide a mirror to its students which shows up the true philosophy which is contained in the Holy Qur’ān alone and nowhere else.”

(*Izāla’-e-Auhām, Rūḥānī Khazā’in*, Vol. 3, p. 382)

(*The Essence of Islam*, Vol. I, p.355)



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

“I call Allāh to witness that the Holy Qur’ān is a rare pearl. Its outside is light and its inside is light and its above is light and its below is light and there is light in every word of it... It has been disclosed to me in a vision that the garden of holiness is irrigated by the water of the Qur’ān, which is a surging ocean of the water of life. He who drinks from it, comes to life; indeed, he brings others to life.”

(*Ā’īna’-e-Kamālāt-e-Islām, Rūḥānī Khazā’in, Vol. 5, pp. 545-546*)

(*The Essence of Islam, Vol. I, p.356*)

We owe 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. We are also grateful to Mirzā Anas Aḥmad, M.A. M.Litt. (Oxon), Wakīl-ul-Ishā‘at, Taḥrīk-e-Jadīd, Rabwah and his team at Rabwah for their help in making this edition ready for publication. May Allāh reward them for this abundantly. Āmīn.

The Publisher



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

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 the Fifth, 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 encouraging 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 Maṣṣūr Aḥmad Bashīr, 'Azīz-ur-Raḥmān Khālīd, Ashraf Ishāq, 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.



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

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

- ا 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 *h*, 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 *s*, strongly articulated *s*.
- ض *d*, similar to the English *th* in 'this'.
- ط *t*, strongly articulated palatal *t*.
- ظ *z*, 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 — (like *u* in 'bud'); *i* for — (like *i* in 'bid'); *u* for — (like *oo* in 'wood'); the long vowels by *ā* for — or — (like *a* in 'father'); *ī* for — or — (like *ee* in 'deep'); *ai* for — (like *i* in 'site'); *ū* for — (like *oo* in 'root'); *au* for — (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.

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Index of Symbols Denoting Pauses

- م 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.
- ز Desirable to continue, do not pause.
- ف 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,

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى
لِّلْمُتَّقِينَ ۝

Dhālikal-Kitābu lā raiba
fih, hudal-lil-muttaqīn

↑
(pause here)

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى
لِّلْمُتَّقِينَ ۝

(pause here)

Dhālikal-Kitābu lā raib,
fihī hudal-lil-muttaqīn



AL-FĀTIḤAH

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious,
the Merciful. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١
2. All praise belongs to Allāh, Lord of
all the worlds, الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢
3. The Gracious, the Merciful, الرَّحْمَنِ الرَّحِيمِ ٣
4. Master of the Day of Judgment. مَلِكِ يَوْمِ الدِّينِ ٤
5. Thee alone do we worship and
Thee alone do we implore for help. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥
6. Guide us in the right path—
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦
7. The path of those on whom Thou
* hast bestowed *Thy* blessings, those
who have not incurred *Thy* displea-
sure, and those who have not gone
astray. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ٧
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ٨

* 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 'maghdūb' (مَغْضُوبٌ) 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.



مَكْرُوهَاتِهَا ٤٠

سُورَةُ الْبَقَرَةِ مَدَنِيَّةٌ ٢

أَيَّاهَا ٢٨٧



AL-BAQARAH (Revealed after Hijrah)

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

2. Alif Lām Mīm. †

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

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

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.

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

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

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.

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.

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

† 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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

الْم ٢

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ٣

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَ يُتَّقُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ٤

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَ بِالْآخِرَةِ هُمْ يُوقِنُونَ ٥

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ٦

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ٧

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ٨

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَيَايْتُونَ الْآخِرَ وَمَا هُم بِمُؤْمِنِينَ ٩

يُخَدِّعُونَ اللَّهَ وَ الَّذِينَ آمَنُوا ۗ وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ١٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَظِيمٌ

يُخَدِّعُونَ

ء ' | ق | q | غ | gh | ع | ' | ظ | z | ط | t | ض | d | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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

* 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.

فِي قُلُوبِهِمْ مَرَضٌ ۖ فَزَادَهُمُ اللَّهُ
مَرَضًا ۖ وَكَرَهُمُ عَذَابَ الْآلِيمِ ۗ إِيْمًا كَانُوا
يَكْذِبُونَ ﴿١١﴾

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

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ
قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١٢﴾

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

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا
يَشْعُرُونَ ﴿١٣﴾

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.

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ
قَالُوا إِنَّا نؤمنُ كَمَا آمَنَ السُّفَهَاءُ ۗ
أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا
يَعْلَمُونَ ﴿١٤﴾

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.’

وَإِذَا كَانُوا مَعَهُ لَدِينٍ
قَالُوا نؤمنُ بِمَا كَانُوا
يُكْفَرُونَ ۗ وَإِذَا كَانُوا
مَعَهُمْ سَوِيًّا قَالُوا إِنَّا
مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٥﴾

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

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدَّهُمْ فِي
طُغْيَانِهِمْ بِعَمَلِهِمْ ﴿١٦﴾

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.

أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَهٗ
بِالْهُدَىٰ ۖ فَمَا رَبِحَتْ تَرَاثُهُمْ وَمَا
كَانُوا مُهْتَدِينَ ﴿١٧﴾

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.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ۗ
فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ
بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ لَّا
يُبْصِرُونَ ﴿١٨﴾

* 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**.

ء ٓ ق ٓ q غ gh ع ٤ ظ ٥ ط ٦ ض ٧ د ٨ ص ٩ ذ dh خ kh ح h ث th ا i u ا ١

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

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

صُمُّكُمْ عُمِّي فَهُمْ لَا يَرْجِعُونَ ﴿١٩﴾

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.

أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ
وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ
فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ
الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿٢٠﴾

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.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۗ
كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ ۗ وَإِذَا
أَظْلَمَ عَلَيْهِمْ قَامُوا ۗ وَلَوْ شَاءَ اللَّهُ
لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۗ لَآ
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢١﴾

R. 3.

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

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي
خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ ﴿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.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ
بِنَاءً ۗ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ
بِهِ مِنَ الشَّجَرَاتِ بِرِزْقًا لَكُمْ ۗ فَلَا
تَجْعَلُوا لِلَّهِ أَدَادًا وَإِنَّكُمْ تَعْلَمُونَ ﴿٢٣﴾

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.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ
عَبْدِنَا فَاتَّبُوا لِسُورَةٍ مِنْ مِثْلِهِ ۗ وَ
ادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ
كُنْتُمْ صَادِقِينَ ﴿٢٤﴾

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.

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا
النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَ
الْحِجَارَةُ ۗ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٥﴾

* 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.

ء ' ق q غ gh ع ' ظ z ط t ض d 4 ص s ذ dh خ kh ح h ث th ا i u ا

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

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.

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ
ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا
مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ
فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا
خَالِدُونَ ﴿٢٦﴾

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,

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا
مَّا بَعُوضَةً فَمَا فَوْقَهَا ۗ فَأَمَّا الَّذِينَ
آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ
وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا
أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۗ كَثِيرًا
ذَاهِبًا وَيَهْدِي بِهِ كَثِيرًا ۗ وَمَا يُضِلُّ بِهِ
إِلَّا الْفَاسِقِينَ ﴿٢٧﴾

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.

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ
مِيثَاقِهِ ۗ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ
أَنْ يُوَصَّلَ ۗ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ
أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٨﴾

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.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا
فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ
ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٩﴾

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.

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ
جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ
فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۗ وَهُوَ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿٣٠﴾

R. 4.

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

وَرَادَ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ

* 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,'

ء | ق | q | غ | gh | ع | | ظ | z | ط | t | ض | d | 5 | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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

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.'

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.'

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

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?'

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

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.'

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.'

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

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٢﴾

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

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبِ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٤﴾

وَرَادَ قُلُوبَنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ أَبَىٰ وَاسْتَكْبَرَ ۖ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٥﴾

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

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

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

ء ' | ق | q | غ | gh | ع | | ظ | z | ط | t | ض | d | 6 | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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

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.

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.'

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

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٨﴾

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٩﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٤٠﴾

R. 5.

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.

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.

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

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

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?

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

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

يَسِّرُنَا إِسْرَاءَ بَلِّ إِذْ كُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ﴿٤١﴾

وَأْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرِينَ ۖ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا ۖ وَإِيَّايَ فَاتَّقُونِ ﴿٤٢﴾

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٣﴾

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٤﴾

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ ۗ أَفَلَا تَعْقِلُونَ ﴿٤٥﴾

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٦﴾

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبَّهُمْ ۚ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٧﴾

R. 6.

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

يٰۤاَيُّهَا بَنِي إِسْرَائِيلَ اذْكُرُوا إِعْمَاتِي
الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي
فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿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.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ
نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ
وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ
يُنصَرُونَ ﴿٤٩﴾

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.

وَإِذْ نَجَّيْنَكُمْ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكُمْ
سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ
وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ
مِّن رَّبِّكُمْ عَظِيمٌ ﴿٥٠﴾

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

وَإِذْ فَارَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَكُمْ
وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥١﴾

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.

وَإِذْ وَاعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً
ثُمَّ اتَّخَذْتُمُ الْجِبَلَ مِنْ بَعْدِهِ
أَنْتُمْ ظَالِمُونَ ﴿٥٢﴾

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

ثُمَّ عَفَوْنَا عَنْكُمْ مِّن بَعْدِ ذَلِكَ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٣﴾

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

وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ
لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٤﴾

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.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمُوا لَكُمْ
ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْجِبَلَ
فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَبَات
عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٥﴾

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.

وَإِذْ قُلْتُمْ يُمُوسَىٰ لَنْ نُؤْمِنَ بِكَ
حَتَّىٰ تَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ
الصَّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٦﴾

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

ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٥٧﴾

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.

وَوَضَّلْنَا عَلَيْكُمُ الْعَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ
الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِنْ طَيِّبَاتِ مَا
رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ
يَظْلِمُونَ ﴿٥٨﴾

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.’

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ
فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا
وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ
نَّغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَارِعُوا إِلَىٰ
الْمَحْسِنِينَ ﴿٥٩﴾

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.

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ
الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَىٰ الَّذِينَ
ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا
يَفْسُقُونَ ﴿٦٠﴾

R. 7.

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.’

وَإِذْ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا
اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ
مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ
أُنَاسٍ مَشْرَبَهُمْ كُلُوا وَاشْرَبُوا مِنْ
رِزْقِ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ
مُفْسِدِينَ ﴿٦١﴾

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

وَإِذْ قُلْتُمْ يُمُوسَىٰ لَنْ نَبْقَىٰ عَلَىٰ طَعَامٍ
وَاحِدٍ قَادِمٍ لَنَا رَبِّكَ يُخْرِجْ لَنَا مِمَّا
تُنْبِتُ الْأَرْضُ مِنْ بَيْنِهَا وَقَعْنَاهَا وَ

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.

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.

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.’

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.

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.’

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.

فُؤْمَهَا وَ عَدَسَهَا وَ بَصَلَهَا ؕ قَالَ
 اَتَسْتَبْدِلُونَ الَّذِي هُوَ اَدْنٰى بِالَّذِي هُوَ
 خَيْرٌ ؕ اِهْبِطُوا مِصْرًا فَاِنَّ لَكُمْ مَّا سَأَلْتُمْ
 وَ ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَ
 الْمَسْكَنَةُ ؕ وَ بَاءُ وُيَغْضِبُ مِنَ اللّٰهِ
 ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِآيٰتِ اللّٰهِ
 وَ يَكْتُلُوْنَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ؕ ذٰلِكَ
 بِمَا عَصَوْا وَاٰكٰنُوْا يَخْتَدُوْنَ ﴿٣٦﴾

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ الَّذِيْنَ هَادُوْا وَ
 النَّصْرٰى وَ الصّٰبِئِيْنَ مَنۢ اٰمَنۢ بِاللّٰهِ وَ
 الْيَوْمِ الْاٰخِرِ وَ عَمِلۡ صٰلِحًا فَلَهُمْ
 اَجْرُهُمْ عِنۡدَ رَبِّهِمْ ۗ وَ لَا خَوْفٌ عَلَيْهِمْ
 وَ لَا هُمْ يَحْزَنُوْنَ ﴿٣٧﴾

وَ اِذۡ اٰخَذْنَا مِيثَاقَكُمْ وَ دَفَعْنَا قَوْكُمْ
 الطُّورَ ؕ خَذُوْا مَا اٰتَيْنَاكُمْ بِقُوَّةٍ وَ
 اذْكُرُوْا مَا فِيْهِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿٣٨﴾

ثُمَّ تَوَلَّيْتُمْ مِّنۢۢ بَعْدِ ذٰلِكَ ۗ فَلَوْلَا
 فَضْلُ اللّٰهِ عَلَيۡكُمْ وَ رَحْمَتُهُ لَكُنۡتُمْ مِنَ
 الْخٰسِرِيْنَ ﴿٣٩﴾

وَ لَقَدْ عَلِمْتُمُ الَّذِيْنَ اٰعْتَدَا مِنۡكُمْ فِى
 السَّبۡتِ فَقُلۡنَا لَهُمْ كُوْنُوْا قِرَدَةً
 خٰسِئِيْنَ ﴿٤٠﴾

فَجَعَلۡنَهَا نَكَالًا لِّلۡمَآبِيْنَ بِدِيۡهَا
 وَ مَا خَلَفَهَا وَ مَوْعِظَةً لِّلۡمُتَّقِيْنَ ﴿٤١﴾

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.'

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.'

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.'

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.'

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.

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.

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.

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

وَاذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ
يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا
أَتَنْتَهِدُنَا هَهُؤَا قَالِ أَعُوذُ بِاللَّهِ أَنْ
أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٨﴾

قَالُوا اادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ
قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ كَلَّا فَارِضٌ
وَلَا يَكْرَهُ عَوَانُ بَيْنَ ذَلِكَ فَافْعَلُوا
مَا تُؤْمَرُونَ ﴿٦٩﴾

قَالُوا اادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْ هِيَ
قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءٌ فَاقْرَأْ
لَوْ هِيَ تَسْرًا لِلظَّالِمِينَ ﴿٧٠﴾

قَالُوا اادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ
إِنَّ الْبَقَرَ تَشْبَهَ عَلَيْنَا وَلَا تَأْتِي شَاءَ
اللَّهِ لَمُهْتَدُونَ ﴿٧١﴾

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا دَلُولٌ
تُثْبِتُ وَالْأَرْضَ لَا تَسْقِي الْحَرْثَ
مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا الْكُنْ
جِئْتُ بِالْحَقِّ فَذَبْحُوهَا وَمَا كَادُوا
يَفْعَلُونَ ﴿٧٢﴾

وَاذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمْ فِيهَا
وَإِنَّ اللَّهَ مُخْرِجٌ مِمَّا كُنْتُمْ تَكْتُمُونَ ﴿٧٣﴾

فَقُلْنَا اضْرِبُوهَا بِبَعْضِهَا كَذَلِكَ
يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٤﴾

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ
كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ
الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ

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.

- * 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*?

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?'

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

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

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.

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.

وَأَنَّ مِنْهَا لَمَّا يَشْقُقُ فَيَخْرُجُ مِنْهُ
الْمَاءُ ۗ وَأَنَّ مِنْهَا لَمَّا يَهْبِطُ مِنْ
خَشْيَةِ اللَّهِ ۗ وَمَا اللَّهُ بِغافلٍ عَمَّا
تَعْمَلُونَ ﴿٤٥﴾

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا كَمَا قَدْ كَانُوا
فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ
ثُمَّ يَحْرِفُ فَقُوتهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَ
هُمْ يَعْلَمُونَ ﴿٤٦﴾

وَأَذَى الْقَوَالِ الَّذِينَ آمَنُوا قَالُوا آمَنَّا
وَأَذَى أَخْلَا بَعْضُهُمْ إِلَى بَعْضٍ قَالُوا
أَتَحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ
لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ ۗ أَفَلَا
تَعْقِلُونَ ﴿٤٧﴾

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ
وَمَا يُخْلِفُونَ ﴿٤٨﴾

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا
أَمَانِي ۗ وَأَنَّهُمْ لَا يَظُنُّونَ ﴿٤٩﴾

قَوْلِ الَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ
ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ
لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۗ قَوْلِ لَهُمْ
مِمَّا كَتَبَتْ أَيْدِيهِمْ وَذِيلٌ لَهُمْ مِمَّا
يَكْسِبُونَ ﴿٥٠﴾

وَقَالُوا لَنْ نَمَسَّ النَّارُ إِلَّا أَيَّامًا
مَعْدُودَةً ۗ قُلْ أَتَّخَذُكُمْ عِنْدَ اللَّهِ عَهْدًا
فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۗ أَمْ تَقُولُونَ عَلَى
اللَّهِ مَا لَا تَعْلَمُونَ ﴿٥١﴾

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

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

R. 10.

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.

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*.

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.

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*.

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ
خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ
فِيهَا خَالِدُونَ ﴿٨٢﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا
خَالِدُونَ ﴿٨٣﴾

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ
لَا تَعْبُدُونَ إِلَّا اللَّهَ تَن وَ يَا أُولَٰئِكَ
لَا حَسَنَاتٍ وَ ذِي الْقُرْبَىٰ وَ الْيَتَامَىٰ وَ
الْمَسْكِينِ وَ قُولُوا لِلنَّاسِ حُسْنًا وَ
آقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ وَ تَمَّ
تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَ أَنْتُمْ
مُعْرِضُونَ ﴿٨٤﴾

وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ
دِمَاءَكُمْ وَ لَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ
دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَ أَنْتُمْ تَشْهَدُونَ ﴿٨٥﴾

ثُمَّ أَنْتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَ
تُخْرِجُونَ قَرِينًا مِّنْكُمْ مِنْ دِيَارِهِمْ
تُظَاهِرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ
وَ إِنْ يَأْتُواكُمْ أَسْرَىٰ تَفْذَرُوهُمْ وَ هُوَ
مُحَرَّمٌ عَلَيْهِمْ لِأَخْرَاجِهِمْ أَفْتَوْا مَنْ
يَبْغِضُ الْكُتُبِ وَ تَكْفُرُونَ بِبَعْضِ
فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا
خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ الْقِيَامَةِ
يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَ مَا اللَّهُ
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٦﴾

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ
الدُّنْيَا بِالْآخِرَةِ فَلَا يُخَفَّفُ عَنْهُمْ
الْعَذَابُ وَ لَا هُمْ يُنصَرُونَ ﴿٨٧﴾

R. 11.

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?

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

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.

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.

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?'

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

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ
بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ
مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ
الْقُدُّسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا
تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِّقْنَا
كُدَّ بَيْنَكُمْ وَقُرْبَانَا فَتَقْتُلُونَ ﴿٨٨﴾

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ
اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٩﴾

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ
مُصَدِّقٌ لِمَا مَعَهُمْ ۖ وَكَانُوا مِنْ قَبْلُ
يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا ۖ فَلَمَّا
جَاءَهُمْ مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ
عَلَى الْكٰفِرِينَ ﴿٩٠﴾

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَن يَكْفُرُوا
بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ
فَضْلِهِ عَلَى مَن يَشَاءُ مِنْ عِبَادِهِ ۗ فَبَاءُوا
بِعَظْمٍ عَلَى غَضَبٍ ۖ وَلِلْكَافِرِينَ عَذَابٌ
مُهِينٌ ﴿٩١﴾

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ
قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَ
يَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا
لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ
اللَّهِ مِنْ قَبْلُ ۚ إِنَّكُمْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٢﴾

وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ ثُمَّ
اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ
ظٰلِمُونَ ﴿٩٣﴾

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!’

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.’

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.

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.

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—

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.’

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

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا قَوْصَكُمُ الطُّورَ هَدًى وَمَا آتَيْنَاكَ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنَّ كُنتُمْ مَوْمِنِينَ ﴿٩٤﴾

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنتُمْ صَادِقِينَ ﴿٩٥﴾

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْتُمْ آيَدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٦﴾

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِمْ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرْحَرَ حِزْبِهِ مِنَ الْعَذَابِ إِنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٧﴾

قُلْ مَنْ كَانَ عَدُوًّا لِلْجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٨﴾

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٩﴾

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿١٠٠﴾

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

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.

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!

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

R. 13.

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

أَوْ كَلِمًا عَهْدُوا عَهْدًا تَبَدَّلَ فَرِيقٌ
مِّنْهُمْ بَدَلًا أَكْثَرَهُمْ لَا يُؤْمِنُونَ ﴿١٠١﴾

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ تَبَدَّلَ فَرِيقٌ مِّنَ
الَّذِينَ أُوتُوا الْكِتَابَ كُتِبَ اللَّهُ
وَرَاءَهُمْ هُورَهُمْ كَمَا أَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠٢﴾

وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَى
مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَئِن
الشَّيْطَانِ كَفَرُوا يَعْلَمُونَ النَّاسِ
السِّحْرَ ۖ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ
بِبَابِلَ هَارُوتَ وَ مَارُوتَ ۖ وَمَا
يُعَلِّمَنِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا
نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ
مِنْهُمَا مَا يَفْعَلُونَ بِهِ بَيْنَ الْمَرْءِ
وَرَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ
إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ
وَلَا يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ
مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ثُمَّ وَكِبُرُوا
مَا شَرُّوا بِهِمْ أَنفُسَهُمْ ۖ لَوْ كَانُوا
يَعْلَمُونَ ﴿١٠٣﴾

وَلَوْ أَنَّهُمْ آمَنُوا وَآتَوْا الْحَمْتُونَ
مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا
يَعْلَمُونَ ﴿١٠٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعَيْنَا
وَقُولُوا انظُرْنَا وَاسْمَعُوا ۚ وَلِلْكَافِرِينَ
عَذَابٌ أَلِيمٌ ﴿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 يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ
مَنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ
مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿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?

مَا تَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ
مِثْلَهَا أَوْ مِثْلَهُمَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ﴿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.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ وَأَمَّا كُمْ مِنْ دُونِ اللَّهِ مِنْ
وَلِيٍّ وَلَا نَصِيرٍ ﴿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.

أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ
كَمَا سَأَلْتُمْ مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِعِ
الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ
السَّبِيلِ ﴿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.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ
مِنْ بَعْدِ إِيمَانِكُمْ كُفْرًا بِحَسَدٍ مِّنْ
عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ
الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ
اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ﴿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.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا
تُقَدِّمُوا مِنْ نَفْسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ
عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿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.'

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ
كَانَ هُودًا أَوْ نَصْرًا يَتْلِكَ أَمَا نُبَيِّنُهُمْ
فَلْهَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ
صَادِقِينَ ﴿١١٢﴾

* 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.

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ
قَلِيلٌ أَجْرُهُ عِنْدَ رَبِّهِ ۖ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٣﴾

R. 14.

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.

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ ۖ وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ ۗ وَهُمْ يَشْتُلُونَ الْكِتَابَ ۚ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ قَالَ اللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٤﴾

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.

وَمَنْ أَظْلَمُ مِمَّن مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسعى فِي خَرَابِهَا ۗ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۗ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَ لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٥﴾

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.

وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَانْتَهَ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٦﴾

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.

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ سُبْحٰنَهُ ۗ بَلَىٰ لَّهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ كُلُّ لَّهُ قَانِتُونَ ﴿١١٧﴾

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.

بَدِيعُ السَّمٰوٰتِ وَالْأَرْضِ ۗ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٨﴾

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

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ ۚ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ ۗ تَشَابَهَتْ قُلُوبُهُمْ ۗ قَدْ بَيَّنَّا

* 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 فَيَكُونُ” (“‘Be!’ And it is”) at page 59 under 3:48. (Publisher)

ء | ق | q | غ | gh | ع | | ظ | z | ط | t | ض | d | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

the Signs plain for a people who firmly believe.

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.

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.

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.

R. 15.

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

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.

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.'

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

الْأَيْتِ لِقَوْمٍ يُؤْقِنُونَ ﴿١١٩﴾

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا
وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١٢٠﴾

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى
حَتَّى تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنْ هَدَى اللَّهُ
هُوَ الْهُدَىٰ وَلَئِن أُتْبِعْتَ أَهْوَاءَهُمْ
بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ
مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا تَصِيرُ ﴿١٢١﴾

تَنْصُرُ

الَّذِينَ أُتْبِعْنَاهُمْ لِكِتَابٍ يَشْكُرُونَ لَهُ حَقَّ
تِلَاوَتِهِ وَأُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ
يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١٢٢﴾

يَكْفُرُ

يَبْنِي لِأَسْرَاءِ يَدَا إِذْ كُرُوا بِغَمَّتِي النَّبِيِّ
أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى
الْعَالَمِينَ ﴿١٢٣﴾

وَاتَّقُوا يَوْمًا مَا آتَىٰ تَجْزِي نَفْسٍ عَنْ نَفْسٍ
شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا
شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٤﴾

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ
فَاتَّمَّهُنَّ ۚ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ
إِمَامًا قَالِ وَمِنْ ذُرِّيَّتِي ۚ قَالَ لَا يَنْتَالُ
عَهْدِي الظَّالِمِينَ ﴿١٢٥﴾

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ
وَأَمْنًا ۚ وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ
مُصَلًّى ۚ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ ۚ

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*.’

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.’

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.

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*.

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.

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.

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

رَسْمُوعِيْلَ اَنْ طَهَّرَ اَبِيْتِي لِلطَّائِفِيْنَ
وَالْعَافِيْنَ وَالرُّكَّعِ السُّجُوْدِ ﴿١٢٧﴾

وَإِذْ قَالَ اِبْرٰهِيْمُ رَبِّ اجْعَلْ هٰذَا بَلَدًا
اٰمِنًا وَاٰرُثًا لِّاهْلِكَ مِنَ الثَّمَرٰتِ
مَنْ مِّنْهُمْ يٰلٰهُوَ الْيَوْمِ الْاٰخِرِ قَالَ وَ
مَنْ كَفَرَ فَاَمَتِّعْهُ قَلِيْلًا ثُمَّ اَضْرِبْهُ
لِىْ عَذَابِ النَّٰرِ وَبِئْسَ الْمَصِيْرُ ﴿١٢٨﴾

وَ اِذْ يَرْفَعُ اِبْرٰهِيْمُ الْقَوَاعِدَ مِنَ
الْبَيْتِ وَاِسْمٰعِيْلُ رَبَّنَا تَقَبَّلْ مِنَّا
اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ﴿١٢٩﴾

رَبَّنَا وَاَجْعَلْنَا مُسْلِمِيْنَ لَكَ وَ مِنْ
دُوْرٰنَا اُمَّةً مُّسْلِمَةً لِّكَ وَاَرِنَا
مَنَا سَبْكِنَا وَثَبِّ عَلَيْنَا اِنَّكَ اَنْتَ
التَّوَّابُ الرَّحِيْمُ ﴿١٣٠﴾

رَبَّنَا وَاَبْعَثْ فِيْهِمْ رَسُوْلًا مِّنْهُمْ
يَتْلُوْا عَلَيْهِمْ اٰيٰتِكَ وَيُعَلِّمُهُمُ
الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ اِنَّكَ اَنْتَ
الْعَزِيْزُ الْحَكِيْمُ ﴿١٣١﴾

١٣١

وَمَنْ يُّرَءِبْ عَنِ وَّلٰتِ اِبْرٰهِيْمَ اِلَّا مَنْ
سَفِهَ نَفْسَهٗ وَلَقَدْ اَضْطَقْنٰهُ فِى الدُّنْيَا
وَالْاٰخِرَةِ لِمَنِ الصّٰلِحِيْنَ ﴿١٣٢﴾

اِذْ قَالَ لَهٗ رَبُّهٗ اَسْلِمْ قَالَ اَسْلَمْتُ
لِرَبِّ الْعٰلَمِيْنَ ﴿١٣٣﴾

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.’

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.’

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.

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*.’

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.’

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.

*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.

وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ بَنِيَّ
إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿٣٣﴾

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ
الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن
بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ
آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
إِلَهًُا وَاحِدًا ۖ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٣٤﴾

بِرَبِّكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ
وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا
كَانُوا يَعْمَلُونَ ﴿٣٥﴾

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا
قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَ
مَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٣٦﴾

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا
أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَالْإِسْحَاقَ وَمَا أُوتِيَ مُوسَىٰ وَ
عِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ ۗ لَا
نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ ۗ وَنَحْنُ لَهُ
مُسْلِمُونَ ﴿٣٧﴾

فَإِنِ امْتَنُوا بِمِثْلِ مَا آتَيْنَاهُمْ بِهِ فَقَدْ
اهْتَدَوْا ۖ وَإِن تَوَلَّوْا فَإِنَّمَا هُمْ
فِي شِقَاقِ قَسَبٍ كُفْرِكُمْ ۗ اللَّهُ جَوْهَرُ
السَّمِيعِ الْعَلِيمِ ﴿٣٨﴾

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً
وَنَحْنُ لَهُ عِبَادُونَ ﴿٣٩﴾

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.’

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.

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.

قُلْ اَتَمَّ جُودَنَا فِي اللّٰهِ وَهُوَ رَبُّنَا وَ
رَبُّكُمْ وَكُنَّا اَعْمَا لَنَا وَلكُمْ اَعْمَا لَكُمْ
وَتَحْنُ لَهُ مُخْلِصُونَ ﴿١٤٠﴾

اَمْ تَقُولُوْنَ اِنَّ اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَ
اِسْحٰقَ وَيَعْقُوْبَ وَاَلْسَبْاطَ كَانُوْا
هُودًا اَوْ نَصْرٰى ؕ قُلْ ؕ اَنْتُمْ اَعْلَمُوْ
اِنَّ اللّٰهَ ؕ وَمَنْ اَظْلَمُ مِمَّنْ كَتَمَ
شَهَادَةً عِنْدَهُ مِنَ اللّٰهِ ؕ وَمَا اللّٰهُ
بِعَاقِلٍ عَمَّا تَعْمَلُوْنَ ﴿١٤١﴾

تِلْكَ اُمَّةٌ قَدْ خَلَتْ لَهَا مَا
كَسَبَتْ وَلكُمْ مِمَّا كَسَبْتُمْ ؕ وَلَا
تُسْأَلُوْنَ عَمَّا كَانُوْا يَعمَلُوْنَ ﴿١٤٢﴾

R. 17.

Part 2 143. 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.’

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.

ۙ سَيَقُوْلُ السُّفَهَاءُ مِنَ النَّاسِ مَا
وَلَّهُمْ عَنِ قِبْلَتِهِمُ الَّتِي كَانُوْا
عَلَيْهَا قُلُوبُهُمْ اِلٰى الْمَشْرِقِ وَالْمَغْرِبِ
يَهْدِيْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿١٤٣﴾

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا
لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ وَيَكُوْن
الرَّسُوْلُ عَلَيْكُمْ شَهِيدًا اَوْ مَا جَعَلْنَا
الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا اِلَّا لِنَعْلَمَ
مَنْ يَّتَّبِعِ الرَّسُوْلَ مِمَّنْ يَنْقَلِبُ عَلٰى
عَقْبَيْهِ ؕ وَاِنْ كَانَتْ لَكَبِيْرَةً اِلَّا عَلَى
الَّذِيْنَ هَدٰى اللّٰهُ ؕ وَمَا كَانَ اللّٰهُ
لِيُضِيْعَ اِيْمَانَكُمْ ؕ اِنَّ اللّٰهَ بِالنَّاسِ
لَرَءُوْفٌ رَّحِيْمٌ ﴿١٤٤﴾

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.

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.

* 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.

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

R. 18.

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.

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.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ
فَلَنُؤَيِّنَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ
شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ
فَوَلُّوْا وُجُوْهُكُمْ شَطْرَهُ ۗ وَرَأَى الَّذِينَ
أُوْتُوا الْكِتَابَ لِيَعْلَمُوْنَ اِنَّهُ الْحَقُّ مِنْ
رَبِّهِمْ ۗ وَ مَا اللهُ بِغَافِلٍ عَمَّا
يَعْمَلُوْنَ ﴿١٤٥﴾

وَلَوْ اَنَّ آتَيْنَا كُلَّ قَوْمٍ اٰيَةً مَا تَّبِعُوْا قِبْلَتَكَ ۚ وَمَا اَنْتَ
بِتَّابِعٍ قِبْلَتَهُمْ ۗ وَمَا بَعْضُهُمْ بِتَّابِعٍ
قِبْلَةَ بَعْضٍ ۗ وَلَوْ اَنَّ اَتَّبَعْتَ اَهْوَاءَهُمْ
مِّنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۗ اِنَّكَ
اِذَا لَمِنَ الظَّالِمِيْنَ ﴿١٤٦﴾

الَّذِيْنَ اٰتَيْنَاهُمُ الْكِتَابَ يَعْرِفُوْنَهُ كَمَا
يَعْرِفُوْنَ اَبْنَاءَهُمْ ۗ وَرَأَى فَرِيْقًا مِنْهُمْ
لِيَكْتُمُوْنَ الْحَقَّ وَهُمْ يَعْلَمُوْنَ ﴿١٤٧﴾

الْحَقُّ مِنْ رَبِّكَ ۗ فَلَا تَكُوْنَنَّ مِنَ
الْمُمْتَرِيْنَ ﴿١٤٨﴾

وَلِكُلِّ وُجْهَةٌ هُوَ مُوْجِّهَةٌ فَاسْتَبِقُوْا
الْخَيْرَاتِ ۗ اَيْنَ مَا تَكُوْنُوْا يٰٓاٰتُكُمْ
مِّنَ اللهِ جَمِيْعًا ۗ لَانَ اللهُ عَلَىٰ كُلِّ شَيْءٍ
قَدِيْرٌ ﴿١٤٩﴾

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ
شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَرَأَىٰ لَلْحَقِّ مِنْ
رَبِّكَ ۗ وَ مَا اللهُ بِغَافِلٍ عَمَّا
تَعْمَلُوْنَ ﴿١٥٠﴾

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.

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 وَا
خْشَوْنِي ۗ وَلَا تَمَّ زِعْمَتِي عَلَيْكُمْ وَا
لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥١﴾

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.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُوا
عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا كُمْ
تَكُونُوا تَعْلَمُونَ ﴿١٥٢﴾

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

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا
تَكْفُرُوا لِي ﴿١٥٣﴾

R. 19.

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

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

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.

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

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,

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ
وَانْقِصَادِ الْأَمْوَالِ وَالْأَنْفُسِ وَ
الثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٦﴾

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

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

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

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَا
رَحْمَةٌ ۖ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٨﴾

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

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ
فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ

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

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.

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*.

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.

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

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

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.

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

عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ، وَمَنْ تَطَوَّعَ
خَيْرًا ، فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٩﴾

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ
الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ
لِلنَّاسِ فِي الْكِتَابِ ، أُولَئِكَ يَلْعَنُهُمُ
اللَّهُ وَيَلْعَنُهُمُ اللّٰجِنُونَ ﴿١٦٠﴾

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّاهُ
فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ ، وَأَنَا التَّوَّابُ
الرَّحِيمُ ﴿١٦١﴾

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا
أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ
وَالنَّاسِ أَجْمَعِينَ ﴿١٦٢﴾

خَالِدِينَ فِيهَا ، لَا يُخَفَّفُ عَنْهُمْ
العَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٣﴾

وَاللَّهُ كَرِيمٌ ﴿١٦٤﴾ وَاللَّهُ
الرَّحِيمُ ﴿١٦٥﴾

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَ
اِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْقُلُوبِ الَّتِي
تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَ
مَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ
فَأَخْيَأَ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ
فِيهَا مِنْ كُلِّ دَابَّةٍ ، وَتَصْرِيفِ
الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ
وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٥﴾

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ
أندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ، 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.

- * 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.

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.

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.

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

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?

الَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى
الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ
أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا ۖ وَأَنَّ اللَّهَ
شَدِيدُ الْعَذَابِ ﴿١٦٧﴾

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ
اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ
الْأَسْبَابُ ﴿١٦٨﴾

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّنَا كُنَّا كَرَّةً
فَتَبَرَّأْنَا مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ۗ
كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ
حَسْرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ
مِنَ النَّارِ ﴿١٦٩﴾

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ
حَلَالًا طَيِّبَاتٍ ۚ وَلَا تَتَّبِعُوا خُطُوَاتِ
الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٧٠﴾
إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَإِن
تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٧١﴾

وَرَادَ اقْتِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ
قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِمْ آبَاءَنَا
أَوْ لَوْ كُنَّا آبَاءَهُمْ لَا يَعْقِلُونَ
شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٢﴾

- * 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 '*tayyib*' (طَيِّبٌ) 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.

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.

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.

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.

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.

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

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.

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

وَمَنْ لِّدَى الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي
يَنفَعُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً
صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَحْقِلُونَ ﴿١٧٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ
مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ ﴿١٧٣﴾

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَ
لَحْمَ الْخِنْزِيرِ وَمَا أُهْلِيَ بِهِ لِغَيْرِ اللَّهِ
فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا
إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ ذَرِيمٌ ﴿١٧٤﴾

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ
مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا
أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا
النَّارَ وَلَا يَكَلِمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ
لَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٥﴾

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَاةَ
بِالْهُدَى وَالْعَذَابُ بِالْمَغْفِرَةِ فَمَا
أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٦﴾

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَ
لِأَنَّ الَّذِينَ ائْتَلَفُوا فِي الْكِتَابِ لَفِي
شِقَاقٍ بَعِيدٍ ﴿١٧٧﴾

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ
الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ
آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ الْمَلَائِكَةِ
وَ الْكِتَابِ وَ النَّبِيِّينَ وَ آتَى الْمَالَ عَلَى حُبِّهِ

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.

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.

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

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.

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.

ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالرِّقَابِ
السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ
وَآتَى الزَّكَاةَ وَآتَى الزَّكَاةَ
وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ
وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا
وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ
الْقصاصُ فِي الْقَتْلِ ط الْحَرْبِ بِالْحَرْبِ
وَالْعَبْدِ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ
فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْهُ
بِالْمَعْرُوفِ وَأَدِّ إِلَيْهِ بِإِحْسَانٍ
ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ
فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ
أَلِيمٌ ﴿١٨٠﴾

وَلَكُمْ فِي الْقصاصِ حَيوةٌ يَا أُولِي
الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨١﴾

كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ
الْمَوْتُ أَنْ تَرَكَ خَيْرًا لِّوَالِدَيْهِ
لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ
حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٢﴾

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا
إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ لِأَنَّ
اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨٣﴾

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

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.

فَمَنْ حَافٍ مِنْ مُمُوسٍ جَنَفًا أَوْ إِثْمًا
فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ط لَاتَ اللَّهُ
عَفُورًا رَحِيمًا ﴿١٨٣﴾

R. 23.

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

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ
الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُونَ ﴿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.

أَيَّامًا مَعْدُودَاتٍ ط فَمَنْ كَانَ مِنْكُمْ
مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ
وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ
مِسْكِينٍ ط فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ
لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ
تَعْلَمُونَ ﴿١٨٥﴾

186. The month of Ramadān 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.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ
هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَ
الْفُرْقَانِ ط فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ
فَلْيَصُمْهُ وَ مَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ
فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ط يُرِيدُ اللَّهُ بِكُمُ
الْيُسْرَ وَكَانَ يُرِيدُ بِكُمُ الْعُسْرَ وَ
لِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى
مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿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.'

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي
قَرِيبٌ ط أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا
دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي
لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٧﴾

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.

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.

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.

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

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُّوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٨﴾

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْخِلُوا بِهَا إِلَى الْحُكَّامِ لِيَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٩﴾

يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَالْحَقُّ لِحُجَّتِ الْبُيُوتِ مِنْ أَسْوَاقِهَا وَأَنْتُمْ كَعَلَائِكُمْ تَفْرِحُونَ ﴿١٩٠﴾

وَاقْتُلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩١﴾

* 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

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.

وَأَقْتُلُوهُمْ حَيْثُ تَقْتُلُوهُمْ
وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُواكُمْ
وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا
تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ
حَتَّى يُقَاتِلُوكُمْ فِيهِ ۚ فَإِنْ قَتَلُوكُمْ
فَأَقْتُلُوهُمْ ۚ كَذَلِكَ جَزَاءُ
الْكَافِرِينَ ﴿١٩٢﴾

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

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٣﴾

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.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ
وَيَكُونَ الدِّينُ لِلَّهِ ۚ فَإِنْ انْتَهَوْا فَلَا
عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٤﴾

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.

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ
وَالْحُرْمَتُ قِصَاصٌ ۚ فَمَنِ اعْتَدَى
عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ
مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ
وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٥﴾

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.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا
بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۚ وَآخِصُوا
إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٦﴾

197. And complete the Hajj 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

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ
أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَلَا
تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ
مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ
بِهِ آذَى مِنْ رَأْسِهِ ففِدْيَةٌ مِنْ
صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا
أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى

avail himself of the ‘Umrah together with the Hajj, *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.

198. The months of the Hajj 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.

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-Harām; and remember Him as He has guided you, although, before this, you were of those gone astray.

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

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.

الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ
فَمَنْ لَمْ يَجِدْ فِصْيَاً مُثَلَّثَةً أَيَّامٍ فِي
الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ
عَشْرَةٌ كَامِلَةٌ ۚ ذَلِكَ لِمَنْ لَمْ يَكُنْ
أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَ
اتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ۙ

الْحَجَّ أَشْهُرٌ مَعْلُومَاتٌ ۚ فَمَنْ فَرَضَ
فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا
جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفَعَّلُوا مِنْ
خَيْرٍ يَعْلَمُهُ اللَّهُ ۚ وَتَزُودُوا فَإِنَّ
خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَاتَّقُوا يَأُولِي
الْأَلْبَابِ ۙ

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ
رَبِّكُمْ ۚ فَإِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ
فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۚ
وَإِذْكُرُوهُ كَمَا هَدَيْتُمْ ۚ وَإِنْ
كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ۙ

ثُمَّ أفيضوا مِنْ حَيْثُ أفاضَ النَّاسُ
وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ ۙ

فَإِذَا أَقَضَيْتُمْ مِنْكُمْ فَاذْكُرُوا
اللَّهَ كَذَكَرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ
ذِكْرًا ۚ فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا
آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ
مِنْ خَلَقٍ ۙ

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.'

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي
الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ ﴿٣٢٦﴾

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

أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ
سَرِيعُ الْحِسَابِ ﴿٣٢٧﴾

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.

وَإِذْ كُرُوا لِلَّهِ فِي أَيَّامٍ مَّعْدُودَاتٍ
فَمَنْ تَجَلَّى فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ
وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى
وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّكُمْ إِلَيْهِ
تُحْشَرُونَ ﴿٣٢٨﴾

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.

وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي
الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا
فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٣٢٩﴾

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.

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ
فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ
كَالْمُجِيبِ الْقَسَادِ ﴿٣٣٠﴾

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.

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ
الْحِرَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ
وَأَلْسُنُ الْمُهَادِ ﴿٣٣١﴾

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

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ
ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ
بِالْعِبَادِ ﴿٣٣٢﴾

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

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي
السَّلَامِ سَامِعِينَ وَلَا تَتَّبِعُوا خُطُوَاتِ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٣٣٣﴾

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

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ
الْبَيِّنَاتُ فَاَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ ﴿٣٣٤﴾

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.

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.

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.

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.

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

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢٥﴾

سَلِّ بَنِي إِسْرَائِيلَ كَمَا آتَيْنَاهُمْ مِنْ آيَاتِنَا بَيِّنَاتٍ وَمَنْ يَبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٦﴾

زَيْنَ الَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٨﴾

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ ۗ أَلَا إِنَّ

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

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.'

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.

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.

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.

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

نَصْرًا لِلَّهِ قَرِيبًا ﴿٢١٥﴾

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا
أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَ
الْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَالرِّجَالِ
السَّبِيلِ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ فَاِنَّ اللَّهَ
بِهِ عَلِيمٌ ﴿٢١٦﴾

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَكُمْ
وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ
وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٧﴾

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ
قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنِ
سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ
وَالْأَخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ
وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا
يُزَالُونَ يُقَاتِلُونََكُمْ حَتَّى يَرُدُّوكُمْ
عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ
مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ
فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ
فِيهَا خَالِدُونَ ﴿٢١٨﴾

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ
هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ
عَفُورٌ رَحِيمٌ ﴿٢١٩﴾

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ
قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ

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

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.’

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.

* 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’ (أذى) 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.

لِلنَّاسِ ذَرَأْتُهُمَ أَكْبَرُ مِنْ نَفْعِهِمَا ۗ
وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلِ الْغَفْوُ
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٣٦﴾

فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَيَسْأَلُونَكَ عَنِ
الْيَتَامَىٰ ۗ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ ۗ وَإِنْ
تُبَخَّسُوا فَمَا حَقَّ عَلَيْكُمْ ۗ وَاللَّهُ يَعْلَمُ
الْمُفْسِدَ مِنَ الْمُصْلِحِ ۗ وَلَوْ شَاءَ اللَّهُ
لَأَغْنَيْتَكُمْ عَنْ رَبِّكُمْ عَزِيزٌ حَكِيمٌ ﴿٣٧﴾

وَلَا تَنْكِحُوا الْمُشْرِكِيْنَ حَتَّىٰ يُؤْمِنُوْا ۗ
لَا مَمَّةٌ مُّؤْمِنَةٌ حَتَّىٰ رَدُّوا عَنْ مُّشْرِكَةِ
وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تَنْكِحُوا الْمُشْرِكِيْنَ
حَتَّىٰ يُؤْمِنُوْا ۗ وَ لَعَبْدٌ مُّؤْمِنٌ خَيْرٌ
مِّنْ مُّشْرِكٍ ۗ وَ لَوْ أَعْجَبَكُم ۗ أُولَٰئِكَ
يَدْعُوْنَ إِلَى النَّارِ ۗ وَاللَّهُ يَدْعُوْا إِلَى
الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٣٨﴾

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۗ قُلْ هُوَ
أَذَىٰ قَاعَتِ لَوِ الْبِئْسَاءُ فِي الْمَحِيضِ
وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۗ فَإِذَا
تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ
اللَّهُ ۗ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِيْنَ وَ
يُحِبُّ الْمُتَطَهِّرِيْنَ ﴿٣٩﴾

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.

نِسَاءٌ وَكَمْ حَزَنَتْ لَكُمْ مَا قَاتُوا حَرْثَكُمْ
أَنْ يَشْتُمُوا وَقَدْ مَوَّالًا أَنْفُسِكُمْ وَأَتَّقُوا
اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوَاهُ وَبَشِّرِ
الْمُؤْمِنِينَ ﴿٣٢٤﴾

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.

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ
أَنْ تَبْرُوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ
النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٢٥﴾

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.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ
وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٢٦﴾

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.

لِلَّذِينَ يُؤْتُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ
أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ ﴿٣٢٧﴾

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

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ
عَلِيمٌ ﴿٣٢٨﴾

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.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ
ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ
مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ
يُؤْمِنْنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَ
بِعَوْلْنَهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ
أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ
بِالْمَعْرُوفِ وَاللَّيْجَالِ عَلَيْهِنَّ دَرَجَةٌ وَ
اللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٢٩﴾

R. 29.

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

الطَّلَاقُ مَرَّتَيْنِ مَا مَسَاكَ بِمَعْرُوفٍ
أَوْ تَشْرِيحًا بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ

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.

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.

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.

تَا حُدُّوَا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ
يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ
أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا
فِيمَا افْتَدَتْ بِهِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا
تَعْتَدُوهَا ۗ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ
فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٣١﴾

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى
تَنْكِحَ زَوْجًا غَيْرَهُ ۗ فَإِنْ طَلَّقَهَا فَلَا
جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ
يُقِيمَا حُدُودَ اللَّهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ
يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَبِغْنَ أَجَلَهُنَّ
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ
بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لَتَعْتَدُوا
وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۗ وَلَا
تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۗ وَادْكُرُوا
نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ
مِّنَ الْكِتَابِ وَالْحِكْمَةِ لِيُعْظِمَكُمْ بِهِ وَاتَّقُوا
اللَّهَ ۗ وَاللَّهُ يَعْلَمُ أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٣﴾

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.

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.

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.

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

وَاِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَّغْنَ اٰجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ اَنْ يَنْكِحْنَ اَزْوَاجَهُنَّ اِذَا تَرَاضُوْا بَيْنَهُمْ بِالْمَعْرُوْفِ ۗ ذٰلِكَ يُوْعَظُ بِهٖ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۗ ذٰلِكُمْ اَدْنٰى لَكُمْ وَاَطْهَرُ ۗ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿۳۰﴾

وَالْوَالِدَاتُ يُرْضِعْنَ اَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ اَرَادَ اَنْ يُتِمَّ الرَّضَاعَةَ ۗ وَعَلَى الْمَوْلُوْدِ لَرَبِّهٖ اَنْ يَرْضِيَّهَا وَكَسُوْنَهَا ۗ لَا تَضَارُّ الْوَالِدَةُ بِوَالِدِهَا وَلَا الْمَوْلُوْدُ لَرَبِّهٖ ۗ وَعَلَى الْوَارِثِ مِثْلُ ذٰلِكَ ۗ فَاِنْ اَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَاِنْ اَرَدْتُمْ اَنْ تَسْتَرْضِعُوْا اَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ اِذَا اسَلَّمْتُمْ مَا اتَيْتُم بِالْمَعْرُوْفِ وَاتَّقُوا اللّٰهَ وَاَعْلَمُوْا اَنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿۳۱﴾

وَالَّذِيْنَ يَتَّوْقَوْنَ وُتُوْكُمْ وَيَذَرُوْنَ اَزْوَاجًا يَنْتَرِبْنَ بِاَنْفُسِهِنَّ اَرْبَعَةَ اَشْهُرٍ وَعَشْرًا ۗ فَاِذَا بَلَغْنَ اٰجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فَيَمَّا فَعَلْنَ فِيْ اَنْفُسِهِنَّ بِالْمَعْرُوْفِ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿۳۲﴾

وَلَا جُنَاحَ عَلَيْكُمْ فَيَمَّا عَرَّضْتُم بِهِ مِنْ خِطْبَةِ النِّسَاءِ اَوْ كُنْتُمْ فِيْ اَنْفُسِكُمْ

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.

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.

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.

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

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.

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

عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ
لَا تُؤَاعِدُوهُنَّ سِرًّا وَلَا أَعْيُنًا وَقُولُوا
مَعْرُوفًا وَلَا تَعْزِمُوا عَقْدَةَ النِّكَاحِ
حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ ۗ وَاعْلَمُوا أَنَّ
اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۗ
وَاعْلَمُوا أَنَّ اللَّهَ عَفُوٌّ رَحِيمٌ ﴿٣١﴾

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١٦

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ
مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ
فَرِيضَةً ۗ وَ مَتَّعُوهُنَّ عَلَىٰ الْمَوْسِمِ
قَدَرَهُ ۗ وَعَلَىٰ الْمُقْتِرِ قَدَرُهُ ۗ مَتَاعًا
بِالْمَعْرُوفِ ۗ حَقًّا عَلَىٰ الْمُحْسِنِينَ ﴿٣٢﴾

وَ إِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ
تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً
فَنِصْفُ مَا فَرَضْتُمْ ۗ إِلَّا أَنْ يَخْفُونَ أَوْ
يَعْمُوا ۗ الَّذِي بَيْنَهُمَا عَقْدَةُ النِّكَاحِ ۗ
وَأَنْ تَخْفُوا أَقْرَبُ لِلتَّقْوَىٰ ۗ وَلَا
تَنْسُوا الْفَضْلَ بَيْنَكُمْ ۗ إِنَّ اللَّهَ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿٣٣﴾

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ
الْوُسْطَىٰ ۗ وَقُوا مَوَازِيئَهُنَّ ۗ فَبِتَيْنَ ﴿٣٤﴾
فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۗ فَإِذَا
أَمِنْتُمْ فَأَدِّعُوا لِلَّهِ كَمَا عَلَّمَكُم مَّا
لَمْ تَكُونُوا تَعْلَمُونَ ﴿٣٥﴾

وَالَّذِينَ يَتَوَقَّوْنَ مِنْكُمْ وَيَذَرُونَ
أَرْوَاجًا ۗ وَصِيَّةً لِأَزْوَاجِهِمْ مَّتَاعًا إِلَى
الْحَوْلِ غَيْرِ إِخْرَاجٍ ۗ فَإِنْ خَرَجْنَ فَلَا
جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ

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

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

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

R. 32.

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.

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

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.

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.

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

وَمَنْ مَّعْرُوفٌ ۖ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣١﴾

وَاللَّهُ مَطْلَقَتْ مَتَاعًا بِالْمَعْرُوفِ ۖ حَقًّا
عَلَى الْمُتَّقِينَ ﴿٣٢﴾

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ
تَعْقِلُونَ ﴿٣٣﴾

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ
وَهُمْ آلُؤْفَ أَلُؤْفٍ فَذَرَّ الْمَوْتُ سَفَقَالَ لَهُمْ
اللَّهُ مُؤْتُونَ ثُمَّ أَحْيَاهُمْ ۗ إِنَّ اللَّهَ
لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَشْكُرُونَ ﴿٣٤﴾

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ
اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٣٥﴾

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا
فِيُضْعِفُهُ لَهُ أضعافًا كَثِيرَةً ۗ وَاللَّهُ
يُقْبِضُ وَيَبْضُطُ ۗ وَلَا إِلَهَ إِلَّا هُوَ ۗ عَالِمُ
السُّعُورِ ﴿٣٦﴾

أَلَمْ تَرَ إِلَى الْمَلَكِ مِنْ بَنِي إِسْرَائِيلَ
مَنْ بَعَثَ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ
ابْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ ۗ
قَالَ هَلْ عَسَيْتُمْ إِنْ كُنْتُمْ عَلِيمًا لِقِتَالِ
أَلَاءِ تَقَاتِلُوا ۗ قَالُوا وَمَا لَنَا أَلَاءَ تَقَاتِلَ فِي
سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَ
أَبْنَاءِنَا ۗ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ
تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ ۗ وَاللَّهُ عَلِيمٌ
بِالظَّالِمِينَ ﴿٣٧﴾

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

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.

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.’

R. 33.

250. And when Tālūt 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.’

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.’

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

وَلَمْ يُؤْتِ سَعَةً مِنَ الْمَالِ ۗ قَالَ إِنَّ اللَّهَ
اضْطَفَمَهُ عَلَيْكُمْ وَرَدَّاهُ بِشَطْطِ فِي الْعِلْمِ
وَالْجِسْمِ ۗ وَاللَّهُ يُؤْتِي مَلَكَهُ مَنْ يَشَاءُ ۗ وَاللَّهُ
وَاسِعٌ عَلِيمٌ ﴿٣٣٨﴾

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ
يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ
رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَ
آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۗ إِنَّ فِي ذَٰلِكَ
لَآيَةً لِّكُمْ إِن كُنتُمْ مُؤْمِنِينَ ﴿٣٣٩﴾

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ ۗ قَالَ إِنَّ
اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ ۗ فَمَنْ شَرِبَ مِنْهُ
فَلَيْسَ مِنِّي ۗ وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي
إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ ۗ فَشَرِبُوا
مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ۗ فَلَمَّا جَاوَزَهُ هُوَ
وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا
بِالْيَوْمِ بِجَالُوتَ ۗ وَقَالَ الَّذِينَ
يَظُنُّونَ أَنَّهُم مُّلتَمُوا اللَّهَ ۗ كَمْ مِنْ فِئَةٍ
قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ ۗ
وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٣٤٠﴾

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا
رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ
أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٣٤١﴾

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ ۗ وَقَتَلَ دَاوُدُ
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.

وَعَلَّمَهُ مِمَّا يَشَاءُ ۚ وَلَوْ لَا دَفَعَهُ اللَّهُ
النَّاسَ بَعْضُهُمْ لِبَعْضٍ لَفَسَدَتِ
الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى
الْعَالَمِينَ ﴿٢٥٣﴾

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

تِلْكَ آيَاتُ اللَّهِ تَنْزَلُهَا عَلَيْكَ بِالْحَقِّ
وَلَا تَاكُ لِمَنِ الْمُرْسَلِينَ ﴿٢٥٤﴾

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.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ
عَلَىٰ بَعْضٍ ۖ مِنْهُمْ مَن كَلَّمَ اللَّهُ وَ
رَفَعَهُ بَعْضُهُمْ دَرَجَاتٍ ۖ وَأَتَيْنَا
عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ
أَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۚ وَلَوْ شَاءَ
اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ
مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ
اختلفوا فَمِنْهُمْ مَن آمَنَ وَمِنْهُمْ
مَن كَفَرَ ۚ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا
بَعْضُهُمْ بَعْضًا ۚ وَاللَّهُ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٥﴾

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*.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا
مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ
لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ۚ
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٦﴾

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

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهٗ مَا فِي
السَّمٰوٰتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي
يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ 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.

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.

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.

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.

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.

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

مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٧﴾

لَا كِرٰهَ فِي الدِّيْنِ ۗ قَدْ تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۗ فَمَنْ يَكْفُرْ بِالطَّاغُوْتِ وَيُؤْمِنْ بِاللّٰهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى الّٰى لَا تُفْصَمُ لَهَا ۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٢٥٨﴾

اللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا ۗ يُخْرِجُهُمْ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۗ وَالَّذِيْنَ كَفَرُوْا اَوْلِيَٰهُمْ الطَّاغُوْتُ ۗ يُخْرِجُوْنَهُمْ مِنَ النُّوْرِ اِلَى الظُّلُمٰتِ ۗ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۗ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٥٩﴾

اَلَمْ تَرَ اِلَى الَّذِيْ حٰجَجَ اِبْرٰهِيْمَ فِيْ رِيْبِهِ اَنْ اَتٰهُ اللّٰهُ الْمَلِكَ ۗ اِذْ قَالَ اِبْرٰهِيْمَ رَبِّيُّ الَّذِيْ يُحْيِي وَيُمِيْتُ ۗ قَالَ اَنَا اٰمِيٌّ وَاُمِيْتُ ۗ قَالَ اِبْرٰهِيْمُ فَاِنَّ اللّٰهَ يٰٓاْتِي بِالسُّمُسِ مِنَ الْمَشْرِقِ ۗ قٰتِلْ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿٢٦٠﴾

اَوْ كَالَّذِي مَرَّ عَلٰى قَرْيَةٍ وَّهِيَ خٰوِیَةٌ عَلٰى عُرُوْسِهَا ۗ قَالَ اِنِّيْ يُحْيِي هٰذِهِ اللّٰهُ بَعْدَ مَوْتِهَا ۗ فَاَمَاتَهُ اللّٰهُ مِائَةً

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

Note: The word '*kursi*' (كُرْسِي) 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.

ء ' | ق | q | غ | gh | ع | ' | ظ | z | ط | t | ض | d | 44 | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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

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.’

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.’

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.

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.

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

عَامِرْتُمْ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۖ
قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ
بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى
طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَ
انظُرْ إِلَى جَمْرِكَ وَلِنَجْعَلَ آيَةً
لِلنَّاسِ ۖ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا
ثُمَّ نَكْسُوهَا لَحْمًا ۖ فَلَمَّا تَبَيَّنَ لَهُ ۖ
قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٦﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي
الْمَوْتَىٰ ۖ قَالَ أَوْ لَمْ تُؤْمِنْ ۖ قَالَ بَلَىٰ
وَلَكِن لِّيَطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ
أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ
اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ
ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۖ وَاعْلَمْ أَنَّ
اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٣٧﴾

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي
سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ
سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلٍ مِائَةٌ
حَبَّةٌ ۖ وَاللَّهُ يُضِعِفُ لِمَن يَشَاءُ ۖ وَ
اللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٨﴾

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ
اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَ
لَا أَدَىٰ ۖ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٩﴾
قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن
صَدَقَةٍ يَتَّبِعَهَا أَدَىٰ ۖ وَاللَّهُ غَنِيٌّ

ء ' ق q | غ gh | ع | ع | ط | ز | ط | ف | ض | ض 45 | ص | ذ dh | خ kh | ح h | ث th | ا i u | ا

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

injury. And Allāh is Self-Sufficient, Forbearing.

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.

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.

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.

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.

حٰرِیْمٌ ۝۳۳

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُبْطِلُوْا
صَدَقٰتِكُمْ بِاَلْمَنِّ وَالْاَذَىٰ ۗ كَالَّذِي
يُنْفِقُ مَالَهٗ رِجْمًاۙ لِلنَّاسِ وَلَا يُؤْمِنُ
بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَمَثَلُهٗ كَمَثَلِ
صَفْوٰنٍ عَلَيْهِ تَرَابٌ فَاَصَابَهٗ وَاِيْلٌ
فَاتَرَكَهٗ صَلْدًا ۗ لَا يَفْعِدُوْنَ عَلٰى شَيْءٍ
مِّمَّا كَسَبُوْا ۗ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ
الْكٰفِرِيْنَ ۝۳۵

وَمَثَلِ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ
ابْتِغَاءَ مَرْضٰتِ اللّٰهِ وَتَغْيِيْبًا مِّنْ
اَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ يَّرْبُوْنَ اَصَابَهَا
وَاِيْلٌ فَاَتَتْ اُكْحُمًا ضَعْفٰلِيْنَ ۗ فَاِنْ لَّمْ
يُصِبْهَا وَاِيْلٌ فَطَلٌّ ۗ وَاللّٰهُ بِمَا
تَعْمَلُوْنَ بَصِيْرٌ ۝۳۷

اَبَوْۤا اَحَدُكُمْ اَنْ تَكُوْنَ لَهُ جَنَّةٌ مِّنْ
تَّجْرِیْلِ وَاَعْنَابٍ تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ ۗ لَهُ فِيْهَا مِنْ كُلِّ الثَّمَرٰتِ
وَاَصَابَهٗ الْكِبَرُ وَ لَهُ ذُرِّيَّةٌ
ضَعْفٰلٌ ۗ فَاَصَابَهَا اِعْصٰرٌ فَيَهِيْ نَارٌ
فَاَحْتَرَقَتْ ۗ كَذٰلِكَ يُبَيِّنُ اللّٰهُ
لَكُمْ الْاٰیٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ۝۳۷

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اَنْفِقُوْا مِنْ
طَيِّبٰتِ مَا كَسَبْتُمْ وَمِمَّا اَخْرَجْنَا لَكُمْ
مِّنَ الْاَرْضِ ۗ وَلَا تَيَمَّمُوا الْغِيْبَ مِنْهُ
تُنْفِقُوْنَ ۗ وَ لَسْتُمْ بِاٰخِذِيْهِ اِلَّا اَنْ
تُغْمِضُوْا فِیْهِ ۗ وَاَعْلَمُوْا اَنَّ اللّٰهَ غَنِيٌّ
حَمِيْدٌ ۝۳۸

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.

الشَّيْطَانُ يَحَدِّثُكُمْ الْفَقْرَ وَيَأْمُرُكُمْ
بِالْفَحْشَاءِ وَاللَّهُ يَحَدِّثُكُمْ مَغْفِرَةً
وَمِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٩﴾

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.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ
يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا
كَثِيرًا وَمَا يَدَّكُرُ إِلَّا أُولُو
الْأَلْبَابِ ﴿٢٧٠﴾

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

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ
مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا وَمَا
لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٧١﴾

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.

إِنْ تَبَدُّوا وَالصَّدَقَاتِ فَبِعَمَّا هِيَ وَإِنْ
تُخْفُواهَا وَتَوَاتَوْهَا الْفُقَرَاءَ فَهُوَ
خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧٢﴾

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.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ
يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ
فَلَا تَنْفِسُكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ
وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ
يُؤْتِ لَكُمْ وَإِنَّكُمْ لَا تظَلُمُونَ ﴿٢٧٣﴾

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.

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي
سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي
الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ
مِنَ التَّعَطُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا
يَسْأَلُونَ النَّاسَ إِحْقَاقًا وَمَا تَنْفِقُوا
مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٤﴾

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.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

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.

الَّذِينَ بَاءَ كُلُّونَ الرِّبَا أَلَا يَقْتُمُونَ إِلَّا كَمَا يَقْتُمُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۗ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَكَ مَوْعِظَةٌ مِّنْ رَبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ ۗ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

*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 اللَّهُ الرِّبَا وَيُزِيذُ الصَّدَقَاتِ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٤٠﴾

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.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۗ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤١﴾

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

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُّوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ ﴿٤٢﴾

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.

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۗ وَإِن تُبْتِغُوا فَكُمُ رُؤُوسُ أَمْوَالِكُمْ ۗ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٤٣﴾

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

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ

* 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.

ء ' ق q غ gh ع ' ع | ظ z ط t ص d ﴿48﴾ ص ص | ذ dh خ kh ح h ث th ا i u ا

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

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

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.

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

مَيْسِرَةً ۖ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٣٩﴾

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٣٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَعْتُمْ بَدَلَيْنَ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ ۚ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَيْنِ إِمَّا تَرْضَوْنَ مِنَ الشَّاهِدَاتِ أَنْ تَضِلَّ إْحَدُهُمَا فَقَدْ كَرِهَ اللَّهُ مَا تَقُولُ فِي الْأَشْهُدَاءِ إِذَا مَا دُعُوا ۚ وَلَا تَسْعَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلْسِنَتِكُمْ تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۚ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوفٌ بِكُمْ ۚ وَاتَّقُوا اللَّهَ ۚ

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.

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.

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.

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.'

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

يُعَلِّمُكُمُ اللَّهُ ۖ وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿٢٨٣﴾

وَأِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا
كَاتِبًا فَرِهْنَ مَقْبُوضَةً ۚ فَإِنْ أَتَى
بَعْضُكُمْ بِبَعْضٍ فَمِثْقَلِ ذَرَّةٍ أَوْ تَمُون
أَمَانَتَهُ ۚ وَلْيَتَّقِ اللَّهُ رَبَّهُ ۚ وَلَا
تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا
فَأِنَّهُ إِثْمٌ قَلْبُهُ ۚ وَاللَّهُ بِمَا
تَعْمَلُونَ عَلِيمٌ ﴿٢٨٤﴾

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ
وَاِنْ تُبَدِّلْ مَا فِيْ اَنْفُسِكُمْ اَوْ تَخْفَوْهُ
يُحَاۤسِبْكُمْ بِهٖ ۗ اللّٰهُ فَيَخْفٰى رَمَنْ يَّشَآءُ
وَيُعَذِّبُ مَن يَّشَآءُ ۗ وَاللّٰهُ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ ﴿٢٨٥﴾

أَمَّنَ الرَّسُوْلُ بِمَا أُنزِلَ إِلَيْهِ مِنْ
رَّبِّهِ وَالْمُؤْمِنُونَ ۗ كُلٌّ آمَنَ بِاللَّهِ وَ
مَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۚ لَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا
وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ
الْمَصِيْرُ ﴿٢٨٦﴾

لَا يُكَلِّفُ اللَّهُ نَفْسًا لَّوْ سَعَهَا ۚ لَهَا
مَا كَسَبَتْ وَعَلَيْهَا مَا كَسَبَتْ ۗ

- * 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

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.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ
 أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا
 كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا
 رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ
 وَاعْفُ عَنَّا وَارْحَمْنَا إِنَّكَ
 أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ
 الْكَافِرِينَ ﴿٢٨٤﴾

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.



مَكْرَمَاتِهَا ٢٠

سُورَةُ الْاِخْرَاقِ مَدَنِيَّةٌ ٣

اِيَاتِهَا ٢٠١



ĀL-E-'IMRĀN

(Revealed after Hijrah)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

2. Alif Lām Mīm.‡

اَلْمِ ۝۲

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

اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ۝۳

*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

نَزَّلْ عَلَیْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَیْنَ يَدَیْهِ وَاَنْزَلَ التَّوْرَةَ وَالْاِنْجِیْلَ ۝۴

*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.

مِن قَبْلُ هُدًى لِّلنَّاسِ وَاَنْزَلَ الْفُرْقٰنَ ؕ اِنَّ الَّذِیْنَ كَفَرُوْا بِآیٰتِ اللّٰهِ لَهُمْ عَذٰبٌ شَدِیْدٌ وَّاللّٰهُ عَزِیْزٌ ذُوْا نِقْمٰهِ ۝۵

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

اِنَّ اللّٰهَ لَا یَخْفٰی عَلَیْهِ شَیْءٌ فِی الْاَرْضِ وَلَا فِی السَّمٰوٰتِ ۝۶

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

هُوَ الَّذِیْ یُصَوِّرْكُمْ فِی الْاَرْحَامِ كَیْفَ یَشَآءُ لَا اِلٰهَ اِلَّا هُوَ الْعَزِیْزُ الْحَكِیْمُ ۝۷

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

هُوَ الَّذِیْ اَنْزَلَ عَلَیْكَ الْكِتٰبَ مِنْهُ آیٰتٌ مُّحْكَمٰتٌ هُنَّ اُمُّ الْكِتٰبِ وَاٰخَرُ مُتَشٰبِهٰتٌ ؕ فَاَمَّا الَّذِیْنَ فِیْ قُلُوْبِهِمْ زَیْغٌ فِیَتَّبِعُوْنَ مَا تَشَابَهَ مِنْهُ ابْتِغَآءَ

‡ 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 '*musaddiqan*' (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.

ء ' ق | q | غ gh | ع | ظ | ط | ؤ | ض | د 52 ص | س | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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

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.—

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.

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

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.

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.

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

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.

الْفِتْنَةِ وَابْتِغَاءِ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ
تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ
يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۗ
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٨﴾

قد أتى الله نزل
منه على
رسوله
محمد
صلى الله عليه وسلم

رَبَّنَا لَا تُزِمْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَ
هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۗ إِنَّكَ أَنْتَ
الْوَهَّابُ ﴿٩﴾

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ
فِيهِ ۗ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿١٠﴾

ج
٩

إِنَّ الَّذِينَ كَفَرُوا لَنْ نُغْنِي عَنْهُمْ
أَمْوَالَهُمْ وَلَا أَوْلَادَهُمْ مِنَ اللَّهِ شَيْئًا وَ
أُولَئِكَ هُمُ وَقُودُ النَّارِ ﴿١١﴾

كَذَٰبٍ آلِ فِرْعَوْنَ ۗ وَالَّذِينَ مِنْ
قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ
بِذُنُوبِهِمْ ۗ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١٢﴾

قُلْ لِلَّذِينَ كَفَرُوا سَتْغَلِبُونَ وَ
تُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۗ وَبئْسَ الْمِهَادُ ﴿١٣﴾

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا ۗ
فِئَةٌ تَقَاتَلَتْ فِي سَبِيلِ اللَّهِ وَ الْأُخْرَىٰ
كَافِرَةٌ ۗ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ
وَاللَّهُ يُؤَيِّدُ بِنُصْرِهِ مَنْ يَشَاءُ ۗ إِنَّ فِي
ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٤﴾

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.

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,

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

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.

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.

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.

رُزِقَ لِلنَّاسِ حُبَّ الشَّهَوَاتِ مِنَ النِّسَاءِ
وَالْبَنِينَ وَالْقَنَاطِيرَ الْمُقَنْطَرَةَ مِنَ
الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلَ الْمُسَوَّمَةَ
وَالْأَنْعَامَ وَالْحَرْثَ ذَلِكَ مَتَاعُ الْحَيَاةِ
الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاِبِ ﴿١٥﴾

قُلْ أَوْفَىٰ بِرَبِّكُمْ بِخَيْرٍ مِّنْ ذَلِكَ لِّلَّذِينَ
اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ
مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ
بَصِيرٌ بِالْعِبَادِ ﴿١٦﴾

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمَّا
فَاعْفُزْ لَنَا ذُنُوبَنَا وَرَقْنَا عَذَابَ
النَّارِ ﴿١٧﴾

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَ
الْمُسْتَفِيقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٨﴾

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ وَالْمَلَائِكَةُ وَ
أُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا
هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٩﴾

لَآ إِلَهَ إِلَّا اللَّهُ ۗ عِنْدَ اللَّهِ الْأَسْلَامُ ۗ وَمَا
اختلفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ
مَا جَاءَهُمُ الْعِلْمُ بَغِيًّا بَيْنَهُمْ ۗ وَمَنْ
يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ
الْحِسَابِ ﴿٢٠﴾

* 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’im bil qist’ (قَائِمًا بِالْقِسْطِ) is much stronger than the translation ‘Maintainer of justice’ indicates. ‘Always standing guard over justice’ would be a better translation.

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.

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.

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

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.

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.

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?

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

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ
مَنِ اتَّبَعْتُ ۖ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ
وَالَّذِينَ آمَنُوا أَتَسْلَمُونَ ۚ فَإِنْ
فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ
الْبَلَاءُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿٢١﴾

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ
وَيَقْتُلُونَ النَّبِيِّنَّ بِغَيْرِ حَقٍّ
الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٢﴾

أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي
الدُّنْيَا وَالْآخِرَةِ ۖ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٣﴾

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ
الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ
بَيْنَهُمْ ثُمَّ يُتَوَلَّوْا فَرِيقًا مِنْهُمْ
وَهُمْ مُّعْرِضُونَ ﴿٢٤﴾

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ نَمَسَّنَا النَّارُ
إِلَّا أَيَّامًا مَّعْدُودَاتٍ ۖ وَعَرَّهُمْ فِي
دِينِهِمْ مَّا كَانُوا يَفْتَرُونَ ﴿٢٥﴾

فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ
وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا
يُظْلَمُونَ ﴿٢٦﴾

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ
مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّنْ تَشَاءُ
وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ بِيدِكَ

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

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.’

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.

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.’

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.

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

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

* 29. **Note:** The Arabic word ‘*yuhadhhdhiru kumullāhu nafsahu*’ (يَحذِّرْكُمْ اللَّهُ نَفْسَهُ) literally means that ‘Allāh cautions you against Himself,’ which means that He cautions you against taking liberties regarding His commands and dictates.

الْحَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨﴾

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٩﴾

لَا يَتَّخِذُ الْمُؤْمِنُونَ الْكُفْرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتُوا وَيَحذِّرْكُمْ اللَّهُ نَفْسَهُ ۗ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٣٠﴾

قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣١﴾

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحَضَّرًا ۗ وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۗ وَاللَّهُ يَحذِّرْكُمْ اللَّهُ نَفْسَهُ ۗ وَاللَّهُ رَعُوفٌ بِالْعِبَادِ ﴿٣٢﴾

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٣﴾

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا

then *remember that* Allāh loves not the disbelievers.

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

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

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.’*

*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.’

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.

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.’

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* — ...

فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِيْنَ ۝۳۳

إِنَّ اللَّهَ اصْطَفٰٓ اٰدَمَ وَنُوْحًا وَّآلَ اِبْرٰهِيْمَ وَّآلَ عِمْرٰنَ عَلٰٓى الْعٰلَمِيْنَ ۝۳۴

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ۝۳۵

اِذْ قَالَتِ امْرَاَتُ عِمْرٰنَ رَبِّ اِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِيْ مُحَرَّرًا فَتَقَبَّلْ مِنِّيْ ۗ اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ۝۳۶

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ اِنِّيْ وَضَعْتُهَا اُنْثٰى ۗ وَاللّٰهُ اَعْلَمُ بِمَا وَضَعْتَ ۗ وَلَيْسَ الذَّكَرُ كَالْاُنْثٰى ۗ وَرٰبِيْ سَمِيْتُهَا مَرْيَمَ ۗ وَرٰبِيْ اُعِيْدُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۝۳۷

فَتَقَبَّلَهَا رَبُّهَا بِقَبُوْلٍ حَسَنٍ وَّ اَنْبَتَهَا نَبَاتًا حَسَنًا ۗ وَكَلَّمَهَا زَكَرِيَّا ۗ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ۗ قَالَ يَمْرُؤُْمُ اِنِّيْ لَكَ هٰذَا ۗ قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ ۗ اِنَّ اللّٰهَ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ۝۳۸

هٰنِكَ دَعَا زَكَرِيَّا رَبَّهُ ۗ قَالَ رَبِّ هَبْ لِيْ مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۗ اِنَّكَ سَمِيْعُ الدُّعَآءِ ۝۳۹

فَنَادَتْهُ الْمَلٰٓئِكَةُ وَهُوَ قَائِمٌ يُصَلِّي ۗ

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

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.’

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.’

R. 5.

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.

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

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.

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*;

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

فِي الْمَحْرَابِ، أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى
مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَ سَيِّدًا وَ
حَصُورًا وَ نَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣١﴾

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِي
الْكِبَرَ وَ امْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ
اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٣٢﴾

قَالَ رَبِّ اجْعَلْ لِّي آيَةً قَالَ إِيَّاكَ إِلَّا
تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَ
أَذْكَرَ ذَكَرَكَ كَثِيرًا وَ سَبِّحْ بِالْعَشِيِّ وَ
الْأُبْحَانِ ﴿٣٣﴾

وَ إِذْ قَالَتِ الْمَلَائِكَةُ لِمَرْيَمَ إِنَّ اللَّهَ
اضْطَفَاكِ وَ طَهَّرَكِ وَ اصْطَفَاكِ عَلَى
نِسَاءِ الْعَالَمِينَ ﴿٣٤﴾

يَمْرُؤِمَ اقْنُتِي لِرَبِّكِ وَ اسْجُدِي وَ اذْكُرِي
مَعَ الرَّاكِعِينَ ﴿٣٥﴾

ذَلِكَ مِنْ آثَاءِ الْعَيْبِ نُوحِيهِ إِلَيْكَ
وَ مَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ
أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَ مَا كُنْتَ لَدَيْهِمْ
إِذْ يَخْتَصِمُونَ ﴿٣٦﴾

إِذْ قَالَتِ الْمَلَائِكَةُ لِمَرْيَمَ إِنَّ اللَّهَ
يُبَشِّرُكَ بِكَلِمَةٍ مِّنْهُ ۖ اسْمُهُ الْمَسِيحُ
عِيسَى ابْنُ مَرْيَمَ وَ جِيهًا فِي الدُّنْيَا وَ
الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ ﴿٣٧﴾

وَ يُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَ كَهْلًا وَ مِنَ
الصَّالِحِينَ ﴿٣٨﴾

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.

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسَّ مِنِّي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ﴿٣٨﴾

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

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٣٩﴾

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.

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَ أَنْبِئُكُمْ بِمَا تَأْكُلُونَ وَ مَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٤٠﴾

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.

وَمَصَدَّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلَا حِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا

52. ‘Surely, Allāh is my Lord and your Lord; so worship Him: this is the right path.’ ”

إِنَّ اللَّهَ رَبِّي وَ رَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٤١﴾

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.

فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَ أَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٤٢﴾

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

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَ أَتَّبَعْنَا الرَّسُولَ

* 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.

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

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

R. 6.

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.

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.

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

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

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.

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

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 “مَنْ يَكُونُ” (“Be! And it is”) at page 59 under 3:48. (Publisher)

فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٥﴾

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَبِيرٌ
الْمَاجِرِينَ ﴿٥٥﴾

إِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنِي مَرْيَمَ تَوَقَّيْنِكَ وَارْفَعْنَا لِي طَبَقُكَ مِنَ الَّذِينَ كَفَرُوا وَاجْعَلْ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ لِي مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٦﴾

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٥٧﴾

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٨﴾

ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٩﴾

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقْنَاهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٦٠﴾

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِّنَ الْمُمْتَرِينَ ﴿٦١﴾

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَابْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦٢﴾

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.

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ
إِلَهِ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿٣٣﴾

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

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ
بِالْمُفْسِدِينَ ﴿٣٤﴾

R. 7.

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.'

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ
سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا
اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ
بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ
فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا
مُسْلِمُونَ ﴿٣٥﴾

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?

يَا أَهْلَ الْكِتَابِ لِمَ تَحْجُجُونَ فِي إِبْرَاهِيمَ
وَمَا أَنْزَلْنَا التَّوْرَةَ وَالْإِنْجِيلَ إِلَّا
مِنْ بَعْدِهِمْ أَفَلَا تَعْقِلُونَ ﴿٣٦﴾

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.

هَآئِنْتُمْ هَؤُلَاءِ حَآجَجْتُمْ فِي مَا لَكُمْ
بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِي مَا لَيْسَ
لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا
تَعْلَمُونَ ﴿٣٧﴾

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.

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا
نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٣٨﴾

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.

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ
اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا
وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٣٩﴾

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.

وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ لَوْ
يَضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ
وَمَا يَشْعُرُونَ ﴿٤٠﴾

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

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ
اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٤١﴾

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

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;

*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.

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

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.

77. Nay, but whoso fulfils his pledge and fears God—verily, Allāh loves the God-fearing.

*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.

يَا هَذِهِ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ
بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَ أَنْتُمْ
تَعْلَمُونَ ﴿٨﴾

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ
آمَنُوا بِالَّذِي أُنزِلَ عَلَيْنَا لَئِنْ
وَجَّهَ النَّهَارُ وَآخِرَهُ لَعَلَّهُمْ
يَرْجِعُونَ ﴿٩﴾

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ
قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَن يُؤْتَىٰ
أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ أَوْ يُحَاجُّوكُمْ
عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ
يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿١٠﴾

يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ
ذُو الْفَضْلِ الْعَظِيمِ ﴿١١﴾

وَمِنْ أَهْلِ الْكِتَابِ مَن إِنْ آمَنَهُ بِقِطْعَةٍ
يُؤَدِّي إِلَيْكَ مِنْهُمْ مِّنْ آمَنَهُ
بِدينَارٍ لَا يُؤَدِّي إِلَيْكَ إِلَّا مَا دُمْتَ
عَلَيْهِ قَائِمًا ذَٰلِكَ يَأْتُهُمْ قَالُوا
لَيْسَ عَلَيْنَا فِي الْأُمُورِ سَبِيلٌ وَ
يَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ
يَعْلَمُونَ ﴿١٢﴾

بَلَىٰ مَن أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ
يُحِبُّ الْمُتَّقِينَ ﴿١٣﴾

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.

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.

*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*.’

81. *Nor is it possible for him* that he should bid you take the angels and the Prophets for Lords. Would he enjoy you to disbelieve after you have submitted *to God*?

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

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٨١﴾

وَأَنَّ مِنْهُمْ لَفِرَاقًا بِلُؤْنِ الَّذِينَ سَنَتَهُمْ بِأَلْكِتَابٍ لِيَتَحَسَّبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ ﴿٨٢﴾

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَٰكِنْ كُونُوا رَبَّانِيِّنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٨٣﴾

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٤﴾

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَتَنْصُرُنَّهُ قَالَ أَأَقْرَضْتُمْهُ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ أَصْرِي ۗ قَالُوا قَدْ قَرَضْنَاكَ 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*.’

upon you in this *matter*?' They said, 'We agree;' He said, 'Then bear witness, and I am with you among the witnesses.'

83. Now whoso turns away after this, then, surely, those are the transgressors.

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?

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.'

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.

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.

88. Of such the reward is that on them shall be the curse of Allāh and of angels and of men, all together.

89. They shall abide thereunder. Their punishment shall not be lightened nor shall they be relieved;

90. Except those who repent thereafter and amend. And surely, Allāh is Most Forgiving, Merciful.

مَعَكُمْ مِنَ الشَّهِيدِينَ ﴿٨٢﴾

فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ ﴿٨٣﴾

أَفَغَيْرِ دِينِ اللَّهِ يَبْتَغُونَ وَلَوْ أَنَّهُمْ
مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَ
كَرْهًا وَرَأْيِهِمْ يَرْجِعُونَ ﴿٨٤﴾

قَدْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا
أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَ
إِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا
أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيِّينَ مِنْ
رَبِّهِمْ لَا نَفَرِقَ بَيْنَ أَحَدٍ مِنْهُمْ وَ
نَحْنُ لَهُ مُسْلِمُونَ ﴿٨٥﴾

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ
يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ
الْخَاسِرِينَ ﴿٨٦﴾

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ
إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ
حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٧﴾

أُولَٰئِكَ جَزَاءُهمُ أَنَّ عَلَيْهِمْ لَعْنَةَ
اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٨﴾
خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ
العَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٩﴾

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَ
أَصْلَحُوا إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿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.

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.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ
ثُمَّ زَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ
وَأُولَئِكَ هُمُ الضَّالُّونَ ﴿٩١﴾

إِنَّ الَّذِينَ كَفَرُوا وَأَمْ تَأْوَاهُمْ كُفْرًا
فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلءُ الْأَرْضِ
ذَهَبًا وَّلَوْ أَفْتَدَى بِهِ أُولَئِكَ لَهُمْ
عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٩٢﴾

R. 10.

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.

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.’

95. Now whoso forges a lie against Allāh after this, then it is these that are the wrongdoers.

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*.’

97. Surely, the first House founded for mankind is that at Becca‡, abounding in blessings and a guidance for all peoples.

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 whosoever disbelieves, *let him remember* that Allāh is surely independent of all creatures.

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا
مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٣﴾

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِلْبَنِي
إِسْرَائِيلَ إِذْ مَا حَرَّمَ رَسُولٌ
عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ
التَّوْرَةُ ۗ قُلْ فَأْتُوا بِالتَّوْرَةِ
فَاتْلَوْهَا إِنَّ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

فَمَنْ أَفْتَرَى عَلَى اللَّهِ الْكُذِبَ مِنْ بَعْدِ
ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٩٥﴾

قُلْ صَدَقَ اللَّهُ ۗ فَاتَّبِعُوا مِلَّةَ
إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ
الْمُشْرِكِينَ ﴿٩٦﴾

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي
بِبَكَّةَ مُبْرَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٧﴾

فِيهِ آيَاتٌ بَيِّنَاتٌ مِمَّا رَّبُّهُ
مَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ
حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ ۗ إِلَيْهِ سَبِيلُهُ
وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ
الْعَالَمِينَ ﴿٩٨﴾

‡ The valley of Mecca.

99. Say, 'O People of the Book! why deny ye the Signs of Allāh, while Allāh is Watchful of what you do?'

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ
بِآيَاتِ اللَّهِ وَ اللَّهُ شَهِيدٌ عَلَىٰ مَا
تَعْمَلُونَ ﴿٩٩﴾

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.'

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن
سَبِيلِ اللَّهِ مَنَ آمَنَ تَبْغُونَهَا
عِوَجًا وَ أَنْتُمْ شُهَدَاءُ ۗ وَمَا اللَّهُ
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٠٠﴾

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.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا
فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ
يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كُفْرِينَ ﴿١٠١﴾

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.

وَ كَيْفَ تَكْفُرُونَ وَ أَنْتُمْ تُثَلَّىٰ
عَلَيْكُمْ آيَاتِ اللَّهِ وَ فِيكُمْ رَسُولُهُ ۗ وَ
مَن يَعْصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ
صِرَاطٍ مُّسْتَقِيمٍ ﴿١٠٢﴾

R. 11.

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.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَتَّىٰ
تُفْتِتَهُ وَ لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ
مُسْلِمُونَ ﴿١٠٣﴾

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.

وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَ لَا
تَفَرَّقُوا ۗ وَ إِذْ كُرُوا لِيَصَليَنَّ اللَّهُ
عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ
فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَ كُنْتُمْ
عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم
مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٤﴾

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 لَتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ
وَ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ
الْمُنْكَرِ ۗ وَ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٥﴾

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,

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ، وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

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.’

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٧﴾

108. And as for those whose faces will be white, they will be in the mercy of Allāh; therein will they abide.

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٨﴾

109. These are the Signs of Allāh, We rehearse them to thee while they comprise the truth; and Allāh will not any wrong to *His* creatures.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴿١٠٩﴾

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*.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاِلَى اللَّهِ تُرْجَعُ الْاُمُورُ ﴿١١٠﴾

R. 12.

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.

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ اَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَاَكْثَرُهُمُ الْفٰسِقُونَ ﴿١١١﴾

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.

لَنْ يَضُرُّوكُمْ اِلَّا اَذًى ط وَاِنْ يُقَاتِلُوْكُمْ يُؤَلُّوْكُمْ اِلَّا ذٰلِكَ بَارِئَةٌ لَّكُمْ لَا يُنصَرُونَ ﴿١١٢﴾

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

ضَرَبَتْ عَلَيْهِمُ الذَّلٰتُ اَيْنَ مَا تَقِفُوْا اِلَّا يَحْتَلِبِ لِّلنَّاسِ مِنَ اللّٰهِ وَحَتْلِبُ مِنَ النَّاسِ وَبَاءٌ وَيَغْضَبُ مِنَ اللّٰهِ وَضَرَبَتْ عَلَيْهِمُ الْمَسْكَنَةَ ط ذٰلِكَ بِاَتْهَمِ كَانُوْا يَكْفُرُوْنَ بِآيٰتِ اللّٰهِ وَ يَفْتُلُوْنَ

Prophets unjustly. That is because they rebelled and used to transgress.

الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۗ ذَٰلِكَ بِمَا عَصَوْا
وَكَانُوا يُعْتَدُونَ ﴿١١٣﴾

* 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*.

لَيْسُوا سَوَاءً ۗ مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ
قَامَتْ يَتْلُونَ آيَاتِ اللَّهِ أَنَاءَ اللَّيْلِ وَ
هُمْ يَسْجُدُونَ ﴿١١٤﴾

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.

يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ
يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ ۗ وَ
أُولَٰئِكَ مِنَ الصَّالِحِينَ ﴿١١٥﴾

116. And whatever good they do, they shall not be denied its due reward; and Allāh well knows the God-fearing.

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوا ۗ وَ
اللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٦﴾

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.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ
أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ
شَيْئًا ۗ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ
فِيهَا خَالِدُونَ ﴿١١٧﴾

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 يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ
الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ
أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا
أَنفُسَهُمْ فَأَهْلَكَتَهُمْ ۗ وَمَا ظَلَمَهُمُ
اللَّهُ وَلَٰكِنْ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

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.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِلِطَانَةِ
مَنْ دُونِكُمْ لَا يَأْتُونَكُمْ خَبْرًا لََّا وَدُّوا
مَا عَنِتُّمْ ۗ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ
أَفْوَاهِهِمْ ۗ وَمَا تُخْفِي صُدُورُهُمْ
أَكْبَرُ ۗ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ
تَعْقِلُونَ ﴿١١٩﴾

* 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.

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.’

هَآئِنْتُمْ أُولَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ
وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُّوكُمْ
قَالُوا آمَنَّا وَإِذَا خَلَوْا عَصَبُوا عَلَيْكُمْ
أَلَا تُكَادِلُ مِنَ الْغَيْظِ قُلْ مُوتُوا
يَغِيظُكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿٣٠﴾

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.

إِنْ تَمَسَّسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ
تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ
تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ
كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ
مُحِيطٌ ﴿٣١﴾

R. 13.

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;

وَإِذْ خَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ
الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ
سَمِيعٌ عَلِيمٌ ﴿٣٢﴾

123. When two of your groups meditated cowardice, although Allāh was their friend. And upon Allāh should the believers rely.

إِذْ هَمَّتْ طَّآئِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا
وَاللَّهُ وَرِثَهُمَا وَ عَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٣٣﴾

124. And Allāh had *already* helped you at Badr when you were weak. So take Allāh for your Protector that you may be grateful.

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ
أَذِلَّةٌ فَأَقْبَرُوا اللَّهَ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٣٤﴾

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*?’

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ
أَنْ يُمَدِّدَ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ
الْمَلَائِكَةِ مُنْزَلِينَ ﴿٣٥﴾

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.

بَلَىٰ إِنَّ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ
مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُمْ
بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ
مُسَوِّمِينَ ﴿٣٦﴾

127. And Allāh has made it only as glad tidings for you and that your

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ

hearts might be at rest thereby; and help comes from Allāh alone, the Mighty, the Wise.

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.

129. Thou hast no concern in the matter: He may turn to them in mercy or punish them, for they are wrongdoers.

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.

R. 14.

* 131. O ye who believe! devour not interest involving diverse additions; and fear Allāh that you may prosper.

132. And fear the Fire prepared for the disbelievers.

133. And obey Allāh and the Messenger that you be shown mercy.

* 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—

135. Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and Allāh loves those who do good;

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

لِيَتَطْمَئِنَّ قُلُوبُكُمْ بِهِ ۗ وَمَا النَّصْرُ
إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٤﴾

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ
يَكْبِتَهُمْ فَيَنْقَلِبُوهَا خَافِيِينَ ﴿١٢٥﴾

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ
عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٦﴾

وَرَبِّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ
يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ
غَفُورٌ رَّحِيمٌ ﴿١٣٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا
الرِّبَا أضعافًا مضاعفةً ۚ وَاتَّقُوا
اللَّهَ لَعَلَّكُمْ تُفْرِحُونَ ﴿١٣١﴾

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣٢﴾

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ
تُرْحَمُونَ ﴿١٣٣﴾

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَ
جَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْأَرْضُ ۗ
أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٤﴾

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ
وَ الْكُظْمَيْنِ الْعَظِيمِ ۚ وَالْعَافِينَ عَنِ
النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٥﴾

وَالَّذِينَ إِذْ أَفْعَلُوا قَانِحَةً أَوْ ظَلَمُوا
أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا
لِذُنُوبِهِمْ ۚ وَمَن يَغْفِرَ الذُّنُوبَ

* 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 **expense** is the heavens and the earth, prepared for the God-fearing—

ء | ق | q | غ | gh | ع | ط | ظ | ز | ط | ت | ص | 70 | د | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

Allāh?—and do not persist knowingly in what they have done.

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!

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.

*139. This (the Qur'ān) is a clear demonstration to men, and a guidance and an admonition to the God-fearing.

140. Slacken not, nor grieve; and you shall certainly have the upper hand, if you are believers.

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;

142. And that Allāh may purify those who believe, and destroy the disbelievers.

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?

*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.

إِلَّا اللَّهُ تَدْرَأُ لَمْ يُصِرُّوا عَلَى مَا فَعَلُوا
وَهُمْ يَعْلَمُونَ ﴿٣٧﴾

أُولَئِكَ جَزَاءُ هُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ
وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا، وَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٣٨﴾

قَدْ خَلَّصْنَا مِنْ قَبْلِكُمْ سُنَنًا ۖ فَاسِيرُوا
فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٨﴾

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَبُورْهَانٌ
لِّلْمُتَّقِينَ ﴿٣٩﴾

وَلَا تَهِنُوا وَلَا تَحْزَنُوا ۚ وَأَنْتُمْ
الْأَعْلَىُٰونَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٤٠﴾

إِنْ يَمْسَسْكُمْ قَرْصٌ فَقَدْ مَسَّ الْقَوْمَ
قَرْصٌ مِّثْلُهُ، وَتِلْكَ الْأَيَّامُ نَدَا لَهَا
بَيْنَ النَّاسِ ۚ وَرَبِّعَلَّمَ اللَّهُ الَّذِينَ
آمَنُوا وَيَتَّخِذُ مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا
يُحِبُّ الظَّالِمِينَ ﴿٤١﴾

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ
الْكَافِرِينَ ﴿٤٢﴾

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا
يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ
يَعْلَمِ الصَّابِرِينَ ﴿٤٣﴾

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِن قَبْلِ
أَنْ تَلْقَوْهُ ۖ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ
تَنْظُرُونَ ﴿٤٤﴾

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.

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.

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.

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.'

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.

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.

151. Nay, Allāh is your Protector, and He is the Best of helpers.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ
قَبْلِهِ الرُّسُلُ ۗ أَفَأَنْتُمْ مَاتَ أَوْ قُتِلَ
انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ
عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۚ وَ
سَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٥﴾

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ
اللَّهِ ۗ كَتَبْنَا مُوَدَّتَهُ ۗ وَمَنْ يُرِدْ ثَوَابَ
الدُّنْيَا نُؤْتِهِ مِنْهَا ۗ وَمَنْ يُرِدْ ثَوَابَ
الْآخِرَةِ نُؤْتِهِ مِنْهَا ۗ وَسَنَجْزِي
الشَّاكِرِينَ ﴿١٤٦﴾

وَكَأَيِّنْ مِنْ نَبِيِّ قُتِلَ ۗ مَعَهُ رِبِّيُّونَ
كَثِيرٌ ۚ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي
سَبِيلِ اللَّهِ ۗ وَمَا ضَعُفُوا ۗ وَمَا اسْتَكَانُوا
وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٧﴾

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا
اغْفِرْ لَنَا ذُنُوبَنَا ۗ وَارْحَمْنَا ۗ فِي
أَمْرِنَا ۗ وَتَمَّتْ آفَتَنَا ۗ وَأَنْصَرْنَا عَلَى
الْقَوْمِ الْكَافِرِينَ ﴿١٤٨﴾

فَاتَّخَذَهُمُ اللَّهُ ثَوَابَ الدُّنْيَا ۗ وَحَسَنَ
ثَوَابِ الْآخِرَةِ ۗ وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ ﴿١٤٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَطِيعُوا
الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ
أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٥٠﴾

بَلِ اللَّهُ مَوْلَاكُمْ ۗ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥١﴾

*147. Note: The word 'ribbiyyūn' (رِبِّيُّونَ) has been merely translated as 'companies (of their followers)'—without the essential connotation of godliness which is implied in the word (رِبِّيُّونَ). We suggest the following alternative translation: "And many a Prophet there has been beside whom fought a large number of godly people."

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.

سُنَلِقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا
الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ
بِهِ سُلْطَانٌ ۗ وَمَا لَهُمُ النَّارُ وَيُسَّ
مَثْوَى الظَّالِمِينَ ﴿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.—

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدًا إِذْ تَحُسُّوهُمُ
بِأَذْنِهِ ۗ حَتَّى إِذَا فُشِلْتُمْ وَتَنَزَّاعْتُمْ
فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّنْ بَعْدَ مَا
أَرْسَلَكُمْ مَأْتِبِغُونَ ۗ مِنْكُمْ مَن يُرِيدُ
الدُّنْيَا وَمِنْكُمْ مَن يُرِيدُ الْآخِرَةَ ۗ
ثُمَّ صَرَقَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۗ وَلَقَدْ
عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَى
الْمُؤْمِنِينَ ﴿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.

إِذْ تَضْحَكُونَ وَلَا تَلْوَنَ عَلَى أَحَدٍ
وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ
فَأَثَابَكُمْ عَمَلًا بِغَيْرِ كَيْدٍ لَّا تَعْرَفُونَ
عَلَى مَا فَا تَكُمُ وَلَا مَا آصَابَكُمْ ۗ وَاللَّهُ
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٤﴾

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

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ
أَمْنَةً نَّعَاسًا يَغْشَى طَائِفَةً مِّنْكُمْ ۗ
وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ
يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ

* 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 Uhud 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;

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.

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.

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.

159. And if you die or be slain, surely unto Allāh shall you be gathered together.

الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ
الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ
لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا
يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَان لَنَا
مِنَ الْأَمْرِ شَيْءٌ مَاتْنَا هُنَا قُلْ لَوْ
كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ
كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى
مَضَاجِعِهِمْ وَيَبْتَغِي اللَّهُ مَا فِي
صُدُورِكُمْ وَ لِيُمَحِّصَ مَا فِي
قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿١٥٥﴾

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى
الْجَمْعَيْنِ إِنَّمَا أَشْرَكَ الشَّيْطَانُ
بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ
عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٥٦﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا
كَالَّذِينَ كَفَرُوا وَقَالُوا لِأَخْوَانِهِمْ
إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرَى
لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا
لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي
قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٧﴾

وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ
لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا
يَجْمَعُونَ ﴿١٥٨﴾

وَلَئِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ فَمَا لِي
لَا أُقَاتِلَ فِي سَبِيلِ اللَّهِ وَمَا يُدْفَعُ
عَنْكُمْ قُلْ إِنِّي مَتْرُوقٌ وَإِنِّي
أَحْسِبُ أَنَّ اللَّهَ عَالِمُ السُّعُوطِ ﴿١٥٩﴾

‡ The battle of Uhud.

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.

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.

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.

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!

164. They have *different* grades of *grace* with Allāh; and Allāh sees what they do.

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.

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

فِيمَا رَحْمَةً مِّنَ اللَّهِ لَئِن لَّمْ يَكُن لَّهُم بَأْسٌ مِّمَّنْ بَدَّلَ دِينَهُمْ إِذْ قَالَ لَهُمُ الْمُرْسَلُونَ اتَّبِعُوا آلَ اللَّهِ إِنَّهُمْ أَوْلَىٰ حَقًّا وَإِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أُمَّةَ اللَّهِ حَتَّىٰ يُخْرِجَ اللَّهُ الْكُفْرَ وَالشُّكْرَ وَالشَّكْرَ فِي الْأُمُورِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٦٠﴾

إِن يَنْصُرْكُمُ اللَّهُ فَلا غَالِبَ لَكُمْ وَ إِن يَنْصُرْكُمْ فَلا يَكُونُ لَكُمْ دُونُ اللَّهِ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِّنْ بَعْدِهِ وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦١﴾

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغْلِبَ وَ مَنْ يَغْلِبْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَ هُمْ لَا يُظْلَمُونَ ﴿١٦٢﴾

أَقَمِنِ اتَّبِعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَ مَا أَوْسَهُ جَهَنَّمَ وَ بِئْسَ الْمَصِيرُ ﴿١٦٣﴾

هُم دَرَجَاتٌ عِنْدَ اللَّهِ وَ اللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٤﴾

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَ يُزَكِّيهِمْ وَ يُعَلِّمُهُمُ الْكِتَابَ وَ الْحِكْمَةَ وَ إِن كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٥﴾

أَوَلَمَّْا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ

* 160. and consult them in matters of **importance**;

selves.' Surely, Allāh has power over all things.

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;

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.

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.'

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*,

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.

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.

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;

† The battle of Uḥud.

* 170. Nay, they are living, in the presence of their Lord, being well provided.

قَدِيرٌ ﴿١٦٧﴾

وَمَا أَصَابَكُمْ يَوْمَ التَّقَى الْجَمْعَيْنِ
فِي آذَانِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٨﴾

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا ۖ وَقِيلَ لَهُمْ
تَعَالَوْا فَكَاتِبُوا فِي سَبِيلِ اللَّهِ أَوْ
ادْفَعُوا ۚ قَالُوا لَوْ نَعْلَمُ قِتَالًا لَّ
اتَّبَعْنَاكُمْ ۚ هُمْ لِلْكَافِرِينَ مَعِدَةٌ
أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ
مَا لَيْسَ فِي قُلُوبِهِمْ ۚ وَاللَّهُ أَعْلَمُ
بِمَا يَكْتُمُونَ ﴿١٦٩﴾

الَّذِينَ قَالُوا لَا خِوَانَ لَهُمْ وَقَعَدُوا
لَوْ أَطَاعُونَا مَا قُتِلُوا ۚ قُلْ قَادِرٌ
عَنْ أَنْفُسِكُمُ الْمَوْتُ إِنْ كُنْتُمْ
صَادِقِينَ ﴿١٧٠﴾

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ
اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ
يُرْزَقُونَ ﴿١٧١﴾

فَرِحِينَ بِمَا أَنزَلَهُمُ اللَّهُ مِنْ فَضْلِهِ
وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا
بِهِمْ مِنْ خَلْفِهِمْ ۚ الْأَخَافُفَ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿١٧٢﴾

يَسْتَبْشِرُونَ بِبِنْعَمَةٍ مِنَ اللَّهِ وَ
فَضْلٍ ۚ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ
الْمُؤْمِنِينَ ﴿١٧٣﴾

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ
مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ ۚ
لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا
أَجْرٌ عَظِيمٌ ﴿١٧٤﴾

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.'

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.

176. It is Satan who only frightens his friends; so fear them not but fear Me, if you are believers.

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.

178. Surely, those who have purchased disbelief at the price of faith cannot harm Allāh at all; and they shall have a grievous punishment.

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.

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.

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ
النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ
فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا
اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٤﴾

فَانْقَلَبُوا بِنِعْمَةِ رَبِّهِمْ إِلَى
اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٥﴾

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ
أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا
رَبَّكُمْ إِن كُنتُمْ
مُؤْمِنِينَ ﴿١٧٦﴾

وَلَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي
الْكُفْرِ إِنَّهُمْ لَن يُضِرُّوكَ اللَّهُ
شَيْئًا يُرِيدُ اللَّهُ
أَلَّا يَجْعَلَ لَهُمْ حَقًّا فِي
الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٧﴾

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ
لَن يُضِرُّوكَ اللَّهُ شَيْئًا
وَلَهُمْ
عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ
مُنَّاهُمْ لَهُمْ خَيْرٌ لَّا
نَفْسِهِمْ إِنَّمَا نَمُنُّ
لَهُمْ لِيُزَادُوا
إِيمَانًا وَلَهُمْ عَذَابٌ
مُّهِينٌ ﴿١٧٩﴾

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ
عَلَى مَا
أَنتُمْ عَلَيْهِمْ حَتَّى يَمِيزَ
الْخَبِيثَاتِ مِنَ
الطَّيِّبَاتِ وَ مَا كَانَ
اللَّهُ لِيُظْلِعَكُمْ عَلَى
الْغَيْبِ وَلَكِنَّ اللَّهَ
يَجْتَبِي مَنْ رَضِيَ
مَنْ يَشَاءُ فَمَا تُوِيَّا
لِللَّهِ وَرَسُولِهِ
وَ
إِنْ تُوْمِنُوا وَتَتَّقُوا
فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٨٠﴾

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.

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.'

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.

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?'

* 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.

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.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا
أَتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ
بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا
بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَاللَّهُ
بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨١﴾

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ
قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ
أَغْنِيَاءُ سَتَكْتُبُ مَا قَالُوا
وَقَتْلَهُمُ الْكُفْيَاءِ يُخِيرُ
حَقِي ۗ وَتَقُولُ ذُقُوا عَذَابَ
الْحَرِيقِ ﴿١٨٢﴾

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ
وَأَنَّ اللَّهَ لَيْسَ يَظْلَمُ
بِشَيْءٍ لِّلْعَالَمِينَ ﴿١٨٣﴾

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ
إِلَيْنَا أَنَّا لَا نُؤْمِنُ
بِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ
تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ
رُسُلٌ مِن قَبْلِي بِالْبَيِّنَاتِ
وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٨٤﴾

فَإِنْ كَذَّبْتُمْ فَسَوْفَ
كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ
جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ
وَالْكِتَابِ الْمُنِيرِ ﴿١٨٥﴾

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ
وَأَنَّمَا تُوَفَّقُونَ
أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ۗ
فَمَن رُّحِمَ عَنِ النَّارِ
وَأُدْخِلَ الْجَنَّةَ فَقَدْ
كَازَهُ وَمَا الْحَيَاةُ
الدُّنْيَا

attained his goal. And the life of this world is nothing but an illusory enjoyment.

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.

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.

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.

190. And to Allāh belongs the kingdom of the heavens and the earth; and Allāh has power over all things.

R. 20.

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;

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.

إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٧﴾

لَتَجْلِبُونَ فِيْ اَمْوَالِكُمْ وَاَنْفُسِكُمْ تَدَوِّ
لَتَسْمَعَنَّ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ
قَبْرِكُمْ وَاِنَّ الَّذِيْنَ اَشْرَكُوْا اَذٰى
كَثِيْرًا وَاِنْ تَصْبِرُوْا وَاَوْتَقُوا فَاِنَّ ذٰلِكَ
مِنْ عَزْمِ الْاُمُوْرِ ﴿١٨٧﴾

وَاِذَا اَخَذَ اللّٰهُ مِيْثٰقَ الَّذِيْنَ
اُوْتُوا الْكِتٰبَ لَعَبَّيْتُمْ لِلنَّاسِ وَاَلَا
تَكْتُمُوْنَهُ فَنَسَبُوْهُ وَاَرٰءَ ظُهُُوْرِهِمْ
وَاَشْتَرُوْا بِهٖ ثَمَنًا قَلِيْلًا فَبِئْسَ مَا
يَشْتَرُوْنَ ﴿١٨٨﴾

لَا تَحْسَبَنَّ الَّذِيْنَ يَفْرَحُوْنَ بِمَا اٰتَوْا
وَيُحِبُّوْنَ اَنْ يُخَمَدُوْا اِيْمٰلَكُمْ يَفْعَلُوْا
فَلَا تَحْسَبْتَهُمْ بِمَقٰرِفٍ مِّنَ
الْعَذٰبِ ۗ وَاَلَهُمْ عَذٰبٌ اَلِيْمٌ ﴿١٨٩﴾

وَاللّٰهُ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَاَللّٰهُ
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٩٠﴾

اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَاَلْاَرْضِ
وََاخْتِلَافِ الْاَيِّمِ وَالنَّهَارِ لَاٰيٰتٍ لِّالَّذِيْنَ
اَلٰ لُبٰبٌ ﴿١٩١﴾

الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيٰمًا وَّقَعُوْدًا وَّ
عَلٰى جُنُوْبِهِمْ وَاَيَّتَفَكَّرُوْنَ فِيْ خَلْقِ
السَّمٰوٰتِ وَالْاَرْضِ ۗ رَبَّنَا مَا خَلَقْتَ هٰذَا
بٰطِلًا ۗ سُبْحٰنَكَ فَقِنَا عَذٰبَ النَّارِ ﴿١٩٢﴾

193. “Our Lord, whomsoever Thou causest to enter the Fire, him hast Thou surely disgraced. And the wrongdoers shall have no helpers.

رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ
أَخْرَيْتَهُ، وَمَا لِلظَّالِمِينَ مِن أَنصَارٍ ﴿١٩٣﴾

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 إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي
لِلَّذِينَ آمَنُوا أَنِ امْنُوا بِرَبِّكُمْ فَآمَنَّا
رَبَّنَا فَاعْفُزْنَا دُنُوبَنَا وَكَفِّرْ عَنَّا
سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْكَافِرِينَ ﴿١٩٤﴾

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.”

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ
وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا
تُخْلِفُ الْمِيعَادَ ﴿١٩٥﴾

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.’

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ
عَمَلَ عَامِلٍ مِّنكُم مِّن ذَكَرٍ أَذُنًا
بَعْضُكُم مِّن بَعْضٍ ۚ فَالَّذِينَ هَاجَرُوا
وَ أُخْرِجُوا مِن دِيَارِهِمْ وَ أُوذُوا فِي
سَبِيلِي وَ قُتِلُوا أَوْ قُتِلُوا لَمْ يَكُفِّرَنَّ عَنْهُمْ
سَيِّئَاتِهِمْ وَ لَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي
مِن تَحْتِهَا الْأَنْهَارُ ۚ تَوَابًا مِّن عِنْدِ
اللَّهِ ۚ وَ اللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٦﴾

197. Let not the moving about of the disbelievers in the land deceive thee.

لَا يَغُرَّتْكَ الْغَايِبَاتُ الَّذِينَ كَفَرُوا فِي
الْأَرْضِ ﴿١٩٧﴾

198. *It is a small and brief advantage*, then Hell shall be their abode. What an evil place of rest!

مَتَاعًا قَلِيلًا ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَ
بُئْسَ الْمِهَادُ ﴿١٩٨﴾

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.

لِكِن الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ
جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا نُزُلًا مِّن عِندِ اللَّهِ ۚ وَمَا
عِنْدَ اللَّهِ خَيْرٌ لِّلَّذِينَ آمَنُوا
﴿١٩٩﴾

* 194. Our Lord, forgive us, therefore, our **sins** and remove from us our evils, and in death **join us** with the righteous.

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.

وَرَأَىٰ مِنْ أَهْلِ الْكِتَابِ لَمَن يُؤْمِنُ
بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ
إِلَيْهِمْ خُشِعِينَ لِاللَّهِ لَا يَشْتُرُونَ بِآيَاتِ
اللَّهِ ثَمَنًا قَلِيلًا ؕ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ ؕ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٣١﴾

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.

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ
صَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٢﴾



مَكْرَمَاتِهَا ٢٤

سُورَةُ النِّسَاءِ مَكْرَمَاتِهَا ٢٤

أَسْمَاءُهَا ١٧٧



AN-NISĀ'

(Revealed after Hijrah)

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

- *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.

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.

- *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.

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.

- *6. And give not to the foolish your

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

يٰۤاَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَّاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّرِثًا ۚ وَاتَّقُوا اللّٰهَ الَّذِي تَسَاءَلُوْنَ بِهِ وَّالْاَرْحَامَ ۗ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ۝۲

وَاٰتُوا الْيَتٰمٰى اَمْوَالَهُمْ وَلَا تَتَّبِعُوْا الْاِخْتِساٰتِ بِالطَّيْبِ وَلَا تاكلُوْا اَمْوَالَهُمْ اِلٰى اَمْوَالِكُمْ ۗ اِنَّهٗ كَانَ حُوْبًا كَبِيْرًا ۝۳

وَ اِنْ خِفْتُمْ اَلَّا تَقْسِطُوْا فِى الْيَتٰمٰى فَاَنْكِحُوْا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِمَّا مَنٰى وَ تِلْكَ وَرُبِعٌ ۚ فَاِنْ خِفْتُمْ اَلَّا تَحْسِبُوْا فَوَاحِدَةً اَوْ مَا مَلَكَتْ اَيْمٰنُكُمْ ۗ ذٰلِكَ اِذْ فِى الْاَلَّا تَعْوٰلُوْا ۝۴

وَاٰتُوا النِّسَاءَ صَدُقٰتِهِنَّ نِحْلَةً ۗ فَاِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهٖ فَسَاقِلُوْهُ هُنَّ كَمَرِيْكَ ۝۵

وَلَا تُؤْتُوْا السُّفٰهًا اَمْوَالَكُمُ الَّتِي جَعَل

- *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.

- *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.

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.

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.

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.

11. Surely, they who devour the property of orphans unjustly, only swallow fire into their bellies, and they shall burn in a blazing fire.

اللَّهُ لَكُمْ قِيَمًا وَادْرُكُوهُمْ فِيهَا وَ
اَكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٦﴾

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ
فَإِنْ أَنْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا
إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا
وَبِدَارًا أَنْ يَكْبَرُوا ۚ وَمَنْ كَانَ غَنِيًّا
فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيرًا
فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ
إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ ۚ وَكَفَىٰ
بِاللَّهِ حَسِيبًا ﴿٧﴾

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدِينَ وَ
الْأَقْرَبُونَ ۚ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا
تَرَكَ الْوَالِدِينَ وَالْأَقْرَبُونَ مِمَّا قَلَّ
مِنْهُ ۚ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ﴿٨﴾

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَ
الْيَتَامَىٰ وَالْمَسْكِينُ فَأَدْرِكُوهُمْ مِنْهُ
قَوْلًا مَعْرُوفًا ﴿٩﴾

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ
خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا
عَلَيْهِمْ ۚ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا
سَدِيدًا ﴿١٠﴾

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ
ظُلْمًا إِنَّهُمْ يَأْكُلُونَ فِي بُطُونِهِمْ
النَّارَ ۖ وَسَيَصْلُونَ سَعِيرًا ﴿١١﴾

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.

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

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ
مِثْلُ حَظِّ الْأُنثِيَيْنِ ۖ فَإِن كُنَّ نِسَاءً
فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِن
كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلَا يُؤْتِيهِ
الرِّجَالُ وَالنِّسَاءُ مِنْهُمَا الشُّدُسَ ۚ وَمَا تَرَكَ
إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُن لَّهُ
وَلَدٌ وَوَرِثَتْهُ آبَاؤُهُ فَلِلْأُمَّةِ الثُّلُثُ ۚ
فَإِن كَانَ لَهُ إِخْوَةٌ فَلِلْأُمَّةِ الشُّدُسُ
مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دِينٍ ۗ
أَبَاؤُكُمْ وَ أَبْنَاؤُكُمْ لَا تَدْرُونَ
أَيُّهُم أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِّن
اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١٣﴾

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن
لَّمْ يَكُن لَّهُنَّ وَلَدٌ ۚ فَإِن كَانَ لَهُنَّ
وَلَدٌ فَلَكُمُ الرُّبُعُ ۚ وَمِمَّا تَرَكْنَ مِنْ
بَعْدِ وَصِيَّةٍ يُوصِيْنَ بِهَا أَوْ دِينٍ ۗ
وَلَهُنَّ الرُّبُعُ ۚ وَمِمَّا تَرَكْتُمْ إِن لَّمْ
يَكُنْ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ ۚ
مِمَّا تَرَكْتُمْ مِنْ بَعْدِ وَصِيَّةٍ
تُؤْتُونَ بِهَا أَوْ دِينٍ ۚ وَإِن كَانَ رَجُلٌ
يُورَثُ كَلِيلًا أَوْ امْرَأَةً وَكَانَ
أَخًا وَأُخْتًا فَلِلرَّجُلِ وَالنِّسَاءِ
مِنْهُمَا الشُّدُسُ ۚ فَإِن كَانُوا
كَأَنفُسٍ فَهَمَّ شَرِكَاءُ ۚ فِي
الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي
بِهَا أَوْ دِينٍ ۗ غَيْرِ مُضَارٍّ ۚ وَصِيَّةٌ

* 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.*

have been bequeathed or of debt, without prejudice *to the debt*. This is an injunction from Allāh, and Allāh is All-Knowing, Forbearing.

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.

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.

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.

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*.

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.

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.

مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٣﴾

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٤﴾

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴿١٥﴾

وَالَّذِي بَاتِتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاَشْتَشْهَدُوا عَلَيْهِنَّ اَرْبَعَةً مِنْكُمْ ۗ فَاِنْ شَهِدُوا فَاَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ اَوْ يُجْعَلَ لِلَّهِنَّ سَبِيلًا ﴿١٦﴾

وَالَّذِي يَأْتِيَنَّهَا مِنْكُمْ فَادُّوهُمَا ۚ فَاِنْ تَابَا وَاَصْلَحَا فَاَعْرِضُوْا عَنْهُمَا ۗ اِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيْمًا ﴿١٧﴾

اِنَّمَّا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِيْنَ يَعْمَلُوْنَ السُّوْءَ بِجَهْلٍ ثُمَّ يَتُوْبُوْنَ مِنْ قَرِيْبٍ فَاُولَٰئِكَ يَتُوْبُ اللَّهُ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ عَلِيْمًا حَكِيْمًا ﴿١٨﴾

وَلَيْسَتِ التَّوْبَةُ لِلَّذِيْنَ يَعْمَلُوْنَ السَّيِّئَاتِ ۗ حَتَّىٰ اِذَا حَضَرَ اَحَدَهُمُ الْمَوْتُ قَالَ اِنِّي تُبْتُ اِلٰنَ وَلَا الَّذِيْنَ يَمُوتُوْنَ وَهُمْ كُفَّارٌ ۗ اُولٰٓئِكَ اَعْتَدْنَا لَهُمْ عَذَابًا اَلِيْمًا ﴿١٩﴾

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.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا، وَلَا تَعْضَلُوهُنَّ لِتَذُوهُنَّ بَعْضَ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّكُمْ بِمَعْصِيَةٍ فَالْزَوْرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿٣٠﴾

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?

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ، وَآتَيْتُمْ أَحَدَهُنَّ مَغْنَمًا فَلَا تُأْخِذُوا بِهَا مِنْهُ شَيْئًا، أَتَأْخُذُونََهُنَّ بِمُهْتَنَاتٍ وَأَرْثًا مُمِينًا ﴿٣١﴾

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?

وَكَيفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿٣٢﴾

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 تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا ۚ وَسَاءَ سَبِيلًا ﴿٣٣﴾

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 أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعُمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ إِنْ لَمْ تَكُونُوا إِخْوَانًا بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ زَوْجًا مَحَلًّا ۚ وَإِنْ تَحَمَّلُوا الْأَخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٣٤﴾

Part 5 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.

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.

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.

28. And Allāh wishes to turn to you in mercy, but those who follow *their* low desires wish that you should stray far away.

29. Allāh desires to lighten your burden, for man has been created weak.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَّا وَرَاءَ ذَٰلِكُمْ أَن تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ ۖ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاصَيْتُمْ بِهِ مِن بَعْدِ الْفَرِيضَةِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٥﴾

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَن يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنَ الْمُؤْمِنَاتِ ۚ وَاللَّهُ أَعْلَمُ بِأَيْمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ ۚ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ۚ فَإِذَا أُحْصِنَتْ فَإِنَّهُنَّ بِفَاحِشَةٍ قَعَلِيهِنَّ نِصْفٌ مَّا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۚ ذَٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ۚ وَأَن تَصِيبُوا خَيْرٌ لَّكُمْ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٦﴾

يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّيبَ الَّتِي فِي قُلُوبِكُمْ وَيُتُوبَ عَلَيْكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٧﴾

وَاللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَن تَمِيلُوا مِيلًا عَظِيمًا ﴿٢٨﴾

يُرِيدُ اللَّهُ أَن يُخَفِّفَ عَنْكُمْ ۚ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٢٩﴾

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.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا
أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ
تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ
وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ
بِكُمْ رَحِيمًا ﴿٣٠﴾

31. And whosoever does that by way of transgression and injustice, We shall cast him into Fire; and that is easy with Allāh.

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا
فَسَوْفَ نُصَلِّيهِ نَارًا وَكَانَ ذَلِكَ
عَلَى اللَّهِ يَسِيرًا ﴿٣١﴾

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.

إِنْ تَجْتَنِبُوا كَبِيرَ مَا تُنْهَوْنَ
عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَ
نُدْخِلْكُمْ مَدْخَلًا كَرِيمًا ﴿٣٢﴾

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.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ
عَلَى بَعْضٍ ۗ لِلرِّجَالِ نَصِيبٌ مِمَّا
اِكْتَسَبُوا ۗ وَ لِلنِّسَاءِ نَصِيبٌ مِمَّا
اِكْتَسَبْنَ ۗ وَ سَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ
إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٣﴾

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.

وَ لِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ
الْوَالِدِينَ وَالْأَقْرَبُونَ ۗ وَالَّذِينَ
عَقَدْتُمْ أَيْمَانَكُمْ فَأَتَوْهُمْ
نَصِيبُهُمْ ۗ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ
شَيْءٍ شَهِيدًا ﴿٣٤﴾

R. 6.

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.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ
اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ ۗ وَمَا أَنْفَقُوا مِنْ
أَمْوَالِهِمْ فَلَا ضَرَرَةَ فِيهَا لِشَيْءٍ حَقِظْتُمْ
لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَالَّذِي تُحَاكِمُونَ
نُشَوْرُهُنَّ فَعُظْمُهُنَّ وَاهْجُرُوهُنَّ
فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۗ فَإِنْ
أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ
اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٥﴾

*36. And if you fear a breach between them, then appoint an arbiter from his folk and an arbiter from her folk. If they (the arbiters) desire reconciliation, Allāh will effect it between them. Surely, Allāh is All-Knowing, All-Aware.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا
حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِن
يُرِيدَ إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا
إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿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,

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَ
يَا أُولِي الدِّينِ إِحْسَانًا وَارْزُقُوا الْقُرْبَىٰ وَ
الْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَ
الْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ
السَّبِيلِ، وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ
لَا يُعِيبُ مَن كَانَ مُخْتَلًا فَخُورًا ﴿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,

يَا ذِينَ بَخِلُوا وَابْعَثُوا النَّاسَ
بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ
فَضْلِهِ، وَاعْتَدْنَا لِلْكَافِرِينَ عَذَابًا
مُّهِينًا ﴿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.

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِيَاءًا
لِلنَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ
الْآخِرِ، وَمَن يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا
فَسَاءَ قَرِينًا ﴿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.

وَمَاذَا عَلَيْهِمْ لَوِ آمَنُوا بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَانْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ، وَكَانَ
اللَّهُ بِهِمْ عَلِيمًا ﴿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.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكَ
حَسَنَةً يُضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ
أَجْرًا عَظِيمًا ﴿٤١﴾

42. And how *will it fare with them* when We shall bring a witness from

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ

*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!

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.

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.

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.

46. And Allāh knows your enemies full well. And sufficient is Allāh as a Friend, and sufficient is Allāh as a Helper.

*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

*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

جُنُبًا عَلَىٰ هَؤُلَاءِ شُهَدَاءُ ﴿٣٤﴾

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا
الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا
يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٣٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا
الصَّلَاةَ وَآتَيْتُمْ سُكَّارًا حَتَّى
تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا
عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِن
كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ
أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ
النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا
صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَ
أَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ﴿٣٤﴾

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّن
الْكِتَابِ يَشْتَرُونَ الصَّلَاةَ وَيُرِيدُونَ
أَنْ تَضِلُّوا السَّبِيلَ ﴿٣٥﴾

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ؕ وَكَفَىٰ
بِاللَّهِ وَلِيًّا ؕ وَكَفَىٰ بِاللَّهِ نَصِيرًا ﴿٣٦﴾

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ
عَن مَّوَاضِعِهَا وَيَقُولُونَ سَمِعْنَا وَ
عَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيْتَ
بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الَّذِينَ ؕ وَلَوْ

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.

- *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.

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.

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.

51. Behold, how they forge a lie against Allāh! And sufficient is that as a manifest sin.

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

أَتَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَ
اسْمَعُوا وَانظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَ
أَتَوْهُمْ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا
يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٨﴾

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا
نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ
تَطْمِسَ وُجُوهًا فَنُرَدَّهَا عَلَى أَدْبَارِهَا أَوْ
نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ
وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٩﴾

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَ
يَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ
يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَى إِثْمًا
عَظِيمًا ﴿٥٠﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ
بِاللَّهِ يُزَكِّي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ
فَتِيلًا ﴿٥١﴾

أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ
عَمَّ وَكَفَى بِهِ إِثْمًا مُّبِينًا ﴿٥٢﴾

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ
الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ
وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى

blessings of Allāh be upon him). The believers used the phrase 'sami'nā wa ata'nā' (سَمِعْنَا وَ أَطَعْنَا) which means we heard and we obeyed. Instead of saying 'ata'nā' (أَطَعْنَا) the hypocrites said 'aşainā' (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 'at'anā' (أَطَعْنَا) instead of 'aşainā' (عَصَيْنَا). A keen hearer however could not miss the intended mischief and implied insult.

Again they uttered the word 'rā'inā' (رَاعَيْنَا) with a twist of tongue to make it sound half way between 'rā'inā' (رَاعَيْنَا) and 'rā'inā' (رَاعَيْنَا). 'Rā'inā' (رَاعَيْنَا) means be lenient to us while 'rā'inā' (رَاعَيْنَا) 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.

ء | ق | q | غ | gh | ع | | ز | ط | ض | د | ص | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

they say of the disbelievers, 'These are better guided in religion than those who believe.'

53. They it is whom Allāh has cursed; and he whom Allāh curses, thou shalt not find for him a helper.

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.

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.

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.

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.

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.

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.

* 58. therein shall they have spouses purified by Us;

مِنَ الَّذِينَ آمَنُوا سِينًا ﴿٥٢﴾

أُولَئِكَ الَّذِينَ كَعَنَهُ اللَّهُ ۖ وَ مَن
يَلْعَنِ اللَّهُ فَلَئِن تَجِدْ لَهُ نَصِيرًا ﴿٥٣﴾

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا
يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٤﴾

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ
مِن فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ
الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا
عَظِيمًا ﴿٥٥﴾

فَمِنْهُمْ مَّنْ آمَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ
عَنهُ ۖ وَكَفَىٰ بَجَهَنَّمَ سَعِيرًا ﴿٥٦﴾

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ
نُصَلِّيهِمْ نَارًا ۖ كُلَّمَا نَضِجَتْ
جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا
لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ
عَزِيزًا حَكِيمًا ﴿٥٧﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ لَهُمْ
فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَوَسُدُّوا لَهُمْ ظِلًّا
ظَلِيلًا ﴿٥٨﴾

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ
إِلَىٰ أَهْلِهَا ۗ وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ
أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا
يُعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿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.

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.

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.

* 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?'

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.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا
الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ ۚ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٩﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ
آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ
قَبْلِكَ يُرِيدُونَ أَن يَتَّبِعُوا كُفْرًا إِلَى
الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا
بِهِ ۚ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ
ضَلَالًا بَعِيدًا ﴿٩﴾

وَإِذ قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ
وَالِى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ
يَصُدُّونَ عَنْكَ صُدُودًا ﴿١٠﴾

فَكَيفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ
أَيْدِيَهُمْ ثُمَّ جَاءُوكَ يَخْلِفُونَ ۗ بِاللَّهِ
لِأَن أَرَدْنَا لَأَوْلًا لِحَسَابِنَا وَتَوْفِيقِنَا ﴿١١﴾

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي
قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ
لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴿١٢﴾

* 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' (أُولِي الْأَمْرِ 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 (أُولِي الْأَمْرِ) 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?'

ء | ق | q | غ | gh | ع | | ظ | z | ط | t | ض | d | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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*.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ
بِإِذْنِ اللَّهِ وَكَوَّاتُهُمْ إِذْ ظَلَمُوا
أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ
وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا
اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٥﴾

66. But no, by thy Lord, they are not believers 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.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى
يُحْكَمُوا بِكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا
يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا
قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٦﴾

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.

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ
أَنْفُسِكُمْ أَوْ أَخْرَجُوا مِنْ دِيَارِكُمْ مَا
فَعَلُوا إِلَّا قَلِيلًا مِنْهُمْ وَلَوْ أَنَّهُمْ
فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا
لَهُمْ وَأَشَدَّ تَثْبِيثًا ﴿٦٧﴾

68. And then We would have surely given them a great reward from Ourselves;

وَإِذَا لَّا تَيْنَهُمْ مِنْ لَدُنَّا
أَجْرًا عَظِيمًا ﴿٦٨﴾

69. And We would surely have guided them in the right path.

وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٩﴾

70. And whoso obeys Allāh and this Messenger of 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.

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ
مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ
النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ﴿٧٠﴾

71. This grace is from Allāh, and sufficient is Allah, the All-Knowing.

ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى
بِاللَّهِ عَلِيمًا ﴿٧١﴾

*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

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ
فَاتَّقُوا ثُبَاتٍ أَوْ تَقَرُّوا جَمِيعًا ﴿٤٢﴾

وَلَا تَمُنُّ بِمَنْ لَيْسَ بِطَيِّبٍ فَإِنْ أَصَابَتْكُمْ
مُصِيبَةٌ قَالُوا قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ
أَكُنْ مَعَهُمْ شَهِيدًا ﴿٤٣﴾

وَلَكِنْ أَصَابَكُمْ قَضَلٌ مِنَ اللَّهِ لِيَقُولَنَّ
كَانَ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ
يَلْتَبِتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا
عَظِيمًا ﴿٤٤﴾

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ
الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقَاتِلْ فِي
سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ
نُنْزِلُ لَهُ أَجْرًا عَظِيمًا ﴿٤٥﴾

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَ
الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ
وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا
أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ
أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا
وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٤٦﴾

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ
الطَّاغُوتِ فَقاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ
كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٤٧﴾

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا
أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ
إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ
كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَ قَالُوا

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.'

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?

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.

81. Whoso obeys the Messenger obeys Allāh indeed; and whoso turns away, then We have not sent thee as a keeper over them.

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.

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 كَثِيرًا), (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.

رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ ۗ كَوْلَا
 آخِرَتَنَا إِلَىٰ آجَلٍ قَرِيبٍ ؕ قُلْ مَتَاءُ
 الدُّنْيَا قَلِيلٌ ۖ وَالْآخِرَةُ خَيْرٌ لِّمَنِ
 اتَّقَىٰ ۖ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٤٨﴾

آيَنَ مَا تَكُونُوا إِذْ رُكِبْتُمُ الْمَوْتُ وَتَو
 كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ۚ وَإِن
 تُصِيبَهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ
 عِنْدِ اللَّهِ ۚ وَإِن تُصِيبَهُمْ سَيِّئَةٌ يَقُولُوا
 هَذِهِ مِنْ عِنْدِكَ ؕ قُلْ كُلٌّ مِّنْ عِنْدِ
 اللَّهِ ۚ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ
 يَفْقَهُونَ حَدِيثًا ﴿٤٩﴾

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۚ وَ
 مَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ ؕ
 وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۖ وَكَفَىٰ
 بِاللَّهِ شَهِيدًا ﴿٥٠﴾

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۚ وَمَنْ
 تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٥١﴾

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ
 عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي
 تَقُولُ ۗ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ ۚ
 فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۖ وَ
 كَفَىٰ بِاللَّهِ وَكِيلًا ﴿٥٢﴾

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ وَلَا كَان
 مِنْ عِنْدِ غَيْرِ اللَّهِ لَوْجَدُوا فِيهِ
 اِخْتِلَافًا كَثِيرًا ﴿٥٣﴾

* 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.

وَلَا إِجْرَاءَ هُمْ أَمْرٌ مِنَ الْأَمِينِ وَإِذَا خُوفٌ
أَذَاعُوا بِهِ، وَكَوَرَدُّهُ إِلَى الرَّسُولِ وَإِلَى
أُولِي الْأَمْرِ مِنْهُمْ لَعَلَّهُ الَّذِينَ
يَسْتَنْبِطُونَ مِنْهُمْ، وَكَوَلَا فَضْلُ اللَّهِ
عَلَيْكُمْ وَرَحْمَتُهُ لَا تَبْغَتُمُ الشَّيْطَانَ
إِلَّا قَلِيلًا ﴿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.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ، لَا تُكَلَّفُ إِلَّا
نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ، عَسَى
اللَّهُ أَنْ يَكْفِيَ بِأَسْ الذِّينَ كَفَرُوا،
وَاللَّهُ أَشَدُّ بِأَسًا وَأَشَدُّ تَنْكِيلًا ﴿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.

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ
تَصِيبٌ مِنْهَا، وَمَنْ يَشْفَعْ شَفَاعَةً
سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا، وَكَانَ
اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيمًا ﴿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.

وَلَا إِحْسَابِيَّتُمْ بِنَحِيَّةٍ وَحَيُّوا بِأَحْسَنَ
مِنْهَا أَوْ رُدُّوهَا، إِنَّ اللَّهَ كَانَ عَلَى كُلِّ
شَيْءٍ حَسِيبًا ﴿٨٧﴾

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

اللَّهُ لَا إِلَهَ إِلَّا هُوَ، لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ
الْقِيَامَةِ لَا رَيْبَ فِيهِ، وَمَنْ أَضَدُّ

* 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.

۞ مِنَ اللَّهِ حَدِيثًا ۞

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ
أَكْسَرُهُمْ بِمَا كَسَبُوا ۗ أُرِيدُونَ أَنْ
تَهْدُوا مَنْ أَضَلَّ اللَّهُ ۗ وَمَنْ يُضِلِلِ اللَّهُ
فَلَنْ تَجِدَ لَهُ سَبِيلًا ۞

وَدُّوا لَوْ تُكْفُرُونَ كَمَا كَفَرُوا
فَتَكُونُونَ سَوَاءً ۗ فَلَا تَتَّخِذُوا
مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يَهَابُوا فِي
سَبِيلِ اللَّهِ ۗ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ
وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ۖ وَلَا
تَتَّخِذُوا مِنْهُمْ وُليَاءَ وَلَا نَصِيرًا ۞

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ
بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ
جَاءُواكُمْ حَصْرَتٍ صَدُّوا عَنْكُمْ
يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ۗ وَلَوْ
شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ
فَإِنْ اعْتَزَلْتُمُوهُمْ فَلَمْ يُقَاتِلُوكُمْ وَ
آلَقُوا إِلَيْكُمْ السَّلَامَ ۗ فَمَا جَعَلَ اللَّهُ
لَكُمْ عَلَيْهِمْ سَبِيلًا ۞

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ
يَأْمَنُواكُمْ وَيَأْمَنُوا قَوْمَهُمْ ۗ كُلَّمَا رُزِّقُوا
إِلَى الْفِتْنَةِ اذْكُسُوا فِيهَا ۗ فَإِنْ لَمْ
يَخْتَرُوا لَكُمْ وَالسَّلَامَ وَ
يَكْفُرُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ
حَيْثُ تَقِفْتُمُوهُمْ ۗ وَأُولَئِكَ جَعَلْنَا
لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا ۞

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.

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.

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.

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

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقتُلَ مُؤْمِنًا إِلَّا
خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ
رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى
أَهْلِهِ إِلَّا أَنْ يَصَّدَّقُوا فَإِنْ كَانَ مِنْ
قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ
رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ
بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ
مُسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ
مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ
شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٣﴾

وَمَنْ يَقتُلْ مُؤْمِنًا مُتَعَمِّدًا
فَجَزَاءُهَا جَهَنَّمُ خَالِدًا فِيهَا وَ
غَضَبَ اللَّهِ عَلَيْهِ وَلَعْنَهُ وَأَعَدَّ لَهُ
عَذَابًا عَظِيمًا ﴿٩٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ
فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا
لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ كَسْتُمْ
مُؤْمِنًا تَبْتَغُونَ عَرَصَ الْحَيَاةِ
الدُّنْيَا فَوَئِدَ اللَّهُ مَغَايِمَ كَثِيرَةً
كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ
عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ
بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٥﴾

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ
غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي
سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ
اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
عَلَى الْقَاعِدِينَ دَرَجَةً وَاُولَئِكَ عَدَّ اللَّهُ

*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.

الْحُسْنَىٰ ۗ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى
الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٧﴾

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۗ وَكَانَ
اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٨﴾

إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةَ ظَالِمِينَ
أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا
مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ
تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا
فِيهَا قَالُوا لَيْسَ لَنَا مَا نُبَدِّلُهَا ۗ وَ
سَاءَتْ مَصِيرًا ﴿٩٧﴾

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالِ
النِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ
حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾
قَالُوا لَيْسَ عَسَىٰ اللَّهُ أَنْ يَغْفِرَ عَنْهُمْ ۗ وَ
كَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٩﴾

وَمَنْ يُّهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ
فِي الْأَرْضِ مُرْعَمًا كَثِيرًا وَسَعَةً ۗ
وَمَنْ يُّخْرَجْ مِنْ بَيْتِهِ مَهَاجِرًا إِلَى
اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ
فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ
غَفُورًا رَّحِيمًا ﴿١٠٠﴾

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ
عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ
الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِكُمُ الْكُفْرَانُ
كَفَرُوا ۗ إِنَّ الْكُفْرَانَ كَانُوا لَكُمْ
عَدُوًّا مُّبِينًا ﴿١٠١﴾

* 101. **Note:** The Arabic words 'fi sabīlillāh' (في سبيل الله) mean for the sake of Allāh or in the cause of Allāh.

103. And when thou art among them, and ledest 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.

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.

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.

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;

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.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ
الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِّنْهُمْ مَّعَكَ
وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا
فَلْيَكُونُوا مِن وَرَائِكُمْ وَلْتَأْتِ
طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا
مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَ
أَسْلِحَتَهُمْ ۚ وَذَ الَّذِينَ كَفَرُوا
لَوْ تَغْفُلُونَ عَن أَسْلِحَتِكُمْ وَ
أَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَّيْلَةً
وَأَجْدَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ
بِكُمْ آذَىٰ مِّن مَّطَرٍ ۚ أَوْ كُنْتُمْ مَّرْضَىٰ
أَنْ تَضَعُوا أَسْلِحَتَكُمْ ۚ وَخُذُوا
حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ
عَذَابًا مُّهِينًا ﴿١٠٣﴾

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ
قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ
فَإِذَا أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ
الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا
مُّوَقَّاتًا ﴿١٠٤﴾

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۚ إِن تَكُونُوا
تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا
تَأْلَمُونَ ۚ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا
يَرْجُونَ ۚ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا ﴿١٠٥﴾

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ
لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ
اللَّهُ ۚ وَلَا تَكُن لِلْخَائِبِينَ حَصِيمًا ﴿١٠٦﴾

وَأَسْتَغْفِرِ اللَّهَ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا

Merciful.

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.

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.

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?

111. And whoso does evil or wrongs his soul, and then asks forgiveness of Allāh, will *surely* find Allāh Most Forgiving, Merciful.

112. And whoso commits a sin commits it only against his own soul. And Allāh is All-Knowing, Wise.

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.

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.

* 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.

رَّحِيمًا ۝۲۷

وَلَا تَجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ
أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ
خَوًّا نَّآثِمًا ۝۲۸

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا
يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ رَادُّ
بُيُوتِهِمْ مَا لَا يَبْزُقُونَ مِنَ الْقَوْلِ ۝۲۹
كَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ۝۳۰

هَآأَنْتُمْ هُوَآ لَآءِ جَادَلْتُمْ عَنْهُمْ فِي
الْحَيَاةِ الدُّنْيَا فَمَن يُجَادِلُ اللَّهَ
عَنْهُمْ يَوْمَ الْقِيَامَةِ أَم مَّن يَكُونُ
عَلَيْهِمْ وَكَيْلًا ۝۳۱

وَمَن يَعْمَلْ سَوْءً أَوْ يَظْلِمْ نَفْسَهُ
ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا
رَّحِيمًا ۝۳۲

وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ
عَلَى نَفْسِهِ ۝ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا ۝۳۳

وَمَن يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ
يَزِرْ بِهَا بَرِيئًا فَقَدْ اخْتَمَلَ
بِهْتَانًا وَإِنَّمَا سُهَيْبًا ۝۳۴

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ
لَهَمَّتْ طَائِفَةٌ مِّنْهُمْ أَن يُضِلُّوكَ ۝
وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَ مَا
يُضُرُّونَكَ مِن شَيْءٍ ۝ وَ أَنْزَلَ اللَّهُ
عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا
لَمْ تَكُن تَعْلَمُ ۝ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ
عَظِيمًا ۝۳۵

ء ' ق q غ gh ع ' ظ z ط t ض d 102 ص s ذ dh خ kh ح h ث th ا i u ا

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

* 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.

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنَ أَمَرَ
بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ
النَّاسِ ۗ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ
مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا
عَظِيمًا ﴿١١٥﴾

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.

وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا
تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ
جَهَنَّمَ ۚ وَسَاءَ مَصِيرًا ﴿١١٦﴾

R. 18.

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.

إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَ
يَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ ۗ وَمَن
يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلًّا بَعِيدًا ﴿١١٧﴾

* 118. They invoke beside Him none but lifeless objects; and they invoke none but Satan, the rebellious,

إِن يَدْعُونَ مِن دُونِهِ إِلَّا إِنثَاءً وَّإِن
يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا ﴿١١٨﴾

119. Whom Allāh has cursed. And he said, 'I will assuredly take a fixed portion from Thy servants;

لَعَنَهُ اللَّهُ ۗ وَقَالَ لَا أَخَذْتُ مِن
عِبَادِكَ نَاصِبًا مَّفْرُوضًا ﴿١١٩﴾

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.

وَلَا ضَلَّ لَهُم مَّا كَانُوا يُشْرِكُونَ
فَلْيَبْتَغُوا إِذَٰنَ الْإِنْعَامِ وَلَا مِرَّةَهُمْ
فَلْيَغْزِرْنَ خَلْقَ اللَّهِ ۗ وَمَن يَتَّخِذِ
الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ
خُسْرَانًا مُّبِينًا ﴿١٢٠﴾

* 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.

يَعِدُّهُمْ وَيُمَتِّعُهُمْ ۖ وَمَا يُعِدُّهُمْ
الشَّيْطَانُ إِلَّا غُرُورًا ﴿٣١﴾

122. These are they whose abode shall be Hell and they shall find no way of escape from it.

أُولَٰئِكَ مَا أَوْلَهُمْ جَهَنَّمُ ۖ وَلَا يَجِدُونَ
عَنْهَا مَخْرَجًا ﴿٣٢﴾

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 ﴿٣٣﴾

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 أَمَانِي أَهْلِ
الْكِتَابِ ۗ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ ۖ
لَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا
نَصِيرًا ﴿٣٤﴾

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 قَالُوا لَكَ يَدْخُلُونَ
الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿٣٥﴾

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 ﴿٣٦﴾

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 السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ
كَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿٣٧﴾

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 يُثَلِّي عَلَيْكُمْ فِي
الْكِتَابِ فِي يَتِمِّي النِّسَاءِ الَّتِي لَا
تُؤْتُونَهُنَّ مَّا كَتَبَ لَهُنَّ وَتَرْغَبُونَ
أَنْ تَنْكِحُوهُنَّ ۚ وَالْمُسْتَضْعَفِينَ

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.

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.

* 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.

131. And if they separate, Allāh will make both independent out of His abundance; and Allāh is Bountiful, Wise.

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.

133. And to Allāh belongs whatever is in the heavens and whatever is in the earth, and sufficient is Allāh as a Guardian.

مِنَ الْوَالِدِينَ ۚ وَآَن تَقُوْمُوْا اِلَيْهِمْ
بِالْقِسْطِ ۚ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ
اللّٰهَ كَانَ بِهٖ عَلِيْمًا ﴿٣٨﴾

وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ
إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا
بَيْنَهُمَا صُلْحًا ۚ وَالصُّلْحُ خَيْرٌ ۚ وَ
أُحْضِرَتِ الْأَنْفُسُ الشُّحْرَ ۚ وَإِن
تُحْسِنُوْا أَوْ تَتَّقُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا
تَعْمَلُوْنَ خَبِيْرًا ﴿٣٩﴾

وَلَنْ تَسْتَطِيْعُوْا أَنْ تُعْدِلُوْا بَيْنَ الرِّسَالِ
وَلَوْ حَرَصْتُمْ فَلَا تَمِيْلُوْا كِلَآءَ الْمَيْلِ
فَتَذَرُوْهَا كَالْمُعَلَّقَةِ ۚ وَإِن تُصْلِحُوْا
وَتَتَّقُوْا فَاِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ﴿٤٠﴾

وَإِن يَتَفَرَّقَا يُغْنِ اللّٰهُ كُلًّا مِنْ
سَعَتِهٖ ۚ وَكَانَ اللّٰهُ وَاسِعًا حَكِيْمًا ﴿٤١﴾

وَاللّٰهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَ
لَقَدْ وَصَّيْنَا الزَّيْنِ اُوتُوْا الْكِتٰبَ مِنْ
قَبْلِكُمْ وَاِيَّاكُمْ اَنِ اتَّقُوْا اللّٰهَ ۚ وَ
اِن تَكْفُرُوْا فَاِنَّ اللّٰهَ مَا فِي السَّمٰوٰتِ وَمَا
فِي الْاَرْضِ ۚ وَكَانَ اللّٰهُ غَنِيًّا حَمِيْدًا ﴿٤٢﴾

وَاللّٰهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَ
كَفٰى بِاللّٰهِ وَكِيلًا ﴿٤٣﴾

* 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.

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.

إِنْ يَشَاءُ يُدْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ
بِآخَرِينَ، وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿٣٣﴾

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.

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ
ثَوَابُ الدُّنْيَا وَالْآخِرَةِ، وَكَانَ اللَّهُ
سَمِيعًا بَصِيرًا ﴿٣٤﴾

R. 20.

*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.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا
قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ
أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ، إِنْ
يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا
فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا، وَإِنْ
تَلَّوْا أَوْ تَعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا
تَعْمَلُونَ خَبِيرًا ﴿٣٥﴾

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.

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَ
رَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ
رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ
قَبْلُ، وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَ
كُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ
ضَلَّ ضَلَالًا بَعِيدًا ﴿٣٦﴾

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.

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ
آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا
يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا يَهْدِيَهُمْ
سَبِيلًا ﴿٣٧﴾

139. Give to the hypocrites the tidings that for them is a grievous punishment,

بَشِيرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا
أَلِيمًا ﴿٣٨﴾

140. Those who take disbelievers for friends rather than believers. Do they seek honour at their hands?

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ
مِنْ دُونِ الْمُؤْمِنِينَ هَٰؤُلَاءِ يَبْتَغُونَ

*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.

Then let them remember that all honour belongs to Allāh.

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;

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.

* 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,

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.

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?

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.

عِنْدَهُمُ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ
جَمِيعًا ﴿٣١﴾

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا
سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَ
يُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى
يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِنْ كُنْتُمْ إِذَا
مَثَلْتُمْ إِيَّاهُ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ
فِي جَهَنَّمَ جَمِيعًا ﴿٣٢﴾

إِلَّا الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ
فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ ۖ وَإِنْ
كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ
نَسْتَحْذِوْا عَلَيْكُمْ وَنَمْتَعْكُمْ مِنَ
الْمُؤْمِنِينَ ۗ قَالَ اللَّهُ يَخُصُّكُمْ بِبَيْنَتِكُمْ يَوْمَ
الْقِيَامَةِ ۗ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ
عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿٣٣﴾

إِنَّ الْمُنَافِقِينَ يُخَدِعُونَ اللَّهَ وَهُوَ
خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا
كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ
اللَّهَ إِلَّا قَلِيلًا ﴿٣٤﴾

مُدْبِذِينَ بَيْنَ بَيْنِ ذَلِكَ ۗ لَأِلَّا إِلَى هَؤُلَاءِ
لَأِلَّا إِلَى هَؤُلَاءِ ۗ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ
لَهُ سَبِيلًا ﴿٣٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا
الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ
أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ
سُلْطَانًا مُبِينًا ﴿٣٦﴾

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ
النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿٣٧﴾

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.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا
بِاللَّهِ وَأَخْلَصُوا إِلَيْهِمْ يَتَّبِعُهُمُ اللَّهُ
وَأَلَّ اللَّهُ لَهُمْ مَقَادِيرَ كَثِيرَةٍ
وَمَا يَفْعَلُ اللَّهُ بِعَدْلِ الْكَاذِبِينَ ﴿١٤٧﴾

148. Why should Allāh punish you, if you are thankful and *if* you believe? And Allāh is Appreciating, All-Knowing.

مَا يَفْعَلُ اللَّهُ بِعَدْلِ الْكَاذِبِينَ
أَمْ تَنْتَهُمُ وَاللَّهُ شَاقِرٌ عَلِيمٌ ﴿١٤٨﴾

Part 6

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.

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ
الْقَوْلِ إِلَّا مَنْ ظَلِمَ وَكَانَ اللَّهُ
سَمِيعًا عَلِيمًا ﴿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.

إِنْ تَبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا
عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفْوًا قَدِيرًا ﴿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,

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ
يُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ
وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ
وَنُكْفِرُ بِبَعْضٍ وَنُرِيدُ أَنْ نَمُنَّ
بَيْنَ ذَلِكَ سُبُلًا ﴿١٥١﴾

152. These indeed are veritable disbelievers, and We have prepared for the disbelievers an humiliating punishment.

أُولَئِكَ هُمُ الْكٰفِرُونَ حَقًّا
وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُهِينًا ﴿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.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ
وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ
أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ
بِغَيْرِ حِسَابٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١٥٣﴾

R. 22.

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.

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنزِّلَ عَلَيْهِمْ
كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا
مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا
اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الضَّرِيقَةُ
بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ
مِنْ بَعْدِ مَا جَاءَهُمْ

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.

الْبَيْتُ فَحَقَّقْنَا عَنْ ذَلِكَ وَأَتَيْنَا
مُوسَى سُلْطَانًا مُّبِينًا ﴿١٥٣﴾

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.

وَرَفَعْنَا قَوْمَهُمُ الطُّورَ بِمِيثَاقِهِمْ
وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا
وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ
وَآخِذُوا مِنْهُم مِّيثَاقًا عَرِيضًا ﴿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—

فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ وَكُفِّرْتُمْ
بِآيَاتِ اللَّهِ وَقْتُلْتُمْ الْأَنْبِيَاءَ بِغَيْرِ
حَقِّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ
اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا
قَلِيلًا ﴿١٥٦﴾

157. And because of their disbelief and their uttering against Mary a grievous calumny,

وَوَكُفِّرْتُمْ وَ قَوْلِهِمْ عَلَى مَرْيَمَ
بُهْتَانًا عَظِيمًا ﴿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;

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى
ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ
وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ
الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ
مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ
وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٨﴾

* 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*" (وَلَكِنْ 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.

ء | ق | q | غ | gh | ع | | ظ | ز | ط | ت | ض | د ﴿109﴾ ص | س | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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

* 159. On the contrary, Allāh exalted him to Himself. And Allāh is Mighty, Wise.

بَلِّغْنَا اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا ﴿١٥٩﴾

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 immalladhina' (وَأَنَّ كَذِبَ الْكَاذِبِينَ). 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' (بَلِّغْنَا اللَّهُ إِلَيْهِ): 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' (رَفَعَهُ) 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.

* 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—

وَأَنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ
قَبْلَ مَوْتِهِ ۗ وَ يَوْمَ الْقِيَامَةِ يَكُونُ
عَلَيْهِمْ شَهِيدًا ﴿١٦٠﴾

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,

فَيُظْلَمُونَ مِنَ الَّذِينَ هَادُوا حَرَّمْنَا
عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَ بَصَدَّوهُمْ
عَنْ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦١﴾

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.

وَ أَخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَ
أَكَلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۗ وَ
أَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا
أَلِيمًا ﴿١٦٢﴾

163. But those among them who are firmly grounded in knowledge, and the believers, believe in what has

لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَ
الْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ

* 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 mawtihī*' (قَبْلَ مَوْتِهِ) 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:

وَأَنْ أَحَدًا مِنْ أَهْلِ الْكِتَابِ 'wa in aḥadimmin ahlilkitābi'

The word in bold letters is the implied word. We suggest that instead of '*Ahad*' being implied we should consider the word '*farīq*' (فَرِيقٌ) 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.

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.

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—

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.

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.

168. Those who disbelieve and hinder *others* from the way of Allāh, have certainly strayed far away.

169. Surely, those who have disbelieved and have acted unjustly, Allāh is not going to forgive them, nor will He show them any way,

* 164. and to David We gave 'Zabūr'.

Note: 'Zabūra' (زَبُورٌ) refers to the Psalms.

* 165. Note: According to Arabic grammar when the root of a word is repeated as 'taklīmā' (تَكْلِيمًا) 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.

وَمَا أَنْزَلْنَا مِنْ قَبْلِكَ وَالْمُقِيمِينَ
الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ أُولَٰئِكَ
سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٤﴾

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى
نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۗ وَأَوْحَيْنَا
إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَ
يَعْقُوبَ وَالْأَسْبَاطِ ۗ وَعِيسَىٰ وَأَيُّوبَ ۗ
يُونُسَ وَهُرُونَ ۗ وَسَلِّمَنَّاهُ ۗ وَآتَيْنَا
دَاوُدَ ذِكْرًا ﴿١٦٥﴾

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ
قَبْلُ ۗ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۗ
وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا ﴿١٦٥﴾

رُسُلًا مُبَشِّرِينَ وَنُذِرِينَ لِيَلَّا
يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ
الرُّسُلِ ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٦﴾

لَكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلْنَا إِلَيْكَ
أَنْزَلْنَاهُ بِعِلْمِهِ ۗ وَالْمَلَائِكَةُ
يَشْهَدُونَ ۗ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿١٦٧﴾

إِنَّ الَّذِينَ كَفَرُوا أَوْ صَدُّوا عَنْ سَبِيلِ
اللَّهِ قَدْ ضَلُّوا ضَلًّا بَعِيدًا ﴿١٦٨﴾

إِنَّ الَّذِينَ كَفَرُوا أَوْ ظَلَمُوا لَمْ يَكُنِ
اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ
طَرِيقًا ﴿١٦٩﴾

ء ' ق q غ gh ع ' | ظ z | ط t | ض d ﴿112﴾ ص s | ذ dh | خ kh | ح h | ث th | ا i | u |

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

170. Except the way of Hell, wherein they shall abide for a long, long period. And that is easy for Allāh.

لَا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا
أَبَدًا ۖ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٧٠﴾

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.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ
بِالْحَقِّ مِنْ رَبِّكُمْ فَأَمِنُوا خَيْرًا لَكُمْ
وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا ﴿١٧١﴾

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.

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا
تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۗ إِنَّمَا
الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ
اللَّهِ وَكَلِمَتُهُ ۖ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوِّحُ
مِّنْهُ ۖ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ ۗ وَلَا
تَقُولُوا ثَلَاثَةً ۗ إِنَّتَهُوَ خَيْرٌ لَّكُمْ
إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ ۗ سُبْحٰنَهُ أَنْ
يَكُونَ لَهُ وَلَدٌ ۗ وَمَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ ۗ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧٢﴾

R. 24.

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.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ
عَبْدَ اللَّهِ ۗ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ
وَمَنْ يَسْتَنْكِفْ عَنِ عِبَادَتِهِ
يَسْجُدْ يُسْجَرُ فَسَاحِرُهُمْ إِلَىٰ
جَمِيعًا ﴿١٧٣﴾

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.

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُؤْتُونَ فِيهِمْ أَجْرَهُمْ وَيَزِيدُهُمْ مِنْ
فَضْلِهِ ۗ وَأَمَّا الَّذِينَ اسْتَنْكَفُوا
وَأَسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا ۗ
وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا
وَلَا نَصِيرًا ﴿١٧٤﴾

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.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ
مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٥﴾

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.

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ
فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ
وَيَهْدِيهِمْ إِلَى صِرَاطٍ
مُّسْتَقِيمٍ ﴿١٧٦﴾

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.

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي
الْكَلَالَةِ إِنَّ أَمْرًا هَلَكَ لَيْسَ لَهُ
وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ
وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُن لَهَا وَلَدٌ
فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الشُّكْلَانِ
مِمَّا تَرَكَ ، وَإِنْ كَانُوا إِخْوَةً
رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ
الْأُنثَيَيْنِ ۗ يُبَيِّنُ اللَّهُ لَكُمْ أَن
تَضِلُّوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٧﴾



AL-MĀ'IDAH (Revealed after Hijrah)

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

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.

*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.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ
أَحَلَّتْ لَكُمْ بِهِمَةَ الْأَنْعَامِ إِلَّا مَا يُشْتَلَى
عَلَيْكُمْ غَيْرِ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمَةٌ
إِنَّ اللَّهَ يُحْكُمُ مَا يُرِيدُ ٢

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَجْعَلُوا شَعَائِرَ
اللَّهِ وَلَا الشُّهُرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا
كَالِقَلَائِدِ وَلَا أُمِّينَ الْبَيْتِ
الْحَرَامِ يَنْتَعُونَ فَضْلًا مِنْ رَبِّهِمْ وَ
رِضْوَانًا وَإِذَا أَحَلَلْتُمْ فَأَصْطَادُوا وَلَا
يَجْرِمُكُمْ شَنَا نَقْوِمٍ أَنْ صَدُّوكُمْ
عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا م
وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى م وَلَا
تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ م وَاتَّقُوا
اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ٣

حَرَّمَ عَلَيْكُمْ الْمَيْتَةَ وَالدَّمَ وَاللَّحْمَ
الْحَنِزِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ وَ
الْمُنْخَنِقَةَ وَالْمَوْقُودَةَ وَالْمُتَرَدِّيَةَ
وَالتَّطِيحَةَ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا
ذَكَيْتُمْ هُوَ مَا ذُيِّعَ عَلَى النَّصْبِ وَأَنْ
تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فَسْقُ ط

*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 divin- ing arrows. That is *an act of* disobe- dience. 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.

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.'

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.

الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ
فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۗ الْيَوْمَ أَكْمَلْتُ
لَكُمْ دِينَكُمْ وَاتَّمَمْتُ عَلَيْكُمْ
نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا
فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ
إِلَيْهَا ۖ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢﴾

يَسْأَلُونَكَ مَاذَا حَلَّلَ لَهُمْ ۗ قُلْ أُحِلَّ
لَكُمُ الطَّيِّبَاتُ ۚ وَ مَا عَلَّمْتُمْ مِنَ
الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا
عَلَّمَكُمُ اللَّهُ ۖ فَكُلُوا مِمَّا أَمْسَكْنَ
عَلَيْكُمْ وَادْكُرُوا اللَّهَ عَلَيْهِمْ ۖ وَانْتَفُوا
اللَّهَ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥﴾

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۚ وَطَعَامُ
الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ لَكُمْ ۖ وَ
طَعَامُكُمْ حَلَلٌ لَهُمْ ۚ وَ الْمُحْصَنَاتُ مِنَ
الْمُؤْمِنَاتِ وَ الْمُحْصَنَاتُ مِنَ الَّذِينَ
أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا
آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ
مُسَاوَجِينَ وَ لَا مُتَّخِذِي أَخْدَانٍ ۗ وَ مَنْ
يَكْفُرْ بِآيَاتِي ۖ فَقَدْ حَبِطَ عَمَلُهُ ۖ وَ
هُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٦﴾

R. 2.

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.

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.

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.

10. Allāh has promised those who believe and do good deeds that they shall have forgiveness and a great reward.

11. And *as for* those who disbelieve and reject Our Signs, they are the people of Hell.

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)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى
الصَّلَاةِ فَاغْسِلُوا أَوْجُوهَكُمْ وَأَيْدِيَكُمْ
إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ
وَإِذْجَلْكُمْ إِلَى الْكُعْبَيْنِ وَإِنْ كُنْتُمْ
جُنُبًا فَأَتَهَّرُوا وَإِنْ كُنْتُمْ مَرْضَى
أَوْ سَفَرًا أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ
الْمَخَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ
تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا
فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ
مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ
مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ
وَلِيُنِزِلَ رِزْقَهُ عَلَيْكُمْ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٤﴾

وَإِذْ كُرُوا رِزْقَهُ اللَّهُ عَلَيْكُمْ وَمِيثَاقَهُ
الَّذِي وَاتَّقْتُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا
وَاطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ
بِذَاتِ الصُّدُورِ ﴿٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ
بِاللَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ
شِقَاقُ قَوْمٍ عَلَى أَلَّا تَعْدِلُوا وَإِذَا لَوَّاتِ
هُوَ أَقْرَبُ لِلتَّقْوَى وَاتَّقُوا اللَّهَ إِنَّ
اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٩﴾

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿١٠﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿١١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذْ كُرُوا رِزْقَهُ
اللَّهُ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَنْ يَبْسُطُوا
إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ
عَنكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ قَلِيلٌ تَوَكَّلِ
الْمُؤْمِنُونَ ﴿١٢﴾

ء ' ق q غ gh ع ' ظ z ط t ض d 117 ص s ذ dh خ kh ح h ث th ا i u ا

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

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.'

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.

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.

16. O People of the Book! there has come to you Our Messenger who

* 13. **Note:** Perhaps there is no single word which can adequately do justice to the word 'naqib' (نقيب). 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 'aghraīnā' (أغریننا) 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.**

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَرَّرْتُمْ أَمْوَالَكُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٣﴾

فِيمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٤﴾

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٥﴾

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ

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.

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.

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.

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.

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.

مِنَ الْكِتَابِ وَيَعْفُوا عَنْ كَثِيرٍ ۗ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٧﴾

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ
سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ
الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٨﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ
الْمَسِيحُ ابْنُ مَرْيَمَ ۗ قُلْ فَمَنْ
يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ
الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَ مَن فِي
الْأَرْضِ جَمِيعًا ۗ لِلَّهِ مُلْكُ السَّمٰوٰتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا ۗ يَخْلُقُ مَا يَشَاءُ ۗ
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ ابْنُو
اللَّهِ وَآحِبَّاءُهُ ۗ قُلْ فَلِمَ يُعَذِّبُكُمْ
بِذُنُوبِكُمْ ۗ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ
خَلَقَ ۗ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ
مَن يَشَاءُ ۗ لِلَّهِ مُلْكُ السَّمٰوٰتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا ۗ وَإِلَيْهِ
الْمَصِيرُ ﴿٢٠﴾

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا
يُبَيِّنُ لَكُمْ عَلَى قَتَرَةٍ مِّنَ الرَّسُلِ
أَنْ تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ
وَ لَا نَذِيرٍ ۚ فَقَدْ جَاءَكُمْ بَشِيرٌ وَ
نَذِيرٌ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢١﴾

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.

رَادَا قَالَ مُوسَى لِقَوْمِهِ يَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَ لَكُمْ مُلُوكًا وَأَنْتُمْ 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.'

يَقُومُوا إِذْ خَلُّوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَوَلَّوْا عَلَىٰ آذَانِكُمْ 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 مُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ ۗ وَإِنَّا لَنُؤْتِيهِمْ مِنْهَا خُزًا فَخَرُجُوا مِنْهَا فَإِن 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 أَنعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ ۖ فَإِذَا دَخَلْتُمُوهُ فَانكُمُ عَلَيْهِمْ ۗ وَعَلَىٰ اللَّهُ فَتْوَىٰ كَلِمَاتُ الَّذِينَ يُؤْمِنُونَ ﴿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 مُوسَى إِنَّا لَنَنصُرُكَ وَلَا نَمُوتُ بِمَا تَعْبُدُ ۚ فَادْعُ رَبَّكَ ۗ فَقَاتِلْ 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 ۚ فَافْرِقْ 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﴾

R. 5.

28. And relate to them truly the story of the two sons of Adam, when they

وَأَثَلْنَا عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ ۖ إِذْ قَرَّبَا قُرْبَانًا فَتُقِفِلَّا 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.

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.

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.

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.'

31. But his mind induced him to kill his brother, so he killed him and became one of the losers.

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.

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.

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

وَلَمْ يُتَقَبَّلْ مِنَ الْآخِرِ ۗ قَالَ
لَا قَتَلْتَنِي ۗ قَالَ إِنَّمَا يُتَقَبَّلُ اللَّهُ
مِنَ الْمُتَّقِينَ ﴿٢٩﴾

النصف

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا
أَنَا بِبَاسٍ بِكَ ۗ قَالَ لِيُخْشِيَ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٣٠﴾

إِنِّي أُرِيدُ أَنْ تَبْشُرَ إِبْرَاهِيمَ وَلَا تُكَلِّمَ
فَتَكُونَ مِنَ أَصْحَابِ النَّارِ ۗ وَذَلِكَ
جَزَاءُ الظَّالِمِينَ ﴿٣١﴾

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ
فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿٣٢﴾

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ
لِيُرِيَهُ كَيْفَ يُورِي سَوْآتَةَ أَخِيهِ ۗ
قَالَ يُوَيْلَتِي لأَعْجَزْتُ أَنْ أَكُونَ مِثْلَ
هَذَا الْغُرَابِ فَأُوْرِي سَوْآتَةَ أَخِي ۗ فَأَصْبَحَ
مِنَ التَّوَّابِينَ ﴿٣٣﴾

عامة

مِنَ الَّذِينَ
صَلَّوْا عَلَيْهِمْ
بَعَثْنَا
مِنْ آجِلِ ذَلِكَ ۖ كَتَبْنَا عَلَىٰ بَنِي
إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ
نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ
النَّاسَ جَمِيعًا ۖ وَمَنْ أَحْيَاهَا فَكَأَنَّمَا
أَحْيَاهَا النَّاسَ جَمِيعًا ۖ وَلَقَدْ جَاءَتْهُمْ
رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ لََّ كَثِيرًا مِّنْهُمْ
بَعْدَ ذَلِكَ فِي الْأَرْضِ لَكُمُ سُرُوفُونَ ﴿٣٤﴾

إِنَّمَا جَزَاءُ الَّذِينَ يُعَادِرُونَ اللَّهَ وَ
رَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ
يُقْتَلُوا أَوْ يُصَلَّبُوا ۖ أَوْ تُقَطَّعَ أَيْدِيهِمْ
وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ
الْأَرْضِ ۗ ذَلِكَ لَهُمْ جِزْيٌ فِي الدُّنْيَا وَ

shall be a disgrace for them in this world, and in the Hereafter they shall have a great punishment;

لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾

35. Except those who repent before you have them in your power. So know that Allāh is Most Forgiving, Merciful.

إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَن تَقْدِرُوا عَلَيْهِمْ ۖ فَاعْلَمُوا أَنَّ اللَّهَ عَفُوٌّ رَّحِيمٌ ﴿٣٥﴾

R. 6.

36. O ye who believe! fear Allāh and seek the way of approach unto Him and strive in His way that you may prosper.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٦﴾

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.

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَن لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ ۚ مَا تُقْبَلُ مِنْهُمْ ۖ وَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٧﴾

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.

يُرِيدُونَ أَن يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا ۚ وَ لَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٨﴾

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.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٩﴾

40. But whoso repents after his transgression and amends, then will Allāh surely turn to him in mercy; verily, Allāh is Most Forgiving, Merciful.

فَمَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ اللَّهَ عَفُوٌّ رَّحِيمٌ ﴿٤٠﴾

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.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ يُعَذِّبُ مَن يَشَاءُ وَيَغْفِرُ لِمَن يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾

42. O Messenger! let not those grieve thee who hastily fall into

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ

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.

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.

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.

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

*42. And among the Jews *too* are those who are overeager to listen to lies—

قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِن
 قُلُوبُهُمْ ۗ وَ مِنَ الَّذِينَ هَادُوا ۗ
 سَمِعُونَ لِلْكَذِبِ سَمْعُونَ لِقَوْمِ
 آخَرِينَ ۗ لَمْ يَأْتُوكَ ۖ يُحَرِّفُونَ
 الْكَلِمَ مِنْ بَعْدِ مَا ضَمَّ بِهٖ ۗ يَقُولُونَ
 إِن أَوْتِينَا هَذَا فَخُذُوهُ وَإِن لَمْ
 تُؤْتُوهُ فَاحْذَرُوا ۗ وَ مَنْ يُرِدِ اللهُ
 فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللهِ شَيْئًا ۗ
 أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللهُ أَنْ يُطَهِّرَ
 قُلُوبَهُمْ ۗ لَهُمْ فِي الدُّنْيَا جِزْيٌ ۗ وَ
 لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤٣﴾

سَمِعُونَ لِلْكَذِبِ أَكْثُونَ لِلشَّخِصِ ۖ
 فَإِن جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ
 أَعْرِضْ عَنْهُمْ ۗ وَإِن تُعْرِضْ عَنْهُمْ
 فَلَنْ يَضُرُّوكَ شَيْئًا ۗ وَإِن حَكَمْتَ
 فَاحْكُم بَيْنَهُم بِالْقِسْطِ ۗ إِنَّ اللهَ يُحِبُّ
 الْمُقْسِطِينَ ﴿٤٣﴾

وَ كَيْفَ يُحْكُمُوكَ وَ عِنْدَهُمُ التَّوْرَةُ
 فِيهَا حُكْمُ اللهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ
 ذَٰلِكَ ۗ وَ مَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ﴿٤٤﴾

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَ
 نُورٌ ۗ يُحْكُمُ بِهَا التَّيِّبُونَ الَّذِينَ
 اسْلَمُوا لِلَّذِينَ هَادُوا وَ الرَّبَّانِيُّونَ وَ
 الْأَخْبَارُ يَمَّا اسْتُحْفِظُوا مِنْ كِتَابِ اللهِ
 وَ كَانُوا عَلَيْهِ شُهَدَاءَ ۗ فَلَا تَخْشَوُا
 النَّاسَ وَ الْخَشْيَةَ ۗ وَلَا تَشْتَرُوا بِآيَاتِي

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.

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.

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.

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.

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.

ثُمَّ نَأْتِيهِمْ قِيلًا ۖ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴿٣٥﴾

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ
بِالنَّفْسِ ۖ وَالْعَيْنَ بِالْعَيْنِ ۖ وَالْأَنْفَ
بِالْأَنْفِ ۖ وَالْأُذُنَ بِالْأُذُنِ ۖ وَالسِّنَّ
بِالسِّنِّ ۖ وَالْجُرُوحَ قِصَاصًا ۚ فَمَنْ
تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ ۚ وَمَنْ لَمْ
يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ
الظَّالِمُونَ ﴿٣٦﴾

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ
مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ
مِنَ التَّوْرَةِ ۖ وَأَتَيْنَهُ الْإِنجِيلَ فِيهِ
هُدًى وَنُورٌ ۚ وَ مُصَدِّقًا لِمَا بَيْنَ
يَدَيْهِ مِنَ التَّوْرَةِ ۖ وَ هُدًى وَ
مَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٧﴾

وَلِيَحْكُمَ أَهْلَ الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ
فِيهِ ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ
فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٣٨﴾

وَ أَنْزَلْنَا لِيَلْزَمَكَ الْكِتَابَ بِالْحَقِّ
مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ
الْكِتَابِ ۖ وَ مُهَيِّمًا عَلَيْهِ فَا حُكْمُ
بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ ۖ وَ لَا تَتَّبِعِهِ
أَهْوَاءَهُمْ ۚ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۖ
لِكُلِّ جَعَلْنَا مِنْكُمْ شَرْعَةً ۖ وَ
مِنْهَا جَاءَ ۚ وَ لَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ
أُمَّةً ۖ وَ أَحَدَةً ۖ وَ لَكِن لِّيَبْلُوَكُمْ فِي
مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ
مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ
فِيهِ تَخْتَلِفُونَ ﴿٣٩﴾

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.*

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.

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.

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.

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.

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*

وَأَن اٰخٰكُمۡ بَیۡتَهُمۡۤ اِمَّا اَنْزَلَ اللّٰهُ وَ
لَا تَتَّبِعۡمۡ اَهۡوَآءَ هُمۡ وَاٰخٰذَهُمۡ
اَنۡ يَّفۡتِنُوۡكَ عَنۡ بَعۡضِ مَاۤ اَنْزَلَ
اللّٰهُ اِلَیۡكَ ؕ فَاِنۡ تَوَلَّوۡۤا عٰلَمًا مَّا
یُرِیۡدُ اللّٰهُ اَنۡ یُّصِیۡبَهُمۡ بِبَعۡضِ
ذُنُوۡبِهِمۡ ؕ وَاِنَّ كَثِیۡرًا مِّنَ النَّاسِ
لَفٰسِقُوۡنَ ﴿۵۰﴾

اَفَاٰخٰكُمۡ اِلۡجَآءِیۡۃً یَّبۡغُوۡنَ ؕ وَاَمِّنۡ اَحۡسَنُ
مِنۡ اللّٰهِ حُكۡمًا لِّقَوۡمٍ یُّؤۡقِنُوۡنَ ﴿۵۱﴾

یٰۤاَیُّهَا الَّذِیۡنَ اٰمَنُوۡا لَا تَتَّخِذُوۡا
الۡیَہُوۡدَ وَا النَّصٰرَیۡ اَوْلِیَآءَ ۗ بَعۡضُهُم
اَوْلِیَآءُ بَعۡضٍ ؕ وَاَمِنۡ تَتَوَلَّوۡهُمۡ مِّنۡكُمۡ
فَاِنَّہُمۡ مِنْہُمْ ؕ اِنَّ اللّٰهَ لَا یَهۡدِیۡ الْقَوۡمَ
الظّٰلِمِیۡنَ ﴿۵۲﴾

فَتَرَى الَّذِیۡنَ فِیۡ قُلُوۡبِهِمۡ مَّرَضٌ
یُّسٰرِعُوۡنَ فِیۡہِہِمۡ یَقُوۡلُوۡنَ نَخۡشِیۡ اَنۡ
تُصِیۡبَنَا ذٰلِکَ ؕ فَحَسٰی لِلّٰهِ اَنۡ یَّاۤتِیَ
بِالْفِتۡحِ اَوْ اَمۡرٍ مِّنۡ عِنۡدِہٖ فِیُصِیۡحُوۡا
عَلٰی مَاۤ اَسۡرَدُوۡۤا فِیۡۤ اَنۡفُسِہِمۡ نَدُوۡمِیۡنَ ﴿۵۳﴾

وَيَقُوۡلُ الَّذِیۡنَ اٰمَنُوۡا اَھٰۤؤِۤلَآءُ
الَّذِیۡنَ اٰقۡسَمُوۡا بِاللّٰهِ جَہَدًا اَیۡمَآنِہُمۡ
لَاۤ اَنۡہُمۡ لَمَعۡكُمۡ ؕ حٰطٰتۡ اَعۡمَالِہُمۡ
فَاَصۡبَحُوۡا خٰسِرِیۡنَ ﴿۵۴﴾

یٰۤاَیُّهَا الَّذِیۡنَ اٰمَنُوۡا مَنۡ یَّزِنۡدَ
مِنۡكُمۡ عَنۡ دِیۡنِہٖ فَسَوۡفَ یَاۤتِیَ اللّٰهُ
بِقَوۡمٍ یُّحِبُّہُمۡ وَ یُحِبُّوۡنَہُ ؕ اِذۡ لَمَّا
عَلٰی الْمُؤۡمِنِیۡنَ اَعۡزَّةٌ عَلٰی الْکٰفِرِیۡنَ

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.

- * 56. Your friend is only Allāh and His Messenger and the believers who observe Prayer and pay the Zakāt and worship God alone.

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.

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;

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.

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?'

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.**

يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ
لَوْمَةً لَّا يُؤْتِيهِمُ اللَّهُ فَضْلًا يُؤْتِيهِمُ
مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٦﴾

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ
آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ
يُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٧﴾

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا
فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ
اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ
أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَافِرَ
أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُفْرَكُمْ مُؤْمِنِينَ ﴿٥٩﴾

وَإِذَا نَادَيْتُم إِلَى الصَّلَاةِ اتَّخَذُواهَا
هُزُؤًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا
يَعْقِلُونَ ﴿٦٠﴾

قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنقِمُونَ مِنَّا
إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا
وَمَا أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ
فَاسِقُونَ ﴿٦١﴾

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّ مِّنْ ذَلِكَ
مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَ
غَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ
وَ الْخَنَازِيرَ وَ عِبَدَ الطَّاغُوتِ
أُولَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَاءِ
السَّبِيلِ ﴿٦٢﴾

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 جَاءَ وَكُمُ قَالُوا آمَنَّا وَقَدْ خَلَوْنَا
بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ
أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٣٦﴾

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.

وَتَرَى كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي
الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتِ
كَيْسَ مَا كَانُوا يَعْمَلُونَ ﴿٣٧﴾

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 يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَابُ
عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتِ
كَيْسَ مَا كَانُوا يَصْنَعُونَ ﴿٣٨﴾

*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 الْيَهُودُ يَدُ اللَّهِ مَغْلُوبَةٌ
عَلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ
يَدُهُ مَبْسُوطَةٌ ۖ يُنْفِقُ كَيْفَ يَشَاءُ
وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنزِلَ
إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا
وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ
إِلَى يَوْمِ الْقِيَامَةِ ۗ كَمَا أَوقَدُوا نَارًا
رَلَّحَرْبٍ أَطْفَأَهَا اللَّهُ ۗ وَيَسْعُونَ فِي
الْأَرْضِ فَسَادًا ۗ وَاللَّهُ لَا يُحِبُّ
الْمُفْسِدِينَ ﴿٣٩﴾

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 الْكِتَابِ آمَنُوا وَاتَّقَوْا
لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَا
جَنَّاتِ النَّعِيمِ ﴿٤٠﴾

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 آقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ
وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ
فَوْقِهِمْ مِنْ تَحْتِ آزْجَارِهِمْ مِنْهُمْ

*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.

*Among them are a people who are moderate; but many of them—evil indeed is that which they do.

R. 10.

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.

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.

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.

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.

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.

73. Indeed they are disbelievers who say, 'Surely, Allāh is none but the Messiah, son of Mary,' whereas the Messiah himself said, 'O

أُمَّةٌ مُّقْتَصِدَةٌ ۖ وَكَثِيرٌ مِّنْهُمْ سَاءٌ
بِمَا يَعْمَلُونَ ﴿٦٧﴾

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ
مِن رَّبِّكَ ۚ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ
رِسَالَاتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۚ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٨﴾

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ
تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ
إِلَيْكُمْ مِنْ رَّبِّكُمْ ۚ وَلَيَزِيدَنَّ كَثِيرًا
مِّنْهُمْ مَّا أُنزِلَ إِلَيْكَ مِنْ رَّبِّكَ
طُعْيَانًا ۖ وَكُفْرًا ۚ فَلَا تَأْسَ عَلَى
الْقَوْمِ الْكَافِرِينَ ﴿٦٩﴾

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا
وَالصَّابِئِينَ وَالنَّصَارَىٰ مِنَ آمَنَ بِاللهِ
وَالْيَوْمِ الْآخِرِ وَعَمِلُوا صَالِحًا فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يحزنون ﴿٧٠﴾

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ
وَأَرْسَلْنَا إِلَيْهِمُ رُسُلًا ۚ كُلَّمَا جَاءَهُمْ
رَسُولٌ بِمَا لَا تُهْوَىٰ أَنفُسُهُمْ فَزَيَّغُوا
كَذِبًا وَقَالُوا قَاتِلُوهُمْ قَاتِلُوا قَاتِلُوا

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ فَجَمَعُوا
صَمُورًا ثُمَّ تَابَ اللهُ عَلَيْهِمْ ثُمَّ جَمَعُوا
وَصَمُّوا كَثِيرًا مِّنْهُمْ ۚ وَاللَّهُ بَصِيرٌ
بِمَا يَعْمَلُونَ ﴿٧١﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ
الْمَسِيحُ ابْنُ مَرْيَمَ ۚ وَقَالَ الْمَسِيحُ
يَبْنِي إِسْرَائِيلَ عَبْدُ اللهِ وَاللَّهُ رَبِّي

*67. Among them there is a body of people who are moderate; but evil indeed is that which the majority of them do.

ء | ق | q | غ | gh | ع | | ظ | z | ط | t | ض | d | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | |

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.

*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.

75. Will they not then turn to Allāh and beg His forgiveness, while Allāh is Most Forgiving, Merciful?

*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.

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.

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.

79. Those amongst the children of Israel who disbelieved were cursed by the tongue of David, and of Jesus, son of Mary. That was

وَدَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٤٧﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمِمَّنْ إِلَهٌ إِلَّا إِلَهُ وَاحِدٌ وَإِن لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٤٨﴾

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ لَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٤٩﴾

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَأَن يَأْكُلُ الطَّعَامَ وَأَنْظُرَ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ نَنْظُرُ أَنَّى يُؤْفَكُونَ ﴿٥٠﴾

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٥١﴾

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَصْلُوا كَثِيرًا مِّنْ ضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٥٢﴾

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ

*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.

ء ' | ق | q | غ | gh | ع | | ط | ظ | | ف | ض | 129 | ص | س | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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

because they disobeyed and used to transgress.

*80. They did not prohibit one another from the iniquity which they committed. Evil indeed was that which they used to do.

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.

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.

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.

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.

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?'

*80. They would not prohibit one another from offensive conduct which they practised. Evil indeed was that which they used to do.

ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٤٩﴾

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ۗ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٥٠﴾

تَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا ۗ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٥١﴾

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللهِ وَالنَّبِيِّ وَ مَا أُنزِلَ إِلَيْهِمْ مَا اتَّخَذُوا آلِهَةً لَّكَرِهَ كَثِيرًا ۖ وَهُمْ أَولِيَاءُ ۗ لَٰكِن كَثِيرًا مِّنْهُمْ فَسِقُونَ ﴿٥٢﴾

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ۗ وَ لَتَجِدَنَّ أَقْرَبَهُمْ مَّوَدَّةً لِّلَّذِينَ آمَنُوا الْوَالِدِينَ قَالُوا لِمَا نَصْرَىٰ ذَٰلِكَ يَأْتِ مِنْهُمْ قِسْيَسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٥٣﴾

وَأِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ ۗ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٤﴾

وَمَا كُنَّا لَنُؤْمِنَ بِاللهِ وَ مَا جَاءَنَا مِنَ الْحَقِّ ۗ وَ نَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٥٥﴾

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.

87. And those who have disbelieved and rejected Our Signs, these are they who are the inmates of Hell.

R. 12.

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.

89. And eat of that which Allāh has provided for you of what is lawful and good. And fear Allāh in Whom you believe.

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.

*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.

*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**,

فَأَنزَلْنَا لَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٦﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٨﴾

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَ اتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٩﴾

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمْ لَا يَمَانٌ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تَطْعَمُونَ أَوْ هَلِيكُمُ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٩٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَ الْمَيْسِرُ وَ الْأَنْصَابُ وَ الْآزْلَامُ رِجْسٌ مِنَ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩١﴾

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَ الْبَغْضَاءَ فِي الْخَمْرِ وَ الْمَيْسِرِ وَ يَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَ عَنِ الصَّلَاةِ ۚ

Prayer. But will you keep back?

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.

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.

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.

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.

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.

قَهْلُ أَنْتُمْ مُشْتَهُونَ ﴿٤٣﴾

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ
وَاحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوهُ إِنَّكُمْ عَلَى
رَسُولِنَا الْبَلْغِ الْمُبِينِ ﴿٤٣﴾

كَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا
اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ
اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ
يُحِبُّ الْمُحْسِنِينَ ﴿٤٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَبِئْسَ اللَّهُ
بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالَهُ أَيْدِيكُمْ وَ
رِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ
بِالْغَيْبِ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ
فَلَهُ عَذَابٌ أَلِيمٌ ﴿٤٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ
وَأَنْتُمْ حُرُمٌ ۚ وَمَن قَتَلَهُ مِنْكُم مُّتَعَمِّدًا
فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ
بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًا بَالِغَ
الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ
عَدْلُ ذَلِكَ صِيًّا مَا لِيَدْ وَقَ وَالْأَمْرُ
عَفَا اللَّهُ عَمَّا سَلَفَ ۚ وَمَنْ عَادَ فَيَنْتَقِمُ
اللَّهُ مِنْهُ ۚ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤٦﴾

أَحَلَّ لَكُمْ صَيْدَ الْبَحْرِ وَطَعَامَهُ مَتَاعًا
لَّكُمْ وَ لِلسَّيَادَةِ ۚ وَ حُرْمَةٌ عَلَيْكُمْ صَيْدُ
الْبَرِّ مَا دُمْتُمْ حُرَمًا وَ اتَّقُوا اللَّهَ الَّذِي
رَأَيْتُمْ تُخْشَوْنَ ﴿٤٧﴾

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.

99. Know that Allāh is severe in punishment and that Allāh is *also* Most Forgiving, Merciful.

100. On the Messenger lies only the conveying of the Message. And Allāh knows what you reveal and what you hide.

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.

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'an is being sent down, they *will be revealed to you. Allāh has left them out. And Allāh is Most Forgiving, Forbearing.

103. A people before you asked about such *things*, *but* then they became disbelievers therein.

104. Allāh has not ordained any *'Bahīrah' or 'Sā'ibah' or 'Waṣīlah' or 'Hāmi'; 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:** 'bahīrah' (بَحِيرَةٌ) 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.

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ
قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَ
الْقِلَابَ ذَلِكَ لَتَعْلَمُوهُ أَنَّ اللَّهَ يَعْلَمُ
مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ
اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٩٨﴾

إِعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ
اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٩﴾

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ
يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿١٠٠﴾

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ
أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ
يَأُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠١﴾

بِأَيِّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَن
أَشْيَاءَ إِن تُبَدَلْ لَكُمْ سؤُوكُمْ ۖ وَإِن
تَسْأَلُوا عَنْهَا جِئْنَ يُنَزَّلَ الْقُرْآنُ
تُبَدَلْ لَكُمْ وَعَفَا اللَّهُ عَنْهَا ۗ وَاللَّهُ غَفُورٌ
حَلِيمٌ ﴿١٠٢﴾

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ
أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٣﴾

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ
وَلَا وَصِيلَةٍ وَلَا حَامٍ ۗ وَلَكِنَّ الَّذِينَ
كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ ۗ وَ
أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٤﴾

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?

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ
وَرَأَى الرَّسُولُ قَالُوا حَسْبُنَا مَا وَجَدْنَا
عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا
يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٥﴾

* 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 عَلَيْكُمْ أَنفُسَكُمْ
لَا يَصُدُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ، إِلَى
اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا
كُنْتُمْ تَعْمَلُونَ ﴿١٠٦﴾

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.'

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةٌ بَيْنَكُمْ
إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ حِينَ
الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ
آخَرَانِ مِّن غَيْرِكُمْ إِنْ أَنْتُمْ
ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ
مُصِيبَةُ الْمَوْتِ تَحْسِبُوهُمَا مَن بَعْدَ
الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ لَمْ تُكْتَبْ
لَا تَشْتَرِي بِهِ نَمًّا وَلَا نَفْسًا وَإِذْ
لَمْ يَكُن لِّلْأَلْسِنَةِ إِيذَانٌ لِّمَن
الْأَرْشَامِينَ ﴿١٠٧﴾

'Sā'ibah' (سَائِبَة) is a she-camel let loose to water and pasture after giving birth to five young ones.

'Wasilah' (وَصِيَّة) 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.

'Hāmi' (حَامِي) 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'an 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.**

ء ؤ ق ق | q غ gh | ع | ظ | ط | ؤ | ض | د | ص | س | dh | خ kh | ح h | ث th | ا i u | ء

*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.’

فَإِنْ عُدُّوا عَلَىٰ أَنَّهُمَا اسْتَحَقَّ إِثْمًا
فَأَخْرَجَ يَقُولِينَ مَقَامَهُمَا مِنَ الَّذِينَ
اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيْنَ فَيُقْسِمِينَ
بِاللَّهِ لَشَهَادَتِنَا أَحَقُّ مِنْ
شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِثْمًا إِذَا
لَمِنَ الظَّالِمِينَ ﴿٣٨﴾

*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.

ذَلِكَ أَذَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ
وَجْهِهَا أَوْ يَحِبُّوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ
أَيْمَانِهِمْ ۚ وَاتَّقُوا اللَّهَ ۚ وَاسْمَعُوا اللَّهَ
لَا يَهْدَى الْقَوْمَ الْفَاسِقِينَ ﴿٣٩﴾

R. 15.

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.’

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا
أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا بِرَأْسِكَ أَنْتَ
عَلَّامُ الْغُيُوبِ ﴿٤٠﴾

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

إِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ اذْكُرْ
نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ ۖ إِذْ
أَيَّدْتُنَا بِرُوحِ الْقُدُسِ ۖ فَتَكَلَّمَ النَّاسَ
فِي الْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ الْكِتَابَ
وَالحِكْمَةَ وَالتَّوْرَةَ وَالدِّينَ ۖ وَإِذْ

*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)

ء ' ق q | غ gh | ع ' | ط ظ | ف | ض d ﴿135﴾ ص | ذ dh | خ kh | ح h | ث th | ا i u ا

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

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 leprosy 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.'

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.'

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.'

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.'

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.'

تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِأَذْنِي
فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِأَذْنِي
وَتُدِيرُي الْأَكْمَهَ وَالْأَبْرَصَ بِأَذْنِي ۖ
وَإِذْ تُخْرِجُ الْمَوْتَى بِأَذْنِي ۖ وَإِذْ كَفَفْتُمْ
بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُمْ
بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ
إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٢﴾

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي
وَبِرَسُولِي ۖ قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّنَا
مُسْلِمُونَ ﴿١١٣﴾

إِذْ قَالَ الْحَوَارِيُّونَ يُعِيسَى ابْنُ مَرْيَمَ
هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا
مَائِدَةً مِنَ السَّمَاءِ ۗ قَالَ اتَّقُوا اللَّهَ
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٤﴾

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ
قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقْتَنَا ۖ
نَكُونُ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٥﴾

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ
عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا
عِيدًا ۖ لِأَوْلَادِنَا وَأَخْرَانَا وَأَيَةً مِنْكَ ۗ
أَدْرُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٥﴾

'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.

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.

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.

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.

119. "If Thou punish them, they are Thy servants; and if Thou forgive them, Thou surely art the Mighty, the Wise."

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.'

121. To Allāh belongs the kingdom of the heavens and the earth and whatever is in them; and He has power over all things.

قَالَ اللَّهُ إِنَّي مُنْزِلُهَا عَلَيْكُمْ ۖ فَمَنْ
يَكْفُرْ بَعْدَ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا
لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٦﴾

وَاذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ ۖ أَنْتَ
قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَّ لِلْهَيْبِينَ
مِنْ دُونِ اللَّهِ ۖ قَالَ سُبْحَانَكَ مَا يَكُونُ
لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِهِ بِحَقِّ ۖ وَإِن
كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۖ تَعَلَّمُ مَا فِي
نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۖ إِنَّكَ
أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٧﴾

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ ۖ أَنِ
اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ وَكُنْتُ
عَلَيْهِمْ شَهِيدًا ۖ مَا دُمْتُ فِيهِمْ ۖ فَلَمَّا
تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ
عَلَيْهِمْ ۖ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٨﴾

إِن تُعَذِّبُهُمْ فَإِنَّهُمْ عَبَادُكَ ۖ وَإِن
تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٩﴾

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ
صِدْقُهُمْ ۖ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا ۖ أَبَدًا ۖ رَضِيَ اللَّهُ
عَنْهُمْ وَرَضُوا عَنْهُ ۖ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢٠﴾

بِاللَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُنَّ ۖ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢١﴾



AL-AN'ĀM

(Revealed before Hijrah)

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

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.

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!

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.

5. And there comes not to them any Sign of the Signs of their Lord, but they turn away from it.

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.

*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**.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

اَلْحَمْدُ لِلّٰهِ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ
الْاَرْضَ وَ جَعَلَ الظُّلُمٰتِ وَ النُّوْرَ
ثُمَّ الَّذِیْنَ كَفَرُوْا بِرَبِّیْهِمْ یَعْدُوْنَ ۝۲

هُوَ الَّذِیْ خَلَقَكُمْ مِنْ طِیْنٍ ثُمَّ قَضٰی
اَجَلًا ۗ وَ اَجَلَ مُّسَمًّی عِنْدَكَ ثُمَّ اَنْتُمْ
تَمْتَرُوْنَ ۝۳

وَ هُوَ اللّٰهُ فِی السَّمٰوٰتِ وَ فِی الْاَرْضِ ۗ
یَعْلَمُ سِرَّكُمْ وَ جَهْرَكُمْ وَ یَعْلَمُ مَا
تَكْسِبُوْنَ ۝۴

وَ مَا تَأْتِیْهِمْ مِنْ اٰیَةٍ مِنْ اٰیٰتِ رَبِّیْهِمْ اِلَّا
كَانُوْا عَنْهَا مُعْرِضِیْنَ ۝۵

فَقَدْ كَذَبُوْا بِالْحَقِّ لَمَّا جَاءَهُمْ ۗ فَسَوْفَ
یَأْتِیْهِمْ اَنْبَاؤُ مَا كَانُوْا بِهٖ
یَسْتَهْزِءُوْنَ ۝۶

اَلَمْ یَبْرَاكُمْ اَهْلَكْنَا مِنْ قَبْلِیْهِمْ مِنْ
قَرْنٍ مَّكَّنْهُمْ فِی الْاَرْضِ مَا لَمْ یُمْكِنْ لَكُمْ
وَ اَرْسَلْنَا السَّمٰءَ عَلَیْهِمْ مِّدْرَارًا ۗ وَ جَعَلْنَا
الْاَنْهٰرَ تَجْرِیْ مِنْ تَحْتِهِمْ
فَاَهْلَكْنَهُمْ بِدُنُوْبِهِمْ وَ اَنْشَأْنَا مِنْ
بَعْدِهِمْ قَرْنًا اٰخَرِیْنَ ۝۷

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.'

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.

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.

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.
12. Say, 'Go about in the earth, and see what was the end of those who treated *the Prophets* as liars.'

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.

14. To Him belongs whatever dwells in the night and the day. And He is the All-Hearing, the All-Knowing.

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.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَابٍ
فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذِينَ كَفَرُوا
إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٨﴾

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ
وَلَوْ نَزَّلْنَا مَلَكَ تَقْضِي الْأَمْرِ ثُمَّ لَا
يُنظَرُونَ ﴿٩﴾

وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا
وَلَلْبَشَاءُ عَلَيْهِمْ مَا يُلَيْسُونَ ﴿١٠﴾

وَلَقَدْ اسْتَهْزَأُوا بِرُسُلٍ مِّن قَبْلِكَ
وَحَقَّ بِالَّذِينَ سَخَّرُوا مِنْهُمْ مَا
كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١١﴾

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ
انظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الْمُكذِّبِينَ ﴿١٢﴾

قُلْ لِمَن مَّا فِي السَّمٰوٰتِ
وَٱلْأَرْضِ ۗ قُلْ لِلّٰهِ
كَتَبَ عَلَىٰ نَفْسِهِ الرِّحْمَةَ
لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ
الْقِيٰمَةِ ۗ لَا رَيْبَ
فِيهِ ۗ وَلِلَّذِينَ خَسِرُوا
أَنفُسَهُمْ فَهُمْ لَا
يُؤْمِنُونَ ﴿١٣﴾

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ
وَٱلنَّهَارِ ۗ وَهُوَ
السَّمِيعُ الْعَلِيمُ ﴿١٤﴾

قُلْ أَعْيَرَ ٱللَّهُ
أَتَّخِذُ وَلِيًّا فَٱطِرِ
السَّمٰوٰتِ وَٱلْأَرْضِ
وَهُوَ يُطْعَمُ وَلَا
يُطْعَمُ ۗ قُلْ إِيَّيَّ
أُمِرْتُ أَنْ أَكُونَ
أَوَّلَ مَنْ أَسْلَمَ
وَلَا تَكْفُرْنَ مِن

those who associate partners *with God*.

16. Say, 'Of a truth, I fear, if I disobey my Lord, the punishment of *an awful day.'

17. He from whom it is averted on that day, *God* indeed has had mercy on him. And that indeed is a manifest triumph.

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.

*19. And He is Supreme over His servants; and He is the Wise, the All-Aware.

20. Say, 'What thing is most weighty as a witness?' Say, 'Allah is a Witness between me and you. And this Qur'an 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*.'

21. Those to whom We gave the Book recognize him as they recognize their sons. But those who ruin their souls will not believe.

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.

المشركين ١٥

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ
يَوْمٍ عَظِيمٍ ١٦

مَنْ يُضْرَفْ عَنْهُ يَوْمَ مَرُدِّ الْفُجُورِ فَقَدْ رَحِمَهُ
وَذَلِكَ الْقَوْلُ الْمُبِينُ ١٧

وَأِنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ
لَهُ إِلَّا هُوَ وَإِنْ يَمَسَّكَ بِخَيْرٍ فَهُوَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ١٨

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ
الْحَكِيمُ الْخَبِيرُ ١٩

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ تَعَالَى
شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ
هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ
بَلَغَ أَئْتِكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ
إِلَهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا
هُوَ إِلَهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا
تَشْرِكُونَ ٢٠

الَّذِينَ اتَّخَذُوا مِنْ دُونِهِ
أَوْلَادًا يَحْسَبُونَ أَنَّ اللَّهَ
يَرْزُقُهُمْ مِنْ دُونِهِ قُلْ
يَرْزُقُهُمْ مِنْ دُونِهِ
الَّذِينَ
حَسِرُوا أَنْفُسَهُمْ فهُمْ لَا يُؤْمِنُونَ ٢١

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا
أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ
الظَّالِمُونَ ٢٢

* 16. **Note:** We propose the translation be changed from 'awful day' to '**an enormous day**' which has all the connotation of the word "*azim*" (عَظِيمٍ) 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**.'

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?'

رَ يَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ
لِلَّذِينَ أَشْرَكُوا آيِنَ شِرْكِكُمْ أَ كُمْ الَّذِينَ
كُنْتُمْ تَزْعُمُونَ ﴿٣٣﴾

24. Then *the end of* their mischief will be naught save that they shall say, 'By Allāh, our Lord, we were not idolaters.'

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا
وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٣٤﴾

*25. See how they lie against themselves. And that which they fabricated has failed them.

أَنْظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنْفُسِهِمْ وَصَلَّىٰ
عَنْهُمْ مَا كَانُوا يَفْعَلُونَ ﴿٣٥﴾

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.'

وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ ۗ وَجَعَلْنَا عَلَىٰ
قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي
أُذُنِهِمْ وَقْرًا ۗ وَإِنْ يَرَوْا كَلِمًا إِلَهِيًّا
يُؤْمِنُوهَا بِهَا ۗ حَتَّىٰ إِذَا جَاءُوكَ
يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا لَإِنْ
هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٣٦﴾

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.

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْعُونَ عَنْهُ ۗ وَ
إِن يُهْرِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا
يَشْعُرُونَ ﴿٣٧﴾

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.'

وَلَوْ تَرَىٰ إِذْ دُقُّقُوا عَلَى النَّارِ فَقَالُوا
يَلَيْتُنَا نُرَدُّ وَلَا نُكَذِّبُ بِآيَاتِ رَبِّنَا وَ
نَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٣٨﴾

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.

بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ
قَبْلٍ ۗ وَلَوْ رَدُّوهُ لَعَادُوا وَإِلْمَا لَهُمْ
عَنْهُ وَرَأَتْهُمْ لَكَذِبُونَ ﴿٣٩﴾

30. And they say, 'There is nothing except *this* our present life, and we shall not be raised again.'

وَقَالُوا لَإِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا
نَحْنُ بِمَبْعُوثِينَ ﴿٤٠﴾

*25. See how they lie against themselves. And what they fabricated was of no avail to them.

ء ء ء ق ق q غ gh ع | ظ | ط | ؤ | ض d ص 141 ص | س | ذ dh | خ kh | ح h | ث th | ا i u |

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.'

وَلَوْ تَرَىٰ إِذُ وَقَفُوا عَلَىٰ رَبِّهِمْ ۚ قَالَ
أَلَيْسَ هَذَا بِالْحَقِّ ۚ قَالُوا بَلَىٰ وَرَبِّنَا ۚ
قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ
تَكْفُرُونَ ﴿٣١﴾

R. 4.

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.

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِإِلقاءِ اللَّهِ
حَتَّىٰ إِذَا جَاءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوا
يَحْسِرُ تَنَا عَلَىٰ مَا قَرَّطْنَا فِيهَا وَهُمْ
يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۚ أَلَا
سَاءَ مَا يَزُرُونَ ﴿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?

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَ لَهْوٌ
وَلَلْآٰرُ الْآٰخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۚ
أَفَلَا تَعْقِلُونَ ﴿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.

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ
فَأَنْتُمْ لَا يُكْذِبُونَ ۚ وَلَكِنَّ الظَّالِمِينَ
بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿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.

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا
عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَنصَبُوا
نَصْرَنَا ۚ وَلَا مُبَدِّل لِكَلِمَاتِ اللَّهِ ۚ وَ
لَقَدْ جَاءَكَ مِن تَبَآءِ الْمُرْسَلِينَ ﴿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.

وَأِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِن
اشْتَغَمْتَ أَن تَبْتَغِي نَفَقًا فِي الْأَرْضِ أَوْ
سُلَّمًا فِي السَّمَآءِ فَتَأْتِيَهُمْ بِآيَةٍ ۚ وَ لَوْ
شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا
تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٦﴾

*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.

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ ۚ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٧﴾

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.’

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنْزِلَ آيَةً ۗ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٨﴾

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.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أُمَّتًا لَكُمْ ۗ مَا قَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٩﴾

*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.

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا صُمُّوا وَبُكْمٌ فِي الظُّلُمَاتِ ۗ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ ۗ وَمَنْ يَشَأِ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤٠﴾

*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?’

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ ۗ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤١﴾

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*.

بَلْ إِلَٰهَآ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ ۗ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٤٢﴾

R. 5.

43. And indeed We sent *Messengers* to peoples before thee; then We afflicted them with poverty and adversity that they might humble themselves.

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٣﴾

*37. Only those **who listen sincerely respond**.

*40. Those who have rejected Our Signs are deaf and dumb, in utter darkness. **About whom-ever 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?’

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.

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾

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.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٣٥﴾

*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.

فَقُطِعَ دَائِرَةُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٣٦﴾

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 أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَابْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَ لَنْظُرَ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْذِقُونَ ﴿٣٧﴾

48. Say, 'What think ye? If the punishment of Allāh come upon you suddenly or openly, will any be destroyed save the wrongdoing people?'

قُلْ أَرَأَيْتَكُمْ إِنْ أَنْتُمْ عَذَابَ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمِينَ ﴿٣٨﴾

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.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٩﴾

*50. And those who reject Our Signs, punishment will touch them, because they disobeyed.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٠﴾

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:

قُلْ لَا أَقُولُ كَمَا عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ كَمَا لِي مَلَكٌ إِنْ أَنْتُمْ إِلَّا مَا يُوحَى إِلَيَّ قُلْ هَلْ

*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.

ء ' ق q | غ gh | ع ' | ظ z | ط t | ص s | ض d ﴿144﴾ ص s | ذ dh | خ kh | ح h | ث th | ا i u ا

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

'Can a blind man and one who sees be alike?' Will you not then reflect?

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.

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.

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?

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.'

56. And thus do We expound the Signs that you may seek forgiveness and that the way of the sinners may become manifest.

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.'

58. Say: 'I take my stand on a clear evidence from my Lord and you reject it. That which you desire to be hastened

* 57. Say: 'I will not follow your vain desires.

يَسْتَوِي الْأَعْمَىٰ وَ الْبَصِيرُ ۗ أَفَلَا
تَتَفَكَّرُونَ ﴿٥٢﴾

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُجْشِرُوا
إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا
شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٥٣﴾

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ
بِالْغَدْوَةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۗ مَا
عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ ۖ وَمَا مِنْ
حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ ۖ فَتَطْرُدَهُمْ
فَتَكُونُ مِنَ الظَّالِمِينَ ﴿٥٤﴾

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا
أَهَؤُلَاءِ مَنْ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا ۗ أَلَيْسَ
اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٥﴾

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ
سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ
الرَّحْمَةَ ۗ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا
بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ
عَفُورٌ رَحِيمٌ ﴿٥٦﴾

وَكَذَلِكَ نَفْصَلُ الْآيَاتِ وَلِتَسْتَضِيئَ سُبُلُ
الْمُجْرِمِينَ ﴿٥٧﴾

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ
مِنْ دُونِ اللَّهِ قُلْ لَا اتَّبِعُ أَهْوَاءَكُمْ ۗ
قَدْ ضَلَلْتُ إِذًا أَوْ مَا آتَانِي مِنَ الْمُتَعَدِّينَ ﴿٥٨﴾

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي ۖ وَكَذَّبْتُمْ بِهِ ۗ
مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ ۗ إِنْ الْحُكْمُ إِلَّا

is not in my *power*. The decision rests with none but Allāh. He explains the truth, and He is Best of judges.³

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.'

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.

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.

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.

63. Then are they returned to Allāh, their true Lord. Surely, His is the judgment. And He is the Quickest of reckoners.

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?'"

65. Say, 'Allāh delivers you from them and from every distress, yet you associate partners *with Him*.'

لَهُ يَفُضُّ الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٨﴾

قُلْ لَوْ أَنَّ عِندِي مَا تَسْتَعْجِلُونَ بِهِ لَكُضِي
الْأَمْرُ بَيْنِي وَبَيْنَكُمْ ۗ وَاللَّهُ أَعْلَمُ
بِالظَّالِمِينَ ﴿٥٩﴾

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ
وَيَعْلَمُ مَا فِي الْبُرُوجِ وَالْبَحْرِ ۗ وَمَا تَسْقُطُ
مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي
ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ
إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦٠﴾

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا
جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ
لِيُقَضَىٰ أَجَلٌ مُّسَمًّى ۗ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ
ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٦١﴾

وَهُوَ الْقَاهِرُ قَوِيٌّ عَابِدٌ ۗ وَيُرْسِلُ
عَلَيْكُمْ حَفَظَةً ۗ حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ
الْمَوْتُ تَوَفَّاهُ رُسُلُنَا ۗ وَهُمْ لَا
يُفْقِرُونَ ﴿٦٢﴾

ثُمَّ رُدُّوهُ إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ ۗ أَلَا لَهُ
الْحُكْمُ ۗ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٣﴾

قُلْ مَنْ يُنَجِّيكُمْ مِنَ ظُلْمَتِ الْبَرِّ وَ
الْبَحْرِ تَدْعُوهُ تَضَرُّعًا وَخُفْيَةً ۗ لَكِن
أَنْجِنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ
الشَّاكِرِينَ ﴿٦٤﴾

قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ
ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿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!

67. And thy people have rejected it, though it is the truth. Say, 'I am not a guardian over you.'

68. For every prophecy there is a fixed time; and soon will you come to know.

* 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.

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*.

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.

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ
عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ
الْأَرْضِ أَوْ يُبَدِّلَ سَيْحَاتِكُمْ أَوْ يُجْزِيَ
بَعْضَكُم بَأْسَ بَعْضٍ ۗ أَلَمْ نُظْرِكُمْ لِيَفْهَمُوا
الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٦﴾

وَكَذَّبَ بِهِنَّ قَوْمُكَ وَهُوَ الْحَقُّ ۗ قُلْ لَسْتُ
عَلَيْكُمْ بِوَكِيلٍ ﴿٦٧﴾

لِكُلِّ نَبِيٍّ مُّسْتَقَرٌّ ۖ وَسَوْفَ تَعْلَمُونَ ﴿٦٨﴾

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا
فَاعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي
حَدِيثٍ غَيْرِهِ ۗ وَإِنَّمَا يُغِيثُ الشَّيْطَانَ
قَلِيلًا تَقَعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ
الظَّالِمِينَ ﴿٦٩﴾

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ
شَيْءٌ وَلَكِنْ ذِكْرِي لَعَلَّهُمْ
يَتَّقُونَ ﴿٧٠﴾

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لُحُوبًا
وَالهَوَا أَوْ عَزَّيْهُمْ الْحَيَاةَ الدُّنْيَا وَذَكَرَ
بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ ۗ لَيْسَ
لَهَا مِنْ دُونِ اللَّهِ وَكِيْلٌ وَلَا شَفِيعٌ ۗ وَإِن
تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا ۗ أُولَٰئِكَ
الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا ۗ لَهُمْ شَرَابٌ
مِّنْ حَمِيمٍ ۗ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا
يَكْفُرُونَ ﴿٧١﴾

* 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' (يُبَدِّلُ سَيْحَاتِكُمْ) 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,

ء | ق | q | غ | gh | ع | ظ | z | ط | ت | ض | d | ص | 147 | س | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

R. 9.

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.

قُلْ أَتَدْعُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا
وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِدْأِ
هُدَيْنَا اللَّهُ كَالَّذِي اسْتَمْوَتْهُ
الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا ۚ لَهُ
أَصْحَابٌ يَدْعُوْنَ إِلَى الْهُدَىٰ ائْتِنَاهُ
قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ ۚ وَأُمْرًا
لِنَسْلَمَ بِهِ رَبِّ الْعَالَمِينَ ﴿٤٢﴾

73. "And we have been given the command: 'Observe Prayer and fear Him;' and He it is to Whom you shall be gathered."

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوا اللَّهَ وَهُوَ
الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٤٣﴾

* 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.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
بِالْحَقِّ ۚ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ ۚ
قَوْلُهُ الْحَقُّ ۚ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي
الصُّورِ ۚ عَلَيْهِ الْغَيْبُ وَالشَّهَادَةُ ۚ وَهُوَ
الْحَكِيمُ الْخَبِيرُ ﴿٤٤﴾

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.'

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ إِزْرًا أَتَتَّخِذُ
أَصْنَامًا مَّا إِلَهَةٌ ۚ إِنِّي أَذْكَ وَفَقْرَمَكَ فِي
صَلِّ مُبِينٍ ﴿٤٥﴾

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.

وَكَذَلِكَ نُرِيّ إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ
وَالْأَرْضِ وَرَبِّكَوْنٍ مِنَ الْمُؤَقِنِينَ ﴿٤٦﴾

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.'

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا ۖ قَالَ
هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ
الْأَفْلَاقِينَ ﴿٤٧﴾

* 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 يَكُونُ (Be! And it is) at page 59 under 3:48. (Publisher)

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 رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي
فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي
لَآ كُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٤٨﴾

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.'

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي
هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُقَوْمِ لِرَبِّي
بِرِّي ءَوْمًا تُشْرِكُونَ ﴿٤٩﴾

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.'

لِرَبِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ
السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا
مِنَ الْمُشْرِكِينَ ﴿٥٠﴾

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?'

وَكَانَ قَوْمُهُ قَالَ آتِجَا جُؤَيْنِي فِي
اللَّهِ وَقَدْ هَدَانِ ؕ وَلَا أَخَافُ مَا
تُشْرِكُونَ بِهِ ؕ لَآ أَن يَشَاءَ رَبِّي شَيْئًا
وَإِنِّي كُلِّ شَيْءٍ عِلْمًا ؕ أَفَلَا
تَتَذَكَّرُونَ ﴿٥١﴾

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?

وَكَيفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ
أَنَّهُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَهُمُ يَنْزِيلٌ بِهِ
عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ
بِالْأَمْنِ ؕ إِن كُنْتُمْ تَعْلَمُونَ ﴿٥٢﴾

83. Those who believe and mix not up their belief with injustice—it is they who shall have peace, and who are rightly guided.

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ
بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ
مُهْتَدُونَ ﴿٥٣﴾

R. 10.

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.

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى
قَوْمِهِ ؕ تَرْفَعُ دَرَجَاتٍ مِّن نَّشَاءٍ ؕ إِنَّ
رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٥٤﴾

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.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۗ كُلًّا
هَدَيْنَاهُ ۚ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ ۚ
مِنْ دُرِّبَّتِيهِ ۚ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ
وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۚ وَكَذَٰلِكَ
نَجْزِي الْمُحْسِنِينَ ﴿٨٥﴾

86. And We guided Zachariah and John and Jesus and Elias; each one of them was of the virtuous.

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلِيَّاسَ ۗ كُلٌّ
مِنَ الصَّالِحِينَ ﴿٨٦﴾

87. And We also guided Ishmael and Elisha and Jonah and Lot; and each one did We exalt above the people.

وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا ۚ
كُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٧﴾

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.

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ
وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿٨٨﴾

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.

ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ
يَشَاءُ مِنْ عِبَادِهِ ۗ وَلَوْ أَشْرَكُوا لَحِطَّ
عَنَّهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٩﴾

*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.

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَ
الْحُكْمَ وَالتَّوْحِيدَ ۚ فَإِنْ يَكْفُرْ بِهَا
هَٰؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا
بِهَا بِكَافِرِينَ ﴿٩٠﴾

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.'

أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ
اقتديهم ۚ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِمْ أَجْرًا إِنْ
هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٩١﴾

R. 11.

*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

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا
مَا أَنْزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِنْ شَيْءٍ ۚ قُلْ مَنْ
أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا
وَهُدًى لِلنَّاسِ لِيَجْزِلُوهُ قَرَاطِيسَ
مُبَدُودَةً ۚ وَهُمْ يُخْفُونَ كَثِيرًا ۚ وَعَلَّمْتُمْ مَا

*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.'

ء | ق | q | غ | gh | ع | ظ | z | ط | t | ض | d | ص | s | ذ | dh | ح | kh | ح | h | ث | th | ا | i | u | ا

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.

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.

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.'

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.

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?

لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ
اللَّهُ ثُمَّ ذَرْهُمْ فِي حَوْضِهِمْ
يَلْعَبُونَ ﴿٩٣﴾

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقٌ
الَّذِي بَيْنَ يَدَيْهِ وَلَا تَنْزِيلَ أُمَّ
الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ
يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَ
هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٤﴾

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا
أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ
وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ
وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ
الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ
أَخْرِجُوا أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ
عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى
اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ
تَسْتَكْبِرُونَ ﴿٩٥﴾

وَلَقَدْ جِئْتُمُونَا فِرَادَىٰ كَمَا خَلَقْنَاكُمْ
أَوَّلَ مَرَّةٍ وَتَرَكَتُمْ مَا حَوَّلْنَاكُمْ وَرَاءَ
ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ
الَّذِينَ رَعِمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ
لَقَدْ نَقَطَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا
كُنتُمْ تَزْعُمُونَ ﴿٩٦﴾

إِنَّ اللَّهَ فُلِقُ الْحَبِّ وَالنَّوَىٰ يُخْرِجُ
الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ
الْحَيِّ ذَلِكُمُ اللَّهُ فَأَلْقَىٰ تُوفِقُونَ ﴿٩٦﴾

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.

قَالِقُ الْإِضْبَاجِ ۖ وَجَعَلَ اللَّيْلَ سَكَنًا ۚ
وَالشَّمْسُ وَالْقَمَرَ حُسْبَانًا ۚ ذَلِكَ تَقْدِيرُ
الْعَزِيزِ الْعَلِيمِ ﴿٩٧﴾

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.

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ
لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْ
بَحْرِ ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ
يَعْلَمُونَ ﴿٩٨﴾

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.

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ
وَاحِدَةٍ فَمُسْتَقَرٌّ ۖ وَمُسْتَوْدَعٌ ۗ قَدْ
فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٩﴾

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.

وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً ۚ
فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا
مِنْهُ خَضِرًا مُّخْتَلِفًا ۗ مِنْهُ حَبًّا مُّتَرَاكِبًا ۗ
وَمِنَ النَّخْلِ مِنْ طَلْحِهَا قَنَاطِرٌ ۚ دَانِيَةٌ
وَجَنَّاتٍ مِّنْ أَعْنَابٍ ۚ وَالرَّيْتُونَ ۚ وَ
الرُّمَّانَ مُشْتَبِهًا ۚ وَغَيْرَ مُتَشَابِهٍ ۗ
انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ ۗ
إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٠٠﴾

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!*

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ
وَخَرَائِفَ الْبَنِيِّينَ وَبَنَاتٍ بِغَيْرِ
عِلْمٍ ۗ سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُصِفُونَ ﴿١٠١﴾

R. 13.

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?

بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ ۗ اَتَىٰ يَكُوْنُ لَهُ
وَلَدٌ ۗ وَلَمْ تَكُنْ لَهُ صَاحِبَةً ۗ وَخَلَقَ كُلَّ
شَيْءٍ ۗ وَهُوَ يَكْتُمُ عَلِيمٌ ﴿١٠٢﴾

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.

ذِكْرُ اللَّهِ رَبِّكُمْ لِأَلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ قَاعِبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٣﴾

104. Eyes cannot reach Him but He reaches the eyes. And He is the Incomprehensible, the All-Aware.

لَا تَدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٤﴾

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.

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿١٠٥﴾

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.

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِيُقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٦﴾

107. Follow that which has been revealed to thee from thy Lord; there is no God but He; and turn aside from the idolaters.

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَآ إِلَهَ إِلَّا هُوَ وَاعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٧﴾

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.

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٨﴾

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.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٩﴾

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?'

وَاقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعُرُكُمْ أَنْتُمْ إِذَا جَاءَتْ لَآ يُؤْمِنُونَ ﴿١١٠﴾

*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.

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا
لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ
فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١١﴾

R. 14.

Part 8 112. 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.

وَلَوْ أَنزَلْنَا نَزْلًا إِلَيْهِمُ الْمَلَائِكَةَ
وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ
شَيْءٍ قَبْلًا مَا كَانُوا لِلْيُؤْمُونِ إِلَّا أَنْ
يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ
يَجْمَلُونَ ﴿١١٢﴾

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—

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا
شَيْطِينٍ الْأَدْنَى وَالْأُخْرَى يُؤْوِي
بِعَضِّهِمْ إِلَى بَعْضِ زُخْرُفِ الْقَوْلِ
عُرُودًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ
فَذَرُهُمْ وَمَا يَفْتَرُونَ ﴿١١٣﴾

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.

وَلِتَضْغَىٰ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا
يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ
وَلِيُتَمَتَّعُوا بِمَا كُفِّرُوا عَنْهُ
﴿١١٤﴾

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.

أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ
الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ
مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ
يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ
بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ
الْمُتَمَتِّعِينَ ﴿١١٥﴾

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.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا
لَا مُبَدِّلَ لِكَلِمَاتِهِ ۗ وَهُوَ السَّمِيعُ
الْعَلِيمُ ﴿١١٦﴾

*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.

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.

وَأَنْ تَطِعَ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ
عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا
الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٧﴾

118. Surely, thy Lord knows best those who go astray from His way; and He knows best those who are rightly guided.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ
سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٨﴾

119. Eat, then, of that over which the name of Allāh has been pronounced, if you are believers in His Signs.

فَكُلُوا مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ وَإِنْ
كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٩﴾

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.

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِّرَ اسْمُ
اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ
عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ
كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ
عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١٢٠﴾

*121. And eschew open sins as well as secret ones. Surely, those who earn sin will be rewarded for that which they have earned.

وَذَرُوا ظَاهِرَ الْاِرْتِمِ وَبَاطِنَهُ إِنَّ
الَّذِينَ يَكْسِبُونَ الْاِرْتِمَ سَيُجْزَوْنَ
بِمَا كَانُوا يَفْتَرُونَ ﴿١٢١﴾

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*.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ
عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيْطَانَ
لِيَُوْحُونَ إِلَىٰ أَوْلِيَٰهِمْ لِيُجَادِلُوكُمْ
وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢٢﴾

R. 15.

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

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ
نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ
فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا

*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**.

cannot come forth? Thus have the doings of the disbelievers been made to *seem* fair to them.

- *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.

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.

- *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.

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.

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' (أكبر مجرميها) 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' (صدر) can be translated as heart. (See *Al-Munjid*.)

كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا
يَعْمَلُونَ ﴿١٢٤﴾

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ
أَكْبَرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا
يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا
يَشْعُرُونَ ﴿١٢٥﴾

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ
نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ
رُسُلُ اللَّهِ ۗ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ
رِسَالَتَهُ ۗ سَيُصِيبُ الَّذِينَ أَجْرَمُوا
صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا
كَانُوا يَمْكُرُونَ ﴿١٢٦﴾

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ
صَدْرَهُ لِلدِّينِ السَّلَامِ ۖ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ
يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأْتَمَّا
بِصَعْدِ فِي السَّمَاءِ ۗ كَذَلِكَ يَجْعَلُ اللَّهُ
الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٧﴾

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ
فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٨﴾

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ
وَرِيبُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿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.

130. And in like manner do We set some of the wrongdoers over the others because of what they earned.

R. 16.

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.

132. That is because thy Lord would not destroy the towns unjustly while their people were unwarned.

133. And for all are degrees of rank according to what they do, and thy Lord is not unmindful of what they do.

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.

135. Surely, that which you are promised shall come to pass and you cannot frustrate it.

وَيَوْمَ يَجْمَعُهُمْ جَمِيعًا يَمْعُشَرُ
الْجِنِّ قَدْ اسْتَكْبَرْتُمْ مِنَ الْإِنسِ
وَ قَالَ أَوْلِيؤُهُمْ مِنَ الْإِنسِ رَبَّنَا
اسْتَمْتَعْنَا بِغُصْنٍ فَبِغُضِّ ذُبَابٍ
أَجَلْنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ
مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا
شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٩﴾

وَكَذَلِكَ نُؤَيِّي بَعْضَ الظَّالِمِينَ
بِغُصْنٍ مِمَّا كَانُوا يَكْسِبُونَ ﴿١٣٠﴾

يَمْعُشَرُ الْجِنِّ وَالْإِنسِ أَلَمْ يَأْتِكُمْ
رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي
وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا
شَهْدًا نَاعِلَى أَنْفُسِنَا وَعَرَّثْنَاهُمُ الْحَيَاةَ
الدُّنْيَا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ
كَانُوا كَافِرِينَ ﴿١٣١﴾

ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ
الْقُرَى بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ ﴿١٣٢﴾

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَ مَا
رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٣﴾

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَأْ
يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ
مَنْ يَشَأُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّتِهِ
قَوْمًا آخَرِينَ ﴿١٣٤﴾

إِنَّ مَا تُوعَدُونَ لَآتٍ وَ مَا أَنْتُمْ
بِمُعْجِزِينَ ﴿١٣٥﴾

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.

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.

*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.

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.

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.

قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۗ فَسَوْفَ تَعْلَمُونَ ۗ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْرِحُ الظَّالِمُونَ ﴿١٣٦﴾

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا ۗ فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ ۗ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ ۗ سَاءَ مَا يَحْكُمُونَ ﴿١٣٧﴾

وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ لِيُرِدُّوهُمْ وَيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ ۗ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٣٨﴾

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ ۗ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِرَعْمِهِمْ ۗ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءٌ عَلَيْهِمْ ۗ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٩﴾

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا ۗ وَإِنْ يَكُن مَيْتَةً فَهُمْ فِيهِ شُرَكَاءُ ۗ سَيَجْزِيهِمْ وَصْفَهُمْ ۗ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٤٠﴾

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.

فَذَخِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ
سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ
اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا
كَانُوا مُهْتَدِينَ ﴿٣١﴾

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 الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ
وَّغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ
مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ
مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ
ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ
حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ
الْمُسْرِفِينَ ﴿٣٢﴾

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 الْأَنْعَامِ حَمُولَةٌ وَفَرَسَاتٌ كُلُوا
مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوتِ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٣٣﴾

*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.’*

ثَمْنِيَّةٌ آزواجٌ مِنَ الصَّانِ اثْنَيْنِ
وَمِنَ الْمَعَزِ اثْنَيْنِ قُلْ أَلذَّكَرَيْنِ
حَرَّمَ أَمْ الْأُنثِيَيْنِ أَمْ مَا اشْتَمَلَتْ
عَلَيْهِ أَرْحَامُ الْأُنثِيَيْنِ نَسْئُلُوكَ
بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٤﴾

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 الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ
اثْنَيْنِ قُلْ أَلذَّكَرَيْنِ حَرَّمَ أَمْ
الْأُنثِيَيْنِ أَمْ مَا اشْتَمَلَتْ عَلَيْهِمْ أَرْحَامُ
الْأُنثِيَيْنِ إِنْ كُنْتُمْ شَاهِدَاءَ إِذْ وَصَّيْتُمْ
اللَّهُ بِهِدَاءٍ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى
عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٣٥﴾

*144. *He has created eight mates altogether consisting of the sheep two, and of the goats two;—*

R. 18.

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.'

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.

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.'

* 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.'

* 150. Say, 'Allāh's is the argument that reaches *home*. If He had

* 146. **Note:** Here the word *idṭurra* (اِطْرًا) 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.**

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى
طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً
أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ
رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ
فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَكَانَ عَاجِزًا
فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٦﴾

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي
ظُفْرٍ مِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ
شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا
أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ
جَزَيْنَهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٤٧﴾

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ
وَاسِعَةٍ ۖ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ
الْمُجْرِمِينَ ﴿١٤٨﴾

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ
مَا أَشْرَكْنَا وَكَانَ آبَاؤُنَا وَكَانَ حَرْمًا
مِنْ شَيْءٍ ۚ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ
قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ
عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ
تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا
تَخْرُصُونَ ﴿١٤٩﴾

قُلْ قَوْلُ اللَّهِ الْحُجَّةُ الْبَالِغَةُ ۖ فَلَوْ شَاءَ

enforced His will, He could have surely guided you all.'

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.

*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.

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.'

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,

لَهُدَاكُمْ أَجْمَعِينَ ﴿١٥٠﴾

قُلْ هَلْ مَسَّ شُهَدَاءُكُمْ الَّذِينَ
يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا إِنْ
شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ وَلَا تَتَّبِعِ
أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ
لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ يَرْبِئُهُمْ
يَعْدِلُونَ ﴿١٥١﴾

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي
عَلَيْكُمْ إِلَّا تَشْرِكُوا بِهِ شَيْئًا وَ
بِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا
أَوْلَادَكُمْ مِنْ إِمْلَاقٍ وَتَحْنُ تَزْرُقُكُمْ
رِيَابَهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ
مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَضَعَتْ
بِهِ لَعَلَّكُمْ تَخْشَوْنَ ﴿١٥٢﴾

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي
هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا
الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا
تُكَلِّفْ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ
قَاعِدُوا لَكُمْ وَأَلْوَكَانَ ذَا قُرْبَىٰ وَبِعَهْدِ
اللَّهِ أَوْفُوا ذَلِكُمْ وَضَعَتْ بِلَعَلَّكُمْ
تَذَكَّرُونَ ﴿١٥٣﴾

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ
وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ
سَبِيلِهِ ذَلِكُمْ وَضَعَتْ بِلَعَلَّكُمْ
تَتَّقُونَ ﴿١٥٤﴾

*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.

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;

157. Lest You should say, 'The Book was sent down only to two peoples before us, and we were indeed unaware of their reading;'

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.

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.'

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

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى
الَّذِي أَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى
وَرَحْمَةً لِّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ
يُؤْمِنُونَ ﴿١٥٥﴾

وَ هَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ
فَاتَّبِعُوهُ وَاتَّقُوا عِلْمَكُمْ تَرْحَمُونَ ﴿١٥٦﴾

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَى
طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ
دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٧﴾

أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ
لَكُنَّا أَهْدَى مِنْهُمْ ۖ فَقَدْ جَاءَكُمْ بَيِّنَةٌ
مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ ۚ فَمَنْ
أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ وَ
صَدَقَ عَنْهَا ۚ سَنَجْزِي الَّذِينَ
يَصْرِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ
بِمَا كَانُوا يَصْرِفُونَ ﴿١٥٨﴾

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ
أَوْ يَأْتِي رَبُّكَ أَوْ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ ۗ
يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ
نَفْسًا إِيْمَانُهَا كَمْ تَكُنْ أَمِنَتْ مِنْ
قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ۗ قُلِ
انْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٥٩﴾

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا
شِيْعًا لَسْتُ مِنْهُمْ فِي شَيْءٍ ۗ إِنَّمَا
أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا

*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.

ء ' ق q غ gh ع ' ظ z ط t ض d ﴿162﴾ ص s ذ dh خ kh ح h ث th ا i u ا

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

inform them of what they used to do.

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.

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*.'

163. Say, 'My Prayer and my sacrifice and my life and my death are *all* for Allāh, the Lord of the worlds.

164. 'He has no partner. And so am I commanded, and I am the first of those who submit.'

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.

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.

كَانُوا يَفْعَلُونَ ﴿١٦٠﴾

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرٌ مِثْلِهَا
وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا
مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

قُلْ إِنِّي هَدَيْتَنِي رَبِّيَ إِلَى صِرَاطٍ
مُسْتَقِيمٍ دِينًا قِيمًا مِثْلَ آبْرَاهِيمَ
حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦٢﴾

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَ
مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٣﴾

لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ
الْمُسْلِمِينَ ﴿١٦٤﴾

قُلْ أَعْبُدُوا اللَّهَ أَدْبَعِي رَبِّمَا وَهُوَ رَبُّ كُلِّ
شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ
وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ۚ ثُمَّ إِلَىٰ
رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ
بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٥﴾

وَهُوَ الَّذِي جَعَلَ لَكُمْ خَلْفًا الْأَرْضِ
وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ
لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۚ إِنَّ رَبَّكَ
سَرِيعُ الْعِقَابِ ۚ وَإِنَّهُ لَكَغَفُورٌ رَحِيمٌ ﴿١٦٦﴾



رُكُوعَاتُهَا ٢٤

سُورَةُ الْأَعْرَافِ مَكِّيَّةٌ ٧

أَيَاتُهَا ٢٠٧



AL-A'RĀF

(Revealed before Hijrah)

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

2. Alif Lām Mīm Šād. †

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.

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!

5. How many a town have We destroyed! And Our punishment *came upon it by night or while they slept at noon.

6. So when Our punishment came upon them, their cry was nothing but that they said: 'We were indeed wrongdoers!'

7. And We will certainly question those to whom *the Messengers* were sent, and We will certainly question the Messengers.

8. Then will We certainly relate to them *their deeds* with knowledge, for We were never absent.

9. And the weighing on that day will be true. Then as for those whose scales are heavy, it is they who shall prosper.

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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

الْمِصَّ ٢

كِتَابٌ أَنْزَلْنَا إِلَيْكَ فَلَا يَكُنْ فِي
صَدْرِكَ حَرَجٌ مِنْهُ لِتُنذِرَ بِهِ وَذِكْرَى
لِلْمُؤْمِنِينَ ٣

اتَّبِعُوا مَا أَنْزَلْنَا إِلَيْكُمْ مِنْ رَبِّكُمْ وَ
لَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا
مَا تَذَكَّرُونَ ٤

وَكَم مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا
بِأَسْنَابٍ بَيَاتًا أَوْ هُمْ قَائِلُونَ ٥

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بِأَسْنَابًا
إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ ٦

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَ
لَنَسْأَلَنَّ الْمُرْسَلِينَ ٧

فَلَنَقُصِّصَنَّ عَلَيْهِمْ بِعِلْمٍ وَ مَا كُنَّا
غَائِبِينَ ٨

وَالْوِزْنَ يَوْمَئِذٍ بِالْحَقِّ ۗ فَمَنْ
ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ
الْمُفْلِحُونَ ٩

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ
الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا
كَانُوا بِآيَاتِنَا يَظْلِمُونَ ١٠

† I am Allāh, I know and I explain.

*5. or while they were resting at noon.

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.

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 Iblis *did not*; he would not be of those who submit.

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.'

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.'

15. He said, 'Grant me respite till the day when they will be raised up.'

16. *God* said, 'Thou shalt be of those who are given respite.'

17. He said: 'Now, since Thou hast adjudged me as lost, I will assuredly lie in wait for them on Thy straight path.'

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.'

19. *God* said: 'Get out hence, despised and banished. Whosoever of them shall follow thee, I will surely fill Hell with you all.'

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.'

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿١١﴾

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ لَمْ يَكُن مِّنَ السَّاجِدِينَ ﴿١٢﴾

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۗ قَالَ أَنَا خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿١٣﴾

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّغِيرِينَ ﴿١٤﴾

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٥﴾

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٦﴾

قَالَ فِيمَا آغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٧﴾

ثُمَّ لَا تَجِدُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَأَعْنَائِهِمْ وَأَعْنَ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٨﴾

قَالَ اخْرُجْ مِنْهَا مَذْمُومًا مَّدْحُورًا ۗ لَمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٩﴾

وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٢٠﴾

*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.'

22. And he swore to them, *saying*, 'Surely, I am a sincere counsellor unto you.'

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?'

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.'

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.'

26. He said, 'Therein shall you live, and therein shall you die, and therefrom shall you be brought forth.'

R. 3.

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.

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا
دُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ مَا
نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ
تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢١﴾

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ الصَّٰحِينَ ﴿٢٢﴾

فَدَلَّهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ
بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفْنَ
عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ ۖ وَنَادَاهُمَا
رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ
وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ
مُبِينٌ ﴿٢٣﴾

قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ
لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخٰسِرِينَ ﴿٢٤﴾

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَ
لَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى
حِينٍ ﴿٢٥﴾

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَ
مِنْهَا تُخْرَجُونَ ﴿٢٦﴾

يٰٓبَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ
لِبَاسًا يَّسَّيْرًا ۖ وَرِيْشًا وَ
لِبَاسَ التَّقْوَىٰ ۖ ذَٰلِكَ خَيْرٌ ۗ ذَٰلِكَ
مِنَ آيٰتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٧﴾

*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.'

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.

يَبْنِي أَدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا
أَخْرَجَ آبَايَكُم مِّنَ الْجَنَّةِ يَنْزِعُ
عَنَّهُم مَّا لَبَسُوا مِن دُونِهَا وَمَا سَوَّاهُمَا
إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِن حَيْثُ
لَا تَرَوْهُ نُهُم إِنَّنَا جَعَلْنَا الشَّيَاطِينَ
أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٨﴾

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?'

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا
عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ
اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى
اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٩﴾

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.'

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا
وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ
مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ
تَعُودُونَ ﴿٣٠﴾

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.

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ
الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ
أَوْلِيَاءَ مِن دُونِ اللَّهِ وَيَحْسَبُونَ
أَنَّهُم مُّهْتَدُونَ ﴿٣١﴾

*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.

يَبْنِي أَدَمَ حُدُوا زِينَتَكُمْ عِندَ كُلِّ
مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا
إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣٢﴾

R. 4.

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.'

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ
لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ
لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً
يَوْمَ الْقِيَامَةِ كَذَلِكَ نَفَصِّلُ الْآيَاتِ
لِقَوْمٍ يَعْلَمُونَ ﴿٣٣﴾

*32. O children of Adam! **adorn yourselves** 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.

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.'

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.

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.

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.

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.

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

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۖ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ ۖ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطٰنًا ۖ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٤﴾

وَلِكُلِّ أُمَّةٍ أَجَلٌ ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْجِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ﴿٣٥﴾

يَعِزِّيَ أَدَمَ إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُضُّونَ عَلَيْكُمْ آيَاتِي ۖ فَمَنْ أَتَّقَىٰ وَ أَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٦﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَ اسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خٰلِدُونَ ﴿٣٧﴾

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۖ أُولَٰئِكَ يَتَنَاهَهُمْ نَصِيبُهُمْ مِّنَ الْكِتَابِ ۖ حَتَّىٰ إِذَا جَاءَهُمْ رُسُلُنَا يَتَوَقَّوْنَهُمْ ۖ قَالُوا آيِينَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ ۖ قَالُوا ضَلُّوا عَنَّا وَ شَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كٰفِرِينَ ﴿٣٨﴾

قَالَ ادْخُلُوا فِيَّ أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنسِ فِي النَّارِ ۖ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا دَارَكُوا فِيهَا جَمِيعًا ۖ قَالَتْ أُخْرَاهُمْ لِأُولِهِمْ رَبَّنَا هَٰؤُلَاءِ أَضَلُّونَا فَآتِهِمْ

*38. They will answer, 'To us they are entirely lost;'

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.'

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.

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.

42. They shall have a bed of Hell, and over them coverings of the same. And thus do We requite the unjust.

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.

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.'

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

عَذَابًا ضِعْفًا مِّنَ النَّارِ ۗ قَالَ لِكُلِّ
ضِعْفٌ وَلٰكِنْ لَا تَعْلَمُونَ ﴿٤٠﴾

وَقَالَتْ اُولٰٓئِهٖمْ لَاحْزَنُ لَهُمْ فَمَا كَانَ كَكُمْ
عَلَيْتَنَا مِنْ فَضْلِ فَعَذَّبْنَا الْعَذَابَ بِمَا
كُنْتُمْ تَكْسِبُونَ ﴿٤١﴾

اِنَّ الَّذِيْنَ كَذَّبُوْا بِآيٰتِنَا وَاسْتَكْبَرُوْا
عَنْهَا لَا نَفْتَحُ لَهُمْ اَبْوَابَ السَّمٰوٰتِ وَلَا
يَدْخُلُوْنَ الْجَنَّةَ حَتّٰى يَلْبِغَ الْجَمَلُ فِيْ سَمِّ
الْخِيَاطِ ۗ وَكَذٰلِكَ نَجْزِي الْمُجْرِمِيْنَ ﴿٤٢﴾

لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَّ مِنْ فَوْقِهِمْ
غَوَاشٍ ۗ وَكَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ ﴿٤٣﴾

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَا
نُكَلِّفُ نَفْسًا اَلًا وَّ سَعْيًا ۗ اُولٰٓئِكَ اَصْحٰبُ
الْجَنَّةِ ۗ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٤٤﴾

وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِيْلٍ
تَجْرِيْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ ۗ وَقَالُوْا
الْحَمْدُ لِلّٰهِ الَّذِيْ هَدٰنَا لِهٰذَا ۗ وَاِنَّا
مَا كُنَّا لَنَهْتَدِيْ لَوْلَا اَنْ هَدٰنَا اللّٰهُ ۗ
لَقَدْ جَاءَتْ رُسُلٌ رَّبِّنَا بِالْحَقِّ ۗ وَ
نُوَدُّ وَاَنْ يَّلِكُمْ الْجَنَّةُ اُوْرَثْتُمْوهَا
بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٤٥﴾

وَتَادٰى اَصْحٰبُ الْجَنَّةِ اَصْحٰبَ النَّارِ
اَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا
وَقَهْلٌ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ۗ

*41. **gates of heaven** will not be opened for them,

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—

46. 'Who turn *men* away from the path of Allāh and seek to make it crooked, and who are disbelievers in the Hereafter.'

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*.

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.'

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.

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.'

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—

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

قَالُوا نَعَمْ فَأَدْنُ مُوَدِّنَ بَيْنَهُمْ أَنْ
لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٣٥﴾

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَ
يَبْغُونَهَا عَوَجًا وَ هُمْ بِالْآخِرَةِ
خَفِرُونَ ﴿٣٦﴾

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ
رِجَالٌ يَعْرفُونَ كُلًّا بِسِيمَاهُمْ وَنَادُوا
أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمْ عَلَيْكُمْ تَلَمْ
يَدْخُلُوهَا وَ هُمْ يَطْمَعُونَ ﴿٣٧﴾

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ
النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ
الظَّالِمِينَ ﴿٣٨﴾

وَ نَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا
يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَى
عَنكُمْ جَمْعُكُمْ وَ مَا كُنْتُمْ
تَشْكُرُونَ ﴿٣٩﴾

أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ
اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ
عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٠﴾

وَ نَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ
أَنْ أَرْفِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا
رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَ مَهْمَا
عَلَى الْكُفْرِينَ ﴿٤١﴾

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَ لَعِبًا وَ
غَرَّبَتْهُمْ الْحَيَاةُ الدُّنْيَا قَالِ يَوْمَ
نُنْسِيهِمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ

they forgot the meeting of this day of theirs, and as they used to deny Our Signs.

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.

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.

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.

56. Call upon your Lord in humility and in secret. Surely, He does not love the transgressors.

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.

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,

هَذَا وَمَا كَانُوا يَأْتِنَا يَجْحَدُونَ ﴿٥٣﴾

وَلَقَدْ جِئْنَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَى
عِلْمٍ هُدًى وَرَحْمَةً لِّتُؤْمِنُوا ۖ ﴿٥٤﴾

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ۗ يَوْمَ
يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ
مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۗ
فَهَلْ لَنَا مِنْ شُفَعَاءٍ فَيَشْفَعُوا لَنَا أَوْ
نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۗ قَدْ
خَسِرْنَا أَنفُسَهُمْ وَصَلَّ عَنْهُمْ مَا
كَانُوا يَفْتَرُونَ ۖ ﴿٥٥﴾

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى
الْعَرْشِ ۗ يَعْلَمُ مَا يَلَيْكُمُ النَّهَارُ يَطْلُبُهُ
حَثِيثًا ۗ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ
مُسْحَرَاتٌ بَأَمْرِهِ ۗ لَا لَهُ الْخَلْقُ وَالْ
الْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٦﴾

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۗ إِنَّهُ لَا
يُحِبُّ الْمُعْتَدِينَ ﴿٥٧﴾

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا
وَادْعُوهُ خَوْفًا وَطَمَعًا ۗ إِنَّ رَحْمَتَ
اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٨﴾

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ
يَدَيْ رَحْمَتِهِ ۗ حَتَّىٰ إِذَا أَغْلَقْتَ سَحَابًا
ثِقَالًا سَفَّاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا

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.

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.

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.'

61. The chiefs of his people said, 'Surely, we see thee to be in manifest error.'

62. He said, 'O my people, there is no error in me, but I am a Messenger from the Lord of the worlds.'

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.'

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?'

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.

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?'

بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۚ كَذَلِكَ نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٨﴾

وَالْبَلَدِ الطَّيِّبِ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ ۚ وَالَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا يَسْقِطًا ۚ كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٩﴾

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يِقُومُوا لِعِبَادَةِ اللَّهِ مَا لَكُمْ مِنَ اللَّهِ عِبْرَةٌ ۖ إِنَّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٦٠﴾

قَالَ الْمَلَائِكَةُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦١﴾

قَالَ يِقُومُوا لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ ﴿٦٢﴾

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأُنصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٣﴾

أَوْ عَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّنْ رَبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۖ وَاسْتَنْفُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٦٤﴾

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَعْرَفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٥﴾

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۖ قَالَ يِقُومُوا لِعِبَادَةِ اللَّهِ مَا لَكُمْ مِنَ اللَّهِ عِبْرَةٌ ۖ أَفَلَا تَتَّقُونَ ﴿٦٦﴾

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.'

68. He replied, 'O my people, there is no foolishness in me, but I am a Messenger from the Lord of the worlds.

69. 'I deliver to you the messages of my Lord and I am to you a sincere and faithful counsellor.

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.'

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.'

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.'

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.

74. And to Thamūd *We sent* their brother Šālih. He said, 'O my people, worship Allāh; you have no other deity but Him. Verily there has

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ
إِنَّا لَنَرُّكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظُنُّكَ
مِنَ الْكٰذِبِينَ ﴿١٤﴾

قَالَ يَقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَ لِكَيْتِي
رَسُولٌ مِّن رَّبِّ الْعٰلَمِينَ ﴿١٥﴾

أَبَلِّغُكُمْ رِسٰلَتِ رَبِّي وَأَنَا لَكُمْ نٰصِحٌ
أَمِينٌ ﴿١٦﴾

أَوْ عَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى
رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَأَذِكُرُوا إِذْ
جَعَلَكُمْ خُلَفَاءً مِن بَعْدِ قَوْمِ نُوحٍ وَ
زَادَكُمْ فِي الْخَلْقِ بَضْطَةً ۚ فَادْكُرُوا
آلَاءَ اللّٰهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٧﴾

قَالُوا آجِئْتَنَا لِنَعْبُدَ اللّٰهَ وَحَدَهُ وَنَذَرَ
مَا كَانَ يَعْبُدُ آبَاؤُنَا ۚ فَأَمِنَّا بِمَا
تَعِدُ نَارًا إِن كُنْتَ مِنَ الصّٰدِقِينَ ﴿١٨﴾

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّن رَّبِّكُمْ رِجْسٌ
وَ غَضَبٌ ۚ أَتُجَادِلُونَنِي فِيْ أَسْمَاءِ
سَمَّيْتُمُوهَا ۖ أَنْتُمْ وَ آبَاؤُكُمْ مَّا نَزَّلَ
اللّٰهُ بِهَا مِن سُلْطٰنٍ ۚ فَانْتَظِرُوا رَبِّي
مَعَكُمْ ۖ مِنَ الْمُنْتَظِرِينَ ﴿١٩﴾

فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا
وَقَطَعْنَا ذُرِّيَّتَهُ الَّذِينَ كَفَرُوا بِآيٰتِنَا
وَمَا كَانُوا مُؤْمِنِينَ ﴿٢٠﴾

قَالَ تَمُودُ أَخَاهُمْ صٰلِحًا ۖ قَالَ يَقَوْمِ
اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ إِلٰهٍ غَيْرُهُ ۚ
قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ ۚ هَذِهِ

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.

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.'

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.'

77. Those who were arrogant said, 'Verily, we do disbelieve in that in which you believe.'

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.'

*79. So the earthquake seized them and in their homes they lay prostrate upon the ground.

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.'

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.

نَاقَةٌ لِلَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ
فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ
فَيَأْخُذَ كُمْ عَذَابٌ أَلِيمٌ ﴿٤٧﴾

وَإِذْ كُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ
عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ
مِنْ سَهْلَيْهَا أُقْصُورًا وَتَتَّخِذُونَ الْجِبَالَ
بُيُوتًا ۖ فَادْكُرُوا الْآلَاءَ اللَّهِ وَلَا
تَغْتَوُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٤٨﴾

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ
قَوْمِهِ لِلَّذِينَ اسْتَضَعِفُوا لِمَنْ آمَنَ
مِنْهُمْ آتَعْلَمُونَ أَلَنْ ضَلِحًا مُرْسَلٌ
مَنْ رَبِّهِ ۖ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ
مُؤْمِنُونَ ﴿٤٩﴾

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي
أَمَّنْتُمْ بِهِ كَافِرُونَ ﴿٥٠﴾

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ
رَبِّهِمْ وَقَالُوا يُضْلِحُ آتِنَا بِمَا تَعِدُنَا
إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ ﴿٥١﴾

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي
دَارِهِمْ جُثَمِينَ ﴿٥٢﴾

فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ
أَبْلَغْتُكُمْ رَسُولًا مِنْ رَبِّي وَنَصَحْتُ
كُمْ وَلَكِنْ لَا تُحِبُّونَ التَّصْحِيحِينَ ﴿٥٣﴾

وَلَوْ طَأَّ إِذْ قَالَ لِقَوْمِهِ إِنَّا تُؤْتُونَ
الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ
مِنَ الْعَالَمِينَ ﴿٥٤﴾

82. 'You approach men with lust instead of women. Nay, you are a people who exceed *all* bounds.'

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.'

84. And We saved him and his family, except his wife: she was of those who stayed behind.

85. And We rained upon them a rain. Now see, what was the end of the sinners!

R. 11.

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.

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!

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.'

لَا تَكُفُّوا عَنْ مَدَائِدِ الرِّجَالِ شَهْوَةً مِنْ دُونِ
النِّسَاءِ ۗ بَلْ أَنْتُمْ قَوْمٌ مُشْرِقُونَ ﴿٨٢﴾
وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا
أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ ۖ إِنَّهُمْ
أُنَاسٌ يَتَطَهَّرُونَ ﴿٨٣﴾

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ ۗ كَانَتْ
مِنَ الْغَابِرِينَ ﴿٨٤﴾

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۗ فَانظُرْ كَيْفَ
كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٥﴾

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَبْنَؤُمْ
عِبَادَ اللَّهِ مَا لَكُمْ مِنْ آلِهِ عَابِدَةً ۗ
فَدَجَاءَ شِكْمُ بَيْتِهِ مِنْ رَبِّكُمْ فَأَوْفُوا
الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ
أَشْيَاءَهُمْ وَلَا تَتَّبِعُوا فِي الْأَرْضِ
بَعْدَ إِصْلَاحِهَا ۗ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ
كُنْتُمْ مُؤْمِنِينَ ﴿٨٦﴾

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَ
تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ
وَتَبْخَسُونَهَا ۗ عَوجَابِ ۗ وَإِذْ كُنْتُمْ
قَلِيلًا فَكَثَّرَكُمْ ۗ وَانظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٧﴾

وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ آمَنُوا
بِالَّذِي أُرْسِلَتْ بِهِ وَطَائِفَةٌ لَمْ
يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ
بَيْنَنَا ۗ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٨﴾

*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 الَّذِينَ اسْتَكْبَرُوا
مِنْ قَوْمِهِ لِنُخْرِجَنَّكَ يَشْعَيْبُ وَ
الَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ
لَتَعُوذُنَّ فِي مِلَّتِنَا قَالَ أَوَكُونَا
كَارِهِينَ ﴿٨٩﴾

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.'

قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا
فِي مِلَّتِكُمْ بَعْدَ أَنْ نَجَّيْنَا اللَّهُ مِنْهَا وَ
مَا يَكُونُ لَنَا أَنْ نَعُوذَ فِيهَا إِلَّا أَنْ
يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ
عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبُّنَا افْتَحْ
بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ
خَيْرُ الْفَاتِحِينَ ﴿٩٠﴾

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 الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ
لَئِنِ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا
لَخٰسِرُونَ ﴿٩١﴾

92. So the earthquake seized them and in their homes they lay prostrate upon the ground.

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي
دَارِهِمْ جٰثِمِينَ ﴿٩٢﴾

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.

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَنْ لَمْ يَدْعُوا
فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا
هُمُ الْخٰسِرِينَ ﴿٩٣﴾

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?'

فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ
أَبْلَغْتُكُمْ رَسُولِي وَنَصَحْتُ
لَكُمْ فَكَيْفَ أَسَىٰ عَلَىٰ قَوْمٍ كٰفِرِينَ ﴿٩٤﴾

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.

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِنْ نَبِيٍّ إِلَّا
أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ
لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٩٥﴾

*90. In knowledge our Lord comprehends all things.

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.

ثُمَّ بَدَّلْنَا لَنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ
حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا
الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً
هُمْ لَا يَشْعُرُونَ ﴿٦٦﴾

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.

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا
لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ
وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُمْ
بِمَا كَانُوا يَكْسِبُونَ ﴿٦٧﴾

98. Are the people of *these* towns, then, secure from the coming of Our punishment upon them by night while they are asleep?

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ
بِاسْتِنَابٍ بَيْنَاتِنَا وَهُمْ نَائِمُونَ ﴿٦٨﴾

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?

أَوَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا
ضُحًى وَهُمْ يَلْعَبُونَ ﴿٦٩﴾

100. Are they then secure from the design of Allāh? And none feels secure from the design of Allāh save the people that perish.

أَفَأَمِنُوا مَكْرَ اللَّهِ ۗ فَلَا يَأْمَنُ مَكْرَ
اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٧٠﴾

R. 13.

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?

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ
بَعْدِ أَهْلِهَا أَن لَّوْنَشَاءَ أَصَبْنَاهُمْ
بِذُنُوبِهِمْ ۗ وَنَطَبَعْنَا عَلَىٰ قُلُوبِهِمْ
فَهُمْ لَا يَسْمَعُونَ ﴿٧١﴾

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.

تِلْكَ الْقُرَىٰ نَقِصُّ عَلَيْكَ مِنْ
أَنْبِيَآئِهَا ۗ وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ
بِالْبَيِّنَاتِ ۗ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا
كَذَّبُوا مِنْ قَبْلُ ۗ كَذَلِكَ يَطْبَعُ اللَّهُ
عَلَىٰ قُلُوبِ الْكٰفِرِينَ ﴿٧٢﴾

*103. And We found not in most of them any *observance of covenant*

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِن عَهْدٍ ۗ وَإِن

*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.

ء ا | ق | q | غ | gh | ع | | ظ | ز | ط | | ض | d | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

and surely We found most of them to be evil-doers.

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!

105. And Moses said, 'O Pharaoh, *truly*, I am a Messenger from the Lord of the worlds.

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.'

107. *Pharaoh* replied, 'If thou hast indeed come with a Sign, then produce it, if thou art of the truthful.'

108. So he flung down his rod, and behold! it was a serpent plainly visible.

109. And he drew forth his hand, and lo! it was white for the beholders.

R. 14.

110. The chiefs of Pharaoh's people said, 'This is most surely a skilful magician.

111. 'He desires to turn you out from your land. Now what do you advise?'

112. They said, 'Put him off and his brother *awhile*, and send into the cities summoners,

113. 'Who should bring to thee every skilful magician.'

114. And the magicians came to Pharaoh *and* said: 'We shall, of course, have a reward, if we prevail.'

115. He said, 'Yes, and you shall *also* be of those who are placed near *me*.'

وَجَدْنَا أَكْثَرَهُمْ لَفْسِقِينَ ﴿١٠٣﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى بِآيَاتِنَا
إِلَى فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ
الْمُفْسِدِينَ ﴿١٠٤﴾

وَقَالَ مُوسَى يُفِرْعَوْنُ رَبِّي رَسُولٌ مِّنْ
رَّبِّ الْعَالَمِينَ ﴿١٠٥﴾

حَقِيقٌ عَلَىٰ أَن لَا أَقُولُ عَلَى اللَّهِ إِلَّا
الْحَقَّ ۖ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّنْ رَبِّكُمْ
فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ ﴿١٠٦﴾

قَالَ إِن كُنتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا
إِن كُنتَ مِنَ الصَّادِقِينَ ﴿١٠٧﴾

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٨﴾

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ
لِلنَّظِيرِينَ ﴿١٠٩﴾

قَالَ الْمَلَائِكَةُ لِمَنْ قَوْمُ فِرْعَوْنَ إِنَّ هَذَا
لَسِحْرٌ عَلِيمٌ ﴿١١٠﴾

يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ
فَمَاذَا تَأْمُرُونَ ﴿١١١﴾

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي
الْمَدَائِنِ حَاشِرِينَ ﴿١١٢﴾

يَأْتُوكَ بِكُلِّ سِحْرٍ عَلِيمٍ ﴿١١٣﴾

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا
لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٤﴾

قَالَ تَعْمَرُوا نَفْسَكُمْ لِمَنِ الْمَقْرَبِينَ ﴿١١٥﴾

116. They said, 'O Moses, either throw thou *first*, or we shall be the *first* throwers.'

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.

118. And We inspired Moses, *saying*, 'Throw thy rod,' and lo! it swallowed up whatever they feigned.

119. So was the Truth established, and their works proved vain.

120. Thus were they vanquished there, and they returned humiliated.

121. And the magicians were impelled to fall down prostrate.

122. *And* they said, 'We believe in the Lord of the worlds,

123. 'The Lord of Moses and Aaron.'

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*.

125. 'Most surely will I cut off your hands and your feet on alternate sides. Then will I surely crucify you all together.

126. They answered, 'To our Lord *then* shall we return.

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*.'

قَالُوا يَمْوَسَىٰ إِنَّمَا أَنْتَ تُلْقِي وَرَمَّا أَنْ
تَكُونَ تَحْتَ الْمُلُوكِ ۗ

قَالَ أَلْقُوا ۖ فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ
النَّاسِ وَاسْتَزْهَبُوا لَهُمْ وَجَاءُوا
بِسِحْرِ عَظِيمٍ ۗ

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۚ
فَأَذَاهِيَ تَلْقَفُ مَا يَأْفِكُونَ ۗ

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ۗ

فَغَلِبُوا هنَالِكَ وَانْقَلَبُوا صَاحِرِينَ ۗ

وَأَلْقَى السَّحَرَةُ سُجُودِينَ ۗ

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ۗ

رَبِّ مُوسَىٰ وَهَارُونَ ۗ

قَالَ فِرْعَوْنُ أَمَنْتُمْ بِهِ قَبْلَ أَنْ آذَنَ
لَكُمْ ۗ إِنَّ هَذَا لَمَكْرٌ مَّكْرَتُمُوهُ فِي
الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا ۚ
فَسَوْفَ تَعْلَمُونَ ۗ

لَا قِطْعَنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ مِّنْ
خِلَافٍ ثُمَّ لَا صَلْبَبْتِكُمْ أَجْمَعِينَ ۗ

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ۗ

وَمَا نُنْفِقُ مِنْهُ مِن شَيْءٍ لَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا
لَمَّا جَاءَتْنَا ۚ إِنَّ رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا
وَتَوَفَّنَا مُسْلِمِينَ ۗ

R. 15.

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.'

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.'

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.

131. And We punished Pharaoh's people with drought and scarcity of fruits, that they might be admonished.

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.

133. And they said, 'Whatever Sign thou mayest bring us to bewitch us with, we will not believe in thee.'

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.

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُ
مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ
وَيَذَرُكَ وَأَهْمَتَكَ قَالَ سَنُقَرِّبُ
أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا
قَوْمُهُمْ فَكَاهِرُونَ ﴿٣٨﴾

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَ
اصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ
يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ
لِلْمُتَّقِينَ ﴿٣٩﴾

قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَ
مِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَى رَبُّكُمْ
أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ
عَلَى فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿٤٠﴾

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَ
نَقْصِ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

فَإِذَا جَاءَهُمْ الْحَسَنَةُ قَالُوا لَنَا
هَذَا وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا
بِمُوسَى وَمَنْ مَعَهُ أَلَا رَأَيْتُمْ طَيْرَهُمْ
عِنْدَ اللَّهِ وَلَكِنْ أَكْثَرُهُمْ لَا
يَعْلَمُونَ ﴿٤٢﴾

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ
لِتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ
بِمُؤْمِنِينَ ﴿٤٣﴾

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَ
الْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ
مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا
قَوْمًا مُّجْرِمِينَ ﴿٤٤﴾

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.'

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا
يُمُوسَى اذْعُ لَنَا رَبَّكَ بِمَا عَهِدَ
عِنْدَكَ ۖ لَئِن كَشَفْتَ عَنَّا الرِّجْزَ
لَنُؤْمِنَنَّ لَكَ وَ لَنُرْسِلَنَّ مَعَكَ
بَنِي إِسْرَائِيلَ ﴿٣٥﴾

136. But when We removed from them the punishment for a term which they were to reach, lo! they broke their promise.

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَىٰ آجَلٍ
هُم بِالْعُوقُوبَةِ إِذَا هُمْ يَنكُثُونَ ﴿٣٦﴾

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.

فَانتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي
الْيَمِّ بِآثَمِهِمْ كَذِبُوا بِآيَاتِنَا وَ
كَانُوا عَنْهَا غَافِلِينَ ﴿٣٧﴾

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 أَوْرَثْنَا الْقَوْمَ الضَّالِّينَ كَانُوا
يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا
الَّتِي بَارَكْنَا فِيهَا ۗ وَ تَمَّتْ كَلِمَتُ
رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ ۗ بِمَا
صَبَرُوا ۗ وَ دَمَرْنَا مَا كَانَ يَصْنَعُ
فِرْعَوْنُ وَ قَوْمَهُ ۗ وَ مَا كَانُوا
يَعْرِشُونَ ﴿٣٨﴾

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.'

وَ جَاءُوا نَا بَنِي إِسْرَائِيلَ الْبَحْرَ
قَاتُوا عَلَىٰ قَوْمٍ يَكْفُرُونَ عَلَىٰ آصْنَامِهِم
لَهُمْ قَالُوا يُمُوسَى اجْعَلْ لَنَا إِلَهًا
كََمَا لَهُمْ آلِهَةٌ ۗ قَالَ إِنَّكُمْ قَوْمٌ
تَجْهَلُونَ ﴿٣٩﴾

140. 'As to these, surely destroyed shall be all that they are engaged in, and vain shall be all that they do.'

إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُم بِفَاعِلُونَ
وَأُولَٰئِكَ يَفْعَلُونَ ﴿٤٠﴾

141. He said, 'Shall I seek for you a god other than Allāh, while He has exalted you above all peoples?'

قَالَ أَعْلِيَّ اللَّهُ أَيُعْبَدُ إِلَهًا وَ هُوَ
فَضَّلَكُمْ عَلَىٰ الْعَالَمِينَ ﴿٤١﴾

142. And remember the time when We delivered you from Pharaoh's people who afflicted you with grievous torment, slaughtering your

وَ إِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ
يَسُؤُمُونَكُمْ سُوءَ الْعَذَابِ ۗ يُقْتَتِلُونَ
أَبْنَاءَكُمْ وَ يَسْتَحْيُونَ نِسَاءَكُمْ ۗ

sons and sparing your women. And therein was a great trial for you from your Lord.

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.'

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.'

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.'

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.'

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

وَفِي ذٰلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿١٣٦﴾

وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً ۗ وَ
اَتَمَمْنَاهَا بِعَشْرِ فَنَتَمَّ وَبِطَقَاتُ رَبِّهِ
اَرْبَعِينَ لَيْلَةً ۗ وَ قَالَ مُوسَى لِاَخِيهِ
هٰرُونَ اَخْلَفْنِي فِي قَوْمِي وَاَصْلِحْ وَلَا
تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٣٧﴾

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ
رَبُّهُ ۗ قَالَ رَبِّ اَرِنِي اِلَيْكَ ۗ
قَالَ لَنْ تَرَانِي وَلَكِنْ اَنْظُرْ اِلَ الْجَبَلِ
فَاِنْ اَسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي ۗ
فَلَمَّا تَجَلَّى رَبُّهُ لِالْجَبَلِ جَعَلَهُ دَكًّا
وَخَرَّ مُوسَى صَوِّعًا ۗ فَلَمَّا اَفَاقَ قَالَ
سُبْحٰنَكَ تُبْتُ لَ اِلَيْكَ وَاَنَا اَوَّلُ
الْمُؤْمِنِينَ ﴿١٣٨﴾

قَالَ يٰمُوسَى اِنِّي اصْطَفَيْتَكَ عَلٰى النَّاسِ
بِرِسٰلَتِي وَاِبْرٰكِي ۗ فَخُذْ مَا اَتَيْنٰكَ
وَكنْ مِّن الشَّاكِرِينَ ﴿١٣٩﴾

وَ كَتَبْنَا لَهُ فِى الْاَلْوَابِ مِنْ كُلِّ شَيْءٍ
مُّوَظَّاةً وَتَفْصِيْلًا لِّكُلِّ شَيْءٍ ۗ فَخُذْهَا
بِقُوَّةٍ وَ اَمُرْ قَوْمَكَ يٰاِخُوْدَا
بِاِحْسَانِهَآ سَآوِرِيْكُمْ اَدْرَافِيسِقِيْنَ ﴿١٤٠﴾

سَآصِرْفٍ عَن اٰيٰتِي الْاٰزِيْنَ يَتَكَبَّرُوْنَ
فِى الْاَرْضِ بِغَيْرِ الْحَقِّ ۗ وَاِنْ يَّرَوْا كُلَّ
اٰيَةٍ لَا يُؤْمِنُوْا بِهَا ۗ وَاِنْ يَّرَوْا سَبِيْلَ
الرُّشْدِ لَا يَتَّخِذُوْهُ سَبِيْلًا ۗ وَاِنْ يَّرَوْا

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.

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.

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.

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.'

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.'

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.'

سَبِيلَ الْعَنِيِّ يَتَّخِذُوهُ سَبِيلًا ۗ ذٰلِكَ
يَا تَهُم كَذَّبُوْا بِآيٰتِنَا وَكَانُوْا
عَنْهَا غٰفِلِيْنَ ﴿١٤٨﴾

وَالَّذِيْنَ كَذَّبُوْا بِآيٰتِنَا وَ لِقَاءِ
الْآخِرَةِ حَبِطَتْ اَعْمَالُهُمْ ۗ هَلْ
يُجْزَوْنَ اِلَّا مَا كَانُوْا يَعْمَلُوْنَ ﴿١٤٩﴾

وَ اتَّخَذَ قَوْمُ مُوسٰى مِنْ بَعْدِهِ مِنْ
حُلِيِّهِمْ عِجْلًا جَسَدًا اَلَّهُ خَوَارًا ۗ اَلَمْ
يَرَوْا اَنَّهُ لَا يَكَلِّمُهُمْ وَلَا يَهْدِيْهِمْ
سَبِيْلًا ۗ اَتَّخَذُوْا ظٰلِمِيْنَ ﴿١٤٩﴾

وَلَمَّا سَقَطَ فِيْ اَيْدِيْهِمْ وَرَاَوْا اَنَّهُمْ
قَدْ ضَلُّوْا ۗ قَالُوْا لَنْ لَّمْ يَرْحَمْنَا
رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ﴿١٥٠﴾

وَلَمَّا رَجَعَ مُوسٰى اِلَى قَوْمِهِ غَضْبَانَ
اَسْفًا ۗ قَالَ بِئْسَمَا خَلَفْتُمُوْنِيْ مِنْ
بَعْدِيْ ۗ اَعَجَلْتُمْ اَمْرًا رَّبِّكُمْ ۗ وَالْقَوٰى
الْاِلْوَاۗحَ وَاَخَذَ بِرَاْسِ اَخِيْهِ يُجْرُّهَا
اِلَيْهِ ۗ قَالَ ابْنَ اُمَّ لَئِنَّ الْقَوْمَ
اسْتَضَعَفُوْنِيْ وَكَادُوْا يَفْتُلُوْنِيْ ۗ
فَلَا تُشْمِتْ بِيْ الْاَغْصَاۗءَ وَلَا تَجْعَلْنِيْ
مَعَ الْقَوْمِ الظٰلِمِيْنَ ﴿١٥١﴾

قَالَ رَبِّ اغْفِرْ لِيْ وَ لِاَخِيْ وَ اَدْخِلْنَا فِيْ
رَحْمَتِكَ ۗ وَاَنْتَ اَرْحَمُ الرَّحِيْمِيْنَ ﴿١٥٢﴾

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.*

154. *But those who did evil deeds and repented after that and believed, surely thy Lord is thereafter Most Forgiving, Merciful.*

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.*

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 causeth 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.*

*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—

*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

*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,**

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيِّئًا لَّهُمْ
عَصَبَكَ مِنْ رَبِّهِمْ وَذِلَّةً فِي الْحَيَاةِ
الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٣﴾

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا
مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا
لَعَفُودٌ رَحِيمٌ ﴿١٥٤﴾

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبَ أَخَذَ
الْأَلْوَاحَ وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ
لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٥﴾

وَإِخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا
رِيمًا قَانِتِينَ فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ
قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلُ
وَأَنَا مِنْ بَقَايَ أَتَهْلِكُنَا بِمَا فَعَلَ
الشُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ
بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ
تَشَاءُ إِنَّكَ أَنْتَ وَرَبُّنَا
فَاعْفِرْ لَنَا وَارْحَمْنَا وَ أَنْتَ
خَيْرُ الْغَافِرِينَ ﴿١٥٦﴾

وَكَتَبْنَا لَكَ فِي هَذِهِ الدُّنْيَا حَسَنَةً
وَ فِي الْآخِرَةِ إِنَّا هُنَا أَلَيْكَ
عَذَابٌ أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي
وَسِعَتْ كُلَّ شَيْءٍ وَ نَسَاكَتُهَا
بِلِذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ
وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٧﴾

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ
الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا
عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ
يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ

ء | ق | q | غ | gh | ع | | ط | ظ | | ض | d | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | |

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.'

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.'

160. And of the people of Moses *there is a party that exhorts *people* to truth and does justice therewith.

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.

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."

*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...

الْمُنْكَرِ وَيَجْعَلُ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ
عَلَيْهِمُ الْخَبِيثَاتِ وَيَضَعُ عَنْهُمْ
إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ
عَلَيْهِمْ فَاَلَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ
وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ
مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٩﴾

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ
إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ
السَّمٰوٰتِ وَالْأَرْضِ ۗ لَآ إِلٰهَ إِلَّا هُوَ يُحْيِي
وَيُمِيتُ ۗ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ
النَّبِيِّ الْأَمِينِ الَّذِي يُؤْمِنُ بِاللَّهِ وَ
كَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٩﴾
وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ
وَبِهِ يَغْدِرُونَ ﴿١٦٠﴾

وَقَطَّعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا
أُمَّةً ۗ وَآوَيْنَا إِلَىٰ مُوسَىٰ إِذِ
اسْتَشَقَّهُ قَوْمُهُ أَنِ اضْرِبْ بِعَصَاكَ
الْحَجَرَ ۖ فَآتَبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ
عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ
وَوَدَّعَيْنَا عَلَيْهِمُ الْغَمَامَ ۖ وَأَنْزَلْنَا عَلَيْهِمُ
الْمَنَّٰنَ وَالسَّلْوٰى ۗ كُلُوا مِنْ طَيِّبَاتِ مَا
رَزَقْنَاكُمْ ۗ وَ مَا ظَلَمُونَا وَلٰكِن كَانُوا
أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦١﴾

وَرَادُّ قَيْلٍ لَهُمْ ۖ اسْكُنُوا هَذِهِ الْقَرْيَةَ
وَ كُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَ قُولُوا
حِطَّةً ۗ وَ ادْخُلُوا الْبَابَ سُجَّدًا نَّغْفِرْ
لَكُمْ خَطِيئَتَكُمْ ۗ سَتَرِنَا لِلْمُحْسِنِينَ ﴿١٦٢﴾

ء | ق | q | غ | gh | ع | | ظ | ز | ط | ت | ض | د | 185 | ص | س | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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

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.

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا
غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا
عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا
يُظْلِمُونَ ﴿١٦٣﴾

R. 21.

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.

وَسَأَلْنَاهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ
حَاضِرَةً الْبَحْرِ إِذْ يُعَذِّبُونَ فِي السَّبْتِ
إِذْ تَأْتِيهِمْ حَيْثَمَا نُهُوا عَنْ سَبْتِهِمْ
شُرَّعًا يَوْمَ لَا يُسَبِّتُونَ لَا تَأْتِيهِمْ
كَذَلِكَ تَبْلُوهُمْ بِمَا كَانُوا
يَفْسُقُونَ ﴿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.'

وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ
قَوْمًا بِاللَّهِ لِيُهْلِكَهُمْ أَوْ مُعَذِّبُهُمْ
عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَى
رَبِّكُمْ وَعَلَّاهُمْ يَتَّقُونَ ﴿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 نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا
الَّذِينَ يَنْهَوْنَ عَنِ الشُّؤْرِ وَأَخَذْنَا
الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا
كَانُوا يَفْسُقُونَ ﴿١٦٦﴾

167. And when they insolently rebelled against that which they had been forbidden, We said to them, 'Be ye apes, despised!'

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا
لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿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.

وَإِذْ تَأَذَّنَ رَبُّكَ لِيُبْعَثَنَّ عَلَيْهِمْ
إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُؤُهُمْ
سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ
الْعِقَابِ بِرَأْيِهِ لَعَفُورٌ رَحِيمٌ ﴿١٦٨﴾

* 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.

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.

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?

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.

*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.

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,

وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَّمًا مِّنْهُمْ
الضَّالِّحُونَ وَ مِنْهُمْ دُونَ ذَلِكَ نَزَّ
بَلَّوْنَهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ
يَرْجِعُونَ ﴿١٦٩﴾

وَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرَثُوا
الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَلْفِ
وَيَقُولُونَ سَيُعْفِرُ لَنَا وَإِن يَأْتِيهِمْ
عَرَضٌ مِّثْلَهُ يَأْخُذُوهُ ؕ أَلَمْ يُؤْخَذْ
عَلَيْهِمْ مِّيثَاقُ الْكِتَابِ أَن لَّا يَقُولُوا
عَلَى اللَّهِ إِلَّا الْحَقَّ وَذَرُّوا مَا فِيهِ ؕ
وَالَّذِينَ لَا يُؤْمِنُونَ
أَقْلَابًا يَتَّخِذُونَ ﴿١٧٠﴾

وَالَّذِينَ يَمْسِكُونَ بِالْكِتَابِ وَ
أَقَامُوا الصَّلَاةَ ؕ إِنَّا لَنُضِيعُ أَجْرَ
الْمُضْلِمِينَ ﴿١٧١﴾

وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ
ظِلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ ؕ خُذُوا
مَا آمَنَّاكُمْ بِقُوَّةٍ ؕ وَادْكُرُوا مَا فِيهِ
لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٢﴾

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ
ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى
أَنفُسِهِمْ ؕ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ
شَهِدْنَا ؕ أَن تَقُولُوا يَوْمَ الْقِيَامَةِ
إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٣﴾

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?'

175. And thus do We make clear the Signs, *that they may be admonished* and that they may return to Us.

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.

*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.

178. Evil is the case of the people who treat Our Signs as lies. And it was their own selves that they wronged.

179. He whom Allāh guides is on the right path. And they whom He adjudges astray, these it is who shall be the losers.

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.

*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**.

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ ۖ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٤﴾

وَكَذَلِكَ نَقُصِّدُ الْآيَاتِ وَ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٥﴾

وَأَشْرَى عَلَيْهِمْ إِبْرَاهِيمَ إِذْ يَبْتَاغِي الْيَدْنَ فَأَتَتْهُ شَيْطَانٌ فَأَنسَخَهُ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٦﴾

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ ۖ فَكَمَثَلِ الْكَلْبِ إِذَا تَحَمَّلَ عَلَيْهِ يَلْهَثُ أَوْ تَشْرُكُهُ يَلْهَثُ ۗ ذَٰلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۖ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٧﴾

سَاءَ مَثَلًا لِقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ ﴿١٧٨﴾

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي ۖ وَمَنْ يُضِلَّهُ قَادِلِيكَ هُمُ الْخَاسِرُونَ ﴿١٧٩﴾

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِینِ وَالْإِنسِ ۖ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا ۚ وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا ۚ وَ لَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا ۚ أُولَٰئِكَ كَالْإِخْفَالِ بَلْ هُمْ أَضَلُّ ۗ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٨٠﴾

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.

182. And of those We have created there are a people that guide *men* with truth and do justice therewith.

R. 23.

183. And those who reject Our Signs, We will draw them *to destruction* step by step in a manner which they do not know.

184. And I give them the rein; surely, My plan is mighty.

185. Have they not considered *that* there is no insanity about their companion? He is only a plain Warner.

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?

187. Whomsoever Allāh adjudges astray, there can be no guide for him. And He leaves such in their transgression, wandering in distraction.

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.'

189. Say, 'I have no power to do good or harm to myself, save as Allāh please. And if I had knowledge

وَاللَّهُ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا
وَذُرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ
سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨١﴾

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ
وَبِهِ يَعْدِلُونَ ﴿١٨٢﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ
مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٣﴾

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٤﴾

أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِنْ
حِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٥﴾

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمٰوٰتِ وَ
الْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ ؕ وَ أَنْ
عَسَىٰ أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ
فِي أَيِّ حَرِيثٍ بَعْدَكَ يُؤْمِنُونَ ﴿١٨٦﴾

مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ
يَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٧﴾

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ
مُرْسَلَتُهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي
لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ؕ ثَقُلَتْ فِي
السَّمٰوٰتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً
يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا
عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ ﴿١٨٨﴾

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا
مَا شَاءَ اللَّهُ ؕ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ

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.'

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.'

لَا شَتَكَتُّوْا مِنَّا مِنَّا مَسْنِي
الشُّوْءُ بِرَانَ أَنَا لَآ تَزِيْدُ وَبَشِيْرٌ
لِّقَوْرٍ يُؤْمِنُوْنَ ﴿١٩٠﴾

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ
وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا
لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَخَشَّهَا حَمَلَتْ
حَمْلًا خَفِيْفًا فَمَرَّتْ بِهِ ۖ فَلَمَّا
أَثْقَلَتْ دَّعَوَا اللّٰهَ رَبَّهُمَا لَئِن
أَتَيْتَنَا صَالِحًا لَّنُكُوْنَنَّ مِنَ
الشَّاكِرِيْنَ ﴿١٩٠﴾

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*.

فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ
شُرَكَاءَ فِيمَا آتَاهُمَا ۗ فَتَعَلَى اللّٰهَ
عَمَّا يُشْرِكُوْنَ ﴿١٩١﴾

192. Do they associate *with Him* as partners those who create nothing, and are themselves created?

أَيُشْرِكُوْنَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ
يُخْلَقُوْنَ ﴿١٩٢﴾

193. And they can give them no help, nor can they help themselves.

وَلَا يَسْتَطِيْعُوْنَ لَهُمْ نَصْرًا ۖ وَلَا
أَنْفُسَهُمْ يَنْصُرُوْنَ ﴿١٩٣﴾

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.

وَإِن تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا
يَتَّبِعُوْكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ
أَمْ أَنْتُمْ صَامِتُوْنَ ﴿١٩٤﴾

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.

إِنَّ الَّذِينَ تَدْعُوْنَ مِنْ دُونِ اللّٰهِ عِبَادٌ
أَمْثَلُكُمْ فَاَدْعُوهُمْ فَلْيَسْتَجِيبُوا
لَكُمْ إِن كُنْتُمْ صَادِقِيْنَ ﴿١٩٥﴾

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*

أَلَهُمْ أَرْجُلٌ يَمْشُوْنَ بِهَا ۖ أَمْ لَهُمْ
أَيْدٍ يَبْطِشُوْنَ بِهَا ۖ أَمْ لَهُمْ أَعْيُنٌ
يُبْصِرُوْنَ بِهَا ۖ أَمْ لَهُمْ أذَانٌ
يَسْمَعُوْنَ بِهَا ۗ قُلْ اذْعُوا شُرَكَاءَكُمْ

- *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.'

ء | ق | q | غ | gh | ع | | ط | z | | ص | d | 190 | ص | s | | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

God, then contrive *ye all* against me, and give me no time.

197. 'Truly, my protector is Allāh Who revealed the Book. And He protects the righteous.

198. 'And they whom you call on beside Him have no power to help you, nor can they help themselves.'

199. And if you invite them to guidance, they hear not. And thou seest them looking towards thee, but they see not.

200. Take to forgiveness, and enjoin kindness, and turn away from the ignorant.

201. And if an evil suggestion from Satan incite thee, then seek refuge in Allāh; surely, He is All-Hearing, All-Knowing.

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*.

203. And their brethren make them continue in error, and then they relax not.

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.'

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.'

ثُمَّ كِيدُوا فِي مَا تُنظُرُونَ ﴿١٩٧﴾

إِنَّ دَلِيلِيَ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ ۖ وَهُوَ يَتَوَكَّلُ الصَّالِحِينَ ﴿١٩٨﴾

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَظِيلُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٩﴾

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا ۚ وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿٢٠٠﴾

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿٢٠١﴾

وَإِنَّمَا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعْذِبْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٢﴾

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠٣﴾

وَأَخْوَانُهُمْ يَمُدُّوْنَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ﴿٢٠٤﴾

وَإِذَا لَمْ تَأْتِهِمْ بآيَةٍ قَالُوا لَوْ كُنَّا مُجْتَبِيئَهَا قُلْ إِنَّمَا أَنبِئُكُمْ بِمَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي ۖ هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٥﴾

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿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.

وَ اذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَ
خِيفَةً وَ دُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ
وَ الْآصَالِ وَ لَا تَكُن مِّنَ الْغَافِلِينَ ﴿٣٣﴾

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.

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ
عَنِ عِبَادَتِهِ وَ يُسَبِّحُونَهُ وَ لَهُ
يَسْجُدُونَ ﴿٣٤﴾



AL-ANFĀL

(Revealed after Hijrah)

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

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.'

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,

4. Who observe Prayer and spend out of that which We have provided for them.

5. These it is who are true believers. They have grades of rank with their Lord, as well as forgiveness and an honourable provision.

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.

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.

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,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

یَسْأَلُونَكَ عَنِ الْاَنْفَالِ ۗ قُلِ الْاَنْفَالُ لِلّٰهِ وَ الرَّسُوْلِ ۗ فَاَتَّقُوا اللّٰهَ وَ اَصْلِحُوْا ذَاتَ بَیْنِكُمْ ۖ وَ اطِيعُوا اللّٰهَ وَ رَسُوْلَهُ ۚ اِنْ كُنْتُمْ مُّؤْمِنِیْنَ ۝۲

اِنَّ الْمُؤْمِنُوْنَ الَّذِیْنَ اِذَا ذُكِرَ اللّٰهُ وَ جِلَّتْ قُلُوْبُهُمْ وَاِذَا تُلِیْتُ عَلَيْهِمْ اٰیٰتُهُ زَادَتْهُمْ اِیْمَانًا ۗ وَ عَلٰی رَبِّهِمْ یَتَوَكَّلُوْنَ ۝۳

الَّذِیْنَ یُقِیْمُوْنَ الصَّلٰوةَ وَ مِمَّا رَزَقْنَاهُمْ یُنْفِقُوْنَ ۝۴

اُولٰٓئِكَ هُمُ الْمُؤْمِنُوْنَ حَقًّا ۗ لَهُمْ دَرَجٰتٌ عِنْدَ رَبِّهِمْ وَ مَغْفِرَةٌ وَ رِزْقٌ كَرِیْمٌ ۝۵

كَمَا اَخْرَجَكَ رَبُّكَ مِنْ بَیْتِكَ بِالْحَقِّ ۖ وَ اِنَّ قَرِیْقًا مِّنَ الْمُؤْمِنِیْنَ لَكُرْهُوْنَ ۝۶

یُجَادِلُونَكَ فِی الْحَقِّ بَعْدَ مَا تَبَيَّنَ ۗ كَاٰتِمًا یُسَاقِفُوْنَ اِلَى الْمَوْتِ وَ هُمْ یَنْظُرُوْنَ ۝۷

وَ اِذْ یَعِدُّكُمْ اللّٰهُ اِحْدٰی الطَّآئِفَتَیْنِ اَتٰنَهَا لَكُمْ وَ تَوَدُّوْنَ اَنْ اَنْتَ غَیْرَ ذٰلِكَ ۗ الشُّوْكَةَ تَكُوْنُ لَكُمْ وَ یُرِیْدُ اللّٰهُ اَنْ یُّحِقَّ الْحَقَّ بِكَلِمٰتِهِ وَ یَقْطَعَ دَابِرَ الْكُفْرِیْنَ ۝۸

† i.e. The well-equipped Meccan army and the caravan which, only lightly armed, was proceeding to Mecca from the north.

9. That He might establish the truth and bring to naught that which is false, although the guilty might dislike it.

لِيُحَقِّقَ الْحَقَّ وَ يُبْطِلَ الْبَاطِلَ وَ لَوْ
كَرِهَ الْمُجْرِمُونَ ﴿٩﴾

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.'

إِذْ تَسْتَوِيئُونَ رَبَّكُمْ فَأَسْتَجَابَ
لَكُمْ آيُّ مَلَكِكُمْ بِأَلْفٍ مِّنَ
الْمَلَكِكَةِ مُرْدِفِينَ ﴿١٠﴾

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.

وَ مَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَ لِيَطْمَئِنَّ
بِهِ قُلُوبُكُمْ ۗ وَ مَا النَّصْرُ إِلَّا مِنْ عِندِ
اللَّهِ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١١﴾

R. 2.

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.

إِذْ يُغَشِّبِكُمُ اللَّيْلَ وَ تَأْمَنُ مِنْهُ وَ
يُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً
لِّيُطَهِّرَكُم بِهِ وَ يُمِزَّجَ بِلَحْمِكُمُ
الشَّيْطَانِ وَ لِيُزَيِّنَ عَلَىٰ قُلُوبِكُمْ وَ
يُثَبِّتَ بِهَا أَقْدَامَكُمْ ﴿١٢﴾

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.'

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ
فَثَبِّتُوا الَّذِينَ آمَنُوا ۗ سَالَتْنِي فِي
قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ
فَأَضْرِبُوا قُفُوفَ الْعُنُقِ وَ أَضْرِبُوا
مِنْهُمْ كُلَّ بَنَانٍ ﴿١٣﴾

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.

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَ رَسُولَهُ ۗ وَ
مَنْ يُشَاقِقِ اللَّهَ وَ رَسُولَهُ فَإِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ ﴿١٤﴾

15. That *is your punishment*, taste it then; and *know* that for disbelievers there is the punishment of the Fire.

ذَٰلِكُمْ فَذُوقُوهُ وَ أَنَّ لِلْكَافِرِينَ
عَذَابَ النَّارِ ﴿١٥﴾

16. O ye who believe! when you meet those who disbelieve, advancing in force, turn not *your* backs to them.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ
الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُوَلُّوهُمْ
الْأُدْبَارَ ﴿١٦﴾

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.

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 disbelievers* and that He might confer on the believers a great favour from Himself. Surely, Allāh is All-Hearing, All-Knowing.

19. *That is what happened*; and *know* that Allāh is He Who weakens the design of the disbelievers.

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.

21. O ye who believe! obey Allāh and His Messenger, and do not turn away from him while you hear *him speak*.

22. And be not like those who say, 'We hear,' but they hear not.

23. Surely, the worst of beasts in the sight of Allāh are the deaf *and* the dumb, who have no sense.

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.

وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿١٧﴾

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَ مَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ ۚ وَ لِيُبَيِّنَ الْمُؤْمِنِينَ مِنهُ بَلََاءٌ حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨﴾

ذَلِكُمْ وَ أَنَّ اللَّهَ مُؤْتِنٌ كَذِبِ الْكٰفِرِيْنَ ﴿١٩﴾

لَٰن تَسْتَفْتِحُوْا فَقَدْ جَآءَكُمُ الْفَتْحُ ۗ وَ اِنْ تَنْتَهُوْا فَهُوَ خَيْرٌ لَّكُمْ ۗ وَ اِنْ تَعُوْذُوْا نَعُوْذْ ۗ وَ لَنْ نُغْنِيَنَّ عَنْكُمْ فِئَتِكُمْ شَيْئًا وَّلَوْ كَثُرَتْ ۗ وَ اِنَّ اللَّهَ مَعَ الْمُؤْمِنِيْنَ ﴿٢٠﴾

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اطِيعُوْا اللَّهَ وَ رَسُوْلَهُ وَ لَا تَوَلُّوْا عَنهُ وَ اَنْتُمْ تَسْمَعُوْنَ ﴿٢١﴾

وَ لَا تَكُوْنُوْا كَالَّذِيْنَ قَالُوْا سَمِعْنَا وَ هُمْ لَا يَسْمَعُوْنَ ﴿٢٢﴾

لَٰن شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِيْنَ لَا يَعْقِلُوْنَ ﴿٢٣﴾

وَ لَوْ عَلِمَ اللَّهُ فِيْهِمْ خَيْرًا لَّا سَمِعَهُمْ وَ لَوْ اَسْمَعَهُمْ لَتَوَلَّوْا وَّهُمْ مُّعْرِضُوْنَ ﴿٢٤﴾

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.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ
وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ
وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ
وَقَلْبِهِ وَأَنَّهُ إِلَهُ تَحْشُرُونَ ﴿٢٥﴾

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.

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ
ظَلَمُوا مِنْكُمْ خَاصَّةً ۚ وَاعْلَمُوا أَنَّ
اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٦﴾

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.

وَإِذْ كُنتُمْ قَلِيلًا وَإِذْ كُنتُمْ فِي
الْأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ
النَّاسُ فَأَوَّكَيْكُمْ وَبَنَصَّرَكُمْ
وَأَنزَلْنَا مِنَ السَّمَاءِ لَكُمْ مَاءً
مِّنْ حَيْثُ لَمْ تَحْتَسِبُ ۚ وَكَانَ اللَّهُ
بِكُمْ عَلِيمًا ﴿٢٧﴾

*28. O ye who believe! prove not false to Allāh and the Messenger, nor prove false to your trusts knowingly.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ
وَالرَّسُولَ وَتَخُونُوا أَمْنِيَكُمْ
وَأَنفُسَكُمْ ۚ إِنَّكُمْ
تَعْلَمُونَ ﴿٢٨﴾

29. And know that your possessions and your children are but a trial and that it is Allāh with Whom is a great reward.

وَاعْلَمُوا أَنَّمَا آمَاكُمُ
وَأَوْلَادُكُمْ فِتْنَةٌ ۗ وَأَنَّ
اللَّهَ عِنْدَهُ أَجْرٌ
عَظِيمٌ ﴿٢٩﴾

R. 4.

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.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ
يَجْعَلْ لَّكُمْ فُرْقَانًا وَيُكَفِّرْ
عَنكُم سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٣٠﴾

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.

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا
لِيَشْفِيَتُوكَ أَوْ يَمُوتُوا
بِحَرْبٍ أَوْ يُخْرِجُوكَ ۗ وَيَمْكُرُ
اللَّهُ بِالَّذِينَ كَفَرُوا
وَاللَّهُ خَيْرٌ أَلْمَأْمُرِينَ ﴿٣١﴾

*28. O ye who believe! **Do not betray Allāh and the Messenger while you so often betray your trusts and you know it.**

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.’

وَاِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا
قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ
هَذَا ۗ اِنْ هَذَا اِلَّا اَسَاطِيرُ
الْاَوَّلِينَ ﴿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.’

وَإِذْ قَالُوا اللَّهُمَّ اِنْ كَانَ هَذَا
هُوَ الْحَقُّ مِنْ عِنْدِكَ فَامْطِرْ
عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ اَوْ اُنزِلْ
بِعَذَابِ اِلٰهِيكَ ﴿٣٣﴾

34. But Allāh would not punish them while thou wast among them, and Allāh would not punish them while they sought forgiveness.

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَاَنْتَ
فِيهِمْ ۗ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ
وَهُمْ يَسْتَغْفِرُونَ ﴿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 لَهُمْ اَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ
يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَا
مَا كَانَ نُوَّابًا ۗ اُولٰٓئِكَ هُمُ
الْمُتَّقُونَ وَا لَكِنَّا اَكْثَرُهُمْ لَا
يَعْلَمُونَ ﴿٣٥﴾

36. And their prayer at the House is nothing but whistling and clapping of hands. ‘Taste then the punishment because you disbelieved.’

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ اِلَّا
مُكَاٰتِفًا وَّتَصْرِيَةً ۗ قَدْ وَقُوا الْعَذَابَ
بِمَا كَانْتُمْ تَكْفُرُونَ ﴿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;

اِنَّ الَّذِيْنَ كَفَرُوْا يَنْفِقُوْنَ اَمْوَالَهُمْ
لِيَصُدُّوْا عَنِ سَبِيْلِ اللّٰهِ فَيَسِيْنْفِقُوْنَهَا
ثُمَّ تَكُوْنُ عَلَيْهِمْ حَسْرَةً ثُمَّ
يُغْلِبُوْنَ ۗ وَالَّذِيْنَ كَفَرُوْا اِلٰى جَهَنَّمَ
يُحْشَرُوْنَ ﴿٣٧﴾

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.

لِيُمَيِّزَ اللَّهُ الْخَبِيْثَ مِنَ الطَّيِّبِ وَا
يَجْعَلَ الْخَبِيْثَ بَعْضُهُ عَلَىٰ بَعْضٍ
فَيَرْكُمَهُ جَمِيْعًا فَيَجْعَلُهُ فِي
جَهَنَّمَ ۗ وَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿٣٨﴾

*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.

ء | ق | q | غ | gh | ع | | ظ | ز | ط | ت | ض | د | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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

R. 5.

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*.

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.

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 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.

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.

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا
يُغْفَرَ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا
فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴿٣٩﴾

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ
وَيَكُونَ لِلدِّينِ كُلِّهِ لِلَّهِ فَإِنْ انْتَهُوا
فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾

وَإِنْ تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ
مَوْلَاكُمْ نِعْمَ الْمَوْلَى وَنِعْمَ
النَّصِيرُ ﴿٤١﴾

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ
فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَ لِذِي
الْقُرْبَىٰ وَ لِْيَتَامَىٰ وَ الْمَسْكِينِ وَ
ابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ
بِاللَّهِ وَ مَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ
الْفُرْقَانِ يَوْمَ التَّقَىٰ الْجَمْعِ ط وَ
اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٢﴾

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَ هُمْ
بِالْعُدْوَةِ الْقُصْوَىٰ وَ الرِّكْبُ أَسْفَلَ
مِنْكُمْ ط وَ لَوْ تَوَاعَدْتُمْ لِاخْتِلَافْتُمْ فِي
الْمِيْعَادِ وَ لَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ
مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ
وَ يُخَيَّبَ مَنْ حَيَّ عَنْ بَيِّنَةٍ ط وَ إِنَّ اللَّهَ
لَسَمِيعٌ عَلِيمٌ ﴿٤٣﴾

ء ' ق q غ gh ع ' ط ظ ز ط ت ض د ﴿198﴾ ص س ذ dh خ kh ح h ث th ا i u ا

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

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.

إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا
وَلَوْ أَرَاكُمْ كَثِيرًا لَّفَشَلْتُمْ وَ
لَتَنَازَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ
سَلَّمَ لَأَنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٤﴾

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*.

وَإِذْ يُرِيكُمُوهُمْ إِذَا التَّمَيْتُمْ فِي
أَعْيُنِكُمْ قَلِيلًا وَيُقَدِّلُكُمْ فِي
أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ
مَفْعُولًا وَإِلَى اللَّهِ
تُرْجَعُ الْأُمُورُ ﴿٣٥﴾

R. 6.

46. O ye who believe! when you encounter an army, remain firm, and remember Allāh much that you may prosper.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً
فَاتَّبِعُوا وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ
تُفْلِحُونَ ﴿٣٦﴾

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.

وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا
فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا
إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٣٧﴾

*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.

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ
دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ
عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ
مُحِيطٌ ﴿٣٨﴾

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.'

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَ
قَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَ
إِنِّي جَارٌ لَكُمْ فَلَمَّا تَرَ آيَاتَ الْفِتْنِ تَنَكَّصَ
عَلَى عَقْبَيْهِ وَ قَالَ إِنِّي بَرِيءٌ مِنْكُمْ
إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ
شَدِيدُ الْعِقَابِ ﴿٣٩﴾

*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.

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!

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.'

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.

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.

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.

*56. Surely, the worst of beasts in the sight of Allāh are those who are ungrateful. So they will not believe,

57. Those with whom thou didst make a covenant; then they break their covenant every time, and they do not fear God.

*56. Surely, the worst of **creatures** in the sight of Allāh are those who are ungrateful. So they will not believe,

إِذْ يَقُولُ الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَوَاهُمْ وَدِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٥٠﴾

وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥١﴾

ذَلِكَ بِمَا قَدَّمْتُمْ آيَاتِكُمْ وَإِنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿٥٢﴾

كَذَّابٍ أَلْفِرْعَوْنَ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۗ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٥٣﴾

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٤﴾

كَذَّابٍ أَلْفِرْعَوْنَ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ ۗ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ ۗ وَأَغْرَقْنَا آلَ فِرْعَوْنَ ۗ وَكُلٌّ كَانُوا ظَالِمِينَ ﴿٥٥﴾

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٦﴾

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٧﴾

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.

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.

60. And let not those who disbelieve think that they have outstripped *Us*. Surely, they cannot frustrate *God's purpose*.

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.

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.

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;

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.

65. O Prophet, Allāh is sufficient for thee and for those who follow thee of the believers.

فَإِمَّا تَشْتَقِفْتَهُمْ فِي الْحَرْبِ فَشَرِّدْ
بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَدْعُرُونَ ﴿٥٨﴾

وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ
إِلَيْهِمْ عَلَى سَوَاءٍ ط إِنَّ اللَّهَ لَا يُحِبُّ
الْخَائِنِينَ ﴿٥٩﴾

وَلَا يَخْسِبَنَّ الَّذِينَ كَفَرُوا سَبْقُوا
إِنَّهُمْ لَا يُعْجِرُونَ ﴿٦٠﴾

وَاعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَ
مِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ
اللَّهِ وَ عَدُوَّكُمْ وَ آخِرِينَ مِنْ
دُونِهِمْ ۚ لَا تَعْلَمُونَهُمْ ۚ اللَّهُ
يَعْلَمُهُمْ ۚ وَ مَا تَنْفِقُوا مِنْ شَيْءٍ فِي
سَبِيلِ اللَّهِ يُوقَفْ إِلَيْكُمْ وَأَنْتُمْ كَمَا
تُظَلَمُونَ ﴿٦١﴾

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَ
تَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ ﴿٦٢﴾

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ
حَسْبَكَ اللَّهُ ۚ هُوَ الَّذِي آتَاكَ
بِنَصْرِهِ وَ بِالْمُؤْمِنِينَ ﴿٦٣﴾

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنْفَقْتَ مَا فِي
الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ
قُلُوبِهِمْ ۚ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ ۚ
إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٤﴾

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَ مِنَ اتَّبَعَكَ
بِئْسَ مِنَ الْمُؤْمِنِينَ ﴿٦٥﴾

R. 9.

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.

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى
الْقِتَالِ ۗ وَإِن يَكُن مِّنْكُمْ عَشْرُونَ
صَابِرُونَ يَغْلِبُوا مِائَتِينَ ۚ وَإِن
يَكُن مِّنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا
مِّنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا
يَفْقَهُونَ ﴿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.

أَلَنْ خَفَّفَ اللَّهُ عَنكُمْ وَعَلِمَ أَنَّ
فِيكُمْ ضَعْفًا ۚ فَإِن يَكُن مِّنْكُمْ مِائَةٌ
صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ ۚ وَإِن
يَكُن مِّنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ
بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿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.

مَا كَانَ لِلنَّبِيِّ أَن يَكُونَ لَهُ أَشْرَى
حَتَّى يَتَخَنَ فِي الْأَرْضِ ۗ تَطْرِيدُ
عَرَضٍ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ ۗ
وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿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.

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا
أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٩﴾

70. So eat of that which you have won in war as lawful and good, and fear Allāh. Surely, Allāh is Most Forgiving, Merciful.

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبَاتٍ ۚ وَاتَّقُوا
اللَّهَ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾

R. 10.

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.'

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَن فِي أَيْدِيكُمْ
مِنَ الْأَشْرَى ۗ إِن يَعْلَمْ اللَّهُ فِي قُلُوبِكُمْ
خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ
وَيَغْفِرَ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧١﴾

*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.

وَرَأَىٰ يَٰرَبِّكَ فَكَذَّبُوا
اللَّهُ مِنْ قَبْلُ فَأَمَنَ اللَّهُ
عَلَيْهِمْ حَكِيمٌ ﴿٤٧﴾

*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.

رَأَىٰ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا
بِمَاؤَلِيهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ
وَالَّذِينَ أَوْوُوا وَتَصَرَّوْا أُولَٰئِكَ بَعْضُهُمْ
أَوْلِيَاءُ بَعْضُهُم وَالَّذِينَ آمَنُوا وَكَمْ
يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَا يَتِيهِمْ مِنْ
شَيْءٍ حَتَّىٰ يُهَاجِرُوا ۚ وَإِنِ
اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ
النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ
مِيثَاقٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٨﴾

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.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ
تَتَخَلَّفُوهُ تَكُونُ فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ
كَبِيرٌ ﴿٤٩﴾

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.

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي
سَبِيلِ اللَّهِ وَالَّذِينَ أَوْوُوا وَتَصَرَّوْا
أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ
مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾

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.

وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَ
جَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنْكُمْ ۗ
أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَّهُمْ
مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥١﴾

*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.



AT-TAUBAH

(Revealed after Hijrah)

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.*

بَرَآءَةً مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُم مِّنَ الْمُشْرِكِينَ ﴿١﴾

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.

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ﴿٢﴾

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,

وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ ط قَانَ تَبِئْتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِن تَوَلَّيْتُمْ فَاَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ط وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ ﴿٣﴾

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.

إِلَّا الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُضُواكُمْ شَيْئًا وَكَمْ يَظَاهِرُوا عَلَيْكُمْ أَحْدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٤﴾

*5. And when the forbidden months have passed, kill the idolaters wherever you find them and take them *prisoners*, and beleader them, and lie in wait for them at every place of ambush. But if they repent and observe Prayer and pay

فَإِذَا انْسَلَخْتُمُ الْأَشْهُرَ الْحُرْمَ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ

*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.

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.

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.

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.

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.

10. They observe not any tie of relationship or covenant in respect of anyone who trusts *them*. And it is they who are transgressors.

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.

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.

*12. and *revile* your religion,

وَاتُوا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ
اللَّهَ عَفُورٌ ذَرِيمٌ ٥

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ
فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَةَ اللَّهِ ثُمَّ
أَبْلِغْهُ مَأْمَنَهُ ۖ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ
لَّا يَعْلَمُونَ ٦

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ
عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ
عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ ۖ فَمَا
اسْتَقْتُمُوا كُمْ فَاسْتَقِيمُوا لَهُمْ ۗ
إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ٧

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا
فِيكُمْ إِلَّا ذَمًّا ۖ يَـرْضُونَكُمْ
بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ ۗ وَ
أَكْثَرُهُمْ فَسِقُونَ ٨

رَشْتَرُوا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا
فَصَدُّوا عَنْ سَبِيلِهِ ۗ إِنَّهُمْ سَاءَ مَا
كَانُوا يَعْمَلُونَ ٩

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا ذَمًّا ۗ وَ
أُولَٰئِكَ هُمُ الْمُعْتَدُونَ ١٠

فَإِنْ تَابُوا وَ أَقَامُوا الصَّلَاةَ وَ
آتُوا الزَّكَاةَ فَآخَوْا نَكْمَ فِي الدِّينِ ۗ وَ
نُقِصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ١١

وَإِنْ نَكَثُوا آيَمَانَهُمْ مِنْ بَعْدِ
عَهْدِهِمْ وَ طَعَنُوا فِي دِينِكُمْ
فَقَاتِلُوا أُمَّةَ الْكُفْرِ ۗ إِنَّهُمْ لَا آيْمَانَ
لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ١٢

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.

أَلَا تَتَذَكَّرُونَ قَوْمًا كَفَرُوا بِمَا كَفَرُوا
وَهُمْ يَأْخُذُونَ بِالرَّسُولِ وَهُمْ
بَدِئُكُمْ أَوَّلَ مَرْقَبَةٍ اتَّخَشَوْهُمْ
قَالَ اللَّهُ أَحَقُّ أَنْ تَخْشَوْهُمْ لَنْ كُنْتُمْ
مُؤْمِنِينَ ﴿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;

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ
بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيَنْصُرْكُمْ
عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ ﴿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.

وَيُدْخِلْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ
اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿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.

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ
اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ
يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ
وَلَا الْمُؤْمِنِينَ وَرِجْبَةً وَاللَّهُ
بِخَيْرٍ بِمَا تَعْمَلُونَ ﴿١٦﴾

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 لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا
مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ
بِالْكُفْرِ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي
وَفِي النَّارِ هُمْ خَالِدُونَ ﴿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

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَآقَامَ
الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْشَ
إِلَّا اللَّهَ تَدْفَعُ عَنْكَ أَنْ يَكُونُوا

*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.

may be among those who reach the goal.

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.

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.

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;

22. They will abide therein for ever. Verily, with Allāh there is a great reward.

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.

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.

مِنَ الْمُهْتَدِينَ ﴿١٨﴾

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّينَ وَ عِمَارَةَ
الْمَسْجِدِ الْحَرَامِ كَمَنْ يَأْتُوا اللَّهَ
بِالْحَقِّ وَالْأَخْرُوفَ جَاهِدًا فِي سَبِيلِ
اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ
جَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ
وَ أَنفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ
وَ أُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَ
رِضْوَانٍ وَ جَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ
مُتَّبِعٌ ﴿٢١﴾

خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ
أَجْرٌ عَظِيمٌ ﴿٢٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا
آبَاءَكُمْ وَ إِخْوَانَكُمْ أَوْلِيَاءَ إِن
اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَ مَنْ
يَتَوَلَّهُمْ فَوَلَّيْنَاكُمْ هُمُ
الظَّالِمُونَ ﴿٢٣﴾

قُلْ إِن كَانَ آبَاؤُكُمْ وَ آبْنَاؤُكُمْ
وَ إِخْوَانُكُمْ وَ آذْوَابُكُمْ وَ عَشِيرَتُكُمْ
وَ أَمْوَالٌ وَ بَنَاتٌ وَ مَسَاكِينٌ وَ
تَحْشُونَ كَسَادَهَا وَ مَسْكِنٌ تَرْضَوْنَهَا
أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَ رَسُولِهِ وَ جِهَادٍ
فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ
بِأَمْرِهِ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ﴿٢٤﴾

R. 4.

25. Surely, Allāh had helped you on many a battlefield, and on the Day of Hunain, 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.

*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.

27. Then will Allāh, after that, turn with compassion to whomsoever He pleases; and Allāh is Most Forgiving, Merciful.

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.

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.

R. 5.

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.**

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ
وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ
قَلِمَ تُغْنِ عَنْكُمْ شَيْئًا وَصَاقَتْ
عَلَيْكُمْ الْأَرْضَ بِمَا رَحُبَتْ ثُمَّ
وَلَّيْتُمْ مُدْبِرِينَ ﴿٢٥﴾

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى
رَسُولِهِ وَ عَلَى الْمُؤْمِنِينَ وَ أَنْزَلَ
جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ
كَفَرُوا وَ ذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى
مَنْ يَشَاءُ وَ اللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ
نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ
بَعْدَ عَمَلِهِمْ هَذَا وَ إِنْ خِفْتُمْ عَيْلَةً
فَسَوْفَ يُغْنِيَكُمْ اللَّهُ مِنْ فَضْلِهِ إِنْ
شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

فَاتَّبَعُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ
وَ لَا بِالْيَوْمِ الْآخِرِ وَ لَا يُحَرِّمُونَ
مَا حَرَّمَ اللَّهُ وَ رَسُولُهُ وَ لَا يَدِينُونَ
دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا
الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ
يَدَيْهِمْ وَ هُمْ صَاغِرُونَ ﴿٢٩﴾

وَ قَالَتِ الْيَهُودُ عِزْرُ بْنُ اللَّهِ وَ
قَالَتِ النَّصْرَى الْمَسِيحُ بْنُ اللَّهِ
ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ
قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ
فَا تَكْفُرُ اللَّهُ لِيَأْتِيَهُمْ قَوْمٌ

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!*

رَاتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحٰنَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾

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.*

يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣٢﴾

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.*

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۗ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾

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,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن كَثِيرًا مِّنَ الْأَخْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا ينفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

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.’

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فُتَنُومًا بِيهَا جِبَاهُمُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كُنْتُمْ تَكْنِزُونَ ﴿٣٥﴾

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.

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمَةٌ ذٰلِكَ الدِّينِ الْقَدِيمُ ۗ فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ

*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.

you all together; and know that Allāh is with the righteous.

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.

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.

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.

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.

كَانَتْ كَمَا يُفَكِّرُونَكُمْ كَانَتْ وَ
اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٧﴾

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضِلُّ
بِهِ الَّذِينَ كَفَرُوا يُجَلِّئُونَ عَمَّا
وَيَحَرِّمُونَ عَمَّا مَالِيًّا طُغُوا عِدَّةً
مَا حَرَّمَ اللَّهُ فَيُجَلِّئُوا مَا حَرَّمَ اللَّهُ
رُؤْيَيْنَ لَهُمْ شُرُوءُ أَعْمَارِهِمْ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا كُنتُمْ إِذَاقْتَبِلْتُمْ
كُنتُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ إِنَّا قُلْنَا
لِي الْأَرْضُ أَرْضِيئُكُمْ بِالْحَيَاةِ الدُّنْيَا
مِنَ الْآخِرَةِ كَمَا تَتَاءَمَّرُونَ الْحَيَاةِ الدُّنْيَا
فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٩﴾

إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا
وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ
شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ
أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا إِذْ هُمَا فِي
الْعَارِ إِذْ يَقُولُ لِصَاحِبِهِ
لَا تَحْزَنْ إِنَّا اللَّهُ مَعَنَا فَاَنْزَلَ
اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ
لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا
السُّفْلَى وَالْكَلِمَةُ لِلَّهِ هِيَ الْعُلْيَا وَاللَّهُ
عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

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.

إِنْفِرُوا خِفَافًا وَثِقَالًا وَالْحَقُّ لَا يُجَاوِزُهَا
بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ
اللَّهِ ذِكْرُكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ
تَعْلَمُونَ ﴿٣١﴾

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 قَرِيبًا وَ سَفَرًا
قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ
عَلَيْهِمُ الشُّقَّةُ وَ سَيَحْلِفُونَ
بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ
بِهِمْ كُونَ أَنْفُسَهُمْ ۗ وَاللَّهُ يَعْلَمُ
مَا لَهُمْ لَكِذِبُونَ ﴿٣٢﴾

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 اللَّهُ عَنْكَ ۗ لِمَ إِذْنْتَ لَهُمْ
حَتَّى يَتَّبِعِنَ لَكَ الَّذِينَ صَدَقُوا
وَتَعْلَمَ الْكٰذِبِينَ ﴿٣٣﴾

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 يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۗ وَاللَّهُ عَلِيمٌ
بِالْمُتَّقِينَ ﴿٣٤﴾

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.

إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ
قُلُوبُهُمْ قَهُمْ فِي رَبِّهِمْ
يَتَرَدَّدُونَ ﴿٣٥﴾

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 أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ
عُدَّةً ۗ وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ
فَتَبَطَّوهُمْ وَ قِيلَ اقْعُدُوا مَعَ
الْقَاعِدِينَ ﴿٣٦﴾

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 خَرَجُوا فِيكُمْ مَا زَادُواكُمْ إِلَّا
خَبَالًا ۗ وَلَا أَوْضَعُوا خِلَافَكُمْ
يَبْغُونَكُمْ الْفِثْنَةَ ۗ وَ فِيكُمْ

*you. And there are among you those who would listen to them. And Allāh well knows the wrongdoers.

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*.

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.

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.

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.'

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.'

53. Say, 'Spend willingly or unwillingly, it shall not be accepted from you. You are indeed a disobedient people.'

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.

سَمِعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ
بِالظَّالِمِينَ ﴿٤٧﴾

لَقَدْ ابْتَغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَ
قَدَّبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ
وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَرِهُونَ ﴿٤٨﴾

وَمِنْهُمْ مَن يَقُولُ ائْذَن لِّي وَلَا
تَفْتِنِّي ۗ إِنَّ فِي الْفِتْنَةِ سَقَطًا وَإِنَّ
جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٤٩﴾

إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِنْ
تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا
أَمْرَنَا مِنْ قَبْلُ وَ يَتَوَلَّوْا وَهُمْ
فَرِحُونَ ﴿٥٠﴾

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا ۗ
هُوَ مَوْلَانَا ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ ﴿٥١﴾

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى
الْحُسْنَيْنَيْنِ ۗ وَ نَحْنُ نَتَرَبَّصُ بِكُمْ
أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِّنْ
عِنْدِنَا أَوْ يَأْتِيَنَا بُرْهَانٌ مِّنَّا
مَعَكُمْ مُتَرَبِّصُونَ ﴿٥٢﴾

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ
يُتَقَبَّلَ مِنْكُمْ ۗ إِنَّكُمْ كُنْتُمْ
قَوْمًا فَاسِقِينَ ﴿٥٣﴾

وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ تَقَاتُلَهُمْ
إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَلَا
يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ ۗ وَلَا
يُنْفِقُونَ إِلَّا وَهُمْ كَرِهُونَ ﴿٥٤﴾

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.

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ
إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي
الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ
وَهُمْ كَافِرُونَ ﴿٥٥﴾

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.

وَيَخْلِفُونَ بِاللَّهِ إِنْهُمْ لَمِنكُمْ
وَمَا هُمْ مِنْكُمْ وَلَئِنَّهُمْ قَوْمٌ
يَتَمَرَّقُونَ ﴿٥٦﴾

57. If they could find a place of refuge, or caves, or *even* a hole to enter, they would surely turn thereto, rushing uncontrollably.

لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغْرَبَاتٍ أَوْ مَخْرَجًا
لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾

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.

وَمِنْهُمْ مَن يَلْمِزُكَ فِي الصَّدَقَاتِ
فَإِنْ أَعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ
يُعْطُوا مِنْهَا إِذَا هُمْ يَشْخَطُونَ ﴿٥٨﴾

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.*

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَ
رَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ
سَيُؤْتِينَنَا اللَّهُ مِنْ فَضْلِهِ وَ
رَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

R. 8.

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.

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ
الْمَسْكِينِ وَ الْعَمِلِينَ عَلَيْهَا وَ
الْمَوْلَاتِ قُلُوبُهُمْ وَ فِي الرِّقَابِ وَ
الْعَارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ
السَّبِيلِ ۗ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

*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

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَ
يَقُولُونَ هُوَ أذُنٌ خَيْرٌ
لَّكُمْ يُؤْمِنُ بِاللَّهِ وَ يُؤْمِنُ

*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.'

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.

لِلْمُؤْمِنِينَ وَرَحْمَةً لِّلَّذِينَ آمَنُوا
مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ
لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾

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.

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ
وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ
كَانُوا مُؤْمِنِينَ ﴿٦٢﴾

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.

أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُعَادِدِ اللَّهَ
وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا
فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦٣﴾

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.’

يَخْذَرُ الْمُنَافِقُونَ أَنْ تُنزَّلَ عَلَيْهِمْ
سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلْ
اسْتَهْزِئُوا إِنَّا اللَّهُ مُخْرِجُ مَا
تَخْذَرُونَ ﴿٦٤﴾

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?’

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا
تَخَوُّصًا وَتَلْعَابًا قُلْ يَا اللَّهُ وَإِيَّتِهِ
رَسُولِهِ كُنْتُمْ تُسْتَهْزِئُونَ ﴿٦٥﴾

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.’

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ
إِيمَانِكُمْ إِنْ نَعْفَ عَنْ طَائِفَةٍ
مِّنْكُمْ نُعَذِّبْ طَائِفَةٌ بِأَنَّهُمْ كَانُوا
مُجْرِمِينَ ﴿٦٦﴾

R. 9.

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.

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ
مِّنْ بَعْضٍ يَتَّبِعُونَ آيَاتِ اللَّهِ
وَالْيَوْمِ الْآخِرِ وَتَحْسَبُوهَا
غِيْرًا قُلْ هِيَ حَسْبُهُمْ
وَاللَّهُ يَخْلُقُ مَا يَشَاءُ وَاللَّهُ
عَلِيمٌ ﴿٦٧﴾

68. Allāh promises the hypocrites, men and women, and the disbelievers the fire of Hell, wherein they shall abide. It will suffice them.

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتُ
الْكُفَّارَ تَارَ جَهَنَّمَ خَالِدِينَ فِيهَا
هِيَ حَسْبُهُمْ وَاللَّهُ وَرَسُولُهُ
كَافٍ لَّهُمْ عَذَابًا ﴿٦٨﴾

And Allāh has cursed them. And they shall have a lasting punishment,

لَهُمْ عَذَابٌ مُّقِيمٌ ﴿١٨﴾

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.

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا
أَشَدَّ مِنْكُمْ قُوَّةً وَآكَثَرَ أَمْوَالًا
وَأَوْلَادًا فَاسْتَمْتَعُوا بِخَلَاقِهِمْ
فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ كَمَا اسْتَمْتَعْتُمْ
الَّذِينَ مِنْ قَبْلِكُمْ بِخَلَاقِهِمْ وَ
خُضْتُمْ كَالَّذِي خَاضُوا أُولَئِكَ
حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ
وَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١٩﴾

70. Has not the story reached them of those before them—the people of Noah, ‘Ad, 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.

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ
قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَ قَوْمِ
إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ
أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا
لِللَّهِ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا
أَنْفُسَهُمْ يَظْلِمُونَ ﴿٢٠﴾
وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ
أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ
الصَّلَاةَ وَدَيُّوْنَ الرِّكْوَةَ وَيُطِيعُونَ
اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ
اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢١﴾

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.

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.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَمَسْجِدٍ طَيِّبٍ فِيهَا
جَنَّتِ عَيْنٌ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ
ذَلِكَ هُوَ الْقَوْلُ الْعَظِيمُ ﴿٢٢﴾

R. 10.

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.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ
وَالْمُنَافِقِينَ وَاعْلُظْ عَلَيْهِمْ
وَأُولَئِكَ هُمُ جَهَنَّمُ وَبئس المصير ﴿٢٣﴾

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.

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.'

76. But when He gave them of His bounty, they became niggardly of it, and they turned away in aversion.

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.

*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?

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 neither 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?

يَخْلِفُونَ بِإِلَهِ مَا قَالُوا ۗ وَكَفَرُوا
قَالُوا كَلِمَةً الْكُفْرِ وَكَفَرُوا بَعْدَ
إِسْلَامِهِمْ وَهُمْ أَيْمَانًا لَمْ يَنَالُوا
وَمَا تَقْتُمُوا إِلَّا أَنْ أَعْنَاهُمْ اللَّهُ وَ
رَسُولُهُ مِنْ فَضْلِهِ ۗ فَإِنْ يَتُوبُوا
يَلِكُ خَيْرًا لَّهُمْ ۗ وَإِنْ يَتَوَلَّوْا
يُعَذِّبْهُمْ اللَّهُ عَذَابًا أَلِيمًا ۗ فِي
الدُّنْيَا وَالْآخِرَةِ ۗ وَمَا لَهُمْ فِي الْأَرْضِ
مِنْ دَرَجَةٍ وَلَا تَصِيْرٍ ﴿٤٧﴾

وَمِنْهُمْ مَن عَمِدَ إِلَى اللَّهِ كَيْفَ
أَتَانَا مِنْ فَضْلِهِ لَتَنْصَدَّقَنَّ
وَلَتَكُونَنَّ مِنَ الصَّالِحِينَ ﴿٤٨﴾

فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا
بِهِ وَتَوَلَّوْا ۗ وَهُمْ مُعْرِضُونَ ﴿٤٩﴾
فَاعْتَبَهُمْ زَيْنًا قَا فِي قُلُوبِهِمْ إِلَى
يَوْمٍ يَلْقَوْنَهُ يَمَّا أَخَلَفُوا اللَّهَ مَا
وَعَدُوا ۗ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٥٠﴾

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ
وَ نَجْوَاهُمْ ۗ وَأَنَّ اللَّهَ عَلَّامُ
الْغُيُوبِ ﴿٥١﴾

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ
الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ
كَانُوا لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ
مِنْهُمْ ۗ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ
عَذَابٌ أَلِيمٌ ﴿٥٢﴾

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.

إِسْتَعْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ ۖ
إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً
فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ۚ ذَٰلِكَ بِأَنَّهُمْ
كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾

R. 11.

*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!

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ
خَلْفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ
يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا
فِي الْحَرِّ ۗ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ۗ
لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

82. They must laugh little and weep much as a reward for that which they used to earn.

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا ۗ
جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

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.’

فَإِنْ رَجَعْتَ إِلَىٰ طَائِفَةٍ مِنْهُمْ
فَأَسْتَأْذِنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ
تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ
عَدُوًّا ۗ وَإِنِّي نَأَمُرُكُمْ بِالتَّوْبَةِ
أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ ﴿٨٣﴾

*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.

وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِنْهُمْ مَاتَ
أَبَدًا ۗ وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۗ ذَٰلِكَ
بِمَا كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ
وَمَا كَانُوا مِنْهُمْ فَاسِقُونَ ﴿٨٤﴾

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.

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ
إِنَّمَا يَرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي
الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ
كَافِرُونَ ﴿٨٥﴾

*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.

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*.'

87. They are content to be with the womenfolk, and their hearts are sealed so that they understand not.

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.

89. Allāh has prepared for them Gardens underneath which flow rivers; therein they shall abide. That is the supreme triumph.

R. 12.

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.

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.

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.

وَلَا إِذْ أَنْزَلْتِ سُوْرَةً أَنْ آمَنُوا بِاللهِ
وَجَاهِدُوا مَعَ رَسُوْلِهِ اسْتَأْذَنَكَ
أُولُو الطُّوْلِ مِنْهُمْ وَقَالُوا ذُرْنَا
تَكُنْ مَعَ الْقَجْدِيْنَ ﴿٨٦﴾

رَضُوْا بِأَنْ يَّكُوْنُوْا مَعَ الْخَوَالِفِ
وَطَبِيْعَةً عَلَى قُلُوْبِهِمْ فَهُمْ لَا
يَفْقَهُوْنَ ﴿٨٧﴾

لِكِنِ الرَّسُوْلُ وَالَّذِيْنَ آمَنُوْا مَعَهُ
جَاهِدُوْا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
أُوْلِيْكَ لَهُمُ الْخَيْرَاتُ ذُوْا وَلِيْكَ هُمُ
الْمُفْلِحُوْنَ ﴿٨٨﴾

أَعَدَّ اللهُ لَهُمْ جَنَّاتٍ تَجْرِيْ مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِيْنَ فِيْهَا
ذَلِكَ الْقَوْلُ الْعَظِيْمُ ﴿٨٩﴾

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ
لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ
كَذَّبُوا اللهَ وَرَسُوْلَهُ سَيُصِيبُ
الَّذِيْنَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيْمٌ ﴿٩٠﴾

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى
وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا
يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ
رَسُوْلِهِ مَا عَلَى الْمُحْسِنِيْنَ مِنْ
سَبِيْلِ وَاللهُ غَفُوْرٌ رَّحِيْمٌ ﴿٩١﴾

وَلَا عَلَى الَّذِينَ إِذَا مَا اتَّوَكَّلُوا
لِتَحْمِلَهُمْ قُلْتَ لَا أُحْمِلُهُمُ
أَحْمِلْكُمْ عَلَيْهِمْ تَوَلَّوْا وَأَعْيُنُهُمْ
تَفِيْضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا
مَا يُنْفِقُونَ ﴿٩٢﴾

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.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ
يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ رَضُوا
بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَ
طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا
يَعْلَمُونَ ﴿٩٣﴾

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.'

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ
إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ
لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ
وَ سَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ
تُردُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ
فِي نَبِيِّكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾

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.

سَيَخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ
إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا
عَنْهُمْ إِنَّهُمْ رِجْسٌ ذَمِيمٌ وَابْوَسُوا
وَجْهَهُمْ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾

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.

يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ
تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَى
عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾

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.

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ
أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ
رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾

*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.

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ
مَغْرَمًا وَيَتَرَبَّصُّ بِكُمْ الدَّوَابُّ عَلَيْهِمْ
ذَائِرَةُ السَّوْءِ وَاللَّهُ
سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

*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.

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.

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.

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.

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.

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;

وَمِنَ الْأَعْرَابِ مَن يُؤْمِنُ بِإِلَهِهِ
وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ
قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَاتِ
الرَّسُولِ ۗ أَلَا إِنَّهَا قُرْبَةٌ لَّهُمْ
سِوَا خَلْقِ اللَّهِ فِي رَحْمَتِهِ ۗ إِنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٩﴾

وَالشَّيْقُونَ الْوَالُونَ مِنَ
الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ
اتَّبَعُوهُمْ بِإِحْسَانٍ ۗ رَضِيَ اللَّهُ
عَنْهُمْ وَرَضُوا عَنْهُ ۗ وَأَعَدَّ لَهُمْ
جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ۗ ذَلِكَ الْفَوْزُ
الْعَظِيمُ ﴿١٠٠﴾

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ
مُنَافِقُونَ ۗ وَ مِنْ أَهْلِ الْمَدِينَةِ
مَرَدُوا عَلَى الْبَيْتِ لَا تَعْلَمُهُمْ نَحْنُ
نَعْلَمُهُمْ ۗ سَنَعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ
يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

وَأَخْرَجُوا اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا
عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا ۗ عَسَى اللَّهُ أَن
يَتُوبَ عَلَيْهِمْ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ
وَتُزَكِّيهِمْ بِهَا ۗ وَصَلِّ عَلَيْهِمْ ۗ إِنَّ
صَلَاتَكَ سَكَنٌ لَّهُمْ ۗ وَاللَّهُ سَمِيعٌ
عَلِيمٌ ﴿١٠٣﴾

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 يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ
التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ
وَ أَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿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.’

وَقُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ
رَسُولُهُ وَالْمُؤْمِنُونَ ۖ وَسَتُرَدُّونَ إِلَى
عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا
كُنْتُمْ تَعْمَلُونَ ﴿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.

وَ آخَرُونَ مُرْجُونَ لِرَأْيِ اللَّهِ إِمَّا
يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ ۗ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿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.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَ
كُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ
وَإِصْطَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ
قَبْلُ ۗ وَ لِيُخَلِّفَنَّ إِنْ أَرَادْنَا إِلَّا الْحُسْنَى ۗ
وَاللَّهُ يَشْهَدُ لَهُمْ كَذِبُونَ ﴿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 فِيهِ أَبَدًا ۚ لِمَسْجِدٍ أُسِّسَ
عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ
تَقُومَ فِيهِ ۗ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ
يَتَّطَهَّرُوا ۗ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿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.**

* 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.

* 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.

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.

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.

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;

أَقَمْنَ أَسَسَ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنَ
اللَّهِ وَرِضْوَانٍ خَيْرٍ أَمْ مِّنْ أَسَسَ
بُنْيَانَهُ عَلَىٰ شَفَا جُرْفٍ هَارٍ فَأَنهَارَ
بِهِ فِي نَارٍ جَهَنَّمَ ؕ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً
فِي قُلُوبِهِمْ إِلَّا أَن تَقَطَّعَ قُلُوبُهُمْ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ
أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ
الْجَنَّةَ ۖ يِقَاتِلُونَ فِي سَبِيلِ اللَّهِ
فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعَدًّا عَلَيْهِ حَقًّا
فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ ۚ وَ
مَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا
بِبَيْعِكُمْ ۗ الَّذِي بَايَعْتُمْ بِهِ ۚ وَذَلِكَ
هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَيَرْحَمُهُمُ الرَّبُّ ۗ أُولَٰئِكَ
الْمَرْغُوبُونَ ۗ وَالَّذِينَ آمَنُوا
وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا
بِبَيْعِكُمْ ۗ الَّذِي بَايَعْتُمْ بِهِ ۚ وَذَلِكَ
هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَن
يَسْتَغْفِرُوا لِلْمُشْرِكِينَ ۚ وَلَوْ كَانُوا
أُولَٰئِكَ قُرْبَىٰ ۚ مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ

them that they are the people of Hell.

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.

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.

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.

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.

* 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*.

* 118. And the three *who remained behind*, until the earth seemed too narrow for them despite *all* its vastness,

أَصْحَابِ الْجَنَّةِ ۝۱۱۳

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا
عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ ۖ فَلَمَّا
تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ ۗ
إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ۝۱۱۴

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ
هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ ۗ
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝۱۱۵

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
يُحْيِي وَيُمِيتُ ۗ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ
مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝۱۱۶

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ
وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ
الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ
فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۗ إِنَّهُ
بِهِمْ رءُوفٌ رَّحِيمٌ ۝۱۱۷

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا ۗ حَتَّى
إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا
رَحَبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ
وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ۗ
ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۗ إِنَّ اللَّهَ هُوَ
التَّوَّابُ الرَّحِيمُ ۝۱۱۸

R. 15.

119. O ye who believe! fear Allāh and be with the truthful.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا
مَعَ الصَّادِقِينَ ﴿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 لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ
مِّنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَن رَّسُولِ
اللَّهِ وَلَا يَرْغَبُوا بِأَنفُسِهِمْ عَن نَّفْسِهِ ۗ
ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا
نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَ
لَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا
يَنَآلُونَ مِن عَدُوِّ قَيْلًا إِلَّا لَأُكْتَبَ لَهُم
بِهِ عَمَلٌ صَالِحٌ ۗ إِنَّ اللَّهَ لَا يُضِيعُ
أَجْرَ الْمُحْسِنِينَ ﴿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 يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً
وَلَا يقطعُونَ دَائِرًا إِلَّا لَأُكْتَبَ لَهُم
بِهَا حَسَنٌ مِّمَّا كَانُوا
يَعْمَلُونَ ﴿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 الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً ۗ
فَلَوْ لَا تَفَرَّقُوا فِرْقًا مِّنْهُمْ طَائِفَةٌ
لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ
إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

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.

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ
يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ
عِلَظَةً ۗ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ
الْمُتَّقِينَ ﴿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;

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.

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.

* 126. Do they not see that they are tried every year once or twice? Yet they do not repent, nor would they be admonished.

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.

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.

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.’

وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّنْ
يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا
فَأَمَّا الَّذِينَ آمَنُوا فَرَأَدَتْهُمْ إِيمَانًا
وَهُمْ يَسْتَبْشِرُونَ ﴿٣٢﴾

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ
فَرَأَدَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا
وَهُمْ كَافِرُونَ ﴿٣٣﴾

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ
مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ
يَذَكَّرُونَ ﴿٣٤﴾

وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ
إِلَى بَعْضٍ هَلْ يَرَىٰكُمْ مِنْ أَحَدٍ ثُمَّ
انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ
يَا أَيُّهَا قَوْمٌ لَا يَفْقَهُونَ ﴿٣٥﴾

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ
عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ﴿٣٦﴾

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا
إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ
الْعَرْشِ الْعَظِيمِ ﴿٣٧﴾

٣٧

* 126. Do they not see that they are **put to trial** every year, once or twice?



YŪNUS

(Revealed before Hijrah)

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

2. Alif Lām Rā.† These are the verses of the Book that is full of wisdom.

*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.’

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?

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.

*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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

الرَّسْمِ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ۝

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ۚ قَالَ الْكُفْرُونَ إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدِيرُ الْأُمُورَ مَا مِنْ شَيْءٍ إِلَّا مِنْ عِنْدِ اللَّهِ ذَلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۚ أَفَلَا تَذَكَّرُونَ ۝

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۚ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ۝

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَأَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْأَسْبَابِ ۚ مَا خَلَقَ اللَّهُ

† 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**,

years and the reckoning of time. Allāh has not created this but in truth. He details the Signs for a people who have knowledge.

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.

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—

9. It is these whose abode is Fire, because of what they earned.

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.

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.

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.

* 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.

ذٰلِكَ اِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْاٰيٰتِ
لِقَوْمٍ يَعْلَمُوْنَ ﴿٦﴾

اِنَّ فِيْ اٰخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا
خَلَقَ اللّٰهُ فِي السَّمٰوٰتِ وَالْاَرْضِ كَاٰيٰتٍ
لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿٧﴾

اِنَّ الَّذِيْنَ لَا يَرْجُوْنَ لِقَاءَنَا وَرَضُوْا
بِالْحَيٰوةِ الدُّنْيَا وَاطمَآنَوا بِهَا
الَّذِيْنَ هُمْ عَنْ اٰيٰتِنَا غٰفِلُوْنَ ﴿٨﴾

اُولٰٓئِكَ مَا وَاوَهُمُ النَّارُ بِمَا كَانُوْا
يَكْسِبُوْنَ ﴿٩﴾

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
بِهِمْ يَهْدِيْهُمْ رَبُّهُمْ بِاٰيٰمِهِمْ ۚ تَجْرِيْ
مِنْ تَحْتِهِمُ الْاَنْهٰرُ فِيْ جَنَّٰتِ
التَّحِيْمِ ﴿١٠﴾

دَعْوَاهُمْ فِيْهَا سُبْحٰنَكَ اللّٰهُمَّ وَ
تَحِيَّاتُهُمْ فِيْهَا سَلٰمٌ ۚ وَاٰخِرُ دَعْوَاهُمْ
عِبَادَةُ الرَّحْمٰنِ رَبِّ الْعٰلَمِيْنَ ﴿١١﴾

وَلَوْ يَعْجَلُ اللّٰهُ لِلنَّاسِ الشَّرَّ
اَسْتَعَجَلُوْا لَهُمْ بِالْخَيْرِ لَقَضٰى اِلَيْهِمْ
اَجَلَهُمْ ۚ فَتَذَرُ الَّذِيْنَ لَا يَرْجُوْنَ
لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُوْنَ ﴿١٢﴾

وَ اِذَا مَسَّ الْاِنْسَانَ الضُّرُّ دَعَاَنَا
رِجْزِيْهِۗ اَوْ قَاعًا ۗ اَوْ قَارِعًا ۗ فَلَمَّا

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.

- * 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.

15. Then, We made you *their* successors in the earth after them, that We might see how you would act.

16. And when Our clear Signs are recited unto them, those who look not for the meeting with Us say, 'Bring a Qur'an 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.'

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?'

- * 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.

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?

كَشَفْنَا عَنْهُ صُرَّةَ أَعْيُنِهِ لِيَلْهَيْكُمْ أَصْوَابُكُمْ حَتَّىٰ تَأْتُوا الْقُرْآنَ بِعَيْنِكُمْ لَوْ كُنْتُمْ عَادِلِينَ ﴿١٤﴾
لِلْمُشْرِكِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا ۖ وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۖ وَمَا كَانُوا لِيُؤْمِنُوا ۗ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٦﴾
ثُمَّ جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ مِن بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٧﴾

وَرَادَ اثْتَلَىٰ عَلَيْهِمْ أَيَاتِنَا بَيِّنَاتٍ ۖ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا إِنَّمَا يَنْتَظِرُونَ غَيْرَ هَذَا ۖ أَوْ بَدَّلَهُ ۖ قُلْ مَا يَكُونُ لِي أَن أُبَدَّلَهُ ۖ مِن تَلْقَائِنَا نَفْسِي ۖ إِن آتَيْتَنِي إِلَّا مَا يُؤْتِي ۖ إِنِّي أَخَافُ ۖ إِن عَصَيْتَ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٨﴾
قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ ۖ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ ۖ أَفَلَا تَعْقِلُونَ ﴿١٩﴾

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ ﴿١٨﴾

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ يَقُولُونَ هُوَ لَا إِلَهَ إِلَّا هُوَ ۚ قُلْ أَتَنْتَبَهُونَ

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*.

* 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 concern-
ing that in which they differed.

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.

* 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.

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.’

اللَّهُ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي
الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا
يُشْرِكُونَ ﴿٢٠﴾

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً
فَاخْتَلَفُوا ۗ وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ
رَبِّكَ لَفُضِيَ بَيْنَهُمْ فِي مَا فِيهِ
يَخْتَلِفُونَ ﴿٢١﴾

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ
رَبِّهِ ۗ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا ۗ
إِنِّي مَعَكُمْ مِنَ الْمُنتَظِرِينَ ﴿٢٢﴾

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ
ضَرَّاءَ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي
آيَاتِنَا ۗ قُلِ اللَّهُ أَسْرَعُ مَكْرًا ۗ إِنَّ
رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢٣﴾

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ ۗ
حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَينَ بِهِمْ
بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا
رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ
كُلِّ مَكَانٍ وَظَنُّوْا أَنَّهُمْ أُحِيطَ بِهِمْ ۗ
دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۗ لَئِن
أَجَبْتَنَّا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ
الشَّاكِرِينَ ﴿٢٣﴾

* 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.’

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.

* 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.

26. And Allāh calls to the abode of peace, and guides whom He pleases to the straight path.

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.

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

فَلَمَّا أَنْجَلْنَاهُمْ إِذْ هُمْ يُبْغُونَ فِي الْأَرْضِ
بِغَيْرِ الْحَقِّ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ
عَلَىٰ أَنْفُسِكُمْ ۖ مَتَّاعٌ الْحَيَاةِ الدُّنْيَا
ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا
كُنْتُمْ تَعْمَلُونَ ﴿٢٤﴾

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ
أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ
نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ
وَالْأَنْعَامُ ۖ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ
زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ
قَدِِرُوا عَلَىٰهَا ۗ أَنهَاهَا أَمْرُنَا لَيْلًا أَوْ
نَهَارًا فَجَعَلْنَاهَا حَصِيدًا ۖ كَأَن لَّمْ تَغْنَ
بِالْأَمْسِ ۗ كَذَلِكَ نُفَصِّلُ الْآيَاتِ
لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٥﴾

وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ ۗ وَيَهْدِي
مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٦﴾

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا
يَرْهَقُهُمْ ظُغْمٌ ۖ قَاتِرٌ ۖ وَلَا ذُلٌّ ۖ أُولَٰئِكَ
أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ
سَيِّئَةٍ يَمْثِلُهَا ۖ وَتَرْهَقُهُمْ ذِلَّةٌ ۖ مَا
لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ۖ كَأَنَّمَا
أَغْشَيْتَ وُجُوهَهُمْ قِطْعًا مِنَ اللَّيْلِ
مُظْلِمًا ۖ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ

* 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.

are the inmates of the Fire; therein shall they abide.

فِيهَا خَالِدُونَ ﴿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.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاءُكُمْ ۖ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَاءُهُمْ مَا كُنْتُمْ رَبَّانَا تَعْبُدُونَ ﴿٢٩﴾

* 30. ‘So Allāh is *now* sufficient as a Witness between us and you. We were certainly unaware of your worship.’

فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغْفِيلِينَ ﴿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.

هَذَا لِكِ تَبَلُّؤِ كُلِّ نَفْسٍ مَّا أَشْرَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ وَضَلَّ عَنْ عِبَادَتِهِمْ مَا كَانُوا يَكْفُرُونَ ﴿٣١﴾

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 يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْ مَنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۗ فَسَيَقُولُونَ اللَّهُ ۗ فَقُلْ أَفَلَا تَتَّقُونَ ﴿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*?

قَدْ لَكُمْ اللَّهُ رَبُّكُمْ الْحَقُّ ۗ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ ۗ فَأَنْتَ تُضْرَفُونَ ﴿٣٣﴾

34. Thus is the word of thy Lord proved true against those who rebel,

كَذَلِكَ حَقَّتْ كَلِمَاتُ 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?

that they believe not.

* 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?'

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?'

37. And most of them follow *nothing but conjecture. Surely, conjecture avails nothing against truth. Verily, Allāh is well aware of what they do.

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.

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.'

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!

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**.

الَّذِينَ فَسَفَوْا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٥﴾
قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ
الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَبْدَأُ
الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنَّى تُؤْفَكُونَ ﴿٣٦﴾

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى
الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ
يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ
لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ
تَحْكُمُونَ ﴿٣٧﴾

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ
لَا يَخِينُ مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ
بِمَا يَفْعَلُونَ ﴿٣٨﴾

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ
دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ
يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ
مِنْ رَبِّ الْعَالَمِينَ ﴿٣٩﴾

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا
بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَدَعْتُمْ
مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾

بَلْ كَذَّبُوا بِمَا لَمْ يُحِبُّوا يَعْلَمُوهُ وَلَمَّا
يَأْتِيهِمْ تَأْوِيلُهُ كَذَّبَ الَّذِينَ
مِنْ قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ
الظَّالِمِينَ ﴿٤١﴾

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَ مِنْهُمْ
مَنْ لَا يُؤْمِنُ بِهِ وَ رَبُّكَ أَعْلَمُ

* therein, and thy Lord well knows those who act corruptly.

عَلَّمَ بِالْمُفْسِدِينَ ﴿٢١﴾

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.'

وَأَنْ كَذَّبْتُكَ فَقُلْ لِي عَمَلِي وَ
لَكُمْ عَمَلِكُمْ ۚ أَنْتُمْ بَرِيءُونَ مِمَّا
أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٢٢﴾

43. And among them are *some* who give ear to thee. But canst thou make the deaf hear, even though they understand not?

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ ۖ أَفَأَنْتَ
تُصِغِعُ الصَّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٢٣﴾

44. And among them are *some* who look towards thee. But canst thou guide the blind, even though they see not?

وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ ۖ أَفَأَنْتَ
تَهْدِي الْعُمْيَ وَلَوْ كَانُوا لَا يُبْصِرُونَ ﴿٢٤﴾

45. Certainly, Allāh wrongs not men at all, but men wrong their own souls.

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ
النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ ﴿٢٥﴾

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 يَجْمَعُهُمْ كَانَ لَمْ يَلْبَثُوا
إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ
بَيْنَهُمْ ۚ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا
بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٢٦﴾

* 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.

وَأَمَّا نُورِيَّتِكَ بَعْضَ الَّذِي وَعَدْتَهُمْ
أَوْ نَتَوَفَّيْتِكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ
اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٢٧﴾

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 أُمَّةٍ رَّسُولٌ ۚ فَإِذَا جَاءَ رَسُولُهُمْ
قَضَىٰ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا
يُظْلَمُونَ ﴿٢٨﴾

* 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.**

ء ' | ق | q | غ | gh | ع | ' | ظ | z | ط | t | ض | d ﴿233﴾ ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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

49. And they say, 'When will this promise be fulfilled, if you are truthful?'

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.'

51. Say, 'Tell me, if His punishment comes upon you by night or by day, *how will the guilty run away from it?'

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?'

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.'

54. And they enquire of thee, 'Is it true?' Say, 'Yea, by my Lord! It is most surely true; and you cannot frustrate it.'

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.

* 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.

* 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.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٩﴾

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ ۚ لِكُلِّ أُمَّةٍ أَجَلٌ ۖ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً ۚ وَلَا يَسْتَقْدِمُونَ ﴿٥٠﴾

قُلْ إِنْ أَرَادَ رَبِّي أَنْ يَأْتِيَنَّكُمْ عَذَابٌ بَيِّنَاتًا أَوْ نَهَارًا ۖ مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥١﴾

أَنْتُمْ إِذًا مَا وَقَعْتُمْ بِهِ ۚ وَالَّذِينَ قَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٥٢﴾

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ ۖ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٣﴾

وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِيَّايَ وَمَوْلَىٰ رَبِّي إِنَّهُ لَحَقُّ الْبَرِّ ۚ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٥٤﴾

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ وَأَسْرُوا النَّدَامَةَ ۖ لَمَّا رَأَوُا الْعَذَابَ ۚ وَوَقُضِيَ بَيْنَهُمْ بِالْقِسْطِ ۚ وَهُمْ لَا يُظْلَمُونَ ﴿٥٥﴾

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٦﴾

قُلْ إِيَّايَ وَمَوْلَىٰ رَبِّي إِنَّهُ لَحَقُّ الْبَرِّ ۚ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٥٤﴾

57. He it is Who gives life and causes death, and to Him shall you be brought back.

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.

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.'

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?'

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.

* 62. And thou art not engaged in anything, and thou recitest not from Him any portion of the Qur'an, 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.

63. Behold! the friends of Allāh shall certainly have no fear, nor shall they grieve—

* 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'an, 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.

هُوَ يَحْيِي وَيُمِيتُ وَالْإِلَهَ تَرْجَعُونَ ﴿٥٧﴾

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ
مَوْعِظَةٌ مِنْ رَبِّكُمْ وَ شِفَاءٌ لِمَا
فِي الصُّدُورِ وَ هُدًى وَ رَحْمَةٌ
لِلْمُؤْمِنِينَ ﴿٥٨﴾

قُلْ يَفْضَلُ اللَّهُ وَ بِرَحْمَتِهِ فَبِذَلِكَ
فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٥٩﴾

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ
رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَ حَلَالًا
قُلْ اللَّهُ آذِنَ لَكُمْ أَمْ عَلَى اللَّهِ
تَفْتَرُونَ ﴿٦٠﴾

وَ مَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ
الْكُذُوبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو
قَضِيلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ
لَا يَشْكُرُونَ ﴿٦١﴾

وَ مَا تَكُونُ فِي شَأْنٍ وَ مَا تَتَلَوْنَ مِنْهُ
مِنْ قُرْآنٍ وَ لَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا
كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ
وَ مَا يَخْبَرُ عَنْ رَبِّكَ مِنْ شَيْءٍ إِلَّا
فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ وَ لَا أَصْغَرَ
مِنْ ذَلِكَ وَ لَا أَكْبَرَ إِلَّا فِي كِتَابٍ
مُسْمًّى ﴿٦٢﴾

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَ
لَا هُمْ يَحْزَنُونَ ﴿٦٣﴾

الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ ﴿٦٤﴾

ء ' | ق | q | غ | gh | ع | | ظ | z | ط | t | ض | d | ص | 235 | س | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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

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.

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَ
فِي الْآخِرَةِ ۗ وَلَا تَبْدِيلَ لِكَلِمَاتِ
اللَّهِ ۗ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٣٥﴾

*66. And let not their words grieve thee. Surely, all power belongs to Allāh. He is the All-Hearing, the All-Knowing.

وَلَا يَحْزُنكَ قَوْلُهُمْ ۗ إِنَّ الْعِزَّةَ
لِلَّهِ جَمِيعًا ۗ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

*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.

أَلَا إِنَّ لِلَّهِ مِن فِي السَّمَوَاتِ وَمَن فِي
الْأَرْضِ ۗ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِن
دُونِ اللَّهِ شُرَكَاءَ ۗ إِنَّ يَتَّبِعُونَ إِلَّا
الظَّنَّ ۗ وَإِن هُمْ إِلَّا يَخْرُصُونَ ﴿٣٧﴾

*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.

هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا
فِيهِ ۗ وَالنَّهَارَ مُبْصِرًا ۗ إِنَّ فِي ذَٰلِكَ
لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٣٨﴾

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?

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ سُبْحٰنَهُ ۗ هُوَ
الْغَنِيُّ ۗ لَٰكِنَّمَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ ۗ إِنَّ عِنْدَكُمْ مِن سُلْطٰنٍ
بِهَٰذَا ۗ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا
تَعْلَمُونَ ﴿٣٩﴾

70. Say, 'Those who invent a lie against Allāh shall not prosper.'

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ
الْكُذِبَ لَا يُفْلِحُونَ ﴿٤٠﴾

*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.

مَتَاعًا فِي الدُّنْيَا ۗ ثُمَّ إِلَيْنَا مَرْجِعُهُمْ
ثُمَّ نُنزِقُهُمُ الْعَذَابَ الشَّدِيدَ ۗ بِمَا
كَانُوا يَكْفُرُونَ ﴿٤١﴾

*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.

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.

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*.’

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!

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.

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.

77. And when there came to them the truth from Us, they said, ‘This is surely a manifest enchantment.’

78. Moses said, ‘Do you say *this* of the truth when it has come to you? Is this enchantment? And the enchanters never prosper.’

وَإِثْلَ عَلَيْهِمْ نَبَأُ نُوحٍ إِذْ قَالَ لِقَوْمِهِ
يَقُولُ إِنَّ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَ
تَذَكِيرِي بِآيَاتِ اللَّهِ فَغَى اللَّهُ
تَوَكُّلْتُمْ فَأَجْمَعُوا أَمْرَكُمْ وَشَرَكَاءَكُمْ
ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ
اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٤٢﴾

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ
إِنَّ أَجْرِي بِاللَّهِ وَالْوَيْتُ أَنْ
أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٤٣﴾

فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَعَهُ فِي
الْفُلْكِ وَجَعَلْنَاهُمْ خَلِيفَةً وَأَعْرَضْنَا
الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانظُرْ كَيْفَ
كَانَ عَاقِبَةُ الْمُنذَرِينَ ﴿٤٤﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَى قَوْمِهِمْ
فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا
لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ
كَذَلِكَ نَطْبَعُ عَلَى قُلُوبِ الْمُعْتَدِينَ ﴿٤٥﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى وَهَارُونَ
إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا
وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿٤٦﴾

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا
إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ﴿٤٧﴾

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا
جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ
السَّاجِدُونَ ﴿٤٨﴾

* 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.

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.'

80. And Pharaoh said, 'Bring to me every expert magician.'

81. And when the magicians came, Moses said to them, 'Cast ye what you would cast.'

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.'

83. 'And Allāh establishes the truth by His words, even though the sinners be averse to it.'

R. 9.

*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.

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.'

86. And they said, 'In Allāh do we put our trust. Our Lord, make us not a trial for the wrongdoing people.'

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.

قَالُوا أَجِئْتَنَا لِنَلْفِتْنَكَ عَمَّا وَجَدْنَا
عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمَا الْكِبْرِيَاءُ
فِي الْأَرْضِ، وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٧٩﴾

وَقَالَ فِرْعَوْنُ اسْتَوْفِي يَكُلِّ سِحْرٍ
عَلَيْهِمْ ﴿٨٠﴾

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى
الْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٨١﴾

فَلَمَّا الْقُوا قَالَ مُوسَى مَا جِئْتُمْ بِهِ
السَّحَرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ
لَا يُضِلُّ عَمَلَ الْمُفْسِدِينَ ﴿٨٢﴾

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ
الْمُجْرِمُونَ ﴿٨٣﴾

فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِّنْ
قَوْمٍ عَلَىٰ خَوْفٍ مِّنْ فِرْعَوْنَ وَ
مَلَائِهِمْ أَنْ يُفْتِنَهُمْ، وَإِنَّ فِرْعَوْنَ
لَعَالٍ فِي الْأَرْضِ، وَإِنَّهُ لَمِنَ
الْمُتْرَفِينَ ﴿٨٤﴾

وَقَالَ مُوسَى يَقُولُونَ كُنْتُمْ آمَنْتُمْ
بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ
مُسْلِمِينَ ﴿٨٥﴾

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا
فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ ﴿٨٦﴾

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٧﴾

* 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.’

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّأُوا
لِقَوْمِكُمْ مَا يَمْضُرُ بِيُؤْتِكُمْ أَجْعَلُوا
بِيُؤْتِكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ
وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٨﴾

* 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.’

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ
وَمَلَآئِهِ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ
الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ
رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ
قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا
الْعَذَابَ الْأَلِيمَ ﴿٨٩﴾

90. He said, ‘Your prayer is accepted. So be ye twain steadfast, and follow not the path of those who know not.’

قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمْ
فَاسْتَقِيمُوا وَلَا تَتَّبِعُوا سَبِيلَ
الَّذِينَ لَا يَعْلَمُونَ ﴿٩٠﴾

* 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

وَجَاءَ زُنَافِرًا يَبْعَثُ الرَّسُلَ إِلَىٰ الْبَحْرِ
فَاتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا
وَعَدُوًّا حَتَّىٰ إِذَا دَرَكَهُ الْغَرَقُ قَالَ
أَمِنْتُ أَنَّهُ لَآ إِلَهَ إِلَّا الَّذِي آمَنْتُ

* 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* (وَأَجْعَلُوا بُيُوتَكُمْ 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 *aqīmuṣṣalāta* (أَقِيمُوا الصَّلَاةَ) 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**.

God but He in Whom the children of Israel believe, and I am of those who submit to Him.'

*92. What! Now! while thou wast disobedient before *this* and wast of those who create disorder.

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.

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.

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.

96. And be not thou of those who reject the Signs of Allāh, or thou shalt be of the losers.

97. Surely, those against whom the word of thy Lord has taken effect will not believe,

98. Even if there come to them every Sign, till they see the grievous punishment.

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.**

بِهِ بَنَوْا إِسْرَائِيلَ وَ أَنَا مِنَ
الْمُسْلِمِينَ ﴿٩١﴾

الَّذِينَ وَقَدْ عَصَيْتَ قَبْلُ وَ كُنْتَ مِنَ
الْمُفْسِدِينَ ﴿٩٢﴾

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ
خَلْفَكَ آيَةً ۚ وَإِنَّ كَثِيرًا مِنَ النَّاسِ
عَنِ آيَاتِنَا لَخَفِلُونَ ﴿٩٣﴾

وَ لَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبْوَاتًا
صَادِقًا وَ رَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ ۖ فَمَا
اِخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْحِلْمُ ۗ إِنَّ
رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ
فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٤﴾

فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ
فَسْأَلِ الَّذِينَ يَاقُرْءُونَ الْكِتَابَ مِنْ
قَبْلِكَ ۖ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ
فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٥﴾

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ
اللَّهِ فَتَكُونُونَ مِنَ الْخَاسِرِينَ ﴿٩٦﴾

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ
رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٧﴾

وَلَوْ جَاءَهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوْا
الْعَذَابَ الْأَلِيمَ ﴿٩٨﴾

فَلَوْلَا كَانَتْ قَرْيَةً أَمِنَتْ فَتَنْفَعَهَا
إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ ۗ لَمَّا آمَنُوا
كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي
الْحَيَاةِ الدُّنْيَا وَ مَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٩﴾

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 شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ
كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرَهُ النَّاسَ
حَتَّى يَكُونُوا مُؤْمِنِينَ ﴿٣١﴾

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 أَنْ تُوْمِنَ إِلَّا بِإِذْنِ
اللَّهِ ۗ وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا
يَعْقِلُونَ ﴿٣٢﴾

102. Say, ‘Consider what is *happening* in the heavens and the earth.’ But Signs and Warners avail not a people who will not believe.

قُلْ انظُرُوا مَاذَا فِي السَّمٰوٰتِ وَ
الْأَرْضِ ۗ وَمَا تُغْنِي الْآيٰتُ وَ التُّذٰرُ
عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿٣٣﴾

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 يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ
خَلَوْا مِنْ قَبْلِهِمْ ۗ قُلْ فَأَنْتَظِرُوا إِلَيَّ
مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٣٤﴾

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 نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا كَذٰلِكَ
حَقًّا عَلَيْنَا نُنَجِّي الْمُؤْمِنِينَ ﴿٣٥﴾

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 يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ
مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ
مِن دُونِ اللَّهِ ۗ وَلَكِن أَعْبُدُ اللَّهَ
الَّذِي يَتَوَقَّعُكُمْ ۗ وَأُمِرْتُ أَنْ
أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٣٦﴾

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.

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا
وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٣٧﴾

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 مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكَ
وَلَا يَضُرُّكَ ۚ فَإِن فَعَلْتَ فَإِنَّكَ إِذَا
مِن الظَّالِمِينَ ﴿٣٨﴾

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.

وَأَن يَّمْسَسَكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ
لَهُ إِلَّا هُوَ ۚ وَأَن يُرِيدَكَ بِخَيْرٍ فَلَا رَادَّ
لِفَضْلِهِ ۗ يُصِيبُ بِهٖ مَن يَّشَاءُ ۚ مِن
عِبَادِهِ ۗ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٣٨﴾

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.’

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الْحَقُّ
مِن رَّبِّكُمْ ۚ فَمَن اهْتَدَىٰ فَإِنَّمَا
يَهْتَدِي لِنَفْسِهِ ۚ وَمَن ضَلَّ فَإِنَّمَا
يَضِلُّ عَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿٣٩﴾

110. And follow that which is revealed to thee and be steadfast until Allāh give His judgment. And He is the Best of judges.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ
يُحْكَمَ اللَّهُ ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٤٠﴾



HŪD

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- * 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.*
3. *It teaches* that you should worship none but Allāh. I am to you a Warner, and a bearer of glad tidings from Him;
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.
5. To Allāh is your return; and He has power over all things.
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 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.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿۱﴾
 اَلرَّاتِ كَتَبَ اَحْكَمَتْ اٰیٰتُهُ ثُمَّ
 فُصِّلَتْ مِنْ لَدُنْ حَكِیْمٍ خَبِیْرٍ ﴿۲﴾
 اَلَّا تَعْبُدُوْا اِلَّا اللّٰهَ ؕ اِنِّیْ لَكُمْ مِّنْهُ
 نَذِیْرٌ وَّ بَشِیْرٌ ﴿۳﴾
 وَاِنْ اَسْتَعْفِفُوْا رَبَّكُمْ ثُمَّ ثُوْبُوْا
 لَیْسَ لَیْسَ یُمَتَّعْكُمْ مَّتَّعًا حَسَنًا اِلَّا
 اَجَلٌ مُّسَمًّى وَّ یُؤْتِ كُلَّ ذِیْ فَضْلٍ
 فَضْلَهٗ ؕ وَاِنْ تَوَلَّوْا فَاِنَّیْ اَخَافُ
 عَلَیْكُمْ عَذَابَ یَوْمٍ كَبِیْرٍ ﴿۴﴾
 اِلَى اللّٰهِ مَرْجِعُكُمْ ؕ وَهُوَ عَلٰی كُلِّ شَیْءٍ
 قَدِیْرٌ ﴿۵﴾
 اَلَا اِنَّهُمْ یَشْتُوْنَ صُدُوْرَهُمْ لَیْسْتَخْفُوْا
 مِنْهُ ؕ اَلَا حِیْنَ یَسْتَخْفُوْنَ ثِیَابًا بِهُمْ ؕ
 یَعْلَمُ مَا یُسِرُّوْنَ وَا مَا یُعْلِنُوْنَ ؕ اِنَّهٗ
 عَلِیْمٌ بِذٰتِ الصُّدُوْرِ ﴿۶﴾

وَمَا مِنْ دَابَّةٍ فِی الْاَرْضِ اِلَّا عَلٰی
 اللّٰهِ رِزْقُهَا وَا یَعْلَمُ مُسْتَقَرَّهَا وَ
 مُسْتَوْدَعَهَا ؕ كُلٌّ فِیْ كِتٰبٍ مُّبِیْنٍ ﴿۷﴾

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.'

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.

10. And if We make man taste of mercy from Us, and then take it away from him, verily, he is despairing, ungrateful.

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;

12. Save those who are steadfast and do good works. It is they who will have forgiveness and a great reward.

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.

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.'

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ
لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَلَئِن
قُلْتَ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ
لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا
سِحْرٌ مُبِينٌ ﴿٨﴾

وَلَئِن أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ
مَّعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ ۗ أَلَّا يَوْمَ
يَأْتِيهِمْ لَيْسَ مَصْرُوعًا عَنْهُمْ وَحَاقَ
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٩﴾

وَلَئِن آذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ
نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ ﴿١٠﴾

وَلَئِن آذَقْنَاهُ نِعْمَاءَ بَعْدَ ضَرَّاءَ مَسَّتْهُ
لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتِ عَنِّي ۗ إِنَّهُ
لَفَرِحٌ فَخُورٌ ﴿١١﴾

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ ۗ
أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَ
ضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا
أُنزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ ۗ
إِنَّمَا أَنْتَ نَذِيرٌ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
وَكِيلٌ ﴿١٣﴾

أَمْ يَقُولُونَ افْتَرَاهُ ۗ قُلْ فَأْتُوا بِعَشْرِ
سُورٍ مِّثْلِهِ مُفْتَرِيَاتٍ ۗ وَادْعُوا مَنِ
اشْتَبَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ
صَادِقِينَ ﴿١٤﴾

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?

قَالْتُمْ يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَنَّمَا
أُنزِلَ يَعْلَمُ اللَّهُ وَأَن لَّا إِلَهَ إِلَّا هُوَ فَهَلْ
أَنْتُمْ مُسْلِمُونَ ﴿١٥﴾

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.

مَنْ كَانَ يَرْيِدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا
نُوفٍ لَّيْلِهِمْ أَعْمَاءُ لَهُمْ فِيهَا وَهُمْ فِيهَا
لَا يُبْخَسُونَ ﴿١٦﴾

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.

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا
النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا
كَانُوا يَعْمَلُونَ ﴿١٧﴾

* 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.

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ
شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كُتِبَ مُوسَىٰ
إِمَامًا وَرَحْمَةً ۗ أُولَئِكَ يُؤْمِنُونَ بِهِ ۗ
وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ ۖ فَالنَّارُ
مَوْعِدُهُ ۗ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ ۚ
إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَٰكِنَّ أَكْثَرَ النَّاسِ
لَا يُؤْمِنُونَ ﴿١٨﴾

19. And who is more unjust than he who forges a lie against Allāh? Such shall be presented before their Lord,

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كُذْبًا
أُولَئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ

* 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*' (أُمَّة), a large body of people in themselves. For reference see chapter 16 verse 121.

Some have understood the pronoun 'they' ('*ulā'ika*' اُولَئِكَ) to refer to Moses and his people.

and the witnesses will say, 'These are they who lied against their Lord.' Now surely, the curse of Allāh is on the unjust:

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.

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.

22. It is these who have ruined their souls, and that which they fabricated shall fail them.

23. Undoubtedly, it is they who shall be the greatest losers in the Hereafter.

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.

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.

26. And We sent Noah to his people, and he said, 'Truly, I am a plain Warner to you,

27. 'That you worship none but Allāh. Indeed, I fear for you the punishment of a grievous day.'

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;

الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۗ
أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٩﴾

الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ
وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ
كٰفِرُونَ ﴿٢٠﴾

أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَ
مَا كَانَ لَهُمْ مِن دُونِ اللَّهِ مِن أَوْلِيَاءَ ۗ
يُضَعَفُ لَهُمُ الْعَذَابُ ۗ مَا كَانُوا
يَسْتَطِيعُونَ السَّمْعَ وَ مَا كَانُوا
يُبْصِرُونَ ﴿٢١﴾

أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَ
ضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٢﴾

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمْ
الْآخْسَرُونَ ﴿٢٣﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَ أَحْبَبُوا إِلَىٰ رَبِّهِمْ ۗ أُولَٰئِكَ أَصْحَابُ
الْجَنَّةِ ۗ هُمْ فِيهَا خٰلِدُونَ ﴿٢٤﴾

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَ
الْبَصِيرِ وَالسَّمِيعِ ۗ هَلْ يَسْتَوِينَ مَثَلًا ۗ
بَعْ أَفَلَا تَذَكَّرُونَ ﴿٢٥﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ ۖ نَارِي كُمْ
نَذِيرًا مُّبِينًا ﴿٢٦﴾

أَن لَّا تَعْبُدُوا إِلَّا اللَّهَ ۗ إِنِّي أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمِ الْإِيمَةِ ﴿٢٧﴾

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ
مَا نَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا وَ مَا نَرَاكَ
اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا لَنَا بِأَدْيَىٰ
الرَّأْيِ ۗ وَ مَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ

nay, we believe you to be liars.’

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?”

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.

31. “And O my people, who would help me against Allāh, if I were to drive them away? Will you not then consider?”

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.”

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.’

34. He said, ‘Allāh alone will bring it to you, if He please, and you cannot frustrate *God’s purpose*.

* 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.’

بَلْ تَنْظُرُكُمْ كَذِبِينَ ﴿٣٨﴾

قَالَ يَقُولُ اَرَأَيْتُمْ اِنْ كُنْتُمْ عَلٰى بَيِّنَةٍ
مِّن رَّبِّيْ وَ اَتٰنِيْ رَحْمَةً مِّنْ عِنْدِهٖ
فَعَمِيْتُ عَلَيْكُمْ ۗ اَنْلِزِ مَكْمُوْهًا وَّ
اَنْتُمْ لَهَا كٰرِهُوْنَ ﴿٣٩﴾

وَيَقُوْمُ لَآ اَسْأَلُكُمْ عَلَيْهِ مَا لَآ اِنْ
اَجْرِيْ اِلَّا عَلَى اللّٰهِ وَمَا اَنَا بِطَارِدٍ
الَّذِيْنَ اٰمَنُوْا ۗ اِنَّهُمْ مُّلَقَوْا رَبَّهُمْ
وَلِكِيْٓ اَرْسَلَكُمْ قَوْمًا تَجْهَلُوْنَ ﴿٤٠﴾

وَيَقُوْمُ مَن يَنْصُرُنِيْ مِنَ اللّٰهِ اِنْ
طَرَدْتُّهُمْ ۗ اَفَلَا تَذَكَّرُوْنَ ﴿٤١﴾

وَلَا اَقُوْلُ لَكُمْ عِنْدِيْ خَزٰٓئِنُ اللّٰهِ وَّ
لَا اَعْلَمُ الْغَيْبَ وَّلَا اَقُوْلُ اِنِّيْ مَلَكٌ وَّ
لَا اَقُوْلُ لِلَّذِيْنَ تَزْدَرِيْٓ اَعْيُنُكُمْ
لَنْ يُؤْتِيَهُمُ اللّٰهُ خَيْرًا ۗ اللّٰهُ اَعْلَمُ
بِمَا فِيْٓ اَنْفُسِهِمْ ۗ اِنِّيْ اِذَا لَمَسَ
الظّٰلِمِيْنَ ﴿٤٢﴾

قَالُوْا اَيُنُوْحُ فِدْجًا دَلَّتْنَا فَا كَثُرَتْ
جِدَالُنَا فَا نَبَا بِمَا تَعِدُنَا اِنْ كُنْتَ مِنَ
الصّٰدِقِيْنَ ﴿٤٣﴾

قَالَ اِنَّمَا يٰٓاْتِيْكُمْ بِوَلٰٓئِ اللّٰهِ اِنْ شَآءَ وَمَا
اَنْتُمْ بِمُعْجِزِيْنَ ﴿٤٤﴾

وَلَا يَنْفَعُكُمْ نٰصِحِيْ اِنْ اَرَدْتُ اَنْ
اَنْصَحَ لَكُمْ اِنْ كَانَ اللّٰهُ يُرِيْدُ اَنْ
يُّغْوِيَكُمْ ۗ هُوَ رَبُّكُمْ فَ رَاٰلَيْهِ
تُرْجَعُوْنَ ﴿٤٥﴾

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.

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.

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.'

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*.

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.'

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.

42. And he said, 'Embark therein. In the name of Allāh be its course and its mooring. My Lord is assuredly Most Forgiving, Merciful.'

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.'

أَمْ يَقُولُونَ افْتَرَاهُ ؕ قُلْ إِن
افْتَرَيْتُهُ فَعَلَيْ إِجْرَائِي وَأَنَا بِرَبِّي
وَمَا تُجْرِمُونَ ﴿٣٦﴾

وَأُوحِيَ إِلَى نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ
قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَمْتَسْ
بِمَا كَانُوا يَفْعَلُونَ ﴿٣٧﴾

وَأَصْنِعِ الْفُلْكَ بِأَعْيُنِنَا وَاذْكُرْ
لَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا
إِنَّهُمْ مُعَذَّبُونَ ﴿٣٨﴾

وَيَصْنَعِ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ
مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ؕ قَالَ إِن
تَسْخَرُونَنَا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا
تَسْخَرُونَ ﴿٣٩﴾

فَسَوْفَ تَعْلَمُونَ ؕ مَنْ يَأْتِنَا بِعَذَابٍ
يُخْزِينَا وَيَجْعَلْ عَلَيْهِ عَذَابَ مُقِيمٍ ﴿٤٠﴾

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ ؕ قُلْنَا
أَحْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ
وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ
وَمَنْ أَمَنَ ؕ وَمَا أَمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤١﴾

وَقَالَ اذْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا
وَمُرْسَاهَا ؕ إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿٤٢﴾

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَ
نَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ
يُيَسِّرِيكَ إِذْ كَبْتَ مَعَنَا وَلَا تَكُنْ مَعَ
الْكَافِرِينَ ﴿٤٣﴾

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.

45. And it was said, 'O earth, swallow thy water, and O sky, cease *rain*ing.' And the water was made to subside and the matter ended. And *the Ark* came to rest on al-Jūdī. And it was said, 'Cursed be the wrongdoing people.'

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.'

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*.'

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.'

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.'

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.

قَالَ سَأُوْتِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ
الْمَاءِ ۖ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ
اللَّهِ إِلَّا مَنْ رَحِمَ ۗ وَحَالَ بَيْنَهُمَا
الْمَوْجُ فَكَانَ مِنَ الْمُعْرِضِينَ ﴿٤٤﴾

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَسْمَاءُ
أَقْلِبِي ۖ وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَ
اسْتَوَتْ عَلَىٰ الْجُودِيِّ وَقِيلَ بُعْدًا
لِّلْقَوْمِ الظَّالِمِينَ ﴿٤٥﴾

وَنَادَىٰ نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ
أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ
الْحَكَمِينَ ﴿٤٦﴾

قَالَ يُنْفِرُ لَأِنَّهُ لَيْسَ مِنْ أَهْلِكَ ۗ إِنَّهُ
عَمَلٌ غَيْرُ صَالِحٍ ۖ فَلَا تَسْأَلْنِي مَا لَيْسَ
لَكَ بِهِ عِلْمٌ ۗ إِنِّي أَعْطَكَ أَنْ تَكُونَ
مِنَ الْجَاهِلِينَ ﴿٤٧﴾

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ
مَا لَيْسَ لِي بِهِ عِلْمٌ ۖ وَإِلَّا تَغْفِرْ لِي وَ
تَرْحَمْنِي أَكُنَ مِنَ الْخَاسِرِينَ ﴿٤٨﴾

قِيلَ يُنْفِرُ مَن مِّنْهُمْ بِسَلَامٍ ۖ وَآوَىٰ
عَلَيْكَ وَعَلَىٰ الْأُمَمِ ۚ مِمَّنْ مَّعَكَ ۖ وَ
أُمَّةٌ سَنُمِتُّهُمْ ثُمَّ يَمْسُهُمْ مِّمَّا
عَذَابٌ أَلِيمٌ ﴿٤٩﴾

ذَٰلِكَ مِنَ الْبُرْهُانِ الَّذِي نُوحِيهِ إِلَيْكَ ۗ
مَا كُنْتَ تَعْلَمُهُمْ أَنْتَ وَلَا قَوْمُكَ مِنْ
قَبْلِ هَٰذَا ۚ فَاصْبِرْ ۚ إِنَّ الْعَاقِبَةَ
لِلْمُتَّقِينَ ﴿٥٠﴾

R. 5.

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.

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?

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.'

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.

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*

56. 'Beside Him. So devise plans against me, all *of you*, and give me no respite.

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.

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.'

وَالِى عَادِ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ
اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنْ
أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥١﴾

يَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِي
إِلَّا عَلَى الَّذِي فَطَرَنِي ۗ أَفَلَا تَعْقِلُونَ ﴿٥٢﴾

وَيَقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا
إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ
مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَ
لَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٣﴾

قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا
نَحْنُ بِيَتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَ
مَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٤﴾

إِنْ تَقُولَ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا
بِسُوءٍ ۗ قَالَ رَبِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا
أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٥﴾

مِنْ دُونِهِ فَكَيْدُونِي جَمِيعًا ثُمَّ لَا
تُنْظَرُونَ ﴿٥٦﴾

رَبِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ۗ مَا
مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ۗ إِنَّ
رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٧﴾

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا
أُرْسِلْتُ بِهِ إِلَيْكُمْ ۗ وَيَسْتَخْلِفُ
رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا
إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيظٌ ﴿٥٨﴾

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 جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ
آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ
مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٩﴾

60. And these were ‘Ād. They denied the Signs of their Lord and disobeyed His Messengers and followed the bidding of every haughty enemy of truth.

وَتِلْكَ عَادٌ جَعَلُوا بآيَاتِ رَبِّهِمْ
وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ
جَبَّارٍ عَنِيدٍ ﴿٦٠﴾

61. And a curse was made to follow them in this world, and on the Day of Resurrection. Behold! *the tribe of* ‘Ād behaved ungratefully to their Lord. Behold! cursed are ‘Ād, the people of Hūd!

وَأُتْبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَ
يَوْمَ الْقِيَامَةِ ۗ إِلَّا إِنْ عَادَا كَفَرُوا
رَبَّهُمْ ۗ أَلَا بُعْدَ لِلْعَادِ قَوْمِ هُودٍ ﴿٦١﴾

R. 6.

62. And to *the tribe of* Thamūd We send their brother Šāliḥ. 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*.’

وَأَلِي ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَقُومِ
اعْبُدُوا اللَّهَ مَا لَكُمْ مِنَ اللَّهِ غَيْرُهُ ۗ
هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ
فِيهَا فَاسْتَغْفِرُوا لَهُ ثُمَّ تُوْبُوا إِلَيْهِ
إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ﴿٦٢﴾

63. They said, ‘O Šāliḥ, 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.’

قَالُوا يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا
قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ
آبَاؤُنَا وَأَنَا لَفِي شكٍّ ۖ مِمَّا تَدْعُونَا
إِلَيْهِ مُرِيبٍ ﴿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 يَقُومِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ
مِّنْ رَبِّي وَأُنزِلَ مِنِّي رَحْمَةٌ فَمَنْ
يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ ۖ فَمَا
تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿٦٤﴾

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.’

وَيَقُومِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ
فَدَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا
تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ
قَرِيبٌ ﴿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.'

67. So when Our command came, we saved Sālih 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.

* 68. And punishment overtook those who had done wrong, and they lay prostrate in their houses,

69. As though they had never dwelt therein. Behold! Thamūd behaved ungratefully to their Lord; Behold! cursed are *the tribe of Thamūd*.

R. 7.

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.

* 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.'

* 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.

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.

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ
ثَلَاثَةَ أَيَّامٍ ۖ ذٰلِكَ وَعَدُّ غَيْرِ
مَكْدُوبٍ ﴿٦٦﴾

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَ
الَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن
خِزْيِ يَوْمِئِذٍ ۗ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ
الْعَزِيزُ ﴿٦٧﴾

وَآخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ
فَأَصْبَحُوا فِي دِيَارِهِمْ جَثِمِينَ ﴿٦٨﴾

كَأَن لَّمْ يَغْنَوْا فِيهَا ۗ الْآلَ إِنَّ تَمُودًا
كَفَرُوا رَبَّهُمْ ۗ أَلَا بُعْدًا لِثَمُودَ ﴿٦٩﴾

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ
بِالْبُشْرَى قَالُوا سَلَامًا ۗ قَالَ سَلَّمَ
فَمَا لَبِثَ أَن جَاءَ بِعِجْلٍ حَنِيذٍ ﴿٧٠﴾

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ
نَكَرَهُمْ وَأَوَّجَسَ مِنْهُمْ خِيفَةً ۗ قَالُوا
لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمِ لُوطٍ ﴿٧١﴾

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا
بِإِسْحَقَ ۗ وَرَأَىٰ إِسْحَقَ يُعْقَبُ ﴿٧٢﴾

قَالَتْ يَوَيْلًا لِّيَ ۗ أَلِدُ وَأَنَا عَجُوزٌ وَهَٰذَا
بِعَلِي شَيْخًا ۗ إِنَّ هَٰذَا لَشَيْءٌ عَجِيبٌ ﴿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.’

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ
اللَّهُ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ ۗ
إِنَّهُ حَمِيدٌ مَجِيدٌ ﴿٤٣﴾

75. And when fear left Abraham, and the glad tidings came to him, he began disputing with Us about the people of Lot.

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّؤُوفِ وَ
جَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ
لُوطٍ ﴿٤٤﴾

76. Indeed, Abraham was clement, tender-hearted, and oft-turning to God.

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٤٥﴾

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.’

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا ۖ إِنَّهُ قَدْ
جَاءَ أَمْرُ رَبِّكَ ۖ وَأَنَّهُمْ آتِيهِمْ عَذَابٌ
غَيْرُ مَرْدُودٍ ﴿٤٦﴾

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.’

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ
بِهِمْ وَضَاقَ بِهِمْ ذُرْعًا وَقَالَ هَذَا
يَوْمٌ عَصِيبٌ ﴿٤٧﴾

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?’

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ ۖ وَمِنْ
قَبْلُ كَانُوا يَعْصِمُونَ السَّيِّئَاتِ ۖ قَالَ
يَقَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ
فَاتَّقُوا اللَّهَ وَلَا تُخْرُؤُن فِي ضَيْفِي ۗ
أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٤٨﴾

80. They answered, ‘Thou surely knowest that we have no claim on thy daughters, and thou surely knowest what we desire.’

قَالُوا لَقَدْ عَلِمْتَمَا لَنَا فِي بَنَاتِكَ مِنْ
حَقِّ ۖ وَلَا تَكُ لَتَعْلَمَ مَا نُرِيدُ ﴿٤٩﴾

81. He said, ‘Would that I had power to deal with you, or I should betake myself to a mighty support for shelter.’

قَالَ لَوْ أَنِّي لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى
رُكْنٍ شَدِيدٍ ﴿٥٠﴾

* 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.

* 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?’

قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا
إِلَيْكَ فَأَسْرِبْ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ
وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتَكَ
إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ
مَوْعِدَهُمُ الصُّبْحُ ۖ أَلَيْسَ الصُّبْحُ
بِقَرِيبٍ ﴿٨٢﴾

83. So when Our command came, We turned that *town* upside down and We rained upon it stones of clay, layer upon layer,

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا
سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَابًا رَدًّا
سَجِيلًا ۖ مِّنْضُورٍ ﴿٨٣﴾

84. Marked *for them* in the decree of thy Lord. And such *punishment* is not far from the wrongdoers of the present age.

مُسَوَّمَةً عِنْدَ رَبِّكَ ۖ وَمَا هِيَ مِنَ
الظَّالِمِينَ بِبَعِيدٍ ﴿٨٤﴾

R. 8.

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.

وَلِإِي مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۖ قَالَ يٰقَوْمِ
اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ
وَلَا تَتَّقُوا الْمِكْيَالَ وَالْمِيزَانَ
إِنِّي أَرَاكُمْ فِي شِقَاقٍ وَرَافٍ ۖ إِنِّي أَخَافُ
عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٥﴾

* 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.

وَيَقْوِمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ
بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ
وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿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.’

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ
مُؤْمِنِينَ ۗ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٨٧﴾

88. They replied, ‘O Shu‘aib, does thy Prayer bid thee that we should leave what our fathers worshipped,

قَالُوا يٰشُعَيْبُ أَصَلُّوكَ تَأْمُرُكَ
أَنْ نَّتْرِكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ

* 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.'

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.

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 Šāliḥ; and the people of Lot are not far from you.

91. 'And seek forgiveness of your Lord; then turn to Him *wholeheartedly*. Verily, my Lord is Merciful, Most Loving.'

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.'

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.

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.'

*92. As for you, you hold no power over us.'

تَفَعَّلَ فِيْ اَمْوَالِنَا مَا نَشَؤُا ۗ لَآ اِنَّكَ
لَا اَنْتَ الْعَلِيْمُ الرَّشِيْدُ ﴿٨٨﴾

قَالَ يَقُوْمُ اَرءَيْتُمْ اِنْ كُنْتُ عَلٰى
بَيِّنَةٍ مِّنْ رَّبِّيْ وَرَزَقْنِيْ مِنْهُ رِزْقًا
حَسَنًا ۗ وَمَا اُرِيْدُ اَنْ اُخَالِفْكُمْ اِلٰى
مَا اَنْتُمْ عَلَيْهِ ۗ اِنْ اُرِيْدُ اِلَّا الْاِرْصَالَ ۗ
مَا اسْتَطَعْتُ ۗ وَمَا تَوْفِيْقِيْ اِلَّا بِاللّٰهِ
عَلَيْهِ تَوَكَّلْتُ وَاللّٰهِ اُنِيْبٌ ﴿٨٩﴾

وَيَقُوْمُ لَا يَجْرِمَنَّكُمْ شِقَاقِيْ اَنْ
يُّصِيْبَكُمْ مِّثْلُ مَا اَصَابَ قَوْمَ نُوحٍ
اَوْ قَوْمَ هٰوْدٍ اَوْ قَوْمَ صٰلِحٍ ۗ وَمَا قَوْمُ
لُوطٍ مِّنْكُمْ بِبَعِيْدٍ ﴿٩٠﴾

وَاسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوبُوْا اِلَيْهِ
اِنَّ رَبِّيْ رَحِيْمٌ وَّدُوْدٌ ﴿٩١﴾

قَالُوْا يٰشُعَيْبُ مَا نَفَقَهُ كَثِيْرًا ۗ مِمَّا
تَقُوْلُ وَاِنَّا لَنَرٰكَ فَيٰنَا ضَعِيْفًا ۗ وَلَوْ
لَا رَهْطُكَ لَرَجَمْنَاكَ وَ مَا اَنْتَ عَلَيْنَا
بِعَزِيْزٍ ﴿٩٢﴾

قَالَ يَقُوْمُ اَلْهٰطِيْنَ اَعَزُّ عَلَيْكُمْ مِّنَ اللّٰهِ
وَاتَّخَذُ تَمٰوُهُ وَاَرَاكُمْ ظٰهِرِيًّا ۗ اِنَّ رَبِّيْ
بِمَا تَعْمَلُوْنَ مُحِيْطٌ ﴿٩٣﴾

وَيَقُوْمُ اَعْمَلُوْا عَلٰى مَكَاَنِكُمْ اِلٰى
عَامِلٍ ۗ سَوْفَ تَعْلَمُوْنَ ۗ مَنْ يَّاتِيْهِ
عَذَابٌ يُّخْزِيْهِ وَ مَنْ هُوَ كَاذِبٌ ۗ
وَاذْتَقِبُوْا اِلَيَّْ مَعَكُمْ رَقِيْبٌ ﴿٩٤﴾

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,

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَ
الَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَ
أَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ
فَأَصْبَحُوا فِي دِيَارِهِمْ جُنُودًا ^[٩٥]

96. As though they had never dwelt therein. Behold! how Midian was cut off, even as Thamūd had been cut off.

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ آلَا بُعْدًا
لِّمَدْيَنَ كَمَا بَعَدَتِ ثَمُودُ ^[٩٦]

R. 9.

97. And, surely, We sent Moses with Our Signs and manifest authority

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطٰنٍ
مُّبِينٍ ^[٩٧]

98. To Pharaoh and his chiefs; but they followed the command of Pharaoh, and the command of Pharaoh was not at all rightful.

إِلَىٰ فِرْعَوْنَ وَوَلَّآئِهِمْ فَاتَّبَعُوهُ أَمَرَ
فِرْعَوْنَ ۚ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ^[٩٨]

*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.

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيٰمَةِ
فَأَوْرَدَهُمُ النَّارَ وَيُسَّ الْوَادِ
الْمُؤْرَدُ ^[٩٩]

*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*.

وَأُتْبِعُوا فِي هَذِهِ لَعْنَةً وَ يَوْمَ
الْقِيٰمَةِ ۚ بِئْسَ الرِّفْدُ الْمَرْفُودُ ^[١٠٠]

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 مِنْ أَنْبَاءِ الْقُرَىٰ نَقِصَةٌ
عَلَيْكَ مِنْهَا قَائِمَةٌ وَحَصِيدٌ ^[١٠١]

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 ظَلَمْنَاهُمْ وَلٰكِنْ ظَلَمُوا أَنفُسَهُمْ
فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ
مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَّمَّا جَاءَ أَمْرُ
رَبِّكَ ۚ وَمَا زَادُوهُمْ غَيْرَ تَشْيِيبٍ ^[١٠٢]

*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.

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.

وَكَذَلِكَ أَخَذُ رَبُّكَ إِذَا أَخَذَ الْقُرَىٰ وَ
هِيَ ظَالِمَةٌ ۚ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٣﴾

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*.

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ
الْآخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ
النَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٤﴾

105. And We delay it not save for a computed term.

وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدٍّ ۖ ﴿١٠٥﴾

106. The day it comes, no soul shall speak except by His permission; then *some* of them will prove unfortunate and *others* fortunate.

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۗ
فَمِنْهُمْ شَقِيحٌ وَسَعِيدٌ ﴿١٠٦﴾

107. As for those who will prove unfortunate, they shall be in the Fire, wherein there shall be for them sighing and sobbing,

فَأَمَّا الَّذِينَ شَقُوا فَوَيْلٌ لَّهُمْ فِيهَا
زَفِيرٌ ۚ وَسَهِيحٌ ﴿١٠٧﴾

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.

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَ
الْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ إِنَّ رَبَّكَ
فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٨﴾

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.

وَأَمَّا الَّذِينَ سَعَدُوا فَوَيْلٌ لَّهُمْ فِي
الْآخِرَةِ ۚ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَ
الْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ عَطَاءٌ غَيْرُ
مَجْدُودٍ ﴿١٠٩﴾

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.

فَلَا تَكُ فِي مَرِيَّةٍ مِّمَّا يَعْبُدُ هَٰؤُلَاءُ
مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِن
قَبْلُ ۚ وَإِنَّا لَمَوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ
مُنْقُوصٍ ﴿١١٠﴾

R. 10.

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.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ
فِيهِ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ
لَفُضِي بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ
مُرِيْبٍ ﴿١١١﴾

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.*

وَأِنَّ كَلَّا لَلَّذِينَ لِيَمُوِّدِيَهُمْ رَبُّكَ
أَعْمَا لَهُمْ ۗ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١٢﴾

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.*

فَاسْتَقِمْ كَمَا أُمِرْتَ ۖ وَمَنْ تَابَ مَعَكَ
وَلَا تَطْغَوْا ۗ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿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.

وَلَا تَزُكُّنَّوْا إِلَى الَّذِينَ ظَلَمُوا
فَتَمَسَّكُمُ النَّارُ ۖ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ
مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٤﴾

* 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.

وَأَقِمِ الصَّلَاةَ طَرَفِي السَّهَارِ وَزُلْفَا
مِنَ اللَّيْلِ ۗ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ
السَّيِّئَاتِ ۚ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ ﴿١١٥﴾

116. And be thou steadfast; for surely, Allāh suffers not the reward of the righteous to perish.

وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ
الْمُحْسِنِينَ ﴿١١٦﴾

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.

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ
أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي
الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ ۗ
وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَ
كَانُوا مُجْرِمِينَ ﴿١١٧﴾

118. And thy Lord would not destroy the cities unjustly while the people thereof were righteous.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ
وَأَهْلِهَا مُصْلِحُونَ ﴿١١٨﴾

119. And if thy Lord had *enforced* His will, He would have surely made mankind one people; but they would not cease to differ,

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً
وَاحِدَةً ۗ وَلَا يَزَالُ الَّذِينَ مُمْتَلِفِينَ ﴿١١٩﴾

* 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.

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.’

إِلَّا مَنْ رَحِمَ رَبُّكَ ۗ وَلِذَلِكَ خَلَقَهُمْ
وَتَمَّتْ كَلِمَةَ رَبِّكَ لَا مَلَأَنَّ جَهَنَّمَ
مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿٣١﴾

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.

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ
مَا نُثَبِّتُ بِهِ فُؤَادَكَ ۗ وَجَاءَكَ فِي
هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى
لِلْمُؤْمِنِينَ ﴿٣٢﴾

122. And say to those who believe not: ‘Act as best you can, we *too* are acting.

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اعْمَلُوا
عَلَىٰ مَكَانَتِكُمْ ۗ إِنَّا عَمِلُونَ ﴿٣٣﴾
وَانتظروا ۗ إِنَّا مُنتظرون ﴿٣٣﴾

123. ‘And wait ye, we *too* are waiting.’

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.

وَاللَّهُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ وَ
إِلَيْهِ يُرْجَعُ الْأُمُورُ كُلُّهَا ۗ فَاعْبُدْهُ وَ
تَوَكَّلْ عَلَيْهِ ۗ وَمَا رَبُّكَ بِغَافِلٍ
عَمَّا تَعْمَلُونَ ﴿٣٤﴾



YŪSUF

(Revealed before Hijrah)

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

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.

*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.

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.'

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.

*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.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱

الرَّحْمٰنِ تِلْكَ آيٰتِ الْكِتٰبِ الْمُبِينِ ۝۲

إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۝۳

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَٰذَا الْقُرْءَانَ ۝۴ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغٰفِلِينَ ۝۵

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سٰجِدِينَ ۝۶

قَالَ يٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا ۝۷ إِنَّ الشَّيْطَانَ لِلنَّاسِ عَدُوٌّ مُّبِينٌ ۝۸

وَكَذٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ الْاَحَادِيثِ وَيُمَتِّعُنكَ بِعِلْمِكَ وَالْقُوَّةِ الَّتِي كُنْتَ عَلَيْهِ كٰفٍ ۝۹ وَرَأٰى اِلٰهَ اٰبَائِهِمْ كَمَا اَتَمَّتْهَا عَلٰى اَبْوَابِكَ مِن قَبْلِ اِبْرٰهِيْمَ وَاِسْحٰقَ ۝۱۰ اِنَّ رَبَّكَ عَلِيْمٌ حَكِيْمٌ ۝۱۱

‡ 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.

8. Surely, in Joseph and his brethren there are Signs for the inquirers.

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ
لِّلسَّائِلِينَ ﴿٨﴾

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.

إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ
آبَانَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ آبَانَا
لَفِي ضَلَالٍ مُّبِينٍ ﴿٩﴾

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.’

يُاقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ
لَكُمْ وَجْهٌ أَبْيَسٌ وَتَكُونُوا مِن بَعْدِهِ
قَوْمًا صَالِحِينَ ﴿١٠﴾

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.’

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقَوْه
فِي غِيَبَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ
السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ ﴿١١﴾

12. They said, ‘O our father, why dost thou not trust us with respect to Joseph, when we are certainly his sincere well-wishers?’

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْتِنَا عَلَىٰ يُوسُفَ
وَإِنَّا لَهُ لَنَا صِحُونَ ﴿١٢﴾

13. ‘Send him with us tomorrow that he may enjoy himself and play, and we shall surely keep guard over him.’

أَرْسَلْهُ مَعَنَا غَدًا يَّزْتَعِ وَيَلْعَبِ
وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٣﴾

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.’

قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ
وَإَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ
عَنْهُ غَافِلُونَ ﴿١٤﴾

15. They said, ‘Surely, if the wolf devour him while we are a strong party, then we shall indeed be *great* losers.’

قَالُوا لَئِن آكَلَهُ الذِّئْبُ وَنَحْنُ
عُصْبَةٌ إِنَّا إِذًا الْخَائِرُونَ ﴿١٥﴾

* 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.’

فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَنْ يَجْعَلُوهُ
فِي غِيَبَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ
بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٦﴾

* 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.**’

ء | ق | q | غ | gh | ع | ظ | z | ط | ض | d | 261 | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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

17. And they came to their father in the evening, weeping.

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٧﴾

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.'

قَالُوا يَا أَبَانَا مَا لَكَ بِآدَمَ بَنِيكَ إِذْ هَبْتَ نَسْتَدِينُ وَتَرَكْنَا
يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ ۚ وَ
مَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٨﴾

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.'

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ ۗ قَالَ
بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِرُوا
جَمِيعًا ۗ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا
تَصِفُونَ ﴿١٩﴾

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.

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ
فَادُلِيَ دَلْوَةً ۗ قَالَ يَبْشُرِي هَذَا غُلَامًا
وَأَسْرُوهُ بِضَاعَةً ۗ وَاللَّهُ عَلِيمٌ بِمَا
يَعْمَلُونَ ﴿٢٠﴾

*21. And they sold him for a paltry price, a few dirhems, and they were not desirous of it.

وَشَرَوْهُ بِثَمَنٍ بَخِيسٍ دَرَاهِمَ مَعْدُودَةٍ ۗ
وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢١﴾

R. 3.

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.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ
لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ
يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا ۚ وَكَذَلِكَ
مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ ۚ وَرَلَّعَلَّمَهُ
مِن تَأْوِيلِ الْأَحَادِيثِ ۗ وَاللَّهُ غَالِبٌ
عَلَىٰ أَمْرِهِ ۗ وَلَئِكَ أَكْثَرُ النَّاسِ لَا
يَعْلَمُونَ ﴿٢٢﴾

*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.

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَ
عِلْمًا ۗ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٣﴾

*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.

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.'

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ
نَفْسِهِ وَغَلَّقَتِ الْبُوابَ وَقَالَتْ هَيْتَ
لَكَ ۗ قَالَ مَعَاذَ اللّٰهِ اِنَّهُ رَبِّيْ اَحْسَنُ
مَثْوَايَ مِنْ اِنَّهُ لَا يُفْلِحُ الظّٰلِمُوْنَ ﴿٢٤﴾

*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.

وَلَقَدْ هَمَّتْ بِهٖ ۗ وَهَمَّ بِهَا لَوْلَا اَنْ
رَّآ بُرْهَانَ رَبِّهٖ ۗ كَذٰلِكَ لِنَصْرِفَ
عَنْهُ السُّوءَ وَالْفَحِشَاءَ ۗ اِنَّهُ مِنْ
عِبَادِنَا الْمُخْلَصِيْنَ ﴿٢٥﴾

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?'

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهٗ مِنْ
دُبُرٍ ۗ وَالْفَيّٰسِيَّةُ هَا كَذٰلِكَ الْبَابُ ۗ
قَالَتْ مَا جَزَاءُ مَنْ اَرَادَ بِاَهْلِكَ سُوْءًا اِلَّا
اَنْ يُسَجَّنَ اَوْ عَذَابٌ اَلِيْمٌ ﴿٢٦﴾

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.'

قَالَ هِيَ رَاوَدْتَنِيْ عَنْ نَفْسِيْ وَشَهِدَ
شَاْهِدٌ مِّنْ اَهْلِهَا ۗ اِنْ كَانَ قَمِيصُهٗ
قَدْ مِّنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ
الْكٰذِبِيْنَ ﴿٢٧﴾

28. 'But if his shirt is torn from behind, then she has lied and he is of the truthful.'

وَ اِنْ كَانَ قَمِيصُهٗ قَدْ مِّنْ دُبُرٍ
فَكَذَبَتْ وَهُوَ مِنَ الصّٰدِقِيْنَ ﴿٢٨﴾

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.'

فَلَمَّا رَا قَمِيصَهٗ قَدْ مِّنْ دُبُرٍ قَالَ اِنَّهٗ
مِنْ كَيْدِكُنَّ ۗ اِنَّ كَيْدَكُنَّ عَظِيْمٌ ﴿٢٩﴾

30. 'O Joseph, turn away from this and thou, *O woman*, ask forgiveness for thy sin. Certainly, thou art of the guilty.'

يٰٓوَسْفُ اَعْرِضْ عَنْ هٰذَا ۗ وَ
اسْتَغْفِرِيْ لِذَنْبِكِ ۗ اِنَّكَ كُنْتِ مِنَ
الْخٰطِئِيْنَ ﴿٣٠﴾

*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.

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.'

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.'

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.'

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.'

35. So his Lord heard his prayer, and turned away their guile from him. Verily, He is the All-Hearing, the All-Knowing.

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 *qatṭa'na aidiyahunna* (قَطَعْنَا أَيْدِيَهُنَّ) 'cut their hands' can be understood to apply literally or metaphorically as Hadrat Imām Rāghib has mentioned both usages with reference to the use of this word in the Holy Qur'ān.

Here the literal meaning of (قَطَعْنَا أَيْدِيَهُنَّ) 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 (قَطَعْنَا) 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.

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ
الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ
قَدْ شَغَفَهَا حُبًّا ؕ إِنَّا لَنَرَاهَا فِي ضَلَالٍ
مُبِينٍ ﴿٣١﴾

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ
إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكًا وَمِائِينَ
كُلًّا وَاحِدَةً مِّنْهُنَّ سَيِّئًا وَوَالَّتِ
أَحْزَابُهُنَّ عَلَيْنَهُنَّ ۖ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ
وَقَطَعْنَ أَيْدِيَهُنَّ وَأَقْلَنَ حَاشَ لِلَّهِ مَا
هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣٢﴾

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ ؕ
لَقَدْ رَاودْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ
وَلَئِن لَّمْ يَفْعَلْ مَا أَمَرَهُ لَيَسْجُنَنَّ
وَلَيَكُونَنَّ مِنَ الصَّغِيرِينَ ﴿٣٣﴾

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا
يَدْعُونََنِي إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّي
كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ
الْجَاهِلِينَ ﴿٣٤﴾

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ
كَيْدَهُنَّ ؕ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾

ثُمَّ بَدَأَ لَهُمْ مِن بَعْدِ مَا رَاوَا الْآيَاتِ
لِيَسْجُنَنَّهُ حَتَّىٰ حِينٍ ﴿٣٦﴾

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.'

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.'

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.'

40. 'O my two companions of the prison, are diverse lords better or Allāh, the One, the Most Supreme?'

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.'

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

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيْنٍ ۖ قَالَ
أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَ
قَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ
رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ ۖ نَبِّئْنَا
بِتَأْوِيلِهِ ۗ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٤١﴾

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقُنِيهِ
إِلَّا نَبَأُتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ
يَأْتِيَكُمَا ۚ ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي ۗ
إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ
بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٤٢﴾

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَ
إِسْحَاقَ وَيَعْقُوبَ ۗ مَا كَانَ لَنَا أَنْ
نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ۗ ذَٰلِكَ مِنْ فَضْلِ
اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ
النَّاسِ لَا يَشْكُرُونَ ﴿٤٣﴾

يُصَاحِبِي السِّجْنَ ۗ أَزْيَابٌ مُتَفَرِّقُونَ
خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤٤﴾

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ
سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مِمَّا أُنزِلَ
اللَّهُ بِهَا مِنْ سُلْطَانٍ ۗ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ۗ
أَمَرَ إِلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۗ ذَٰلِكَ
الَّذِينَ اتَّخَذُوا دِينًا لَدُنِّهِمْ
لَا يَعْلَمُونَ ﴿٤٥﴾

يُصَاحِبِي السِّجْنَ ۗ إِنَّمَا أَحَدُكُمْ فَيسْتَقِي
رَبَّهُ خَمْرًا ۗ وَآمَّا الْآخَرُ فَيُصَلَّبُ
فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ ۗ 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 *dimul-qayyimah* (دِينُ الْقَيِّمَةِ).

See 98:4 (Al-Bayyinah)

from off his head. The matter about which you inquired has been decreed.'

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.

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.'

45. They replied, 'They are confused dreams, and we do not know the interpretation of such confused dreams.'

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.'

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.'

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.'

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.'

*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**.'

الْأَمْرَ الَّذِي فِيهِ تَسْتَفْتِينَ^{٣٧}

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا
اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنسَهُ الشَّيْطَانُ
ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ
سِنِينَ^{٣٨}

ع ٥

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ
سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ
سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَبْسُوتُ^{٣٩} يَا أَيُّهَا
الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِنْ كُنْتُمْ
لِلرُّؤْيَا تَعْبُرُونَ^{٤٠}

قَالُوا أَضْعَافٌ أَحْلَاهُمْ وَمَا نَحْنُ
بِتَأْوِيلِ الْأَحْلَامِ بِعِلْمَيْنِ^{٤١}

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ
أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ^{٤٢}

يُوسُفُ أَيُّهَا الصَّادِقُ أَفْتِنَا فِي سَبْعِ
بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ
وَسَبْعِ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَبْسُوتُ
لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ
يَعْلَمُونَ^{٤٣}

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا
فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا
قَلِيلًا مِّمَّا تَأْكُلُونَ^{٤٤}

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ
يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا
مِّمَّا تُحْصِنُونَ^{٤٥}

* 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.’

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يُعْصِرُونَ ^{٥٠}

R. 7.

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.’

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ جَ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَسَأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ^{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.’

قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ رَبُّنَا مَا عَلِمْنَا عَلَيْكَ مِنْ سُوءٍ ط قَالَتِ امْرَأَتُ الْعَزِيزِ إِنَّنِي كُنتُ مِنَ الضَّالِّينَ رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ^{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.

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِبِينَ ^{٥٣}

* 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.’

وَمَا أُبْرِئُ نَفْسِي جَ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ط إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ^{٥٤}

55. And the King said, ‘Bring him to me that I may take him specially for myself.’ And when he had spoken to

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ آسْتَخْلِصُ لِنَفْسِي جَ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ

* 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.’

ء | ف | ق | g | ع | ع | ط | ز | ط | ت | ص | د | 267 | ص | س | د | ح | ك | ه | ح | ث | ا | u | ا | i

him, he said, 'Thou art this day *a man* of established position *and* trust with us.'

56. He said, 'Appoint me over the treasures of the land, for I am a good keeper, *and* possessed of knowledge.'

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.

58. And surely, the reward of the Hereafter is better for those who believe and fear God.

R. 8.

* 59. And Joseph's brethren came and entered in unto him; and he knew them, but they knew him not.

* 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?

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.'

62. They replied, 'We will try to induce his father to part with him and we will certainly do *it*.'

63. And he said to his servants, 'Put their money *also* into their saddlebags that they may recognize it when they return to their family; haply they may come back.'

64. And when they returned to their father, they said, 'O our father, *a*

كَذَيْنَا مَكِينٌ أَمِينٌ ﴿٥٥﴾

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۚ إِنِّي
حَفِيظٌ عَلِيمٌ ﴿٥٦﴾

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ ۚ
يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ ۚ نُصِيبُ
بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ
الْمُحْسِنِينَ ﴿٥٧﴾

وَلَا نُجْزِي الْأَخْرَجَةَ خَيْرٌ لِلَّذِينَ آمَنُوا وَ
كَانُوا يَتَّقُونَ ﴿٥٨﴾

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ
فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٩﴾

وَلَمَّا جَهَّزَهُمْ بِجَهَاذِهِمْ قَالَ
اِئْتُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ ۖ أَلَا
تَرَوْنَ أَنِّي أُوْفِي الْكَيْلَ وَ أَنَا خَيْرُ
الْمُنْزِلِينَ ﴿٦٠﴾

فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ
عِنْدِي وَلَا تَقْرَبُونِ ﴿٦١﴾

قَالُوا سَتَرَادُ عَنْهُ أَبَاهُ وَإِنَّا
لَفَاعِلُونَ ﴿٦٢﴾

وَقَالَ لِفَتَاهِهِ اجْعَلُوا يَضًا عَتَهُمْ
فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا
انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ
يَرْجِعُونَ ﴿٦٣﴾

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا

* 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?'

ء ء | ق q | غ gh | ع | ع | ط | ز | ط | ؤ | ض | ض 268 | ص | س | ذ dh | خ kh | ح h | ث th | ا i u ا

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.'

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.'

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.'

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.'

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.'

* 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.

مِنْهُ مِمَّا الْكَيْدُ فَارْسِلْ مَعَنَا أَخَانَا
نَكْتَلْ وَرِثَانًا لَهُ لَاحِفُونَ ﴿٣٧﴾

قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا آمَنْتُمْ
عَلَىٰ أَخِيهِ مِنْ قَبْلُ ۗ قَالَ لَهُ خَيْرَ حِفْظًا
وَهُوَ أَرْحَمُ الرَّحِيمِينَ ﴿٣٨﴾

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَ
رُدَّتْ إِلَيْهِمْ ۗ قَالُوا يَا أَبَانَا مَا نَبْغِي
هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا ۖ وَنَمِيرُ
أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدُ إِكْبَادًا
بَعِيرٍ ۗ ذَلِكَ كَيْدٌ يَسِيرٌ ﴿٣٩﴾

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ
مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَن
يُحَاطَ بِكُمْ ۗ فَلَمَّا اتَّوَأَتْهُم مَوْثِقَهُمْ
قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٤٠﴾

وَقَالَ يَبْنَئِي لَا تَدْخُلُوا مِن بَابٍ
وَاحِدٍ ۚ وَإِذَا خُلُوتُم مِّنْ أَبْوَابٍ مُّتَفَرِّقِينَ
وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِن شَيْءٍ ۗ إِن
الْحُكْمَ لِلَّهِ عَلَيْهِ تَوَكَّلْتُ ۖ وَعَلَيْهِ
فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٤١﴾

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ
مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِن شَيْءٍ إِلَّا
حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا ۗ وَإِنَّهُ
لَذُو عِلْمٍ لِّمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ ﴿٤٢﴾

R. 9.

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.'

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.'

72. They said, turning towards them, 'What is it that you miss?'

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.'

74. They answered, 'By Allāh, you know well that we came not to act corruptly in the land, and we are not thieves.'

75. They said, 'What then shall be the punishment for it, if you *are found to have told a lie*?'

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 wrongdoers.'

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.

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.'

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوْى إِلَيْهِ
أَخَاهُ قَالَ رَبِّي أَنَا أَخُوكَ فَلَا تَبْتَئِشْ
بِمَا كَانُوا يَعْمَلُونَ ﴿٤٠﴾

فَلَمَّا جَهَّزَهُمْ بِجَهَّتِهِمْ جَعَلَ السَّقَايَةَ
فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتَهَا
الْعِزُّ إِنَّكُمْ لَسَارِقُونَ ﴿٤١﴾

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ ﴿٤٢﴾

قَالُوا نَفَقْدُ صَوَاعَ الْمَلِكِ وَ لِمَنْ
جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٤٣﴾

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَّا جِئْنَا
لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٤٤﴾

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ
كَذِبِينَ ﴿٤٥﴾

قَالُوا جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ
جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤٦﴾

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ رَحْلِ أَخِيهِ ثُمَّ
اسْتَخْرَجَهَا مِنْ رَحْلِ أَخِيهِ كَذَلِكَ
كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ
فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ
نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ وَفَوْقَ كُلِّ ذِي
عِلْمٍ عَلِيمٌ ﴿٤٧﴾

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ
قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَ
لَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرٌّ
مَّكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٤٨﴾

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.’

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.

*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.

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.

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.’”

*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.’

*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*.

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا
شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ
إِنَّا نَرُوكَ مِنَ الْمُحْسِنِينَ ﴿٤٩﴾

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا
مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَظَالِمُونَ ﴿٥٠﴾

فَلَمَّا اسْتَأْذَنُوا مِنْهُ خَلَصُوا نجيبًا
قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ آبَاكُمْ
فَدَا أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ
وَمَنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ
فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي
إِلَهِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ
الْحَكَمِيِّينَ ﴿٥١﴾

رُدِّعُوا إِلَى آبَائِكُمْ فَقُولُوا يَا آبَائِنَا إِنَّ
ابْنَكَ سَرَقَ وَ مَا شَهِدْنَا إِلَّا بِمَا
عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٥٢﴾

وَسَأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ
الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٥٣﴾

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا
فَصَبِرْ جَوِيدٌ عَسَى اللَّهُ أَنْ
يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ
الْحَكِيمُ ﴿٥٤﴾

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا سَفَى عَلَى

And his eyes became white because of grief, and he was suppressing *his sorrow*.

- *86. They said, ‘By Allāh, thou wilt not cease talking of Joseph until thou art wasted away or thou art of those who perish.’

87. He replied, ‘I only complain of my sorrow and my grief to Allāh, and I know from Allāh that which you know not.

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.’

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.’

90. He said, ‘Do you know what you did to Joseph and his brother, when you were ignorant?’

- *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, who is righteous and is steadfast—Allāh will never suffer the reward of the good to be lost.’

92. They replied, ‘By Allāh! Surely has Allāh preferred thee above us and we have indeed been sinners.’

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.

يُوسُفَ ۖ وَابْيَضَّتْ عَيْنُهُ مِنَ الْحُزَنِ
فَهُوَ كَظِيمٌ ﴿٨٦﴾

قَالُوا تَا لَلَّهِ تَفْتَوُا تَدَّكُرُ يُوسُفَ
حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ
الْمَآكِينِ ﴿٨٧﴾

قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ
وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٨﴾

يَبْنِي إِذْ هَبُوا فَتَحَسَّسُوا مِنْ
يُوسُفَ وَأَخِيهِ وَلَا تَأْسُوا مِنْ رَوْحِ
اللَّهِ إِنَّهُ لَا يَأْسُ مِنَ رَوْحِ اللَّهِ إِلَّا
الْقَوْمُ الْكَافِرُونَ ﴿٨٩﴾

فَلَمَّا دَخَلُوا عَلَيْهَا قَالُوا يَا أَيُّهَا
الْعَزِيزُ مَسْنَا وَأَهْلْنَا الضَّرُّ وَجِئْنَا
بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ
وَ تَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي
الْمُتَصَدِّقِينَ ﴿٩٠﴾

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَ
أَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٩١﴾

قَالُوا إِنَّا لَنَرِيكَ لَآتٍ يُوسُفَ قَالَ أَنَا
يُوسُفَ وَهَذَا أَخِي زَقَدْنَا مِنَ اللَّهِ عَلَيْنَا
إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا
يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٢﴾

قَالُوا تَا لَلَّهِ لَقَدْ أَشْرَكَ اللَّهُ عَلَيْنَا وَ
إِنْ كُنَّا لَخٰطِئِينَ ﴿٩٣﴾

قَالَ لَا تَثْرِبِ عَلَيْنَا يَوْمَ يَعْتَبِرُ
اللَّهُ لَكُمْ رَوْحًا وَهُوَ الرَّحِيمُ ﴿٩٤﴾

*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.'

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.'

96. They replied, 'By Allāh, thou art assuredly in thy old error.'

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?'

98. They said, 'O our father, ask forgiveness of our sins for us; we have indeed been sinners.'

99. He said, 'I will certainly ask forgiveness for you of my Lord. Surely, He is the Most Forgiving, the Merciful.'

100. And when they came to Joseph, he put up his parents with himself, and said, 'Enter Egypt in peace, if it please Allāh.'

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.'

* 102. 'O my Lord, Thou hast bestowed power upon me and taught me the interpretation of dreams. O Maker of the heavens and

* 102. 'O my Lord **you have blessed me with a share of sovereignty** and taught me the interpretation of **things**.

رَادُّهُبُوا بِقَمِيصِي هَذَا فَالْقُوهُ عَلَى
وَجْهِ أَبِي يَأْتِ بِصِيرًا ۚ وَآتُونِي
بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٤﴾

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ رَبِّي أَيُّهَا
رَبِّهِ يُوَسِّفُ لَوْلَا أَنْ تَفْقَهُوا ۗ

﴿٩٥﴾ قَالُوا تالله لو انك لفي ضلالتك القديم

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْفَهُ عَلَى وَجْهِهِ
فَارْتَدَّ بِصِيرًا ۚ قَالَ أَلَمْ أَقُلْ لَكُمْ ۚ
رَبِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٧﴾

قَالُوا يَا أَبَانَا اسْتَغْفِرْنَا ذُنُوبَنَا
إِنَّا كُنَّا خَاطِئِينَ ﴿٩٨﴾

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ
الْغَفُورُ الرَّحِيمُ ﴿٩٩﴾

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوْى إِلَيْهِ
أَبَوَيْهِ وَقَالَ ادْخُلُوا بصران شاء
الله أمينين ﴿١٠٠﴾

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ
سُجَّدًا ۚ وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ
رُؤْيَايَ مِنْ قَبْلُ ۖ قَدْ جَعَلَهَا رَبِّي
حَقًّا ۚ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ
السِّجْنِ وَجَاءَ بِكَ مِنَ الْبَدْوِ مِنْ بَعدِ
أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۗ
إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۗ إِنَّهُ هُوَ
الْعَلِيمُ الْحَكِيمُ ﴿١٠١﴾

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي
مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطِرَ

ء ' ق | q | غ gh | ع ' | ظ z | ط t | ض d ﴿273﴾ ص s | ذ dh | خ kh | ح h | ث th | ا i | u |

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

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.'

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.

104. And most men will not believe even though thou eagerly desire it.

* 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.

106. And how many a Sign is there in the heavens and the earth, which they pass by, turning away from it.

107. And most of them believe not in Allāh without also attributing partners to Him.

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?

* 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.'

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.

السَّمَوَاتِ وَالْأَرْضِ تَدَّانَتْ وَلِيٍّ فِي
الدُّنْيَا وَالْآخِرَةِ تَوَقَّعْتَنِي مُسْلِمًا
وَأَلْحَقْتَنِي بِالصَّالِحِينَ ﴿١٠٣﴾

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَ
مَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ
هُمْ يَمْكُرُونَ ﴿١٠٤﴾

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ
بِمُؤْمِنِينَ ﴿١٠٥﴾

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۗ إِنَّ هُوَ لَكَّا
ذِكْرٌ لِّلْعَالَمِينَ ﴿١٠٥﴾

وَكَأَيِّن مِّنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ
يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٦﴾

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ
مُشْرِكُونَ ﴿١٠٧﴾

أَفَأَمِنُوا أَن تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ
عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٨﴾

قُلْ هَذِهِ سَبِيلِي ۖ أَدْعُو إِلَى اللَّهِ تَعَالَى
بِصِيْرَةٍ أَنَا وَمَنِ اتَّبَعْتَنِي ۖ وَسُبْحَانَ
اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٩﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُّوحِي
إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى ۖ أَفَلَمْ يَسِيرُوا
فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَكَلَّا لَآخِرَةُ

And surely, the abode of the Hereafter is better for those who fear God. Will you not then understand?

خَيْرٌ لِّلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿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.

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَن نَّشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١١﴾

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.

لَقَدْ كَانَ فِي قَصصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١٢﴾

- * 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.**



AR-RA'D

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
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.
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.
- * 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.
- * 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.
6. And if thou dost wonder, then wondrous indeed is their saying: 'What! when we have become dust,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
 الْمُرْسَلَاتِ لَكَ آيَاتِ الْكِتَابِ وَالَّذِي
 أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ
 أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ۝
 اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ
 تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ
 الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ
 مُّسَمًّى يُدِيرُ الْأُمُورَ يُفَصِّلُ الْآيَاتِ
 لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ۝

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا
 رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ
 جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى النَّيْلَ
 النَّهَارُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
 يَتَفَكَّرُونَ ۝

وَفِي الْأَرْضِ قِطْعٌ مُّتَجَوِّزَاتٌ وَجَدْتُمْ
 مِنْ أَعْنَابٍ وَزُرْعٌ وَنَخِيلٌ صِنَوَانٌ وَ
 غَيْرُ صِنَوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَ
 نُنْفِضُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي الْأُكُلِ ۝
 إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ۝

وَأَنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ إِنْ كُنَّا
 تُرَابًا لَّأَنَّا لَفِي خَلْقٍ جَدِيدٍ ۝ أُولَٰئِكَ

† 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;

ء ؤ ق ة gh ع | ع | ط | ز | ط | ؤ | ض | د 276 ص | س | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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

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.

*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.

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.

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.

10. *He is the* Knower of the unseen and the seen, the Incomparably Great, the Most High.

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.

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.

الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ
الْأَعْلَىٰ فِي أَعْيُنِهِمْ وَأُولَئِكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٧﴾

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ
الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ
الْمِثْلُتُ ۗ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ
لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ ۗ وَإِنَّ رَبَّكَ
لَشَدِيدُ الْعِقَابِ ﴿٨﴾

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ
آيَةٌ مِنْ رَبِّهِ ۗ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ
قَوْمٍ هَادٍ ﴿٩﴾

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا
تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ
عِنْدَهُ بِمِقْدَارٍ ﴿١٠﴾

عَلِيمُ الْغَيْبِ وَ الشَّهَادَةِ الْكَبِيرِ
الْمُتَعَالِ ﴿١١﴾

سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ
جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ
وَ سَارِبٌ بِالنَّهَارِ ﴿١٢﴾

لَهُ مَعْقِبَتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ
خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۗ إِنَّ
اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا
بِأَنْفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءً
فَلَا مَرَدَّ لَهُ ۗ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ
وَالٍ ﴿١٣﴾

*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.

ء ' ق ' q | غ gh | ع ' | ظ z | ط t | ض d ﴿277﴾ ص s | ذ dh | خ kh | ح h | ث th | ا i | u |

13. He it is Who shows you the lightning to inspire fear and hope, and He raises the heavy clouds.

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.

* 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.

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.

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.'

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

هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَ
طَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ ﴿١٣﴾

وَيَسِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ
مِنْ خِيفَتِهِ ۖ وَيُرْسِلُ الصَّوَاعِقَ
فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ
فِي اللَّهِ ۖ وَهُوَ شَدِيدُ الْحِسَابِ ﴿١٤﴾

لَهُ دَعْوَةُ الْحَقِّ ۗ وَالَّذِينَ يَدْعُونَ مِنْ
دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ
إِلَّا كَبَابٌ سَاطِعٌ فِيهِ إِلَى الْمَاءِ يَلْبَسُهُ
فَإَهُ وَ مَا هُوَ بِبَالِغِهِ ۗ وَمَا دُعَاءُ
الْكُفْرِينَ إِلَّا فِي ضَلَالٍ ﴿١٥﴾

وَاللَّهُ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَ
الْأَرْضِ طَوْعًا وَكَرْهًا وَظِلُّهُمْ
بِالْغُدُوِّ وَالْآصَالِ ﴿١٦﴾

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ ۗ قُلِ
اللَّهُ ۗ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ
أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا
وَلَا ضَرًّا ۗ قُلْ هَلْ يَسْتَوِي الْأَعْمَى
وَالْبَصِيرُ ۗ أَمْ هَلْ تُسْتَوَى الظُّلُمَاتُ
وَالنُّورُ ۗ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا
كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ۗ
قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۗ وَهُوَ الْوَاحِدُ
الْقَهَّارُ ﴿١٧﴾

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ
أوديةً بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ
زَبَدًا رَابِيًا ۗ وَمِمَّا يُوقِدُونَ
عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ
زَبَدٌ مِثْلَهُ ۗ كَذَلِكَ يُضِرُّبُ اللَّهُ الْحَقَّ

* 15. To Him alone is addressed true prayer.

ء | ق | q | غ | gh | ع | ظ | z | ط | ت | ض | d | 278 | ص | س | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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

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.

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!

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:

21. Those who fulfil Allāh's pact, and break not the covenant;

22. And those who join what Allāh has commanded to be joined, and fear their Lord, and dread the evil reckoning;

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—

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*:

25. 'Peace be unto you, because you were steadfast; behold how excellent is the reward of the *final* Abode!'

وَالْبَاطِلُ فَاَمَّا الزَّبَدُ فَيَذْهَبُ
جُفَاءً ۗ وَاَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ
فِي الْاَرْضِ ۗ كَذٰلِكَ يَضْرِبُ اللّٰهُ
الْاَمْثَالَ ﴿١٨﴾

لِّلَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ الْحُسْنٰى ۗ
وَالَّذِيْنَ لَمْ يَسْتَجِيبُوْا لَهٗ لَوْ اَنَّ لَهُمْ
مَا فِى الْاَرْضِ جَمِيعًا ۙ وَمِثْلَهُ مَعَهُ
لَا فِتْنٰوۙا بِهِ ۗ اُولٰٓئِكَ لَهُمْ سُوءُ
الْحِسَابِ ۗ وَمَا لَهُمْ جَهَنَّمَ ۙ وَاِبْسَ
الْمِهَادِ ﴿١٩﴾

اَفَمَنْ يَعْلَمُ اَنَّ مَا اُنزِلَ اِلَيْكَ مِنْ
رَّبِّكَ الْحَقُّ كَمَنْ هُوَ اَعْمٰى ۗ اِنَّ
يَتَذَكَّرُ اُولٰٓئِكَ اِلَّا لِبٰٓءٍ ﴿٢٠﴾

الَّذِيْنَ يُؤْفِقُوْنَ بِعَهْدِ اللّٰهِ وَا
يَنْقُضُوْنَ الْمِيْثَاقَ ﴿٢١﴾

وَالَّذِيْنَ يَصِلُوْنَ مَا اَمَرَ اللّٰهُ بِهٖ اَنْ
يُّوْصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُوْنَ
سُوءَ الْحِسَابِ ﴿٢٢﴾

وَالَّذِيْنَ صَبَرُوْا ۙ وَاِبتِغَاءً وَّجْهًا لِّرَبِّهِمْ
وَاَقَامُوا الصَّلٰوةَ ۙ وَاَنْفَقُوْا مِمَّا رَزَقْنٰهُمْ
سِرًّا ۙ وَّعَلٰنِيَةً ۙ وَيَدْرءُوْنَ بِالْحَسَنَةِ
السَّيِّئَةَ ۙ اُولٰٓئِكَ لَهُمْ عَقَبٰى الدّٰرِ ﴿٢٣﴾

جَنَّتٍ عَدْنٍ يَدْخُلُوْنَهَا وَمَنْ صَلَحَ
مِنْ اٰبَائِهِمْ وَاَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ ۗ
الْمَلٰٓئِكَةُ يَدْخُلُوْنَ عَلَيْهِمْ مِنْ كُلِّ
بَابٍ ﴿٢٤﴾

سَلِّمْ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ
عَقَبٰى الدّٰرِ ﴿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.

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ
مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ
أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ
أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ
الدَّارِ ۝۲۶

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.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَ
يَقْدِرُ ۚ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا
وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا
مَتَاعٌ ۝۲۷

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*:

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا
أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۗ قُلْ إِنْ
أَبِغَضْتُ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ
مَنْ
أَنَابَ ۝۲۸

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;

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ
بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ
الْقُلُوبُ ۝۲۹

30. 'Those who believe and do good works—happiness shall be theirs, and an excellent place of return.'

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
طُوبَى لَهُمْ وَحَسُنَ مَا يِ
۝۳۰

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.'

كَذَلِكَ أَرْسَلْنَا فِي أُمَّةٍ قَدْ خَلَتْ مِنْ
قَبْلِهَا أُمَمٌ لِيَتْلُوَ عَلَيْهِمُ الَّذِي
أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ ۗ
قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ
تَوَكَّلْتُ وَإِلَيْهِ مَتَابٌ ۝۳۱

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 أَنْ قُرْآنًا سِيرَتْ بِهِ الْجِبَالُ أَوْ
قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَ بِهِ الْمَوْتُ
بَل لَّئِنَّ الْأَمْرَ لَجَمِيعًا أَفَلَمْ يَأْتِ
الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهَدَى

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.

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!

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.

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.

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.

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

النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ
كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ
أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّى يَأْتِيَ
وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ
الْعَهْدَ ۗ

وَلَقَدْ اسْتَهْزَيْتُمْ بِرُسُلِنَا مِن قَبْلِكَ
فَأَمَلَيْتُمُ لِلَّذِينَ كَفَرُوا ثُمَّ
أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ۗ

أَفَمَن هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا
كَسَبَتْ ۗ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلُوبًا
سَمُّوهُمْ ؕ أُمِرْتُمْ سَمُّوهُمْ ؕ بِمَا لَا يَعْلَمُ
فِي الْأَرْضِ أَمْ يَرْبُؤُهُ مِنَ الْقَوْلِ ۗ بَلْ
رُؤْيَىٰ لِلَّذِينَ كَفَرُوا مَكْرَهُمْ وَصُدُّوا
عَنِ السَّبِيلِ ۗ وَمَن يُضِلِلِ اللَّهُ فَمَا
لَهُ مِن هَادٍ ۗ

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَ
لَعَذَابُ الْآخِرَةِ أَشَقُّ ۗ وَمَا لَهُم
مِّنَ اللَّهِ مِن وَّاقٍ ۗ

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ ۗ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ أُكُلُهَا
دَائِمٌ وَظِلُّهَا ۗ تِلْكَ عُقْبَى الَّذِينَ
اتَّقَوْا ۗ وَعُقْبَى الْكَافِرِينَ النَّارُ ۗ

وَالَّذِينَ أُتَيْنَهُمُ الْكِتَابَ يَفْرَحُونَ
بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَخْرَابِ مَن
يُنْكِرُ بَعْضَهُ ۗ قُلْ إِنَّمَا أُمِرْتُ أَنْ
أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ ۗ إِلَيْهِ

not to set up equals to Him. Unto Him do I call, and unto Him is my return.'

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.

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.

*40. Allāh effaces what He wills and established *what He wills*, and with Him is the source of *all* commandments.

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.

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.

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.

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.'

*40. Allāh effaces what He wills, and establishes *what He wills*, and with Him is the source of *all* decrees.

أَدْعُوا وَإِلَيْهِ مَأْبٍ ﴿٣٤﴾

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا وَعَرِيبًا ۗ وَكَذَلِكَ
اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ
الْعِلْمِ ۗ مَا لَكَ مِنَ اللَّهِ مِنْ وَّالِيٍّ وَلَا
وَاقِيٍّ ﴿٣٨﴾

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ
جَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ۗ وَمَا كَانَ
لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ
اللَّهِ ۗ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٩﴾

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۗ وَ
عِنْدَهُ أُمُّ الْكِتَابِ ﴿٤٠﴾

وَإِنْ مَّا نُرِيَنَّكَ بَعْضَ الَّذِي
نَعِدُهُمْ أَوْ نَتَوَقَّيَنَّكَ فَإِنَّمَا عَلَيْكَ
الْبَلْغُ وَعَلَيْنَا الْحِسَابُ ﴿٤١﴾

أَوَلَمْ يَرَوْا أَنَّا تَأْتِي الْأَرْضَ نَنْقُصُهَا
مِنْ أَطْرَافِهَا ۗ وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ
لِحُكْمِهِ ۗ وَهُوَ سَرِيعُ الْحِسَابِ ﴿٤٢﴾

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَبِلِهِ
الْمَكْرُ جَمِيعًا ۗ يَعْلَمُ مَا تَكْسِبُ
كُلُّ نَفْسٍ ۗ وَسَيَعْلَمُ الْكُفْرُ لِمَنْ
عُقِبَى الدَّارِ ﴿٤٣﴾

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا ۗ
قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۗ
وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿٤٤﴾

ء ' ق | q | غ gh | ع | ظ z | ط t | ض d ﴿282﴾ ص s | ذ dh | خ kh | ح h | ث th | ا i u ا

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



IBRĀHĪM

(Revealed before Hijrah)

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

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—

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:

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.

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.

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.

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.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

الْحَمْدُ لِلّٰهِ الَّذِيْ اَنْزَلَ لَنَا الْكُرْاٰنَ
الَّذِيْ هُوَ الْحَقُّ الْمُبِیْنُ ۝۲

اللّٰهُ الَّذِيْ لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی
الْاَرْضِ ۝۳ وَوَيْلٌ لِّلْكَافِرِیْنَ مِنْ عَذَابٍ
شَدِیْدٍ ۝۴

الَّذِیْنَ یَسْتَحِبُّوْنَ الْحَیٰوةَ الدُّنْیَا
عَلٰی الْاٰخِرَةِ ۝۵ وَیَصُدُّوْنَ عَنِ سَبِیْلِ
اللّٰهِ وَیَبْغُوْنَهَا بَعْثًا ۝۶ وَهُوَ الْعَزِیْزُ
الَّذِیْ یُضِلُّ بِحَیْدٍ ۝۷

وَمَا اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا بِلِسٰنٍ
قَوْمِهٖ لَیُبَیِّنَ لَهُمْ ۝۸ فَبِضَلُّ اللّٰهُ مَنْ
یَّشَاءُ ۝۹ وَیَهْدِیْ مَنْ یَّشَاءُ ۝۱۰ وَهُوَ الْعَزِیْزُ
الْحَكِیْمُ ۝۱۱

وَ لَقَدْ اَرْسَلْنَا مُوسٰی بِاٰیٰتِنَا اَنْ اَخْرِجْ
قَوْمَكَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۝۱۲
وَ ذَكِّرْهُمْ بِاٰیٰتِ اللّٰهِ ۝۱۳ اِنَّ فِیْ ذٰلِكَ
لَاٰیٰتٍ لِّكُلِّ صَبّٰرٍ شٰكُوْرٍ ۝۱۴

وَ اِذْ قَالَ مُوسٰی لِقَوْمِهٖ اذْكُرُوْا
نِعْمَةَ اللّٰهِ عَلَیْكُمْ اِذْ اَنْجٰكُمْ مِنْ اِلٍ
فِرْعَوْنَ یَسُوْءُ مُؤْمِنِكُمْ ۝۱۵ سُوْءَ الْعَذَابِ
وَ یَذْبَحُوْنَ اِبْنٰئَكُمْ ۝۱۶ وَ یَسْتَحْیِیوْنَ
نِسَاءَكُمْ ۝۱۷ وَ فِیْ ذٰلِكُمْ بَلٰءٌ مِّنْ رَّبِّكُمْ
عَظِیْمٌ ۝۱۸

R. 2.

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.'

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.'

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.'

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.'

وَاِذْ تَاَذَانَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ
لَا يُزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِي
لَشَدِيدٌ ۙ

وَقَالَ مُوسَى اِنَّ تَكْفُرًا اَنْتُمْ وَمَنْ
فِي الْاَرْضِ جَمِيعًا ۗ فَاِنَّ اللّٰهَ لَغَنِيٌّ
حَٰمِدٌ ۙ

اَلَمْ يَأْتِكُمْ نَبَاُ الَّذِيْنَ مِنْ قَبْلِكُمْ
قَوْمِ نُوحٍ وَعَادٍ وَثَمُوْدَ ۗ وَالَّذِيْنَ مِنْ
بَعْدِهِمْ ۗ لَا يَعْلَمُهُمْ اِلَّا اللّٰهُ ۗ جَاءَتْهُمْ
رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا اَيْدِيَهُمْ
فِيْٓ اَفْوَاهِهِمْ وَقَالُوْا اِنَّا كَفَرْنَا بِمَا
اُرْسِلْتُمْ بِهِ وَاِنَّا لَفِيْ شَكٍّ مِّمَّا
تَدْعُوْنَنا اِلَيْهِ مُرِيْبٍ ۙ

قَالَتْ رُسُلُهُمْ اِنِّى اللّٰهُ شَكٌّ فَاطِرِ
السَّمٰوٰتِ وَ الْاَرْضِ ۗ يَدْعُوْكُمْ
لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَيُؤَخِّرَكُمْ
اِلٰى اَجَلٍ مُّسَمًّى ۗ قَالُوْا اِنَّا اَنْتُمْ اِلَّا
بَشَرٌ مِّثْلُنَا ۗ تُرِيْدُوْنَ اَنْ تَصُدُّوْنَا
عَمَّا كَانِ يَعْبُدُ اٰبَاؤُنَا ۗ قَاتُوْنَا
رِسُلٰتِنِ مُّبِيْنٍ ۙ

* 10. **Note:** The Quranic expression *faraddū aidiyahum fī afwāhihim* كَرَدُوْا اَيْدِيَهُمْ فِىْ 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.'

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.

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا
بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَى
مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ
تَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَ
عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢﴾

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.'

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ
هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَى مَا
أَذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُتَوَكِّلُونَ ﴿١٣﴾

R. 3.

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.

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ
لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي
مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ
الظَّالِمِينَ ﴿١٤﴾

* 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.'

وَلَنُكَفِّرَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ
ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ
وَعَيْدِي ﴿١٥﴾

16. And they prayed for victory, and *as a result thereof* every haughty enemy of *truth* came to naught.

وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٦﴾

17. Before him is Hell; and he shall be made to drink boiling water.

مِنْ دَرَائِهِ جَهَنَّمَ وَيُسْقَى مِنْ مَاءٍ
صَدِيدٍ ﴿١٧﴾

* 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.

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ وَيَأْتِيهِ
الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ
بِمَيِّتٍ وَمِنْ دَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٨﴾

* 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.

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.

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ
أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ
الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ
مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ
الضَّلَالُ الْبَعِيدُ ﴿١٩﴾

*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.

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ يَئُودُ هَيْبَتَكُمْ وَيَأْتِي بِخَلْقٍ جَدِيدٍ ﴿٢٠﴾

21. And that is not *at all* hard for Allāh.

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢١﴾

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.’

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجْرُ عَنَّا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَّجِيصٍ ﴿٢٢﴾

R. 4.

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.’

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرَانِ اللَّهُ وَعَدَّكُمْ وَعَدَّ الْحَقُّ وَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾

* 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.

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'.

وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿٢٤﴾

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.

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفُرْعَاهَا فِي السَّمَاءِ ﴿٢٥﴾

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.

تُؤْتِي أَكْمَلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَ يُضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٦﴾

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.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٧﴾

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.

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٨﴾

R. 5.

29. Dost thou not see those who changed Allāh's favour into ingratitude and landed their people into the abode of ruin—

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَآخَلَوْا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٩﴾

30. Which is Hell? They shall burn therein; and an evil place of rest is that.

جَهَنَّمَ جِ يَصْلَوْنَهَا وَ يَسُوسُ الْفَرَارِ ﴿٣٠﴾

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.'

وَ جَعَلُوا لِلَّهِ أَدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ ﴿٣١﴾

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.

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَ يُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَ عَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَ لَا خُلُقَ ﴿٣٢﴾

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.

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ
الْفُلَّكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَ
سَخَّرَ لَكُمْ الْوَأْنَهَارَ ﴿٣٣﴾

*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.

وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ
وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ ﴿٣٤﴾

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.

وَأَتاكم مِّنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِن
تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ
الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٥﴾

R. 6.

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.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا
الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ
الْأَصْنَامَ ﴿٣٦﴾

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.

رَبِّ إِنَّهُمْ أَضَلُّوا كَثِيرًا مِّنَ النَّاسِ
فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَ مَنِ
عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٧﴾

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.

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ دُونِ بَيْتِي
بُيُوتًا غَيْرَ ذِي زُرْعَةٍ عِنْدَ بَيْتِكَ
الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ
فاجْعَلْ أَقْصِدَةً مِّنَ النَّاسِ
تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ
مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٨﴾

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.

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا
نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ
فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٩﴾

*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.

ء ' ق | q | غ gh | ع | ظ z | ط | ض d ﴿288﴾ ص | ذ dh | خ kh | ح h | ث th | ا i | و u |

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

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.

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى
الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي
لَسَمِيعُ الدُّعَاءِ ﴿٣٠﴾

*41. 'My Lord, make me observe Prayer, and my children *too*. Our Lord! *bestow Thy grace on me* and accept my prayer.

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَ مِنْ
ذُرِّيَّتِي ۖ رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٣١﴾

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 لِي وَلِوَالِدَيَّ وَ
لِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٣٢﴾

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 اللَّهَ غَافِلًا عَمَّا يَعْمَلُ
الظَّالِمُونَ ۗ إِنََّّمَا يُوَخَّرُهُمْ لِيَوْمٍ
تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٣٣﴾

44. Hurrying on in fright, raising up their heads, their gaze not returning to them, and their minds *utterly* void.

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ
إِلَيْهِمْ طَرْفُهُمْ ۗ وَ آفَتَتْ لَهُمْ هَوَاءٌ ﴿٣٤﴾

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?

وَ أَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ
فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا آخِرْنَا إِلَى
آجَلٍ قَرِيبٍ ۗ نَجِبْ دَعْوَتِكَ وَ
نَتَّبِعِ الرُّسُلَ ۗ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ
مِنْ قَبْلُ مَا لَكُمْ مِنَ زَوَالِ ﴿٣٥﴾

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.'

وَ سَكَنْتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا
أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ
وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ﴿٣٦﴾

*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*.

وَ قَدْ مَكَرُوا مَكْرَهُمْ وَ عِنْدَ اللَّهِ
مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ
مِنْهُ الْجِبَالُ ﴿٣٧﴾

*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.**

48. Think not then that Allāh will fail to keep His promise to His Messengers. Surely, Allāh is Mighty, Lord of retribution,

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفًا وَعْدِهِ
رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ﴿٣٨﴾

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;

يَوْمَ تَبْدَلُ الْأَرْضَ غَيْرَ الْأَرْضِ وَ
السَّمَوَاتِ وَ بَرَزُوا لِلَّهِ الْوَاحِدِ
الْقَهَّارِ ﴿٣٩﴾

50. And thou shalt see the guilty on that day bound in chains.

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّبِينَ
فِي الْأَصْفَادِ ﴿٤٠﴾

51. Their garments shall be of pitch, and the fire shall envelop their faces.

سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَ تَغْشَى
وُجُوهُهُمُ النَّارُ ﴿٤١﴾

52. *It will be so* that Allāh may requite each soul for what it has wrought. Surely, Allāh is swift at reckoning.

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٤٢﴾

* 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.

هَذَا بَلَاغٌ لِلنَّاسِ وَ لِيُنذَرُوا بِهِ وَ
لِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ وَ
لِيَذْكُرُوا الْأَلْبَابَ ﴿٤٣﴾

* 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.



سورة الحجرات ٦

سُورَةُ الْحَجَرِ مَكِّيَّةٌ ١٥

سبأها ١٠٠



AL-HIJR

(Revealed before Hijrah)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

2. Alif Lām Rā. ‡ These are verses of the Book and of the illuminating Qur'ān.

الْحَرَامِ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُّبِينٍ ٢

Part 14

3. Often will the disbelievers wish that they were Muslims.

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ٣

4. Leave them alone that they may eat and enjoy themselves and that vain hope may beguile them; but they will soon know.

ذَرُهُمْ يَا كُفُّوا أَيْدِيَكُمْ وَأَقْبِلُوا لِيُذَاقُوا وَبِهِمْ الْأَمَلَ فَسَوْفَ يَعْلَمُونَ ٤

5. And We have never destroyed any town but there was for it a known decree.

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ ٥

6. No people can outstrip their appointed time, nor can they remain behind.

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ٦

7. And they said, 'O thou to whom this Exhortation has been sent down, thou art surely a madman.

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ٧

8. 'Why dost thou not bring angels to us, if thou art of the truthful?'

لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ٨

9. We do not send down angels but by due right, and then they are granted no respite.

مَا نُنزِلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذًا مُنْظَرِينَ ٩

10. Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ١٠

* 11. And We sent *Messengers* before thee among parties of ancient peoples.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيَعِ الْأَوَّلِينَ ١١

12. And there never came to them any Messenger but they mocked at him.

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ١٢

‡ I am Allāh Who is All-Seeing.

* 11. And We sent *Messengers* before you among various denominations of earlier people.

13. Thus do We cause this *habit of mocking* to enter into the hearts of the sinful people;

14. They believe not therein, though the example of the former peoples has gone *before them*.

15. And even if We opened to them a door from heaven, and they began ascending through it,

16. They would surely say, 'Only our eyes are dazed; rather we are a bewitched people.'

R. 2.

* 17. And We have, indeed, made mansions *of stars* in the heaven and have adorned it for beholders.

18. And We have protected it against every rejected satan.

19. But if any one hears stealthily, there pursues him a bright flame.

20. And the earth have We spread out, and set therein firm mountains and caused everything to grow therein in proper proportion.

21. And We have made for you therein means of livelihood, and *also* for *all* those for whom you do not provide.

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.

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.

24. And verily, it is We Who give life, and We Who cause death; and it is We Who are the *sole* Inheritor.

كَذَلِكَ نَسُكُّهُ فِي قُلُوبِ
الْمُجْرِمِينَ ﴿١٣﴾

لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ
الْأَوَّلِينَ ﴿١٤﴾

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ
فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٥﴾

لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا
بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ﴿١٦﴾

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَ
زَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٧﴾

وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَّجِيمٍ ﴿١٨﴾

إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَآتَبَعَهُ
شِهَابٌ مُّبِينٌ ﴿١٩﴾

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ
وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ ﴿٢٠﴾

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ
لَّسْتُمْ لَهُ بِرَازِقِينَ ﴿٢١﴾

وَرَأَى مَنِ شَاءَ إِلَّا عِنْدَ نَاخَرَاتِنَا رَوْ
مَا نُنَزِّلُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢٢﴾

وَأَرْسَلْنَا الرِّيْحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ
السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ
لَهُ بِخَازِنِينَ ﴿٢٣﴾

وَرَأَى لَنْحُنُّ نَحْيًا وَنُؤْمِتُّ وَنَحْنُ
الْوَارِثُونَ ﴿٢٤﴾

* 17. Verily, in the heavens We have made constellations and adorned them for those who behold.

25. And We do know those who go ahead among you and We do know those who lag behind.

26. And surely, it is thy Lord Who will gather them together. Surely, He is Wise, All-Knowing.

R. 3.

*27. And, surely, We created man from dry ringing clay, from black mud wrought into shape.

*28. And the Jinn We had created before from the fire of hot wind.

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;

30. 'So when I have fashioned him *in perfection* and have breathed into him of My Spirit, fall ye down in submission to him.'

31. So the angels submitted, all of them together,

32. Except Iblīs; he refused to be among those who submit.

33. *God* said, 'O Iblīs, what is the matter with thee that thou wouldst not be among those who submit?'

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.'

35. *God* said, 'Then get out hence, for, surely, thou art rejected.

36. 'And, surely, on thee shall be *My* curse till the Day of Judgment.'

37. He said, 'My Lord, then grant me respite till the day when they shall be raised.'

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ
وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٥﴾

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ رَأْتَهُ
حَكِيمٌ عَلِيمٌ ﴿٢٦﴾

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ
حَمِئٍ مَّسْنُونٍ ﴿٢٧﴾

وَ الْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ تَارِ
السَّمُومِ ﴿٢٨﴾

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ
بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمِئٍ
مَّسْنُونٍ ﴿٢٩﴾

فَإِذَا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ
رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٣٠﴾

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣١﴾

إِلَّا إِبْلِيسَ ؕ أَبَى أَنْ يَكُونَ مَعَ
السَّاجِدِينَ ﴿٣٢﴾

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ
مَعَ السَّاجِدِينَ ﴿٣٣﴾

قَالَ لَمْ أَكُنْ لَأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ
صَلْصَالٍ مِنْ حَمِئٍ مَّسْنُونٍ ﴿٣٤﴾

قَالَ فَاهْرَبْ مِنْهَا فَإِنَّكَ رَاجِعٌ
﴿٣٥﴾

وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ﴿٣٦﴾

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٧﴾

*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.**

38. *God* said, ‘Thou art of those that are granted respite,

39. ‘Till the day of the appointed time.’

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,

41. ‘Except Thy chosen servants from among them.’

42. *God* said, ‘This is a path *leading* straight to Me.

43. ‘Surely, thou shalt have no power over My servants, except such of the erring ones as *choose to* follow thee.’

44. And, surely, Hell is the promised place for them all.

45. It has seven gates: *and* each gate has a portion of them allotted *to it*.

R. 4.

46. Verily, the righteous will be *placed* amid gardens and fountains.

47. ‘Enter therein with peace, in safety.’

*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.

49. Fatigue shall not touch them there, nor shall they *ever* be ejected therefrom.

50. Tell My servants that I am surely the One Most Forgiving, the Merciful;

51. And *also* that My punishment is the grievous punishment.

52. And tell them about Abraham’s guests.

قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ ﴿٣٨﴾

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٩﴾

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٤٠﴾

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٤١﴾

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤٢﴾

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٣﴾

وَأَنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٤﴾

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ فَرِيقٌ مِّنْهُمْ جُزْءٌ مَّفْسُومٌ ﴿٤٥﴾

لِأَنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٦﴾

أُدْخِلُوهَا بِسَلَامٍ آمِنِينَ ﴿٤٧﴾

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُّتَقَابِلِينَ ﴿٤٨﴾

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿٤٩﴾

نَبِيِّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٥٠﴾

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥١﴾

وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴿٥٢﴾

*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.

53. When they entered in unto him and said, 'Peace,' he answered, 'Verily, we feel afraid of you.'

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ
إِنَّا مِنْكُمْ وَجَلُونَ ﴿٥٣﴾

54. They said, 'Fear not, we give thee glad tidings of a son *who shall be* endowed with knowledge.'

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ
عَلِيمٍ ﴿٥٤﴾

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?'

قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ
فِيمَ تَبَشِّرُونَ ﴿٥٥﴾

* 56. They said, 'We have, indeed, given thee glad tidings in truth; be not therefore of those who despair.'

قَالُوا بَشَّرْنَاكَ بِالْحَقِّ فَلَا تَكُن مِمَّن
الْقَارِظِينَ ﴿٥٦﴾

57. He said, 'And who can despair of the mercy of his Lord save those who go astray?'

قَالَ وَمَنْ يَيْئَسُ مِنَ رَحْمَةِ رَبِّهِ إِلَّا
الضَّالُّونَ ﴿٥٧﴾

58. He said, 'What *now* is your business, O ye messengers?'

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٨﴾

59. They said, 'We have been sent unto a guilty people

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ
مُجْرِمِينَ ﴿٥٩﴾

60. 'Excepting the family of Lot. Them we shall save all,

إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجِّوهُمْ أَجْمَعِينَ ﴿٦٠﴾

61. 'Except his wife. We surmise that she shall be of those who remain behind.'

إِلَّا امْرَأَتَهُ قَدَّرْنَا إِنَّهَا لَمِنَ
الْغَابِرِينَ ﴿٦١﴾

R. 5.

62. And when the messengers came unto the family of Lot,

فَلَمَّا جَاءَ آلَ لُوطٍ بِالْمُرْسَلُونَ ﴿٦٢﴾

63. He said, 'Verily, you are a party of strangers.'

قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ ﴿٦٣﴾

64. They said, 'Nay, but we have come to thee with that about which they doubted.

قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ
يَمْتَرُونَ ﴿٦٤﴾

65. 'And we have come to thee with the truth, and surely we are truthful.

وَآتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٥﴾

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.'

فَاصْرِبْ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبِعْ
أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَ
امضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٦﴾

* 56. They said, 'We have but given you glad tidings based on truth; be not therefore of those who despair.'

ء | ' | ق | q | غ | gh | ع | ' | ظ | z | ط | t | ض | d | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

67. And We communicated to him this decree that the root of them was to be cut off by the morning.

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ
دَابِرَهُمْ هُوَ لَاءَ مَقْطُوعٍ مُّضِيحِينَ ﴿٦٧﴾

68. And the people of the city came rejoicing.

وَجَاءَ أَهْلُ الْمَدِينَةِ
يَسْتَبْشِرُونَ ﴿٦٨﴾

69. He said, 'These are my guests, so put me not to shame;

قَالَ إِنَّ هَؤُلَاءَ ضَيْفِي فَلَا تَفْضَحُونِ ﴿٦٩﴾

70. 'And fear Allāh and disgrace me not.'

وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ ﴿٧٠﴾

71. They said, 'Did we not forbid thee to entertain all sorts of people?'

قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ﴿٧١﴾

* 72. He said, 'These are my daughters if you must do something.'

قَالَ هَؤُلَاءَ بَنَاتِي إِنْ كُنْتُمْ فاعِلِينَ ﴿٧٢﴾

73. By thy life, these too in their mad intoxication are wandering in distraction—

لَعَمْرِكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ
يَعْمَهُونَ ﴿٧٣﴾

74. Then the punishment seized them at sunrise.

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ ﴿٧٤﴾

75. We turned it upside down, and We rained upon them stones of clay.

فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا
عَلَيْهِمْ حِجَارَةً مِّنْ سِجِّيلٍ ﴿٧٥﴾

76. Surely, in this are Signs for those who can read signs.

إِنَّ فِي ذَلِكَ لآيَاتٍ لِّمَنْتَوَسَّعِينَ ﴿٧٦﴾

77. And it lies on a road that still exists.

وَرَأَتْهَا لَيْسِيْلٍ مُّوَقِّمٍ ﴿٧٧﴾

78. Surely, in this is a Sign for believers.

إِنَّ فِي ذَلِكَ لآيَةً لِّلْمُؤْمِنِينَ ﴿٧٨﴾

79. And the People of the Wood too were surely wrongdoers.

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ
لظالمين ﴿٧٩﴾

* 80. So We chastised them also. And they both lie on a manifest way.

فَانتقمنا منهم ۚ وَإِنَّهُمَا لَبِإِمَامٍ
مُّبِينٍ ﴿٨٠﴾

R. 6.

81. And the People of the Hijr also did treat the Messengers as liars.

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ
الْمُرْسَلِينَ ﴿٨١﴾

82. And We gave them Our Signs, but they turned away from them.

وَآتَيْنَهُمْ آيَاتِنَا فَكَانُوا عَنْهَا
مُعْرِضِينَ ﴿٨٢﴾

* 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.

83. And they used to hew out houses in the mountains, in security.

وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا
أُمْنِينَ ﴿٨٣﴾

84. But the punishment seized them in the morning,

فَأَخَذَتْهُمُ الصَّيْحَةُ مُضِحِينَ ﴿٨٤﴾

85. And all that they had earned availed them not.

فَمَا آغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٥﴾

*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.

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ﴿٨٦﴾

87. Verily, it is thy Lord Who is the Great Creator, the All-Knowing.

إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ ﴿٨٧﴾

88. And We have, indeed, given thee the seven oft-repeated *verses*, and the Great Qur'ān.

وَلَقَدْ آتَيْنَكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴿٨٨﴾

*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.

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفِّضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٩﴾

*90. And say, 'I am, indeed, a plain Warner.'

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٩٠﴾

*91. Because We *have decided to* send down *punishment* on those who have formed themselves into groups *against thee*;

كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩١﴾

*92. Who have pronounced the Qur'ān to be *so many* lies;

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩٢﴾

*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

93. So by thy Lord, We will, surely, question them all

فَوَرَّبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٣﴾

94. Concerning that which they used to do.

بَعَثْنَا كَانُوا يَحْمِلُونَ ﴿٩٤﴾

95. So declare openly that with which thou art commanded and turn aside from those who ascribe partners to God.

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٥﴾

96. We will, surely, suffice thee against those who mock:

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٦﴾

97. Who set up another God with Allāh, but soon shall they come to know.

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ ۚ فَسَوْفَ يَعْلَمُونَ ﴿٩٧﴾

98. And, indeed, We know that thy bosom becomes straitened because of what they say.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٨﴾

99. But glorify thy Lord praising Him, and be of those who prostrate themselves before Him.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٩﴾

100. And continue worshipping thy Lord, till death comes to thee.

بِحْ وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿١٠٠﴾

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.



سورۃ النحل ۱۶

سُورَةُ النَّحْلِ مَكِّيَّةٌ ۱۶

اسماها ۱۲۹



AN-NAHL

(Revealed before Hijrah)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۱

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*.

اَتٰی اَمْرُ اللّٰهِ فَلَا تَسْتَعْجِلُوْهُ ۝
سُبْحٰنَهُ وَتَعٰلٰی عَمَّا یُشْرِكُوْنَ ۲

*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.’

یُنزِلُ الْمَلٰٓئِكَةَ بِالرُّوْحِ مِنْ اَمْرِہٖ
عَلٰی مَنْ یَّشَآءُ مِنْ عِبَادِہٖ اَنْ اَنْذِرُوْا
اَنْہٗ لَا اِلٰہَ اِلَّا اَنَا فَاتَّقُوْنَ ۳

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 السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ۝
تَعٰلٰی عَمَّا یُشْرِكُوْنَ ۴

5. He has created man from a drop of fluid, but lo! he is an open disputer.

خَلَقَ الْاِنْسَانَ مِنْ نُّطْفَةٍ فَاِذَا هُوَ
خَصِیْمٌ مُّبِیْنٌ ۵

*6. And the cattle too He has created; you find in them warmth and *other* uses; and some of them you eat.

وَالْاَنْعَامَ خَلَقَهَا ۚ لَكُمْ فِیْہَا دِفْءٌ وَّ
مَنْٰفَعٌ وَّمِنْہَا تَاْكُلُوْنَ ۶

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.

وَلَكُمْ فِیْہَا جَمَالٌ حِیْنَ تَرْجِعُوْنَ وَّ
حِیْنَ تَسْرَحُوْنَ ۷

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.

وَتَحْمِلُ اَثْقَالَكُمْ اِلٰی بَلَدٍ لَّمْ تَكُوْنُوْا بِلِغِیْہِ
اِلَّا بِشِقِّ الْاَنْفُسِ ۚ اِنَّ رَبَّكُمْ لَرءُوفٌ
رَّحِیْمٌ ۸

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.

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِیْرَ لَتَرْكَبُوْہَا وَّ
زِیْنَتًا ۝ وَیَخْلُقُ مَا لَا تَعْلَمُوْنَ ۹

*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.

ء ؕ ق ف q غ gh ع | ظ ز | ط | ض d ص ۲۹۹ | ذ dh | خ kh | ح h | ث th | ا i u ا | ء

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

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.

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*.

* 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.

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.

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.

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.

* 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* (أَنْ تَمِيدَ بِكُمْ) as 'quake' which if accepted would mean that God is counting His bounties upon mankind by reminding them

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَ مِنْهَا
يُجَارُّهُ وَ لَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿١٠﴾

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ
مِنْهُ شَرَابٌ وَ مِنْهُ شَجَرٌ فِيهِ
تَسِيْمُونَ ﴿١١﴾

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَ الرِّيْثُونَ وَ
التَّخِيلَ وَ الْأَعْنَابَ وَ مِنْ كُلِّ الثَّمَرَاتِ
إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٢﴾

وَ سَخَّرَ لَكُمْ الَّيْلَ وَ النَّهَارَ وَ الشَّمْسَ
وَ الْقَمَرَ وَ النُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٣﴾

وَ مَا ذَرَأَاكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ
إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَذَّكَّرُونَ ﴿١٤﴾

وَ هُوَ الَّذِي سَخَّرَ الْبَحْرَ لِنَا كَلُوا مِنْهُ
لَحْمًا طَرِيًّا وَ تَسْتَخْرِجُوا مِنْهُ حُلْيَةً
تَلْبَسُونَهَا وَ تَرَى الْفُلْكَ مَوَاجِرَ
فِيهِ وَ لِيَتَبَنَّغُوا مِنْ فَضْلِهِ وَ لَعَلَّكُمْ
تَشْكُرُونَ ﴿١٥﴾

وَ أَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَ
أَنْهَارًا وَ سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٦﴾

17. And, *other* marks *too*; by them and by the stars they follow the right direction.

18. Is He, then, Who creates like one who creates not? Will you not then take heed?

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.

20. And Allāh knows what you conceal and what you disclose.

21. And those on whom they call beside Allāh create not anything, but they are themselves created.

22. *They are* dead, not living; and they know not when they will be raised.

R. 3.

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.

24. Undoubtedly, Allāh knows what they conceal and what they disclose. Surely, He loves not the proud.

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.'

26. That they may bear their burdens in full on the Day of Resurrection, and *also* a portion of the burdens of

وَعَلَّمَتْهُمُ وَالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٤﴾

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ ۗ أَفَلَا تَذَكَّرُونَ ﴿١٥﴾

وَأَن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ۗ إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿١٦﴾

وَاللَّهُ يَعْلَمُ مَا تُسْرُؤُونَ وَمَا تُعْلِنُونَ ﴿١٧﴾

وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٨﴾

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ ۗ وَمَا يَشْعُرُونَ ۗ أَتَىٰ أَن يُبْعَثُونَ ﴿١٩﴾

إِلَهُكُمْ إِلَهٌ وَاحِدٌ ۖ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُم مُّنكِرَةٌ وَهُم مُّسْتَكْبِرُونَ ﴿٢٠﴾

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُؤُونَ وَمَا يُعْلِنُونَ ۗ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢١﴾

وَإِذَا قِيلَ لَهُمْ مَاذَا نَزَّلَ رَبُّكُمْ ۗ قَالُوا ۗ أُسَاطِيرُ الْأَوَّلِينَ ﴿٢٢﴾

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ ۗ وَ مِن أَوْزَارِ الَّذِينَ يُضِلُّوهُم بِغَيْرِ

that He has created mountains to cause great earthquakes spelling destructions far and wide. Unfortunately, it has been ignored that the word *tamida* (تَمِيدَة) is derived from *māda* (مَادَة) 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 wide-spread 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.

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.

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.’

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.

30. So enter the gates of Hell, to abide therein. Evil indeed is the abode of the proud.

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—

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,

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.’

عَلِمُوا مَا يَزِرُونَ ﴿٣١﴾

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ
بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ
السَّقْفُ مِنْ فَوْقِهِمْ وَأَنْتَهُمْ
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٣٢﴾

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ
أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ
تُشَاقِقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا
الْحِكْمَةَ الْخِزْيُ الْيَوْمَ وَالسُّوءُ عَلَى
الْكُفْرِيِّينَ ﴿٣٣﴾

الَّذِينَ تَتَوَقَّعُهُمُ الْمَلَائِكَةُ ظَاكِرِي
أَنْفُسِهِمْ فَأَلْقُوا السَّلَامَ مَا كُنَّا نَعْمَلُ
مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا
كُنْتُمْ تَعْمَلُونَ ﴿٣٤﴾

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا
فَلَيْسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿٣٥﴾

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلْ
رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ
أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَ
لِلَّذِينَ الْأَخْرَجُوا خَيْرٌ وَكَرِهْنَا دَارُ
الْمُتَّقِينَ ﴿٣٦﴾

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ
كَذَلِكَ يُجْزِي اللَّهُ الْمُتَّقِينَ ﴿٣٧﴾

الَّذِينَ تَتَوَقَّعُهُمُ الْمَلَائِكَةُ طَيِّبِينَ
يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٨﴾

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.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ
الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ ۚ كَذَلِكَ
فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۗ وَمَا
ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ
يُظْلِمُونَ ﴿٣٣﴾

35. So the evil *result* of what they did befell them, and that which they used to mock at encompassed them.

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ
بِهِمْ مَا كَانُوا يَسْتَهْزِءُونَ ﴿٣٤﴾

R. 5.

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?

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا
عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا
آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ ۗ
كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۗ
فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿٣٥﴾

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!

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ
اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۗ
فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ
حَقَّتْ عَلَيْهِ الصَّلَاةُ ۗ فَسِيرُوا فِي
الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الْمُكذِبِينَ ﴿٣٦﴾

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.

إِنْ تَحْرُسْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا
يَهْدِي مَنْ يُضِلُّ ۗ وَمَا لَهُمْ مِنْ
نَاصِرِينَ ﴿٣٧﴾

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.

وَاقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا
يَبْعَثُ اللَّهُ مَنْ يَمُوتُ ۗ بَلَىٰ وَعْدًا
عَلَيْهِ حَقًّا ۗ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٣٨﴾

40. *He will raise them up* that He may make clear to them that wherein they differed, and that those

لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ
وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا

who disbelieved may know that they were liars.

كَذِبِينَ ﴿٣١﴾

- *41. Our word to a thing, when We will it, is only that We say to it, 'Be!', and it is.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ
يَكُونَ نَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣١﴾

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—

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ
مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا
حَسَنَةً ۗ وَلَآجِرَ الْآخِرَةِ أَكْبَرَ ۗ لَوْ
كَانُوا يَعْلَمُونَ ﴿٣٢﴾

43. Those who are steadfast and put their trust in their Lord.

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ ﴿٣٣﴾

- *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.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ
إِلَيْهِمْ فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ
تَعْلَمُونَ ﴿٣٤﴾

- *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.

بِالْبَيِّنَاتِ وَالزُّبُرِ ۗ وَأَنْزَلْنَا إِلَيْكَ
الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ
ۚ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٣٥﴾

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?

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ
يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٣٦﴾

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*?

أَوْ يَأْخُذَهُمْ فِي تَقْلُبِهِمْ فَمَا هُمْ
بِمُعْجِزِينَ ﴿٣٧﴾

48. Or that He will not seize them by *a process of gradual destruction*? Your Lord is indeed Compassionate, Merciful.

أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ ۗ فَإِنَّ رَبَّكُمْ
لَرَؤُوفٌ رَحِيمٌ ﴿٣٨﴾

- *41. See the explanation of كُنْ فَيَكُونُ (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?

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.

51. They fear their Lord above them, and do what they are commanded.

R. 7.

52. Allāh has said, 'Take not *for worship* two gods. There is only One God. So fear Me alone.'

* 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?

54. And whatever blessing you have, it is from Allāh. And when affliction befalls you, it is unto Him that you cry *for help*.

55. Then, when He removes the affliction from you, behold! a party among you *begins to* attribute equals to their Lord,

56. So that they deny that which We have bestowed upon them. Well, enjoy yourselves a little; but soon will you know.

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.

58. And they ascribe daughters to Allāh—Holy is He!—while they *themselves* have what they desire.

* 53. And to Him belongs whatsoever is in the heavens and the earth and to Him **eternally belongs the right to determine the path.**

أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ
يَتَفَقَّهُوْا ظِلُّهُ عَنِ الْيَمِينِ وَ
الشَّمَالِ لِسُجْدٍ لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٩﴾

وَاللَّهُ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَمَا فِي
الْاَرْضِ مِنْ دَابَّةٍ وَالْمَلٰئِكَةُ وَهُمْ لَا
يَسْتَكْبِرُونَ ﴿٥٠﴾

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ
مَا يُؤْمَرُونَ ﴿٥١﴾

وَقَالَ اللَّهُ لَا تَتَّخِذُوا الْاِلٰهِيْنَ اِثْنَيْنِ ۗ
اِنَّمَآ هُوَ اِلٰهُ وَّاحِدٌ ۗ فَاِيَّايَ
فَارْهَبُونَ ﴿٥٢﴾

وَلَهُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَلَهُ
الرِّيْسُ ۗ وَاِصْبَاطُ اَنْعَمَ اللّٰهُ تَتَّقُونَ ﴿٥٣﴾

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللّٰهِ ثُمَّ اِذَا
مَسَّكُمُ الضَّرُّ فَاِلَيْهِ تَجْعَرُونَ ﴿٥٤﴾

ثُمَّ اِذَا كَشَفَ الضَّرَّ عَنْكُمْ اِذَا
فَرِيْقٌ مِّنْكُمْ يَرِيْبُهُمْ يَشْرِكُوْنَ ﴿٥٥﴾

لِيَكْفُرُوا بِمَا اٰتَيْنَهُمْ ۗ فَتَمَتَّعُوْا
فَسَوْفَ تَعْلَمُوْنَ ﴿٥٦﴾

وَيَجْعَلُوْنَ لِمَا لَا يَعْلَمُوْنَ نَصِيْبًا مِّمَّا
رَزَقْنَاهُمْ ۗ تَاٰلِوٓآءُ لَتَسْأَلَنَّ عَمَّا كُنْتُمْ
تَفْتَرُوْنَ ﴿٥٧﴾

وَيَجْعَلُوْنَ لِلّٰهِ الْبَنٰتِ سُبْحٰنَهُ ۗ
وَالَهُمْ مَا يَشْتَهُوْنَ ﴿٥٨﴾

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*.

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.

*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.

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.

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.

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.

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.

66. And Allāh has sent down water from the sky, and has quickened therewith the earth after its death.

*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.

وَاِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ
وَجْهَهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٩﴾

يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا
بُشِّرَ بِهِ ۗ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ
يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ مَا
يَحْكُمُونَ ﴿٦٠﴾

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
مَثَلُ السَّوْءِ ۗ وَ لِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۗ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦١﴾

وَلَوْ يَوَازِئُهُ اللَّهُ النَّاسَ بِظُلْمِهِمْ
مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ
يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ
أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۗ وَلَا
يَسْتَقْدِمُونَ ﴿٦٢﴾

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ
أَلْسِنَتُهُمُ الْكُذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ ۗ
لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ
مُقَرَّبُونَ ﴿٦٣﴾

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ
فَرَىٰ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ
وَلِيُّهُمْ الْيَوْمَ ۗ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٤﴾

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا
لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ ۗ وَ
هُدًى وَرَحْمَةً لِّلْقَوْمِ الْيُؤْمِنِينَ ﴿٦٥﴾

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ
الْأَرْضَ بَعْدَ مَوْتِهَا ۗ إِنَّ فِي ذَلِكَ

Surely, in that is a Sign for a people who would hear.

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*.

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.

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.

* 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.

* 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.

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?

* 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.

لَايَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٣١﴾

وَأَنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ
نُسَخِّتِكُمْ مِنْهَا فِي بُطُونِهِمْ
مِنْ بَيْنِ فَزِيرٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا
لِّلشَّارِبِينَ ﴿٣٢﴾

وَمِن ثَمَرَاتِ النَّخِيلِ وَ الْأَعْنَابِ
تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٣٣﴾

وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي
مِنَ الْجِبَالِ بَيْوتًا وَمِنَ الشَّجَرِ وَمِمَّا
يَعْرِشُونَ ﴿٣٤﴾

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي
سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِنْ بُطُونِهِنَّ
شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ
لِّلنَّاسِ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ
يَتَفَكَّرُونَ ﴿٣٥﴾

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ۚ وَ
مِنْكُمْ مَّن يَمُوتُ إِلَىٰ آرْذَلٍ الْعُمُرِ لِكَيْ
لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۚ إِنَّ اللَّهَ
عَلِيمٌ قَدِيرٌ ﴿٣٦﴾

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي
الرِّزْقِ ۚ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي
رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ
فَهُمْ فِيهِ سَوَاءٌ ۚ أَفَبِنِعْمَةِ اللَّهِ
يَجْحَدُونَ ﴿٣٧﴾

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?

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.

75. So coin not similitudes for Allāh. Surely, Allāh knows and you know not.

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 Ourselves, and he spends thereof secretly and openly. Are they equal? Praise be to Allāh! But most of them know not.

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.

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.

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.

وَاللّٰهُ جَعَلَ لَكُمْ مِنْ اَنْفُسِكُمْ اَزْوَاجًا
وَجَعَلَ لَكُمْ مِنْ اَزْوَاجِكُمْ بَنِيْنَ
وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ
اَفِيَا لِبَاطِلٍ يُؤْمِنُوْنَ وَاِنْ نَّعَمَتِ اللّٰهُ
هُمَّ يَكْفُرُوْنَ ﴿٤٣﴾

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَمْلِكُ
لَهُمْ رِزْقًا مِّنَ السَّمٰوٰتِ وَ الْاَرْضِ
شَيْئًا وَلَا يَسْتَطِيعُوْنَ ﴿٤٤﴾

فَلَا تَضْرِبُوْا لِلّٰهِ الْاَمْثَالَ ؕ اِنَّ اللّٰهَ
يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿٤٥﴾

ضَرَبَ اللّٰهُ مَثَلًا عَبْدًا مَّمْلُوْمًا لَا
يَقْدِرُ عَلٰى شَيْءٍ وَّ مِنْ رَّزْقِنَا مِمَّا رَزَقْنَا
حَسَنًا فَهُوَ يَتْفِقُ مِنْهُ سِرًّا وَّ جَهْرًا
هَلْ يَسْتَوِيْنَ ؕ اَلْحَمْدُ لِلّٰهِ ؕ بَلْ
اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿٤٦﴾

وَضَرَبَ اللّٰهُ مَثَلًا رَّجُلَيْنِ اَحَدُهُمَا
اَبْكَمٌ لَا يَقْدِرُ عَلٰى شَيْءٍ وَّ هُوَ كَلٌّ عَلٰى
مَوْلٰهٖ اَيْنَمَا يُوْجِّهُهُ لَا يَأْتِيْ بِخَيْرٍ
هَلْ يَسْتَوِيْ هُوَ وَاَمِنْ يَأْمُرُ بِالْعَدْلِ
وَهُوَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٤٧﴾

وَاللّٰهِ غَيْبِ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ
مَا اَمْرُ السَّاعَةِ اِلَّا كَلَمْحِ الْبَصَرِ اَوْ
هُوَ اَقْرَبُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ
قَدِيْرٌ ﴿٤٨﴾

وَاللّٰهُ اَخْرَجَكُمْ مِنْ بُطُوْنِ اُمَّهَاتِكُمْ
لَا تَعْلَمُوْنَ شَيْئًا ؕ وَ جَعَلَ لَكُمْ
السَّمْعَ وَ الْاَبْصَارَ وَ الْاَفْئِدَةَ ؕ
لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٤٩﴾

* 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.

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ
السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٠﴾

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.*

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا
وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا
تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَ يَوْمَ
رَاقَاكُمْ ۗ وَمِنْ آصُوفِهَا وَ أَوْبَارِهَا
وَأَشْعَارِهَا أَثْنَاوٌ مَّتَاعًا لِّإِيَّائِيكُمْ ۗ ﴿٨١﴾

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*.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ مِمَّا خَلَقَ ظِلَالًا
وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا ۖ وَجَعَلَ
لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ
تَقِيكُمْ بَأْسَكُمْ ۗ كَذَلِكَ يُتِمُّ
نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨٢﴾

83. But if they turn away, then thou art responsible only for the plain delivery of the Message.

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ
الْمُبِينُ ﴿٨٣﴾

* 84. They recognize the favour of Allāh, yet they deny it; and most of them are *confirmed* disbelievers.

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا
وَكَثِيرٌ هُمْ الْكَافِرُونَ ﴿٨٤﴾

R. 12.

* 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.

وَيَوْمَ نُبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ
لَا يُؤَدُّنَ لِلَّذِينَ كَفَرُوا وَلَا هُمْ
يُسْتَعْتَبُونَ ﴿٨٥﴾

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.

وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا
يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٨٦﴾

* 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.

ء ' ق q غ gh ع ' ط ظ ز ط ت ص 309 د ص 309 د ذ dh خ kh ح h ث th ا i u ا

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.’

88. And they will offer submission to Allāh on that day, and all that they used to forge shall fail them.

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.

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.

*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.

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.

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.

وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ
قَالُوا رَبَّنَا هُوَ لَا إِلَهَ إِلَّا هُوَ
كُنَّا نَدْعُو مِن دُونِكَ ۚ فَالْتَقُوا
لِيَهُمُ الْقَوْلُ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٧﴾
وَالْتَقُوا إِلَى اللَّهِ يَوْمَئِذٍ لِلسَّلَامِ
وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٨﴾

الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ
اللَّهِ زِدْنَاهُمْ عَذَابًا آثِمًا فَوْقَ الْعَذَابِ
بِمَا كَانُوا يَفْسِدُونَ ﴿٨٩﴾

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا
عَلَيْهِمْ مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ
شَهِيدًا أَعْلَىٰ هَؤُلَاءِ ۗ وَنَزَّلْنَا عَلَيْكَ
الْكِتَابَ تَبْيَاطًا لِّكُلِّ شَيْءٍ وَهُدًى وَ
رَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٩٠﴾

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ
وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ
لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩١﴾

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ
وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا
وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا ۗ إِنَّ
اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩٢﴾

وَلَا تَكُونُوا كَالَّذِي تَقْضَتْ غَرْلَهَا مِنْ
بَعْدِ قُوَّةٍ أَنكَا تَتَّخِذُونَ أَيْمَانَكُمْ

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.

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.

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.

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.

* 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.

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.

99. And when thou recitest the Qur'an, seek refuge with Allāh from Satan the rejected.

100. Surely, he has no power over those who believe and who put their trust in their Lord.

دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةً هِيَ أَرْبَى
مِنْ أُمَّةٍ ۗ إِنَّمَا يَبْتَلُواكُمُ اللَّهُ بِهِ ۗ
وَلِيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ
تَخْتَلِفُونَ ﴿٩٤﴾

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً
وَلَكِنْ يَبْضُلُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۗ
وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٩٥﴾

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ
فَتَزِلَّ قَدَمُكُمْ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا
الشُّوَاءَ بِمَا صَدَقْتُمْ عَنْ سَبِيلِ اللَّهِ ۗ
وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٥﴾

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا
إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ
كُنْتُمْ تَعْلَمُونَ ﴿٩٦﴾

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ۗ
وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا أَجْرَهُمْ
بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

مَنْ عَمِلَ صَالِحًا مِمَّنْ ذَكَرَ أَوْ أُنْثَىٰ
هُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً ۗ
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا
كَانُوا يَعْمَلُونَ ﴿٩٨﴾

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ
مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٩﴾

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ
آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٠٠﴾

* 97. That which you have shall come to naught and whatever is with Allāh will last forever.

101. His power is only over those who make friends with him and who set up equals to Him.

R. 14.

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.

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.’

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.

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.

106. It is only those who believe not in the Signs of Allāh, that forge falsehood, and they it is who are the liars.

* 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.

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.

رَأْتَمَا سُلْطَنُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٤﴾

وَلَا ذَا بَدَلْنَا آيَةً مَّكَانَ آيَةٍ ۗ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٥﴾

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴿١٦﴾

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ ۗ لِسَانُ الَّذِي يُلْحِدُونَ لِإِبْرَاهِيمَ ۗ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٧﴾

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨﴾

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ ۗ وَأُولَٰئِكَ هُمُ الْكٰذِبُونَ ﴿١٩﴾

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ ۗ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٠﴾

ذٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيٰوةَ الدُّنْيَا عَلَى الْآخِرَةِ ۗ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢١﴾

109. It is they on whose hearts and ears and eyes Allāh has set a seal. And it is they who are the heedless.

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى
قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ
وَأُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٠٩﴾

110. Undoubtedly, it is they who will be the losers in the Hereafter.

لَا جَزَاءَ لَهُمْ فِي الْآخِرَةِ هُمْ
الْخٰسِرُونَ ﴿١١٠﴾

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.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنَّا
بَعْدَ مَا قَاتَلْنَاكُمْ جَاءَ هُدًى وَوَصَّرُوا
إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١١﴾

R. 15.

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.

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ
نَفْسِهَا وَتُوْفَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ
وَهُمْ لَا يُظْلَمُونَ ﴿١١٢﴾

* 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.

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ
أَمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا
رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ
بِأَنْعَمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ
الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا
يَصْنَعُونَ ﴿١١٣﴾

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.

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ
فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ
ظَالِمُونَ ﴿١١٤﴾

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.

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلٰلًا طَيِّبًا
وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ كُنْتُمْ
لِآيَاتِهِ تَعْبُدُونَ ﴿١١٥﴾

* 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.

* 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.

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.

* 118. *It is* a brief enjoyment, and *then* they shall have a grievous punishment.

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.

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.

* 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*;

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ
وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ
بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ
فِيَاتِ اللَّهِ عَفْوٌ رَّحِيمٌ ﴿١١٦﴾

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ
الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ
لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۗ إِنَّ
الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
لَا يُفْلِحُونَ ﴿١١٧﴾

مَتَاعٌ قَلِيلٌ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٨﴾

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا
مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ ۖ وَمَا
ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ
يَظْلِمُونَ ﴿١١٩﴾

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا
السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ
بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ
بَعْدِهَا لَعَفُوٌّ رَّحِيمٌ ﴿١٢٠﴾

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا
لِلَّهِ حَنِيفًا ۖ وَ لَمْ يَكُ مِنَ
الْمُشْرِكِينَ ﴿١٢١﴾

* 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.

* 122. Grateful for His favours; He chose him and guided him to a straight path.

شَاكِرًا ۙ لَا نَعْمَهُ ۙ اجْتَبَاهُ ۙ وَهَدَاهُ إِلَىٰ
صِرَاطٍ مُسْتَقِيمٍ ﴿٣٢﴾

123. And We bestowed on him good in this world, and in the Hereafter he will surely be among the righteous.

وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً ۙ وَإِنَّا
فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٣٣﴾

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.'

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَن اتَّبِعْ
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۙ وَمَا كَانَ مِنَ
الْمُشْرِكِينَ ﴿٣٤﴾

* 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.

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ
اختلفوا فيه ۙ وَإِنَّ رَبَّكَ لَيَحْكُمُ
بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا
فِيهِ يَخْتَلِفُونَ ﴿٣٥﴾

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.

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ ۙ
وَالْمَوْعِظَةِ الْحَسَنَةِ ۙ وَجَادِلْهُمْ بِالَّتِي
هِيَ أَحْسَنُ ۙ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن
ضَلَّ عَنْ سَبِيلِهِ ۙ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ ﴿٣٦﴾

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.

وَإِن عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا
عُوقِبْتُمْ بِهِ ۙ وَلَئِن صَبَرْتُمْ لَهُوَ
خَيْرٌ لِلضَّالِّينَ ﴿٣٧﴾

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.

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۙ وَلَا
تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ
مِّمَّا يَمْكُرُونَ ﴿٣٨﴾

129. Verily, Allāh is with those who are righteous and those who do good.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا ۙ وَالَّذِينَ
فِي هُمْ مُحْسِنُونَ ﴿٣٩﴾

* 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.

ء ' | ق | q | غ | gh | ع | ' | ظ | ز | ط | ؤ | ض | 315 | ص | د | س | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا



سورة اعرافها ١٢

سُورَةُ بُرُجِ الْاَعْرَافِ الرَّحْمٰنِ الرَّحِیْمِ ١٧

اسماها ١١٢



BANĪ ISRĀ'ĪL

(Revealed before Hijrah)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

Part 15 *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.

۝۲ سُبْحٰنَ الَّذِیْ اَسْرٰی بِعَبْدِهٖ لَیْلًا
مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ
الْاَقْصَا الَّذِیْ بَرَكْنَا حَوْلَهٗ لِنُرِیْهٖ
مِنَ الْاٰیٰتِ ۚ اِنَّهٗ هُوَ السَّمِیْعُ الْبَصِیْرُ ۝۳

3. And We gave Moses the Book, and We made it a guidance for the children of Israel, *saying*, 'Take no guardian beside Me,

۝۴ وَاتَيْنَا مُوسٰى الْكِتٰبَ وَجَعَلْنٰهُ هُدًى
لِّبَنِيْ اِسْرٰءِیْلَ اَلَّا تَتَّخِذُوْا مِنْ دُوْنِیْ
وَكِيْلًا ۝۵

4. 'O ye the progeny of those whom We carried *in the Ark* with Noah.' He was indeed a grateful servant.

۝۶ ذُرِّیَّةً مِّنْ حَمَلْنَا مَمْعَهُ نُوحًا اِذْ اَنْتَ كَانَ عَبْدًا
شٰكِرًا ۝۷

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.'

۝۸ وَقَضَيْنَا اِلٰی بَنِيْ اِسْرٰءِیْلَ فِی الْكِتٰبِ
لَتُفْسِدُنَّ فِی الْاَرْضِ مَرَّتَیْنِ وَلَتَعْلُنَّ
عُلُوًّا كَبِیْرًا ۝۹

*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.

۝۱۰ فَاِذَا جَآءَ وَعْدُ اُولٰٓئِهٖمَا بَعَثْنَا عَلَیْكُمْ
عِبَادًا لَّنَا اُولٰٓئِیْ بِاَسْ سَیْرِیْمٍ فَجَآءُ سُوًّا
خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُوْلًا ۝۱۱

7. Then We gave you back the power against them, and aided you with wealth and children, and made you larger in numbers.

۝۱۲ ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَیْهِمْ وَ
اٰمَدْنٰكُمْ بِاَمْوَالٍ وَّ بَنِيْنٍ وَجَعَلْنٰكُمْ
اَكْثَرًا فِیْضًا ۝۱۳

*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.

۝۱۴ اِنْ اَحْسَنْتُمْ اَحْسَنْتُمْ لِنَفْسِكُمْ ت وَّ
اِنْ اَسَآءْتُمْ فَلَهَا ۚ فَاِذَا جَآءَ وَعْدُ

*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**

ء ' ق q غ gh ع ' ظ z ط t ض d 316 ص s ذ dh خ kh ح h ث th ا i u ا |

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

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.

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.

10. Surely, this Qur'an 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.

11. And that for those who do not believe in what is to come later We have prepared a grievous punishment.

R. 2.

- * 12. And man asks for evil as he should ask for good; and man is hasty.
- * 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.
- * 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.

الْآخِرَةَ لِيَسْؤُاْ وَاَوْجُوْهُكُمْ وَّلِيَدْخُلُوْا
الْمَسْجِدَ كَمَا دَخَلُوْهُ اَوَّلَ مَرَّةٍ وَّ
لِيُتَبَدَّلُوْا مَّا عَلَوْا تَتَّيْبِرًا ﴿٨﴾

عَلَى رَبِّكُمْ اَنْ يَّرْحَمَكُمْ ج وَاِنْ عَدْتُمْ
عَدْتُمْ وَّجَعَلْنَا جَهَنَّمَ لِكُفْرِيْنَ حَصِيْرًا ﴿٩﴾

رَبِّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِتَيِّبٍ هِيَ اَقْوَمُ وَّ
يُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ
الصّٰلِحٰتِ اَنْ لَهُمْ اَجْرًا كَثِيْرًا ﴿١٠﴾

وَاِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْآخِرَةِ
اَعْتَدْنَا لَهُمْ عَذَابًا اَلِيْمًا ﴿١١﴾

وَيَذُرُّ الْاِنْسَانَ بِالشَّرِّ دُعَاۗءَهُ
بِالْخَيْرِ وَّكَانَ الْاِنْسَانُ عَجُوْلًا ﴿١٢﴾
وَجَعَلْنَا الْاَيْلَ وَاللَّيْلَ رَاٰتَيْنِ فَمَحَوْنَا
اٰيَةَ الْاَيْلِ وَجَعَلْنَا اٰيَةَ النَّهَارِ مُبْصِرَةً
لِّيَتَبَيَّنَّ لَكُمْ اَقْسُلَ اَمِّنَ رَبِّكُمْ وَّلِيَتَعْلَمُوْا
عَدَدَ السِّنِّيْنَ وَالْحِسَابِ وَّ كُلُّ شَيْءٍ
فَضَلْنٰهُ تَفْصِيْلًا ﴿١٣﴾

وَكُلَّ اِنْسَانٍ اَلْمِمْنَةَ طِيْرَةً فِيْ عُنُقِهِ
وَنُجْرِحُ لَهٗ يَوْمَ الْقِيٰمَةِ كِتٰبًا يَلْقٰهُ

for him a book which he will find wide open.

15. 'Read thy book. Sufficient is thy own soul this day as reckoner against thee.'

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.

* 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.

18. How many generations have We destroyed after Noah! And thy Lord suffices as the Knower and Seer of the sins of His servants.

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.

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*.

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.

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 frank* 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.

مَنْشُورًا ﴿١٣﴾
إِقْرَأْ كِتَابَكَ ۖ كَفَىٰ بِتَفْسِكَ الْيَوْمَ
عَلَيْكَ حَسِيبًا ﴿١٥﴾

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ
ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَلَا تَزِرُ
وَأِزْرَةً ۖ ذُرًّا أُخْرَىٰ ۖ وَمَا كُنَّا مُعَذِّبِينَ
حَتَّىٰ تَبْعَثَ رَسُولًا ﴿١٦﴾

وَرَدَا آرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا
مُتَدْرِفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا
الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ﴿١٧﴾

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ ۖ
وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادٍ خَاسِرًا
بَصِيرًا ﴿١٨﴾

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ ۖ جَعَلْنَا لَهُ
فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا
لَهُ جَهَنَّمَ ۖ يَصْلَاهَا مِمَّا مُمًّا
مَذْحُورًا ﴿١٩﴾

وَمَنْ أَرَادَ الْآخِرَةَ ۖ وَسَعَىٰ لَهَا سَعْيَهَا
وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ
مَشْكُورًا ﴿٢٠﴾

كُلًّا نُمِدُّهُم بِهَدْيٍ مِمَّا يَحِبُّونَ ۖ
وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢١﴾

أُنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۖ
وَلَلْآخِرَةُ أَكْبَرُ دَرَجَاتٍ ۖ وَأَكْبَرُ تَفْضِيلًا ﴿٢٢﴾

23. Set not up with Allāh another God lest thou sit down disgraced and forsaken.

R. 3.

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.

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.'"

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.

27. And give thou to the kinsman his due, and to the poor and the wayfarer, and squander not *thy wealth* extravagantly.

28. Verily, the extravagant are brothers of satans, and Satan is ungrateful to his Lord.

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.

* 30. And keep not thy hand chained to thy neck, nor stretch it out an entire stretching, lest thou sit down blamed or exhausted.

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.

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ
مَذْمُومًا مَّخْذُومًا ﴿٣١﴾

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ
وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِنَّمَا يُبَلِّغَنَّ
عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا
تَقُلْ لَهُمَا آيِبٌ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا
قَوْلًا كَرِيمًا ﴿٣٢﴾

وَاعْفُوضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ
وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿٣٣﴾

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ
تَكُونُوا صَادِقِينَ فَإِنَّهُ كَانَ لِلَّهِ
عَفُورًا ﴿٣٤﴾

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ
وَابْنِ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٣٥﴾

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ
وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٣٦﴾

وَأَمَّا تُعْرَضُونَ عَنْهُمْ فَبَعْدَ رَحْمَةٍ
مِّنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا
مَّيْسُورًا ﴿٣٧﴾

وَلَا تَجْعَلْ يَدَكَ مَغْلُوبَةً لِّأَنَّكَ
وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ
مَلُومًا ﴿٣٨﴾

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ
وَيَقْدِرُ ۚ إِنَّهُ كَانَ بِبَصِيرًا ﴿٣٩﴾

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.

33. And come not near unto adultery; surely, it is a foul thing and an evil way.

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.

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.

36. And give full measure when you measure, and weigh with a right balance; that is best and most commendable in the end.

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.

38. And walk not in the earth haughtily, for thou canst not rend the earth, nor canst thou reach the mountains in height.

39. The evil of all these is hateful in the sight of thy Lord.

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.

41. Has, then, your Lord honoured you with sons, and taken for Himself females from among the angels? Surely, you say a grievous saying.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ ۖ
تَحْنُ نَزْرُفُهُمْ ۚ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ
كَانَ خَطَا كَبِيرًا ﴿٣٢﴾

وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَا حِشَّةً ۖ وَ
سَاءَ سَبِيلًا ﴿٣٣﴾

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا
بِالْحَقِّ ۚ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا
لِرَبِّهِ سُلْطٰنًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ
كَانَ مَنصُورًا ﴿٣٤﴾

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالتَّيْبِ هِيَ
أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَ آؤْفُوا
بِالعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٥﴾

وَ آؤْفُوا الْكَيْلَ إِذَا كَيْلْتُمْ وَزِنُوا
بِالْقِسْطِ ۚ السُّبْحٰنُ لِلْمُسْتَقِيمِ ۚ ذٰلِكَ خَيْرٌ
أَحْسَنُ تَأْوِيلًا ﴿٣٦﴾

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ
السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولٰٓئِكَ كَانَ
عِنْدَهُ مَسْئُولًا ﴿٣٧﴾

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَنْ
تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٨﴾

كُلُّ ذٰلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ
مَكْرُوهًا ﴿٣٩﴾

ذٰلِكَ وَمِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ
الْحِكْمَةِ ۚ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلٰهًا آخَرَ
فَتُفْلِحَ فِي جَهَنَّمَ ۚ مَلُومًا مَذْهُورًا ﴿٤٠﴾

أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَ اتَّخَذَ مِنَ
الْمَلَائِكَةِ إِنَاثًا ۚ إِنَّكُمْ لَتَقُولُونَ
قَوْلًا عَظِيمًا ﴿٤١﴾

R. 5.

42. We have explained *the truth* in this Qur'an in the various ways that they may be admonished, but it only increases them in aversion.

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.

44. Holy is He, and exalted far above that which they say.

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.

46. And when thou recitest the Qur'an, We put between thee and those who believe not in the Hereafter a hidden veil;

*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'an of thy Lord alone, they turn their backs in aversion.

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.'

49. See, how they coin similitudes for thee, and have thus gone astray so that they cannot find a way.

50. And they say, 'When we shall have become bones and broken particles, shall we be really raised up as a new creation?'

*47. And upon their hearts We have drawn covers so that they do not understand it and inflicted their ears with deafness.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ
لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٣١﴾

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ
إِذًا لَآتَوُا بِالْعِزِّ سَبِيلًا ﴿٣٢﴾

سُبْحٰنَهُ وَتَعَالَى عَمَّا يُقُولُونَ عُلُوًّا
كَبِيرًا ﴿٣٣﴾

تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَالْاَرْضُ وَمَنْ
فِيهِنَّ ؕ وَاِنْ مِنْ شَيْءٍ اِلَّا يُسَبِّحُ
بِحَمْدِهِ ؕ وَلٰكِنْ لَا تَفْقَهُوْنَ
تَسْبِيحَهُمْ ؕ اِنَّهٗ كَانَ حَلِيْمًا عَفُوًّا ﴿٣٤﴾

وَ اِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ
وَ بَيْنَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْآخِرَةِ
حِجَابًا مَّشُورًا ﴿٣٥﴾

وَ جَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ
يَفْقَهُوْهُ وَ فِىْ اُذُنِهِمْ وَقْرًا ؕ وَاِذَا
ذَكَرْتَ رَبَّكَ فِى الْقُرْآنِ وَحْدَةً وَلَوْ اَعْلٰى
اَذْبَارِهِمْ نُفُورًا ﴿٣٦﴾

تَخُنْ اَعْلَمُ بِمَا يَسْتَمِعُوْنَ بِهٖ اِذْ
يَسْتَمِعُوْنَ اِلَيْكَ وَاِذْ هُمْ تَجْوٰى اِذْ
يَقُوْلُ الظَّالِمُوْنَ اِنْ تَتَّبِعُوْنَ اِلَّا رَجُلًا
مَّشْحُوْرًا ﴿٣٧﴾

اَنْظُرْ كَيْفَ صَرَبُوْا لَكَ الْاَمْثَالَ فَضَلُّوْا
فَلَا يَسْتَطِيعُوْنَ سَبِيْلًا ﴿٣٨﴾

وَ قَالُوْا ؕ اِذَا كُنَّا عِظَامًا وَرُفَاتًا ؕ اِنَّا
لَمَبْعُوْثُوْنَ خَلْقًا جَدِيْدًا ﴿٣٩﴾

51. Say, 'Be ye stones or iron,

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,

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.

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.

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.

*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.

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.*

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.

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥١﴾

أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ ۚ
فَسَيَقُولُونَ مَنْ يَعِيدُنَا ۚ قُلِ الَّذِي
قَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ فَسَيُنْزِلُ عَلَيْكَ
رِزْقُهُمْ وَيَقُولُونَ مَنْ هُوَ قُلْ عَسَى
أَنْ يَكُونَ قَرِيبًا ﴿٥٢﴾

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ
وَتَنْظَنُونَ إِنْ لَيْسَ لَهُ إِلَّا قَلِيلًا ﴿٥٣﴾

وَقُلِ لِلْعِبَادِ إِي قُولُوا الَّذِي هِيَ أَحْسَنُ ۚ
إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ۚ إِنَّ
الشَّيْطَانَ كَانَ لِلنَّاسِ عَدُوًّا مُبِينًا ﴿٥٤﴾
رَبُّكُمْ أَعْلَمُ بِكُمْ ۚ إِنْ يَشَأْ يُرْحَمَكُم
أَوْ إِنْ يَشَأْ يُعَذِّبِكُمْ ۚ وَمَا أَرْسَلْنَاكَ
عَلَيْهِمْ وَكِيلًا ﴿٥٥﴾

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ
وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّاتِ عَلَى بَعْضٍ
وَآتَيْنَا دَاوُدَ الزَّبُورَ ﴿٥٦﴾

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ
فَلَا يَمْلِكُونَ كَشْفِ الضَّرِّ عَنْكُمْ وَلَا
تَخْوِيلًا ﴿٥٧﴾

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى
رَبِّهِمُ السَّبِيلَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ
رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ
عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٨﴾

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.

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا
قَبْلَ يَوْمِ الْيَوْمِ أَوْ مَعَذِّبُوهَا عَذَابًا
شَدِيدًا إِنَّكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٩﴾

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.

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ
كَذَّبَ بِهَا الْأَعْمَى وَالْوَنَاءُ وَآتَيْنَا ثَمُودَ
النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا ۗ وَ
مَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٦٠﴾

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.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۗ
وَمَا جَعَلْنَا الرَّءْيَا وَالرَّئِيَّاتِ إِلَّا فِتْنَةً
لِّلنَّاسِ وَ الشَّجَرَةَ الْمَلْعُونَةَ فِي
الْقُرْآنِ ۗ وَ نَحْوِ فِئْمِهِ ۗ فَمَا يَزِيدُهُمْ
إِلَّا طُغْيَانًا كَبِيرًا ﴿٦١﴾

R. 7.

62. And *remember the time* when We said to the angels, 'Submit to Adam,' and they *all* submitted, except Iblīs. He said, 'Shall I submit to one whom Thou hast created of clay?'

وَإِذْ قُلْنَا لِلْمَلَكِاتِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ ۗ قَالَ ۙ أَسْجُدُ
لِمَنْ خَلَقْتَ طِينًا ﴿٦٢﴾

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 أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ
أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَامَةِ لِأَخْتِنِكَ
ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦٣﴾

64. He said, 'Begone! and whoso shall follow thee from among them, Hell shall surely be the recompense of you all—an ample recompense.

قَالَ إِذْ هَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ
جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَّوْفُورًا ﴿٦٤﴾

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.

وَاسْتَفْزِزْ مَنِ اسْتَضَعْتَ مِنْهُمْ بِصَوْتِكَ
وَ أَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَ رَجُلِكَ وَ
شَاكِرِهِمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ ۗ وَ
مَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٥﴾

66. *As to My servants, thou shalt certainly have no power over them, and sufficient is thy Lord as a Guardian.*

رَانَ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ ؕ وَ
كَفِي بِرَبِّكَ وَكِيلًا ﴿٣٦﴾

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.

رَبُّكُمْ الَّذِي يُرِي فِي لَكُمْ الْفُلْكَ فِي
الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ ؕ إِنَّهُ كَانَ
بِكُمْ رَحِيمًا ﴿٣٧﴾

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 مَنْ
تَدْعُونَ إِلَّا إِلَٰهًا فَلَمَّا تَجَّسُّكُمْ إِلَى
الْبَرِّ اعْرَضْتُمْ ؕ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٣٨﴾

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?

أَفَأَمِنْتُمْ أَنْ يُخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ
يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ
وَكِيلًا ﴿٣٩﴾

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 أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى
فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ
فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ؕ ثُمَّ لَا تَجِدُوا
لَكُمْ عَلِيًّا بِهِ تَبِيْعًا ﴿٤٠﴾

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 وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ
وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا
تَفْضِيلًا ﴿٤١﴾

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 أُنثَىٰ بِمَا صَدَّقَتْ
فَمَنْ أُوتِيَ كِتَابَهُ يَمِينًا قَدْ أُوتِيَ
يَقْرَأُ وَنُ كَتَبَتْهُمُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٢﴾

73. But whoso is blind in this world will be blind in the Hereafter, and even more astray from the way.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ
أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٤٣﴾

74. And they had well-nigh caused thee *severest* affliction on account of what We have revealed to thee,

وَإِنْ كَادُوا لَيَفْتِنُوكَ عَنِ الَّذِي
أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَةَ ؕ

that thou mightest invent against Us something other than that; and then they would have certainly taken thee for a *special* friend.

75. And if We had not strengthened thee *with the Qur'ān*, thou mightest have inclined to them a little.

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.

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.

78. *This has been Our way* with Our Messengers whom We sent before thee; and thou wilt not find any change in Our way.

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 *especially* acceptable to God.

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.

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.'

82. And say, 'Truth has come and falsehood has vanished away. Falsehood does indeed vanish away *fast*.'

وَادَّآلَا تَتَّخِذُكَ حَلِيلًا ﴿٤٧﴾

وَلَوْ لَا أَن تَبَيَّنَّاكَ لَقَدْ كِدْتَ تَرْكَنُ
إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٤٨﴾

إِذَا كَادَ قَتْلُكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ
الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٤٩﴾

وَإِن كَادُوا لَيَسْتَفْرِزُواكَ مِنَ الْأَرْضِ
لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ
خَلْقَكَ إِلَّا قَلِيلًا ﴿٥٠﴾

سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا
أَلَّا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٥١﴾

أَقِمِ الصَّلَاةَ لِذِكْرِ الشَّمْسِ إِلَى عَسَى
الَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ
كَانَ مَشْهُودًا ﴿٥٢﴾

وَمِنَ اللَّيْلِ فَتَمَجِّدْ بِهِ نَافِلَةً لَّكَ ۚ
عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا
مَّحْمُودًا ﴿٥٣﴾

وَقُلْ رَبِّ آذِ خَلْفِي مَدْخَلَ صِدْقِي وَ
آخِرْ جَنِي مَخْرَجِ صِدْقِي وَأَجْعَلْ لِي مِنْ
لَدُنْكَ سُلْطَنًا نَّصِيرًا ﴿٥٤﴾

وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ إِنَّ
الْبَاطِلَ كَانَ رَهُوقًا ﴿٥٥﴾

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 السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا
كِسْفًا أَوْ تَأْتِيَنَا بِاللَّهِ وَالْمَلَائِكَةِ
قِيَادًا ﴿٣٣﴾

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 يَكُونَ لَكَ بَيْتٌ مِّن زُخْرٍ
أَوْ تَرْقَى فِي السَّمَاءِ وَلَوْ نُوْمِنُ
لِرُقِيِّكَ حَتَّى تُنزِّلَ عَلَيْنَا كِتَابًا
تَقْرَأُهُ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ
إِلَّا بَشَرًا رَسُولًا ﴿٣٤﴾

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 مَنَعَهُ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ
الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ
بَشَرًا رَسُولًا ﴿٣٥﴾

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 لَوْ كَانُوا فِي الْأَرْضِ
مَلَائِكَةً يَّمشُونَ مُتَمَمِّتِينَ لَنَزَلْنَا
عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًَا رَسُولًا ﴿٣٦﴾

97. Say, 'Sufficient is Allāh for a Witness between me and you; surely, He knows and sees His servants full well.'

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ
إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٧﴾

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 together on their faces, blind, dumb and deaf. Their abode will be Hell; every time it abates, We shall increase for them the flame.

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَوَمَنْ
يَضِلَّ فَلَنْ نجد لَهُمُ أَوْلِيَاءَ مِنْ دُونِهِ
وَ نَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ
وُجُوهِهِمْ عُمُقًا وَ بِكُمْ وَ صُمَاءَ
مَا وَابَهُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ
سَعِيرًا ﴿٣٨﴾

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?'

ذَلِكَ جَزَاءُ هُم بِآثَمِهِمْ كَفَرُوا
بِآيَاتِنَا وَ قَالُوا إِذَا كُنَّا عِظَامًا وَ
رُفَاتًا إِنَّا لَمَبْعُوثُونَ خَلْقًا
جَدِيدًا ﴿٣٩﴾

100. Have they not seen that Allāh Who created the heavens and the earth has the power to create the like

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ
السَّمَوَاتِ وَ الْأَرْضِ قَادِرٌ عَلَىٰ أَنْ

of them? And He has appointed for them a term; there is no doubt about it. But the wrongdoers would reject everything but disbelief.

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.'

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.'

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*.'

104. So he resolved to remove them from the land; but We drowned him and those who were with him, all together.

* 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*.'

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.

* 107. And the Qur'an We have revealed in pieces that thou mayest read it to mankind at intervals, and We have sent it down piecemeal.

* 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'an into parts that you may** read it to mankind at intervals, and We have sent it down **gradually**.

يَخْلُقْ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا
لَا رَيْبَ فِيهِ ۗ فَاَبِى الظَّالِمُونَ اِلَّا
كُفُوًا ۝۱۰۱

قُلْ لَوْ اَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ
رَبِّي اِذَا كَاَمَسْتُمْ خَشْيَةَ الْارْنفَاقِ ۗ
وَكَانَ الْاِنْسَانُ قَتُوْرًا ۝۱۰۲

وَلَقَدْ اَتَيْنَا مُوسَى تِسْعَ آيَاتٍ
بَيِّنَاتٍ فَمَسَلْ بِرَبِّي اِسْرَاءَ يَلٍ اِذَا
جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ اِنِّي لَاظُنُّكَ
يَمُوسَى مَسْحُوْرًا ۝۱۰۳

قَالَ لَقَدْ عَلِمْتَمَا اَنْزَلَ هٰؤُلَاءِ اِلَّا
رَبُّ السَّمٰوٰتِ وَالْاَرْضِ بِصَٰرِحٍ وَاِنِّي
لَاظُنُّكَ يَفْرِحُوْنَ مَثْبُوْرًا ۝۱۰۴

فَاَرَادَ اَنْ يَشْتَفِيَهُمْ مِنَ الْاَرْضِ
فَاغْرَقْنٰهُ وَمَنْ مَعَهٗ جَمِيْعًا ۝۱۰۵

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي اِسْرٰءَ يَلٍ
اَسْكُنُوا الْاَرْضَ فَاِذَا جَاءَ وَعْدُ الْاٰخِرَةِ
جِئْنَا بِكُمْ لَفِيْفًا ۝۱۰۶

وَبِالْحَقِّ اَنْزَلْنٰهُ وِبِالْحَقِّ نَزَلَ ۗ وَمَا
اَرْسَلْنَاكَ اِلَّا مُبَشِّرًا وَاَنْذِيْرًا ۝۱۰۷

وَقُرْاٰنًا فَرَقْنٰهُ لِتَقْرَاَهُ عَلَي النَّاسِ
عَلَىٰ مَكْتَبٍ وَّاَنْزَلْنٰهُ تَنْزِيْلًا ۝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,

109. “And say, ‘Holy is our Lord. Surely, the promise of our Lord is bound to be fulfilled.’”

110. They fall down on their faces weeping, and it increases humility in them.

* 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.

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.

قُلْ اٰمَنُوْا بِهٖ اَوْ لَا تُوْمِنُوْا اِنَّ الَّذِيْنَ
اُوْتُوْا الْحِلْمَ مِنْ قَبْلِهٖۙ اِذَا يُثْلٰ
عَلَيْهِمْ يَخِرُّوْنَ لِلاَّذْقَانِ سَجْدًا ۙ

وَيَقُوْلُوْنَ سُبْحٰنَ رَبِّنَاۙ اِنْ كَانَ وَعْدُ
رَبِّنَا لَمَفْعُوْلًا ۙ

وَيَخِرُّوْنَ لِلاَّذْقَانِ يَتَّبِعُوْنَ وَ
يَزِيْدُهُمْ حُشُوْعًا ۙ

قُلْ اِذْعُوْا لِلّٰهِ اَوْ اِذْعُوْا الرَّحْمٰنِ ؕ
اَيَّامًا تَدْعُوْا قَلْبُهٗۙ اِلْاَسْمَاءُ الْحُسْنٰى ۙ
وَلَا تَجْهَرْ بِصَلٰتِكَ وَلَا تُخَافِتْ بِهَا
وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا ۙ

وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِي لَمْ يَتَّخِذْ
وَلَدًا وَّلَمْ يَكُنْ لَهٗ شَرِيْكٌ فِى الْمُلْكِ
وَلَمْ يَكُنْ لَهٗ وَّلِيٌّ مِنَ الذَّلٰلِ وَكَثِيْرَةٌ
تَكْبِيْرًا ۙ



سُورَاتُهَا ١٢

سُورَةُ الْكَافِرِ مَكِّيَّةٌ ١٨

آيَاتُهَا ١١١



AL-KAHF

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- *2. All praise belongs to Allāh Who has sent down the Book to His servant and has not put therein any crookedness.
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,
4. Wherein they shall abide for ever;
5. And that it may warn those who say, 'Allāh has taken unto Himself a son.'
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.
7. So haply thou wilt grieve thyself to death for sorrow after them if they believe not in this discourse.
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.
9. And We shall make all that is thereon a barren soil.
10. Dost thou think that the People of the Cave and the Inscription were a wonder among Our Signs?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١
 الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ
 الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ٢
 قِيمًا لِيُنذِرَ رَبًّا سَآدِدًا مِّنْ لَّدُنْهُ
 وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ
 الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ٣
 مَا كَثُرِينَ فِيهِ أَبَدًا ٤
 وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ٥
 مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ ٦
 كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ٧
 إِنْ يَقُولُونَ إِلَّا كَذِبًا ٨
 فَالْعَلَّكَ بَاجِعٌ تُفْسِكَ عَلَى آثَارِهِمْ إِنْ
 لَمْ يُؤْمَرُوا بِهَذَا الْحَدِيثِ أَسَفًا ٩
 إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا
 لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ١٠
 وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا
 جُرُزًا ١١
 أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَوْفِ وَ
 الرَّقِيمِ ۖ كَانُوا مِنْ آيَاتِنَا عَجَبًا ١٢

- *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* (هُ) in *lahū* (لَهُ) 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 ۝

* 12. So We sealed up their ears in the Cave for a number of years.

فَضْرَبْنَا عَلَىٰ آذَانِهِم فِي الْكَهْفِ
سِنِينَ عَدَدًا ۝

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
أَخْطَىٰ لِمَا لَبِثُوا أَمدًا ۝

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.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ ۗ
إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ
هُدًى ۝

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.

وَرَبِّطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا
فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ
لَنْ نَدْعُوا مِن دُونِهِ إِلَهًا لَّقَدْ
قُلْنَا إِذًا شَطَطًا ۝

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?

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِن دُونِهِ
إِلَهَةً لَّو لَّا يَأْتُونَ عَلَيْهِم بِسُلْطَنٍ
بَيِّنٍ ۖ فَمَن أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَىٰ
اللَّهِ كَذِبًا ۝

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.'

وَإِذْ اِعْتَرَلْتُمْوهُمْ وَمَا يَعْجُدُونَ إِلَّا
اللَّهَ فَأَوَّا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ
مِّن رَّحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ
مِزْقًا ۝

* 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 طَلَعَتْ تَزَّادُ عَن
كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ
تَقَرَّبُ إِلَيْهِمْ ذَاتَ الشَّمَالِ 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.

ء ' ق ' q | غ gh | ع ' | ظ z | ط t | ض d | ص ص | ذ dh | خ kh | ح h | ث th | ا i u |

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.

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.

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.'

* 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.'

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.

قَجْوَةٍ مِّنْهُ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّ
يَهْدِيَ اللَّهُ لِقَوْمٍ أَلْمُتَدِّينَ وَمَنْ يُّضِلِّ اللَّهُ
فَلَنْ تَجِدَ لَهُ وَلِيًّا مُّرْسِدًا ﴿١٨﴾

وَتَحْسَبُهُمْ آيِقًا ظَنَّوهُمْ رُقُودًا وَ
نُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ
الشَّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ
بِالْوَصِيدِ لَوِاطِحٌ عَلَيْهِمْ كَوَلَّيْتِ
مِنْهُمْ ذِرَارًا وَكَلَّيْتِ مِنْهُمْ رُغْبًا ﴿١٩﴾

وَكَذَٰلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا
بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُوا
لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا
رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا
أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ
فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ
بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ
بِكُمْ أَحَدًا ﴿٢٠﴾

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ
أَوْ يُعَذِّبُوكُمْ فِي دِينِهِمْ وَلَنْ تُفْلِحُوا
إِذَا أَبَدًا ﴿٢١﴾

وَكَذَٰلِكَ أَعْتَرْنَا عَلَيْهِمْ لِيُخَلِّمُوا أَنْتَ
وَعَدَ اللَّهُ حَقًّا وَأَنَّ السَّاعَةَ لَا رَيْبَ
فِيهَا إِذْ يَتَنَادَوْنَ بَيْنَهُمْ أَمْرُهُمْ
فَقَالُوا ابْنُوا عَلَيْهِمْ بُنْيَانًا رَبُّهُمْ

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.'

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.

R. 4.

24. And say not of anything, 'I am going to do it tomorrow,'

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.'

26. And they stayed in their Cave three hundred years, and added nine more.

* 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.

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.

* 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.

أَعْلَمَ بِهِمْ قَالَ الَّذِينَ عَلِمُوا عَلَىٰ
أَمْرِهِمْ لَتَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا ﴿٣٣﴾

سَيَقُولُونَ ثَلَاثَةً رَّأَيْنَاهُمْ كُلُّهُمْ ج
وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ كُلُّهُمْ
رَجْمًا بِالغَيْبِ ج وَيَقُولُونَ سَبْعَةً
وَأَثَامُهُمْ كُلُّهُمْ قُل رَّبِّي أَعْلَمُ
بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ تَبَلَّغَا
تَمَّارَ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَكَ
تَسْتَفْتِي فِيهِمْ وَنُهُمْ أَحَدًا ﴿٣٣﴾

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ
عَدًّا ﴿٣٤﴾

إِنَّمَا أَن يَشَاءَ اللَّهُ زَوَادُكَ رَبِّكَ إِذَا
تَسَيْتَ وَقُل عَسَىٰ أَن يَهْدِيَنِّي رَبِّي
بِمَا قَرَّبَ مِنْ هَٰذَا سَبِيلًا ﴿٣٥﴾

وَلَيَسْتَوِي فِي كَهْفِهِمْ ثَلَاثٌ مِائَةٍ سِنِينَ
وَأَزْدَادُهَا تِسْعًا ﴿٣٦﴾

قُلِ اللَّهُ أَعْلَمُ بِمَا لَيْتُوا ج لَكَ غَيْبُ
السَّمَوَاتِ وَالْأَرْضِ وَأَبْصُرِيهِ وَأَسْمِعِيهِ
مَا كُنْتُمْ مِنْ دُونِهِ مِنْ وَرَيْ زَوْ لَا يُشْرِكُ
فِي حُكْمِهِ أَحَدًا ﴿٣٧﴾

وَاقُلْ مَا أَوْحَىٰ إِلَيْكَ مِنْ كِتَابِ
رَبِّكَ ج لَا مُبَدِّلَ لِكَلِمَاتِهِ ت وَ لَنْ
تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٣٨﴾

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.

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!

31. Verily, those who believe and do good works—surely, We suffer not the reward of those who do good works to be lost.

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.

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.

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.

وَاضْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدْوَةِ وَالْعَظِيمِ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٩﴾

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَن شَاءَ فَلْيُؤْمِنْ وَمَن شَاءَ فَلْيُكْفُرْ ۗ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا ۗ أَحَاطَ بِهِمْ سُرَادِقُهَا ۗ وَإِن يَسْتَعِينُوا يَعْثُبُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۗ بِئْسَ الشَّرَابُ ۗ وَسَاءَتْ مَزْتَقًا ﴿٣٠﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣١﴾

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِن أَسَاوِرَ مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِن سُنْدُسٍ وَرِشَاتٍ مُّتَّعِينَ فِيهَا عَلَى الْأَرَائِكِ ۗ وَنِعْمَ الْمَوَاقِفُ ﴿٣٢﴾

وَاضْرِبْ لَهُم مَّثَلًا زَوْجَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٣﴾

كُلَّتَا الْجَنَّتَيْنِ أَتَتْهُمَا وَكَمْ تَظْلِمُ مِنْهُ شَيْعًا ۗ وَقَجَّرْنَا خِلْفَهُمَا نَهْرًا ﴿٣٤﴾

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.'

36. And he entered his garden while he was wronging his soul. He said, 'I do not think this will ever perish;

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.'

*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?

39. "But *as for me*, I believe that Allāh alone is my Lord, and I will not associate anyone with my Lord.

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.

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.

42. "Or its water will become sunk *in the earth* so that thou wilt not be able to find it."

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,

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ
يَحَارُورُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَ أَعْزُ
نَفَرًا ﴿٣٥﴾

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ
قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ﴿٣٦﴾

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ۖ وَ لَئِن
رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا
مُنْقَلَبًا ﴿٣٧﴾

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَارُورُهُ أَ كَفَرْتَ
بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ
نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٣٨﴾

لَيْتَنَىٰ هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي
أَحَدًا ﴿٣٩﴾

وَلَوْ لَأَادَّكَ فَخِلَتُ جَنَّتِكَ قُلْتَ مَا شَاءَ
اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۚ إِنَّ تَرَىٰ أَنَا أَقَلُّ
مِنْكَ مَالًا وَ وَكَدًّا ﴿٤٠﴾

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّن
جَنَّتِكَ وَ يُرْسِلَ عَلَيْهَا حُسْبَانًا مِّن
السَّمَاءِ فَتُصْبِحُ صَوِيفًا أَرْلَقًا ﴿٤١﴾

أَوْ يُصْبِحَ مَاءً وَ هَا غُورًا فَلَن تَسْتَطِيعَ لَهُ
طَلَبًا ﴿٤٢﴾

وَ أُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَيْهِ عَلَىٰ
مَا أَنْفَقَ فِيهَا وَ هِيَ تَخَاوِيسٌ عَلَىٰ
عُرُوشِهَا وَ يَقُولُ لَئِيتَنِي لَمْ أُشْرِكْ
بِرَبِّي أَحَدًا ﴿٤٣﴾

44. And he had no party to help him against Allāh, nor was he able to defend himself.

- *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.}
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.

- *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.

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.

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.'

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.

وَلَمْ تَكُن لَّهُ فِئَةٌ يَنْصُرُوهُ مِنْ دُونِ
اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٣٣﴾

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ
ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٣٥﴾

وَاضْرِبْ لَهُمْ مَثَلًا الْحَيَاةِ الدُّنْيَا
كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ
نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ
الرِّيحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٣٦﴾

الْأَمْوَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا
وَالْبَقِيَّةُ الصَّالِحَةُ خَيْرٌ عِنْدَ رَبِّكَ
ثَوَابًا وَخَيْرًا أَمْلًا ﴿٣٧﴾

وَيَوْمَ نَسِيْرُ الْجِبَالِ وَ تَرَى الْأَرْضَ
بَارِزَةً ۗ وَحَشَرْنَا مِنْهُمُ
آحَادًا ﴿٣٨﴾

وَعُرِضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا
كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ
نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٣٩﴾

وَوَضِعَ الْكِتَابَ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ
مِمَّا فِيهِ وَيَقُولُونَ يُوبِئْتَنَا مَا لِ هَذَا
الْكِتَابِ لَا يُعَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا
أَخْضَسَهَا ۗ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۗ
وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٠﴾

R. 7.

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 wrongdoers.

وَاذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥١﴾

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.

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مَتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴿٥٢﴾

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.

وَيَوْمَ يَقُولُ تَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَذَعَوْهُمْ قُلُوا لَهُمْ فَذَعَلْنَا بَيْنَهُمْ مَوْبِقًا ﴿٥٣﴾

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.

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿٥٤﴾

R. 8.

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.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٥﴾

*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.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٦﴾

*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.

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.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مَبَشِّرِينَ
وَمُنذِرِينَ ۚ وَيَجَادِلُ الَّذِينَ كَفَرُوا
بِالْبَيِّنَاتِ لِيُبْذِلُوا حُجُوبَهُ الْحَقِّ
وَاتَّخَذُوا آيَاتِي وَمَا نُذِرُهُمْ وَأَهْلُوا ۝٥٤

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.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ
فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدْ مَدَّ
يَدَهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ
أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ
وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى
يَأْتَهُتَّ وَالْإِذَاءَ أَبَدًا ۝٥٨

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.

وَرَبُّكَ الْعَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ
بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ۚ بَلْ لَهُمْ
مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا ۝٥٩

60. And these towns—We destroyed them when they committed iniquities. And We appointed a fixed time for their destruction.

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا
وَدَّ جَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ۚ ۝٦٠

R. 9.

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.’

وَإِذ قَالَ مُوسَىٰ لِقَتِيلِهِ لَا أَبْرَحُ
حَتَّىٰ آتِيَنَّ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ
حُقُبًا ۚ ۝٦١

* 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 بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا
حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ
سَرَبًا ۚ ۝٦٢

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.’

فَلَمَّا جَاوَزَا قَالَ لِقَتِيلِهِ
آتِنَا مِنْ خَدَائِكِ ۚ قَالَ لَقَدْ
لَقِيتُمَا مِنْ سَفَرِنَا هَذَا نَصَبًا ۚ ۝٦٣

* 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.

*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 ارْءَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْفِشَاقَ وَرَوَّ مَا أَنْسَيْتُهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ ۚ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٣٦﴾

65. He said, 'That is what we have been seeking.' So they both returned, retracing their footsteps.

قَالَ ذَلِكَ مَا كُنَّا نَبْغُ ۚ فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ﴿٣٧﴾

66. Then found they one of Our servants upon whom We had bestowed Our mercy, and whom We had taught knowledge from Ourselves.

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا نَدُّنَا عَلَّمَكَ ﴿٣٨﴾

67. Moses said to him, 'May I follow thee on condition that thou teach me of the guidance which thou hast been taught?'

قَالَ لَهُ مُوسَىٰ هَلْ آتَيْتُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَنِي ۖ فَرُدَّ ۚ ﴿٣٩﴾

68. He replied, 'Thou canst not keep company with me in patience.

قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٤٠﴾

69. 'And how canst thou be patient about things the knowledge of which thou comprehendest not?'

وَكَيفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٤١﴾

*70. He said, 'Thou wilt find me, if Allāh please, patient and I shall not disobey any command of thine.'

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٤٢﴾

71. He said, 'Well, if thou wouldst follow me, then ask me no questions about anything till I myself speak to thee concerning it.'

قَالَ فَإِنِ ابْتَغَيْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا ﴿٤٣﴾

R. 10.

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.'

فَانْطَلَقَا ۖ وَحَتَّىٰ إِذَا رَكِبُوا فِي السَّفِينَةِ خَرَقَهَا ۚ قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا ۚ لَقَدْ جِئْتَ شَيْئًا مَّرْمُرًا ﴿٤٤﴾

73. He replied, 'Did I not tell *thee* that thou wouldst not be able to keep company with me in patience?'

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٤٥﴾

*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.'

74. *Moses* Said, 'Take me not to task at my forgetting and be not hard on me for this *lapse* of mine.'

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 76. He replied, 'Did I not tell thee that thou wouldst not be able to keep company with me in patience?'

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.'

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.'

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:

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.

81. 'And as for the youth, his parents were believers, and we feared lest he should cause them trouble through rebellion and disbelief.

82. 'So we desired that their Lord should give them in exchange *a child* better than him in purity and closer in *filial* affection.

قَالَ لَا تُوَاجِدُنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عَسْرًا ﴿٤٧﴾

فَانطَلَقَا وَدَخَلَا قَرْيَةً إِذَا لِقِيَابُ غُلَامًا فَعَمَلَهُ ۖ قَالَ
أَقْتَلْتِ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ ۗ لَقَدْ
جِئْتَ شَيْئًا نُكْرًا ﴿٤٨﴾

قَالَ الْمَأْمُورُ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ
مَعِيَ صَبْرًا ﴿٤٩﴾

قَالَ إِنْ سَأَلْتِكِ عَنْ شَيْءٍ بَعْدَ هَذَا
فَلَا تُصَاحِبْنِي ۚ قَدْ بَلَغْتَ مِنْ لَدُنِّي
عُذْرًا ﴿٥٠﴾

فَانطَلَقَا وَدَخَلَا قَرْيَةً إِذَا آتِيَا أَهْلَ قَرْيَةٍ
إِسْتَطْعَمُوا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوا لَهُمْ
فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ
فَأَقَامَهُ ۗ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ
أَجْرًا ﴿٥١﴾

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۗ سَأُنَبِّئُكَ
بِثَأْرِ أُوَيْلٍ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٥٢﴾

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ
فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ
مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٥٣﴾

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ
وَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٥٤﴾

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ
زَكَاةً وَأَقْرَبَ رُحْمًا ﴿٥٥﴾

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.

84. And they ask thee about Dhu'l Qarnain. Say, 'I will certainly recite to you *something* of his story.'

85. We established him in the earth and gave him the means to *accomplish* everything.

86. Then he followed a *certain* way

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.'

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.'

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.

90. Then *indeed* he followed *another* way

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.

92. Thus *indeed it was*. Verily, We encompassed with Our knowledge *all* that was with him.

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنَ رَبِّكَ ۗ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۗ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٣﴾

وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ ۗ قُلْ سَأَتْلُوا عَلَيْكُم مِّنْهُ ذِكْرًا ﴿٨٤﴾

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٥﴾

فَاتَّبَعَهُ سَبَبًا ﴿٨٦﴾

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا الْقَارِنَيْنِ إِنَّمَا أَنْتَ تُعَذِّبُ وَإِنَّمَا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٧﴾

قَالَ إِنَّمَا مَن ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا ﴿٨٨﴾

وَأَمَّا مَن آمَنَ وَاعْمَلَ صَالِحًا فَلَهُ جَزَاءٌ بِالْحُسْنَىٰ ۗ وَسَنَقُولُ لَهُ مِن أَمْرِنَا يُسْرًا ﴿٨٩﴾

ثُمَّ اتَّبَعَهُ سَبَبًا ﴿٩٠﴾

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُم مِّن دُونِهَا سِتْرًا ﴿٩١﴾

كَذَٰلِكَ ۗ وَ قَدْ أَحْطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩٢﴾

93. Then he followed *another* way

ثُمَّ أَتَبَعَ سَبِيلًا ﴿٩٣﴾

94. Until, when he reached the place between the two mountains, he found beneath them a people who would scarcely understand a word.

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّيِّئِينَ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٤﴾

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?’

قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٥﴾

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.

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿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.’

أَتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَى بَيْنَ الصَّدْقَيْنِ قَالَ انْفُخُوا هَٰذَا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغَ عَلَيْهِ قَطْرًا ﴿٩٧﴾

98. So they (Gog and Magog) were not able to scale it, nor were they able to dig through it.

فَمَا اسْطَاعُوا لَهُ يَتَطَّرُونَ وَإِن يَمْسُكُوا بِهَا فَخُتَبُوا بِهَا نَارًا حَتَّىٰ لَمَّا خَسَفُوا بِهَا نَجَّوهُم بِهَا مِنْ تَتَابُعِهِمْ ﴿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.’

قَالَ هَٰذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٩﴾

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.

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿١٠٠﴾

101. And on that day We shall present Hell, face to face, to the disbelievers—

وَعَرَّضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ﴿١٠١﴾

102. Whose eyes were under a veil so as not to *heed* My warning, and they could not even hear.

وَالَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنِ الْذِكْرِ وَكَانُوا لَا يَسْمَعُونَ سَمْعًا ﴿١٠٢﴾

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.

* 104. Say, 'Shall We tell you of those who are the greatest losers in respect of their works?—

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.'

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.

107. That is their reward—Hell; because they disbelieved, and made a jest of My Signs and My Messengers.

108. Surely, those who believe and do good deeds, will have Gardens of Paradise for an abode,

109. Wherein they will abide; they will not desire any change therefrom.

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.'

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.'

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا
عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا
جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿٣٣﴾

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿٣٤﴾

الَّذِينَ صَلَّى سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا
وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿٣٥﴾

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ
وَإِقْرَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ
لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا ﴿٣٦﴾

ذَلِكَ جَزَاءُ هُم جَهَنَّمَ بِمَا كَفَرُوا وَ
اتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿٣٧﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿٣٨﴾

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوًّا ﴿٣٩﴾

قُلْ لَوْ كَانَ الْبَحْرُ مَدَدًا لِكَلِمَاتِ
رَبِّي لَتَفِدَّ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ
رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿٤٠﴾

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا
إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا
لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَادِقًا وَ
لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿٤١﴾

* 104. Say, 'Shall We tell you of those who are the **worst** losers with regard to their deeds?'



MARYAM

(Revealed before Hijrah)

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

2. Kāf Hā Yā ‘Ain Šād.†

3. *This is* an account of the mercy of thy Lord *shown* to His servant, Zachariah.

4. When he called upon his Lord, a secret calling,

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.

6. ‘And I fear my relations after me, and my wife is barren. Grant me, therefore, a successor from Thyself,

7. ‘That he may be heir to me and to the House of Jacob. And make him, my Lord, well-pleasing to Thee.’

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.’

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?’

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.’

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.’

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

کَلِمَیْعَص ۝۲
ذِکْرَ رَحْمَتِ رَبِّکَ عَبْدًا زَکَرِیَّا ۝۳

اِذْ تَاذٰی رَبَّهٗ نَدَآءً خَفِیًّا ۝۴

قَالَ رَبِّ لِیْ رِیْبٌ وَّهٰنَ الْعَظْمُ مِنِّیْ وَ
اشْتَعَلَ الرَّاسُ شَیْبًا وَّ لَمْ اَکُنْ
بِدُعَاۤیْکَ رَبِّ شَکِیًّا ۝۵

وَرِیْبِیْ خِفْتُ الْمَوَالِیَ مِنْ وَّرَآءِیْ
وَ کَانَتْ اِمْرَاَتِیْ عَاقِرًا فَهَبْ لِیْ مِنْ
لَدُنْکَ وَلِیًّا ۝۶

یَّزِیْرًا وَّ یَبْرِثْ مِنۡ اٰلِ یَعْقُوْبَ ۝۷
اَجْعَلْهٗ رَبِّ رَضِیًّا ۝۸

یٰۤزَکَرِیَّا اِنَّا نُبَشِّرُکَ بِعِلْمٍ اِسْمُهٗ یَحٰی
لَمْ نَجْعَلْ لَهٗ مِنْ قَبْلُ سَمِیًّا ۝۹

قَالَ رَبِّ اَنِّیْ یَسُوْنُ لِیْ عُلْمٌ وَّ کَانَتِ
اِمْرَاَتِیْ عَاقِرًا وَّ قَدْ بَلَغْتُ مِنَ الْکِبَرِ
عِتْرًا ۝۱۰

قَالَ کَذٰلِکَ ۝ قَالَ رَبِّکَ هُوَ عَلِیٌّ هٰیْنٌ
وَّ قَدْ خَلَقْتٰکَ مِنْ قَبْلُ وَّ لَمْ تَکْ شَیْئًا ۝۱۱

قَالَ رَبِّ اجْعَلْ لِّیْ اٰیَةً ۝ قَالَ اٰیٰتُکَ
اَلَّا تُکَلِّمُ النَّاسَ ثَلٰثَ لَیَالٍ سَوِیًّا ۝۱۲

† Thou art sufficient for all and Thou art the True Guide. O All-Knowing, Truthful God!

‡ John.

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.

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ
إِلَيْهِمْ أَن سَبِّحُوا بِحَمْدِ رَبِّكُمْ قَدِيمًا ۝۱۲

13. 'O Yaḥyā, hold fast the Book.' And We gave him wisdom while yet a child,

لِيُعَلِّمَهُ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ
الْحِكْمَ صَبِيًّا ۝۱۳

14. And tenderness of heart from Ourselves, and purity. And he was pious

وَحَنَانًا مِنَّا وَتَوْفِيقًا ۝۱۴ وَكَانَ تَقِيًّا ۝۱۴

15. And dutiful toward his parents. And he was not haughty and rebellious.

وَبِرًّا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ۝۱۵

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.

وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَ
يَوْمَ يُرْفَعُ حَيًّا ۝۱۶

R. 2.

17. And relate *the story of Mary as mentioned* in the Book. When she withdrew from her people to a place to the east,

وَإِذْ كَرِهَ الْكِتَابُ مَرِيحًا إِذِ انْتَبَذَتْ
مِنَ أَهْلِهَا مَكَانًا شَرْقِيًّا ۝۱۷

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.

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا
إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ۝۱۸

19. She said, 'I seek refuge with the Gracious *God* from thee if indeed thou dost fear *Him*.'

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ
تَقِيًّا ۝۱۹

20. He replied, 'I am only a Messenger of thy Lord, that I may bestow on thee a righteous son.'

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ
لَكَ غُلَامًا زَكِيًّا ۝۲۰

21. She said, 'How can I have a son when no man has touched me, neither have I been unchaste?'

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي
بَشَرٌ وَلَمْ أَكُ بَغِيًّا ۝۲۱

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.'

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيَّسٌ
وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ
أَمْرًا مَقْضِيًّا ۝۲۲

23. So she conceived him, and withdrew with him to a remote place.

فَحَمَلَتْهُ فَاتَّخَذَتْ بِهِ مَكَانًا
قَصِيًّا ۝۲۳

* 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!'

فَاجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ
قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ
نَسِيًّا مَّنْسِيًّا ﴿٣٣﴾

25. Then he called her from beneath her, *saying*, "Grieve not. Thy Lord has placed a rivulet below thee;

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ
جَعَلَ رَبُّكَ تَحْتِكَ سَرِيًّا ﴿٣٤﴾

26. "And shake towards thyself the trunk of the palm-tree; it will cause fresh ripe dates to fall upon thee.

وَهَزِّي بِجِذْعِ النَّخْلَةِ تُسْقِطُ
عَلَيْكَ رُطَبًا جَنِيًّا ﴿٣٥﴾

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.'

فَكُلِي وَاشْرَبِي وَرَقِّي عَيْنًا ۚ فَإِمَّا
تَرَيَنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي
نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ
الْيَوْمَ إِنْسِيًّا ﴿٣٦﴾

28. Then she brought him to her people, carrying him. They said, 'O Mary, thou hast brought forth a strange thing.

فَاتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۗ قَالُوا
يَمْرُؤِمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٣٧﴾

29. 'O sister of Aaron, thy father was not a wicked man nor was thy mother an unchaste woman!'

يَا أُخْتُ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ
وَمَا كَانَتْ أُمُّكَ بَغِيًّا ﴿٣٨﴾

30. Then she pointed to him. They said, 'How can we talk to one who is a child in the cradle?'

فَأَشَارَتْ إِلَيْهِ ۗ قَالُوا كَيْفَ نُكَلِّمُ مَنْ
كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٣٩﴾

31. He said, 'I am a servant of Allāh. He has given me the Book, and made me a Prophet;

قَالَ إِنِّي عَبْدُ اللَّهِ ۖ آتَانِي الْكِتَابَ وَ
جَعَلَنِي نَبِيًّا ﴿٤٠﴾

32. 'And He has made me blessed wheresoever I may be, and has enjoined upon me Prayer and almsgiving so long as I live;

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ ۖ وَ
أَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ
حَيًّا ﴿٤١﴾

33. 'And *He has made me* dutiful toward my mother, and He has not made me haughty *and* unblessed.

وَبَرًّا بِوَالِدَتِي ۖ وَلَمْ يَجْعَلْنِي جَبَّارًا
شَقِيًّا ﴿٤٢﴾

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*.'

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَ
يَوْمَ أُبْعَثُ حَيًّا ﴿٤٣﴾

* 24. And the pains of childbirth drove her to the trunk of a **date-palm**.

35. Such was Jesus, son of Mary. *This is a statement of the truth about which they doubt.*

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ ج قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٥﴾

*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.

مَا كَانَتْ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٦﴾

37. *Said Jesus:* 'Surely, Allāh is my Lord, and your Lord. So worship Him *alone*; this is the right path.'

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٧﴾

38. But the parties differed among themselves; so woe to those who disbelieve because of the meeting of the great day.

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٨﴾

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.

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُوكُمْ فَتَأْتِكُمُ الظُّلُمُوتُ أَلَيْسَ فِي ضَلَالٍ مُبِينٍ ﴿٣٩﴾

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.

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٤٠﴾

41. It is We Who will inherit the earth and *all* who are thereon; and to Us will they *all* be returned.

إِنَّا بَنِعْنَا تَرِكُ الْأَرْضِ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤١﴾

R. 3.

42. And relate *the story of Abraham as mentioned* in the Book. He was a truthful *man and* a Prophet.

وَإِذْ كَرَّمْنَا ابْرَاهِيمَ إِذْ كَانَ صَادِقًا نَبِيًّا ﴿٤٢﴾

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?'

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٣﴾

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.'

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٤﴾

45. 'O my father, serve not Satan; surely, Satan is a rebel against the Gracious *God*.'

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٥﴾

*36. See the explanation of كُنْ يَكُونُ (Be! And it is) at page 59 under 3:48. (Publisher)

46. 'O my father, indeed, I fear lest a punishment from the Gracious *God* seize thee, and thou become a comrade of Satan.'

يَا أَبَتِ رَبِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ
الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٣٧﴾

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 أَرَأَيْتَ إِنْ تَوَلَّيْتَنِي يَا بَرَاهِيمُ
لَئِن لَّمْ تَنْتَهَ كَرِّجَمَتِكَ وَاهْجُرْنِي
مَدِينًا ﴿٣٨﴾

48. *Abraham* said, 'Peace be on thee.' I will ask forgiveness of my Lord for thee. He is indeed gracious to me.

قَالَ سَلِّمْ عَلَيْكَ سَأَسْتَغْفِرُكَ رَبِّي
إِنَّهُ كَانَ بِي حَفِيًّا ﴿٣٩﴾

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.'

وَاعْتَزِلْكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ
وَادْعُوا رَبِّي بِعَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ
رَبِّي شَقِيًّا ﴿٤٠﴾

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.

فَلَمَّا اعْتَزَلْتَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ
اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ
كُلًّا جَعَلْنَا نَبِيًّا ﴿٤١﴾

51. And We granted them of Our mercy; and We bestowed on them a true renown.

وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُم
سَلَامًا صِدْقٍ عَلَيَّا ﴿٤٢﴾

R. 4.

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.

وَإِذْ كُنَّا فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ
مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا ﴿٤٣﴾

53. And We called him from the right side of the Mount, and made him draw near to Us for special communion.

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ
وَقَرَّبْنَاهُ نَجِيًّا ﴿٤٤﴾

54. And We bestowed upon him, out of Our mercy, his brother Aaron as a Prophet.

وَوَهَبْنَا لَهُ مِنْ رَّحْمَتِنَا أَخَاهُ هَارُونَ
نَبِيًّا ﴿٤٥﴾

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.

وَإِذْ كُنَّا فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ
صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا ﴿٤٦﴾

56. He used to enjoin Prayer and almsgiving on his people, and he was well pleasing to his Lord.

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ
وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٦﴾

57. And relate the story of Idrīs as mentioned in the Book. He was a truthful man and a Prophet.

وَإِذْ كُنَّا فِي الْكِتَابِ إِدْرِيسَ إِذْ رَأَى أَنَّهُ
كَانَ صَادِقًا نَبِيًّا ﴿٥٧﴾

58. And We exalted him to a lofty station.

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٨﴾

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.

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ
النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا
مَعَ نُوحٍ نَوْحًا مِنْ ذُرِّيَةِ إِبْرَاهِيمَ
وَإِسْرَاءَ بَنِي إِسْرَائِيلَ وَمِمَّنْ هَدَيْتَنَا
وَاجْتَبَيْنَاهُ إِذَا تُلَىٰ عَلَيْهِمْ آيَاتُ
الرَّحْمَنِ فَسَجَدُوا سُجَّدًا ذَوًّا بَعِيًّا ﴿٥٩﴾

60. Then there came after them descendants who neglected Prayer, and followed evil desires. So they will meet with destruction,

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا
الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ
يَلْقَوْنَ عَذَابًا ﴿٦٠﴾

61. Except those who repent and believe and do good deeds. These will enter Heaven, and they will not be wronged in the least—

إِلَّا مَنِ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا
فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا
يُظْلَمُونَ شَيْئًا ﴿٦١﴾

62. Gardens of Eternity, which the Gracious God has promised to His servants in the unseen. Surely, His promise must come to pass.

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ
عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ
مَأْتِيًّا ﴿٦٢﴾

63. They will not hear therein anything vain, but only greetings of Peace: and they will have their sustenance therein, morning and evening.

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا
وَلَهُمْ فِيهَا مِنْ لَحْمٍ ذَلِيلٍ
وَعَشِيًّا ﴿٦٣﴾

64. Such is the Heaven which We give for an inheritance to those of Our servants who are righteous.

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا
مَنْ كَانَ تَقِيًّا ﴿٦٤﴾

65. ‘And we (angels) do not come down save by the command of thy Lord. To Him belongs all that is

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ
أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ

before us and all that is behind us and all that is between; and thy Lord is not forgetful.’

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.

67. And says man, ‘What! when I am dead, shall I be brought forth alive?’

68. Does not man remember that We created him before, when he was naught?

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.

* 70. Then shall We certainly pick out, from every group, those of them who were most stubborn in rebellion against the Gracious *God*.

71. And surely, We know best those most deserving to be burned therein.

72. And there is not one of you but will come to it. This is a fixed decree with thy Lord.

73. Then We shall save the righteous and We shall leave the wrongdoers therein, on their knees.

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?’

75. And how many generations have We destroyed before them, who were better off in wealth and better in outward show!

وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿١٥﴾

رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا
فَاعْبُدْهُ وَ اضْطَبِرْ لِعِبَادَتِهِ هَلْ
تَعْلَمُ لَهُ سَمِيًّا ﴿١٦﴾

وَ يَقُولُ الْاِنْسَانُ ؕ اِذَا مَا مِتُّ لَسَوْفَ
اُخْرَجُ حَيًّا ﴿١٧﴾

اَوَلَا يَذْكُرُ الْاِنْسَانُ اَنَّا خَلَقْنَاهُ مِنْ قَبْلُ
وَ لَمْ يَكُ شَيْئًا ﴿١٨﴾

فَوَرَبِّكَ لَنَجْشُرَنَّ لَهُمْ وَ الشَّيْطٰنِ ثُمَّ
لَنُخَضِرَنَّ لَهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿١٩﴾

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ اَيُّهُمْ
اَشَدُّ عَلَى الرَّحْمٰنِ عِتِيًّا ﴿٢٠﴾

ثُمَّ لَنَخُنَّ اَعْلَمَ بِالَّذِيْنَ هُمْ اَوْلٰى بِهَا
صَلِيًّا ﴿٢١﴾

وَ اِنِّ مِّنْكُمْ رَّاىَ وَ اِرْدُهَا جَ كَانَ عَلَى
رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٢٢﴾

ثُمَّ نُنَجِّي الَّذِيْنَ اتَّقَوْا وَ نَذَرُ
الظَّالِمِيْنَ فِيْهَا جِثِيًّا ﴿٢٣﴾

وَ اِذَا تُثْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالَ
الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْا هَ اَيُّ
الْفَرِيْقَيْنِ خَيْرٌ مَّقٰمًا وَ اَحْسَنُ تَدْرِيًّا ﴿٢٤﴾

وَ كَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ
اَحْسَنُ اَفْئَاثًا وَ رِءْيًا ﴿٢٥﴾

* 70. Then shall We certainly **drag out**, from every group, those of them who were most stubborn in rebellion against the Gracious *God*.

ء ' | ف | q | غ | gh | ع | | ظ | ز | ط | ؤ | ض | د | 350 | ص | ض | د | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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

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.

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ
الرَّحْمَنُ مَدَّةً حَتَّىٰ إِذَا رَأَوْا مَا
يُوعَدُونَ إِنَّمَا الْعَذَابُ وَرِمَا السَّاعَةَ
فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ
جُنْدًا ﴿٤٦﴾

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.'

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْ
بَلِيغَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ
ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٤٧﴾

78. Hast thou then seen him who disbelieves in Our Signs, and says, 'I shall certainly be given wealth and children?'

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَ قَالَ
لَأُوتِينَ مَا لَمْ آوَدْنَا ﴿٤٨﴾

79. Has he become acquainted with the unseen or has he taken a promise from the Gracious *God*?

أَطَّلَعَ الْغَيْبِ أَمِ اتَّخَذَ عِنْدَ الرَّحْمَنِ
عَهْدًا ﴿٤٩﴾

80. Nay! We shall note down what he says and We shall greatly prolong for him the punishment.

كَلَّا ۖ سَنَكْتُبُ مَا يَقُولُ وَ نَمُدُّ لَهُ مِنَ
الْعَذَابِ مَدًّا ﴿٥٠﴾

81. And We shall inherit of him all that of which he talks, and he shall come to Us all alone.

وَتَرْتُهُمَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٥١﴾

82. And they have taken *other* gods beside Allāh, that they may be a *source of power* for them.

وَ اتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا
لَهُمْ عِزًّا ﴿٥٢﴾

83. Not at all! They will reject their worship, and become their opponents.

كَلَّا ۖ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ
عَلَيْهِمْ ضِدًّا ﴿٥٣﴾

R. 6.

84. Seest thou not that We have sent satans against the disbelievers goading them on to *acts of disobedience*?

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى
الْكَافِرِينَ تَؤْوَدُهُمْ آرَادًا ﴿٥٤﴾

85. So be not thou in haste with regard to them; We are keeping full account of their *doings*.

فَلَا تَعْجَلْ عَلَيْهِمْ ۖ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٥٥﴾

86. *Remember* the day when We shall gather the righteous before the Gracious *God* as *honoured* guests.

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٥٦﴾

* 87. And We shall drive the guilty to Hell like a herd of thirsty camels.

وَتَسُوْقُ الْمُجْرِمِيْنَ إِلَىٰ جَهَنَّمَ وِرْدًا ۙ ﴿٨٧﴾

88. None will have the power of intercession save he who has received a promise from the Gracious God.

لَا يَمْلِكُوْنَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا ۙ ﴿٨٨﴾

89. And they say, 'The Gracious God has taken unto Himself a son.'

وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا ۗ ﴿٨٩﴾

90. Assuredly, you have done a most monstrous thing!

لَقَدْ جِئْتُمْ شَيْئًا اِرَادًا ۙ ﴿٩٠﴾

91. The heavens might well-nigh burst thereat, and the earth cleave asunder, and the mountains fall down in pieces,

وَكَاذِبٌ السَّمٰوٰتُ يَتَفَطَّرٰنِ مِنْهُ وَتَنْشَقُّ الْاَرْضُ وَتَخِرُّ الْجِبَالُ هَدًا ۙ ﴿٩١﴾

92. Because they ascribe a son to the Gracious God.

اِنَّ دَعْوٰى الرَّحْمٰنِ وَلَدًا ۗ ﴿٩٢﴾

93. Whereas it becomes not the Gracious God to take unto Himself a son.

وَمَا يَنْبَغِيْ لِلرَّحْمٰنِ اَنْ يَّتَّخِذَ وَلَدًا ۗ ﴿٩٣﴾

94. There is none in the heavens and the earth but he shall come to the Gracious God as a bondman.

اِنَّ كُلَّ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ اِلَّا اِنِّي الرَّحْمٰنِ عَبْدًا ۗ ﴿٩٤﴾

95. Verily, He comprehends them by His knowledge and has numbered them all fully.

لَقَدْ اَخْصَمْتَهُمْ وَعَدَّ هُمْ عَدًّا ۙ ﴿٩٥﴾

96. And each of them shall come to Him singly on the Day of Resurrection.

وَكُلُّهُمْ اَتِيْهِ يَوْمَ الْقِيٰمَةِ فَرْدًا ۙ ﴿٩٦﴾

97. Those who believe and do good deeds—the Gracious God will create love in their hearts.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصَّٰلِحٰتِ سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا ۙ ﴿٩٧﴾

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.

فَاِنَّمَا يَسْرُنٰهُ بِلسٰنِكَ لِتُبَشِّرَ بِرِسُو الْمُتَّقِيْنَ وَتُنذِرَ بِهٖ قَوْمًا لَّدُنَّا ۙ ﴿٩٨﴾

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?

وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ ؕ هَلْ تُحِسُّ مِنْهُمْ مِّنْ اَحَدٍ اَوْ تَسْمَعُ لَهُمْ رَيْحًا وَّحَرًّا ۙ ﴿٩٩﴾

* 87. And We shall drive the guilty to Hell like a herd to a watering place.



TĀ HĀ

(Revealed before Hijrah)

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

2. Tā Hā .†

3. We have not sent down the Qur'ān to thee that thou shouldst be distressed,

4. But as an exhortation for him who fears God,

5. And a revelation from Him Who created the earth and the high heavens.

6. He is the Gracious God Who has settled Himself on the Throne.

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.

8. And if thou speakest aloud, it makes no difference, for He knows the secret thought and what is yet more hidden.

9. Allāh—there is no God but He. His are the most beautiful names.

10. And has the story of Moses come to thee?

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.'

* 12. And when he came to it, he was called by a voice, 'O Moses,

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,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

طه ۝۲
مَا اَنْزَلْنَا عَلَيْكَ الْقُرْآنَ
لِتَشْقَى ۝۳

اِلَّا تَذَكُّرًا لِّمَنْ يَّخْشَى ۝۴
تَنْزِيْلًا مِّمَّنْ خَلَقَ الْاَرْضَ وَالسَّمٰوٰتِ
الْعُلٰی ۝۵

الرَّحْمٰنُ عَلٰی الْعَرْشِ اسْتَوٰی ۝۶
لَهُ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ وَمَا
بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ۝۷

وَ اِنْ تَجَهَّرَ بِاَلْقَوْلِ فَاِنَّهُ یَعْلَمُ
السِّرَّ وَ اَخْفٰی ۝۸

اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ لَهُ الْاَسْمَاءُ
الْحُسْنٰی ۝۹

وَهَلْ اَتٰكَ حَدِیْثُ مُوسٰی ۝۱۰

اِذْ رَا نَارًا فَقَالَ لِاَهْلِیْهِ امْكُثُوْا اِنِّیْ
اَنْشَأْتُ نَارًا لَّعَلَّیْ اْتِیْكُمْ مِنْهَا بِقَبَسٍ
اَوْ اِجْدُ عَلٰی النَّارِ هُدٰی ۝۱۱

فَلَمَّا اَتٰهَا نُودِیْ یٰمُوسٰی ۝۱۲

اِنِّیْ اَنَا رَبُّكَ فَاحْلَمْ تَعْلَمِیْكَ ۝۱۳
یٰلُوٰدِ الْمُقَدَّسِیْنَ طُوٰی ۝۱۴

14. 'And I have chosen thee; so hearken to what is revealed.

15. 'Verily, I am Allāh; there is no God beside Me. So serve Me, and observe Prayer for My remembrance.

* 16. 'Surely, the Hour is coming; I am going to manifest it, that every soul may be recompensed for its endeavour.

17. 'So let not him who believes not therein and follows his own evil inclinations, turn thee away therefrom, lest thou perish.

18. 'And what is that in thy right hand, O Moses?'

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.'

20. He said, 'Cast it down, O Moses.'

21. So he cast it down, and behold! it was a serpent running.

22. *God* said, 'Catch hold of it, and fear not. We shall restore it to its former condition.

* 23. 'And draw thy hand close under thy armpit. It shall come forth white, without any disease—another Sign,

24. 'That We may show thee some of Our greater Signs.

25. 'Go thou to Pharaoh; he has indeed exceeded *all* bounds.'

R. 2.

* 26. *Moses* said, 'My Lord, open out for me my breast,

27. 'And ease for me my task,

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿١٤﴾

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي ۖ وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٥﴾

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٦﴾

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبِعْهُ هُوَ فَتَرْدَىٰ ﴿١٧﴾

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ ﴿١٨﴾

قَالَ هِيَ عَصَايَ ۖ أَنُوكَّؤُا عَلَيْهَا وَاهْتَسَّ بِهَا عَلَىٰ غَنَمِي وَلِي فِيهَا مَارِبٌ أُخْرَىٰ ﴿١٩﴾

قَالَ أَلْقِهَا يَا مُوسَىٰ ﴿٢٠﴾

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿٢١﴾

قَالَ خُذْهَا وَلَا تَخَفْ ۗ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ ﴿٢٢﴾

وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ بَرِيضًا ۖ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَىٰ ﴿٢٣﴾

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَىٰ ﴿٢٤﴾

هَٰذَا إِذْ هَبَّ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٢٥﴾

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٦﴾

وَيَسِّرْ لِي أَمْرِي ﴿٢٧﴾

* 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**.

- *28. 'And loose the knot of my tongue,
 29. 'That they may understand my speech,
 30. 'And grant me a helper from my family—
 31. 'Aaron, my brother;
 32. 'Increase my strength with him,
 33. 'And make him share my task,
 34. 'That we may glorify Thee much,
 35. 'And remember Thee much.
 36. 'Thou possessest full knowledge of us.'
 37. *God* said, "Granted is thy prayer, O Moses!
 38. "And We did indeed confer a favour upon thee at another time *also*,
 39. "When We revealed to thy mother what was an *important* revelation, *saying*,
 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.
 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.

وَاخْلُ عُقْدَةً مِّن لِّسَانِي ۙ

يَفْقَهُوا قَوْلِي ۙ

وَاجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي ۙ

هَارُونَ أَخِي ۙ

اشْدُدْ بِهِ أَزْرِي ۙ

وَاجْعَلْ لِّي فِي أَمْرِي ۙ

كَيْ نُسَبِّحَكَ كَثِيرًا ۙ

وَتَذْكُرَكَ كَثِيرًا ۙ

إِنَّكَ كُنْتَ بِنَا بَصِيرًا ۙ

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ ۙ

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ۙ

إِذَا وَحْيَنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ۙ

أَن آتَيْنَاهُ فِي التَّابُوتِ فَآذِنَاهُ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ ۗ وَالْقَيْثُ عَلَيْكَ مَحَبَّةً مِنِّي ۗ وَارْتَضَنَاهُ عَلَيَّ ۙ

عَيْنِي ۙ

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۗ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَوَقَّلتَ نَفْسًا فَجَعَيْنَاكَ مِنَ الْعِمَّةِ فَتُوْنَاهُ ۗ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ۗ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ ۙ

*28. 'And **untie** the knot of my tongue.'

42. “And I have chosen thee for Myself.

43. “Go, thou and thy brother, with My Signs, and slacken not in remembering Me.

44. “Go, both of you, to Pharaoh, for he has transgressed *all* bounds.

*45. “But speak to him a gentle speech that he might possibly heed or fear.”

46. They replied, ‘Our Lord, we fear lest he commit some excess against us, or exceed *all* bounds in transgression.’

47. *God* said, “Fear not; for I am with you both. I hear and I see.

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;

49. ‘It has indeed been revealed to us that punishment shall come on him who rejects and turns away.’”

50. *Pharaoh* said, ‘Who then is the Lord of you two, O Moses?’

51. He said, ‘Our Lord is He Who gave unto everything its *proper* form and then guided it to its *proper* function.’

52. *Pharaoh* said, ‘What then will be the fate of the former generations?’

53. He said, ‘The knowledge thereof is with my Lord *recorded* in a Book. My Lord neither errs nor forgets.’

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.’

وَاصْطَنَعْتُكَ لِنَفْسِي ﴿٣٧﴾

إِذْ هَبَّ أَنْتَ وَ أَخُوكَ بِآيَاتِي وَلَا تَنبِيَا
فِي ذِكْرِي ﴿٣٨﴾

إِذْ هَبَّآ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٣٩﴾

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ
يُخْشَى ﴿٤٠﴾

قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَفْرُطَ
عَلَيْنَا أَوْ أَنْ يَطْغَى ﴿٤١﴾

قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَ
أَرَى ﴿٤٢﴾

فَأْتِيهِ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ
مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ ۗ
قَدْ جِئْنَاكَ بِآيَةٍ مِنْ رَبِّكَ ۗ وَالسَّلَامُ
عَلَى مَنِ اتَّبَعَ الْهُدَى ﴿٤٣﴾

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ
كَذَّبَ وَتَوَلَّى ﴿٤٤﴾

قَالَ فَمَنْ رَبُّكُمَا يُمُوسَى ﴿٤٥﴾

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ
ثُمَّ هَدَى ﴿٤٦﴾

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى ﴿٤٧﴾

قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ ۚ لَا يَضِلُّ
رَبِّي وَلَا يَنْسَى ﴿٤٨﴾

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَاسْتَكَ
لَكُم فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ
مَاءً ۚ فَأَخْرَجْنَا بِهَا أَزْوَاجًا مِنْ تَبَاتٍ
شَتَّى ﴿٤٩﴾

55. Eat ye and pasture your cattle. Verily, in this are Signs for those who are endued with reason.

R. 3.

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.

57. And We did show him (Pharaoh) Our Signs, all of them; but he rejected *them* and refused *to believe*.

58. He said, 'Hast thou come to us, O Moses, to drive us out of our land by thy magic?

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*.'

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.'

*61. Then Pharaoh withdrew and concerted his plan and then came *to the place of appointment*.

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.'

63. Then they argued their affair among themselves and conferred in secret.

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.

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*.

كُلُوا وَارْزُقُوا أَنعَامَكُمْ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّأُولِي النُّهَى ﴿٥٥﴾

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا
نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٥٦﴾

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَ
أَبَى ﴿٥٧﴾

قَالَ أَجِئْتَنَا بِسِحْرٍ جَنًّا مِنْ أَزْوَاجِنَا
بِسِحْرِكَ يَا مُوسَى ﴿٥٨﴾

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ
بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ
نَحْنُ وَلَا أَنْتَ مَكَانًا سَوِيًّا ﴿٥٩﴾

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ
يُخَشِرَ النَّاسُ ضَغِيًّا ﴿٦٠﴾

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ﴿٦١﴾

قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَيَّ
اللَّهُ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ حَرَامٍ
فَذُخَابٍ مِّنْ أَفْئِدَى ﴿٦٢﴾

فَعَتَا زَعَمُوا آمْرَهُمْ بِئِمَّتِهِمْ وَاسْتَرَوْا
النَّجْوَى ﴿٦٣﴾

قَالُوا إِنَّ هَٰذِهِنَّ لَسِحْرَانِ يُرِيدَانِ
أَنْ يُخْرِجَاكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِمَا
وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَى ﴿٦٤﴾

فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ آتُوا صَفًّا
وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَى ﴿٦٥﴾

66. They said, ‘O Moses, either do thou throw *first*, or we shall be the first to throw.’

67. He said, ‘Nay, throw ye.’ Then lo! their cords and their staves appeared to him, by their magic, as though they ran *about*.

68. And Moses conceived a fear in his mind.

69. We said, ‘Fear not, for thou wilt have the upper hand.

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.’

71. Then the magicians were made to fall down prostrate. They said, ‘We believe in the Lord of Aaron and Moses.’

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.’

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.

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.’

قَالُوا يَمْوَسَىٰ اِمَّا اَنْ
تَكُونَ اَوَّلَ مَنْ اَلْقَىٰ ﴿٦٦﴾

قَالَ بَلْ اَلْقُوا فَاِذَا حَبَا لَهُمْ وَاَعَصَبُهُمْ
يُخَيَّلُ لَيْسَ مِنْ سِحْرِ هِمَّ اَنَّهُمْ
تَسْحَىٰ ﴿٦٧﴾

فَاَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ ﴿٦٨﴾
قُلْنَا لَا تَخَفْ اِنَّكَ اَنْتَ الْاَعْلَىٰ ﴿٦٩﴾

وَاَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا
اِنَّمَا صَنَعُوا كَيْدٌ سَجِيدٌ وَا لَا يُفْلِحُ
السَّجِرُ حَيْثُ اَتَىٰ ﴿٧٠﴾

قَالَتِ السَّحَرَةُ سُجَّدًا قَالُوا اٰمَنَّا بِرَبِّ
هٰرُونَ وَمُوسَىٰ ﴿٧١﴾

قَالَ اٰمَنْتُمْ لِهٖ قَبْلَ اَنْ اٰذَنَ لَكُمْ وَاِنَّهٗ
لَكَبِيْرٌ لَّكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ
فَلَا تَقْطَعْنَ اَيْدِيَكُمْ وَاَرْجُلَكُمْ مِنْ
خَلْفٍ وَاَوْصِلْبَنۡتَكُمْ فِي جُدُوْعِ
التَّخْلِ زُوْلَتَعْلَمَنَّ اَيُّنَا اَشَدُّ عَدَاۗءًا
اَبۡقَىٰ ﴿٧٢﴾

قَالُوا لَنْ نُّؤَيِّرَكَ عَلٰى مَا جَاءَنَا مِنْ
الْبَيِّنٰتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا
اَنْتَ قَاضٍ وَاِنَّمَا تَقْضِيْ هٰذِهِ
الْحَيٰوةَ الدُّنْيَا ﴿٧٣﴾

اِنَّا اٰمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيۡئَنَا وَا
مَا اَكْرَهْتَنَا عَلَيۡهِ مِنَ السِّحْرِ وَا اللّٰهُ
خَيْرٌ وَّاَبۡقَىٰ ﴿٧٤﴾

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.

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.'

79. Then Pharaoh pursued them with his hosts, and there overwhelmed them of the waters of the sea that which overwhelmed them.

80. And Pharaoh led his people astray and did not guide them aright.

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.

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;

83. 'But surely I am forgiving to those who repent and believe and do good deeds, and then stick to guidance.

84. 'And what has hastened thee away from thy people, O Moses?'

* 85. He said, 'They are *closely*

رَأْتَهُ مِنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ
جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ٤٥

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ
فَأُولَٰئِكَ لَهُمْ الدَّرَجَاتُ الْعُلَىٰ ٤٦

جَنَّاتٍ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ مَنْ
تَرْضَىٰ ٤٧

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ ۖ أَنْ أَسْرِ
بِعِبَادِي فَأَضْرِبْ لَهُمْ طَرِيقًا فِي
الْبَحْرِ يَبَسًا لَا تَخَفُ دَرَكًا وَ
لَا تَخْشَىٰ ٤٨

فَاتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ فَغَشِيَهُمْ
مِنَ الْيَمِّ مَاءٌ غَاشِيَهُمْ ٤٩

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ٥٠

يَبْنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكَ مِنْ
عَدُوِّكَ وَوَعَدْنَاكَ جَانِبَ الطُّورِ
الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكَ الْمَنَّاءَ وَالسَّلْوَىٰ ٥١

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا
فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ۖ وَمَنْ يَحِلِّ
عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ٥٢

وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ
صَالِحًا ثُمَّ اهْتَدَىٰ ٥٣

وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَمُوسَىٰ ٥٤

قَالَ هُمْ أَوْلَاءُ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ

* 85. He said, 'They are *close upon my tracks* and I have hastened to You, my Lord, that You may be pleased.'

following in my footsteps and I have hastened to Thee, my Lord, that Thou mightest be pleased.’

86. *God* said, ‘We have tried thy people in thy absence, and the Sāmīrī has led them astray.’

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?’

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 Sāmīrī cast.’

*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*.

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.

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.’

92. They replied, ‘We shall not cease to worship it until Moses return to us.’

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.’

رَبِّ لِيَتْرَضَى ۙ ﴿٨٥﴾

قَالَ فَإِنَّا كَذَّبْنَا قَوْمَكَ مِنْ بَعْدِكَ
وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٦﴾

فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ
أَسْفَاهًا قَالَ يُقَوْمِ أَلَمْ يَعِدْكُمْ
رَبُّكُمْ وَعَدًّا حَسَنًا أَ أَنتُمْ أَفْطَأَلْ عَلَيْكُمْ
الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ
غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُمُ
مَّوْعِدِي ﴿٨٧﴾

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا
وَلَكِنَّا حَمَلْنَا أَوْزَارًا مِّن زِينَةِ الْقَوْمِ
فَكَذَّبْنَا بِهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٨﴾

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ
فَقَالُوا هَذَا إِلَهُكُمْ ذَرَاهُ مُوسَى
فَنَسِيَ ﴿٨٩﴾

أَفَلَا يَرَوْنَ أَنَّهُ لَا يُرْجِعُ إِلَيْهِمْ قَوْلًا ۖ وَ
يَعْبُدُونَ مَا لَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٩٠﴾

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ
يُقَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ
الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٩١﴾

قَالُوا لَنْ نَبْرَحَ عَلَيْكَ عِيفِينَ حَتَّى
يَرْجِعَ إِلَيْنَا مُوسَى ﴿٩٢﴾

قَالَ يَهْرُونُ مَا مَنَّكَ إِذْ رَأَيْتَهُمْ
ضَلُّوا ﴿٩٣﴾

94. 'From following me? Hast thou then disobeyed my command?'

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.'"

96. *Moses* said, 'And what hast thou to say, O *Sāmīrī*?'

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.'

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."

99. Your God is only Allāh, beside Whom there is no God. He embraces all things in *his* knowledge.

100. Thus do We relate to thee the tidings of what has happened before. And We have given thee from Us a Reminder.

101. Whoso turns away from it will surely bear a *heavy* burden on the Day of Resurrection,

102. Abiding thereunder; and evil will the burden be to them on the Day of Resurrection,

103. The day when the trumpet will be blown. And on that day We shall gather the sinful together, blue-eyed.

أَلَّا تَتَّبِعِينَ أَفْعَصَيْتَ أَمْرِي ﴿٩٤﴾

قَالَ يَبْنَؤُمْرًا تَأْخُذُ بِإِحْيَاتِي وَلَا بِرَأْسِي
رَأَيْتُ خَشِيتُ أَنْ تَقُولَ قَرَأْتُ بَيْنَ
بَيْتِي إِسْرَاءَ يَلِّ وَكَمْ تَرْقُبُ قَوْلِي ﴿٩٥﴾

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ ﴿٩٦﴾

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ
فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ
فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٧﴾

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ
تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّن
نُخَلِّفُهُ ۗ وَانظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ
عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ
فِي الْيَمِّ نَسْفًا ﴿٩٨﴾

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٩٩﴾

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ
سَبَقَ ۗ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ﴿١٠٠﴾

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ
الْقِيَامَةِ وِزْرًا ﴿١٠١﴾

خَالِدِينَ فِيهِ ۗ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ
حِمْلًا ﴿١٠٢﴾

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ
يَوْمَئِذٍ زُرْقًا ﴿١٠٣﴾

* 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.**

104. They will talk to one another in a low tone *saying*: ‘You tarried only ten *days*’—

يَتَخَا فَتَوْنَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا
عَشْرًا ۝۳۳

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.’

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ
أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ۝۳۴

R. 6.

106. And they ask thee concerning the mountains. Say, ‘My lord will break them into pieces and scatter them as dust.

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي
نَسْفًا ۝۳۵

107. ‘And He will leave them as a barren, level plain,

فَيَذَرُهَا قَاعًا صَفْصَفًا ۝۳۶

108. ‘Wherein thou wilt see no depression, or elevation.’

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ۝۳۷

* 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 يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَ
خَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ
إِلَّا هَمْسًا ۝۳۸

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.

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ
لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ۝۳۹

111. He knows *all* that is before them and *all* that is behind them, but they cannot compass it with *their* knowledge.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُونَ بِهِ عِلْمًا ۝۴۰

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*.

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ
مَنْ حَمَلَ ظُلْمًا ۝۴۱

113. But he who does good works, being a believer, will have no fear of injustice or loss.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ
فَلَا يَخَفُ ظُلْمًا وَلَا هَضْمًا ۝۴۲

* 114. And thus have We sent it down—the Qur’ān in Arabic—and

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَ

* 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*.

We have explained therein certain warnings, that they may fear God or that it may give birth to *divine* remembrance in them.

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.'

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.

117. And when We said to the angels, 'Submit to Adam,' and they all submitted. But Iblīs *did not*. He refused.

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.

119. 'It is *provided* for thee that thou wilt not hunger therein, nor wilt thou be naked.

120. 'And that thou wilt not thirst therein, nor wilt thou be exposed to the sun.'

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?'

* 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 *sawā'uhumā* (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 *saw'ā* (سوا) 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

صَرَفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ
يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

فَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ ۗ وَلَا تَعْجَلْ
بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ
وَحْيُهُ ۗ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٥﴾

وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَنَسِيَ
وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٦﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُْوا لِآدَمَ فَسَجَدُوا
إِلَّا إِبْلِيسَ ۖ أَبَىٰ ﴿١١٧﴾

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَ
لِزَوْجِكَ فَلَا يُخْرِجَنَّكَمَا مِنَ الْجَنَّةِ
فَتَشْتُمَا ﴿١١٨﴾

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١١٩﴾

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَىٰ ﴿١٢٠﴾

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ
أَدْرَاكَ عَلَىٰ شَجَرَةٍ الْعُلْمِ ۖ وَمَلِكٌ لَا يُبْلِٰ ﴿١٢١﴾

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَ

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.

123. Then his Lord chose him for His grace, and turned to him with mercy and guided him.

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.

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.'

126. He will say, 'My Lord, why hast Thou raised me up blind, while I possessed sight before?'

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.'

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.

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.

طَفِقَا يَخْصِفْنِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ
وَعَطَىٰ أَدَمُ رَبَّهُ فَغَوَىٰ ﴿٣٦﴾

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ ﴿٣٧﴾

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ
لِبَعْضٍ عَدُوٌّ ۖ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي
هُدًى ۖ فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَ
لَا يَشْقَىٰ ﴿٣٨﴾

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ
مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ
أَعْمَىٰ ﴿٣٩﴾

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنْتُ
بَصِيرًا ﴿٤٠﴾

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسَيْتَهَا
وَكَذَلِكَ الْيَوْمَ تُنسىٰ ﴿٤١﴾

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ
بِآيَاتِ رَبِّهِ ۖ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ
أَبْقَىٰ ﴿٤٢﴾

أَفَلَمْ يَهْدِ لَهُمْ كَمَا أَهْلَكْنَا قَبْلَهُمْ مِنَ
الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ ۗ إِنَّ فِي
ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَىٰ ﴿٤٣﴾

weakness 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' (garden) must be understood metaphorically to mean seeking shelter under Allāh's forgiveness and that is exactly what Adam did according to the Qur'an 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.

* 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.

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.

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.

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.

* 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?

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?’

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.’

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا
وَأَجَلٌ مُّسَمًّى ﴿١٣٠﴾

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ
رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ
عُرُوبِهَا ۖ وَ مِنْ أُنْحَاءِ اللَّيْلِ فَسَبِّحْ وَ
أَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣١﴾

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ
أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا ۗ
لِنَفْتِنَهُمْ فِيهِ ۚ وَ رِزْقُ رَبِّكَ خَيْرٌ وَ
أَبْقَىٰ ﴿١٣٢﴾

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۚ لَا
تَسْأَلُكَ رِزْقًا ۚ وَنَحْنُ نَرْزُقُكَ ۚ وَ الْعَاقِبَةُ
لِلتَّقْوَىٰ ﴿١٣٣﴾

وَ قَالُوا لَوْلَا يَأْتِينَنَا بِآيَةٍ مِنْ رَبِّهِ ۚ
أَوَلَمْ تَأْتِهِم بَيِّنَةٌ مَّا فِي الصُّحُفِ
الْأُولَىٰ ﴿١٣٤﴾

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بَعْدَ آيٍ مِنْ قَبْلِهِ
لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا
فَتُنَبِّئَنَا بِآيَاتِكَ مِنْ قَبْلِ أَنْ نُنزِلَ وَ
نُحْزِمَهُ ﴿١٣٥﴾

قُلْ كُلٌّ مُتَرَبِّصٌ فَتَرَبَّصُوا ۚ فَسَتَعْلَمُونَ
مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَ مَنْ
أَهْتَدَىٰ ﴿١٣٦﴾

* 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**?

ء ؤ ق ف q غ gh ع | ط ظ ز | ض د 365 ص | ذ dh | ح kh | ح h | ث th | ا i u ا |



AL-ANBIYĀ'

(Revealed before Hijrah)

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

Part 17
2. Nigh has drawn for men their reckoning, yet they turn away in heedlessness.

3. There comes not to them any new admonition from their Lord, but they listen to it while they make sport of it.

*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?'*

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,'"*

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.'*

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.*

9. *And We did not give them bodies that ate no food, nor were they to live for ever.*

*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.*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

بِئْسَ مَا يَدْعُونَ ۚ اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَ هُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ۝۲

مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُّحَدَّثٍ ۙ اِلَّا اسْتَمَعُوهُ وَ هُمْ يَلْعَبُونَ ۝۳

لَا هِيَّةٌ قُلُوبُهُمْ ۙ وَاسْرُوا التَّجْوَى ۚ اَلَّذِينَ ظَلَمُوا ۗ هَلْ هَذَا اِلَّا بَشَرٌ مِّثْلُكُمْ ۙ اَفْتَأْتُونَ السَّحْرَ وَ اَنْتُمْ تُبْصِرُونَ ۝۴

قُلْ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَ الْاَرْضِ ۗ وَ هُوَ السَّمِیْعُ الْعَلِیْمُ ۝۵

بَلْ قَالُوْا اَضْعَافُ اَحْلَامٍ بَلِ اِفْتِرَافٌ بَلْ هُوَ شَاعِرٌ ۙ فَلْيَاْتِنَا بِآیَةٍ كَمَا اُرْسِلَ الْاَرْسُلُ ۝۶

مَا اٰمَنَتْ قَبْلَهُمْ مِنْ قَرْیَةٍ اَهْلَكْنَاهَا ۙ اَفْهُمْ يُؤْمِنُونَ ۝۷

وَ مَا اُرْسَلْنَا قَبْلَكَ اِلَّا رِجَالًا نُّوحِيْ اِلَيْهِمْ فَاَسْأَلُوْا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُونَ ۝۸

وَ مَا جَعَلْنَاهُمْ جَسَدًا اِلَّا يَأْكُلُوْنَ الطَّعَامَ وَ مَا كَانُوْا خٰلِدِيْنَ ۝۹

10. Then We fulfilled to them *Our* promise; and We saved them and those whom We pleased; and We destroyed the transgressors.

- * 11. We have now sent down to you a Book wherein lies your *glory and* eminence; will you not then understand?

R. 2.

12. And how many a township that acted wrongfully have We utterly destroyed, and raised up after it another people!

13. And when they felt Our punishment, lo, they began to flee from it.

- * 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.'

15. They said, 'Alas for us, we were indeed wrongdoers!'

16. And this ceased not to be their cry till We mowed them down, reduced to ashes.

17. And We created not the heaven and the earth and all that is between the two in play.

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*.

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*.

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**.

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿١٠﴾

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١١﴾

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١٢﴾

فَلَمَّا أَحْسَوْا بِأَسِنَّا إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٣﴾

لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ تَسْأَلُونَ ﴿١٤﴾

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٥﴾

فَمَا ذَاكَ بِتِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ ﴿١٦﴾

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لُعِينِينَ ﴿١٧﴾

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ آيَةً أَتَّخِذْنَاهُ مِنْ لَدُنَّا ۗ إِنْ كُنَّا مُعِينِينَ ﴿١٨﴾

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ ۗ وَلَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ ﴿١٩﴾

وَلَهُ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ ۗ وَلَا يَسْتَحْسِرُونَ ﴿٢٠﴾

21. They glorify *Him* night and day; and they flag not.

22. Have they taken gods from the earth who raise the dead?

*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.

24. He cannot be questioned as to what He does, but they will be questioned.

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.

26. And We sent no Messenger before thee but We revealed to him, *saying*, 'There is no God but I; so worship Me *alone*.'

27. And they say, 'The Gracious *God* has taken to Himself a son.' Holy is He. Nay, they are *only* honoured servants.

28. They speak not before He speaks, and they act *only* by His command.

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.

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.

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢١﴾

أَمْ اتَّخَذُوا إِلَهَةً مِنَ الْأَرْضِ هُمْ يُنشِرُونَ ﴿٢٢﴾

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۗ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٣﴾

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٤﴾

أَمْ اتَّخَذُوا مِنْ دُونِهِ إِلَهًا ۗ قُلْ هَاتُوا بُرْهَانَ تَعْبُوكُمْ ۗ هَذَا ذِكْرٌ مَنْ تَعْبَىٰ وَذِكْرٌ مَنْ قَبْلَ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ ﴿٢٥﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٦﴾

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۗ سُبْحٰنَهُ ۗ بَلْ عِبَادٌ مُكْرَمُونَ ﴿٢٧﴾

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٨﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُشْفَعُونَ إِلَّا لِمَنْ أَرَادَ تَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٩﴾

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ ۗ فَذَلِكْ نَجْزِي جَهَنَّمَ ۗ كَذَلِكْ نَجْزِي الظَّالِمِينَ ﴿٣٠﴾

*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?

* 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.

33. And We have made the heaven a roof, well protected; yet they turn away from its Signs.

34. And He it is Who created the night and the day, and the sun and the moon, each gliding along in *its* orbit.

35. We granted not everlasting life to any human being before thee. If then thou shouldst die, shall they live *here* for ever?

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.

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.

38. Man is made of haste. I will *certainly* show you My Signs but ask Me not to hasten.

39. And they say, 'When will this promise *be fulfilled*, if you are truthful?'

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!

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمٰوٰتِ وَا
الْاَرْضَ كَانَتَا رَتْقًا فَفَتَقْنٰهُمَا ۗ وَجَعَلْنَا
مِنَ الْمَآءِ كُلَّ شَيْءٍ حَيٍّ ۗ اَفَلَا
يُؤْمِنُوْنَ ۝۳۱

وَجَعَلْنَا فِي الْاَرْضِ رَوَاسِيًا اَنْ
تَمِيْدَ بِهِمْ ۗ وَجَعَلْنَا فِيْهَا رِجَالًا
سُبُلًا لَّعَلَّهُمْ يَهْتَدُوْنَ ۝۳۲

وَجَعَلْنَا السَّمٰءَ سَفْحًا مَّحْفُوْظًا ۗ وَ
هُمَّ عَنِ اٰيٰتِهَا مُعْرِضُوْنَ ۝۳۳

وَهُوَ الَّذِي خَلَقَ النَّيْلَ وَالنَّهَارَ
وَالشَّمْسَ وَالْقَمَرَ ۗ كُلٌّ فِيْ فَلَكٍ
يَّسْبَحُوْنَ ۝۳۴

وَمَا جَعَلْنَا لِبَشَرٍ مِّنْ قَبْلِكَ الْخُلْدَ ۗ
اَقٰنٍ مَّتَّ فَمُهٗا الْغٰلِيُوْنَ ۝۳۵

كُلُّ نَفْسٍ ذٰئِقَةٌ الْمَوْتِ ۗ وَ
تَبْلُوْكُمْ بِالشَّرِّ وَالْحَيْرِ فَشْنَةً ۗ وَ
اَلَيْنَا تُرْجَعُوْنَ ۝۳۶

وَاِذَا رَاكَ الَّذِيْنَ كَفَرُوْا اِنْ
يَتَّخِذُوْنَكَ اِلَّا هُزُوًا ۗ اِهٰذَا الَّذِي
يَذْكُرُ اِلٰهَتَكُمْ ۗ وَ هُمْ يَذْكُرِ
الرَّحْمٰنِ هُمْ كٰفِرُوْنَ ۝۳۷

خَلِقَ الْاِنْسَانَ مِنْ عَجَلٍ ۗ
سَآوِرِيْكُمْ اٰيٰتِيْ فَلَا تَسْتَعْجِلُوْنَ ۝۳۸
وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ
صٰدِقِيْنَ ۝۳۹

لَوْ يَعْلَمُ الَّذِيْنَ كَفَرُوْا حِيْنَ لَا
يَكْفُوْنَ عَنْ وُجُوْهِهِمُ النَّارَ وَلَا
عَنْ ظُهُوْرِهِمْ وَلَا هُمْ يُنصَرُوْنَ ۝۴۰

* 32. See alternative translation of *ان توميدهم* 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.

42. And Messengers have indeed been mocked at before thee, but that whereat they mocked encompassed those of them who scoffed.

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.

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.

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?

46. Say, 'I warn you not but according to divine revelation.' But the deaf cannot hear the call when they are warned.

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.'

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.

49. And We gave Moses and Aaron the Discrimination and a Light and a Reminder for the righteous,

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا
يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٣١﴾

وَلَقَدْ اسْتَهْزَيْتَ بِرُسُلٍ مِّن قَبْلِكَ
فَخَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَّا
كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٢﴾

قُلْ مَن يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ
مِنَ الرَّحْمَنِ، بَلْ هُمْ عَن ذِكْرِ
رَبِّهِمْ مُّعْرِضُونَ ﴿٣٣﴾

أَمْ لَهُم آلِهَةٌ تَمْنَعُهُم مِّن دُونِنَا
لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُمْ
مِتَّابُونَ ﴿٣٤﴾

بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ
حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ، أَفَلَا
يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنقُصُهَا مِنْ
أَطْرَافِهَا، أَفَهُمُ الْغَالِبُونَ ﴿٣٥﴾

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ، وَلَا
يَسْمَعُ الصَّمُّ الدُّعَاءَ إِذَا مَا
يُنذَرُونَ ﴿٣٦﴾

وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّن عَذَابِ
رَبِّكَ لَيَقُولُنَّ يُوَيْلِنَا إِنَّا كُنَّا
ظَالِمِينَ ﴿٣٧﴾

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ
الْقِيَامَةِ، فَلَا تُظْلَمُ نَفْسٌ شَيْئًا، وَإِن كَانَ
مِثْقَالَ حَبَّةٍ مِّن حَرْدٍ لَّآتَيْنَا بِهَا، وَ
كَفَىٰ بِنَا حَاسِبِينَ ﴿٣٨﴾

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ
وَضِيَاءً وَذِكْرًا لِلْمُتَّقِينَ ﴿٣٩﴾

ء ' ا | q | غ gh | ع ' | ا | ط | ت | ض | 370 | ص | س | ذ dh | خ kh | ح | هـ | ث | ا i u |

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

50. Those who fear their Lord in secret, and who dread the Hour of Judgment.

51. And this is a blessed Reminder that We have sent down; will you then reject it?

R. 5.

52. And before *this* We gave Abraham his guidance and We knew him well.

53. When he said to his father and his people, 'What are these images to which you are so devoted?'

54. They replied, 'We found our fathers worshipping them.'

55. He said, 'Indeed, you yourselves as well as your fathers have been in manifest error.'

56. They said, 'Is it *really* the truth that thou hast brought us, or art thou one of those who jest?'

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.'

58. 'And, by Allāh, I will certainly plan against your idols after you have gone away *and* turned your backs.'

59. So he broke them to pieces, *all* except the chief of them, that they might return to it *for enquiry*.

60. They said, 'Who has done this to our gods? Surely, he must be a wrongdoer.'

61. They said, 'We heard a young man speak *ill* of them; he is called Abraham.'

62. They said, 'Then bring him before the eyes of the people, that they may bear witness.'

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَ
هُمْ مِنَ السَّاعَةِ مُشْفِقُونَ ﴿٥٠﴾

وَهَذَا إِذْ كَرَّمْنَا بَرَكًا أَنْزَلْنَاهُ أَفَأَنْتُمْ
لَهُ مُنْكَرُونَ ﴿٥١﴾

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن
قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿٥٢﴾

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ
الْتَّمَاتِئِلَ الَّتِي أَنْتُمْ لَهَا
عَاجِلُونَ ﴿٥٣﴾

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عِبَادِينَ ﴿٥٤﴾

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ
فِي ضَلَالٍ مُّبِينٍ ﴿٥٥﴾

قَالُوا أَأَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ
الطَّالِبِينَ ﴿٥٦﴾

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَ
الْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَى
ذِكْرٍ مِنَ الشَّاهِدِينَ ﴿٥٧﴾

وَ تَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ
بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ﴿٥٨﴾

فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ
لَعَلَّهُمْ رَاجِعُونَ ﴿٥٩﴾

قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ
لَمِنَ الظَّالِمِينَ ﴿٦٠﴾

قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ
لَهُ إِبْرَاهِيمُ ﴿٦١﴾

قَالُوا فَأْتُوا بِهِ عَلَى آَعْيُنِ النَّاسِ
لَعَلَّهُمْ يَشْهَدُونَ ﴿٦٢﴾

63. Then they said to Abraham, 'Is it thou who hast done this to our gods, O Abraham?'

قَالُوا ءَأَنْتَ فَعَلْتَ هَذَا بِإِلَهَاتِنَا
يَا بَرَاهِيمُ ﴿٣٦﴾

* 64. He replied, 'Aye, somebody has surely done this. Here is their chief. But ask them if they can speak.'

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا
فَسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴿٣٧﴾

65. Then they turned towards one another and said, 'You yourselves are surely in the wrong.'

فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ
أَنْتُمْ الظَّالِمُونَ ﴿٣٨﴾

66. And their heads were made to hang low for shame and they said, 'Certainly thou knowest well that these do not speak.'

ثُمَّ نَكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ
عَلِمْتَ مَا هُوَ لَأَنْ يَنْطِقُونَ ﴿٣٩﴾

67. He said, 'Do you then worship instead of Allāh that which cannot profit you at all, nor harm you?'

قَالَ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا
يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٤٠﴾

68. 'Fie on you and on that which you worship instead of Allāh! Will you not then understand?'

أَفِ لَكُمْ وَ لِمَا تَعْبُدُونَ مِنْ دُونِ
اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٤١﴾

69. They said, 'Burn him and help your gods, if at all you mean to do anything.'

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ
إِنْ كُنْتُمْ فاعِلِينَ ﴿٤٢﴾

* 70. We said, 'O fire, be thou cold and a means of safety for Abraham!'

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ
إِبْرَاهِيمَ ﴿٤٣﴾

71. And they had sought to do evil to him, but We made them the worst losers.

وَآرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ
الْأَخْسَرِينَ ﴿٤٤﴾

72. And We saved him and Lot and brought them to the land which We blessed for the peoples.

وَنَجَّيْنَاهُ وَ لُوطًا إِلَى الْآرِضِ الَّتِي
بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٤٥﴾

* 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.'

ء ' | ق | q | غ | gh | ع | | ظ | z | ط | t | ض | d ﴿372﴾ | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | a

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

73. And We bestowed upon him Isaac, and as a grandson, Jacob, and We made all of them righteous.

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*.

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.

76. And We admitted him to Our mercy; surely he was *one* of the righteous.

R. 6.

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.

78. And We helped him against the people who rejected Our Signs. They were surely a wicked people; so We drowned them all.

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.

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*.

81. And We taught him the making of coats of mail for you, that they might protect you from each other's violence. Will you then be thankful?

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ
تَأْتِلَةً ۗ وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٤٣﴾

وَجَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا
وَآذَيْنَا إِلَيْهِمْ فَعَلَّ الْخَيْرَاتِ وَ
إِقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ ۚ وَ
كَانُوا لَنَا عَابِدِينَ ﴿٤٤﴾

وَلُوطًا آتَيْنَهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ
مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ
الْخَبِيثَاتِ ۗ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ
فَاسْتَوِينَ ﴿٤٥﴾

وَآذَخْنَاهُ فِي رَحْمَتِنَا ۗ إِنَّهُ مِنَ
الصَّالِحِينَ ﴿٤٦﴾

وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا
لَهُ فَجَعَلْنَاهُ وَآلَهُ مِنَ الْكَرِيمِ
الْعَظِيمِ ﴿٤٧﴾

وَنَصَّرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا
بِآيَاتِنَا ۗ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ
فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٤٨﴾

وَ دَاوُدَ وَ سُلَيْمَانَ إِذْ يَخْكُمِينَ فِي
الْحَرْبِ إِذْ نَفَسَتْ فِيهِمُ الْقَوْمُ
وَ كُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٤٩﴾

فَقَهَّمْنَاهَا سُلَيْمَانَ ۚ وَ كُلًّا آتَيْنَا
حُكْمًا وَعِلْمًا وَ سَخَّرْنَا مَعَ دَاوُدَ
الْجِبَالَ يُسَبِّحْنَ وَ الطَّيْرَ وَ كُنَّا
فَاعِلِينَ ﴿٥٠﴾

وَ عَلَّمْنَاهُ صَنْعَةَ لَبُؤْسٍ لَكُمْ
لِتَحْصِنَكُمْ مِنْ بَأْسِكُمْ ۚ فَهَلْ أَنْتُمْ
شَاكِرُونَ ﴿٥١﴾

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.

وَلَسَلَّمْنَا الَّرِّيْحَ عَا صِفَةً تَجْمِرِي
بِأَمْرِي إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا
وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٨٢﴾

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.

وَمِنَ الشَّيْطَانِ مَن يَغْوُصُونَ لَهُ وَ
يَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ
حَافِظِينَ ﴿٨٣﴾

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.'

وَإِيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ
الضَّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ﴿٨٤﴾

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.

فَأَسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ
ضُرٍّ وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ
رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرَى لِلْعَابِدِينَ ﴿٨٥﴾

86. And *remember* Ishmael, and Idris, and Dha'l-Kifl. All were of the steadfast.

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ
كُلٌّ مِّنَ الصَّابِرِينَ ﴿٨٦﴾

87. And We admitted them to Our mercy. Surely, they were of the righteous.

وَإَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِّنَ
الصَّالِحِينَ ﴿٨٧﴾

* 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.'

وَذَا النُّونِ إِذْ ذُهِبَ مُغَآضِبًا قَظَنَ
أَن لَّن نَّغْفِرَ عَلَيْهِ فَنَادَى فِي
الظُّلُمَاتِ أَن لَّا إِلَهَ إِلَّا أَنْتَ
سُبْحٰنَكَ ؕ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٨﴾

89. So We heard his prayer and delivered him from the distress. And thus do We deliver the believers.

فَأَسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَ
كَذَلِكَ نُفَصِّلُ الْمُؤْمِنِينَ ﴿٨٩﴾

90. And *remember* Zachariah when he cried to his Lord, *saying*, 'My Lord, leave me not childless, and Thou art the Best of inheritors.'

وَذَكَرَ زَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي
فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٩٠﴾

* 88. And *remember* Dhun-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.'

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.

*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.

93. Verily, this is your people— one people; and I am your Lord, so worship Me.

94. But they have become divided among themselves in their affair; and all will return to Us.

R. 7.

*95. So whoever does good works and is a believer, his effort will not be disregarded and We shall surely record it.

96. And it is an inviolable law for a township which We have destroyed that they shall not return.

97. *It shall be so* even when Gog and Magog are let loose and they shall hasten forth from every height.

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!'

99. 'Surely, you and that which you worship beside Allāh are the fuel of Hell. To it shall you *all* come.'

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.

قَا سْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ
وَآسَدْنَا لَهُ زَوْجَهُ ؕ إِنَّهُمْ كَانُوا
يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا
رَغْبًا وَرَهْبًا ؕ وَكَانُوا التَّٰخِشِعِينَ ﴿٩١﴾

وَالتِّي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا
فِيهَا مِنْ رُّوحِنَا وَجَعَلْنَاهَا
ابْنَهَا آيَةً لِّلْعٰلَمِينَ ﴿٩٢﴾

إِنَّ هٰذِهِ أُمَّتُكُمْ أُمَّةً وَآحِدَةً ؕ وَأَنَا
رَبُّكُمْ فَاعْبُدُونِ ﴿٩٣﴾

وَ تَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ ؕ كُلٌّ
رَّأٰىٰٓ اٰلِيْتَا رِجْعُوْنَ ﴿٩٤﴾

فَمَنْ يَّعْمَلْ مِنَ الصَّٰلِحٰتِ وَهُوَ
مُؤْمِنٌ فَلَا كُفْرَانَ لِّسَعْيِهِ ؕ وَاِنَّا
لَعَلَّ كَاتِبُوْنَ ﴿٩٥﴾

وَ حَرَامٌ عَلٰٓى قَرْيَةٍ اَهْلَكْنَاهَا اَنْتُمْ
لَا يَرْجِعُوْنَ ﴿٩٦﴾

حَتّٰى اِذَا فُتِحَتْ يَأْجُوجُ وَاِجُوجُ
هُمُّوْنَ كُلِّ حَدَبٍ يَنْسِلُوْنَ ﴿٩٧﴾

وَ اَقْتَرَبَ الْوَعْدُ الْحَقُّ فَاِذَا هِيَ
شَاخِصَةٌ اَبْصَارُ الَّذِيْنَ كَفَرُوْا
يُوَيْلَتْنَ اَقْدَامُهُنَّ فِيْ غَفْلَةٍ مِّنْ هٰذَا
بَلْ كُنَّا ظٰلِمِيْنَ ﴿٩٨﴾

اِنَّكُمْ وَاَمَّا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ
حَصْبُ جَهَنَّمَ ؕ اَنْتُمْ لَهَا
وَارِدُوْنَ ﴿٩٩﴾

لَوْ كَانْ هُوَ لَآ اِلَهَةٌ مَّا وَّرَدُوْهَا
وَ كُلٌّ فِيْهَا خٰلِدُوْنَ ﴿١٠٠﴾

101. Therein, groaning will be their *lot* and they will not hear therein *anything else*.

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.

103. They will not hear the slightest sound thereof; and they shall abide in that which their souls desire.

104. The Great Terror will not grieve them, and the angels will meet them, *saying*, 'This is your day which you were promised.'

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.

* 106. And already have We written in the *Book of David*, after the exhortation, that My righteous servants shall inherit the land.

* 107. Herein, surely, is a message for people who worship *God*.

108. And We have sent thee not but as a mercy for all peoples.

109. Say, 'Surely it has been revealed to me that your God is but One God. Will you then submit?'

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.

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*.

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا
يَسْمَعُونَ ﴿٣١﴾

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا
الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿٣٢﴾

لَا يَسْمَعُونَ حَسِيرَةً وَهُمْ فِي مَا
اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿٣٣﴾

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَ
تَتَلَقَّوهُمْ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمْ
الَّذِي كُنتُمْ تُوعَدُونَ ﴿٣٤﴾

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِ
لِلْكِتَابِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ
وَغَدَا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿٣٥﴾

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ
الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ
الصَّالِحُونَ ﴿٣٦﴾

إِنَّ فِي هَٰذَا بَلَاغًا لِّقَوْمٍ عِبَادِينَ ﴿٣٧﴾

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿٣٨﴾

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ
وَاحِدٌ فَهَلْ أَنْتُمْ مُّسْلِمُونَ ﴿٣٩﴾

فَإِنْ تَوَلَّوْا فَقُلْ آذَنْتُكُمْ عَلَىٰ سَوَاءٍ
وَإِنْ أَذْرِي أَقْرَبُ أَمْ بَعِيدُ مَا
تُوعَدُونَ ﴿٤٠﴾

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ
مَا كُنتُمْ تَعْمَلُونَ ﴿٤١﴾

112. 'And I know not but that it may be a trial for you, and *only* an enjoyment for a while.'

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.'

وَأَن آدِرِي لَعَلَّ فِتْنَةً لَّكُمْ وَ
مَتَاعًا إِلَىٰ حِينٍ ﴿١١٢﴾

قُلْ رَبِّ احْكُم بِالْحَقِّ ۗ وَرَبُّنَا
الرَّحِيمُنَ الْمُسْتَعَانُ عَلَىٰ مَا
نُفَعْنَا تَصِفُونَ ﴿١١٣﴾



AL-HAJJ

(Revealed after Hijrah)

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

*2. O people, fear your Lord; verily the earthquake of the Hour is a tremendous thing—

*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.

4. And among men there are some who dispute concerning Allāh without knowledge, and follow every rebellious satan,

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.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ
ذَلِكُمْ سَاعَةٌ شَيْءٌ عَظِيمٌ ۝

يَوْمَ تَرَوُنَّهَا تُذْهِلُ كُلَّ مَرْضِعَةٍ
عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ
حَمَلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَى
وَمَا هُمْ بِسُكَرَى وَلَكِنَّ عَذَابَ اللَّهِ
شَدِيدٌ ۝

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ
بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ
مَّرِيدٍ ۝

كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَآتَاهُ
بِضْلَالِهِ وَيَهْدِيهِ إِلَى عَذَابِ
السَّعِيرِ ۝

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ
الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ
ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن
مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّحَلَّقَةٍ
لِّنُبَيِّنَ لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ
مَا نَشَاءُ إِلَىٰ آجَلٍ مُّسَمًّى ثُمَّ
نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا
أَشَدَّ كُمْرٍ وَمِنْكُمْ مَّن يَتُوفَّىٰ وَ

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 beautiful vegetation.

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;

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.

9. And among men there is he who disputes concerning Allāh without knowledge and without guidance and without an enlightening Book,

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.

11. This is because of what thy hands have sent on before, and Allāh is not unjust to *His* servants.

R. 2.

* 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*' (36:69) *وَمَنْ نَعْمُرُهُ نَكْمُرْهُ فِي الْعَالَمِ*

* 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**.

مِنْكُمْ مَّنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ
لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا ۗ
تَرَى الْأَرْضَ هَامِدَةً فَيَأْذُنَا
عَلَيْهَا الْمَاءَ اهْتَرَّتْ وَرَبَّتْ
وَآتَيْنَا مِنْ حَلٍّ دُرُوجًا بِهَيِجٍ ﴿٧﴾

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُخَيِّ
الْمُوتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا ۗ
أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ﴿٩﴾

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ
يَعْتَرِ عِلْمًا وَلَا هُدًى وَلَا كِتَابَ
مُنِيرٍ ﴿١٠﴾

ثَانِيًا عَظُفَهُ لِيُضِلَّ عَن سَبِيلِ
اللَّهِ ۗ لَهُ فِي الدُّنْيَا خِزْيٌ
وَبِئْسَ نَظِيرُهُ يَوْمَ الْقِيَامَةِ عَذَابِ
الْحَرِيقِ ﴿١١﴾

ذَٰلِكَ بِمَا قَدَّمْتَ يَدَكَ ۗ وَأَنَّ اللَّهَ
لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿١٢﴾

وَمِنَ النَّاسِ مَن يَتَّبِعُ اللَّهَ عَلَىٰ
حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ

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.

13. He calls beside Allāh on that which can neither harm him, nor benefit him. That is indeed straying far away.

14. He calls on him whose harm is nearer than his benefit. Evil indeed is the patron, and evil indeed the associate.

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.

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*.

17. And thus have We sent it (the Qur'ān) down as manifest Signs, and surely Allāh guides whom He will.

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.

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?

بِهِ ۚ وَإِنْ أَصَابَتْهُ فِتْنَةٌ أَلْقَى الْقَلْبَ
عَلَىٰ وَجْهِهِ تَدْحِيرًا ۚ الْأَخِرَةُ ۗ
ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١٣﴾

يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا
لَا يَنْفَعُهُ ۗ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٣﴾

يَدْعُوا مَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ ۗ
لَيْسَ الْمَوْلَىٰ وَ لَيْسَ الْعَشِيرُ ﴿١٣﴾

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَ
عَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا
يُرِيدُ ﴿١٥﴾

مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ
فِي الدُّنْيَا وَ الْآخِرَةِ فَلْيَمْدُدْ
بِسَبَبِ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ فَلْيَنْظُرْ
هَلْ يُدْهِبَنَّ كَيْدَهُ مَا يَغِيظُ ﴿١٦﴾

وَ كَذَٰلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ ۗ وَ
أَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ ﴿١٧﴾

إِنَّ الَّذِينَ آمَنُوا وَ الَّذِينَ هَادُوا
وَ الصَّابِغِينَ وَ النَّصْرَىٰ وَ الْمَجُوسَ
وَ الَّذِينَ أَشْرَكُوا ۗ إِنَّ اللَّهَ يَفْصِلُ
بَيْنَهُمْ يَوْمَ الْقِيَامَةِ ۗ إِنَّ اللَّهَ عَلَىٰ
كُلِّ شَيْءٍ شَهِيدٌ ﴿١٨﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي
السَّمٰوٰتِ وَ مَنْ فِي الْأَرْضِ وَ الشَّمْسُ وَ
الْقَمَرُ وَ النُّجُومُ وَ الْجِبَالُ وَ الشَّجَرُ
وَ الدَّوَابُّ وَ كَثِيرٌ مِنَ النَّاسِ ۗ وَ

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.

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,

21. Whereby that which is in their bellies, and *their* skins too, will be melted;

22. And for them there will be maces of iron *with which to punish them*.

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.

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.

* 25. And they will be guided to pure speech, and they will be guided to the path of the Praiseworthy *God*.

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*.

كَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۗ وَمَنْ
يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ ۗ إِنَّ
اللَّهَ يَفْعَلُ مَا يَشَاءُ ۝٢٠

هَذَانِ خَصْمَيْنِ اِخْتَصَمُوا فِي رَبِّهِمْ ۚ
فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ
مِنْ تَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ
الْحَمِيمُ ۝٢١

يُضَهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ۝٢٢

وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ ۝٢٣

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ
عَمٍّ أَعِيدُوا فِيهَا ۚ وَذُقُوا عَذَابَ
الْحَرِيقِ ۝٢٤

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَ
عَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ
أَسَاوِرَ مِنْ ذَهَبٍ وَ لُؤْلُؤًا وَ
لِبَاسُهُمْ فِيهَا حَرِيرٌ ۝٢٥

وَهُدًى إِلَى الطَّيِّبِ مِنَ الْقَوْلِ ۚ
وَهُدًى إِلَى صِرَاطِ الْحَمِيدِ ۝٢٦

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنِ
سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ
الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفِ
فِيهِ وَالْبَادِي ۚ وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ
بِظُلْمٍ نَزَقْنَا مِنْ عَذَابٍ آلِيمٍ ۝٢٧

R. 4.

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*;

28. 'And proclaim unto mankind the Pilgrimage. They will come to thee on foot, and on every lean camel, coming by every distant track,

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.

* 30. 'Then let them accomplish their needful acts of cleansing, and fulfill their vows, and go around the Ancient House.'

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,

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.

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**.

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ
الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَ
طَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ
وَالرُّكَّعِ السُّجُودِ ﴿٢٧﴾

وَإِذْ نَادَىٰ فِي النَّاسِ بِالْحَجِّ يَا تَوَكَّلْ
رَجُلًا وَ عَلَىٰ كُلِّ صَامِرٍ بِأَيَّتِنِ مِنْ
كُلِّ نَجَّةٍ عَمِيْقِي ﴿٢٨﴾

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا
اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا
رَزَقْنَاهُمْ مِنْ بَهِيْمَةٍ الْأَنْعَامِ فَكُلُوا
مِنْهَا وَاطْعَمُوا الْبَائِسَ الْفَقِيْرَ ﴿٢٩﴾

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَ لِيُوفُوا
نُدُوْرَهُمْ وَ لِيَطَّوَّفُوا بِالْبَيْتِ
الْعَتِيْقِ ﴿٣٠﴾

ذٰلِكَ هُوَ الَّذِي يُعَظِّمُ حُرْمَتَ اللَّهِ فَهُوَ
خَيْرٌ لَّكَ عِنْدَ رَبِّهِ ؕ وَ أَجَلَّتْ لَكُمْ
الْأَنْعَامُ إِلَّا مَا يُثَلَّى عَلَيْكُمْ فَاجْتَنِبُوا
الرِّجْسَ مِنَ الْكَاثِرَاتِ وَاجْتَنِبُوا قَوْلَ
الرُّذُرِ ﴿٣١﴾

حُنْفَاءً يَلْوِيْهِ غَيْرَ مُشْرِكِيْنَ بِهِ ؕ وَ مَنْ
يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ
فَتَخَطَّفَهُ الطَّيْرُ أَوْ تَهْوَىٰ بِهِ
الرِّيْحُ فِي مَكَانٍ سَحِيْقٍ ﴿٣٢﴾

ذٰلِكَ هُوَ الَّذِي يُعَظِّمُ شَعَائِرَ اللَّهِ فَإِنَّهَا
مِنْ تَشْوَى الْقُلُوبِ ﴿٣٣﴾

34. In them (offerings) are benefits for you for an appointed term, then their place of sacrifice is at the Ancient House.

R. 5.

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,

*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.

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.

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.

39. Surely, Allāh defends those who believe. Surely, Allāh loves not any one who is perfidious *or* ungrateful.

R. 6.

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.

لَكُمْ فِيهَا مَنَافِعٌ إِلَىٰ أَجَلٍ مُّسَمًّى
فَإِذَا قُضِيٰ إِلَيْهَا فَاتَّخِذُوا لَهَا
مَنَاجِدًا ۚ وَاللَّهُ يَتَذَكَّرُ لِمَنْ يَّشَاءُ
وَإِنَّ اللَّهَ عَلِيمٌ غَلِيبٌ ﴿٣٤﴾

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا
لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ
مِّنْ بَهِيمَةِ الْأَنْعَامِ ۗ فَإِلَهُكُمْ
إِلَهُ وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ
الْمُخْبِتِينَ ﴿٣٥﴾

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّت قُلُوبُهُمْ
وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمُ وَالْمُؤْمِنِينَ
الصَّلَاةَ ۗ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٦﴾

وَالْبُحْدَانَ جَعَلْنَا لَكُمْ فِيهَا
شَعَائِرَ ۗ وَاللَّهُ لَكُمْ فِيهَا خَيْرٌ ۗ فَاذْكُرُوا
اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ ۚ فَإِذَا
وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَ
أَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ۗ كَذَلِكَ
سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٧﴾

لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَآؤَهَا
وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنكُمْ ۗ
كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ
عَلَىٰ مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٨﴾

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا
ۗ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ كَفُورٍ ﴿٣٩﴾

أُذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلِمُوا
وَإِنَّ اللَّهَ عَلَىٰ تَصْرِيهِمْ لَقَدِيرٌ ﴿٤٠﴾

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—

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ
حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَوْ
لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ
بِبَعْضٍ لَهَدَمَتْ صَوَامِعُ وَبِيَعٌ وَ
صَلُوتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ
اللَّهِ كَثِيرًا ۗ وَاللَّهُ يَنْصُرُ
مَنْ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٣١﴾

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.

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ
آقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَ
أَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ
الْمُنْكَرِ ۗ وَاللَّهُ عَاقِبَةُ الْأُمُورِ ﴿٣٢﴾
وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ
قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴿٣٣﴾

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.

44. *So did* the people of Abraham and the people of Lot;

وَقَوْمَ إِبْرَاهِيمَ وَقَوْمَ لُوطٍ ﴿٣٤﴾

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!

وَأَصْحَابِ مَدْيَنَ ۚ وَكَذَّبَ مُوسَى
فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ ۚ
فَكَيْفَ كَانَ تَجْوِيرٌ ﴿٣٥﴾

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!

فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ
ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَ
بئرٌ مَعْطَلَةٌ وَتَضْرِبُ مَشَايِدَ ﴿٣٦﴾

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.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ
لَهُمْ قُلُوبٌ يَتَعَلَّمُونَ بِهَا ۗ أَوْ أذَانٌ
يَسْمَعُونَ بِهَا ۚ فَإِنَّهَا لَا تَعْمَى
الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي
فِي الصُّدُورِ ﴿٣٧﴾

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.

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.

50. Say, 'O mankind, I am but a plain Warner to you.'

51. Those who believe and do good works, for them is forgiveness and an honourable provision.

52. But those who strive against Our Signs, seeking to frustrate *Our purpose*—these shall be the inmates of the Fire.

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.

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*—

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.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَمَا أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٤٨﴾

وَكَأَيِّن مِّن قَرْيَةٍ آمَلتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَاللَّيْلِ الْمَصِيرُ ﴿٤٩﴾

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَرْزُقٌ كَرِيمٌ ﴿٥١﴾

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿٥٢﴾

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَآ أَتَمَّتْ آيَةُ الشَّيْطَانِ فِي أُمْنِيَّتِهِمْ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكُمُ اللَّهُ أَيُّهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٣﴾

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِّلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٤﴾

وَلِيُخَلِّمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿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.

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ
مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً
أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿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.

أَلْمَلِكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ
فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي
حَدِّثِ النَّعِيمِ ﴿٥٧﴾

58. But those who disbelieve and reject Our Signs, will have an humiliating punishment.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ ﴿٥٨﴾

R. 8.

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.

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ
قُتِلُوا أَوْ مَاتُوا لَيَرْزُقْنَهُمُ اللَّهُ رِزْقًا
حَسَنًا ۗ وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّزُقِينَ ﴿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.

لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَ ۗ وَإِنَّ
اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿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.

ذَٰلِكَ وَمَنْ عَاقَبْ بِمِثْلِ مَا عُوِّبَ بِهِ
ثُمَّ بَغَىٰ عَلَيْهِ لَيَنْصُرْنَهُ اللَّهُ ۗ إِنَّ اللَّهَ
لَعَفُوفٌ عَفُورٌ ﴿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.

ذَٰلِكَ بِأَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ
وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ ۗ وَ أَنَّ اللَّهَ
سَمِيعٌ بَصِيرٌ ﴿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.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ ۗ وَأَنَّ مَا
يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ ۗ وَأَنَّ
اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿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.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ
مَاءً ۖ زَقَتْنَا بِهِ الْآرْضَ مُخْضَرَّةً ۗ إِنَّ
اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٤﴾

* 64. Allāh is indeed **Exquisite, All-Aware**.

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.

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.

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.

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.

69. And if they contend with thee, say, 'Allāh knows best what you do.

70. 'Allāh will judge between you on the Day of Resurrection concerning that about which you used to differ.'

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.

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.

73. And when Our clear Signs are recited unto them, thou wilt notice a denial on the faces of those who

لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَاِنَّ اللّٰهَ لَهُو الْغَنِيُّ الْحَمِيْدُ ﴿٦٥﴾

اَلَمْ تَرَ اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِي الْاَرْضِ وَ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِاَمْرِهِ ؕ وَيُمَسِّكُ السَّمٰوٰتِ اَنْ تَقْعَ عَلَ الْاَرْضِ اِلَّا بِاِذْنِهٖ اِنَّ اللّٰهَ بِالنَّاسِ لَرءُوفٌ رَّحِيْمٌ ﴿٦٦﴾

وَهُوَ الَّذِي اٰخٰىكُمْ رِثْمَ يُمَيْتِكُمْ ثُمَّ يَحْيِيكُمْ ؕ اِنَّ الْاِنْسَانَ لَكَفُوْرٌ ﴿٦٧﴾

لِكُلِّ اُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوْهُ ؕ فَلَا يَتَاذَعْتَكُ فِي الْاَمْرِ وَاذْعُرٰى رَبِّكَ ؕ اِنَّكَ لَعَلَّ لَعَلَّ هٰدِي مُسْتَقِيْمٍ ﴿٦٨﴾

وَاِنْ جَادُوْكَ فَقُلِ اللّٰهُ اَعْلَمُ بِمَا تَعْمَلُوْنَ ﴿٦٩﴾

اَللّٰهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيٰمَةِ ؕ فِیْمَا كُنْتُمْ فِیْهِ تَخْتَلِفُوْنَ ﴿٧٠﴾

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ یَعْلَمُ مَا فِی السَّمٰوٰتِ وَ الْاَرْضِ ؕ اِنَّ ذٰلِكَ فِی كِتٰبٍ ؕ اِنَّ ذٰلِكَ عَلٰی اللّٰهِ یَسِیْرٌ ﴿٧١﴾

وَاِیْعَبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَمْ یُنزَلْ بِهٖ سُلْطٰنًا وَّ مَا لَیْسَ لَهُمْ بِهٖ عِلْمٌ ؕ وَّمَا لِلظّٰلِمِیْنَ مِنْ نّٰصِرٍ ﴿٧٢﴾

وَ اِذَا تُتْلٰی عَلَیْهِمْ اٰیٰتُنَا بَیِّنٰتٍ تَعْرِفُ فِی رُجُوْهِ الَّذِیْنَ كَفَرُوْا

* 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!'

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.

75. They esteem not Allāh with the estimation which is His due. Surely, Allāh is Powerful, Mighty.

* 76. Allāh chooses *His* Messengers from among angels, and from among men. Surely, Allāh is All-Hearing, All-Seeing.

* 77. He knows what is before them and what is behind them; and to Allāh shall *all* affairs be returned *for decision*.

78. O ye who believe! bow down and prostrate yourselves in Prayer, and worship your Lord, and do good deeds that you may prosper.

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

* 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.

الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ
يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَقَاتِبْكُمْ
بِشَرِّ مِمَّنْ ذُكِرْتُمْ التَّارُ وَالْعَدَاهَا
اللَّهُ الَّذِينَ كَفَرُوا وَإِنَّ الْمَصِيدَ لَـۤ

يَا أَيُّهَا النَّاسُ ضَرِبَ مَثَلٌ فَاسْتَمِعُوا
لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ
لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ
وَإِنْ يَشَاءُ لَهُمْ الذُّبَابُ شَيْئًا
لَا يَسْتَنْقِذُوهُ مِنْهُ لَصَعَفَ
الطَّارِبُ وَالْمَطْلُوبُ ۝۴۶

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ
لَقَوِيٌّ عَزِيزٌ ۝۴۷

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمَنْ
النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ۝۴۸

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَ
إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۝۴۹

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ
اسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا
الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ۝۵۰

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ
اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ
مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ
سَمَّكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي
هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا
عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى

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 ۖ فَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ وَاعْتَصِمُوا بِاللهِ هُوَ
مَوْلَاكُمْ ۖ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ
الْمَنْصُورُ ﴿٤٩﴾



رُكُوعَاتُهَا ٦

سُورَةُ الْمُؤْمِنُونَ مَكِّيَّةٌ ٢٣

أَسْمَائُهَا ١١٩



AL-MU'MINŪN

(Revealed before Hijrah)

- Part 18
1. In the name of Allāh, the Gracious, the Merciful.
 2. Surely, success does come to the believers,
 3. Who are humble in their Prayers,
 4. And who shun all that which is vain,
 5. And who are active in paying the Zakāt,
 6. And who guard their chastity—
 7. Except from their wives or what their right hands possess, for then they are not to be blamed;
 8. But those who seek *anything* beyond that are the transgressors—
 9. And who are watchful of their trusts and their covenants,
 - * 10. And who are strict in the observance of their Prayers.
 11. These are the heirs,
 12. Who will inherit Paradise. They will abide therein.
 13. Verily, We created man from an extract of clay;
 14. Then We placed him as a drop of sperm in a safe depository;
 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;

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١
 قَدْ أَفْلَحَ الْمُؤْمِنُونَ ٢
 الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ٣
 وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ٤
 وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ٥
 وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ٦
 إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ
 أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ٧
 فَمَنْ ابْتغىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ
 الْعَادُونَ ٨
 وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ
 رَاعُونَ ٩
 وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ
 يُحَافِظُونَ ١٠
 أُولَٰئِكَ هُمُ الْوَارِثُونَ ١١
 الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا
 خَالِدُونَ ١٢
 وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِنْ سُلَالَةٍ
 مِنْ طِينٍ ١٣
 ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ
 مَكِينٍ ١٤
 ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا
 الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ
 عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ١٥ ثُمَّ

- * 10. And who **diligently guard** the observance of their prayers.

ء ' ق q غ gh ع ' ظ z ط t ص s 390 ص s ذ dh خ kh ح h ث th ا i u ا

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

then We clothed the bones with flesh; then We developed it into another creation. So blessed be Allāh, the Best of creators.

16. Then after that you must surely die.

17. Then on the Day of Resurrection will you be raised up.

18. And We have created above you seven *heavens* lying one above the other, and We are never neglectful of the creation.

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—

20. And We produced for you thereby gardens of date-palms and vines; for you therein are abundant fruits; and of them you eat.

*21. And a tree which springs forth from Mount Sinai; it produces oil and a sauce for those who eat.

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;

23. And on them and on ships you are borne.

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?’

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

*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.

أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ
أَحْسَنُ الْخَالِقِينَ ﴿١٥﴾

ثُمَّ إِنَّا رَكَّمْنَاكُمْ بَعْدَ ذَلِكَ لِمَ يَمُوتُونَ ﴿١٦﴾

ثُمَّ إِنَّا رَكَّمْنَاكُمْ يَوْمَ الْيَوْمِ الْقِيَمَةِ لِمَ يُبْعَثُونَ ﴿١٧﴾

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ سَمَاوَاتٍ وَ
مَا كُنَّا مِنَ الْخَالِقِ غَافِلِينَ ﴿١٨﴾

وَ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ
فَأَنشَأْنَا فِي الْأَرْضِ حَبًّا وَ إِنَّا عَلَى
ذَهَابِ بِمَ لَعْدِرُونَ ﴿١٩﴾

فَأَنشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّن تَجْوِيلٍ وَ
أَعْنَابٍ لَّكُمْ فِيهَا فَوَاحِشٌ كَثِيرَةٌ وَ
مِنْهَا تَأْكُلُونَ ﴿٢٠﴾

وَ شَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ
تَنُوبًا بِالذُّهْنِ وَصَنِيعٌ لِّالْكَلْبَلِينَ ﴿٢١﴾
وَ إِنَّا لَكُم فِي الْأَنْعَامِ لَعِبْرَةٌ لِّتَسْقِيَكُمْ
مِمَّا فِي بُطُونِهَا وَ لَكُمْ فِيهَا مَنَافِعُ
كَثِيرَةٌ وَ مِنْهَا تَأْكُلُونَ ﴿٢٢﴾

وَ عَلَيْنَا وَ عَلَى الْفُلْكِ يَحْمَلُونَ ﴿٢٣﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ
يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ
غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٢٤﴾

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن
قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ
أَن يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنزَلَ

Allāh had so willed, He could have surely sent down angels *with him*. We have never heard of such a *thing* among our forefathers.

26. 'He is only a man *stricken* with madness; wait, therefore, concerning him for a while.'

27. He said, 'O my Lord, help me, for they have treated me as a liar.'

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.

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!'

30. "And say, 'My Lord, cause me to land a blessed landing, for Thou art the Best of those who bring *men* to land.'"

* 31. Verily, in this there are Signs. Surely, We did try *the people of Noah*.

32. Then We raised after them another generation.

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.

34. And the chiefs of his people, who disbelieved and denied the meeting of the Hereafter and whom

مَلَكَةً ۖ مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا
الْأَوَّلِينَ ﴿٢٥﴾

إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فَتَرَبَّصُوا بِهِ
حَتَّىٰ حِينٍ ﴿٢٦﴾

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ ﴿٢٧﴾

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعِ الْفُلْكَ بِأَعْيُنِنَا
وَوْحَيْنَا قِيَادًا آمْرًا وَقَارًا لَتَنْوُرُ
فَأَسْلُكَ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ
وَآهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ
مِنْهُمْ وَلَا تَحْطَبُنِي فِي الَّذِينَ ظَلَمُوا
إِنَّهُمْ مُعْرَقُونَ ﴿٢٨﴾

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى
الْفُلْكَ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّسَنَا
مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٩﴾

وَقُلْ رَبِّ انزِلْ لِي مَنزَلًا مُّبْرَكًا وَ أَنْتَ
خَيْرُ الْمُنزِلِينَ ﴿٣٠﴾

إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِن كُنَّا لَمُبْتَلِينَ ﴿٣١﴾

ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٣٢﴾

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ
اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا
تَتَّقُونَ ﴿٣٣﴾

وَقَالَ الصَّالِمُونَ الَّذِينَ كَفَرُوا
وَكَذَّبُوا بِالْحَقِّ الْآخِرَةِ وَآثَرْنَا فِيهِمْ

* 31. Verily, in this there are Signs. **And verily We have always been bringing *people* to trial.**

ء ' ا ق q غ gh ع ' ا ط ظ | ض d ص 392 | ذ dh خ kh ح h ث th ا i u ا

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

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.

35. 'And if you obey a man like yourselves, you will then be surely losers.

36. 'Does he promise you that when you are dead and have become dust and bones, you will be brought forth again?

37. 'Far, far from truth is that which you are promised.

*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.

39. 'He is only a man who has forged a lie against Allāh; and we are not going to believe him.'

40. He said, 'My Lord, help me, for they have treated me as a liar.'

41. God said, 'In a little while they will surely become repentant.'

42. Then punishment overtook them rightfully, and We made them as rubbish. Cursed, then, be the people who do wrong!

43. Then We raised after them other generations.

44. No people can go ahead of their appointed time, nor can they remain behind it.

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.

الْحَيٰوةِ الدُّنْيَا ۗ مَا هٰذَا اِلَّا بَشَرٌ
مِّثْلُكُمْ ۗ يَأْكُلُ مِمَّا تَأْكُلُوْنَ مِنْهُ وَ
يَشْرَبُ مِمَّا تَشْرَبُوْنَ ﴿٣٣﴾

وَلٰكِنْ اَطَعْتُمْ بَشَرًا مِّثْلَكُمْ لَا تَكُوْمُ
اِذَا الْخَسِرُوْنَ ﴿٣٥﴾

اَيَحَدِّثُكُمْ اَنْتُمْ اِذَا مِتُّمْ وَ كُنْتُمْ
تُرَابًا وَّ عِظَامًا اَنْتُمْ مُّخْرَجُوْنَ ﴿٣٦﴾

هٰيهَاتَ هٰيهَاتَ لِمَا تُوعَدُوْنَ ﴿٣٧﴾

اِنَّ هِيَ اِلَّا حَيٰتُنَا الدُّنْيَا نَمُوْتُ
وَ نَحْيٰٓءٌ وَّمَا تَحْنُ يَوْمَ نُبْعَثُكُمْ اِنَّ
﴿٣٨﴾

اِنَّ هُوَ اِلَّا رَجُلٌ اِفْتَرٰى عَلٰى اللّٰهِ كَذِبًا
وَمَا تَحْنُ لَهٗ يَوْمَ مِيْنٍ ﴿٣٩﴾

قَالَ رَبِّ اَنْصُرْنِيْ بِمَا كَذَّبْتُوْنِ ﴿٤٠﴾

قَالَ عَمَّا قَلِيْلٍ لَّيْسَ بِحٰثِنٍ نُّرِيْنُ ﴿٤١﴾

فَاَخَذْتَهُمُ الصَّيْحَةَ بِالْحَقِّ فَاَجْعَلْنَهُمْ
عُقَابًا ۗ فَبَعْدَ الْقَوْمِ الظَّالِمِيْنَ ﴿٤٢﴾

ثُمَّ اَنْشَاْنَا مِنْۢ بَعْدِهِمْ قُرُوْنَا
اٰخَرِيْنَ ﴿٤٣﴾

مَا تَسْبِقُ مِنْ اُمَّةٍ اَجَلَهَا وَ مَا
يَسْتَاخِرُوْنَ ﴿٤٤﴾

ثُمَّ اَرْسَلْنَا رُسُلَنَا تَتْرًا ۗ كُلَّمَا جَاءَ
اُمَّةً رَّسُوْلًا كَذَّبُوْهُ فَاتَّبَعْنَا
بِغَضِّهِمْ بَعْضًا وَّجَعَلْنَهُمْ اٰحَادِيْثًا ۗ
فَبَعْدَ الْقَوْمِ الْيٰٓؤُمْنُوْنَ ﴿٤٥﴾

46. Then We sent Moses and his brother Aaron, with Our Signs and a clear authority,

47. To Pharaoh and his chiefs; but they behaved arrogantly and they were a haughty people.

48. And they said, 'Shall we believe in two men like ourselves while their people are our servants?'

49. So they called them liars, and they were of those who were destroyed.

50. And We gave Moses the Book, that they might be guided.

* 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.

52. O ye Messengers, eat of the things that are pure, and do good works. Verily, I am well aware of what you do.

* 53. And *know* that this community of yours is one community, and I am your Lord. So take Me as *your* Protector.

* 54. But they (the people) have cut up their affairs among themselves *forming themselves into parties*, each group rejoicing in what they have.

55. So leave them in their confusion for a time.

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.

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَ أَخَاهُ هَارُونَ
بِآيَاتِنَا وَ سُلْطٰنٍ مُّبِينٍ ﴿٣٧﴾

إِلَىٰ فِرْعَوْنَ وَ مَلَائِمِهِ فَاسْتَكْبَرُوا وَ
كَانُوا قَوْمًا عٰرِلِينَ ﴿٣٨﴾

فَقَالُوا أَنُؤْمِنُ بِرَبِّسَرِينِ مِثْلِنَا وَ
قَوْمُهُمَا لَنَا عِبِدُونَ ﴿٣٩﴾

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٠﴾

وَ لَقَدْ آتَيْنَا مُوسَى الْكِتٰبَ لَعَلَّهُمْ
يَهْتَدُونَ ﴿٤١﴾

وَ جَعَلْنَا ابْنَ مَرْيَمَ وَ أُمَّةً آيَةً وَ
أَوَيْنَاهُمَا إِلَىٰ رَبْوَةٍ ذٰتِ قَرَارٍ وَ
مَعِينٍ ﴿٤٢﴾

يٰٓأَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبٰتِ
وَ اعْمَلُوا صٰلِحًا إِنِّي بِمَا تَعْمَلُونَ
عَلِيمٌ ﴿٤٣﴾

وَ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَ
أَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٤٤﴾

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا
كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٤٥﴾

فَذَرَهُمْ فِي عَمَرَتِهِمْ حَتَّىٰ حِينٍ ﴿٤٦﴾

أَيَحْسَبُونَ أَنَّمَا نُوَدِّعُهُمْ بِهِ مِنْ مَّالٍ
وَ بَنِينَ ﴿٤٧﴾

57. We hasten to do them good?
Nay, but they understand not.

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا
يَشْعُرُونَ ﴿٥٧﴾

*58. Verily, those who fear their
Lord, *holding Him* in reverence,

إِنَّ الَّذِينَ هُمْ مِنْ خَشِيَةِ رَبِّهِمْ
مُشْفِقُونَ ﴿٥٨﴾

59. And those who believe in the
Signs of their Lord,

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٩﴾

60. And those who ascribe not
partners to their Lord,

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٦٠﴾

61. And those who give what they
give while their hearts are full of
fear because to their Lord they will
return—

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ
وَجَلَةٌ أُولَئِكَ هُمُ الَّذِينَ يُرْجَوْنَ ﴿٦١﴾

62. These it is who hasten to do good
works, and these it is who are
foremost in them.

أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ
لَهَا سَابِقُونَ ﴿٦٢﴾

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.

وَلَا نُكَلِّفُ نَفْسًا وِزْرًا وَلَا وُسْعَهَا وَلَدَيْنَا
كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا
يُظْلَمُونَ ﴿٦٣﴾

64. Nay, their hearts are utterly
heedless of this *Book*, and besides
that they have deeds in which they
are engaged;

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِنْ هَذَا وَ
لَهُمْ أَعْمَالٌ مِنْ دُونِ ذَلِكَ هُمْ لَهَا
عَامِلُونَ ﴿٦٤﴾

65. Until, when We seize those of
them who indulge in luxury with
punishment, behold, they cry for
help.

حَتَّى إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ
إِذَا هُمْ يَجْعَرُونَ ﴿٦٥﴾

66. 'Cry not for help this day, surely
you shall not be helped by Us.

لَا تَجْعَرُوا الْيَوْمَ تَرَاتِكُمْ وَمِنَّا لَا
تُنصَرُونَ ﴿٦٦﴾

67. 'Verily, My Signs were recited
unto you, but you used to turn back
on your heels,

قَدْ كَانَتْ آيَاتِي تُقَالُ عَلَيْكُمْ فَكُنْتُمْ
عَلَى أَعْقَابِكُمْ تُنْكِرُ صَوْنَ ﴿٦٧﴾

68. 'Big with pride, telling stories
about it (the Qur'an) by night,
talking nonsense.'

مُسْتَكْبِرِينَ بِهِ سِمَاءًا مَهْجُرُونَ ﴿٦٨﴾

69. Have they not, then, pondered
over the *Divine Word*, or has that
come unto them which came not to
their fathers of old?

أَقَلَّمُ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا
كَمْ يَأْتِ آبَاءَهُمْ الْأَوَّلِينَ ﴿٦٩﴾

*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 يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ
مُنْكَرُونَ ﴿٤٢﴾

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 يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمُ
بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ ﴿٤٣﴾

*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.

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ
لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ
فِيهِنَّ بَلْ آتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ
عَنْ ذِكْرِهِمْ مُعْرِضُونَ ﴿٤٤﴾

73. Or dost thou ask of them any reward? But the reward of thy Lord is best; and He is the Best of providers.

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرْجُ رَبِّكَ خَيْرٌ
وَهُوَ خَيْرُ الرَّزُقِينَ ﴿٤٥﴾

74. And most surely thou invitest them to a right path.

وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿٤٦﴾

75. And those who believe not in the Hereafter, are indeed deviating from that path.

وَأِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
عَنِ الصِّرَاطِ لَنَّا كِبُوتٌ ﴿٤٧﴾

76. And if We had mercy on them and relieved them of their affliction, they would still persist in their transgression, wandering blindly.

وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ
ضُرٍّ لَلَجُّوا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٤٨﴾

77. We did seize them with punishment, but they humbled not themselves to their Lord, nor would they supplicate *in lowliness*.

وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا
لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴿٤٩﴾

78. Until, when We open on them a gate of severe chastisement, behold, they are in despair thereat.

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا
ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ
مُبْسُوتُونَ ﴿٥٠﴾

R. 5.

79. And He it is Who has created for you ears, and eyes, and hearts; *but* little thanks do you give.

وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ
وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا
تَشْكُرُونَ ﴿٥١﴾

80. And He it is Who has multiplied you in the earth, and unto Him shall you be gathered.

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ
تُحْشَرُونَ ﴿٥٢﴾

*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.

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?

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ
اِخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا
تَحْقُقُونَ ﴿٨١﴾

82. But they say like what the former people said.

بَلْ قَالُوا مِثْلَ مَا قَالِ الْأَوَّلُونَ ﴿٨٢﴾

83. They say, 'What! when we are dead and have become mere dust and bones, shall we indeed be raised up again?

قَالُوا إِذًا أَمْثَلْنَا وَكُنَّا تُرَابًا وَعِظَامًا
إِنَّا لَمَبْعُوثُونَ ﴿٨٣﴾

84. 'This is what we have been promised before, we and our fathers. This is nothing but fables of the ancients.'

لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ
قَبْلُ إِنْ هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٨٤﴾

85. Say, 'To whom belongs the earth and whosoever is therein, if you know?'

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ
كُنْتُمْ تَعْلَمُونَ ﴿٨٥﴾

86. 'To Allāh', they will say. Say, 'Will you not then be admonished?'

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٦﴾

87. Say, 'Who is the Lord of the seven heavens, and the Lord of the Great Throne?'

قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ
الْعَظِيمِ ﴿٨٧﴾

*88. They will say, 'They are Allāh's.' Say, 'Will you not then take Him as your Protector?'

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٨﴾

89. Say, 'In Whose hand is the dominion over all things and Who protects, but against Whom there is not protection, if you know?'

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ
يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ
تَعْلَمُونَ ﴿٨٩﴾

90. They will say, 'All this belongs to Allāh.' Say, 'How then are you deluded?'

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُشْحَرُونَ ﴿٩٠﴾

91. Yea, We have brought them the truth, and they are certainly liars.

بَلْ آتَيْنَاهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩١﴾

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!

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ
مِنْ إِلَهٍ إِذًا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ
وَلَعَلَّا بَخْسُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ
عَمَّا يُصِفُونَ ﴿٩٢﴾

*88. They will say, 'To Allāh they belong.' Say, 'Will you not then live in fear?'

93. Knower of the unseen and of the seen! Exalted therefore is He above *all* that which they associate *with Him!*

عَلِيمِ الْغَيْبِ وَ الشَّهَادَةِ فَتَعَلَىٰ عَمَّا
يُشْرِكُونَ ﴿٩٣﴾

R. 6.

94. Say, 'My Lord, if Thou wilt show me that with which they are threatened.

قُلْ رَبِّ إِمَّا تُرِيدُنِي مَا يُوعَدُونَ ﴿٩٤﴾

95. 'My Lord, then place me not with the wrongdoing people.'

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٥﴾

96. And certainly We have the power to show thee that with which We threaten them.

وَإِنَّا عَلَىٰ أَنْ نُرِيكَ مَا نَعِدُهُمْ
لَقَدِيرُونَ ﴿٩٦﴾

97. Repel evil with that which is best. We are well acquainted with *the things* they allege.

إِذْفَعُ بِأَلْسِنِي حَبِي أَسْسِنُ السَّيِّئَةَ
نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٧﴾

*98. And say, 'My Lord, I seek refuge in Thee from the incitements of the evil ones.

وَ قُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ
الشَّيْطَانِ ﴿٩٨﴾

99. 'And I seek refuge in Thee, my Lord, lest they come near me.'

وَ أَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٩﴾

100. Until, when death comes to one of them, he says *entreating*, 'My Lord, send me back,

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ
رَبِّ ارْجِعُونِ ﴿١٠٠﴾

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.

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا
إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَ مِنْ
وَرَائِهِمْ بَدْرًا حُرِّ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠١﴾

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.

فِيَا أَنْفِخْ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ
يَوْمَئِذٍ وَ لَا يَتَسَاءَلُونَ ﴿١٠٢﴾

* 103. Then those whose good works are heavy—these will be prosperous;

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ﴿١٠٣﴾

104. But those whose good works are light—these are they who ruin their souls; in Hell will they abide.

وَ مَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ
خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٤﴾

* 105. The Fire will burn their faces and they will grin *with fear* therein.

تَلْفَحُ وُجُوهَهُمُ النَّارُ وَ هُمْ فِيهَا
كَالِحُونَ ﴿١٠٥﴾

* 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?'

107. They will say, 'Our Lord, our wickedness overcame us, and we were an erring people.'

108. 'Our Lord, take us out of this, then if we return to disobedience, we shall indeed be wrongdoers.'

* 109. *God* will say, "Away with you, despised therein, and speak not unto Me."

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.'

111. "But you made them a laughingstock until they became the cause of your forgetting My remembrance while you *continued* laughing at them."

112. "I have rewarded them this day for their steadfastness so that they alone have triumphed."

113. *God* will say, 'What number of years did you tarry in the earth?'

114. They will say, 'We tarried for a day or part of a day, but ask those who keep count.'

115. He will say, 'You tarried but a little, if only you knew!'

116. 'Did you then think that We had created you without purpose, and that you would not be brought back to Us?'

* 117. Exalted then be Allāh, the True King. There is no God but He, the Lord of the Glorious Throne.

* 109. *God* will say, 'Be lost therein and speak not to Me.'

* 117. Exalted then be Allāh, the Rightful Sovereign.

أَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ
بِهَا تَكْذِبُونَ ﴿١٠٦﴾

قَالُوا رَبَّنَا عَلَبْنَا عَلَيْكَ شَقَوْنَا وَ
كُنَّا قَوْمًا ضَالِّينَ ﴿١٠٧﴾

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِن عُدْنَا فَإِنَّا
ظَالِمُونَ ﴿١٠٨﴾

قَالَ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٩﴾

إِنَّكَ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ
رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ
خَيْرُ الرَّاحِمِينَ ﴿١١٠﴾

فَاتَّخَذُوا تَمُوهُمْ سَخِرِيًّا حَتَّىٰ أَنْسَوْكُمْ
ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضَحِكُونَ ﴿١١١﴾

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا ۗ
أَنَّهُمْ هُمُ الْفَائِزُونَ ﴿١١٢﴾

قُلْ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٣﴾

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ
فَسْأَلِ الْعَادِثِينَ ﴿١١٤﴾

قُلْ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَّوْ أَنْتُمْ
كُنْتُمْ تَعْلَمُونَ ﴿١١٥﴾

أَوَحْسِبْتُمْ أَنَّكُمْ خُلِقْتُمْ عَبَثًا وَ
أَنْتُمْ إِلَيْنَا لَا تَرْجِعُونَ ﴿١١٦﴾

قَتَّلَىٰ اللهُ الْمَلِكِ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ
رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٧﴾

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.

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا
بُرْهَانَ لَهُ بِهِ، فَإِنَّمَا حِسَابُهُ عِنْدَ
رَبِّهِ إِنَّهُ لَا يُقْلِعُ الْكٰفِرُونَ ﴿١١٨﴾

119. And say, 'My Lord, forgive and have mercy, and Thou art the Best of those who show mercy.'

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ
الرَّحِمِينَ ﴿١١٩﴾



AN-NŪR

(Revealed after Hijrah)

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.*

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.

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.

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,

6. Except those who repent thereafter and make amends, for truly Allāh is Most Forgiving, Merciful.

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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ ۝۲

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةً جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ۝۳

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحُرْمَةٌ ذَٰلِكَ عَلَى الْمُؤْمِنِينَ ۝۴

وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ۚ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ۝۵

إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَٰلِكَ وَاصْلَحُوا ۚ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝۶

وَالَّذِينَ يَزْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعَةٌ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ۝۷

8. And *his fifth oath shall be to say* that Allāh's curse be upon him if he be of the liars.

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.

10. And *her fifth oath shall be to say* that the wrath of Allāh be upon her if he speaks the truth.

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.

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.

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?'

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!

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.

* 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 enmity.

وَالْحَامِسَةَ أَنْ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ
مِنَ الْكَاذِبِينَ ﴿٨﴾

وَيَذَرُوهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَةً
شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٩﴾

وَالْحَامِسَةَ أَنْ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ
مِنَ الصَّادِقِينَ ﴿١٠﴾

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ
اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١١﴾

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ
مِنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ
خَيْرٌ لَكُمْ لِيَكُلَّ امْرِئٌ مِّنْهُمْ مَّا
اكَتَسَبَ مِنَ الْإِفْكِ إِنَّ الَّذِي تَوَلَّى
كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١٢﴾

لَوْ لَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَ
الْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا
هَذَا إِفْكٌ مُّبِينٌ ﴿١٣﴾

لَوْ لَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شَهَدَاءَ
فَإِذْ لَمْ يَأْتُوا بِالشَّهَدَاءِ فَادَّعَىكَ
عِنْدَ اللَّهِ هُمْ الْكَاذِبُونَ ﴿١٤﴾

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي
الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ
فِيهِ عَذَابٌ عَظِيمٌ ﴿١٥﴾

إِذْ تَلَقَّوهُ بِاللِّسَانِ وَتَقُولُونَ
بِأَفْوَاهِكُمْ مَّا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَ

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.

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!'

18. Allāh admonishes you never to return to the like thereof, if you are believers.

19. And Allāh explains to you the commandments; and Allāh is All-Knowing, Wise.

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.

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.

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.

23. And let not those who possess wealth and plenty among you swear not to give *ought* to the kindred and to the needy and to those who have left their homes in the cause of

* 23. Let them forgive and **forbear**.

تَحْسَبُونَهُ هَيِّئًا ۖ وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٧﴾

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا ۖ سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٨﴾

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٨﴾

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٩﴾

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ ۗ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٠﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَؤُوفٌ رَحِيمٌ ﴿٢١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوبَاتِ الشَّيْطَانِ ۗ وَمَنْ يَتَّبِعْ خُطُوبَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا ۗ وَلَئِنْ اللَّهُ يُرِيدْ مِنْ يَشَاءُ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢﴾

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۗ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ

over the offence. Do you not desire that Allāh should forgive you? And Allāh is Most Forgiving, Merciful.

24. Verily, those who accuse chaste, unwary, believing women are cursed in this world and the Hereafter. And for them is a grievous chastisement,

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.

26. On that day will Allāh pay them their just due, and they will know that Allāh alone is the Manifest Truth.

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.

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.

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.

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.

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.

لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ
الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ
وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٣٢﴾

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ
وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾

يَوْمَئِذٍ يُؤْتِيهِمُ اللَّهُ دِيْنَهُمُ الْحَقَّ
وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٣٤﴾

الْخَبِيثَاتِ لِلْخَبِيثِينَ وَالْخَبِيثُونَ
لِلْخَبِيثَاتِ وَالطَّيِّبَاتِ لِلطَّيِّبِينَ
وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ
مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ
كَرِيمٌ ﴿٣٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا
غَيْرَ بِيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا
وَأَسَلِّمُوا عَلَى أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ
لَعَلَّكُمْ تَتَّقُونَ ﴿٣٦﴾

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا
تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ
لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ
وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٣٧﴾

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا
غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ
وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٣٨﴾

قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ
وَيَحْفَظُوا أَرْجُلَهُمْ ذَٰلِكَ أَزْكَى لَّهُمْ
إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٩﴾

*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.

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.

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

وَقُلْ لِلْمُؤْمِنَاتِ يَحْضُرْنَ مِنْ أَبْصَارِهِنَّ
وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ
إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَى
جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا
لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ
أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي
أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ
أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي
الْأَرْزَاقِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ
لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا
يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ
زِينَتِهِنَّ ۗ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ
الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٢﴾

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ
عِبَادِكُمْ وَإِمَائِكُمْ ۗ إِنْ يَكُونُوا فُقَرَاءَ
يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ
عَلِيمٌ ﴿٣٣﴾

وَلْيَسْتَحْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا
حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ
يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ
فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۗ

*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.

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.

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.

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.

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

* 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,

وَأَتَوْهُمْ مِنْ مَكَّالِ اللَّهِ الَّذِي أَنْزَلَكُمْ
وَلَا تُكْرَهُوا فَتَيِّبْتُمْ عَلَى الْبِخَاءِ إِنْ
أَرَدْتُمْ تَحَصِّنًا لِيَتَّبِعُوا عَرْضَ الْحَيَاةِ
الدُّنْيَا وَمَنْ يُكْرِهْهُمْ فَإِنَّ اللَّهَ مِنْ
بَعْدِ إكْرَاهِهِمْ غَفُورٌ رَحِيمٌ ﴿٣٥﴾

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا
مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً
لِّلْمُتَّقِينَ ﴿٣٦﴾

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ
كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ مِّصْبَاحٌ فِي
زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ
يُوقَدُ مِنْ شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ
لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا
يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى
نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَ
يَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿٣٧﴾

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُذَكَّرَ وَيُذَكَّرَ
فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ
وَالْآصَالِ ﴿٣٨﴾

رِجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن
ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ
الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ
فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٩﴾

* 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.**

ء ' ف ' q غ gh ع ' | ظ ز | ط | ض d ﴿406﴾ ص | س | dh خ kh | ح h | ث th | ا i u ا

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

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.

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَ
يَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ
مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

*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.

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ
بِقِيَعَةٍ يَّحْسَبُهُ الظَّمَانُ مَاءً ۖ
حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَ
وَجَدَ اللَّهَ عِندَهُ فَوَقَّعَهُ حِسَابَهُ ۗ
وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٤٠﴾

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.

أَوْ كظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَّغْشَاهُ
مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ
سَحَابٌ ۗ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ ۖ
إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرُهَا ۗ وَمَن
لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤١﴾

R. 6.

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.

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَن فِي
السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرُ صَافٍ ۗ كُلٌّ
قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ ۗ وَاللَّهُ عَلِيمٌ
بِمَا يَفْعَلُونَ ﴿٤٢﴾

43. And to Allāh belongs the kingdom of the heavens and the earth, and to Allāh shall be the return.

وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَإِلَى اللَّهِ
الْمَصِيرُ ﴿٤٣﴾

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.

أَلَمْ تَرَ أَنَّ اللَّهَ يُرْجِي سَحَابًا ثُمَّ
يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُجَامًا
فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خَلْقِهِ ۖ وَيُنَزِّلُ
مِن السَّمَاءِ مِن جِبَالٍ فِيهَا مِن بَرَدٍ
فَيُصِيبُ بِمَن يَشَاءُ ۗ وَيُضْرِبُهُ عَن
مَّن يَشَاءُ ۗ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ
بِالْأَبْصَارِ ﴿٤٤﴾

*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.

ا | i | u | | th | ت | h | ح | kh | خ | dh | ذ | ص | | 407 | d | ض | ط | ظ | ع | gh | غ | q | ف |

45. Allāh alternates the night and the day. Therein surely is a lesson for those who have eyes.

- *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.

47. We have indeed sent down manifest Signs. And Allāh guides whom He pleases to the right path.

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.

49. And when they are called to Allāh and His Messenger that he may judge between them, lo! a party of them turn away.

50. And if *they consider* the right to be on their side, they come to him running in *all* submission.

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.

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.

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.

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ ۗ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٤٥﴾

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ ۗ فَمِنْهُمْ مَّن يَمْشِي عَلَى بَطْنِهِ ۗ وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ ۗ وَمِنْهُمْ مَّن يَمْشِي عَلَى أَرْبَعٍ ۗ يَخْلُقُ اللَّهُ مَا يَشَاءُ ۗ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٦﴾

لَقَدْ أَنْزَلْنَا آيَاتٍ مُّبِينَاتٍ ۗ وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٤٧﴾

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّن بَعْدِ ذَلِكَ ۗ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ﴿٤٨﴾

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٤٩﴾

وَأَن يَكُن لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿٥٠﴾

أَفِي قُلُوبِهِمْ مَّرَضٌ أَمْ ادْتَابُوا أَمْ يَخَافُونَ أَن يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ ۗ بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥١﴾

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَتَّقُوا اللَّهَ ۗ وَأَطَعُوا ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٢﴾

وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ ۗ وَيَتَّقْهُ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٥٣﴾

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.*'

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن
أَمَرْتَهُمْ لَيَخْرُجْنَ ۗ قُلْ لَا تُقْسِمُوا
بِطَاعَةٍ مَّعْرُوفَةٌ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا
تَعْمَلُونَ ﴿٥٤﴾

*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.

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۗ
فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَ
عَلَيْكُمْ مَا حُمِّلْتُمْ ۗ وَإِن تُطِيعُوا تَهْتَدُوا ۗ
وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٥﴾

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.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ
عَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي
الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ۗ
وَلِيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ
وَلِيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ
بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

57. And observe Prayer and give the Zakāt and obey the Messenger, that you may be shown mercy.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَ
أَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٧﴾

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.

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي
الْأَرْضِ ۗ وَمَا أُولَٰئِكَ إِلَّا فِي سَعْدِ
الْمَصِيرِ ﴿٥٨﴾

R. 8.

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

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَ
كُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ
يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِنْ قَبْلِ صَلَاةِ
الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ

*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.*

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.

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.

*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.

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.

الظَّهِيرَةَ وَ مِنْ بَعْدِ صَلَاةِ الْعِشَاءِ تَدُّ
ثَلَاثَ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا
عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ طَطَوَّافُونَ
عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ
اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

وَ إِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْهَلْمَةَ
فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ
قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
وَ اللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

وَ الْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ
زَيْحًا فَالَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ
ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ
وَ أَنْ يَسْتَغْفِفْنَ خَيْرٌ لَهُنَّ وَ اللَّهُ
سَمِيعٌ عَلِيمٌ ﴿٦١﴾

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ
حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى
أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ
بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ
بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ
بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ
بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَوْلِيَاتِكُمْ أَوْ
مَلَائِكْتُمْ مَقَرَّبَةً أَوْ صَدِيقِكُمْ لَيْسَ
عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ
أَشْتَاتًا قَادًا إِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا
عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبْرَكَةً

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.

- *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.

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.

- *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.

طَيِّبَةً ۚ كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿٩﴾

رَأْتَمَا الْمُؤْمِنُونَ أَلَّذِينَ آمَنُوا بِاللهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۗ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللهِ وَرَسُولِهِ ۚ فَإِذَا اسْتَأْذَنُوكَ لِيَخْرُجُوا مِنْهُمْ فَأَذْنِ لَهُمْ ۗ إِنَّ اللهَ غَفُورٌ رَّحِيمٌ ﴿٩﴾

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ
بَعْضِكُمْ بَعْضًا ۗ قَدْ يَعْلَمُ اللهُ الَّذِينَ
يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا ۗ فَلْيَحْذَرِ الَّذِينَ
يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ
فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠﴾

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمٰوٰتِ وَٱلْأَرْضِ ۗ
قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ ۗ وَيَوْمَ يُزْجَعُونَ
إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا ۗ وَاللَّهُ
بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٥﴾



AL-FURQĀN

(Revealed before Hijrah)

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

2. Blessed is He Who has sent down the Discrimination to His servant, that he may be a Warner to *all* the worlds—

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.

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.

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.

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.'

7. Say, 'He Who knows *every* secret *that is* in the heavens and the earth has revealed it. Verily, He is Most Forgiving, Merciful.'

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?'

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

تَبٰرَكَ الَّذِیْ نَزَّلَ الْفُرْقَانَ عَلٰی عَبْدِهٖ
لَیَكُوْنَنَّ لِلْعٰلَمِیْنَ تَذِیْرًا ۝۲

لِلَّذِیْ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ وَ لَمْ
یَتَّخِذْ وَلَدًا وَّ لَمْ یَكُنْ لَهٗ شَرِیْكٌ فِی
الْمُلْكِ وَ خَلَقَ كُلَّ شَیْءٍ قَدْرًا
تَقْدِیْرًا ۝۳

وَ اتَّخَذُوا مِنْ دُوْنِهٖ الْهَمَةَ لَا یَخْلُقُوْنَ
شَیْئًا وَّ هُمْ یُخْلَقُوْنَ وَ لَا یَمْلِكُوْنَ
لَا نَفْسَهُمْ ضَرًّا وَّ لَا نَفْعًا وَّ لَا یَمْلِكُوْنَ
مَوْتًا وَّ لَا حَیْوةً وَّ لَا شُؤْرًا ۝۴

وَ قَالَ الَّذِیْنَ كَفَرُوْا اِنْ هٰذَا اِلَّا اِفْكٌ
اِفْتَرَاهُ وَّ اَعَانَتْ عَلَیْهِ قَوْمٌ اٰخَرُوْنَ ۝۵
فَقَدْ جَاءُوْا ظُلْمًا وَّ زُوْرًا ۝۶

وَ قَالُوْا اَسَاطِیْرُ الْاَوَّلِیْنَ اَكْتَتَبَهَا فَهٰی
تُمْلٰی عَلَیْهِمْ بِكُرْهٍ وَّ اَصْحٰبًا ۝۷

قُلْ اَنْزَلَهُ الَّذِیْ یَعْلَمُ السِّرَّ فِی السَّمٰوٰتِ
وَ الْاَرْضِ ۝۸ اِنَّهٗ كَانَ غَفُوْرًا رَّحِیْمًا ۝۹

وَ قَالُوْا مَا لِیْ هٰذَا الرَّسُوْلِ یَأْكُلُ الطَّعَامَ
وَ یَمْشِیْ فِی الْاَسْوَاقِ ۝۱۰ لَوْ اَلَّا اَنْزَلَ اِلَیْهِ
مَلَكٌ فَیَكُوْنَنَّ مَعَهٗ تَذِیْرًا ۝۱۱

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.'

10. See how they coin similitudes for thee! Thus they have gone astray and cannot find a way.

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.

12. Nay, they deny the Hour, and for those who deny the Hour We have prepared a blazing fire.

13. When it sees them from a place far off, they will hear its raging and roaring.

14. And when they are thrown into a narrow place thereof, chained together, they will pray there for destruction.

15. 'Pray not today for one destruction, but pray for many destructions.'

16. Say, 'Is that better or the Garden of Eternity, which is promised to the righteous? It will be their reward and resort.'

17. They will have therein whatsoever they desire, abiding *therein for ever*. It is a promise from thy Lord, to be *always* prayed for.

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?'

19. They will say, 'Holy art Thou! It was not proper for us to take protectors other than Thee; but Thou didst

أَوْ يُنْفَىٰ إِلَيْهِمْ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ
يَأْكُلُ مِنْهَا ۚ وَقَالَ الظَّالِمُونَ إِن
تَتَّبِعُونَ إِلَّا رَجُلًا مَّشْحُورًا ﴿٩﴾

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا
فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿١٠﴾

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ
ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
وَيَجْعَلُ لَكَ قُصُورًا ﴿١١﴾

بَلْ كَذَّبُوا بِالسَّاعَةِ فَذَرَوْهُم مَّا لَمْ
يَأْمُرُوا بِالسَّاعَةِ سَعِيرًا ﴿١٢﴾

إِذَا رَأَوْهُمْ مِنْ مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا
تَغَيُّظًا وَزَفِيرًا ﴿١٣﴾

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا
مُتَقَرَّبِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٤﴾

لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا
ثُبُورًا كَثِيرًا ﴿١٥﴾

قُلْ أَدْرِيكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي
وُعِدَ الْمُتَّقُونَ ۚ كَانَتْ لَهُمْ جَزَاءً وَ
مَصِيرًا ﴿١٦﴾

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ۚ كَانَ عَلَىٰ
رَبِّكَ وَعْدًا مَسْئُولًا ﴿١٧﴾

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ
اللَّهِ فَيَقُولُ ءَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي
هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿١٨﴾

قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ
تَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ

bestow on them and their fathers the good things of *this life* until they forgot the admonition and became a ruined people.'

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.

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.

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.

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!'

* 24. And We shall turn to the works they did and We shall scatter it into particles of dust.

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.

26. And the day when the heaven shall be rent asunder with the clouds, and the angels shall be sent down in large numbers—

مَتَّخْتَهُمْ وَ آبَاءَهُمْ حَتَّى تَسْوَأَ الذُّكُرَ ج
وَ كَانُوا قَوْمًا بُورًا ﴿١٩﴾

فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ ؕ فَمَا
تَسْتَطِيعُونَ صِرَافًا وَلَا نَصْرًا ؕ وَمَنْ يَظْلِمِ
مِنْكُمْ نُذِقْهُ عَذَابًا كَبِيرًا ﴿٢٠﴾

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا
إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي
الْأَسْوَاقِ ؕ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً
ۙ أَتَصْبِرُونَ ؕ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢١﴾

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا
لَوْلَا أَنْزَلَ عَلَيْنَا الْمَلَائِكَةَ أَوْ نُرَى
رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ
وَاعْتَوْعَتُوا كَبِيرًا ﴿٢٢﴾

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى
يَوْمَئِذٍ لِلْمُجْرِمِينَ وَ يَقُولُونَ
حِجْرًا مَّحْجُورًا ﴿٢٣﴾

وَ قَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ
فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ﴿٢٤﴾

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا
وَ أَحْسَنُ مَقِيلًا ﴿٢٥﴾

وَ يَوْمَ تَشَقُّقُ السَّمَاوَاتُ بِالْغَمَامِ وَ
نُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا ﴿٢٦﴾

* 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.

*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!

29. 'Ah, woe is me! Would that I had never taken such a one for a friend!

30. 'He led me astray from the Reminder after it had come to me.' And Satan is man's great deserter.

31. And the Messenger will say, 'O my Lord, my people indeed treated this Qur'ān as a discarded thing.'

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.

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.

34. And they bring thee no similitude but We provide thee with the truth and an excellent explanation.

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.

R. 4.

36. We gave Moses the Book, and appointed with him his brother Aaron as his assistant.

37. And We said, 'Go both of you to the people who have rejected Our Signs;' then We destroyed them, an utter destruction.

أَلْمَلِكُ يَوْمَئِذٍ بِالْحَقِّ لِلرَّحْمَنِ ۗ وَ
كَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٧﴾

وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ
يَلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٨﴾

يُوَيْسَتِي لَيْتَنِي لَمْ اتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٩﴾

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ
جَاءَنِي ۗ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ
خَدُورًا ﴿٣٠﴾

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي
اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣١﴾

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ
الْمُجْرِمِينَ ۗ وَكَفَى بِرَبِّكَ هَادِيًا وَ
نَصِيرًا ﴿٣٢﴾

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ
الْقُرْآنُ جُمْلَةً وَّاحِدَةً ۗ كَذَلِكَ لِيُثَبِّتَ
بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٣﴾

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ
وَأَحْسَنَ تَفْسِيرًا ﴿٣٤﴾

الَّذِينَ يُحْشَرُونَ عَلَى وُجُوهِهِمْ إِلَى
جَهَنَّمَ ۗ أُولَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ
سَبِيلًا ﴿٣٥﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ
أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٦﴾

فَقُلْنَا إِذْ هَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا
يَا تَيْتَانَا فَدَمَّرْنَاهُمْ تدميراً ﴿٣٧﴾

*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.'

ء | ق | q | غ | gh | ع | | ط | z | | ط | t | ض | d ﴿415﴾ ص | س | | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | |

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

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.

وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا الرُّسُلَ
أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِنَّاسٍ آيَةً
وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٨﴾

39. And *We destroyed* ‘Ād and Thamūd, and the People of the Well, and many a generation between them.

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ وَقُرُونًا
بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٩﴾

*40. And to each one We set forth *clear* similitudes; and each one We completely destroyed.

وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ زَوْجًا
تَثِيرًا تَشْبِيرًا ﴿٤٠﴾

*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*.

وَلَقَدْ آتَوَاعِلَ الْقَرْيَةِ الَّتِي أَمْطَرْنَا
مَطَرًا السَّوْءَ ۗ أَقَلَّمْ يَكُونُوا يَرَوْنَهَا
بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا ﴿٤١﴾

42. And when they see thee, they only make a jest of thee: ‘Is this he whom Allāh has sent *as* a Messenger?’

وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلاَّ
هُزُوًا ۗ أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٤٢﴾

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.

إِن كَادَ لَيُضِلَّنَا عَنْ إِلَهِنَا لَوْلَا أَن
صَبَرْنَا عَلَيْهَا ۗ وَسَوْفَ يَعْلَمُونَ
حِينَ يَرَوْنَ الْعَذَابَ مَن أَضَلَّ
سَبِيلًا ﴿٤٣﴾

44. Hast thou seen him who takes his own evil desire for his god? Couldst thou then be a guardian over him?

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ
أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٤﴾

45. Dost thou think that most of them hear or understand? They are only like cattle—nay, they are worst astray from the path.

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ
يَعْقِلُونَ ۗ إِن هُمْ إِلاَّ كَالْأَنْعَامِ بَلْ
هُم أَضَلُّ سَبِيلًا ﴿٤٥﴾

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.

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ ۗ
وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ۗ ثُمَّ جَعَلْنَا
الشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٦﴾

*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.

47. Then We draw it in towards Ourselves, an easy drawing in.

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.

49. And He it is Who sends the winds as glad tidings before His mercy, and We send down pure water from the sky,

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.

51. And We have explained it to them in diverse ways that they may take heed, but most men would reject everything but disbelief.

52. If We had pleased, We could have surely raised a Warner in every city.

* 53. So obey not the disbelievers and fight against them by means of it (the Qur'ān) a great fight.

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.

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.

* 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.

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.

ثُمَّ قَبَّضْنَاهُ لِيُنَازِلَنَا قَبْضًا يَسِيرًا ﴿٤٧﴾

وَهُوَ الَّذِي جَعَلَ لَكُمْ لَيْلًا سَاوَةً
النَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٨﴾

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ
يَدَيْ رَحْمَتِهِ ۖ وَأَنْزَلْنَا مِنَ السَّمَاءِ
مَاءً طَهُورًا ﴿٤٩﴾

لِنُحْيِيَ بِهِ بَلَدَةً مَيِّتًا وَنُسْقِيَهُ مِمَّا
خَلَقْنَا أَنْعَامًا وَأَنْآسٍ كَثِيرًا ﴿٥٠﴾

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا ۚ
فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥١﴾

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ
تَذِيرًا ﴿٥٢﴾

فَلَا تُطِيعُ الْكُفْرَيْنَ وَجَاهِدْهُمْ بِهِ
جِهَادًا كَبِيرًا ﴿٥٣﴾

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا
عَذْبًا فَرَاتًا وَهَذَا مِلْحًا أُجَاجًا ۖ وَجَعَلَ
بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٤﴾

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا
فَجَعَلَهُ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ
قَدِيرًا ﴿٥٥﴾

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ
وَلَا يَضُرُّهُمْ ۗ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ
ظَاهِرًا ﴿٥٦﴾

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَتَذِيرًا ﴿٥٧﴾

58. Say, 'I ask of you no recompense for it, save that whoso chooses may take a way unto his Lord.'

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,

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.

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.

*62. Blessed is He Who has made mansions in the heaven and has placed therein a Lamp and a Moon giving light.

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.

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!'

65. And who spend the night before their Lord, prostrate and standing,

66. And who say, 'Our Lord, avert from us the punishment of Hell; for the punishment thereof is a lasting torment.

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.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٨﴾

وَتَوَكَّلْ عَلَىٰ الْحَيِّ الَّذِي لَا يَمُوتُ وَسَيَحْمَدُهُ ۖ وَكَفَىٰ بِهِ يَذُنُوبٍ عِبَادَهُ خَيْرًا ﴿٥٩﴾

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ الرَّحْمَنُ فَسَأَلْ بِهِ خَيْرًا ﴿٦٠﴾

وَلِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَّا نَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦١﴾

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٦٢﴾

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٣﴾

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٤﴾

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٦٥﴾

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۗ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٦﴾

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٧﴾

68. And those who, when they spend, are neither extravagant nor niggardly but moderate between the two;

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.

70. Doubled to him will be the punishment on the Day of Resurrection, and he will abide therein disgraced,

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;

72. And those who repent and do good *deeds*, indeed turn to Allāh with *true* repentance;

73. And those who bear not false witness, and when they pass by anything vain, they pass on with dignity;

74. And those who, when they are reminded of the Signs of their Lord, fall not deaf and blind thereat;

* 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.

* 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.

وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَ
لَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٨﴾

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَ
لَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا
بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَ مَنْ يَفْعَلْ
ذَلِكَ يَلْقَ أَثَامًا ﴿٦٩﴾

يُضْعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ
يَحُلِدُ فِيهِمْ مُهْمًا تَأْتِي ﴿٧٠﴾

إِلَّا مَنِ تَابَ وَ آمَنَ وَ عَمِلَ عَمَلًا
صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ
حَسَنَاتٍ ۚ وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧١﴾

وَ مَنْ تَابَ وَ عَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى
اللَّهِ مَتَابًا ﴿٧٢﴾

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ ۚ وَإِذَا مَرُّوا
بِالْغُورِ مَرُّوًّا حَرَامًا ﴿٧٣﴾

وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ
يَخِرُّوا عَلَيْهَا صُمًّا وَ عُمِيًا تَأْتِي ﴿٧٤﴾

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ
أَزْوَاجِنَا وَ ذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَ اجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا تَأْتِي ﴿٧٥﴾

أُولَٰئِكَ يُجْزَوْنَ الْغُرَّةَ بِمَا صَبَرُوا وَ
يَلْقَوْنَ فِيهَا تَحِيَّةً وَ سَلَامًا ﴿٧٦﴾

77. Abiding therein. Excellent it is as a place of rest and as an abode.

خُلِدِينَ فِيهَا حَسَنَتْ مُسْتَقَرًّا وَمُقَامًا

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.'

قُلْ مَا يَخْبُوا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ لَرَبِّكُمْ لَعَلَّكُمْ أَتَىٰ لَمَّا كَذَبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا



ASH-SHU‘ARĀ’

(Revealed before Hijrah)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝١

2. Tā Sīn Mīm. †

طسّم ۝٢

3. These are verses of the clear Book.

تِلْكَ آيَاتِ الْكِتَابِ الْمُبِينِ ۝٣

4. Haply thou wilt grieve thyself to death because they believe not.

لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ۝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.

إِنْ تَشَاءُ نُنزِلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ۝٥

6. And there comes not to them a new Reminder from the Gracious God, but they turn away from it.

وَمَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنَ الرَّحْمَنِ مُخَدِّتٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ۝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.

فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا يَسْتَهْزِئُونَ ۝٧

8. Have they not looked at the earth, how many of every noble species have We caused to grow therein?

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمَا أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ۝٨

9. In that there is a Sign indeed; but most of these would not believe.

إِنَّ فِي ذَلِكَ لَآيَةً ۚ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۝٩

10. And verily, thy Lord—He is the Mighty, the Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝١٠

R. 2.

11. And *remember* when thy Lord called Moses, *saying*, ‘Go to the wrongdoing people—

وَلَاذِ تَأْذَى رَبُّكَ مُوسَىٰ أَنْ ائْتِ الْقَوْمَ الظَّالِمِينَ ۝١١

12. ‘The people of Pharaoh. Will they not fear *God*?’

قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ ۝١٢

13. He said, ‘My Lord, I fear that they will treat me as a liar;

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ۝١٣

14. ‘And my breast is straitened and my tongue is not fluent; therefore, send *word* to Aaron.

وَيَضيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ ۝١٤

† Benignant, All-Hearing, all-Knowing God!

* 15. 'And they have a charge against me, so I fear that they may kill me.'

16. *God* said, "Not so, go then, both of you, with Our Signs; We are with you *and* We hear.

17. "So go to Pharaoh, and say, 'We are the Messengers of the Lord of the worlds,

18. 'To tell thee to send the children of Israel with us.'"

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.

20. 'And thou didst do thy deed which thou didst, and thou art of the ungrateful.'

21. *Moses* said, 'I did do it then, and I was *one* of the erring.

* 22. 'So I fled from you when I feared you; then my Lord granted me *right* judgment and made me *one* of the Messengers.

23. 'And this is the favour for which thou tauntest me; that thou hast enslaved the children of Israel.'

24. *Pharaoh* said, 'And what is the Lord of the worlds?'

25. *Moses* said, 'The Lord of the heavens and the earth and of all that is between the two, if you would be convinced.'

26. *Pharaoh* said to those around him, 'Do you not hear?'

27. *Moses* said, 'Your Lord, and the Lord of your fathers of yore.'

28. *Pharaoh* said, 'Most surely this Messenger of yours who has been sent to you is a madman.'

وَلَهُمْ عَلَيْهِ دَائِبٌ فَالْخَافُ أَنْ يَهْتَلُونَ ﴿١٥﴾

قَالَ كَلَّا ۖ فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿١٦﴾

فَاتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٧﴾

أَنْ أَرْسَلْ مَعَنَا بَنِي إِسْرَائِيلَ ﴿١٨﴾

قَالَ أَلَمْ نُرَبِّكَ فِيمَنَا وَلِيدًا وَ كَيْسَتْ فِيمَنَا مِنْ عُمْرِكَ سِنِينَ ﴿١٩﴾

وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿٢٠﴾

قَالَ فَعَلْتُهُمْ إِذْ أَوْأَنَا مِنَ الضَّالِّينَ ﴿٢١﴾

فَقَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢٢﴾

وَرَبِّكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ ﴿٢٣﴾

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٤﴾

قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ إِنْ كُنْتُمْ مُوقِنِينَ ﴿٢٥﴾

قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ ﴿٢٦﴾

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٢٧﴾

قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٨﴾

* 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.

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.'

30. *Pharaoh* said, 'If thou takest a God other than me, I will certainly put thee into prison.'

31. *Moses* said, 'What, even though I bring thee something that is manifest!'

32. *Pharaoh* said, 'Bring it then, if thou speakest the truth.'

33. So he threw down his rod, and behold! it was a serpent plainly visible.

34. And he drew forth his hand, and lo! it was white for the beholders.

R. 3.

35. *Pharaoh* said to the chiefs around him, 'This is surely a skilful magician.

36. 'He seeks to turn you out of your land by his magic. Now what do you advise?'

37. They said, 'Put him off and his brother *awhile* and send into the cities summoners,

38. 'Who should bring thee every skilful sorcerer.'

39. So the magicians were assembled together at the appointed time on a fixed day.

40. And it was said to the people, 'Will you *also* gather together,

41. 'So that we may follow the magicians if they are the winners?'

42. And, when the magicians came, they said to *Pharaoh*, 'Shall we have a reward if we are the winners?'

قَالَ رَبِّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا
بَيْنَهُمَا إِنْ كُنْتُمْ تَحْقُلُونَ ﴿٣١﴾

قَالَ لَنْ اتَّخُذَ إِلَهًا غَيْرِي لَأَجْعَلَكَ
مِنَ الْمَسْجُونِينَ ﴿٣٢﴾

قَالَ أَوْ لَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴿٣٣﴾

قَالَ فَآتِ بِهَ إِنْ كُنْتِ مِنْ
الصَّادِقِينَ ﴿٣٤﴾

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٣٥﴾

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ
لِلنَّظِيرِينَ ﴿٣٦﴾

قَالَ لِلْمَلَآئِكَةِ إِنَّ هَذَا لَسِحْرٌ
عَلِيمٌ ﴿٣٧﴾

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ
بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٣٨﴾

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي
الْمَدَائِنِ حَاشِرِينَ ﴿٣٩﴾

يَأْتُوكَ بِكُلِّ سِحْرٍ عَلِيمٍ ﴿٤٠﴾

فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٤١﴾

وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٤٢﴾

لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمْ
الْغَالِبِينَ ﴿٤٣﴾

فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَئِنَّمَا
لَنَا لَآجِرٌ إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤٤﴾

*43. He said, 'Yes, and surely then you will be among those who are near *my person*.'

قَالَ تَعْمَرُونَ لَكُمْ إِذَا لِمِنَ الْمُقَرَّبِينَ ﴿٣٣﴾

44. Moses said to them, 'Now throw ye what you have to throw.'

قَالَ لَهُمْ مُوسَى الْقُوا مَا أَنْتُمْ مُتْلِقُونَ ﴿٣٤﴾

45. So they threw down their ropes and their rods, and said, 'By Pharaoh's honour, it is we who will surely win.'

قَالِقُوا حِبَالَهُمْ وَعَصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٣٥﴾

46. Then Moses threw down his rod, and lo! it swallowed up that which they had fabricated.

قَالَ لِقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٣٦﴾

47. Thereupon the magicians were impelled to fall down prostrate.

قَالِقِي السَّحْرَةَ سَاجِدِينَ ﴿٣٧﴾

48. They said, 'We believe in the Lord of the worlds,

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿٣٨﴾

49. 'The Lord of Moses, and of Aaron.'

رَبِّ مُوسَى وَهَارُونَ ﴿٣٩﴾

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.'

قَالَ امْنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السَّحْرَةَ فَلَسَوْفَ تَعْلَمُونَ هَلْ أَكْفَرْتُمْ عَنْ آيَاتِكُمْ وَأَنْجُلِكُمْ مِنْ خِلَافٍ وَلَا وَصَلَبْتَكُمْ أَجْمَعِينَ ﴿٤٠﴾

51. They said, 'There is no harm; to our lord shall we return.

قَالُوا لَا ضَيْرَ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ ﴿٤١﴾

52. 'We do hope that our Lord will forgive us our sins, since we are the first among the believers.'

إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٤٢﴾

R. 4.

53. And We revealed to Moses, *saying*, 'Take away My servants by night, you will surely be pursued.'

وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي إِنَّكُمْ مُتَّبَعُونَ ﴿٤٣﴾

54. And Pharaoh sent summoners into the cities, *saying*,

فَأَرْسَلَ فِرْعَوْنَ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٤٤﴾

55. 'These are a small party,

إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٤٥﴾

56. 'And they have offended us;

وَلَا تَهُمُّ لَنَا لُغَائِظُونَ ﴿٤٦﴾

*43. He said, 'Yes, and surely then you will be among the **favoured ones**.'

57. 'And we are a multitude *fully prepared and vigilant.*'

وَأَتَا لَجَمِيمٌ حٰذِرُونَ ﴿٥٧﴾

58. So We turned them out of gardens, and springs,

فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٥٨﴾

59. And treasures, and an abode of honour.

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٩﴾

60. Thus *indeed it was*; and We gave them as heritage to the children of Israel—

كَذٰلِكَ ۗ وَأَوْرَثْنَاهَا بَنِي إِسْرَآءِيلَ ﴿٦٠﴾

61. And they pursued and overtook them at sunrise.

فَاتَّبَعُوهُمْ مُشْرِقِينَ ﴿٦١﴾

62. And when the two hosts came in sight of each other the companions of Moses said, 'We are surely overtaken.'

فَلَمَّا تَرَاءَ الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ ﴿٦٢﴾

63. 'Nay, *speak not thus!*' said he, 'My Lord is with me. He will direct me aright.'

قَالَ كَلَّآ ۗ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٣﴾

64. Then We revealed to Moses, *saying*, 'Strike the sea with thy rod.' Thereupon it parted, and every part *looked* like a huge mountain.

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۗ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٤﴾

* 65. And We made others approach that place.

وَأَزَلَفْنَا ثُمَّ الْآخَرِينَ ﴿٦٥﴾

66. And We saved Moses and those who were with him.

وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٦﴾

67. Then We drowned the others.

ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٦٧﴾

68. In this, verily, there is a Sign; but most of these would not believe.

إِنَّ فِي ذٰلِكَ لَآيَةً ۗ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿٦٨﴾

69. And surely thy Lord—He is the Mighty, the Merciful.

بَلَّغْ وَرَأَتْ رَبَّتِكَ لَهَاوَالِحِيزُ الرَّحِيمِ ﴿٦٩﴾

R. 5.

70. And recite unto them the story of Abraham.

تِلْكَ ۗ وَآتٰنَا عَلَيْهِم نَبَاَ اِبْرٰهِيْمَ ﴿٧٠﴾

71. When he said to his father and his people, 'What do you worship?'

اِذْ قَالَ لِآبِيئِهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧١﴾

72. They said, 'We worship idols, and we continue to be devoted to them.'

قَالُوا نَعْبُدُ اَصْنَامًا مَّا فَنَنْظِلُّ لَهَا غَرَفِينَ ﴿٧٢﴾

* 65. And We **let** others approach that place.

* 73. He said, 'Can they listen to you when you call *on them*?'

74. 'Or do you good or harm *you*?'

75. They said, 'Nay, but we found our fathers doing likewise.'

76. He said, 'What think ye of that which you have been worshipping—

77. 'You and your fathers before *you*.

78. 'They are *all* enemies to me, except the Lord of the worlds;

79. 'Who has created me, and it is He Who guides me;

* 80. 'And Who gives me food and gives me drink;

81. 'And when I am ill, it is He Who restores me to health;

82. 'And Who will cause me to die, and then bring me to life *again*;

83. 'And Who, I hope, will forgive me my faults on the Day of Judgment.

84. 'My Lord, bestow wisdom on me and join me with the righteous;

85. 'And give me a true reputation among posterity;

86. 'And make me *one* of the inheritors of the Garden of Bliss;

87. 'And forgive my father; for he is *one* of the erring;

88. 'And disgrace me not on the day when they will be raised up,

89. 'The day when wealth and sons shall not avail;

* 90. 'But he *alone* will be saved who brings to Allāh a sound heart;'

قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ۗ

أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ ۗ

قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ۗ

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ۗ

أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ ۗ

قَالَتْهُمْ عَذُوبٌ لِّيَ إِلَّا رَبَّ الْعَالَمِينَ ۗ

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ۗ

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ۗ

وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ ۗ

وَالَّذِي يُمَيِّتُنِي ثُمَّ يُحْيِينِ ۗ

وَالَّذِي آطَمَعُ أَنْ يُخَفِّرَ لِي حَوَاطِييَ يَوْمَ
الذِّبْنِ ۗ

رَبِّ هَبْ لِي حُكْمًا وَاجْعَلْنِي
بِالصَّالِحِينَ ۗ

وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ۗ

وَاجْعَلْنِي مِنْ ذُرِّيَةِ الْجَنَّةِ النَّاعِمِينَ ۗ

وَاعْفُ عَنِّي لِأَبِي إِنَّهُ كَانَ مِنَ
الضَّالِّينَ ۗ

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ۗ

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۗ

إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ۗ

* 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.'

91. And Heaven shall be brought near to the righteous.

وَأُزْلِمَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩١﴾

*92. And Hell shall be opened to those who have gone astray.

وَبُرِّزَتِ الْجَحِيمُ لِلْغَوِينَ ﴿٩٢﴾

93. And it will be said to them, 'Where is that which you worshipped

وَقِيلَ لَهُمْ آيَنَمَا كُنْتُمْ تَعْبُدُونَ ﴿٩٣﴾

94. 'Beside Allāh? Can they help you or get help *for themselves*?'

مِن دُونِ اللَّهِ هَلْ يَنْصُرُونَكَ أَوْ يَنْتَصِرُونَ ﴿٩٤﴾

95. Then will they be thrown headlong therein, they and those who have gone astray,

فَكُلُّكِبُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿٩٥﴾

96. And the hosts of Iblīs, all together.

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٦﴾

97. They will say, whilst they dispute between themselves therein:

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٧﴾

98. 'By Allāh, we were in manifest error,

تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٨﴾

99. 'When we held you as equal with the Lord of the worlds;

إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ ﴿٩٩﴾

100. 'And none led us astray but the guilty ones.

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿١٠٠﴾

101. 'And now we have no intercessors,

فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠١﴾

102. 'Nor any loving friend.

وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠٢﴾

103. 'Would that there were for us a return *to the world*, that we might be among the believers!'

قُلُوا أَنْ لَنَا كَرَّةٌ فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٣﴾

104. In this, verily, there is a Sign, but most of these would not believe.

لَآ فِي ذَلِكَ لَآيَةٌ ؕ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٠٤﴾

105. And verily thy Lord—He is the Mighty, the Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٥﴾

R. 6.

106. The people of Noah treated the Messengers as liars,

كَذَّبَتْ قَوْمُ نُوحٍ بِالْمُرْسَلِينَ ﴿١٠٦﴾

107. When their brother Noah said to them, 'Will you not be righteous?'

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٧﴾

108. 'Surely, I am unto you a Messenger, faithful to *my* trust.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٨﴾

*92. And Hell shall be **brought into full view of those gone astray.**

ء | ق | q | غ | gh | ع | | ظ | ز | ط | ت | ض | د | 427 | ص | س | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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

109. 'So fear Allāh, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۞

110. 'And I ask of you no reward for it. My reward is only with the Lord of the worlds.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ
إِلَّا عَلَى رَبِّ الْعَالَمِينَ ۞

111. 'So fear Allāh, and obey me.'

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۞

112. They said, 'Shall we believe thee, when it is the meanest that follow thee?'

قَالُوا أَنْتُمْ مِنْ لَدُنْكَ وَأَتَّبَعَكَ الْأَلَذَّاءُونَ ۞

113. He said, 'And what knowledge have I as to what they have been doing?'

قَالَ وَمَا عَلِمِي بِمَا كَانُوا يَعْمَلُونَ ۞

114. 'Their account is only with my Lord, if you only knew!'

إِنْ حِسَابُهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ ۞

115. 'And I am not going to drive away the believers.

وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ۞

116. 'I am only a plain Warner.'

إِن أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ۞

117. They said, 'If thou desist not, O Noah, thou shalt surely be one of those who are stoned.'

قَالُوا لَئِنْ لَمْ تَنْتَهَ بِنَوْمٍ لَتَكُونَنَّ مِنَ
الْمَرْجُومِينَ ۞

118. He said, 'My Lord, my people have treated me as a liar.

قَالَ رَبِّ إِنِّي قَدْ بَوَّأْتُ ۞

119. 'Therefore judge Thou decisively between me and them; and save me and the believers that are with me.'

فَاثْمِرْ بَيْنِي وَبَيْنَهُمْ فَتَحَاوَنَجِّبِي وَ
مَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ۞

120. So We saved him, and those who were with him in the fully laden Ark.

فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ
الْمَشْحُونِ ۞

121. Then We drowned thereafter those who remained behind.

ثُمَّ أَعْرَفْنَا بَعْدَ الْبَاقِينَ ۞

122. In this, verily, there is a Sign, but most of them would not believe.

إِنَّ فِي ذَلِكَ لآيَةً، وَمَا كَانَ أَكْثَرُهُمْ
مُؤْمِنِينَ ۞

123. And verily thy Lord—He is the Mighty, the Merciful.

بَلِّغْ ذَاتَ رَبِّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۞

R. 7.

124. *The tribe of 'Ād* rejected the Messengers,

كَذَّبَتْ عَادٌ بِالْمُرْسَلِينَ ۞

125. When their brother Hūd said to them, 'Will you not be righteous?'

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ۞

* 126. 'Surely, I am unto you a Messenger, faithful to *my* trust.

رَأَيْتُمْ لَكُمْ رَسُولًا أَمِينًا ﴿٣١﴾

127. 'So fear Allāh, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا ﴿٣٢﴾

128. 'And I ask of you no reward for it. My reward is only with the Lord of the worlds.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿٣٣﴾

129. 'Do you build monuments on every high place seeking vain glory,

أَتَمْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ﴿٣٤﴾

* 130. 'And do you erect palaces as though you will live forever?

وَتَتَّخِذُونَ مَصَارِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿٣٥﴾

131. 'And when you lay hands upon *any one*, you lay hands as tyrants.

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿٣٦﴾

132. 'So fear Allāh, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا ﴿٣٧﴾

133. 'And fear Him Who has helped you with all that you know.

وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿٣٨﴾

134. 'He has helped you with cattle, and sons,

أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ﴿٣٩﴾

135. 'And gardens, and springs.

وَجَنَّاتٍ وَعُيُونٍ ﴿٤٠﴾

* 136. 'Indeed, I fear for you the punishment of an awful day.'

رَأَيْتُمْ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٤١﴾

137. They said, 'It is the same to us whether thou admonish *us* or whether thou be not of those who admonish.'

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَضْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿٤٢﴾

138. 'This is nothing but a habit of the ancients,

إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿٤٣﴾

139. 'And we shall not be punished.'

وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٤٤﴾

140. So they rejected him, and We destroyed them. In that indeed there is a Sign, but most of these would not believe.

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ ۗ إِنَّ فِي ذَلِكَ لَآيَةً ۗ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٤٥﴾

141. And verily thy Lord—He is the Mighty, the Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٦﴾

R. 8.

142. *The tribe of* Thamūd rejected the Messengers,

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿٤٧﴾

143. When their brother Šāliḥ said to them, 'Will you not be righteous?'

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلا تَتَّقُونَ ﴿٤٨﴾

* 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.'

* 144. 'Surely, I am unto you a Messenger, faithful to *my* trust.

رَبِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿٣٣﴾

145. 'So fear Allāh, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا

146. 'And I ask of you no reward for it. My reward is only with the Lord of the worlds.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿٣٤﴾

147. 'Will you be left secure amid the things *that you have* here,

أَتُتْرَكُونَ فِي مَا هُمْنَا أَمْنَيْنٌ ﴿٣٥﴾

148. 'Amid gardens and springs,

فِي جَنَّاتٍ وَعُيُونٍ ﴿٣٦﴾

* 149. 'And cornfields, and date-palms with *heavy* spathes near breaking?

دَرُّودٍ وَدَرُّودٍ نَخِلٍ تَلْعُهَا هَضِيمٌ ﴿٣٧﴾

150. 'And you hew out houses in the mountains with great skill.

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرَاهِينَ ﴿٣٨﴾

151. 'So fear Allāh, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا

152. 'And obey not the bidding of those who exceed the bounds,

وَلَا تُطِيعُوا أَمْرَ الْمُشْرِفِينَ ﴿٣٩﴾

153. 'Who create disorder in the earth, and reform *it* not.'

الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٠﴾

154. They said, 'Thou art but *one* of the bewitched;

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿٤١﴾

155. 'Thou art only a man like ourselves. So bring a Sign, if thou art *one* of the truthful.'

مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا ۗ فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٤٢﴾

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.

قَالَ هَذِهِ نَاقَةٌ لَهَا شَرْبٌ وَلكُمْ شَرْبٌ يَوْمَ مَعْلُومٍ ﴿٤٣﴾

* 157. 'And touch her not with evil lest there overtake you the punishment of an awful day.'

وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿٤٤﴾

158. But they hamstrung her; and then they became regretful.

فَعَقَرُوهَا فَاصْبَحُوا نَدِيمِينَ ﴿٤٥﴾

159. So the punishment overtook them. In that verily there is a Sign, but most of these would not believe.

فَأَخَذَهُمُ الْعَذَابُ ۗ وَإِنَّ فِي ذَٰلِكَ لَآيَةً ۗ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٤٦﴾

160. And surely thy Lord—He is the Mighty, the Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٧﴾

* 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.**'

ء ء | ف | ق | gh | ع | | ط | ز | ط | ؤ | ص | 430 | د | ص | س | ذ | dh | خ | kh | ح | h | ث | t | u | a | i

R. 9.

161. The people of Lot rejected the Messengers,

162. When their brother Lot said to them, 'Will you not become righteous?

* 163. 'Surely, I am unto you a Messenger, faithful to my trust.

164. 'So fear Allāh, and obey me.

165. 'And I ask of you no reward for it. My reward is only with the Lord of the worlds.

166. 'Do you, of all peoples, approach males,

167. 'And leave your wives whom your Lord has created for you? Nay, you are a people who transgress.'

168. They said, 'If thou desist not, O Lot, thou wilt surely be *one* of the banished ones.'

* 169. He said, 'Certainly I hate your practice.

170. 'My Lord, save me and my family from what they do.'

171. So We saved him and his family, all of them,

172. Save an old woman among those who stayed behind.

173. Then We destroyed the others.

* 174. And We rained upon them a rain; and evil was the rain for those who were warned.

175. In that verily there is a Sign, but most of these would not believe.

176. And surely thy Lord—He is the Mighty, the Merciful.

كَذَّبَتْ قَوْمُ لُوطٍ بِالْمُرْسَلِينَ ﴿١٦١﴾

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ﴿١٦٢﴾

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٣﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿١٦٤﴾

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٦٥﴾

أَتَأْتُونَ الذَّكَرَانَ مِنَ الْعَالَمِينَ ﴿١٦٦﴾

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَوْجَادِكُمْ ۖ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٧﴾

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَلُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ ﴿١٦٨﴾

قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٩﴾

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٧٠﴾

فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧١﴾

إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٧٢﴾

ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٧٣﴾

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَسَاءَ مَطَرُ الْمُنذَرِينَ ﴿١٧٤﴾

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٧٥﴾

يَعْلَمُ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٦﴾

* 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.

177. The People of the Wood rejected the Messengers,

178. When Shu'aib said to them, 'Will you not be righteous?

* 179. 'Surely, I am unto you a Messenger, faithful to my trust.

180. 'So fear Allāh, and obey me,

181. 'And I ask of you no reward for it. My reward is only with the Lord of the worlds.

182. 'Give full measure, and be not of those who give less,

* 183. 'And weigh with a true balance,

* 184. 'And diminish not unto people their things, nor act corruptly in the earth, making mischief.

* 185. 'And fear Him Who created you and the earlier peoples.'

186. They said, 'Thou art but *one* of the bewitched.

187. 'And thou art only a man like ourselves, and we believe thee to be *one* of the liars.

188. 'So cause fragments of the sky to fall on us, if thou art *one* of the truthful.'

189. He said, 'My Lord knows best what you do.'

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.

191. In that verily there is a Sign, but most of these would not believe.

كذَّبَ أَصْحَابُ لَيْكَةِ الْمُرْسَلِينَ ﴿١٧٧﴾

رَادُّ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٨﴾

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٩﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا مِنِّي ﴿١٨٠﴾

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٨١﴾

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨٢﴾

وَزِنُوا بِالْقِسْطِ أَيْسَ الْمُسْتَقِيمِ ﴿١٨٣﴾

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٤﴾

وَ اتَّقُوا اللَّهَ الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأُولَى ﴿١٨٥﴾

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٦﴾

وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَطَّلُكَ لَإِنَّا الْكَاذِبِينَ ﴿١٨٧﴾

فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٨٨﴾

قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٩﴾

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابٌ يَوْمَ الظُّلَّةِ إِنَّهُ كَانَ عَذَابٌ عَظِيمٌ ﴿١٩٠﴾

إِنَّ فِي ذَلِكَ لَآيَةً، وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٩١﴾

* 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**.'

ء ' ق q غ gh ع | ط ظ ز | ط | ؤ | ض d 432 ص | ذ dh | خ kh | ح h | ث th | ا i u ا

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

192. And surely thy Lord—He is the Mighty, the Merciful.

R. 11.

193. And verily this is a revelation from the Lord of the worlds.

194. The Spirit, Faithful to the Trust, has descended with it.

195. On thy heart, that thou mayest be of the Warners,

196. In plain and clear Arabic tongue.

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?

* 199. And if We had sent it down to one of the non-Arabs,

* 200. And he had read it to them, *even then* they would never have believed in it.

201. Thus have We caused it (disbelief) to enter into the hearts of the sinful.

202. They will not believe in it until they see the grievous punishment.

203. But it will come upon them suddenly, while they know not,

204. And they will say, 'Shall we be given any respite?'

205. What! do they seek to hasten Our punishment?

206. What thinkest thou? If We let them enjoy *the good things of this world* for years;

207. Then there comes to them that with which they are threatened.

208. Of no avail shall be to them that which they were allowed to enjoy.

209. And never did We destroy any township but it had Warners.

وَإِنَّ رَبَّكَ لَهوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩٢﴾

وَلَئِنَّكَ لَتَنْزِيلٌ رَّبِّ الْعَالَمِينَ ﴿١٩٣﴾

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٤﴾

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٥﴾

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٦﴾

وَلَئِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٩٧﴾

أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ ﴿١٩٨﴾

وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ ﴿١٩٩﴾

فَفَرَّكَاءَ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ﴿٢٠٠﴾

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠١﴾

لَا يُؤْمِنُونَ بِهِ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٢٠٢﴾

فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٣﴾

فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ ﴿٢٠٤﴾

أَفِعْذَابِنَا يُسْتَعْجَلُونَ ﴿٢٠٥﴾

أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٦﴾

ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠٧﴾

مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمْتَعُونَ ﴿٢٠٨﴾

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنذُرُونَ ﴿٢٠٩﴾

* 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.

210. *This is* an admonition; and We are not unjust.

ذِكْرِي ثَا وَمَا كُنَّا ظَالِمِينَ ﴿٣٠﴾

211. And the evil ones have not brought it down.

وَمَا تَنْزَّلَتْ بِهِ الشَّيْطَانُ ﴿٣١﴾

*212. They are not fit for it, nor have they the power *to do so*.

وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَتِيعُونَ ﴿٣٢﴾

213. Surely they are debarred from hearing.

إِنَّهُمْ عَنِ السَّمْعِ لَمَخْرُؤُونَ ﴿٣٣﴾

214. Call not, therefore, on any other God beside Allāh, lest thou become one of those who are punished.

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذِّبِينَ ﴿٣٤﴾

215. And warn thy nearest kinsmen,

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٣٥﴾

216. And lower thy wing *of mercy* to the believers who follow thee.

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٣٦﴾

217. Then if they disobey thee, say, 'I repudiate all connection with what you do.'

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٣٧﴾

218. And put thy trust in the Mighty, the Merciful,

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٣٨﴾

219. Who sees thee when thou standest up *in Prayer*.

الَّذِي يَرَاكَ حِينَ تَقُومُ ﴿٣٩﴾

220. And *Who sees* thy movements among those who prostrate themselves *before God*.

وَتَقَلَّبَكَ فِي السُّجُودِ ﴿٤٠﴾

221. He is indeed the All-Hearing, the All-Knowing.

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٤١﴾

222. Shall I inform you on whom the evil ones descend?

هَلْ أَنْبِئُكُمْ عَلَىٰ مَنْ تَنْزَلُ الشَّيْطَانُ ﴿٤٢﴾

223. They descend on every great liar *and* sinner,

تَنْزَلُ عَلَىٰ كُلِّ آثِمٍ كَبِيرٍ ﴿٤٣﴾

224. Repeating what they hear, and most of them are liars.

يُلْقُونَ السَّمْعَ وَأَكْثُرُهُمْ كَاذِبُونَ ﴿٤٤﴾

225. And *as for* the poets—it is the erring ones who follow them.

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٤٥﴾

226. Dost thou not see how they wander distracted in every valley,

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٤٦﴾

227. And that they say what they practise not?—

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٤٧﴾

*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 وَ
ذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ
مَا ظَلَمُوا ۗ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ
مَنْقَلَبٍ يَنْقَلِبُونَ ﴿٣٣٨﴾



٧ رُكُوعَاتِهَا

سُورَةُ النَّامِلِ مَكِّيَّةٌ ٢٧

٩٤ آيَاتُهَا



AN-NAML

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Tā Sīn. † These are verses of the Qur'ān, and of an illuminating Book,
3. A guidance and good tidings to those who would believe,
4. Who observe Prayer and pay the Zakāt, and have firm faith in the Hereafter.
5. As to those who believe not in the Hereafter, We have made their deeds *appear* beautiful to them, so they are wandering blindly.
6. It is they who shall have a grievous torment, and they alone it is who shall be the greatest losers in the Hereafter.
7. Verily, thou hast been given the Qur'ān from the presence of One Wise, All-Knowing.
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.'
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.
10. 'O Moses verily I am Allāh, the Mighty, the Wise.
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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
طس ت تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ
مُبِينٍ ۝

هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ۝

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ۝

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ ۝

أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ
فِي الْآخِرَةِ هُمُ الْآخْسَرُونَ ۝

وإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنِّ
حَكِيمٍ عَلِيمٍ ۝

إِذْ قَالَ مُوسَى لِأَهْلِيهِ إِنِّي آنَسْتُ نَارًا
سَاتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ بَشِيرٍ بِشَيْءٍ
قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ ۝

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي
النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ
الْعَالَمِينَ ۝

يُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ۝

وَأَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا
جَانٌّ وَتٌ مُدَبِّرَةٌ وَ لَمْ يُعَقِّبْ ۝
يُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ

† Benignant, All-Hearing God!

thee; the Messengers need have no fear in My presence.

12. 'As to those who do wrong and then substitute good for evil; to them, I am indeed Most Forgiving, Merciful.

*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.'

14. But when Our sight giving Signs came to them, they said, 'This is plain magic.'

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.

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.'

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.'

18. And there were gathered together unto Solomon his hosts of Jinn and men and birds, and they were formed into *separate* divisions,

*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.'

الْمُرْسَلُونَ ﴿١١﴾

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حَسَنًا بَعْدَ سُوءٍ
فِرَاقِي عَفْوٌ رَحِيمٌ ﴿١٢﴾

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخَرُجَ
بَيْضَاءَ مِنْ غَيْرِ سُوءٍ فِي تَشِعِ أَيْتٍ
إِلَى فِرْعَوْنَ وَتَوْمِهِ ۗ إِنَّهُمْ كَانُوا قَوْمًا
فَاسِقِينَ ﴿١٣﴾

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا
هَذَا سِحْرٌ مُّبِينٌ ﴿١٤﴾

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ
ظُلْمًا وَعُلُوًّا ۗ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ
الْمُفْسِدِينَ ﴿١٥﴾

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا ۖ وَقَالَا
الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ
مَنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٦﴾

وَوَرِثَ سُلَيْمَانُ دَاوُدَ ۖ وَقَالَ يَا أَيُّهَا
النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَأُوتِينَا
مِنْ كُلِّ شَيْءٍ ۗ إِنَّ هَذَا لَهُوَ الْفَضْلُ
الْمُبِينُ ﴿١٧﴾

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَ
الْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٨﴾

حَتَّىٰ إِذَا اتَّوَا عَلَىٰ وَادِ النَّمْلِ ۖ قَالَتْ
نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمْ ۖ
لَا يَحِطُّ بِكُمْ سُلَيْمَانُ وَجُنُودُهُ ۗ وَهُمْ

while they know not.’

*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.’

*21. And he reviewed the birds, and said, ‘How is it that I do not see Hudhud? Is he among the absentees?’

*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*.’

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.

24. ‘I found a woman ruling over them, and she has been given everything, and she has a mighty throne.

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;

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.

*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*.’

لَا يَشْعُرُونَ ﴿١٩﴾

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ
أَرْزُقْنِي وَأَنْ شَكَرْتُ رَحْمَتَكَ الَّتِي أَنْعَمْتَ
عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا
تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ
الصَّالِحِينَ ﴿٢٠﴾

وَتَفَقَّهَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى
الْهُدْهُدَ ۗ ؕ أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿٢١﴾

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ
أَوْ لَأُيَا تَيْزَنِي بِسُلْطَنٍ مُّبِينٍ ﴿٢٢﴾

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا
لَمْ تَحُطْ بِهِ وَجِئْتُكَ مِنْ سَبَأٍ بِنَبَأٍ
 يَقِينٍ ﴿٢٣﴾

رَأَيْتِي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ
مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٤﴾

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ
مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ
أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا
يَهْتَدُونَ ﴿٢٥﴾

أَلَا يَسْجُدُ لِلَّهِ الَّذِي يَخْرِجُ الخَبَاءَ فِي
السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ
وَمَا تُعْلِنُونَ ﴿٢٦﴾

27. 'Allāh! there is no God but He, the Lord of the Mighty Throne.'

إِنَّ اللَّهَ لَإِلَٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٧﴾

28. *Solomon* said, 'We shall see whether thou hast spoken the truth or whether thou art one of those who lie.'

قَالَ سَتَنظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ﴿٢٨﴾

29. 'Go thou, with this letter of mine, and lay it before them; then withdraw from them and see what *answer* they return.'

إِذْهَبْ بِكِتَابِي هَذَا قَالِقَهُ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ ﴿٢٩﴾

30. *The Queen* said, "Ye chiefs, there has been delivered to me a noble letter."

قَالَتْ يَا أَيُّهَا الْمَلَأُوٓأَيُّ أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ ﴿٣٠﴾

31. "It is from *Solomon*, and it is: 'In the name of Allāh, the Gracious, the Merciful;

رَأَيْتُ مِنْ سُلَيْمَانَ وَرَأَيْتُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣١﴾

32. 'Behave not proudly towards me, but come to me in submission.'"

إِنَّمَا تَعْبُدُوا عَلَيَّ وَأَتُونَني مُسْلِمِينَ ﴿٣٢﴾

R. 3.

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*.'

قَالَتْ يَا أَيُّهَا الْمَلَأُوٓأَيُّ أَفْتُونِي فِي أَمْرِي ۗ مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ ﴿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.'

قَالُوا نَحْنُ أَوْلُوا قُوَّةٍ وَ أَوْلُوا بِأَسْ سُرْيَدِهِ ۗ وَ الْأَمْرُ إِلَيْكَ فَانظُرِي مَاذَا تَأْمُرِينَ ﴿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.'

قَالَ شَرَانِ الْمُلُوكِ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَ جَعَلُوا أَعَزَّةَ أَهْلِهَا أَدْنَىٰ ۗ وَ كَذَلِكَ يَفْعَلُونَ ﴿٣٥﴾

36. 'But I am going to send them a present and wait to see what *answer* the envoys bring back.'

وَ إِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِمَدِيَّةٍ فَنظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿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.'

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَ بِمَالٍ فَمَا آتَىٰنِي اللَّهُ خَيْرٌ مِّمَّا آتَىٰكُمْ ۗ بَلْ أَنْتُمْ بِمَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٧﴾

*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.'

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.'

لَا نَجْمُ لَائِيهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ
لَّا يَدْرِيْنَ لَهُمْ بِهَا وَ لَنُخْرِجَنَّهُمْ مِّنْهَا
أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿٣٨﴾

* 39. He said, 'O nobles, which of you will bring me a throne for her before they come to me, submitting?'

قَالَ يَا أَيُّهَا الْمَلَأُوا أَيُّكُمْ يَا تَيْمِي
يَعْرِضُهَا قَبْلَ أَنْ يَأْتُوْنِي مُسْلِمِينَ ﴿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 عَفْرَيْتُ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ
أَنْ تَقُومَ مِنْ مَّقَامِكَ ۖ وَرَافِي عَلَيْكَ
لِقَوِيٍّ أَمِينٌ ﴿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.'

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ
أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ
طَرْفُكَ ۚ فَلَمَّا رَآهُ مُسْتَقَرًّا عِنْدَهُ
قَالَ هَذَا مِنْ فَضْلِ رَبِّي ۖ لِيَبْلُوَنِي
ءَأَشْكُرُ أَمْ أَكْفُرُ ۚ وَمَنْ شَكَرَ فَإِنَّمَا
يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ رَبِّي
غَنِيٌّ كَرِيمٌ ﴿٤١﴾

* 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* (تَخَرُّوا 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* (تَكْذِبُوا) in this context would make her throne seem common-looking. When she actually saw the throne built by Solomon'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**.

*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.'

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.'

44. And that which she used to worship beside Allāh had stopped her *from believing*; for she came of a disbelieving people.

*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.

46. And We sent to Thamūd their brother Šāliḥ, *who said*, 'Worship Allāh.' But behold, they became two parties contending with each other.

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?'

*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 auger **ill of you and of those that are with you.**'

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنظُرْ
أَتَمَّتْ يَدِي أَمْ تَكُونُ مِنَ الَّذِينَ
لَا يَهْتَدُونَ ﴿٣٢﴾

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ ۖ قَالَتْ
كَأَنَّهُ هُوَ ۖ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا
وَكُنَّا مُسْلِمِينَ ﴿٣٣﴾

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ ۗ
إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿٣٤﴾

قِيلَ لَهَا ادْخُلِي الصَّرْحَ ۖ فَلَمَّا رَأَتْهُ
حَسِبَتْهُ لُجَّةً ۖ وَكَشَفَتْ عَنْ سَاقَيْهَا ۗ
قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِنْ قَوَارِيرَ ۗ
قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ
مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٣٥﴾

وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا
أَنِ اعْبُدُوا اللَّهَ فَأَدَّا هُمْ قَرِيبِينَ
يَخْتَصِمُونَ ﴿٣٦﴾

قَالَ يَقُومُونَ لِمَ تَسْتَخْلِفُونَ بِالسَّيِّئَةِ
قَبْلَ الْحَسَنَةِ ۗ لَوْ لَا تَسْتَغْفِرُونَ اللَّهَ
لَعَلَّكُمْ تُرْحَمُونَ ﴿٣٧﴾

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ ۗ قَالَ
طَبَّرُكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ
تُفْتَنُونَ ﴿٣٨﴾

49. And there were in the city a party of nine *persons* who made mischief in the land, and would not reform.

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.’”

* 51. And they planned a plan, and We planned a plan, but they perceived *it* not.

52. Then see how *evil* was the end of their plan! Verily, We utterly destroyed them and their people all together.

* 53. And yonder are their houses empty, because of their wrongdoing. In that, verily, is a Sign for a people who possess knowledge.

54. And We saved those who believed and feared God.

55. And *remember* Lot, when he said to his people, ‘Do you commit abomination while you see *the evil thereof*?’

* 56. What! do you approach men lustfully rather than women? Nay, you are indeed an ignorant people.’

* 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**.’

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ
يُفْسِدُونَ فِي الْأَرْضِ وَلَا يَصْلِحُونَ ﴿٤٩﴾
قَالُوا تَقَالُوا سَمُومًا يَا اللَّهُ لَنُنَبِّئَنَّهٗ وَأَهْلَهُ
ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ
أَهْلِيهِ وَإِنَّا لَصَادِقُونَ ﴿٥٠﴾

وَمَكَرُوا مَكْرًا وَكَمْزَنَا مَكْرًا وَهُمْ
لَا يَشْعُرُونَ ﴿٥١﴾
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ ؕ
إِنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥٢﴾

فَبِئْسَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا ؕ إِنَّ
فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٣﴾

وَآنَجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا
يَتَّقُونَ ﴿٥٤﴾

رَ لُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ
الْفَاحِشَةَ وَأَنتُمْ تُبْصِرُونَ ﴿٥٥﴾

أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ
دُونِ النِّسَاءِ ؕ بَلْ أَنتُمْ قَوْمٌ
تَجْهَلُونَ ﴿٥٦﴾

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا
أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ ؕ إِنَّهُمْ
أُنَاسٌ يَّتَطَهَّرُونَ ﴿٥٧﴾

58. So We saved him and his family, except his wife; her We decreed to be of those who stayed behind.

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ فَقَدَرْنَا مِنْ الْغَابِرِينَ ﴿٥٨﴾

59. And We rained upon them a rain; and evil was the rain for those who were warned.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنذَرِينَ ﴿٥٩﴾

R. 5.

* 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?'

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَىٰ ؕ اللَّهُ خَيْرٌ مِمَّا يَشْرِكُونَ ﴿٦٠﴾

Part 20
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.

أَمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مِمَّا كَانَتْ لَكُمْ أَنْ تَنْبِتُوهَا شَجَرَهَا ؕ ءَأِلَهِ مَعَ اللَّهِ ؕ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦١﴾

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.

أَمْ مَنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيًا وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ؕ ءَأِلَهِ مَعَ اللَّهِ ؕ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦٢﴾

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.

أَمْ مَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ؕ ءَأِلَهِ مَعَ اللَّهِ قَلِيلًا مِمَّا تَذَكَّرُونَ ﴿٦٣﴾

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.

أَمْ مَنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُزِيلُ الرِّيحَ بِإِذْنِهِ بَيْنَ يَدَيْ رَحْمَتِهِ ؕ ءَأِلَهِ مَعَ اللَّهِ تَعْلَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٤﴾

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.'

أَمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَ مَنْ يَبْرُؤُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ؕ ءَأِلَهِ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٥﴾

* 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?'

ء | ق | q | غ | gh | ع | | ط | ظ | | ص | ض | د | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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 لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ
الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ
يُبْعَثُونَ ﴿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 إِذْ ذُكِّرُوا بِالْآخِرَةِ نَبَلْ
هُمُ فِي شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا
عَمُونَ ﴿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 الَّذِينَ كَفَرُوا إِذَا كُنَّا
تُرَابًا وَآبَاءُؤُنَا أَئِنَّا لَمُخْرَجُونَ ﴿٦٨﴾

69. 'We were surely promised this before—we and our fathers; this is nothing but tales of the ancients.'

لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَآبَاءُؤُنَا
مِنْ قَبْلُ ۗ إِنَّ هَذَا إِلَّا أَسَاطِيرُ
الْأَوَّلِينَ ﴿٦٩﴾

70. Say, 'Travel in the earth and see how *evil* was the end of the sinful!'

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٧٠﴾

71. And grieve thou not for them, nor be thou in distress at what they plot.

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي
ضَيْقٍ مِمَّا يَمْكُرُونَ ﴿٧١﴾

72. And they say, 'When will this promise be *fulfilled*, if you are truthful?'

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ
كُنْتُمْ صَادِقِينَ ﴿٧٢﴾

* 73. Say, 'It may be that a part of that which you would hasten on may be close behind you.'

قُلْ عَسَى أَنْ يَكُونَ رَدْفَ لَكُمْ
بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٣﴾

74. And, truly, thy Lord is gracious to mankind, but most of them are not grateful.

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ
وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٤﴾

75. And, surely, thy Lord knows what their bosoms conceal and what they reveal.

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ
وَمَا يُعْلِنُونَ ﴿٧٥﴾

76. And there is nothing hidden in the heaven and the earth, but it is *recorded* in a clear Book.

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ
إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٧٦﴾

77. Verily, this Qur'an explains to the children of Israel most of that concerning which they differ.

إِنَّ هَذَا الْقُرْآنَ يَفْصَحُ عَلَى بَنِي
إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ
يُخْتَلِفُونَ ﴿٧٧﴾

* 73. Say, 'It may be some of that *promised punishment*, which you *arrogantly* demand to befall you forthwith, is already at your heels.'

ء ' ق | q | غ gh | ع ' | ظ z | ط t | ض d ﴿٧٣﴾ ص | س | ذ dh | خ kh | ح h | ث th | ا i | u |

78. And verily, it is a guidance and a mercy to the believers.

79. Verily, thy Lord will decide between them by His judgment, and He is the Mighty, the All-knowing.

80. So put thy trust in Allāh; surely, thou *standest* on manifest truth.

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.

*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.

*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.

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.

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?'

*86. And the sentence shall fall upon them because they did wrong, and they will be speechless.

*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**.

وَلَا إِلَهَ إِلَّا هُوَ يُدْعَىٰ وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٤٨﴾

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۗ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٤٩﴾

فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴿٥٠﴾

إِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٥١﴾

وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَّاتِهِمْ ۗ إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٥٢﴾

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٥٣﴾

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٥٤﴾

حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمْ دَا كُنْتُمْ تَعْمَلُونَ ﴿٥٥﴾

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٥٦﴾

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 ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٧﴾

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 يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ وَ مَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَ كُلُّ آتُوهُ دَاخِرِينَ ﴿٨٨﴾

*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.

وَ تَرَى الْجِبَالَ تَحْسَبُهَا جَامِدًا وَ هِيَ تَمُرُّ مَرَّ السَّحَابِ صُنَّ اللَّهُ الَّذِي آتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٨٩﴾

90. Whoever does a good deed, shall have a better reward than that, and such will be secure from terror that day.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَ هُمْ مِنَ فَزَعٍ يَوْمَئِذٍ آمِنُونَ ﴿٩٠﴾

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?’

وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٩١﴾

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 هَذِهِ الْبَلَدِ الَّذِي حَرَّمَهَا وَ لَهُ كُلُّ شَيْءٍ وَ أُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩٢﴾

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.’

وَ أَنْ أتلُوا الْقُرْآنَ فَمَنْ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَ مَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٣﴾

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.

وَ قُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَ مَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٤﴾

*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.*



AL-QAṢAṢ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Tā Sīn Mīm. †
3. These are verses of the clear Book.
- *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.
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.
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*,
7. And to establish them in the earth, and to show Pharaoh and Hāmān and their hosts that which they feared from them.
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.'
- *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.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

طسّم ۝۲

تِلْكَ اٰیٰتُ الْكِتٰبِ الْمُبِیْنِ ۝۳

نَشَلُوْا عَلَیْكَ مِنْ لَبِیْۤا مُوْسٰی وَفِرْعَوْنَ
بِالْحَقِّ لِقَوْمٍ یُّؤْمِنُوْنَ ۝۴

اِنَّ فِرْعَوْنَ عَلٰۤی الْاَرْضِ وَجَعَلَ
اَهْلَهَا شِیْعًا یَسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ
یُدْبِحُۢمۡ اَبْنَآءَهُمْ وَیَسْتَحِیۡ نِسَآءَهُمْ
اِنَّهٗ كَانَ مِنَ الْمُفْسِدِیْنَ ۝۵

وَنُرِیْدُ اَنْ نَّمُنَّ عَلَی الَّذِیْنَ اسْتَضَعَفُوْا
فِی الْاَرْضِ وَنَجْعَلَهُمْ اٰیٰتًا وَنَجْعَلَهُمُ
الْوٰرِثِیْنَ ۝۶

وَنُمَكِّنْ لَهُمْ فِی الْاَرْضِ وَنُرِیۡ
فِرْعَوْنَ وَهَامَانَ وَجُنُوْدَهُمْ اَمۡنُهُمْ
مَّا كَانُوْا یَخۡذَرُوْنَ ۝۷

وَاوحِیۡنَاۤ اِلَیۡ اُمِّ مُوْسٰی اَنْ اَرْضِعِیۡهِ
فَاذۡا حۡفِتِ عَلَیۡهِ فَاَلۡقِیۡهِ فِی الْیَمِّ وَ
لَا تَخَافِیۡ وَلَا تَحۡزَنِیۡ ۗ اِنَّا رَاۤءُوْهُ
اِلَیۡكَ وَجَاعِلُوْهُ مِنَ الْمُرۡسَلِیۡنِ ۝۸

فَاَلتَّقَطَهُۥ اَلۡ فِرْعَوْنُ لِیَكُوۡنَ لَهٗمْ
عَدُوًّا وَّحَزَنًا ۗ اِنَّ فِرْعَوْنَ وَهَامَانَ وَ
جُنُوۡدَهُمْ كَانُوْا خٰطِیۡیۡنَ ۝۹

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.

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قَرَّتْ عَيْنِي
لِي وَ لَكَ لَا تَقْتُلُوهُ عَسَىٰ أَن
يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَ هُمْ
لَا يَشْعُرُونَ ﴿١٠﴾

* 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.

وَ أَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فِرْعَانًا
كَادَتْ لَتُبْرِئِي بِهِ لَوْلَا أَن رَّبَطْنَا عَلَىٰ
قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١١﴾

* 12. And she said to his sister, 'Follow him up.' So she observed him from afar; and they knew not of her relationship.

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ ذَقْبَصَرَتْ بِهِ
عَنْ جُنُبٍ وَ هُمْ لَا يَشْعُرُونَ ﴿١٢﴾

* 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?'

وَ حَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ
فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ
يَكْفُلُونَهُ لَكُمْ وَ هُمْ لَهُ تَا صِحُّونَ ﴿١٣﴾

* 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.

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَ تَكُوِّنَ
تَحْزَنَ وَ لَتَعْلَمَنَّ أَن وَعْدَ اللَّهِ حَقٌّ
وَ لَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٤﴾

R. 2.

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.

وَلَمَّا بَلَغَ أَشُدَّهُ وَ اسْتَوَىٰ آتَيْنَاهُ
حُكْمًا وَ عِلْمًا وَ كَذَلِكَ نَجْزِي
الْمُحْسِنِينَ ﴿١٥﴾

* 16. And he entered the city at a time when its inhabitants were in a state of heedlessness; and he found

وَ دَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ
مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ

* 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.'

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.’

17. He said, ‘My Lord, I have wronged my soul, therefore forgive me.’ So He forgave him; He is Most Forgiving, Merciful.

18. He said, ‘My Lord, because Thou hast bestowed favour upon me, I will never be a helper of the guilty.’

* 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.’

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 intendest to become a tyrant in the land, and thou intendest not to be a peacemaker.’

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.’

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.’

يَقْتَتِلِينَ فِي هَذَا مِنْ شِيعَتِهِمْ وَهَذَا
مِنْ عَدُوِّهِمْ فَاسْتَعَاثَ الَّذِي مِنْ
شِيعَتِهِمْ عَلَى الَّذِي مِنْ عَدُوِّهِمْ
فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ فَبَدَأَ
هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ
مُضِلٌّ مُبِينٌ ﴿١١﴾

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي
فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ
الرَّحِيمُ ﴿١٢﴾

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ
أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٣﴾

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ
فَأَدَّى الَّذِي اسْتَشْرَعَهُ بِالْأَمْسِ
يَسْتَشْرِخُهُ قَالَ لَهُ مُوسَى إِنَّكَ
لَعَوِيٌّ مُبِينٌ ﴿١٤﴾

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي
هُوَ عَدُوٌّ لَهُمَا قَالَ يَمْوسَى أَتُرِيدُ
أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا
بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ
جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ
مِنَ الْمُصْلِحِينَ ﴿١٥﴾

وَجَاءَ رَجُلٌ مِنَ أَقْصَا الْمَدِينَةِ
يَسْعَى قَالَ يَمْوسَى إِنَّ الْمَلَأَ
يَأْتِمُرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ
إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿١٦﴾

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ
رَبِّ نَجِّنِي مِنَ الظَّالِمِينَ ﴿١٧﴾

R. 3.

23. And when he turned his face towards Midian, he said, 'I hope my Lord will guide me to the right way.'

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.'

* 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.'

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.'

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.'

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.'

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.'

* 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.'

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ
رَبِّيَ أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٣٣﴾

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ
أُمَّةً مِنَ النَّاسِ يَسْقُونَ ۖ وَوَجَدَ مِنْ
دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ ۗ قَالَ مَا
خَطْبُكُمَا ۖ قَالَتَا لَا نَسْقِي حَتَّىٰ
يُبْذَرَ الرِّعَاءُ ۖ وَآبَاؤُنَا شَيْخٌ
كَبِيرٌ ﴿٣٤﴾

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ
رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ
فَقِيرٌ ﴿٣٥﴾

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَىٰ
أَسْتَحْيَاءٍ ۖ زَعَالَتْ إِنَّا بِنِي يَدْعُوكَ
لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ۖ فَلَمَّا
جَاءَهَا ۖ وَقَصَّ عَلَيْهِ الْقَصَصَ ۖ قَالَ
لَا تَخَفْ ۗ رَبُّكَ جَعَلْتَنِي مِنَ الْقَوْمِ
الظَّالِمِينَ ﴿٣٦﴾

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ ۖ إِنَّ
خَيْرَ مَنْ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٣٧﴾

قَالَ رَبِّي أُرِيدُ أَنْ نُنكِحَكَ إِحْدَى ابْنَتَيَّ
هَاتَيْنِ عَلَىٰ أَنْ تَأْجُرَنِي ثَمَنِي ۖ حَجَجٍ ۗ
فَإِنْ أَتَمَمْتِ عَشْرًا ۖ فَمِنْ عِنْدِكَ ۗ
وَمَا أُرِيدُ أَنْ أَسْقِيَكَ ۖ سَتَجِدُنِي
إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٣٨﴾

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ ۖ أَيَّمَا
الْأَجَلَيْنِ قَضَيْتَ ۖ فَلَا عُدْوَانَ عَلَيَّ ۗ
وَإِنَّ اللَّهَ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٣٩﴾

R. 4.

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.'

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.'

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.'

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.'

34. He said, 'My Lord, I killed a person from among them, and I fear that they will kill me.'

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.'

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

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ
بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا
قَالَ لَا هِيَ إِلَّا مَكْثُورَاتٍ أَنْتُمْ تَارُونَ
لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ
مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٣٠﴾

فَلَمَّا أَنهَا نُوْدِيَ مِنْ شَاطِئِ الْوَادِ
الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ
الشَّجَرَةِ أَن يُمُوسَىٰ رَإِيَّ أَنَا اللَّهُ رَبُّ
الْعَالَمِينَ ﴿٣١﴾

وَأَن أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ
كَأَنَّهُهَا جَانٌّ وَكَلِيٌّ مُّذِرٌ أَوَّلَمَ
يُعْقِبُ يَمُوسَىٰ أَقْبِلْ وَلَا تَخَفْ
إِنَّكَ مِنَ الْآمِنِينَ ﴿٣٢﴾

أَسْلُكَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضًا
مِّنْ غَيْرِ سُوءٍ ز وَاضْمُ رَأْيِكَ
جَنَاحَكَ مِنَ الرَّهْبِ فَذُنُوكَ
بُرْهَانَ نِ مِنَ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَ
مَلَائِهِمْ إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ ﴿٣٣﴾

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ
أَن يُقْتَلُونِ ﴿٣٤﴾

وَإِخِي هَارُونَ هُوَ أَفْصَحُ مِنِّي لِسَانًا
فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ز إِنِّي
أَخَافُ أَن يُكذِّبُونِ ﴿٣٥﴾

قَالَ سَنَشُدُّ عَضُدَكَ بِإِخِيكَ وَ
نَجْعَلُ لَكُمَا سُلْطٰنًا فَلَا يَصِلُونَ
إِلَيْكُمَا بِإِيعٰنِنَا ۗ إِنَّتُمَا ذٰمِنِ

* 31. 'O Moses, surely I, none but I, am Allāh, the Lord of the worlds.'

who follow you will be the winners.’

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.’

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.’

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.’

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.

41. So We seized him and his hosts, and cast them into the sea. See, then, how *evil* was the end of the wrongdoers!

42. And We made them leaders inviting *people* unto the Fire; and on the Day of Resurrection they will receive no help.

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.

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.’

اتَّبَعَكُمَا الْغَالِبُونَ ﴿٣٧﴾

فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ
قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرَىٰ وَمَا
سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٨﴾

وَقَالَ مُوسَىٰ رَبِّيَ أَعْلَمُ بِمَن جَاءَ
بِالهُدَىٰ مِن عِنْدِهِ وَمَن تَكُونُ لَهُ
عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ
الظَّالِمُونَ ﴿٣٩﴾

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا
عَلِمْتُ لَكُم مِّن رَّالِي غَيْرِي ۚ
فَأَوْقِدْ لِي يَهَامُنْ عَلَى الطِّينِ
فَأَجْعَلْ لِّي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَىٰ رِالِي
مُوسَىٰ وَرِالِي لَأُظَنَّهُ مِن الْكٰذِبِينَ ﴿٤٠﴾

وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ
يَغِيرِ الْحَقِّ وَظَنُّوْا أَنَّهُم لَآئِنَا لَا
يُرْجَعُونَ ﴿٤١﴾

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي
الْيَمِّ ۚ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ
الظَّالِمِينَ ﴿٤٢﴾

وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى التَّارِ
وَيَوْمَ الْقِيَمَةِ لَا يُنصُرُونَ ﴿٤٣﴾

وَآتَيْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً ۚ
وَيَوْمَ الْقِيَمَةِ هُمْ مِّنَ الْمَقْبُوحِينَ ﴿٤٤﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِن بَعْدِ
مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ

enlightenment for men, and a guidance and a mercy, that they might reflect.

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.

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.

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.

*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.

*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 kāfirūna' (إِنَّا بِكُلِّ كَافِرٍ مِّنْهُمْ) (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.

لِلنَّاسِ وَهَدَىٰ وَرَحْمَةً لَّعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٣٣﴾

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ
قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ
مِنَ الشَّاهِدِينَ ﴿٣٥﴾

وَلَكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ
عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًّا
فِي أَهْلِ مَدْيَنَ تَتْلُوا عَلَيْهِمْ
آيَاتِنَا وَلَكِنَّا مُّرْسِلِينَ ﴿٣٦﴾

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا
وَلَكِن رَّحْمَةً مِّن رَّبِّكَ لِتُنذِرَ
قَوْمًا مَّا أَتَتْهُمْ مِّن نَّذِيرٍ مِّن
قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٣٧﴾

وَلَوْ لَا أَن تُصِيبَهُمْ مُصِيبَةٌ بِمَا
قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا
لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنُتَّبِعِ
آيَاتِكَ وَتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٣٨﴾

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا

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.’

قَالُوا لَوْلَا أُوْتِيَ مَثَل مَّا أُوْتِيَ
مُوسَىٰ ؕ أَوَلَمْ يَكْفُرُوا بِمَا أُوْتِيَ
مُوسَىٰ مِنْ قَبْلُ ۚ قَالُوا سِحْران
تَظَاهَرَائِنَّ وَ قَالُوا إِنَّا بِكُلِّ
كُفْرُونٍ ﴿٤٩﴾

*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 فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللّٰهِ هُوَ
أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِن كُنْتُمْ
صَادِقِينَ ﴿٥٠﴾

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.

فَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ
أَنَّكَ يَتَّبِعُونَ أَهْوَاءَهُمْ ۚ وَ مَنْ
أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى
مِّنَ اللّٰهِ إِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿٥١﴾

R. 6.

52. And We have, indeed, thoroughly conveyed to them the Word, that they may be admonished.

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٥٢﴾

53. Those to whom We gave the Book before it—they believe in it;

الَّذِينَ آتَيْنَهُمُ الْكِتَابَ مِنْ قَبْلِهِ
هُم بِهِ يُؤْمِنُونَ ﴿٥٣﴾

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.’

وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ
إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ
قَبْلِهِ مُسْلِمِينَ ﴿٥٤﴾

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.

أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ
بِمَا صَبَرُوا وَ يَدْرُؤُونَ بِالْحَسَنَةِ
السَّيِّئَةِ وَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٥٥﴾

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.’

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَ
قَالُوا لَنَا أَعْمَالُنَا وَ لَكُمْ أَعْمَالُكُمْ ۚ
سَلَامٌ عَلَيْكُمْ ۚ لَا تَتَّبِعُوا الْجَاهِلِينَ ﴿٥٦﴾

*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.’

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.

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَئِنَّ
اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ ﴿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.

وَقَالُوا إِن تَتَّبِعِ الْهُدَى مَعَكَ
نُتَخَطَّفُ مِنْ أَرْضِنَا أَوَلَمْ نُمَكِّنْ
لَهُمْ حَرَمًا آمِنًا يُجْبَى إِلَيْهِ
ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِنْ لَدُنَّا
وَلَئِذَا كُنَّا أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿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.

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ
مَوْحِشَتَهَا فَبِئْسَ مَا كَانَتْ مَسْكِنُهُمْ لَمْ
تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَ
كُنَّا نَحْنُ الْوَارِثِينَ ﴿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 كَانَ رَبُّكَ مُهْلِكَ الْقُرَى
حَتَّى يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو
عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا مُهْلِكِي
الْقُرَى إِلَّا وَآهْلِهَا ظَالِمُونَ ﴿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?

وَمَا أَوْتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُ
الْحَيَاةِ الدُّنْيَا وَزِينَتَهَا وَمَا
عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ ﴿٦١﴾

R. 7.

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*?

أَفَمَنْ وَعَدْنَاهُ وَعَدًّا حَسَنًا فَهُوَ
لَا يَقِينُ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ
الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ
الْمُحْضَرِينَ ﴿٦٢﴾

63. And on that day He will call to them, and say, 'Where are My 'partners' that you so imagined?'

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ
شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿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.’

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ﴿٣٧﴾

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!

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٣٨﴾

66. And on that day He will call to them and say, ‘What answer did you give to the Messengers?’

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٣٩﴾

* 67. Then all excuses will become obscure to them on that day, and they shall not *even* ask each other.

فَعَمِيثَ عَلَيْهِمُ الْأَثْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٤٠﴾

68. But as for him who repents and believes and does righteous deeds, maybe he will be among the prosperous.

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَن يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٤١﴾

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 يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَلَىٰ عَمَّا يُشْرِكُونَ ﴿٤٢﴾

70. And thy Lord knows what their breasts conceal, and what they reveal.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٤٣﴾

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.

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ وَكَانَ الْحُكْمُ وَرَأْيُهُ يُرْجَعُونَ ﴿٤٤﴾

* 72. Say, ‘Tell me, if Allāh make the night continue over you till the Day of Resurrection, what God is there

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ

* 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?’

إِلَهُ غَيْرِ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ ط
أَفَلَا تَسْمَعُونَ ﴿٤٧﴾

*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 أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ
عَلَيْكُمْ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ
الْقِيَامَةِ مَنْ إِلَهُ غَيْرِ اللَّهِ يَأْتِيكُمْ
بِلَيْلٍ تَشْكُونَ فِيهِ ط أَفَلَا
تُبْصِرُونَ ﴿٤٨﴾

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.

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمْ اللَّيْلَ وَ
النَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا
مِنْ فَضْلِهِ وَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٤٩﴾

75. And on that day He will call to them and say, ‘Where are My ‘partners,’ whom you so imagined?’

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ
شُرَكَاءِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٥٠﴾

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.

وَتَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا
فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا
أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا
يَفْتَرُونَ ﴿٥١﴾

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 مِنْ قَوْمِ مُوسَى فَبَغَى
عَلَيْهِمْ ۖ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ
مَفَاتِيحَهُ لَتَتَوَّأُّ بِالْعُصْبَةِ أُولَى
الْقُوَّةِ ۚ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ
إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٥٢﴾

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 فِيهَا مَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ
وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۗ

*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.’

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.

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.’

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.’

* 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.

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.’

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

* 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**.

أَحْسَنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ
الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ
الْمُفْسِدِينَ ﴿٤٨﴾

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي
أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ
قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ
قُوَّةً وَأَكْثَرَ جَمْعًا وَلَا يُسْأَلُ عَنْ
ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٤٩﴾

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۖ قَالَ
الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا
يَلَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ
كَذُوْحِحٌّ عَظِيمٌ ﴿٥٠﴾

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ
ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ
صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ ﴿٥١﴾

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا
كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ
اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ ﴿٥٢﴾

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ
بِالْأَمْسِ يَقُولُونَ وَيَكَفَّرُ اللَّهُ
يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ
عِبَادِهِ وَيَقْدِرُ لَوْ لَا أَنْ مَنَّ اللَّهُ
عَلَيْنَا لَخَسَفَ بِنَاءِ وَيَكَفَّرُ لَا يُفْلِحُ
الْكٰفِرُونَ ﴿٥٣﴾

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ
لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا

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 لِلْمُتَّقِينَ ﴿٨٥﴾
 مَن جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا
 وَمَن جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ
 عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا
 يَعْمَلُونَ ﴿٨٥﴾

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ
 لَرَادُّكَ إِلَىٰ مَعَادٍ ۗ قُلْ رَبِّي أَعْلَمُ مَن
 جَاءَ بِالْهُدَىٰ وَمَن هُوَ فِي ضَلَالٍ
 مُّبِينٍ ﴿٨٦﴾

وَمَا كُنْتَ تَرْجُو أَن يُلْقَىٰ إِلَيْكَ
 الْكِتَابُ إِلَّا رَحْمَةً مِّن رَّبِّكَ فَلَا
 تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ ﴿٨٧﴾

وَلَا يَصُدُّكَ عَنِ آيَاتِ اللَّهِ بَعْدَ إِذٍ
 أُنزِلَتْ إِلَيْكَ ۗ وَادْعُ إِلَىٰ رَبِّكَ وَلَا
 تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٨﴾

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ ۗ لَا إِلَهَ
 إِلَّا هُوَ ۗ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۗ
 إِنَّ رَبَّهُ لَسَمِيعٌ عَلِيمٌ ﴿٨٩﴾



AL-'ANKABŪT

(Revealed before Hijrah)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

2. Alif Lām Mīm. †

الْعَنْكَبُوتِ ٢

* 3. Do men think that they will be left alone because they say, 'We believe,' and that they will not be tested?

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ 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.

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ ٤

5. Or do those who commit evil deeds think that they will escape Us? Evil is what they judge.

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ ٥

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.

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ ٦

* 7. And whoso strives, strives only for his own soul; verily Allāh is Independent of all creatures.

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ٧

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.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ٨

* 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.

وَوَضَّيْنَا لِلنَّاسِ أَيْدِيَهُمْ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ٩

† 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.

10. And those who believe and do good works—they We shall surely admit into *the company of the righteous*.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿١٠﴾

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, 'Certainly, we were with you.' Is not Allāh best aware of what is in the bosom of *His* creatures?

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ
فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ
النَّاسِ كَعَذَابِ اللَّهِ ۖ وَلَئِن جَاءَ نَصْرٌ
مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ
أَوْ كَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ
الْعَالَمِينَ ﴿١١﴾

12. And Allāh will surly distinguish those who believe and He will surely distinguish the hypocrites *from the believers*.

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَ
لَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١٢﴾

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.

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا
اتَّبِعُوا سَبِيلَنَا وَلنَحْمِلَ خَطِيئَتَكُمْ
وَمَا هُمْ بِحَاْمِلِينَ مِنْ خَطِيئَتِهِمْ
رَٰسِئِينَ ۗ لَٰئِن كَانُوا لَكَٰرِبُونَ ﴿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.

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَهُمْ
أَثْقَالًا لَهُمْ ۗ وَكَيْسَ لَيُؤْتَيْنَهُنَّ
يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ ﴿١٤﴾

R. 2.

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.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ
فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ
عَامًا ۖ فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ
ظَالِمُونَ ﴿١٥﴾

16. But We saved him and those who were *with him* in the Ark; and We made it a Sign for all peoples.

فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَ
جَعَلْنَاهَا آيَةً لِّلْعَالَمِينَ ﴿١٦﴾

17. And *remember* Abraham when * he said to his people, 'Worship Allāh and fear Him. That is better

وَأَبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا
اللَّهَ وَاتَّقُوهُ ۚ ذٰلِكُمْ خَيْرٌ لَّكُمْ إِن

* 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.'

ء | ق | q | غ | gh | ع | | ط | ظ | | ص | ض | د | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

for you if you understand.

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.

19. 'And if you reject, then generations before you *also* rejected. And the Messenger is only responsible for the clear conveying of the Message.

20. See they not how Allāh originates creation, then repeats it? That surely is easy for Allāh.

*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.

22. He punishes whom He pleases and shows mercy unto whom He pleases; and to Him will you be turned back.

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.

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.

*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* (أخيرة) there the word *ukhrā* (أخرى) is used. *Akhirah* (أخيرة) can be simply translated as 'later' *ukhrā* (أخرى) means 'another.' It is obvious therefore the words *ukhrā* (أخرى) and *ākhirah* (أخيرة) when combined would mean: **another type of creation in a later age.**

كُنْتُمْ تَعْلَمُونَ ﴿١٤﴾

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا
وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ
تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ
لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ
الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ
لِئَلَّيْهِ تُرْجَعُونَ ﴿١٥﴾

وَإِن تَكْفُرْ بِنُؤَافِقْدَ كَذَّبَ أُمَّمٌ مِّن
قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ
الْمُبِينِ ﴿١٦﴾

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ
ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ
يَسِيرٌ ﴿١٧﴾

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا
كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ
يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨﴾

يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن
يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿١٩﴾

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا
فِي السَّمَاءِ وَمَا لَكُمْ مِّن دُونِ اللَّهِ
وَلِيِّ وَلَا نَصِيرٍ ﴿٢٠﴾

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَ
لِقَائِهِ أُولَئِكَ يَكْفُرُونَ وَمِن دَحْمَتِي
وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾

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.

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ
قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ
اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٥﴾

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.'

وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ
أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ
الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ
بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم
بَعْضًا رَمَّاوَكُمُ النَّارُ وَمَا لَكُم مِّن
نَّصِيرِينَ ﴿٢٦﴾

27. And Lot believed him; and Abraham said, 'I take refuge with my Lord; surely He is the Mighty, the Wise.'

وَإِسْرَائِيلَ إِذْ قَالَ رَبِّ اجْعَلْ لِّي
إِلَى رَبِّكَ آيَةً إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾

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.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَ
جَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ
وَآتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَرَأَيْنَاهُ
فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٢٨﴾

29. And *We sent* Lot; he said to his people, 'You commit an abomination which none among mankind has ever committed before you.'

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَعَاثُونَ
الْفَاحِشَةَ رَمَا سَبَقَكُم بِهَا مِنْ
أَحَدٍ مِّنَ الْعَالَمِينَ ﴿٢٩﴾

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.'

أَأْتِيَكُم لَعَاثُونَ الرِّجَالَ وَتَقْطَعُونَ
السَّبِيلَ ۗ وَتَأْتُونَ فِي نَادِيكُمُ
الْمُنْكَرَ ۗ فَمَا كَانَ جَوَابَ قَوْمِهِ
إِلَّا أَنْ قَالُوا أَئْتِيَا بِعَذَابِ اللَّهِ
إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٣٠﴾

31. He said, 'Help me, my Lord, against the wicked people.'

قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ
الْمُفْسِدِينَ ﴿٣١﴾

* 30. And you indulge in your meetings in all that is loathsome.

R. 4.

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.'

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ
بِالْبُشْرَىٰ قَالُوا إِنَّا مُهْلِكُوا أَهْلَ
هَذِهِ الْقَرْيَةِ ۖ إِنَّ أَهْلَهَا كَانُوا
ظَالِمِينَ ﴿٣٢﴾

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.'

قَالَ إِن فِيهَا لُوطٌ ۗ قَالُوا نَحْنُ أَعْلَمُ
بِمَنْ فِيهَا ۗ لَنُنَجِّيَنَّهُ وَأَهْلَهُ أَتَىٰ
أَمْرًا تَهُ ۗ كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٣﴾

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.'

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيءَ
بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا ۖ وَقَالُوا لَا
تَخَفْ وَلَا تَحْزَنْ ۖ إِنَّا مُنَجِّوكَ
وَأَهْلَكَ إِلَّا أُمَّرَأَتَكَ ۗ كَانَتْ مِنَ
الْغَابِرِينَ ﴿٣٤﴾

35. 'We are surely going to bring down on the people of this town a punishment from heaven, for they have been rebellious.'

إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَذِهِ
الْقَرْيَةِ رِجْزًا مِّنَ السَّمَاءِ بِمَا
كَانُوا يَفْسُقُونَ ﴿٣٥﴾

36. And We have left thereof a clear Sign for a people who would understand.

وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ
يَعْقِلُونَ ﴿٣٦﴾

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.'

وَالِىٰ مَدْيَيْنَ أَخَاهُمْ شُعَيْبًا ۗ فَقَالَ
يَقَوْمِ اعْبُدُوا اللَّهَ ۖ وَارْجُوا الْيَوْمَ
الْآخِرَ ۖ وَلَا تَعْتُوا فِي الْأَرْضِ
مُفْسِدِينَ ﴿٣٧﴾

38. But they called him a liar. So a violent earthquake seized them, and in their homes they lay prostrate upon the ground.

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ
فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ ﴿٣٨﴾

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.

وَعَادًا وَثَمُودًا ۗ وَقَدْ تَبَيَّنَ لَكُمْ
مِّن مَّسْجِدِهِمْ ۖ وَرَبِّينَ لَهُمُ
الشَّيْطٰنُ أَعْمَالَهُمْ فَصَدَّهُمْ
عَنِ السَّبِيلِ ۖ وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٩﴾

* 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.**

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*.

وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ
وَلَقَدْ جَاءَهُمْ مُوسَى بِالْبَيِّنَاتِ
فَأَسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا
سَارِقِينَ ﴿٤٠﴾

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.

فَكُلًّا أَخَذْنَا بِذُنُوبِهِمْ فَمِنْهُمْ مَن
أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ
مَنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَن
خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَن
أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيظْلِمَهُمْ
وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٤١﴾

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!

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ
أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ
إِذَا تَخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ
الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ
لَوْ كَانُوا يَعْلَمُونَ ﴿٤٢﴾

43. Verily, Allāh knows whatever they call upon beside Him; and He is the Mighty, the Wise.

إِنَّ اللَّهَ يَعْلَمُ مَا يُدْعُونَ مِنْ
دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿٤٣﴾

44. And these are similitudes which We set forth for mankind, but only those understand them who have knowledge.

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ
وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٤﴾

*45. Allāh created the heavens and the earth in accordance with the requirements of wisdom. In that surely is a Sign for the believers.

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ
بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً
لِّلْمُؤْمِنِينَ ﴿٤٥﴾

R. 5.

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.

يَا أَيُّهَا الَّذِينَ آمَنُوا
ذُكِّرُوا بِالْحَقِّ وَإِنِ اتَّخَذْتُمْ
أَوْلِيَاءَ فَاتَّخِذُوا اللَّهَ
أَوْلِيَاءَ إِنِّي أَنزَلْتُ إِلَيْكَ
الْبُرْهَانَ وَإِن تَلَا مِنْهُ
آيَاتٌ فَذُكِّرْ وَلَئِنْ سَأَلْتَهُ
عَنْ لِّسَانِكَ لَيَتْلُو عَلَيْكَ
الْآيَاتِ الْفَصْحَاءَ إِنَّا كُنَّا
مُتَعَدِّينَ ﴿٤٦﴾

*45. Allāh created the heavens and the earth **with truth**.

ء ' ق ' q غ gh ع ' ظ ز ط ت ض د 465 ص س ذ dh خ kh ح h ث th ا i u ا

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

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 تُجَادِبُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ
أَحْسَنُ ۖ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ
وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا
وَ أُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ
وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٣٧﴾

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.

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ
فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ
بِهِ ۖ وَمَنْ هُوَ إِلَّا مَنْ يَبُوءُ بِهِ ۗ وَمَا
يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ﴿٣٨﴾

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 تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ
وَلَا تَخْطُهُ بِيَمِينِكَ إِذًا ۖ لَازِتَابِ
الْمُبْطِلُونَ ﴿٣٩﴾

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 آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ
أُوتُوا الْحِكْمَ ۗ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا
الظَّالِمُونَ ﴿٤٠﴾

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.'

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِنْ
رَبِّهِ ۗ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ ۗ
وَ إِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٤١﴾

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.

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ
الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ ۗ إِنَّ فِي ذَلِكَ لَرَحْمَةً
وَ ذِكْرًا لِقَوْمٍ يُؤْمِنُونَ ﴿٤٢﴾

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 كَفَىٰ بِاللَّهِ بَيِّنًا وَ بَيْنَكُمُ
شَهِيدًا ۗ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَ
الْأَرْضِ ۗ وَ الَّذِينَ آمَنُوا بِالْبَاطِلِ وَ
كَفَرُوا بِاللَّهِ ۗ أُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿٤٣﴾

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.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ۗ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ ۗ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٤﴾

55. They ask thee to hasten on the punishment; but verily, Hell is *already* encompassing the disbelievers.

يَسْتَعْجِلُونَكَ بِالْعَذَابِ ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿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.'

يَوْمَ يَخْسَهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٦﴾

57. O My servants who believe! verily, vast is My earth, so worship Me alone.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اِنَّ اَرْضِيْ وَاِسْعَةَ قِرٰٓيٰٓمِيْ فَاَعْبُدُوْنِ ﴿٥٧﴾

58. Every soul shall taste of death; then to Us shall you be brought back.

كُلُّ نَفْسٍ ذٰٓئِقَةُ الْمَوْتِ ثُمَّ اِلَيْنَا تُرْجَعُوْنَ ﴿٥٨﴾

59. And those who believe and do good works—they 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*,

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۗ نِعْمَ اَجْرُ الْعٰمِلِيْنَ ﴿٥٩﴾

60. Those who are steadfast, and put their trust in their Lord.

الَّذِيْنَ صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿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.

وَكَآيِّنَ مِنْ ذٰٓبِيَّةٍ لَا تَحْمِلُ رِزْقَهَا ۗ وَاللّٰهُ يَرْزُقُهَا وَاِيَّاكُمْ ۗ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ﴿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?

وَلَيِّنَ سَاَلْتَهُمْ مِّنْ خَلْقِ السَّمٰوٰتِ وَاَلْاَرْضِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لِيَقُوْلُوْا اللّٰهُ ۗ فَاَنۢيُّوْا فَاَكُوْنَ ﴿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.

اللّٰهُ يَبْسُطُ الرِّزْقَ لِمَن يَّشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۗ اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٦٣﴾

* 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.

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!

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;

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.

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?

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?

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.

وَلَيْن سَأَلْتَهُمْ مَنْ تَزَلَّ مِنَ السَّمَاءِ
مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا
لَيَقُولَنَّ اللَّهُ قَبْلِ الْحَمْدِ لِلَّهِ بَلْ
أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٤﴾

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَ
لَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِئًا
لِلْحَيَاةِ الْمَكُونِ كَأَنْتُمْ كَانُوا تُحْسِنُونَ ﴿٦٥﴾
فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ
مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ
رَأَى الْبِرَّادَ أَهْمٌ يُشْرِكُونَ ﴿٦٦﴾

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا
فَسَوْفَ يَعْلَمُونَ ﴿٦٧﴾

أَوْ لَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا مَرْمًا وَ
يَتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ
أَفِيَا لِبَا طِيلٍ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ
يَكْفُرُونَ ﴿٦٨﴾

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ
كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ
أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٦٩﴾

وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ
سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٧٠﴾



AR-RŪM

(Revealed before Hijrah)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

2. Alif Lām Mīm. †

الْم ۝۲

3. The Romans have been defeated,

عَلَبَتِ الرُّومُ ۝۳

4. In the land nearby, and they, after their defeat, will be victorious.

فِيْ اَدْنٰی الْاَرْضِ وَ هُمْ مِنْ بَعْدِ
عَلَيْهِمْ سَيَغْلِبُوْنَ ۝۴

5. In a few years—Allāh's is the command before and after *that*—and on that day the believers will rejoice,

فِيْ بَعْضِ سِنِيْنَ هٰذِهِ الْاَمْرِ مِنْ
قَبْلُ وَ مِنْ بَعْدِ وَ يَوْمَئِذٍ يَفْرَحُ
الْمُؤْمِنُوْنَ ۝۵

6. With the help of Allāh. He helps whom He pleases; and He is the Mighty, the Merciful.

يَنْصُرِ اللّٰهُ مَن يَشَاءُ وَ هُوَ
الْعَزِیْزُ الرَّحِیْمُ ۝۶

7. Allāh *has made* this promise. Allāh breaks not His promise, but most men know not.

وَ عَدَا اللّٰهُ لَا يَخْلِفُ اللّٰهُ وَ عَدَا وَ لٰكِنَّ
اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۝۷

8. They know *only* the outer *aspect* of the life of this world, and of the Hereafter they are utterly unmindful.

يَعْلَمُوْنَ ظَاهِرًا مِّنَ الْحَيٰوةِ
الدُّنْيَا وَ هُمْ عَنِ الْاٰخِرَةِ هُمْ
غٰفِلُوْنَ ۝۸

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 يَتَفَكَّرُوْا فِيْ اَنْفُسِهِمْ مَّا خَلَقَ
اللّٰهُ السَّمٰوٰتِ وَالْاَرْضَ وَ مَا بَيْنَهُمَا اِلَّا
بِالْحَقِّ وَ اَجَلٍ مُّسَمًّى وَ لٰنَ كَثِيْرًا
مِّنَ النَّاسِ بِلِقَائِ رَبِّهِمْ
لَكٰفِرُوْنَ ۝۹

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

اَوَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا
كَيْفَ كَانَ عٰقِبَةُ الْاٰزِيْنَ مِنْ قَبْلِهِمْ
كَانُوْا اَشَدَّ مِنْهُمْ قُوَّةً وَ اَنْكَارًا
وَالْاَرْضِ وَ عَمَّرُوْهَا اَكْثَرَ مِنْهَا
عَمَّرُوْهَا وَ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ
فَمَا

† I am Allāh, the All-Knowing.

with manifest Signs. And Allāh would not wrong them, but they wronged their own souls.

11. Then evil was the end of those who did evil, because they rejected the Signs of Allāh, and mocked at them.

R. 2.

12. Allāh originates creation; then He repeats it; then to Him shall you be brought back.

13. And on the day when the Hour will arrive the guilty shall be in despair.

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*.

15. And on the day when the Hour will arrive—on that day will they become separated *from one another*.

16. Then those who believed and did good works will be honoured and made happy in a garden.

17. But as for those who disbelieved and rejected Our Signs and the meeting of the Hereafter, these will be brought forth in punishment.

18. So glorify Allāh when you enter the evening and when you enter the morning—

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.

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.

كَانَ اللَّهُ لِيُظْلِمَهُمْ وَ لَكِن كَانُوا
أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٠﴾

ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا
السُّوْءَىٰ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَ
كَانُوا بِهَا يَسْتَهْزِءُونَ ﴿١١﴾

اللَّهُ يَبْدُوُ الْاِخْلَاقَ ثُمَّ يُعِيدُهَا ثُمَّ
لِإِيْهِ تُرْجَعُونَ ﴿١٢﴾

وَ يَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ
الْمُجْرِمُونَ ﴿١٣﴾

وَ لَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءُ
وَ كَانُوا بِشُرَكَائِهِمْ كَافِرِينَ ﴿١٤﴾

وَ يَوْمَ تَقُومُ السَّاعَةُ يُؤْمَضُّ
يَتَفَرَّقُونَ ﴿١٥﴾

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٦﴾

وَ أَمَّا الَّذِينَ كَفَرُوا وَ كَذَّبُوا بِآيَاتِنَا وَ
رُفِقَاءِ الْآخِرَةِ فَأُولَئِكَ فِي الْعَذَابِ
مُحْضَرُونَ ﴿١٧﴾

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَ حِينَ
تُصْبِحُونَ ﴿١٨﴾

وَ لَهُ الْحَمْدُ فِي السَّمَوَاتِ وَ الْأَرْضِ وَ
عَشِيًّا وَ حِينَ تُظْهِرُونَ ﴿١٩﴾

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ
الْمَيِّتَ مِنَ الْحَيِّ وَ يُحْيِي الْأَرْضَ بَعْدَ
مَوْتِهَا وَ كَذَلِكَ تُخْرَجُونَ ﴿٢٠﴾

R. 3.

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*.

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.

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.

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.

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.

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.

27. And to Him belongs whosoever is in the heavens and the earth. All are obedient to Him.

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.

وَمِن آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢١﴾

وَمِن آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٢﴾

وَمِن آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْعَالِمِينَ ﴿٢٣﴾

وَمِن آيَاتِهِ مَتَاعُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاءُكُمْ مِنْ قَضِيهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ ﴿٢٤﴾

وَمِن آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُخْرِجُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٢٥﴾

وَمِن آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنْ الْأَرْضِ إِنَّكُمْ تَخْرُجُونَ ﴿٢٦﴾

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلِّ لَهٌ قَانِتُونَ ﴿٢٧﴾

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَ لَهُ الْمَثَلُ الْأَعْلَى فِي السَّمَوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٨﴾

R. 4.

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.

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.

* 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.

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*—

33. Of those who split up their religion and have become divided into sects; every party rejoicing in what they have.

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.

ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنفُسِكُمْ ؕ
هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ
مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ
قَاتِمْتُمْ فِيهِ سَوَاءً تَحَافُوتُهُمْ
كَخِيفَتِكُمْ أَنفُسَكُمْ ؕ كَذَلِكَ نُفَصِّلُ
الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٩﴾

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ
بِغَيْرِ عِلْمٍ ۖ فَمَنْ يَهْدِي مَنْ أَضَلَّ
اللَّهُ ۗ وَمَا لَهُمْ مِّنْ مُّصْرِمِينَ ﴿٣٠﴾

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ
اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ
لِخَلْقِ اللَّهِ ۗ ذَٰلِكَ الدِّينُ الْقَيِّمُ ؕ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣١﴾

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا
الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣٢﴾

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا
شِيَعًا ۚ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ
فَرِحُونَ ﴿٣٣﴾

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ
مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آذَاهُمْ مِّنْهُ
رَحْمَةً إِذَا فَرِيقٌ مِّنْهُمْ بِرَبِّهِمْ
يُشْرِكُونَ ﴿٣٤﴾

35. So as to be ungrateful for what We have given them. So enjoy yourselves *awhile*, but soon you will come to know.

36. Have We sent down to them any authority which speaks *in favour* of what they associate with Him?

*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.

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.

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.

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.

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.

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**.

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا بِهِ
فَسَوْفَ تَعْلَمُونَ ﴿٣٥﴾

أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ
يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٣٦﴾

وَرَادًّا أَدَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا
وَإِن تَصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ
أَيْدِيهِمْ إِذَا هُمْ يَقْتَضُونَ ﴿٣٧﴾

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ
لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٨﴾

فَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ
وَابْنَ السَّبِيلِ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ
يُرِيدُونَ وَجْهَ اللَّهِ زَوْا وَلِيكَ هُمُ
الْمُفْلِحُونَ ﴿٣٩﴾

وَمَا آتَيْتُم مِّن رِّبَا لِّيَرْبُوَ فِي أَمْوَالِ
النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ وَمَا
آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ
اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْحِقُونَ ﴿٤٠﴾

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ
يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ
شُرَكَائِكُمْ مَّن يَفْعَلُ مِنْ ذَلِكُمْ مِّن
شَيْءٍ سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٤١﴾

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا
كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ
بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ ﴿٤٢﴾

ء | ق | q | غ | gh | ع | ظ | z | ط | t | ض | d ﴿473﴾ ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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

43. Say, 'Travel in the earth and see how *evil* was the end of those before you! Most of them were idolaters.'

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ
كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ﴿٣٣﴾

*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.

فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَدِيمِ مِن قَبْلِ
أَن يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ
يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٣٤﴾

45. Those who disbelieve will bear *the consequences of* their disbelief; and those who do righteous deeds prepare *good* for themselves,

مَن كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَ مَن عَمِلَ
صَالِحًا فَلَا نَفْسَهُم بِمَهْدُونَ ﴿٣٥﴾

46. That He, out of His bounty, may reward those who believe and do righteous deeds. Surely, He loves not the disbelievers.

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
مِن فَضْلِهِ ۗ إِنَّهُ لَا يُحِبُّ الْكُفْرِينَ ﴿٣٦﴾

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.

وَ مِّن آيَاتِهِ أَن يُرْسِلَ الرِّيحَ
مُبَشِّرَاتٍ ۖ وَلِيُذِيقَكُمْ مِّن رِّحْمَتِهِ
وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَ لِتَمْتَنُوا
مِن فَضْلِهِ ۖ وَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٧﴾

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.

وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ
قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ
فَأَنتَقَمْنَا مِنَ الَّذِينَ أَجْرُمُوهُ ۗ
كَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٣٨﴾

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;

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتَنفِثُ
سَحَابًا فَأَنْبِطُهَا فِي السَّمَاءِ كَيْفَ يَشَاءُ
وَيَجْعَلُهَا كَسِفًا فَتَرَى الْوَدْقَ يَخْرُجُ
مِن خَلْقِهِ ۖ فَإِذَا أَصَابَ بِهِ مَن يَشَاءُ
مِن عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٣٩﴾

50. Though before that—before it was sent down upon them—they were in despair.

وَلَإِن كَانُوا مِن قَبْلِ أَن يُنزَّلَ عَلَيْهِمُ
رِسْن قَبْلِهِ لَمُبْلِسِينَ ﴿٤٠﴾

*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.**

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.

فَاَنْظُرْ إِلَىٰ اٰثَرِ رَحْمَتِ اللّٰهِ كَيْفَ
يُحْيِي الْاَرْضَ بَعْدَ مَوْتِهَا ۗ اِنَّ ذٰلِكَ
لَمَخِي الْمَوْتِي ۗ وَهُوَ عَلٰى كُلِّ شَيْءٍ
قَدِيْرٌ ﴿٥١﴾

52. And if We sent a wind and they saw it (their harvest) turn yellow, they would certainly, thereafter, *begin to deny Our favours*.

وَلَيُنَّ اِنْ اَرْسَلْنَا رِيْحًا فَرَاوَهُ مُضْفَرًا
لَّظَلُّوا مِنْ بَعْدِهَا يَكْفُرُوْنَ ﴿٥٢﴾

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.

فَاِنَّكَ لَا تُسْمِعُ الْمَوْتٰى وَلَا تُسْمِعُ
الصُّمَّ الدُّعَاءَ اِذَا وَاوَا مُدْبِرِيْنَ ﴿٥٣﴾

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.

وَمَا اَنْتَ بِهٰدٍ الْعُمْيٰ عَنْ ضَلٰلَتِهِمْ
اِنْ تُسْمِعُ اِلَّا مَنْ يُؤْمِنُ بِآيٰتِنَا فَهُمْ
مُسْلِمُوْنَ ﴿٥٤﴾

R. 6.

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.*

اللّٰهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ
مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ
قُوَّةٍ ضَعْفًا وَشَيْبَةً ۗ يَخْلُقُ مَا يَشَاءُ ۗ وَ
هُوَ الْعَلِيْمُ الْقَدِيْرُ ﴿٥٥﴾

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*.

وَيَوْمَ تَقُوْمُ السَّاعَةُ يُقْسِمُ
الْمُجْرِمُوْنَ ۗ مَا لِيَّبْنُوْا غَيْرَ سَاعَةٍ ۗ
كَذٰلِكَ كَانُوْا يَكْفُرُوْنَ ﴿٥٦﴾

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*.'

وَ قَالَ الَّذِيْنَ اٰتُوْا الْعِلْمَ وَالْاِيْمَانَ
لَقَدْ لَبِثْتُمْ فِيْ كِتٰبِ اللّٰهِ اِلَىٰ يَوْمِ
الْبَعْثِ ۗ فَهٰذَا يَوْمُ الْبَعْثِ ۗ وَلَكِنَّكُمْ
كُنْتُمْ لَا تَعْلَمُوْنَ ﴿٥٧﴾

58. So on that day their excuses will *not* avail the wrongdoers; nor will they be allowed to make amends.

فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِيْنَ ظَلَمُوْا
مَعْرَدَتُهُمْ ۗ وَلَا هُمْ يُسْتَعْتَبُوْنَ ﴿٥٨﴾

59. And truly, We have set forth for men in this Qur'an every kind of parable; and indeed, if thou bring

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْاٰنِ
مِنْ كُلِّ مَثَلٍ ۗ وَلَيُنَّ جِثَّتُهُمْ بِآيَةٍ

* 58. nor will they be allowed **access to His threshold**.

them a Sign, those who disbelieve will surely say, ‘You are but liars.’

لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا
مُبْطِلُونَ ﴿٥٩﴾

60. Thus does Allāh seal the hearts of those who have no knowledge.

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ
الَّذِينَ لَا يَعْلَمُونَ ﴿٦٠﴾

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.

قَاصِرٌ إِنْ وَعَدَ اللَّهُ حَقُّهُ وَلَا
يَسْتَخِفُّكَ الَّذِينَ لَا يُؤْقِنُونَ ﴿٦١﴾



LUQMĀN

(Revealed before Hijrah)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

2. Alif Lām Mīm. †

الْم ۝۲

3. These are verses of the Book of Wisdom,

تِلْكَ اٰیٰتُ الْكِتٰبِ الْحَكِیْمِ ۝۳

4. A guidance and a mercy for those who do good,

هُدًى وَرَحْمَةً لِّلْمُحْسِنِیْنَ ۝۴

5. Those who observe Prayer and pay the Zakāt and who have firm faith in the Hereafter.

الَّذِیْنَ یُقِیْمُوْنَ الصَّلٰوةَ وَ یُوْتُوْنَ
الزَّكٰوةَ وَ هُمْ بِالْاٰخِرَةِ هُمْ یُوقِنُوْنَ ۝۵

6. It is they who follow guidance from their Lord, and it is they who shall prosper.

اُولٰٓئِكَ عَلٰی هُدًى مِّنْ رَّبِّهِمْ وَ اُولٰٓئِكَ هُمُ
الْمُفْلِحُوْنَ ۝۶

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 مِنَ النَّاسِ مَن یَشْتَرِیْ لَهٗوَ الْحَدِیْثِ
لِیُضِلَّ عَن سَبِیْلِ اللّٰهِ بِغَیْرِ عِلْمٍ وَ
یَتَّخِذَهَا هُزُوًا اُولٰٓئِكَ لَهُمْ عَذَابٌ
مُّهِیْنٌ ۝۷

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.

وَ اِذَا تُتْلٰی عَلَیْهِ اٰیٰتُنَا وَ لٰی مُسْتَكْبِرًا
كَانَ لَمْ یَسْمَعْهَا كَاَن فِیْ اُذُنِیْهِ وَقْرًا
فَنُنَزِّلُ لَهٗ عَذَابًا اَلِیْمًا ۝۸

9. Surely those who believe and do good works—they will have Gardens of Delight,

اِنَّ الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ
لَهُمْ جَنَّٰتُ النَّعِیْمِ ۝۹

10. Wherein they will abide. Allāh has made a true promise; and He is the Mighty, the Wise.

خٰلِدِیْنَ فِیْهَا ۚ وَ عَدَّ اللّٰهُ حَقًّا وَ هُوَ
الْعَزِیْزُ الْحَكِیْمُ ۝۱۰

* 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.

خَلَقَ السَّمٰوٰتِ بِغَیْرِ عَمَدٍ تَّرَوْنَهَا
وَ اَلْقٰی فِی الْاَرْضِ رَوٰسِیًۢا اَنْ
تَمِیْدَ بِكُمْ وَ بَسَّ فِیْهَا مِنْ كُلِّ دَابَّۃٍ
وَ اَنْزَلْنَا مِنَ السَّمٰءِ مَآءً فَاَنْبَتْنَا
فِیْهَا مِنْ كُلِّ رَوْحٍ كَرِیْمٍ ۝۱۱

† I am Allāh, the All-Knowing.

* 11. See alternative translation of تَمِیْدَ بِكُمْ under 16: 16 and the note to it, p 300. (publisher)

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.

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.

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.’

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.

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.’

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.

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.

هَذَا خَلَقَ اللَّهُ قَارُونِ مَا ذَا خَلَقَ
الَّذِينَ مِنْ دُونِهِ بَلِ الظَّالِمُونَ فِي
ضَلَالٍ مُّبِينٍ ﴿١٢﴾

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ
لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۚ
وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٣﴾

وَرَأَى قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يُعِظُهُ
يَبْنِي لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ
كُظْمٌ عَظِيمٌ ﴿١٤﴾

وَوَضَّيْنَا لِلرِّسَالِ بِالْوَالِدَيْنِ ۚ حَمَلَتْهُ
أُمُّهُ وَهْتًا عَلَى وَهْنٍ وَفِطْلُهُ فِي
عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ ۚ إِلَيَّ
الْمَصِيرُ ﴿١٥﴾

وَلِإِن جَاهَدَكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا
لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَ
صَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَآتِهِ
سَبِيلًا مِّنْ أَنَا بَإِلَيْكَ تُرْجَعُكُمْ
فَأْتِيَتْكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾

يَبْنِي لِأَنَّهَا إِنْ تَكَ مِثْقَالَ حَبَّةٍ مِّنْ
حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي
السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا
اللَّهُ ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٧﴾

يَبْنِي أَوْصِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ
وَإَنْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۚ
لِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨﴾

19. 'And turn not thy cheek away from men in pride nor walk in the earth haughtily; Surely, Allāh loves not any arrogant boaster.

وَلَا تُصَوِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي
الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ
مُخْتَالٍ فَخُورٍ ﴿١٩﴾

20. 'And walk thou at a moderate pace, and lower thy voice; verily, the most disagreeable of voices is the voice of the ass.'

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ
صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ
الْحَمِيرِ ﴿٢٠﴾

R. 3.

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.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ
نِعْمَتَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ
مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا
هُدًى وَلَا كِتَابٍ مُبِينٍ ﴿٢١﴾

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?

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ
قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْنَا
آبَاءَنَا وَإِن كَان الشَّيْطَانُ يَدْعُوهُمْ
إِلَى عَذَابِ السَّعِيرِ ﴿٢٢﴾

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.

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ
 فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى
اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٢٣﴾

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.

وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ
إِنَّمَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا
إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

25. We shall let them enjoy themselves a little; then We shall drive them to a severe torment.

نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ
عَذَابٍ غَلِيظٍ ﴿٢٥﴾

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.

وَلَيْسَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ
لَيَقُولَنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٦﴾

27. To Allāh belongs whatever is in the heavens and the earth. Verily, Allāh is Self-Sufficient, Praise-worthy.

رَبُّهُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ اِنَّ اللّٰهَ
هُوَ الْغَنِيُّ الْحَمِيْدُ ﴿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.

وَلَوْ اَنَّ مَا فِي الْاَرْضِ مِنْ شَجَرٍۭٓ اَقْلَامَ
وَ الْبَحْرِ يُمْدَدُ مِنْۢ بَعْدِهٖ سَبْعَةَۢ اَبْحُرٍ
مَا نَفَدَتْ كَلِمٰتُ اللّٰهِ ؕ اِنَّ اللّٰهَ
عَزِيْزٌ حَكِيْمٌ ﴿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.

مَا خَلَقَكُمْ وَا لَا يُعْثِقُكُمْ اِلَّا كَنْفَسٍ
وَ اِحْدَقٍ ؕ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ﴿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?

اَلَمْ تَرَ اَنَّ اللّٰهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ
وَ يُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَ سَخَّرَ الشَّمْسَ وَ
القَمَرَ لِكُلِّۭ يَجْرِيۡٓ اِلَىٰٓ اَجَلٍ مُّسَمًّى وَاَنَّ
اللّٰهَ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿٣٠﴾

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 Incom-parably Great.

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا
يَدْعُوْنَ مِنْ دُوْنِهٖ الْبٰطِلُ ؕ وَاَنَّ اللّٰهَ
عَلِيْمٌۢ كَبِيْرٌ ﴿٣١﴾

R. 4.

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.

اَلَمْ تَرَ اَنَّ الْفُلَكَ يَجْرِيۡ فِي الْبَحْرِ
بِنِعْمَتِ اللّٰهِ لِيُرِيْكُمْ مِنْ اٰيٰتِهٖ ؕ وَاَنَّ
فِيۡ ذٰلِكَ لَآيٰتٍ لِّكُلِّ صَبّٰرٍ شٰكُوْرٍ ﴿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 perfidious and ungrateful person.

وَ اِذَا غَشِيَهُمْ مَّوَجٌ كَالظُّلُمِۡتِ دَعَوُا اللّٰهَ
مُخْلِصِيۡنَ لَهُمُ الرِّدِّيۡنَ ؕ فَلَمَّا نَجَّاهُمْ
اِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ وَّ مَا يَجْحَدُ
بِآيٰتِنَا اِلَّا كَلٌّۢ خَتّٰرٍ كَفُوْرٍ ﴿٣٣﴾

* 29. Your creation and your resurrection are only like *the creation and resurrection of a single being*.

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.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَحْشُوا يَوْمًا
لَّا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ
هُوَ جَازٍ عَنِ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ
اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ
الدُّنْيَا إِنَّهَا لَا يَغُرَّتْكُمْ بِاللَّهِ
الْغُرُورُ ﴿٣٤﴾

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.

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ
الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا
تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا
تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ
عَلِيمٌ خَبِيرٌ ﴿٣٥﴾



AS-SAJDAH

(Revealed before Hijrah)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

2. Alif Lām Mīm. †

الْم ٢

3. The revelation of the Book—there is no doubt about it—is from the Lord of the worlds.

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ 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.

أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتْهُمْ مِنْ نَذِيرٍ مَن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ٤

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?

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ٥

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.

يُدْرِكُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ٦

7. Such is the Knower of the unseen and the seen, the Mighty, the Merciful,

ذَٰلِكَ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ٧

8. Who has made perfect everything He has created. And He began the creation of man from clay.

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ٨

9. Then He made his progeny from an extract of an insignificant fluid.

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ ٩

* 10. Then He fashioned him and breathed into him of His spirit. And He has given you ears, and eyes, and

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَ

† 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).

hearts. *But* little thanks do you give!

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.

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.

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.'

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.'

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.

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.

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.

18. And no soul knows what joy of the eyes is kept hidden for them, as a reward for their good works.

الْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿١١﴾

وَقَالُوا لَوْ أَنَّا إِذَا ضَلَلْنَا فِي الْأَرْضِ أَرَأَيْتُمْ
كَيْفَ خَلَقَ جَدِيدَهُ ۗ بَلْ هُمْ بِلِقَائِ
رَبِّهِمْ كَافِرُونَ ﴿١٢﴾

قُلْ يَتَوَفَّكُم مَّلَكُ الْمَوْتِ الَّذِي
وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٣﴾

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا
رُءُوسِهِمْ عِنْدَ رَبِّهِمْ ۗ رَبَّنَا أَبْصَرْنَا وَ
سَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا
مُوقِنُونَ ﴿١٤﴾

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى
وَلَكِن حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ
جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ
أَجْمَعِينَ ﴿١٥﴾

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ
هَذَا ۗ إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ
الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٦﴾

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا
ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا ۗ وَسَبَّحُوا
بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٧﴾

تَتَجَافَىٰ فِي جُنُوبِهِمْ عَنِ الْمَضَاجِعِ
يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا ۗ وَمِمَّا
رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٨﴾

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ
أَعْيُنٍ ۗ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾

19. Is he, then, who is a believer like one who is disobedient? They are not equal.

أَقَمَّن كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا
لَا يَسْتَوْنَ ﴿١٩﴾

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.

أَقَامَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ رُزْقًا بِمَا كَانُوا
يَعْمَلُونَ ﴿٢٠﴾

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.'

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ
كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا
أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا
عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهَا
تُكذِّبُونَ ﴿٢١﴾

* 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.

وَلَنذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ
الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٢﴾

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.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ
أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ
مُنْتَقِمُونَ ﴿٢٣﴾

R. 3.

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.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُن فِي
مِرْيَةٍ مِنْ لِقَائِهِ وَجَعَلْنَاهُ هُدًى
لِّبَنِي إِسْرَائِيلَ ﴿٢٤﴾

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.

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا
لَمَّا صَبَرُوا تَوَكَّلُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٥﴾

26. Verily, thy Lord—He will judge between them on the Day of Resurrection concerning that in which they disagree.

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ
الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٦﴾

27. Does it not guide them how many a generation We have destroyed before them, amid whose

أَوَلَمْ يَهْدِ لَهُمْ كَمَا أَهْلَكْنَا مِنْ
قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي

* 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.

dwellings they *now* walk about? In that surely are Signs. Will they not then hearken?

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?

29. And they say, 'When will this victory come, if you are truthful?'

30. Say, 'On the day of victory the believing of the disbelievers will not avail them, nor will they be granted respite.'

31. So turn away from them, and wait. They are also waiting.

مَسْكِنِهِمْ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ ۖ أَفَلَا
يَسْمَعُونَ ﴿٢٤﴾

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ
الْجُرُزِ فَنَخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ
الْأَنْعَامُ ۖ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٥﴾

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ ۖ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٢٦﴾

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ
كَفَرُوا وَالْإِيمَانُ لَهُمْ وَلَاهُمْ يُنْتَظَرُونَ ﴿٢٧﴾

فَاعْرِضْ عَنْهُمْ ۖ وَانْتَظِرْ لَهُمْ
مُنْتَظَرُونَ ﴿٢٨﴾



AL-AḤZĀB

(Revealed after Hijrah)

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

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.

3. And follow that which is revealed to thee from thy Lord. Verily Allāh is well aware of what you do.

4. And put thy trust in Allāh, and Allāh is sufficient as a Guardian.

* 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.

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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ
وَ الْمُُنَافِقِينَ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا
حَكِيمًا ۝۲

وَاتَّبِعْ مَا يُوحَىٰ لَكَ مِنْ رَبِّكَ ۗ إِنَّ
اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝۳

وَتَوَكَّلْ عَلَى اللَّهِ ۗ وَكَفَىٰ بِاللَّهِ وَكِيلًا ۝۴

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي
جَوْفِهِ ۗ وَمَا جَعَلَ أَزْوَاجَكُمْ الَّتِي
تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۗ وَمَا جَعَلَ
أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۗ ذَٰلِكُمْ
قَوْلُكُمْ بِأَفْوَاهِكُمْ ۗ وَاللَّهُ يَقُولُ
الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ۝۵

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ
عِنْدَ اللَّهِ ۗ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ
فَاخْوَانُكُمْ فِي الدِّينِ وَ مَوَالِيكُمْ ۗ وَ
لَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ
بِهِ ۗ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ ۗ وَكَانَ
اللَّهُ غَفُورًا رَحِيمًا ۝۶

*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.

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;

9. That He may question the truthful about their truthfulness. And for the disbelievers He has prepared a painful punishment.

R. 2.

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.

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.

12. There *and then* were the believers *sorely* tried, and they were shaken with a violent shaking.

13. And when the hypocrites and those in whose hearts was a disease said, 'Allāh and His Messenger promised us nothing but a delusion.'

النَّبِيِّ أُولَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ
وَأَزْوَاجَهُ أُمَّهَاتُهُمْ وَأُولَئِكَ كَانُوا
بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ
مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ
تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ
ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٧﴾

وَلَا إِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ
وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَ
عِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا
غَلِيظًا ﴿٨﴾

لِيَسْئَلَ الضَّالِّينَ عَنْ صِدْقِهِمْ
وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ
اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا
عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَ
كَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿١٠﴾

إِذْ جَاءَ أُوْحُكُمْ مِنْ فَوْقِكُمْ وَمِنْ
أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ
الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ
الظُّنُونًا ﴿١١﴾

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا
زُلْزَالًا شَدِيدًا ﴿١٢﴾

وَلَاذِ يَقُولُ الْمُنْفِقُونَ وَالَّذِينَ فِي
قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَ
رَسُولُهُ إِلَّا غُرُورًا ﴿١٣﴾

*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.

ء ' | ق | q | غ | gh | ع | | ظ | z | ط | t | ض | d | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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.

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.

*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.

17. Say, ‘Flight shall not avail you if you flee from death or slaughter; and even then you will enjoy but a little.’

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.

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,

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

وَاِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا اَهْلَ
يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا ۗ وَ
يَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ
اِنَّ بُيُوتَنَا عَوْرَةٌ ۗ وَمَا هِيَ بِعَوْرَةٍ ۗ
اِنَّ يُرِيدُونَ اِلَّا فِرَارًا ۗ ﴿١٤﴾

وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ اَقْطَارِهَا ثُمَّ
سُئِلُوا الْفِتْنَةَ لَا تَوْهَا وَمَا تَلَبَّثُوا
بِهَا اِلَّا يَسِيْرًا ﴿١٥﴾

وَلَقَدْ كَانُوا عَاهَدُوا اللّٰهَ مِنْ قَبْلُ لَا
يُؤْتُونَ الْاَدْبَارَ ۗ وَكَانَ عَهْدُ اللّٰهِ
مَسْئُوْلًا ﴿١٦﴾

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ اِنْ فَرَرْتُمْ
مِّنَ الْمَوْتِ اَوْ الْقَتْلِ ۗ وَاِذَا لَمْ
تُمَتَّعُوْنَ اِلَّا قَلِيْلًا ﴿١٧﴾

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللّٰهِ
اِنْ اَرَادَ بِكُمْ سُوْءًا اَوْ اَرَادَ بِكُمْ رَحْمَةً
ۗ وَلَا يَجِدُوْنَ لَهُمْ مِنْ دُوْنِ اللّٰهِ وَلِيًّا ۗ
لَا تَنْصِيْرًا ﴿١٨﴾

فَذَ يَعْلَمُ اللّٰهُ الْمَعْوِيْنَ مِنْكُمْ وَ
الْقَائِلِيْنَ لِاِخْوَانِهِمْ هَلُمَّ اِلَيْنَا ۗ
لَا يَأْتُوْنَ الْبَاسَ اِلَّا قَلِيْلًا ﴿١٩﴾

اَشْحَثَّ عَلَيْكُمْ ۗ فَاِذَا جَاءَ الْخَوْفُ
رَاَيْتَهُمْ يَنْظُرُوْنَ اِلَيْكَ تَدُوْرًا اَعْيُنُهُمْ
كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ ۗ فَاِذَا
ذَهَبَ الْخَوْفُ سَلَقُوْكُمْ بِالْسِنَةِ
جِدًا ۗ اَشْحَثَّ عَلَى الْخَبِيْرِ اَوْلِيَاكَ لَمْ

‡ 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.

greedy for wealth. These have never believed; so Allāh has rendered their works null and void. And that is an easy thing for Allāh.

- *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.

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.

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.

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;

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.

26. And Allāh turned back the disbelievers in their rage; they gained no good. And Allāh sufficed the believers 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.

يُؤْمِنُوا فَآخَبَطَ اللَّهُ أَعْمَالَهُمْ ۖ وَكَانَ
ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٢٠﴾

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا ۖ وَإِن
يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ
بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَن
أَنْبَاءِكُمْ ۖ وَلَوْ كَانُوا فِيكُمْ مَا
فَعَلُوا إِلَّا قَلِيلًا ﴿٢١﴾

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ
حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَ
الْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢٢﴾

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ ۗ قَالُوا
هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ
اللَّهُ وَرَسُولُهُ ۖ وَمَا زَادَهُمْ إِلَّا إِيمَانًا
وَتَسْلِيمًا ﴿٢٣﴾

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا
عَاهَدُوا اللَّهَ عَلَيْهِ ۖ فَمِنْهُمْ مَّن
قَضَىٰ نَحْبَهُ ۖ وَمِنْهُمْ مَّن يَنْتَظِرُ ۚ وَمَا
بَدَّلُوا تَبْدِيلًا ﴿٢٤﴾

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ ۖ وَ
يُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ ۖ أَوْ يَتُوبَ
عَلَيْهِمْ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٥﴾

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ
يَنَالُوا أَحْيَارًا وَكَفَىٰ اللَّهُ الْمُؤْمِنِينَ
الْقِتَالَ ۗ وَكَانَ اللَّهُ قَوِيًّا عَزِيمًا ﴿٢٦﴾

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.

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ
الْكِتَابِ مِنْ صِيَاصِيهِمْ وَقَذَفَ
فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا
تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٧﴾

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.

وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَ
أَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّوْهَا ۗ وَكَانَ
عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢٨﴾

R. 4.

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.

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ أَذْرَأُكُمْ
تُرَدُّنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا
فَتَعَالَيْنَ أُمَتِّعِكُنَّ وَأَسْرِحُكُمْ
سَرَاحًا جَمِيلًا ﴿٢٩﴾

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.'

وَإِنْ كُنْتُمْ تُرَدُّنَ اللَّهَ وَرَسُولَهُ
وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ
لِلْمُحْسِنِينَ مِنْكُمْ أَجْرًا عَظِيمًا ﴿٣٠﴾

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.

يَا أَيُّهَا النِّسَاءُ النَّبِيِّ مَنْ يَأْتِ مِنْكُمْ
بِفَاحِشَةٍ مُّبِينَةٍ يُضَعَّفْ لَهَا
العَذَابُ ضِعْفَيْنِ ۚ وَكَانَ ذَلِكَ عَلَى
اللَّهِ يَسِيرًا ﴿٣١﴾

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.

وَمَنْ يَتَّقِنِ مِنْكُمْ بِرِئَاسَةً
تَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ ۗ
وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣٢﴾

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.

يَا أَيُّهَا النِّسَاءُ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ
إِنْ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ
فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ
قَوْلًا مَعْرُوفًا ﴿٣٣﴾

*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.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ
تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَاقِمْنَ
الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ
وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ
عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمُ
تَطْهِيرًا ﴿٣٤﴾

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.

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ
اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا
خَبِيرًا ﴿٣٥﴾

R. 5.

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.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ
وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ
وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ
وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ
وَالْحَافِظِينَ وَالْحَافِظَاتِ وَالذَّاكِرِينَ
اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ ۗ أَعَدَّ اللَّهُ
لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٦﴾

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.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ
اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ
الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ
فَقَدْ ضَلَّ ضَلًّا مُّبِينًا ﴿٣٧﴾

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.'

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ
وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ
وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ

*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.

ء ' ق q غ gh ع ' ظ z ط t ض d 491 ص s ذ dh خ kh ح h ث th ا i u ا

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

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.

مُبْدِي وَا تَخَشَى النَّاسَ ۗ وَاللَّهُ أَحَقُّ
أَنْ تَخَشَهُ ۗ فَلَمَّا قَضَى زَيْدٌ مِنْهَا
وَطَرًا وَرَوَّجْنَاهَا بِكِ لَا يَكُونُ عَلَى
الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ
أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۗ
وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٨﴾

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—

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ
اللَّهُ لَهُ ۗ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا
مِنْ قَبْلِهِ ۗ وَكَانَ أَمْرُ اللَّهِ قَدَرًا
مُقَدَّرًا ﴿٣٩﴾

40. Those who delivered the Messages of Allāh and feared Him, and feared none but Allāh. And sufficient is Allāh as a Reckoner.

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَ
يَخْشَوْنَهُ ۗ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا
اللَّهَ ۗ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٤٠﴾

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.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ
وَلَئِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَ
كَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤١﴾

R. 6.

42. O ye who believe! remember Allāh with much remembrance;

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا
كَثِيرًا ﴿٤٢﴾

43. And glorify Him morning and evening.

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٣﴾

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.

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ ۗ وَمَلَائِكَتُهُ
لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ
وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٤﴾

45. Their greeting on the day when they meet Him will be, 'Peace.' And He has prepared for them an honourable reward.

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۗ وَ
أَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٥﴾

46. O Prophet, truly We have sent thee as a Witness, and Bearer of glad tidings, and a Warner,

*47. And as a Summoner unto Allāh by His command, and as a Lamp that gives *bright* light.

48. And announce to the believers the glad tidings that they will have great bounty from Allāh.

*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.

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.

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

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِدًا
وَمُبَشِّرًا وَنَذِيرًا ﴿٣٦﴾

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا
مُنِيرًا ﴿٣٧﴾

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنْ اللَّهِ
فَضْلًا كَثِيرًا ﴿٣٨﴾

وَلَا تُطِيعِ الْكُفْرِينَ وَالْمُنَافِقِينَ وَدَعْ
أَذْيَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۗ وَكَفَىٰ بِاللَّهِ
وَكِيلًا ﴿٣٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ
الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ
تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ
تَعْتَدُوْنَهَا ۖ فَمَتَّعُوهُنَّ وَسِرَّحُوهُنَّ
سَرَاحًا جَمِيلًا ﴿٥٠﴾

يَا أَيُّهَا النَّبِيُّ إِنَّا أَعْلَلْنَا لَكَ أَزْوَاجَكَ
الَّتِي آتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ
بِيَمِينِكَ وَمِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ
عَمِّكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالَكَ وَ
بَنَاتِ خَالَتِكَ الَّتِي هَاجَرْنَ مَعَكَ ز
وَأَمْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا
لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا
خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ قَدْ
عَلَّمْنَاكَ مَا قَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ
وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ

*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.

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.

- * 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.

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.

- * 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.

حَرَجٌ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٢﴾

شُرِّجِي مَنِ تَشَاءُ مِنْهُمْ وَتُعْوَِي إِلَيْكَ
مَنْ تَشَاءُ ۖ وَمِنْ ابْتِغَيْتَ مِمَّنْ عَزَلْتَ
فَلَا جُنَاحَ عَلَيْكَ ۚ ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ
أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا
آتَيْتَهُنَّ كُلَّهُنَّ ۚ وَاللَّهُ يَعْلَمُ مَا فِي
قُلُوبِكُمْ ۖ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥٣﴾

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ
تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ
حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۖ وَكَانَ
اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَقِيبًا ﴿٥٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا
بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ
طَعَامٍ غَيْرِ نَظِيرِينَ إِنَّهُ وَلَٰكِنْ إِذَا
دُعِيتُمْ فَأَدْخُلُوا فَإِذَا طَعِمْتُمْ
فَانْتَشِرُوا وَلَا مَسْتَأْنِسِينَ لِحَدِيثٍ ۚ
إِنَّ ذَلِكُمْ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَحْيِي
مِنْكُمْ ۚ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ۚ
وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ
وَّرَاءِ حِجَابٍ ۚ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ
وَقُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا

ء ' ق q غ gh ع ' ع | ظ z ط t ص d ﴿494﴾ ص s | ذ dh خ kh ح h ث th ا i u ا

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.

55. Whether you reveal a thing or conceal it, Allāh knows all things full well.

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.

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.

* 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.

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.

* 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.

رَسُولِ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ
مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ
عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾

إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ
كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٥﴾

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا
أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا
إِخْوَاتِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ
وَأَتَّقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ
شَيْءٍ شَهِيدًا ﴿٥٦﴾

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٧﴾

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ
اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ
عَذَابًا مُهِينًا ﴿٥٨﴾

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
بِغَيْرِ مَا اكْتَسَبُوا فَقَدْ
إِنَّمَا اتَّخَذُوا لِنَفْسِهِمْ عَدُوًّا
مُحْتَمِلُوا إِبْهَتَاتِنَا وَلِأَثْمَانِهِمْ ﴿٥٩﴾

يَا أَيُّهَا النَّبِيُّ قُلْ لَلْأَزْوَاجِ وَالْبَنَاتِ
وَالنِّسَاءِ الْمُؤْمِنَاتِ يُدْنِينَ عَلَيْهِنَّ مِنْ
جَلَابِئِبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ
فَلَا يُؤْذِينَ ۗ وَكَانَ اللَّهُ غَفُورًا
رَحِيمًا ﴿٦٠﴾

* 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.

لَئِنْ لَّمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي
قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِي
الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا
يَجَارُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٣١﴾

62. Then they will be accursed. Wherever they are found, they will be seized, and cut into pieces.

فَلَمَّحُونِينَ ۚ أَيَّمَا تَقِفُوا أُخَذُوا وَ
قُتِلُوا تَقْتِيلًا ﴿٣٢﴾

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.

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۚ وَ
لَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٣٣﴾

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?

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ۗ قُلْ
إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ ۖ وَمَا يُذَرِّكَ
كَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿٣٤﴾

65. Allāh has surely cursed the disbelievers, and has prepared for them a burning fire,

إِنَّ اللَّهَ لَعَنَ الْكُفْرِينَ وَآمَدَ لَهُمْ
سَعِيرًا ﴿٣٥﴾

66. Wherein they will abide for ever. They will find therein no friend nor helper.

خَالِدِينَ فِيهَا أَبَدًا ۖ لَا يَجِدُونَ فِيهَا
وَلِيًّا ۖ وَلَا نَصِيرًا ﴿٣٦﴾

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!'

يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ
يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَ
أَطَعْنَا الرَّسُولَ ﴿٣٧﴾

68. And they will say, 'Our Lord, we obeyed our chiefs and our great ones and they led us astray from the way.

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَ
كُبَرَاءَنَا فَأَضَلُّنَا السَّبِيلًا ﴿٣٨﴾

69. 'Our Lord, give them double punishment and curse them with a very great curse.'

رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ
وَاعْتَنَّهُمْ لَعْنًا كَبِيرًا ﴿٣٩﴾

R. 9.

* 70. O ye who believe! be not like those who vexed and slandered Moses; but Allāh cleared him of

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا
كَالَّذِينَ آذَوْا مُوسَى فَبَرَّاهُ اللَّهُ وَمَا

* 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.

قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿٦٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ
قُولُوا قَوْلًا سَدِيدًا ﴿٦١﴾

يُضِلِّحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ
ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
فَقَدْ كَسَبَ فَوْزًا عَظِيمًا ﴿٦٢﴾

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ
وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ
يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٦٣﴾

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ
وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ
وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦٤﴾

* 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**.



SABĀ'

(Revealed before Hijrah)

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

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.

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.

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,

5. 'That He may reward those who believe and do good works. It is these who will have forgiveness and an honourable provision.'

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.

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.

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?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ ۗ وَهُوَ الْحَكِيمُ الْخَبِيرُ ۝۲

يَعْلَمُ مَا يَلْجِ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَرْجُ فِيهَا ۗ وَهُوَ الرَّحِيمُ الْغَفُورُ ۝۳

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ ۗ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ ۗ عَلَيْهِمُ الْعَذَابُ ۗ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ۝۴

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۗ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ ۖ وَرِزْقٌ كَرِيمٌ ۝۵

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ ۝۶

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ الْحَقُّ ۗ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ۝۷

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ إِذَا مُرِّقْتُمْ كُلًّا مَّمْرَقًا ۗ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ۝۸

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.

أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ ۚ
بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي
الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ﴿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 إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَ
مَا خَلْفَهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۗ إِنَّ
نَشَأَ نَحْسِفُ بِهِمُ الْأَرْضَ أَوْ نُسْقِطُ
عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ ۗ إِنَّ فِي
ذَلِكَ لَآيَةً لِّرَجُلٍ عَبْدٍ مُّنتَهَبٍ ﴿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 آتَيْنَا دَاوُدَ مِنَّا فَضْلًا ۗ يُجِبَالُ
أَوْ يَبِ مَعَهُ وَالطَّيْرُ بِرِئَاؤِهِ لَهُ
الْحَدِيدُ ﴿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 سِيغَاتٍ وَقِدَارٍ فِي السَّرْدِ ۗ
اعْمَلُوا صَالِحًا ۗ إِنِّي بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿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.

وَلَسَلَّمْنَا الريحَ عُدُوها شهرًا و
رَوَاحُها شهرًا ۗ وَآسَلْنَا لَهُ عَيْنَ
الْقِطْرِ ۗ وَ مِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ
يَدَيْهِ بِإِذْنِ رَبِّهِ ۗ وَ مَن يَزِغُ
مِنْهُم عَن أَمْرِنَا نُزِقْهُ مِن
عَذَابِ السَّعِيرِ ﴿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

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبٍ وَ
تَمَاثِيلٍ وَ جِفَانٍ كَالْجَوَابِ وَ قُدُورٍ
رَّسِيَّتٍ ۗ اِعْمَلُوا آلَ دَاوُدَ 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**,

ء | ' | ق | q | غ | gh | ع | ' | ظ | z | ط | t | ض | d | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

gratefully;’ but few of My servants are grateful.

- * 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.

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!’

- * 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.

18. That We awarded them because of their ingratitude; and none do We requite *in this way* but the ungrateful.

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.’

20. But they said, ‘Our Lord, place longer distances between *the stages of our journeys.*’ And they wronged

- * 15. **Note:** The word *dābbah* (دَابَّة) 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.**

وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ ﴿١٣﴾

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ
عَلَىٰ مَوْتِهِ إِلَّا دَابَّةٌ الْأَرْضِ تَأْكُلُ
مِنْ سَاتِهِ ۖ فَلَمَّا خَرَ تَبَيَّنَتِ الْجِنَّ
أَن لَّهُمْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا
لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٥﴾

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ ۗ
جَنَّتَيْنِ عَنْ يَمِينٍ وَشِمَالٍ ۚ كُلُوا مِن
رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۗ بَلَدَةٌ
طَيِّبَةٌ وَرَبُّ غَفُورٌ ﴿١٦﴾

فَاعْرَضُوا فَاَرْسَلْنَا عَلَيْهِمْ سَيْلَ
الْعَرَبِ ۚ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ
ذَوَاتِي أُكُلٍ خَمْطٍ وَأَثَلٍ ۚ وَشَيْءٍ مِّن
سِدْرٍ قَلِيلٍ ﴿١٧﴾

ذَٰلِكَ جَزَيْنَهُمْ بِمَا كَفَرُوا ۗ وَهَلْ
نُجْزِي إِلَّا الْكَفُورَ ﴿١٨﴾

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَىٰ الَّتِي
بَرَكَتْنَا فِيهَا قُرَىٰ ظَاهِرَةً ۗ وَجَعَلْنَا
فِيهَا السَّيْرَ ۗ سِيرُوا فِيهَا لِيَالِي ۚ وَ
آيَاتًا مَّا أُمْنِينَ ﴿١٩﴾

فَقَالُوا رَبَّنَا بَعْدَ بَيْنِ أَسْفَارِنَا ۗ
ظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ

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.

21. And Iblīs found that his judgment of them was true, so they followed him, *all* except a party of true believers.

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.

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.'

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.

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.'

26. Say, 'You will not be questioned as to our sins, nor shall we be questioned as to what you do.'

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.'

28. Say, 'Show me those whom you have joined with Him as partners. Nay! *You cannot do so*, for He is Allāh, the Mightiest, the Wise.'

وَمَزَقْنَاهُمْ كُلًّا مُمَزَّقًا إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٢٠﴾

وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ
فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿٢١﴾

وَمَا كَانَ لَهُ عَلَيْهِم مِّن سُلْطَانٍ إِلَّا
لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ
مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ
حَفِيفٌ ﴿٢٢﴾

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّن دُونِ
اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي
السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمَا
مِنْ شَرِكٍ وَمَا لَهُ مِنْهُمْ مِّن ظَهِيرٍ ﴿٢٣﴾

وَلَا تَنْفَعُ الشَّفَاعَةُ عِندَهُ إِلَّا لِمَنْ
أُذِنَ لَهُ حَتَّىٰ إِذَا فُزِعَ عَن قُلُوبِهِمْ
قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ
الْعَلِيُّ الْكَبِيرُ ﴿٢٤﴾

قُل مَن يَبْرُزُكُمْ مِّن السَّمَوَاتِ وَالْأَرْضِ
قُلِ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي
ضَلَالٍ مُّبِينٍ ﴿٢٥﴾

قُل لَّا تَسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نَسْأَلُ
عَمَّا تَعْمَلُونَ ﴿٢٦﴾

قُل يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا
بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٧﴾

قُل أَرُونِي الَّذِينَ ادَّعَيْتُمْ بِهِ شُرَكَاءَ
كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٢٨﴾

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.

30. And they say, 'When will this promise *be fulfilled*, if you are truthful?'

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.

32. And those who disbelieve say, 'We will never believe in this Qur'an, 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.'

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.'

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.

* 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.'

وَمَا أَرْسَلْنَاكَ إِلَّا حَافِظًا لِلنَّاسِ
بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ ﴿٢٩﴾

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنتُمْ
صَادِقِينَ ﴿٣٠﴾

قُلْ لَكُمْ وِيعَادٌ يَوْمَ لَا تَسْتَأْذِنُونَ
عَنْهُ سَاعَةً وَلَا تَسْتَقْدِرُونَ ﴿٣١﴾

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا
الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ
وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْتُوا فُونَ
عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى
بَعْضٍ بِالْقَوْلِ هَٰ يَقُولُ الَّذِينَ
اسْتَضَعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْ لَمْ
أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣٢﴾

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ
اسْتَضَعِفُوا أَنْحَنُ صَدَدْنَا عَنْ
الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ
مُجْرِمِينَ ﴿٣٣﴾

وَقَالَ الَّذِينَ اسْتَضَعِفُوا لِلَّذِينَ
اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ
إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَ
نَجْعَلَ لَهُ أَنْدَادًا وَأَسْرَدُوا
التَّوْبَةَ لَمَّا رَأَوُا الْعَذَابَ وَ
جَعَلْنَا الْأَغْلَلَ فِي آعْنَاقِ الَّذِينَ
كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا
يَعْمَلُونَ ﴿٣٤﴾

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ
إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا

in what you have been sent with.'

36. And they say, 'We have more riches and children; and we are not going to be punished.'

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.'

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.

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.

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.'

* 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?'

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.'

43. 'So, this day, you will have no power either to profit or harm one another.' And We shall say to those

* 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* (إِيَّاكُمْ) seems to have been omitted. The insertion of the word 'in particular,' therefore, seems to be appropriate.

أُرْسِلْتُمْ بِهِ كُفِرُونَ ۝۳۵

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَ أَوْلَادًا ۝

وَمَا نَحْنُ بِمُعَذَّبِينَ ۝۳۶

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن

يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ

لَا يَعْلَمُونَ ۝۳۷

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِآيَاتِنَا

تُفَكِّرُ بِكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَن أَمَنَ

وَعَمِلَ صَالِحًا زَقَا وَلِيكَ لَهُمْ جَزَاءٌ

الضَّعِيفَ بِمَا عَمِلُوا وَ هُم فِي

الْعُرْفِ أَيْمُونُونَ ۝۳۸

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا

مُغْجِرِينَ أُولَٰئِكَ فِي الْعَذَابِ

مُخَضَّرُونَ ۝۳۹

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ

مِن عِبَادٍ ۝ وَ يَقْدِرُ لَهُ ۝ وَ مَا

آتَمَّقْتُمْ مِّن شَيْءٍ فَهُوَ يُخْلِفُهُ ۝

وَ هُوَ خَيْرُ الرَّازِقِينَ ۝۴۰

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ

لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا

يَعْبُدُونَ ۝۴۱

قَالُوا سُبْحٰنَكَ أَنْتَ وَلِيُّنَا مِن

دُونِهِمْ ۝ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ ۝

أَكْثَرُهُمْ بِهِم مُّؤْمِنُونَ ۝۴۲

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُم لِبَعْضٍ

كُفْرًا وَلَا ضِرًّا ۝ وَ نَقُولُ لِلَّذِينَ

ء | ق | q | غ | gh | ع | | ز | ظ | ط | ؤ | ض | ۵۰۳ | ص | د | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ء

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

who did wrong: 'Taste ye the punishment of the Fire that you denied.'

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.'

45. And We gave them no books which they studied, nor did We send to them any Warner before thee.

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!

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.'

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.'

49. Say, 'Truly, my Lord hurls the Truth *at falsehood*. He is the Great Knower of the unseen.'

* 50. Say, 'The Truth has come, and falsehood could neither originate *any good* nor reproduce *it*.'

* 50. Say, 'The Truth has **arrived**, and falsehood could neither **initiate** nor **repeat anything**.'

ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ
بِهَا تُكَذِّبُونَ ﴿٣٣﴾

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ قَالُوا
مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَبْصُدَكُمْ
عَمَّا كَانُوا يَعْبُدُونَ أَبَاؤَكُمْ وَقَالُوا مَا
هَذَا إِلَّا لُفْكٌ مُمْتَرٍ ۗ وَقَالَ
الَّذِينَ كَفَرُوا وَالْحَقُّ لَمَّا جَاءَهُمْ ۗ إِنَّ
هَذَا إِلَّا سِحْرٌ مُؤْمِنٌ ﴿٣٤﴾

وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا
وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ
تَنْذِيرٍ ﴿٣٥﴾

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ ۗ وَمَا
بَلَغُوا مِشْكَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا
رُسُلِي ۗ فَكَيْفَ كَانَ نَكِيرِ ﴿٣٦﴾

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ ۗ أَنْ
تَقُومُوا لِلَّهِ مِثْلَى دَاخِي ثُمَّ
تَتَفَكَّرُوا ۗ مَا بِصَاحِبِكُمْ مِنْ
جِنَّةٍ ۗ إِنْ هُوَ إِلَّا تَنْذِيرٌ لَكُمْ بَيْنَ
يَدَيْ عَذَابٍ شَدِيدٍ ﴿٣٧﴾

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ ۗ
إِنِ أَجْرِي إِلَّا عَلَى اللَّهِ ۗ وَهُوَ عَلَى كُلِّ
شَيْءٍ شَهِيدٌ ﴿٣٨﴾

قُلْ إِنَّ رَبِّي يَبْفِئُ بِالْحَقِّ ۗ عَلَامُ
الْغَيْبِ ﴿٣٩﴾

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِيءُ الْبَاطِلَ وَ
مَا يُجِيدُ ﴿٤٠﴾

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.'

قُلْ إِنْ ضَلَّيْتُ فَإِنَّمَا أَضَلُّ عَلَى
نَفْسِي ۚ وَإِنْ اهْتَدَيْتُ فَبِمَا يُوحِي
رَبِّي ۖ إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٥١﴾

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.

وَلَوْ تَرَى إِذْ فَزِعُوا فَلَا فَوْتَ وَ
أُخِذُوا مِنْ مَكَانٍ قَرِيبٍ ﴿٥٢﴾

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,

وَقَالُوا آمَنَّا بِهِ ۚ وَإِنَّا لَمُتْنَا وَش
مِنْ مَكَانٍ بَعِيدٍ ﴿٥٣﴾

* 54. While they had disbelieved in it before? And they are uttering conjectures from a far-off place.

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ ۚ وَ
يَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ
بَعِيدٍ ﴿٥٤﴾

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.

وَجَنَدَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا
فُعِلَ بِأَشْيَاعِهِمْ مِمَّنْ قَبْلُ ۖ لِأَنََّّهُمْ
كَانُوا فِي شَكٍّ مُّرِيبٍ ﴿٥٥﴾

* 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.**



رُكُوعَاتُهَا ٥

سُورَةُ فَاطِرٍ مَكِّيَّةٌ ٣٥

آيَاتُهَا ٤٦



FĀṬĪR

(Revealed before Hijrah)

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

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.

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.

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?

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*.

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.

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.

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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ
جَاعِلِ الْمَلَكِئَةِ رُسُلًا أُولِي أجنِحَةٍ
مَثْنَى وَثُلثَ وَرُبْعَ ۚ يَزِيدُ فِي الْخَلْقِ
مَا يَشَاءُ ۗ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ٢

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا
مُمْسِكَ لَهَا ۗ وَمَا يُمْسِكُ ۖ فَلَا يُرْسِلُ
لَهُ مِنْ بَعْدِهِ ۗ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ٣

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ
اللَّهِ عَلَيْكُمْ ۗ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ
يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۗ
لَا إِلَهَ إِلَّا هُوَ ۗ قَاتِلُوا تُوفَكُونَ ٤

وَأِنْ يَكْذِبُواكَ فَتَقَدْحُ كَذِبَتِ رُسُلٌ
مَنْ قَبْلِكَ ۗ وَاللَّهُ يُرْجِعُ الْأُمُورَ ٥

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ
فَلَا تَغُرُّكُمْ الْحَيَاةُ الدُّنْيَا ۗ وَ
لَا يَغُرُّكُمْ بِاللَّهِ الْغُرُورُ ٦

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ
عَدُوًّا ۗ إِنََّّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا
مِنْ أَصْحَابِ السَّعِيرِ ٧

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَ
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَهُمْ مَغْفِرَةٌ ۗ وَ أَجْرٌ كَبِيرٌ ٨

R. 2.

* 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.

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٩﴾

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*.

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ ﴿١٠﴾

* 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.

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُبْوَرُ ﴿١١﴾

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.

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمِّرُ مِنْ مَعْمَرٍ وَلَا يَمُوتُهُ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٢﴾

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

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلِّ تَاكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَازِيرَ لَتَتَّبَعُوا مِنْ فَضْلِهِ وَ

* 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.

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.

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*.

R. 3.

* 16. O ye men, it is you that stand in need of Allāh, but Allāh is He Who is Self-Sufficient, the Praiseworthy.

17. If He please, He could destroy you, and bring a new creation *instead*.

18. And that is not difficult for Allāh.

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.

20. And the blind and the seeing are not alike,

21. Nor the darkness and light,

22. Nor the shade and heat.

* 16. O ye men, **you are mere beggars unto Allāh, while Allāh is He Who stands in need of none, Ever Praiseworthy.**

لَعَلَّكُمْ تَشْكُرُونَ ﴿١٣﴾

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَ يُولِجُ
النَّهَارَ فِي اللَّيْلِ ۗ وَ سَخَّرَ الشَّمْسَ
وَ الْقَمَرَ ۗ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۗ
ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۗ وَ الَّذِينَ
تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ
قِطْمِيرٍ ﴿١٣﴾

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ ۗ
وَ لَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۗ وَ يَوْمَ
الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۗ وَ لَا
يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٥﴾

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى
اللَّهِ ۗ وَ اللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٦﴾
إِنْ يَشَاءُ يُدْهِبْكُمْ وَ يُنْزِلْ
جَدِيدًا ﴿١٤﴾

وَ مَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٨﴾

وَ لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ۗ وَ إِنْ تَدْعُ
مُثْقَلَةٌ إِلَى جَمَلٍهَا لَا يُحْمَلُ مِنْهُ
شَيْءٌ ۗ وَ لَوْ كَانَ ذَا قُرْبَىٰ ۗ وَ إِنَّمَا تُنذِرُ
الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ
وَ أَقَامُوا الصَّلَاةَ ۗ وَ مَنْ تَزَكَّىٰ فَإِنَّمَا
يَتَزَكَّىٰ لِنَفْسِهِ ۗ وَ إِلَى اللَّهِ الْمَصِيرُ ﴿١٩﴾

وَ مَا يَسْتَوِي الْأَعْمَىٰ وَ الْبَصِيرُ ﴿٢٠﴾

وَ لَا الظُّلُمَاتُ وَ لَا النُّورُ ﴿٢١﴾

وَ لَا الظِّلُّ وَ لَا الْحَرُّ وَرُءُومٌ ﴿٢٢﴾

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.

24. Thou art only a Warner.

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.

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.

27. Then I seized those who disbelieved and how *terrible* was the change I *brought about*!

R. 4.

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;

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.

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;

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.

وَمَا يَسْتَوِي الْأَحْيَاءُ وَالْأَمْوَاتُ ۗ
لَإِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ۗ وَمَا أَنتَ
بِمُسْمِعٍ مَّن فِي الْقُبُورِ ﴿٢٣﴾

إِنَّ أَنتَ إِلَّا نَذِيرٌ ﴿٢٤﴾

إِنَّمَا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۗ
وَلَا مَن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٥﴾
وَلَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن
قَبْلِهِمْ ۗ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ
وَالزُّبُرِ ۗ وَالْكِتَابِ الْمُنِيرِ ﴿٢٦﴾

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا ۚ فَكَيْفَ
كَانَ تَكْوِينُ ﴿٢٧﴾

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً ۚ
فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفًا أَلْوَانُهَا ۗ
وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ
مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ﴿٢٨﴾

وَمِنَ النَّاسِ وَالدَّوَابِّ ۚ وَأَلْأَنْعَامِ
مُخْتَلِفٌ أَلْوَانُهُ ۚ كَذَلِكَ ۗ إِنَّمَا
يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ
لَإِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٩﴾

لَإِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ ۚ وَ
آقَامُوا الصَّلَاةَ ۚ وَآتَوْا مِمَّا
رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَّرْتَجُونَ
تِجَارَةً لَّن تَبُورَ ﴿٣٠﴾

لِيُؤْتِيَهُمْ أَجُورَهُمْ وَيَزِيدَهُم مِّنْ
فَضْلِهِ ۗ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣١﴾

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.

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ
هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ
يَدَيْهِ ۗ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ
بَصِيرٌ ﴿٣٢﴾

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.

ثُمَّ آوَرْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا
مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِّ
نَفْسِهِ ۖ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ
سَابِقٌ بِالْخَيْرَاتِ ۖ يُؤْتِنَ اللَّهُ ذَٰلِكَ
هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٣﴾

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.

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا
مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَ لُؤْلُؤًا ۖ وَ
لِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٤﴾

35. And they will say, 'All praise belongs to Allāh Who has removed grief from us. Surely, our Lord is Most Forgiving, Most Appreciating,

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا
الْحَزْنَ ۗ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٥﴾

36. 'Who has, out of His bounty, settled us in the Abode of Eternity, where no toil will touch us, nor any *sense of weariness* affect us therein.'

بِالَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن
فَضْلِهِ ۖ لَا يَمَسُّنَا فِيهَا نُصَبٌ وَ
لَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٦﴾

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.

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ ۖ
لَا يُقْضَىٰ عَلَيْهِمْ فِيمَؤْتُوا وَ لَا
يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِنَا ۗ كَذَٰلِكَ
نَجْزِي كُلَّ كَفُورٍ ﴿٣٧﴾

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

وَهُمْ يَصْطَرِحُونَ فِيهَا ۖ رَبَّنَا أَخْرِجْنَا
تَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۗ
أَوَلَمْ نَعْمَرْكُمْ مِمَّا يَتَذَكَّرُ فِيهِ مَنْ
تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا

* **He who would reflect could reflect 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.'

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.

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.

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.

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.

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,

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

فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٣٨﴾

إِنَّ اللَّهَ عَلِيمٌ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ ۗ
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٩﴾

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ ۗ
فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۗ وَلَا يَزِيدُ
الْكَافِرِينَ كُفْرَهُمْ عِنْدَ رَبِّهِمْ إِلَّا
مَقْتًا ۚ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ
إِلَّا خَسَارًا ﴿٤٠﴾

قُلْ أَرَأَيْتُمْ شُرَكَاءَ الَّذِينَ تَدْعُونَ
مِنْ دُونِ اللَّهِ أُرُونِي مَاذَا خَلَقُوا مِنَ
الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ ۚ
أَمْ آتَيْنَهُم كِتَابًا فَهُمْ عَلَىٰ بَيِّنَةٍ
مِنْهُ ۗ بَلْ إِنْ يَعْذِرِ الظَّالِمُونَ بَعْضُهُمْ
بَعْضًا إِلَّا غُرُورًا ﴿٤١﴾

إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ
تَزُولَا ۗ وَ لَئِنْ زَالَتَا إِنْ أَمْسَكْتُهُمَا
مِنْ أَحَدٍ مِّنْ بَعْدِهِ ۗ إِنَّهُ كَانَ حَلِيمًا
غَفُورًا ﴿٤٢﴾

وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ
جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ
الْحَدَى الْأَمْرِ ۚ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا
زَادَهُمْ إِلَّا تَفُورًا ﴿٤٣﴾

وَ اسْتَكْبَرُوا فِي الْأَرْضِ وَ مَكَرَ السَّيِّئُ ۗ
وَ لَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ۗ
فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتِ الْأَوَّلِينَ ۚ
فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ۗ وَ لَنْ

wilt never find any change in the way of Allāh; nor wilt thou ever find any alteration in the way of Allāh.

تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٣٣﴾

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.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ وَ
كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً ۗ وَ مَا كَانَ
اللَّهُ لِيُعْجِزَهُ مِن شَيْءٍ فِي السَّمٰوٰتِ
وَلَا فِي الْأَرْضِ ۗ إِنَّهُ كَانَ عَلِيمًا
قَدِيرًا ﴿٣٥﴾

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.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا
مَا تَرَكَ عَلَى ظَهْرهَا مِن دَابَّةٍ وَلٰكِن
يُبَوِّئُ لَهُمُ إِلَىٰ آجَلٍ مُّسَمًّى ۖ فَاِذَا
اَجَلَهمْ فَاِنَّ اللّٰهَ كَانَ بِعِبَادِهِ
بَصِيرًا ﴿٣٦﴾

*46. and when their appointed time comes, *beware that* Allāh is fully aware of His servants—the mankind.



رُكُوعَاتُهَا

سُورَةُ الْاِسْرَاءِ ٣٦

اِسْمَاتُهَا ٨٤



YĀ SĪN

(Revealed before Hijrah)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

2. Yā Sīn.†

یٰس ۝۲

3. By the Qur'ān, full of wisdom,

وَ الْقُرْآنِ الْحَكِیْمِ ۝۳

4. Thou art indeed *one* of the Messengers,

اِنَّكَ لَمِنَ الْمُرْسَلِیْنَ ۝۴

5. On a right path.

عَلٰی صِرَاطٍ مُّسْتَقِیْمٍ ۝۵

6. *This is* a revelation of the Mighty, the Merciful,

تَنْزِیْلَ الْعَزِیْزِ الرَّحِیْمِ ۝۶

7. That thou mayest warn a people whose fathers were not warned, and so they are heedless.

لِتُنذِرَ قَوْمًا مَّا اُنذِرَ اٰبَاؤُهُمْ فَهُمْ غٰفِلُوْنَ ۝۷

8. Surely the word has proved true against most of them, for they believe not.

لَقَدْ حَقَّ الْقَوْلُ عَلٰی اَكْثَرِهِمْ فَهُمْ لَا یُؤْمِنُوْنَ ۝۸

*9. We have put round their necks, chains reaching unto the chins, so that their heads are forced up.

اِنَّا جَعَلْنَا فِیْ اَعْنَاقِهِمْ اَغْلَالًا فَهِيَ اِلٰی الْاَذْقَانِ فَهُمْ مُّقْمَحُوْنَ ۝۹

10. And We have set a barrier before them and a barrier behind them, and have covered them over, so that they cannot see.

وَجَعَلْنَا مِنْ بَیْنِ اَیْدِهِمْ سَدًّا وَّ مِنْ خَلْفِهِمْ سَدًّا فَاَعْشَيْنَهُمْ فَهُمْ لَا یُبْصِرُوْنَ ۝۱۰

11. And it is equal to them whether thou warn them or warn them not: they will not believe.

وَسَوَاءٌ عَلَیْهِمْ ءَاذَنَّا لَهُمْ اَمْ لَمْ تُنذِرْهُمْ لَا یُؤْمِنُوْنَ ۝۱۱

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.

اِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَ خَشِيَ الرَّحْمٰنَ الْغَیْبِ ۚ فَبَشِّرْهُ بِمَغْفِرَةٍ وَّ اَجْرٍ كَرِیْمٍ ۝۱۲

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.

اِنَّا نَحْنُ نُحْیِ الْمَوْتِی وَ نَكْتُبُ مَا قَدَّمُوا وَاَثَرَهُمْ ۚ وَ كُلِّ شَیْءٍ اَحْصَيْنَاهُ ۚ فِیْ اِمَّاْمٍ مُّبِیْنٍ ۝۱۳

† O Perfect Leader!

*9. We have put round their necks, **collars reaching to** the chins, so that their heads are forced up.

ء ا ق q غ gh ع ' ظ ز ط ؤ ض د 513 ص س ذ dh خ kh ح h ث th ا i u ا

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

R. 2.

14. And set forth to them the parable of a people of the town, when the Messengers came to it.

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.'

16. They replied, 'You are but men like us and the Gracious *God* has not revealed anything. You only lie.'

17. They said, 'Our Lord knows that we are indeed *His* Messengers to you;

18. 'And on us lies only the plain delivery of the Message.'

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.'

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.'

21. And from the farthest part of the town there came a man running. He said, 'O my people, follow the Messengers,

22. 'Follow those who ask of you no reward, and who are rightly guided.

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?

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.

وَاصْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ ۖ
إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ
فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ
فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ ﴿١٥﴾

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا ۗ
وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ ۗ إِنْ
أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٦﴾

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ
لَمُرْسَلُونَ ﴿١٧﴾

وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ ﴿١٨﴾

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا
لَنَرْجِمَنَّكُمْ وَنَحْمِسَنَّكُمْ وَمَتَّاعًا
بِئْسَ الْاَلِيمُ ﴿١٩﴾

قَالُوا طَائِفُكُمْ مَعَكُمْ ۖ آءِئِنْ ذُكِّرْتُمْ
بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٢٠﴾

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ
يَسْعَى قَالَ يَاقَوْمِ اتَّبِعُوا
الْمُرْسَلِينَ ﴿٢١﴾

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ
مُهْتَدُونَ ﴿٢٢﴾

يَا وَيْلَى وَالْيَا لَا آعْبُدُ إِلَّا اللَّهَ الَّذِي فَطَرَنِي وَإِلَيْهِ
تُرْجَعُونَ ﴿٢٣﴾

ءَأَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرَدَّنْ
الرَّحْمَنُ بَصُرًا ۗ لَا تَعْنِي عَنِّي شَفَاعَتُهُمْ
شَيْعًا وَلَا يُنْقِذُونِ ﴿٢٤﴾

25. 'In that case I should indeed be in manifest error.

26. 'I believe in your Lord; so listen to me.'

27. It was said *to him*, 'Enter Paradise.' He said, 'O, would that my people knew,

28. 'How *graciously* my Lord has granted me forgiveness and has made me of the honoured ones!'

29. And We sent not down against his people, after him, any host from heaven, nor did We need to send down *any*.

30. It was but a single blast and lo! they were extinct.

*31. Alas for *My* servants! there comes not a Messenger to them but they mock at him.

32. Have they not seen how many generations We have destroyed before them, *and* that they never return to them?

33. And all of them, gathered together, will certainly be brought before Us.

R. 3.

34. And the dead earth is a Sign for them: We quicken it and bring forth therefrom grain, of which they eat.

35. And We have placed in it gardens of date-palms and grapes, and We have caused springs to gush forth therein,

36. That they may eat of the fruit thereof, and it was not their hands that made them. Will they not then be grateful?

37. Holy is He Who created all things in pairs, of what the earth grows, and of themselves, and of what they know not.

إِنِّي إِذْ أَلْفَيْتُ ضَلَلْتُ مُبِينٍ ۝۳۰

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ ۝۳۱

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ۝۳۲

بِمَا عَفَرْتُ لِي رَبِّي وَ جَعَلَنِي مِنَ الْمُكْرَمِينَ ۝۳۳

وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ۝۳۴

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ۝۳۵

يَحْسِرَةٌ عَلَى الْعِبَادِ ۚ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝۳۶

أَلَمْ يَرَوْا كَمَا أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ۝۳۷

وَأَنْ كُلُّ لَمَعٍ جَوْمٍ لَدَيْنَا مُحْضَرُونَ ۝۳۸

وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ ۚ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ۝۳۹

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ تَحْتِهَا أَنْهَابٌ مَجْرِبَاتٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ۝۴۰

لِيَأْكُلُوا مِنْ ثَمَرِهِ إِذَا مَا وَعَدْتُهُمْ ۚ أَفَلَا يَشْكُرُونَ ۝۴۱

سُبْحٰنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ۝۴۲

*31. Alas for **mankind!** there comes not a Messenger to them but they mock at him.

ء ' ا ق | q | غ gh | ع | ا ط | ز | ط | ؤ | ض | د 515 ص | س | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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

*38. And a Sign for them is the night from which We strip off the day, and lo! they are in darkness.

وَآيَةٌ لَهُمُ اللَّيْلُ بِمَا تَشْلَخُ مِنْهُ النَّهَارَ إِذَا هُمْ مُظْلِمُونَ ﴿٣٨﴾

*39. And the sun is moving on the course *prescribed* for it. That is the decree of the Almighty, the All-Knowing God.

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۗ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٩﴾

40. And for the moon We have appointed stages, till it becomes again like an old dry branch of a palm-tree.

وَ الْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٤٠﴾

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.

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۗ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤١﴾

42. And a Sign for them is that We carry their offspring in the laden ship,

وَ آيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِّ الْمَشْحُونِ ﴿٤٢﴾

*43. And We have created for them the like thereof whereon they ride.

وَ خَلَقْنَا لَهُمْ مِن مِّثْلِهِ مَا يَرْكَبُونَ ﴿٤٣﴾

44. And if We *so* willed, We could drown them; then they would have no one to succour *them*, nor would they be rescued,

وَإِنْ نَشَاءُ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُنقذُونَ ﴿٤٤﴾

45. Except through mercy from Us and as a provision for a time.

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٥﴾

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*.

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾

47. And there comes not to them any Sign out of the Signs of their Lord, but they turn away from it.

وَ مَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٧﴾

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?'

وَإِذَا قِيلَ لَهُمُ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ ۗ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا ۗ أَمْ نَأْطِعُهُمُ مِنَ لَوْ يَشَاءُ اللَّهُ أَنْطَعِمَهُ ۗ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ

*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**.

ء | ق | q | غ | gh | ع | ا | ظ | ط | ص | ض | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ء

You are but in manifest error.’

مُسِينٍ ۝۳۸

49. And they say, ‘When will this promise *be fulfilled*, if *indeed* you are truthful?’

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ۝۳۹

50. They are waiting only for a single blast which will seize them while they are disputing.

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ۝۴۰

51. And they will not be able to make a will, nor will they return to their families.

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ۝۴۱

R. 4.

52. And the trumpet shall be blown, and lo! from the graves they will hasten on to their Lord.

وَتُفِيعُ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ۝۴۲

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.’

قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۗ بَلِّغْنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ۝۴۳

54. It will be but one blast and lo! they will all be brought before Us.

إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُخَضَّرُونَ ۝۴۴

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 شَيْئًا وَلَا يُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ۝۴۵

*56. Verily the inmates of Heaven will, on that day, be happy in *their* occupation.

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكَّهُونَ ۝۴۶

57. They and their wives will be in pleasant shades, reclining on raised couches.

هُمُ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرَائِكِ مُتَّكِئُونَ ۝۴۷

58. They will have fruits therein, and they will have whatever they call for.

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مِمَّا يُدْعُونَ ۝۴۸

59. ‘Peace on you’—a word of *greeting* from the Merciful Lord.

سَلَامٌ تَسْفُوهُنَّ مِنْ رَبِّ رَّحِيمٍ ۝۴۹

60. And God will say, ‘Separate yourselves from the righteous this day, O ye guilty ones!’

وَأَمَّا زُورَ الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ۝۵۰

61. ‘Did I not enjoin on you, O ye sons of Adam, that you worship not

أَلَمْ أَعْهَدْ لَكُمْ يَبْنَئِي أَدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ ۗ إِنَّهُ لَكُمْ عَدُوٌّ

*56. Verily, the inhabitants of Heaven, on that day, will be happily employed in several occupations.

ء ’ ق q غ gh ع ’ ظ z ط t ض d 517 ص s ذ dh خ kh ح h ث th ا i u ا

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

Satan—for he is to you an open enemy—

مُؤْمِنًا ۞

62. ‘And that you worship Me? This is the right path.

وَأَنۢ أَعْبُدُونِي ۗ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٣٦﴾

63. ‘And he did lead astray a great multitude of you. Why did you not then understand?

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا ۗ أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٣٧﴾

64. ‘This is the Hell which you were promised.

هَٰذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٣٨﴾

65. ‘Enter it this day, because you disbelieved.’

إِصْلَوْهَا الۡيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٩﴾

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.

الۡيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٤٠﴾

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 نَشَاءُ لَطَمَسْنَا عَلَىٰٓ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ ﴿٤١﴾

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.

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٤٢﴾

R. 5.

* 69. And him whom We grant long life—We revert him to a weak *condition of* creation. Will they not then understand?

وَمَن نُّعَمِّرْهُ لَا نُكَفِّرْهُ فِي الْخَلْقِ ۗ أَفَلَا يَعْقِلُونَ ﴿٤٣﴾

* 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,

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۗ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ ﴿٤٤﴾

* 71. So that it may warn all who live, and that the word *of punishment* be justified against the disbelievers.

لِيُنذِرَ مَن كَانَ حَيًّا وَيَجِزَّ الْقَوْلَ عَلَىٰ الْكٰفِرِينَ ﴿٤٥﴾

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?

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مٰلِكُونَ ﴿٤٦﴾

* 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.

74. And in them they have *other* benefits and *also* drinks. Will they not then be grateful?

75. And they have taken *other* gods beside Allāh, that they might be helped.

*76. They are not able to help them, but they will be brought *before God* as their *allied* host.

77. So let not their speech grieve thee. Verily We know what they conceal and what they proclaim.

78. Does not man see that We have created him from a *mere* sperm-drop? Yet lo! he is an open quarreller!

79. And he coins similitudes for Us and forgets his own creation. He says, 'Who can quicken the bones when they are decayed?'

80. Say, 'He, Who created them the first time, will quicken them; and He knows every *kind of* creation full well,

81. 'He Who produces for you fire out of the green tree, and behold, you kindle from it.

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.

*83. Verily His command, when He intends a thing, is *only* that He says to it, 'Be!,' and it is.

84. So Holy is He, in Whose hand is the kingdom of all things. And to Him will you *all* be brought back.

*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 فَيَكُونُ** (Be! And it is) at page 59 under 3:48. (Publisher)

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٤٣﴾

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٤٤﴾

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يَنْصُرُونَ ﴿٤٥﴾

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحَضَّرُونَ ﴿٤٦﴾

فَلَا يَخْرُتُكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٤٧﴾

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْقَةٍ فَاذًا هُوَ خَاصِمٌ مُبِينٌ ﴿٤٨﴾

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٤٩﴾

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٥٠﴾

إِلَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَاذًا أَنْتُمْ مِّنْهُ تُوقِدُونَ ﴿٥١﴾

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٥٢﴾

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٥٣﴾

فَسُبْحَانَ الَّذِي فِي يَدَيْهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٤﴾



سورة انفصاف ٥

سورة انفصاف ٣٧

انفصاف ١٨٣



AŞ-ŞAFFĀT

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. By those who range themselves in close ranks,
3. Then they drive away the enemy vigorously,
4. Then they recite the *Qur'ān* as a Reminder,
5. Surely your God is One,
6. Lord of the heavens and the earth and all that is between them and the Lord of the sun's risings.
- *7. We have adorned the lowest heaven with an adornment—the planets;
8. And have guarded it against all rebellious satans.
- *9. They cannot hear *anything* from the exalted assembly of *angels*—and they are pelted from every side,
10. Repulsed, and for them is a perpetual punishment—
11. Except him who snatches away *something* by stealth, and then there pursues him a piercing flame of *fire*.
- *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.
13. Nay, thou dost wonder, and they ridicule.
14. And when they are admonished, they pay no heed.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿١﴾
 وَالصَّفَّٰتِ صَفًّا ﴿٢﴾
 فَالزُّجُرِثِ ذَجْرًا ﴿٣﴾
 فَالْتَلِیْتِ ذِكْرًا ﴿٤﴾
 اِنَّ اِلَهَكُمْ لَوَاحِدٌ ﴿٥﴾
 رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَیْنَهُمَا
 وَرَبُّ الْمَشْرِیْقِ ﴿٦﴾
 اِنَّا زَیِّنَّا السَّمٰوٰتِ الدُّنْیَا بِزَیْنَةٍ
 لِّاَنْكُوۤا كِبٰرَ ﴿٧﴾
 وَحِفْظًا مِّنْ كُلِّ شَیْطٰنٍ مَّارِدٍ ﴿٨﴾
 لَا یَسْمَعُوۤنَ اِلَّا الْمَلٰٓئِكَةَ الْاَعْلٰی وَیُقَدُّوۤنَ
 مِنْ كُلِّ جَانِبٍ ﴿٩﴾
 دُحُوۡرًا وَّلَهُمْ عَذَابٌ وَّاصِبٌ ﴿١٠﴾
 اِلَّا مَنۡ خَطَفَ الْخَطْفَةَ فَاتَّبَعَهَا سَهَابٌ
 نَّارِیٌّ ﴿١١﴾
 فَاسْتَفْتٰهُمْ اَهُمۡ اَشَدُّ خَلْقًا اَمْ مِّنۡ
 خَلْقِنَا ؕ اِنَّا خَلَقْنٰهُمْ مِّنۡ طِیْنٍ
 كَلِیۡمٍ ﴿١٢﴾
 بَلْ عَجِبْتَ وَیَسْحَرُوۡنَ ﴿١٣﴾
 وَاِذَا دُكِّرُوۡا لَا یَذْكُرُوۡنَ ﴿١٤﴾

*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?**

ء ء ء ق ق q غ gh ع ء ظ ظ ٓ ط ٓ ض ٓ د ٓ ص ٓ ذ dh خ kh ح h ث th ا i u ا ء

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

15. And when they see a Sign, they seek to ridicule it.

وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ ﴿١٥﴾

16. And they say, 'This is nothing but plain magic.

وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١٦﴾

17. 'What! when we are dead and have become dust and bones, shall we then be raised up *again*?

ءِ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظْمًا مَا ءِ رَأَيْنَا لَمَبْعُوثُونَ ﴿١٧﴾

18. 'And our forefathers of yore *also*?'

أَوْ آبَاؤُنَا الْأَوَّلُونَ ﴿١٨﴾

19. Say, 'Yea; and you will *then* be abased.'

قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٩﴾

*20. Then it will be but one shout of reproach, and behold, they will begin to see.

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿٢٠﴾

21. And they will say, 'Alas for us! this is the Day of Requital.

وَقَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ ﴿٢١﴾

22. 'This is the Day of the *final* decision which you used to deny.'

هَذَا يَوْمُ الْقَضِىِ الَّذِى كُنْتُمْ بِمِ يَوْمِ تَكْذِبْتُمْ ﴿٢٢﴾

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

أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٣﴾

24. 'Beside Allāh; and lead them to the path of the Fire;

مِن دُونِ اللَّهِ قَاهِدُهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٤﴾

25. 'And stop them; for they must be questioned.'

وَقِفُّهُمْ إِنَّهُمْ مَسْئُولُونَ ﴿٢٥﴾

26. 'What is the matter with you that you help not one another?'

مَا لَكُمْ لَا تَنْصَرُونَ ﴿٢٦﴾

27. Nay, on that day they will surrender themselves.

بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٧﴾

28. And some of them will address the others, questioning one another.

وَاقْتَبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٨﴾

*29. They will say, 'Verily, you used to come to us, swearing *that you were truthful*.'

قَالُوا إِنَّا كُنْتُمْ تَأْتُونَنَا مِنَ الْيَمِينِ ﴿٢٩﴾

30. They will answer, 'Nay, you yourselves were not believers.'

قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿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.'

49. And with them will be *chaste* women, with restrained looks and large beautiful eyes,

* 50. As though they were sheltered eggs.

51. Then some of them will address the others, questioning one another.

52. A speaker from among them will say, "I had a companion,

53. "Who used to say, 'Art thou indeed among those who believe *it* to be true?

54. 'When we are dead, and have become dust and bones, shall we indeed be requited?'"

55. He will ask, 'Will you have a look *at him*?'

56. Then he will look and see him in the midst of the Fire.

57. He will say, 'By Allāh, thou didst almost cause me to perish.

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*.

59. 'Is it *not so that* we are not going to die *again*,

60. 'Save our previous death, and that we are not to be punished?

61. 'Surely this is the supreme triumph.

62. 'For the like of this, then, let the workers work.'

63. Is that better as an entertainment, or the tree of Zaqqūm?

64. Verily We have made it a trial for the wrongdoers.

وَعِنْدَهُمْ قَصِيرَاتُ الطَّرْفِ عَيْنٌ ﴿٣٩﴾

كَانَهُنَّ بَيْضٌ مَكْنُونٌ ﴿٤٠﴾

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٤١﴾

قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٤٢﴾

يَقُولُ أَتَيْتَكَ لِيَمِينِ الْمُصَدِّقِينَ ﴿٤٣﴾

ءِذَا دَامِثْنَا وَكُنَّا تُرَابًا وَعِظًا مَا ءِرَأْنَا

لَمَدٍ يُنُونٌ ﴿٤٤﴾

قَالَ هَلْ آتَيْتُمُ مَّطْلِعُونَ ﴿٤٥﴾

فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ ﴿٤٦﴾

قَالَ تَاللَّهِ إِنْ كَذَبْتُ لَكَرِيمٌ ﴿٤٧﴾

وَلَوْلَا رِغْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُخْضَرِّينَ ﴿٤٨﴾

أَفَمَا نَحْنُ بِمَمِيَّتِينَ ﴿٤٩﴾

إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ

بِمُعَدِّيَّينَ ﴿٥٠﴾

إِنَّ هَذَا لَهُوَ الْقُوَى الْعَظِيمُ ﴿٥١﴾

لِيُمَثِّلَ هَذَا أَقْلِيخَمِلَ الْعَمَلُونَ ﴿٥٢﴾

أَذَلِكْ خَيْرٌ تَرْزُلًا أَمْ شَجَرَةُ الزَّقُّومِ ﴿٥٣﴾

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٥٤﴾

* 50. **Note:** *Baidun* (بَيْضٌ) as *baidatum* (بَيْضَةٌ) an egg of an ostrich or of any bird. When said in praise, *huwa baidatul balad* (هُوَ بَيْضَةُ الْبَلَدِ) 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* (بَلَد) (country or the like) to whom others resort, and whose words they accept or he is celebrated, or well-known, person. Thus *baidun makhnum* (بَيْضٌ مَكْنُونٌ) would mean the pride of paradise well guarded and well protected.

65. It is a tree that springs forth in the bottom of Hell;

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿١٥﴾

66. The fruit thereof is as though it were the heads of serpents.

طَلْحُومًا كَأَنَّهَ رُءُوسُ الشَّيْطَانِ ﴿١٦﴾

67. And they shall eat of it and fill their bellies therewith.

فَأَنَّهُمْ لَا يَكِلُونَ مِنْهَا فَمَلَأُوتَ مِنْهَا
الْبُطُونُ ﴿١٧﴾

68. Then will they have in addition to it a mixture of boiling water *as a drink*.

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿١٨﴾

69. Then surely their return shall be to Hell.

ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿١٩﴾

70. They indeed found their fathers erring,

إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ ﴿٢٠﴾

71. And they hurried on in their footsteps.

فَهُمْ عَلَىٰ أَثَرِهِمْ يُهْرَعُونَ ﴿٢١﴾

72. And most of the ancient peoples had erred before them,

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٢٢﴾

73. And We had sent Warners among them.

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُّنذِرِينَ ﴿٢٣﴾

74. Behold, then, how *evil* was the end of those who were warned,

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ ﴿٢٤﴾

75. Save the chosen servants of Allāh.

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٢٥﴾

R. 3.

76. And Noah indeed did cry unto Us, and what an excellent answer did We give *to his prayer!*

وَلَقَدْ تَدَانَا نُوْحٌ فَلَنِعْمَ الْمُجِيبُونَ ﴿٢٦﴾

77. And We saved him and his family from the great distress;

وَنَجَّيْنَاهُ وَآهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٢٧﴾

78. And We made his offspring the only survivors.

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٢٨﴾

79. And We left for him *a good name* among the following generations—

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٢٩﴾

* 80. 'Peace be upon Noah among the peoples!'

سَلَامٌ عَلَىٰ نُوحٍ فِي الْعَالَمِينَ ﴿٣٠﴾

81. Thus indeed do We reward those who do good.

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٣١﴾

82. He was surely *one* of Our believing servants.

إِنَّهُ مِن عِبَادِنَا الْمُؤْمِنِينَ ﴿٣٢﴾

83. Then We drowned the others.

ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٣٣﴾

* 80. Peace be upon Noah **among people of the worlds**.

84. And verily of his party was Abraham;
- * 85. When he came to his Lord with a sound heart;
86. When he said to his father and to his people, 'What is it that you worship?
- * 87. 'Do you falsely seek gods beside Allāh?
88. 'So what is your idea about the Lord of the worlds?'
89. Then he cast a glance at the stars,
90. And said, 'I am indeed *feeling* unwell.'
91. So they went away from him turning their backs.
92. Then he went secretly to their gods and said, 'Will you not eat?'
93. 'What is the matter with you that you speak not?'
94. Then he began suddenly to strike them with the right hand.
95. Thereupon *the people* came towards him hastening.
96. He said, 'Do you worship that which you have *yourselves* carved out,
97. 'Whereas Allāh has created you and your handiwork?'
98. They said, 'Build for him a structure and cast him into the fire.'
99. Thus they intended an evil design against him, but We made them most humiliated.
100. And he said, 'I am going to my Lord, Who will guide me.
101. 'My Lord, grant me a righteous son.'
102. So We gave him the glad tidings of a forbearing son.

وَإِن مِّن شَيْعَتِهِمْ إِلَّا بُرْهَانُهُمْ ۗ [٨٣]

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ [٨٥]

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ۗ [٨٦]

أَتُنْفِكُوا إِلَهَةً دُونَ اللَّهِ تَتْرِكُونَ ۗ [٨٧]

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ۗ [٨٨]

فَنظَرَ نَظْرَةً فِي النُّجُومِ ۗ [٨٩]

فَقَالَ إِنِّي سَقِيمٌ ۗ [٩٠]

فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ۗ [٩١]

فَرَاغَ إِلَى إِلَهِهِمْ فَقَالَ آلَا تَأْكُلُونَ ۗ [٩٢]

مَا لَكُمْ لَا تَنْطِقُونَ ۗ [٩٣]

فَرَاغَ عَلَيْهِمْ صَرْبًا يَأْتِمِنِينَ ۗ [٩٤]

فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ ۗ [٩٥]

قَالَ أَتَعْبُدُونَ مَا تَحْمِلْتُونَ ۗ [٩٦]

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ۗ [٩٧]

قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ ۗ [٩٨]

فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ۗ [٩٩]

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ۗ [١٠٠]

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ۗ [١٠١]

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ۗ [١٠٢]

* 85. When he came to his Lord with a **submissive heart**.

* 87. **Do you seek lies as gods instead of Allāh?**

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.’

فَلَمَّا بَلَغَ مَعَهُ الْيَسْمَعَ قَالَ يَبْنَئِي لِرَبِّي
أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا
تَرَى ۗ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ
سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿٣٣﴾

* 104. And when they both submitted to the Will of God, and he had thrown him down on his forehead,

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿٣٤﴾

105. We called to him: ‘O Abraham,

وَتَادَيْتُهُ أَنْ يُبْرَاهِيمُ ﴿٣٥﴾

106. ‘Thou hast indeed fulfilled the dream.’ Thus indeed do We reward those who do good.

قَدْ صَدَقْتَ الرَّءْيَا جِإِنَّا كَذَلِكَ نَجْزِي
الْمُحْسِنِينَ ﴿٣٦﴾

107. That surely was a manifest trial.

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿٣٧﴾

108. And We ransomed him with a great sacrifice.

وَقَدَيْنَهُ بِذَبْحٍ عَظِيمٍ ﴿٣٨﴾

109. And We left for him a good name among the following generations—

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٣٩﴾

110. ‘Peace be upon Abraham!’

سَلَّمَ عَلَىٰ إِبْرَاهِيمَ ﴿٤٠﴾

111. Thus do We reward those who do good.

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤١﴾

112. Surely, he was one of Our believing servants.

إِنَّهُ مِن عِبَادِنَا الْمُؤْمِنِينَ ﴿٤٢﴾

113. And We gave him the glad tidings of Isaac, a Prophet, and one of the righteous.

وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ ﴿٤٣﴾

* 114. And We bestowed blessings on him and Isaac. And among their progeny are some who do good and others who clearly wrong themselves.

وَبَارَكْنَا عَلَيْهِ وَ عَلَىٰ إِسْحَاقَ ۗ وَ مِنْ
ذُرِّيَّتِهِمَا مُّحْسِنٌ وَ ظَالِمٌ لِّنَفْسِهِ
عِ مَبِينٌ ﴿٤٤﴾

* 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 *zālim* (ظالم) (cruel) or *zulm* (ظلم) (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 (Fāṭir), it is evident that God has included amongst His chosen servants, such people as are *zālimun linafsihī* (ظالمٌ لِنَفْسِهِ) who treat themselves cruelly as they strive in the path of

R. 4.

115. And, indeed, We bestowed favours on Moses and Aaron.

116. And We saved them both and their people from the great distress;

117. And We helped them, and it was they who were victorious.

* 118. And We gave them the Book that made *things* clear;

119. And We guided them to the right path.

120. And We left for them *a good name* among the following generations—

121. ‘Peace be on Moses and Aaron!’

122. Thus indeed do We reward those who do good.

123. Surely they were both among Our believing servants.

124. And assuredly Elias *also* was *one* of the Messengers,

125. When he said to his people, ‘Will you not fear God?’

126. ‘Do you call on Ba‘al, and forsake the Best of creators,

127. ‘Allāh, your Lord and the Lord of your forefathers of old?’

128. But they treated him as a liar, and they will surely be brought *before God to render an account*;

129. Except the chosen servants of Allāh.

130. And We left for him *a good name* among the following generations—

وَلَقَدْ مَتَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٥﴾

وَنَجَّيْنَهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١١٦﴾

وَنَصَّرْنَاهُمْ فَاكْفَرْنَا لَهُمُ الْغَلِيْبِيْنَ ﴿١١٧﴾

وَاتَيْنَهُمَا الْكِتَابَ الْمُسْتَقِيْمَ ﴿١١٨﴾

وَهَدَيْنَهُمَا الصِّرَاطَ الْمُسْتَقِيْمَ ﴿١١٩﴾

وَتَرَكْنَا عَلَيْهِمَا فِي الْآخِرِيْنَ ﴿١٢٠﴾

سَلَّمَ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢١﴾

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿١٢٢﴾

إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿١٢٣﴾

وَلِإِن لَّيَأْسَ لِمَنِ الْمُرْسَلِيْنَ ﴿١٢٤﴾

إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُوْنَ ﴿١٢٥﴾

أَتَدْعُوْنَ بَعْلًا وَتَذَرُوْنَ أَحْسَنَ الْخَالِقِيْنَ ﴿١٢٦﴾

اللّٰهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِيْنَ ﴿١٢٧﴾

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٨﴾

إِلَّا عِبَادَ اللّٰهِ الْمُخْلِصِيْنَ ﴿١٢٩﴾

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِيْنَ ﴿١٣٠﴾

Allāh. In the same category those belonging to the comparatively higher order are mentioned as *muqtaṣid* (مقتصد) and *sābiq bilkhairāt* (سابق بالخيرات). (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 li nafsihī* (ظالم لنفسه) (cruel to himself).

* 118. And We gave them the manifestly clear Book.

ء ؤ ق q غ gh ع | ظ ẓ | ط ṭ | ض ḍ | ص ṣ | ذ dh | خ kh | ح ḥ | ث th | ا i u ا

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

131. 'Peace be on Elias *and his people!*'

سَلَّمَ عَلَىٰ إِبْرَاهِيمَ ۝۳۱

132. Thus indeed do We reward those who do good.

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۝۳۲

133. Surely he was *one* of Our believing servants.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۝۳۳

134. And assuredly Lot *too* was *one* of the Messengers,

وَرَأَىٰ لُوطًا لِّمَنِ الْمُرْسَلِينَ ۝۳۴

135. When We delivered him and all his family,

إِذْ نَجَّيْنَاهُ وَآهْلَهُ أَجْمَعِينَ ۝۳۵

136. Except an old woman *who was* among those who stayed *behind*.

إِلَّا عَجُوزًا فِي الْغَابِرِينَ ۝۳۶

137. Then We utterly destroyed the others.

ثُمَّ دَمَّرْنَا الْآخَرِينَ ۝۳۷

138. And surely you pass by them in the morning,

وَرَأَيْتُمْ لَتَمُزُّونَ عَلَيْهِمْ مُصْرِحِينَ ۝۳۸

139. And by night. Then why do you not understand?

۞ وَبِاللَّيْلِ أَقْلًا تَعْقِلُونَ ۝۳۹

R. 5.

140. And surely Jonah *also* was *one* of the Messengers,

وَرَأَىٰ يُونُسَ لِّمَنِ الْمُرْسَلِينَ ۝۴۰

141. When he fled to the laden ship;

إِذْ أَبَقَ إِلَى الْفُلِ الْمَشْحُونِ ۝۴۱

* 142. And he cast lots *with the crew of the ship* and was of the losers.

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ۝۴۲

143. And the fish swallowed him while he was blaming *himself*.

فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ۝۴۳

144. And had he not been of those who glorify *God*,

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ۝۴۴

145. He would have surely tarried in its belly till the Day of Resurrection.

۞ لَكِيتَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ۝۴۵

146. Then We cast him on a bare tract of land, and he was sick;

فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ۝۴۶

147. And We caused a plant of gourd to grow over him.

وَأَنْبَثْنَا عَلَيْهِ شَجَرَةً مِّن يَقْطِطِينَ ۝۴۷

148. And We sent him *as a Messenger* to a hundred thousand *people* or more,

وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ۝۴۸

149. And they believed; so We gave them provision for a while.

فَأَمَّنُوا فَمَرَّغْتَهُمْ إِلَىٰ جِئِينَ ۝۴۹

150. Now ask them whether thy Lord has daughters whereas they have sons.

فَأَسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ وَ لَهُمُ الْبَنُونَ ۝۵۰

* 142. And he **draw** lots *at the bidding of his shipmates* and was of the losers.

ء ' | ق | q | غ | gh | ع | ' | ظ | ز | ط | ؤ | ض | ۞ 528 | ص | ۞ | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

151. Did We create the angels females while they were witnesses?

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَ هُمْ
شَا هِدُونَ ﴿١٥١﴾

* 152. Now, surely it is one of their fabrications that they say,

أَلَا أَنَّهُمْ مِن إفكِهِمْ لَيْسُوا لَوْنٌ ﴿١٥٢﴾

153. ‘Allāh has begotten *children*;
and they are certainly liars.

وَلَدَ اللَّهُ ؕ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٣﴾

154. Has He chosen daughters in preference to sons?

أَضْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٤﴾

155. What is the matter with you?
How judge ye?

مَا لَكُمْ فَ كَيْفَ تَحْكُمُونَ ﴿١٥٥﴾

156. Will you not then reflect?

أَفَلَا تَدَّكَّرُونَ ﴿١٥٦﴾

157. Or have you a clear authority?

أَمْ لَكُمْ سُلْطَنٌ مُّبِينٌ ﴿١٥٧﴾

158. Then produce your Book, if
you are truthful.

فَاتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿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*.

وَجَعَلُوا بَيْنَهُ وَ بَيْنَ الْجِنَّةِ نَسَبًا وَ
لَقَدْ عَلِمْت الْجِنَّةُ أَنَّهُمْ كَمُحْضَرُونَ ﴿١٥٩﴾

160. Holy is Allāh *and free* from what they attribute *to Him*.

سُبْحٰنَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٦٠﴾

161. But the chosen servants of Allāh *do not do so*.

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦١﴾

162. Verily, you and what you worship—

فَإِنَّكُمْ وَ مَا تَعْبُدُونَ ﴿١٦٢﴾

163. None of you can mislead *anyone* against Him,

مَا أَنْتُمْ عَلَيْهِ بِقَاتِرِينَ ﴿١٦٣﴾

164. Except him who shall burn in Hell.

إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿١٦٤﴾

165. *And the angels say*: ‘And there is not one of us but has an appointed station.

وَ مَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٥﴾

166. ‘And, verily, we are those who stand ranged in ranks.

وَ إِنَّا لَنَحْنُ الصَّافُّونَ ﴿١٦٦﴾

167. ‘And we are verily those who glorify *God*.’

وَ إِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٧﴾

168. And surely they used to say,

وَ إِن كَانُوا لَيَقُولُونَ ﴿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,

170. 'We would surely have been Allāh's chosen servants.'

171. Yet *when it is come to them* they disbelieve therein, but they will soon come to know.

172. And surely Our word has gone forth respecting Our servants, the Messengers,

173. That it is certainly they who would be helped;

174. And that it is Our host that would certainly be victorious.

175. So turn thou away from them for a while.

176. And watch them, for they will soon see.

177. Is it then Our punishment that they seek to hasten on?

178. But when it descends into their courtyard, it shall be an evil morning to those who were warned.

179. So turn thou away from them for a while.

180. And watch, for they will soon see.

181. Holy is thy Lord, the Lord of Honour *and Power*, far above that which they assert.

182. And peace be upon the Messengers!

183. And all praise belongs to Allāh, the Lord of the worlds.

لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٩﴾

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٧٠﴾

فَلَقَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ﴿١٧١﴾

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا
الْمُرْسَلِينَ ﴿١٧٢﴾

لَأَنَّهُمْ لَهُمُ الْمَنصُورُونَ ﴿١٧٣﴾

وَلَا تَجُنْدُنَا لَهُمُ الْغَالِبُونَ ﴿١٧٤﴾

فَتَوَلَّ عَنْهُمْ حَتَّىٰ جِئِينَ ﴿١٧٥﴾

وَأَبْصُرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٦﴾

أَفِعْدَا إِنَّا يَسْتَعْجِلُونَ ﴿١٧٧﴾

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ
الْمُنذَرِينَ ﴿١٧٨﴾

وَتَوَلَّ عَنْهُمْ حَتَّىٰ جِئِينَ ﴿١٧٩﴾

وَأَبْصُرْ فَسَوْفَ يُبْصِرُونَ ﴿١٨٠﴾

سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨١﴾

وَسَلِّمْ عَلَى الْمُرْسَلِينَ ﴿١٨٢﴾

وَإِلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٣﴾



رُكُوعَاتُهَا

سُورَةٌ ۚ مَكِّيَّةٌ ۚ ۳۸

آيَاتُهَا ۸۹



ŞĀD

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Şād.‡ By the Qur'ān, full of exhortation, *it is Our revealed word.*
3. But those who disbelieve are steeped in false pride and enmity.
4. How many a generation before them have We destroyed! They cried out *for help*, but it was no longer the time for escape.
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.'
- *6. 'Does he make the gods to be one God? This is indeed a strange thing.'
- *7. And the leaders among them spoke out, 'Go and stick to your gods. This is a thing designed.'
- *8. 'We have not heard of this *even* in the latest religion. This is nothing but a fabrication.'
- *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.
10. Do they possess the treasures of the mercy of thy Lord, the Mighty, the Great Bestower?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۙ

ص وَالْقُرْآنِ ذِی الذِّکْرِ ۙ

بَلِ الَّذِیْنَ كَفَرُوا فِیْ عِزَّةٍ وَشِقَاقٍ ۙ

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا
وَلَا تَجِئْ مِنْ مَتَابِعِ ۙ

وَعَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ وَرَوَّاهُ
الْكُفْرُوتَ هَذَا سِحْرٌ كَذَابٌ ۙ

أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ
عَجَابٌ ۙ

وَأَنْطَلَقَ الْمَلَأُ مِنْهُمْ أَنْ امْشُوا وَاصْبِرُوا
عَلَىٰ الْعِقَابِ إِنَّ هَذَا لَشَيْءٌ يُرَادُ ۙ

مَا سَمِعْنَا بِهَذَا فِی الْمِلَّةِ الْآخِرَةِ ۙ
إِنَّ هَذَا إِلَّا اخْتِلَافٌ ۙ

ءَأَنْزَلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا ۙ بَلِ
هُمْ فِی شَكٍّ مِنْ ذِكْرِي ۚ بَلِ لَمَّا
يَذُوقُوا عَذَابِ ۙ

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ
الْعَزِيزِ الْوَهَّابِ ۙ

‡ 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?'

ء ' ق ' q غ gh ع ' ظ ز | ط | ض d 531 ص | س | dh خ kh | ح h | ث th | ا i u ا

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

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*.

أَمْ لَهُمْ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا فَلْيَصْطَفُوا فِي الْكُتُبِ ۝

12. *They are* a host from among the confederates *which will be routed* here.

جُنْدٌ مَّا هُنَّكَ لِكَ مَهْرُومٍ مِنَ الْأَحْزَابِ ۝

* 13. Before them *too* the people of Noah, and *the tribe of* ‘Ād and Pharaoh, the lord of stakes, treated *the Messengers* as liars;

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَ عَادٌ وَ
فِرْعَوْنُ ذُرَايَا أَوتَادٍ ۝

* 14. And *the tribe of* Thamūd, and the people of Lot, and the dwellers of the Wood—these were the confederates.

وَ ثَمُودٌ وَ قَوْمُ لُوطٍ وَ أَصْحَابُ لَيْكَةِ
أُولَئِكَ الْأَحْزَابِ ۝

* 15. There was not one *of them* but treated *their Messengers* as liars, so My punishment rightly overtook *them*.

إِنْ كُلُّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ
عِقَابِي ۝

R. 2.

* 16. And these only wait for a single blast, and there shall be no delaying it.

وَمَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْتِي
لَهُمْ مِنْ قَوَائِي ۝

17. They say, ‘Our Lord, hasten to us our portion *of the punishment* before the Day of Reckoning.’

وَ قَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْعَتًا قَبْلَ
الْحِسَابِ ۝

* 18. Bear patiently what they say, and remember Our servant David, *man of strong hands*; surely he was always turning *to God*.

إِذْ بَدَأْنَا دَاوُدَ ذَا الْأَيْدِي إِنَّهُ أَوَّابٌ ۝

* 19. We subjected *to him* the mountains. They celebrated God’s praises with him at nightfall and sunrise.

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ
بِالْعَشِيِّ وَالْإشْرَاقِ ۝

* 20. And *We subjected to him* the birds gathered together: all turned to him.

وَ الطَّيْرَ مَحْشُورَةً كُلٌّ لَدَىٰ أَوَّابٍ ۝

* 13. **Much as** before them the people of Noah and *the tribe of* ‘Ād 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* (جبال) (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 *atṭair* (الطير) (birds) means men of exceptional talents who soar high on the wings of their achievements.

*21. And We strengthened his kingdom, and gave him wisdom and decisive judgment.

وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَهُ الْحِكْمَةَ وَ
فَضَلَ الْخُطَابِ ﴿٢١﴾

22. And has the story of the disputants reached thee when they climbed over the wall of *his* chamber?—

وَهَلْ أَتَاكَ نَبُؤُا الْخُصُومِ إِذْ تَسَوَّرُوا
الْمِحْرَابَ ﴿٢٢﴾

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.

إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ
قَالُوا لَا تَخَفْ ۗ خَصَمِينَ بَعْضُنَا
عَلَى بَعْضٍ فَأَخَكُمُ بَيْنَنَا بِالْحَقِّ وَلَا
تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ ﴿٢٣﴾

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.”

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ
نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ
أَكْفِلِينِيهَا وَعَزَّنِي فِي الْخُطَابِ ﴿٢٤﴾

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*.

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ
إِلَى نَعَاجِهِ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ
لِيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ
وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ
وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٥﴾

26. So We forgave him that; and indeed, he had a position of nearness with Us and an excellent retreat.

فَعَفَوْنَا لَهُ ذَلِكَ ۗ وَإِنَّ لَهُ عِنْدَنَا
لَزُلْفَىٰ وَحُسْنَ مَّآبٍ ﴿٢٦﴾

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.

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ
فَأَحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ
الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ ۗ إِنَّ
الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ
عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ
الْحِسَابِ ﴿٢٧﴾

* 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.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا
بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ الَّذِينَ
كَفَرُوا ۖ قَوِيلٌ لِّلَّذِينَ كَفَرُوا مِنَ
النَّارِ ﴿٢٨﴾

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?

أَمْ تَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
كَالْمُفْسِدِينَ فِي الْأَرْضِ ۚ أَمْ تَجْعَلُ
الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٩﴾

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.

كِتَابٍ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا
آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿٣٠﴾

31. And We bestowed on David, Solomon who was an excellent servant. He was always turning to Us.

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ ۖ نِعْمَ الْعَبْدُ ۚ
إِنَّهُ أَوَّابٌ ﴿٣١﴾

32. When there were brought before him at eventide steeds of noblest breed and swift of foot,

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصُّفُوفُ
الْجِيَادِ ﴿٣٢﴾

*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 إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَن
ذِكْرِ رَبِّي ۖ حَتَّى تَوَارَثَ بِالْحِجَابِ ﴿٣٣﴾

*34. 'Bring them back to me.' Then he began to pass his hand over *their* legs and *their* necks.

رُدُّوهُنَّ عَلَيَّ ۖ قَطِيفًا مَّشْحًا بِالسُّوقِ وَ
الْأَعْتَاقِ ﴿٣٤﴾

35. And We did try Solomon and We placed on his throne a mere body. Then he turned to God, seeking His mercy.

وَلَقَدْ فَتَنَّا سُلَيْمَانَ ۖ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ
جَسَدًا ۚ ثُمَّ أَنَابَ ﴿٣٥﴾

*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 لِي وَهَبْ لِي مُلْكًا لَّا
يَمُنُّعُنِي لِأَحَدٍ ۖ مِن بَعْدِي ۖ إِنَّكَ أَنْتَ
الْوَهَّابُ ﴿٣٦﴾

*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.'

37. So We subjected to him the wind, blowing gently by his command whithersoever he desired to go,

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً
حَيْثُ أَصَابُ ۝۳۷

38. And the giants, all sorts of builders and divers,

وَالشَّيْطِينَ كُلَّ بَنَّاءٍ وَخَوَّاصٍ ۝۳۸

39. And others bound in fetters.

وَالْآخَرِينَ مَقْرَّبِينَ فِي الْأَسْفَلِ ۝۳۹

40. 'This is Our gift—so give freely or withhold—without reckoning.'

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ
حِسَابٍ ۝۴۰

41. And certainly he had a position of nearness with Us and an excellent retreat.

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ ۝۴۱

R. 4.

42. And remember Our servant Job, when he cried unto his Lord, *saying*, 'Satan has afflicted me with toil and torment.'

وَإِذْ كَرِهَ اللَّهُ ابْنِ آدَمَ إِثْمًا فَذَرَيْنَاهُ
وَأَتَيْنَاهُ آيَاتِنَا فَكْفَرَ ۝۴۲

*43. 'Strike and urge thy riding beast with thy foot. Here is cool water to wash with and a drink.'

أَرْكُضْ بِرِجْلِكَ ۝ هَذَا مِغْتَسَلٌ بَارِدٌ
وَشَرَابٌ ۝۴۳

*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 وَمِثْلَهُم مَّعَهُمْ
رَحْمَةً مِنَّا وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ۝۴۴

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 بِيَمِينِكَ ضِفَّةً فَاصْرِبْ بِهِ وَلَا
تَجْنَثْ ۝ إِنَّا وَجَدْنَاهُ صَادِقًا نَعْمَ الْعَبْدُ
إِنَّهُ أَوَّابٌ ۝۴۵

*46. And remember Our servants Abraham, and Isaac, and Jacob, *men* of strong hands and *powerful* vision.

وَإِذْ كَرِهَ اللَّهُ ابْنِ آدَمَ إِثْمًا فَذَرَيْنَاهُ
وَأَتَيْنَاهُ آيَاتِنَا فَكْفَرَ ۝۴۶

*47. We chose them for a special *purpose*—reminding *people* of the abode of the *Hereafter*.

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ
الْآخِرَةِ ۝۴۷

48. And truly, they are in Our sight among the elect *and* the best.

وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنِ
الْأَخْيَارِ ۝۴۸

*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*.

ء ' ف ق | غ gh | ع | ط | ز | ط | ض | د 535 | ص | ذ dh | خ kh | ح h | ث th | ا i | و u |

49. And remember Ishmael and Elisha and Dhu'l-Kiflؑ; and all were of the best.

وَاذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ
وَكُلٌّ مِنَ الْأَخْيَارِ ۝٣٩

50. This is a reminder. And the righteous will surely have excellent retreat:

هَذَا إِذْ كُرُوا إِنَّ لَهُمْ تَقْوِينَ لِحَسَنٍ مَّآبٍ ۝٤٠

51. Gardens of Eternity, with their gates thrown open to them,

جَنَّاتٍ عَذْنٍ مَّفْتَحَةٌ لَهُمْ الْأَبْوَابُ ۝٤١

52. Reclining therein *on cushions*; they will therein call *at pleasure* for plenteous fruit and drink.

مُتَّكِعِينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ
كَثِيرَةٍ وَشَرَابٍ ۝٤٢

53. And with them will be *chaste women*, restraining their looks, companions of equal age.

وَعِنْدَهُمْ قُصِرَتُ الطَّرْفِ أَثْرَابٌ ۝٤٣

54. This is what you are promised for the Day of Reckoning.

هَٰذَا مَا تُوْعَدُونَ لِيَوْمِ الْحِسَابِ ۝٤٤

55. Verily, this is Our provision which will never be exhausted.

إِنَّ هَٰذَا لِرِزْقِنَا مَا لَهُ مِنْ تَفَادٍ ۝٤٥

56. This is *for the believers*. But for the rebellious there is an evil place of return—

هَٰذَا وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَّآبٍ ۝٤٦

57. Hell, wherein they will burn. What an evil resting-place!

جَهَنَّمَ يَصَلُّونَهَا فَيَسْتَسِئِمُوهَا ۝٤٧

58. This is *what they will have*. So let them taste it: a boiling fluid, and an intensely cold and stinking drink.

هَٰذَا قَلِيدٌ وَقُوْهُ حَمِيمٌ وَعَسَائِقٌ ۝٤٨

59. And *various kinds of other torments* of a similar nature.

وَأُخْرُ مِنْ شَكْلِهِ أَزْوَاجٌ ۝٤٩

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.

هَٰذَا قَوْمٌ مُّفْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًا
بِهِمْ ۝٥٠ صَالُوا النَّارَ ۝٥٠

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!’

قَالُوا بَلْ أَنْتُمْ لَأَمْحَبُّونَا بِكُمْ ۝٥١
قَدْ مَتَّمُّوهُ لَنَا فَيَسْتَسِئِمُ الْقَرَارُ ۝٥١

62. They will *also* say, ‘Our Lord, whosoever prepared this for us—so add to him a double punishment in the Fire.’

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَٰذَا فَزِدْهُ
عَذَابًا ضِعْفًا فِي النَّارِ ۝٥٢

63. And they will say, ‘What has happened to us that we see not the men whom we used to reckon among the wicked?’

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا
نَعُدُّهُمْ مِنَ الْأَشْرَارِ ۝٥٣

ؑ Ezekeiel.

64. 'Is it because we subjected them to ridicule *unjustly*, or have the eyes missed them?'

أَتَّخَذُوا لَهُمْ سَخِرِيًّا أَمْ رَأَيْتَ عَنَّهُمْ
الْأَبْصَارُ ﴿٣٧﴾

*65. Surely, this is a fact—the disputing together of the people of the Fire.

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٣٨﴾

R. 5.

66. Say, 'I am only a Warner; and there is no God but Allāh, the One, the Most Supreme;

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِن إِلَهٍ إِلَّا
اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾

67. 'The Lord of the heavens and the earth, and all that is between the two, the Mighty, the Great For-giver.'

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
الْعَزِيزُ الْعَفَّارُ ﴿٤٠﴾

68. Say, 'It is a big news,

قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٤١﴾

69. 'From which you are turning away.

أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٤٢﴾

70. 'I had no knowledge of the exalted Assembly when they discussed *it* among themselves,

مَا كَانَ لِي مِن عِلْمٍ بِالْمَلَائِكَةِ إِذْ
يَخْتَصِمُونَ ﴿٤٣﴾

71. 'But this that it has been revealed to me, that I am a plain Warner.'

إِن يُؤْخَى لِي إِلَّا آتَمًا آتَا تَذِيرٌ
مُّبِينٌ ﴿٤٤﴾

72. When thy Lord said to the angels, 'I am about to create man from clay,

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا
مِّن طِينٍ ﴿٤٥﴾

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.'

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي
فَسَجَدُوا لَهُ سَاجِدِينَ ﴿٤٦﴾

74. So the angels submitted, all of them together.

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٤٧﴾

75. But Iblīs *did not*. He behaved proudly, and was of those who disbelieved.

إِلَّا إِبْلِيسَ ؕ اسْتَكْبَرَ وَكَانَ مِنَ
الْكَافِرِينَ ﴿٤٨﴾

*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 يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا
خَلَقْتُ بِيَدَيَّ ؕ اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ
الْعَالِينَ ﴿٤٩﴾

*65. **Verily, it is true**—the disputing together of the people of the Fire.

*76. *God* said, 'O Iblīs, 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?**'

77. He said, 'I am better than he. Thou hast created me of fire and him hast Thou created of clay.'

قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَ
خَلَقْتَهُ مِن طِينٍ ﴿٤٤﴾

78. *God* said, 'Then get out hence, for, surely thou art rejected.'

قَالَ فَاحْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٤٥﴾

79. 'And surely on thee shall be My curse till the Day of Judgment.'

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٤٦﴾

80. He said, 'My Lord, then grant me respite till the day when they shall be raised.'

قَالَ رَبِّ قَانِظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٤٧﴾

81. *God* said, 'Certainly thou art of those that are granted respite,

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٤٨﴾

82. 'Till the day of the appointed time.'

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٤٩﴾

83. He said, 'So by Thy might, I will surely lead them all astray,

قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٥٠﴾

84. 'Except Thy chosen servants from among them.'

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿٥١﴾

85. *God* said, 'Then the truth is, and the truth I speak,

قَالَ فَالْحَقُّ زَوَّالْحَقِّ أَقُولُ ﴿٥٢﴾

86. 'That I will certainly fill Hell with thee and with those who follow thee, all together.'

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ
مِنْهُمْ أَجْمَعِينَ ﴿٥٣﴾

87. Say, 'I ask not of you any reward for it, nor am I of those who are given to affectation.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَ مَا أَنَا
مِنَ الْمُتَكَلِّفِينَ ﴿٥٤﴾

88. 'It is nothing but a Reminder for all peoples.

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٥﴾

* 89. 'And you shall surely know the truth of it after a while.'

وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٥٦﴾

* 89. 'And you will surely learn its implication after a while.'



سُورَاتُهَا ٨

سُورَةُ الزُّمَرِ مَكِّيَّةٌ ٣٩

آيَاتُهَا ٧٦



AZ-ZUMAR

(Revealed before Hijrah)

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

2. The revelation of this Book is from Allāh, the Mighty, the Wise.

* 3. Surely it is We Who have revealed the Book to thee with truth; so worship Allāh, being sincere to Him in obedience.

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.

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.

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.

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.**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝١

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ
الْحَكِيمِ ۝٢

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ
اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۝٣

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ
اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا
تَعْبُدُهُمْ إِلَّا لِيُقَرِّبُوا إِلَى اللَّهِ
رُفْقًا ۚ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا
هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا
يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ۝٤

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَى
مِمَّا يَخْلُقُ مَا يَشَاءُ ۗ لَسُبْحٰنَهُ ۗ هُوَ اللَّهُ
الْوَاحِدُ الْقَهَّارُ ۝٥

خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ بِالْحَقِّ ۗ يَكُوِّرُ
الَّيْلُ عَلَى النَّهَارِ وَ يَكُوِّرُ النَّهَارُ عَلَى
الَّيْلِ ۗ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۗ كُلٌّ
يَجْرِي لِأَجَلٍ مُّسَمًّى ۗ أَلَا هُوَ الْعَزِيزُ
الْعَفَّارُ ۝٦

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا
زَوْجَهَا ۗ وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَّةً
أَزْوَاجًا ۗ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ

ء ' ق q غ gh ع ' ظ ز ط ت ض د 539 ص س ذ dh خ kh ح h ث th ا i u ا

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

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?

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.

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.'

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.

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.

خَلَقْنَا مِنْ بَعْدِ خَلْقِ فِي ظُلُمَاتٍ ثَلَاثٍ ۗ
ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۗ لَا إِلَهَ
إِلَّا هُوَ جَاءَ قَائِلًا تُصِرُّونَ ﴿٤﴾

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ عَنِّي عَنكُمْ سَدَّ وَلَا
يَرْضَى لِعِبَادِهِ الْكُفْرَ ۗ وَإِنْ تَشْكُرُوا
يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ
أُخْرَى ۗ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۗ إِنَّهُ
عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥﴾

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا
إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا
كَانَ يَدْعُوهُ إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ
أَنْدَادًا لِّيُضِلَّ عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعْ
بِكُفْرِكَ قَلِيلًا ۗ إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٦﴾

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا
يَحْذَرُ الْآخِرَةَ وَيَذْرَأُ رَحْمَةً رَبِّهِ ۗ
قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ
وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ
أُولُو الْأَلْبَابِ ﴿٧﴾

قُلْ يٰٓعِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ ۗ
لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۗ
وَأَرْضُ اللَّهِ وَاسِعَةٌ ۗ إِنَّمَا يُوَفَّى الصَّابِرُونَ
أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿٨﴾

12. Say, 'Verily I am commanded to worship Allāh, being sincere to Him in religion.

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا
لَهُ الدِّينَ ﴿١٢﴾

13. 'And I am commanded to be the first of those who submit to Him.'

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٣﴾

14. Say, 'Indeed I fear, if I disobey my Lord, the punishment of the great day.'

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ
يَوْمٍ عَظِيمٍ ﴿١٤﴾

15. Say, 'It is Allāh I worship, being sincere to Him in my religion.

قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي ﴿١٥﴾

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.

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ ۗ قُلْ
إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ
وَآهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ أَلَا ذَلِكَ هُوَ
الْخُسْرَانُ الْمُبِينُ ﴿١٦﴾

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.'

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ
تَحْتِهِمْ ظُلَلٌ ۗ ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ
عِبَادًا لَا يُحِبُّونَ إِلَّا مَا آتَيْنَاهُمْ

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,

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ
يَعْبُدُوهَا وَأَتَابُوا إِلَى اللَّهِ لَهُمْ
الْبُشْرَى ۖ قَبَشْرٌ عَبَادٍ ﴿١٨﴾

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.

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ
أَحْسَنَهُ ۗ أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ
وَأُولَٰئِكَ هُمُ أُولُوا الْأَلْبَابِ ﴿١٩﴾

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?

أَفَمَنْ حَقَّ عَلَيْهِ الْعَذَابُ أَلَمْ يَأْتِ
تُفْقُذًا مِّنَ النَّارِ ﴿٢٠﴾

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.

لِكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ
مِّنْ فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ لَا تَجْرِي مِنْ
تَحْتِهَا أَلْهَارٌ ۗ وَعَدَّ اللَّهُ ۗ لَا يُخْلِفُ
اللَّهُ الْمِيثَاقَ ﴿٢١﴾

* 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.

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.

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.

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.’

26. Those who were before them rejected *Our Messengers*, so the punishment came upon them whence they knew not.

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!

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَسَلَكَهُ يَتَابِعُهُ فِي الْآرْضِ ثُمَّ
يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ
يَهْبِئُ بِهِ فَتَتَوَسَّطُ مَضْفَرًا ثُمَّ يَجْعَلُهُ
حُطًا مَاطِرَاتٍ فِي ذَلِكَ لَذِكْرَى لَأُولِي
الْأَلْبَابِ ﴿٢٢﴾

أَقَمَّنْ شَرَحَ اللَّهُ صَدْرَهُ لِلدِّسْلَامِ قَهْوً
عَلَى نُورٍ مِّنْ رَبِّهِ قَوْلٌ لِلْقَسِيَةِ
قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ وَأُولَئِكَ فِي ضَلَالٍ
مُّبِينٍ ﴿٢٣﴾

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا
مُتَنَافِيًا تَقْتَضِعُ مِنْهُ جُلُودُ الَّذِينَ
يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ
قُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ
يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ
فَمَا لَهُ مِنْ هَادٍ ﴿٢٤﴾

أَقَمَّنْ يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ
يَوْمَ الْقِيَامَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا
مَا كُنْتُمْ تَكْسِبُونَ ﴿٢٥﴾

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَتْهُمْ
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا
وَالْعَذَابَ الْآخِرَةَ أَكْبَرُ مَا كَانُوا
يَعْلَمُونَ ﴿٢٧﴾

28. And, indeed, We have set forth to men all kinds of parables in this Qur'ān that they may take heed.

*29. We have revealed the Qur'ān in Arabic wherein there is no deviation from rectitude, 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 wholly to one man. Are they both equal in condition? All praise belongs to Allāh. But most of them know not.

31. Surely thou wilt die, and surely they too will die.

32. Then surely on the Day of Resurrection you will dispute with one another before your Lord.

R. 4.

Part 24 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?

34. But he who has brought the truth, and he who testifies to it as such—these it is who are the righteous.

35. They will have with their Lord whatever they desire; that is the reward of those who do good.

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.

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?

وَلَقَدْ صَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ
مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٨﴾

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ
يَتَّقُونَ ﴿٢٩﴾

صَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ
مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ
يَسْتَوِينَ مَثَلًا هَلْ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ
لَا يَعْلَمُونَ ﴿٣٠﴾

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣١﴾

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ
تَخْتَصِمُونَ ﴿٣٢﴾

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى
اللَّهِ وَكَذَبَ بِالصَّدَقِ إِذْ جَاءَهُ
أَلَيْسَ فِي جَهَنَّمَ مَثْوًى
لِّلْكَافِرِينَ ﴿٣٣﴾

وَالَّذِي جَاءَ بِالصَّدَقِ وَصَدَّقَ
بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ ﴿٣٤﴾

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ
جَزَاءُ الْمُحْسِنِينَ ﴿٣٥﴾

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي
عَمِلُوا وَ يُجْزِيَهُمْ أَجْرَهُمْ
بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٦﴾

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ
وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ

And he whom Allāh adjudges astray—for him there is no guide.

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ
هَادٍ ۚ ﴿٣٤﴾

38. And he whom Allāh guides—there is none to lead him astray. Is not Allāh the Mighty, the Lord of retribution?

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ ۗ
أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ۚ ﴿٣٨﴾

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.’

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ
السَّمٰوٰتِ وَالْاَرْضِ لَيَقُوْلُنَّ اللّٰهُ
قُلْ اَفَرءَ يَتَمَنَّوْنَ مَا تَدْعُوْنَ مِنْ دُوْنِ
اللّٰهِ اِنْ اَرَادَنِي اللّٰهُ بِضُرٍّ هَلْ هُنَّ
كٰشِفٰتُ ضُرِّيْهِ اَوْ اَرَادَنِي بِرَحْمَةٍ هَلْ
هُنَّ مُمْسِكٰتُ رَحْمَتِهٖ ۗ قُلْ حَسْبِيَ
اللّٰهُ ۗ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُوْنَ ۙ ﴿٣٩﴾

40. Say, ‘O my people, act as *best* you can; I *too* am acting; soon shall you know,

قُلْ يٰٓاَقْرَبِ اَعْمَلُوْا عَلٰى مَكَاَنَتِكُمْ
رَٔيْتُمْ عٰمِلٌ ۙ فَسَوْفَ تَعْلَمُوْنَ ۙ ﴿٤٠﴾

41. ‘Who it is unto whom comes a punishment that will disgrace him, and on whom there descends an abiding punishment.’

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ
عَلَيْهِ عَذَابٌ مُّقِيمٌ ۙ ﴿٤١﴾

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.

رَٰٔٓا اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ بِالْحَقِّ
بِالْحَقِّ ۙ فَمَنْ اِهْتَدٰى فَلِنَفْسِهٖ ۙ
وَمَنْ ضَلَّ فَانَّمَا يَضِلُّ عَلٰیهَا ۙ وَمَا
اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ۙ ﴿٤٢﴾

R. 5.

*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.

اللّٰهُ يَتَوَفٰى الْاَنْفُسَ جٰئِنَ مَوْتِهَآ وَ
الَّتِي لَمْ تَمُتْ فِيْ مَنَآوِهَآ ۗ فَيُمْسِكُ
الَّتِي قَضٰى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ
الْاٰخَرَ اِلٰى اَجَلٍ مُّسَمًّى ۗ اِنَّ فِيْ
ذٰلِكَ لَآيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ۙ ﴿٤٣﴾

*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?'

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ
قُلْ أَوْلَوْكَانُوا لَا يَمْلِكُونَ شَيْئًا
وَلَا يَعْقِلُونَ ﴿٣٤﴾

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.'

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا لَهُ مُلْكُ
السَّمٰوٰتِ وَ الْأَرْضِ ثُمَّ رَأٰيهِ
تُرْجَعُونَ ﴿٣٥﴾

*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 مِنْ دُونِهِ إِذَا هُمْ
يَسْتَبْشِرُونَ ﴿٣٦﴾

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 السَّمٰوٰتِ وَ الْأَرْضِ
عَلِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ
بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ
يَخْتَلِفُونَ ﴿٣٧﴾

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 لَا فِتْنَةً
بِهِمْ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ
وَ بَدَأَ اللَّهُ مِنَ اللَّهِ مَا لَمْ يَكُونُوا
يَحْتَسِبُونَ ﴿٣٨﴾

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.

وَ بَدَأَ اللَّهُ مِنْ سَيِّئَاتِ مَا كَسَبُوا
وَ حَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٩﴾

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 الْإِنْسَانَ ضُرٌّ مَاتَ تَرْتَمَى
وَ إِذَا خَوَّلْنَاهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَا
أُوتَيْتُهُ عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ
وَ لَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٠﴾

*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.

51. Those who were before them said the same thing, yet all that they had earned availed them not;

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.

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.

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.

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.

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;

* 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;’

58. “Or lest it should say, ‘If Allāh had guided me, I should certainly have been among the righteous;’

59. “Or lest it should say, when it sees the punishment, ‘Would that

قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا
أَخْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٥١﴾

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ
ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ
مَا كَسَبُوا ۗ وَمَا هُمْ بِمُعْجِزِينَ ﴿٥٢﴾

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ
لِمَنْ يَشَاءُ وَيَقْدِرُ ۗ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٥٣﴾

قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ
أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ ۗ
إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٤﴾

وَآيِبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ
قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا
تُنصَرُونَ ﴿٥٥﴾

وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُمْ مِنْ
رَبِّكُمْ ۖ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ
بَغْتَةً ۖ وَ أَنْتُمْ لَا تَشْعُرُونَ ﴿٥٦﴾

أَنْ تَقُولَ نَفْسٌ يَحْسَرْتُنِي عَلَىٰ مَا قَرَضْتُ
فِي جَنبِ اللَّهِ ۗ وَإِنْ كُنْتُ لَمِنَ
السَّاجِدِينَ ﴿٥٧﴾

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ
مِنَ الْمُتَّقِينَ ﴿٥٨﴾

أَوْ تَقُولَ حِينَ تَرَىٰ الْعَذَابَ لَوْ أَنَّ

* 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!’”

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.’

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?

* 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.

63. Allāh is the Creator of all things, and He is Guardian over all things.

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.

R. 7.

65. Say, ‘Is it other *gods* than Allāh that you bid me worship, O ye ignorant ones?’

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.’

67. Aye, worship Allāh and be among the thankful.

* 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,

* 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.

لِي كَرَّةً قَاكُونٍ مِّنَ الْمُحْسِنِينَ ﴿٥٩﴾

بَلَىٰ قَدْ جَاءَكَ لِي آيَاتِي فَكَذَّبْتَ بِهَا وَ
اسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكٰفِرِينَ ﴿٦٠﴾

وَيَوْمَ الْقِيٰمَةِ تَرَىٰ الَّذِيْنَ كَذَبُوْا
عَلَىٰ اللّٰهِ وُجُوْهُهُمْ مُّسْوَدَّةٌ ؕ اَلَيْسَ
فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِيْنَ ﴿٦١﴾

وَيُنَجِّي اللّٰهُ الَّذِيْنَ اتَّقَوْا
بِمَقَآرَتِهِمْ ۗ لَا يَمَسُّهُمُ السُّوْءُ وَكَآ
هُمُ يَخْرَتُوْنَ ﴿٦٢﴾

اللّٰهُ خَالِقُ كُلِّ شَيْءٍ ۗ وَهُوَ عَلَىٰ كُلِّ
شَيْءٍ وَكِيلٌ ﴿٦٣﴾

لَهُ مَقَآلِيْدُ السَّمٰوٰتِ وَالْاَرْضِ ۗ
وَ الَّذِيْنَ كَفَرُوْا بِآيٰتِ اللّٰهِ
اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿٦٤﴾

قُلْ اَفَغَيْرَ اللّٰهِ تَاْمُرُوْنَ اَعْبُدُوْا
اَيْهَا الْجٰهِلُوْنَ ﴿٦٥﴾

وَلَقَدْ اَوْحٰى اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ
قَبْلِكَ ۗ لَئِنْ اَشْرَكَتَ لَيَٰخْبِطَنَّ عَمَلُكَ
وَلَتَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ﴿٦٦﴾

بَلِ اللّٰهُ قَاعْبُدْ وَكُنْ مِنَ الشُّكْرِيْنَ ﴿٦٧﴾

وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهِ ۗ وَالْاَرْضُ
جَمِيْعًا قَبْضَتُهُ يَوْمَ الْقِيٰمَةِ وَ
السَّمٰوٰتُ مَطْوِيٰتٌ بِيَمِيْنِهِ ۗ سُبْحٰنَهُ

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*.

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.

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.

71. And every soul will be fully rewarded for what it did. And He knows full well what they do.

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.'

73. It will be said, 'Enter ye the gates of Hell, abiding therein. And evil is the abode of the arrogant.'

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*.'

وَتَحُلَىٰ عَمَّا يُشْرِكُونَ ﴿٧٨﴾

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي
السَّمٰوٰتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ
اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ
قِيَامٌ يَنْظُرُونَ ﴿٧٩﴾

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ
الْكِتَابُ وَجَاءَتْ بِالنَّبِيِّينَ وَالشُّهَدَاءِ
وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا
يُظْلَمُونَ ﴿٨٠﴾

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ
بِمَا يَفْعَلُونَ ﴿٨١﴾

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ
زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا فَتَحَتْ
أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ
يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ
آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ
يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِن حَقَّتْ
كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٨٢﴾

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ
خَالِدِينَ فِيهَا فِيئْسَ مَثْوَى
الْمُتَكَبِّرِينَ ﴿٨٣﴾

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَىٰ
الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَ
فُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا
سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا
خَالِدِينَ ﴿٨٤﴾

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!

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا
وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَّبِعُوا مِن
الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ
الْعَمِلِينَ ﴿٤٥﴾

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.’

وَتَرَى الْمَلَائِكَةَ حَاقِّقِينَ مِنْ حَوْلِ
الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ
قُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ ﴿٤٦﴾



AL-MU'MIN

(Revealed before Hijrah)

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

2. Hā Mīm. †

3. The revelation of the Book is from Allāh, the Mighty, the All-Knowing,

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.

5. None disputes about the Signs of Allāh except those who disbelieve. Let not, then, their going about in the land deceive thee.

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!

7. Thus was the word of thy Lord proved true against the disbelievers: that they are the inmates of the Fire.

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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

حَم ۝

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ۝

عَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْحَقَاقِ ذِي الطُّوْلِ ۝ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ ۝

مَا يَجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَخْرُوكُ تَقَلُّبُهُمْ فِي الْأِبِلَادِ ۝

كَذَّبَتْ قَبْلَهُمْ قَوْمَ نُوحٍ ۝ وَالْأَخْرَابُ مِنْ بَعْدِهِمْ ۝ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوا ۝ وَجَادِلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ ۝ فَأَخَذْتُهُمْ ۝ فَكَيْفَ كَانَ عِقَابِ ۝

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا ۝ إِنَّهُمْ أَصْحَابُ النَّارِ ۝

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا ۝ رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ۝

† The Praiseworthy, the Lord of Honour.

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.'

رَبَّنَا وَادْخُلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾

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.'

وَقِهِمُ السَّيِّئَاتِ ۗ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۗ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٠﴾

R. 2.

* 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*.'

إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لَمَثْتُ إِلَهِ أَكْبَرُ مِنْ مَثْعَبِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتُكْفَرُونَ ﴿١١﴾

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?'

قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَخْيَبْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ﴿١٢﴾

* 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.'

ذَلِكَ بِمَا كَفَرْتُمْ بِهِ إِذْ أَدْعَى اللَّهُ وَحْدَهُ كَفَرْتُمْ بِهِ وَإِنَّ يُشْرَكَ بِهِ تَوَاسُؤَاتٍ قَالِكُمْ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿١٣﴾

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*.

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ ﴿١٤﴾

* 15. Call ye then on Allāh, being sincere to Him in religion, though the disbelievers may be averse.

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۗ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٥﴾

* 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.

* 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,

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ ۚ يُلْقِي
الرُّوحَ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ
عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ ﴿١٦﴾

* 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.

يَوْمَ هُمْ بَارِزُونَ ۚ لَا يَخْفَىٰ عَلَى اللَّهِ
مِنْهُمْ شَيْءٌ ۚ وَ لِلَّهِ الْمُلْكُ الْيَوْمَ ۖ وَاللَّهُ
الْوَاحِدُ الْقَهَّارُ ﴿١٧﴾

18. ‘This day will every soul be requited for that which it has earned. No injustice this day. Surely, Allāh is Swift at reckoning.’

الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۖ لَا
ظُلْمَ الْيَوْمَ ۖ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٨﴾

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.

وَ أَنْذِرْهُمْ يَوْمَ الْأَذْفَانِ ۚ إِذِ
الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطْمِئِنَّةِ
مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ ۚ وَلَا شَفِيعٍ
يُطَاعُ ﴿١٩﴾

20. He knows the treachery of the eyes and what the breasts conceal.

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي
الصُّدُورُ ﴿٢٠﴾

* 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.

وَاللَّهُ يَقْضِي بِالْحَقِّ ۖ وَالَّذِينَ
يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ
بِشَيْءٍ ۚ إِنَّ اللَّهَ هُوَ السَّمِيعُ
الْبَصِيرُ ﴿٢١﴾

R. 3.

* 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

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا
مِنْ قَبْلِهِمْ ۖ كَانُوا هُمْ أَشَدَّ مِنْهُمْ
قُوَّةً ۚ وَ آثَارًا فِي الْأَرْضِ فَأَخَذَهُمْ

* 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.

اللَّهُ يَذُوبُهُمْ وَمَا كَانَ لَهُمْ مِنَ
اللَّهِ مِنْ وَاقٍ ۚ 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.

ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ
بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ
بِأَنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ۚ ۲۳

24. And We did send Moses, with Our Signs and manifest authority,

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطٰنٍ
مُّبِينٍ ۚ ۲۴

25. Unto Pharaoh and Hāmān and Korah; but they said, 'He is a magician and an impostor.'

إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَكَارُونَ فَكَالُوا
سِحْرَ كَذَّابٍ ۚ 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.'

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا
اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ
وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ
الْكَافِرِينَ إِلَّا فِي ضَلٰلٍ ۚ ۲۶

* But the design of the disbelievers is but a thing wasted.

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.'

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ
وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ
دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ
الْفِسَادَ ۚ 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.'

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ
مِّنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ
الْحِسَابِ ۚ ۲۸

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.

وَقَالَ رَجُلٌ مُُّؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ
يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ
يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ
بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ
كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ
صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ
اللَّهَ لَا يَهْدِي 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.

*37. And Pharaoh said: 'O Hāmān, build thou for me a lofty building that I may attain to the means of approach,

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.

39. And he who believed said: 'O my people, follow me. I will guide you to the path of rectitude.

40. 'O my people, this life of the world is but a *temporary* provision; and the Hereafter is certainly the home for permanent stay.

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.

42. 'And O my people, how *strange* it is that I call you to salvation, and you call me to the Fire.

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.

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,

وَقَالَ فِرْعَوْنُ يَهَابُ مِنْ ابْنِ لِي صَرْحًا
لَعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿٣٧﴾

أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ
مُوسَى وَإِنِّي لَأَظُنُّهُ كَاذِبًا ۗ وَكَذَلِكَ
زُيِّنَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصَدَّ عَنِ
السَّبِيلِ ۗ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي
تَبَابٍ ﴿٣٨﴾

وَقَالَ الَّذِي آمَنَ يَأْتِيكُمْ اتَّبِعُونِ
أَهْدِيكُمْ سَبِيلَ الرَّشَادِ ﴿٣٩﴾

يَأْتِيكُمْ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا
مَتَاعٌ ۗ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٤٠﴾

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا
وَمَنْ عَمِلَ صَالِحًا مِمَّنْ ذَكَرُوا ۗ أُوْثِي
وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ
الْجَنَّةَ يُدْرَقُونَ فِيهَا بِغَيْرِ
حِسَابٍ ﴿٤١﴾

وَيَأْتِيكُمْ مَا لِي أَدْعُوكُمْ إِلَى التَّجْوِةِ
وَتَدْعُونِي إِلَى النَّارِ ﴿٤٢﴾

تَدْعُونِي لَأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ
مَا لَيْسَ لِي بِهِ عِلْمٌ ۗ وَإِنَّا أَدْعُوكُمْ
إِلَى الْعَزِيزِ الْعَقَّارِ ﴿٤٣﴾

لَأَجْرَمَ إِنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ
لَهُ دَعْوَةٌ فِي الدُّنْيَا وَالْآخِرَةِ
وَإِنَّ مَرَدَّنَا إِلَى اللَّهِ ۗ وَأَنَّ
الْمُشْرَفِينَ هُمْ أَصْحَابُ النَّارِ ﴿٤٤﴾

45. 'So you will soon remember what I say to you. And I entrust my cause to Allāh. Verily, Allāh sees *all His* servants.'

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفَؤُصُّ
أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ
بِالْعِبَادِ ﴿٣٥﴾

46. The result was that Allāh preserved him from the evils of whatever they plotted, and a grievous punishment encompassed the people of Pharaoh—

فَوَفَّى اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ
بِالْفِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٣٦﴾

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.'

النَّارُ يُحْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا
وَيَوْمَ تَقُومُ السَّاعَةُ تَدْخُلُوا
الْأَرْضَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٣٧﴾

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?'

وَإِذْ يَتَحَاكِمُونَ فِي النَّارِ فَيَقُولُ
الضُّعْفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا
لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا
نَصِيبًا مِنَ النَّارِ ﴿٣٨﴾

49. Those, who were proud, will say: 'We are all in it. Allāh has already judged between *His* servants.'

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا
إِنَّ اللَّهَ فَدَحَاكَمَ بَيْنَ الْعِبَادِ ﴿٣٩﴾

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 الَّذِينَ فِي النَّارِ لِخَدَنَةِ جَهَنَّمَ
ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ
الْعَذَابِ ﴿٤٠﴾

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.

قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُمْ
بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَاذْعُوا
وَمَا دَعَا الْكُفْرِينَ إِلَّا فِي ضَلَالٍ ﴿٤١﴾

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,

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا
فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ
الْأَشْهَادُ ﴿٤٢﴾

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 الظَّالِمِينَ مَعَذَرَتُهُمْ
وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٤٣﴾

54. And indeed We gave Moses the guidance, and made the children of Israel the inheritors of the Book—

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَآزْرَأْنَا
بَنِي إِسْرَائِيلَ الْكِتَابَ ﴿٥٧﴾

55. A guidance and a reminder for men of understanding.

هُدًى وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿٥٨﴾

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 إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ
لِرذَلِكِ وَاسْتَغْفِرْ بِحَمْدِ رَبِّكَ
بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٥٩﴾

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.

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ
بِغَيْرِ سُلْطَانٍ أَنْتَهُمْ ۖ إِنْ فِي
صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَالِيغِيهِ
فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ
الْبَصِيرُ ﴿٦٠﴾

58. Certainly, the creation of the heavens and the earth is greater than the creation of mankind; but most men know not.

لَخَلْقِ السَّمٰوٰتِ وَالْاَرْضِ اَكْبَرُ مِنْ
خَلْقِ النَّاسِ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا
يَعْلَمُوْنَ ﴿٦١﴾

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 وَ الْبَصِيْرُ ۗ وَ
الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَ
لَا الْمُشْكِكِيْنَ ۗ قَلِيْلًا مَّا تَعَدَّ كٰرُوْنَ ﴿٦٢﴾

60. The Hour will surely come; there is no doubt about it; yet most men believe not.

إِنَّ السَّاعَةَ لَأْتِيَةٌ ۖ لَا رَيْبَ فِيْهَا
وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ﴿٦٣﴾

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.'

وَ قَالَ رَبُّكُمْ اذْعُبُوْنِيْ اَسْتَجِبْ لَكُمْ ۗ
إِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنِ عِبَادَتِيْ
سَيَدْخُلُوْنَ جَهَنَّمَ دٰ اٰخِرِيْنَ ﴿٦٤﴾

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.

اللّٰهُ الَّذِيْ جَعَلَ لَكُمْ الَّيْلَ لِتَسْكُنُوْا
فِيْهِ وَ النَّهَارَ مُبْصِرًا ۗ إِنَّ اللّٰهَ
لَذُوْ فَضْلٍ عَلَى النَّاسِ وَ لٰكِنَّ اَكْثَرَ
النّٰسِ لَا يَشْكُرُوْنَ ﴿٦٥﴾

* 57. there is nothing in their breasts but a conceit of greatness which they will never achieve.

63. Such is Allāh, your Lord, the Creator of all things. There is no God but He. How then are you turned away?

64. Thus indeed are turned away those who deny the Signs of Allāh.

* 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.

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.

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.'

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.

* 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 فَيَكُونُ** (Be! And it is) at page 59 under 3:48. (Publisher)

ذَلِكُمْ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ م
لَا إِلَهَ إِلَّا هُوَ ز فَاتَى تَوَقُّوْنَ ۝۳

كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ
اللَّهِ يَجْحَدُونَ ۝۳

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا
وَالسَّمَاءَ بِنَاءً وَوَوَدَّكُمْ فَأَحْسَنَ
صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ط
ذَلِكُمْ اللَّهُ رَبُّكُمْ فَتَبَرَّكُ اللَّهُ
رَبُّ الْعَالَمِينَ ۝۵

هُوَ الْحَيُّ الْقَيُّومُ لَا إِلَهَ إِلَّا هُوَ قَادِمُ
مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ ۝۳

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ
تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِي
الْبَيِّنَاتُ مِنْ رَبِّي وَأُمرْتُ أَنْ أَسْلِمَ
لِرَبِّ الْعَالَمِينَ ۝۶

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ
نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ
طِفْلًا ثُمَّ لِيَبْلُغُوا أَشَدَّكُمْ ثُمَّ
لِيَتَّكِنُوا أَشْيُوخًا وَ مِنْكُمْ مَنْ يُتَوَفَّى
مِنْ قَبْلِ وَ لِيَبْلُغُوا أَجَلًا مُسَمًّى
وَ لَعَلَّكُمْ تَعْقِلُونَ ۝۸

هُوَ الَّذِي يُحْيِي وَيُمِيتُ ۖ فَإِذَا قَضَى
أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ۝۶۹

R. 8.

70. Hast thou not seen those who dispute concerning the Signs of Allāh? How they are being turned away *from the truth!*

71. Those who reject the Book and that with which We sent Our Messengers. But soon will they come to know,

72. When the iron-collars will be round their necks, and chains *too*. They will be dragged

73. Into boiling water; then in the Fire will they be burnt.

74. Then it will be said to them, 'Where are those whom you associated *with God*

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.

76. 'That is because you exulted in the earth without justification, and because you behaved insolently.

77. 'Enter ye the gates of Hell, to abide therein. And evil is the abode of the proud.'

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.

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.

أَلَمْ تَرَ إِلَى الَّذِينَ يَجَادِلُونَ فِي آيَاتِ اللَّهِ ۖ أَنَّىٰ يُصْرَفُونَ ﴿٤١﴾

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا آرْسَلْنَا بِهِ رَسُولَنَا فَهُمْ لَيَعْلَمُونَ ﴿٤٢﴾

إِذَا الْأَغْلُلُ فِيَّ آغْتَابَهُمُ وَالسَّلْسِلُ يُسْحَبُونَ ﴿٤٣﴾

فِي الْحَمِيمِ ۖ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٤٤﴾

ثُمَّ قِيلَ لَهُمْ آيِنَ مَا كُنْتُمْ تُشْرِكُونَ ﴿٤٥﴾

مِن دُونِ اللَّهِ ۖ قَالُوا ضَلُّوا عَنَّا بَل لَّمْ تَكُن تَدْعُوا مِن قَبْلُ شَيْعًا ۚ كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ ﴿٤٦﴾

ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِخَيْرِ الْحَقِّ ۖ وَمَا كُنْتُمْ تَمْرَحُونَ ﴿٤٧﴾

أَدْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۗ فِيئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٤٨﴾

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۚ فَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّيَنَّكَ فَإِنَّنَا يُرْجِعُونَ ﴿٤٩﴾

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۚ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ وَخَسِرَ هُنَّالِكَ الْمُبْطِلُونَ ﴿٥٠﴾



سورة حم

سُورَةُ حَمِّ السَّجْدَةِ مَكِّيَّةٌ ٤١

اسماها ٥٥



HĀ MĪM AS-SAJDAH

(Revealed before Hijrah)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

2. Hā Mīm. †

حَمِّ ۝۲

3. *This is* a revelation from the Gracious, the Merciful.

تَنْزِیْلٌ مِّنَ الرَّحْمٰنِ الرَّحِیْمِ ۝۳

*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,

كِتٰبٌ فُصِّلَتْ اٰیٰتُهُ قُرْاٰنًا عَرَبِیًّا
لِّقَوْمٍ یَّعْلَمُوْنَ ۝۴

5. A bringer of glad tidings and a warner. But most of them turn away and they hear not.

بَشِیْرًا وَّ نَذِیْرًا ۝ فَاعْرَضْ
اَكْثَرُهُمْ فَهُمْ لَا یَسْمَعُوْنَ ۝۵

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,

وَ قَالُوْا قُلُوْبُنَا فِیْ اَكْتٰتٍ مِّمَّا
تَدْعُوْنَا اِلَیْهِ وَ فِیْ اٰذَانِنَا وَقْرٌ وَّ مِنْ
بَیْنِنَا وَ بَیْنِكَ حِجَابٌ فَاَعْمَلْ

*and between us and thee there is a screen. So carry on thy work; we too are working.'

اِنَّا عَمَلُوْنَ ۝۶

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,

قُلْ اِنَّمَا اَنَا بَشَرٌ مِّثْلُكُمْ یُوحٰی
اِلَیَّ اِنَّمَا اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ
فَاَسْتَقِیْمُوْا اِلَیْهِ وَ اسْتَغْفِرُوْا ۝ وَ
وَيْلٌ لِّلْمُشْرِکِیْنَ ۝۷

8. Who give not the Zakāt, and they it is who deny the Hereafter.

الَّذِیْنَ لَا یُؤْتُوْنَ الزَّكٰوٰةَ وَ هُمْ
بِالْآخِرَةِ هُمْ کٰفِرُوْنَ ۝۸

9. *As to* those who believe and do good works, they will surely have a reward that will never end.

اِنَّ الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
لَهُمْ اَجْرٌ عَزِیْزٌ مَّمْنُوْنَ ۝۹

R. 2.

*10. Say: 'Do you really disbelieve in Him Who created the earth in two days? And do you set up equals to

قُلْ اَرِیْتُمْ كُمْ لَتَكْفُرُوْنَ بِالَّذِی
خَلَقَ الْاَرْضَ فِیْ یَوْمَیْنٍ وَ تَجْعَلُوْنَ

† 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?'

ء ' ق | q | غ gh | ع | ا | ط | ز | ط | ض | ض 561 | ص | د | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

punishment of humiliation in this life. And the punishment of the Hereafter will surely be more humiliating, and they will not be helped.

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.

19. And We saved those who believed and acted righteously.

R. 3.

*20. And on the day when the enemies of Allāh will be gathered together and driven to the Fire, they will be goaded on.

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.

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.

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.

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.’

*25. Now if they can endure, the Fire is their abode; and if they ask for

الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَ
لَعَذَابِ الْآخِرَةِ أَخْزَىٰ وَهُمْ
لَا يُنصَرُونَ ﴿١٧﴾

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا
الْعَمَىٰ عَلَىٰ الْهُدَىٰ فَأَخَذْنَا مِنْهُمُ
صِجْقَةً الْعَذَابِ الْهُونِ بِمَا كَانُوا
يَكْسِبُونَ ﴿١٨﴾

وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا
يَتَّقُونَ ﴿١٩﴾

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ
فَهُمْ يُوزَعُونَ ﴿٢٠﴾

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ
سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ
بِمَا كَانُوا يَعْمَلُونَ ﴿٢١﴾

وَقَالُوا لِمَ جُلِدْنَا وَإِنَّمَا كُنَّا
عَلَيْنَا نَاطِقِينَ أَلَمْ نَكُنَّا مِنْ اللَّهِ
الَّذِينَ أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ
أَوَّلَ مَرَّةٍ وَاللَّيْسَ تُرْجَعُونَ ﴿٢٢﴾

وَمَا كُنْتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ
عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا
جُلُودُكُمْ وَلَكِن ظَنَنْتُمْ أَنَّ اللَّهَ
لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ ﴿٢٣﴾

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ
أَرَدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخاسِرِينَ ﴿٢٤﴾

فَإِن يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِن

*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.

ء ' | ق | q | غ | gh | ع | ' | ظ | z | ط | t | ض | d | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

forgiveness, they are not of those whom forgiveness can be shown.

- *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.

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.’

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.

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.

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.’

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.’

32. ‘We are your friends in this life and in the Hereafter. Therein you will have all that your souls will

يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ ﴿٢٥﴾

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا
بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ
عَلَيْهِمُ الْقَوْلُ فِي أَمْرٍ قَدْ خَلَتْ مِنْ
قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ إِنَّهُمْ
كَانُوا خَاسِرِينَ ﴿٢٦﴾

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا
لِهَذَا الْقُرْآنِ وَالْغَوَا فِيهِ لَعَلَّكُمْ
تُغْلِبُونَ ﴿٢٧﴾

فَلَنذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا
شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَشْوَأَ الَّذِي
كَانُوا يَعْمَلُونَ ﴿٢٨﴾

ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارِ لَهُمْ
فِيهَا دَارُ الْخُلُودِ جَزَاءً بِمَا كَانُوا
بِآيَاتِنَا يَجْحَدُونَ ﴿٢٩﴾

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا
الَّذِينَ أَضَلَّانَا مِنَ الْجِنَّ وَالْإِنْسِ
تَجْعَلُهُمَا تَحْتِ آفَادِمِنَا لِيَكُونَا
مِنَ الْأَسْفَلِينَ ﴿٣٠﴾

إِنَّ الَّذِينَ قَالُوا رَبَّنَا اللَّهُ ثُمَّ
اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ
الْمَلَائِكَةُ أَلَّا يَخَافُوا وَلَا تَحْزَنُوا
وَآبَشَرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ
تُوعَدُونَ ﴿٣١﴾

تَحْنُ أَوْلِيَوكُمْ فِي الْحَيَاةِ الدُّنْيَا
وَفِي الْأَجْرَةِ وَ لَكُمْ فِيهَا مَا تَشْتَهِي

- *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

* 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*.

أَنْفُسِكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣٣﴾

﴿٣٤﴾ نَزَّلْنَا مِنْ غَفُورٍ رَحِيمٍ ﴿٣٥﴾

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٤﴾

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ وَإِذْ هِيَ بَالِغُهَا فَجَاءَ الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٥﴾

وَمَا يُكَلِّمُهَا إِلَّا الَّذِينَ صَبَرُوا ۗ وَمَا يُكَلِّمُهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٦﴾

وَإِنَّمَا يَنْزِعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٧﴾

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۗ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ ۗ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنْتُمْ رَائِبِينَ ۗ تَعْبُدُونَ ﴿٣٨﴾

فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ﴿٣٩﴾

وَمِنْ آيَاتِهِ أَن تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۗ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتِ ۗ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ

has power over all things.

قَدِيرٌ ﴿٣٠﴾

*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 الَّذِينَ يُلْحِدُونَ فِي أَيْمَانِنَا لَا يَحْفَظُونَ عَالِيَتَنَا ۚ أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ ۗ رَاعِمَلُوا مَا شِئْتُمْ ۗ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٠﴾

42. Those who disbelieve in the Reminder when it comes to them *are the losers*. And, truly, it is a mighty Book.

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ ۗ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٣١﴾

43. Falsehood cannot approach it *either* from before or from behind it. *It is* a revelation from the Wise, the Praiseworthy.

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۗ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿٣١﴾

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 إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ ۗ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٣٢﴾

45. And if We had made it a Qur'an 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 جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۗ أَأَعْجَمِيٌّ وَعَرَبِيٌّ ۗ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۗ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقُرْوَ هُوَ عَلَيْهِمْ عَمًى ۗ أُولَٰئِكَ يُتَاكَدُونَ مِنْ مَكَانٍ بَعِيدٍ ﴿٣٢﴾

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 آتَيْنَا مُوسَى الْكِتَابَ فَآخْتَلَفَ فِيهِ ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِّلَ بَيْنَهُمْ ۗ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيدِينَ ﴿٣٣﴾

*41. Surely, those who **quarrel regarding Our Signs** are not hidden from Us.

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.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ
فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَالَمِينَ ﴿٤٧﴾

Part 25 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*.’

إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَا
تَخْرُجُ مِن تَمْرَاتٍ مِّنْ أَكْمَامِهَا وَمَا
تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ
وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ ۗ قَالُوا
أَذْنَبْنَا ۗ مَا مِمَّا مِنَّا مِن شَهِيدٍ ﴿٤٨﴾

* 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.

وَضَلَّ عَنْهُمْ مَّا كَانُوا يَدْعُونَ مِن قَبْلُ
وَوَدَّوْا مَا لَهُم مِّن مَّجِيصٍ ﴿٤٩﴾

50. Man does not tire of praying for good; but if evil touch him, he despairs, *and* gives up *all* hope.

لَا يَسْتَعْمِدُ الْإِنْسَانُ مِن دُعَاءِ الْخَيْرِ
وَإِن مَّسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ﴿٥٠﴾

51. And if We make him taste of mercy from Ourselves, 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.

وَلَئِن أَدْقَنَهُ رَحْمَةً مِنَّا مِن بَعْدِ
ضُرٍّ مَّسَّهُ لَيَقُولَنَّ هَذَا لِي ۗ وَمَا
أَظُنُّ السَّاعَةَ قَائِمَةً ۗ وَلَئِن رُّجِعْتُ إِلَىٰ
رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ ۗ فَلَنُنَبِّئَنَّ
الَّذِينَ كَفَرُوا بِمَا عَمِلُوا ۗ وَلَنذِيقُنَّهُمْ
مِّنْ عَذَابٍ غَلِيظٍ ﴿٥١﴾

* 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.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ
وَنَاجَىٰ نَجْوَاهُ ۗ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ
عَرِيضٍ ﴿٥٢﴾

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*?’

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ
كُفْرُكُمْ بِهِ مِّنْ آضَلُّ مِمَّنْ هُوَ فِي
شِقَاقٍ بَئِيدٍ ﴿٥٣﴾

* 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.**

* 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?

سُرِّيهِمْ آيَاتِنَا فِي الْأَقْصَىٰ وَ فِي
 أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ
 الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ
 شَيْءٍ شَهِيدٌ ﴿٥٤﴾

55. Aye, they are surely in doubt concerning the meeting with their Lord. Aye, He certainly encompasses all things.

أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّن لِّقَاءِ رَبِّهِمْ ۗ
 أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٥﴾

* 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.



رُكُوعَاتُهَا

سُورَةُ الشُّرَىٰ مَكِّيَّةٌ ٤٢

آيَاتُهَا ٥



ASH-SHŪRĀ

(Revealed before Hijrah)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

2. Ḥā Mīm. †

حَمِّمٌ ٢

3. ‘Ain Sīn Qāf. ‡

عَسَقٌ ٣

*4. Thus has Allāh, the Mighty, the Wise, been revealing to thee and to those that preceded thee.

كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ٤

5. To Him belongs whatever is in the heavens and whatever is in the earth, and He is the High, the Great.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ ٥

*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.

تَكَادُ السَّمَوَاتُ يَتَّقَطُرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَاسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ۗ إِلَّا إِنْ اللَّهُ هُوَ الْغَفُورُ الرَّحِيمُ 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.

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيفٌ عَلَيْهِمْ ۗ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ٧

*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.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ ۗ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ٨

† 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 *al-Ka‘bah* (الكنبة) situated in a township named Mecca. It is this township which is referred to as *umm-ul-Qura* (أُمُّ الْقُرَى) (the mother of all townships). This expression may signify its importance with

ء ’ ق q | غ gh | ع | ط | ظ | ط | ص | ض | د | ذ dh | خ kh | ح h | ث th | ا i u | ء

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.

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.

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.’

* 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.

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.

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.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً ۗ
لَكِنْ يَدْخُلُ مِنَ الْإِشَاءِ فِي رَحْمَتِهِ ۗ
وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٩﴾

أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِيَاءَ ۗ فَاللَّهُ
هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ
كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠﴾

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ
إِلَى اللَّهِ ۗ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ
وَالَيْهِ أُنِيبُ ﴿١١﴾

فَأَطْرُقُ السَّمَوَاتِ وَالْأَرْضِ ۗ جَعَلْتُ لَكُمْ مِنْ
أَنْفُسِكُمْ أَزْوَاجًا ۗ وَمِنَ الْأَنْعَامِ أَزْوَاجًا ۗ
يَذُرُّكُمْ فِيهِ ۗ لَيْسَ كَمِثْلِهِ شَيْءٌ ۗ وَهُوَ
السَّمِيعُ الْبَصِيرُ ﴿١٢﴾

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ ۗ يَنْسُطُ
الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۗ إِنَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿١٣﴾

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَ
الَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ
إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا
الذِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۗ كَبُرَ عَلَى
المُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۗ اللَّهُ
يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ

Allāh chooses for Himself whom He pleases, and guides to Himself him who turns to *Him*.⁹

مَنْ يُنِيبُ ۙ

- * 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.

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ
الْعِلْمُ بَعْثًا بَيْنَهُمْ ۗ وَلَا كَلِمَةً
سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَّتُضَيَّ
بَيْنَهُمْ ۗ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ
بَعْدِهِمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ۙ

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.'

فَلِذَلِكَ فَادِعُ ۗ وَاسْتَقِمْ كَمَا أُمِرْتَ ۗ
وَلَا تَتَّبِعْ أَهْوَاءَ هُمْ ۗ وَقُلْ آمَنْتُ بِمَا
أَنْزَلَ اللَّهُ مِنْ كِتَابٍ ۗ وَأُمِرْتُ لِأَعْدِلَ
بَيْنَكُمْ ۗ اللَّهُ رَبُّنَا وَرَبُّكُمْ ۗ لَنَا أَعْمَالُنَا
لَكُمْ أَعْمَالُكُمْ ۗ لَا حِجَّةَ بَيْنَنَا وَبَيْنَكُمْ
اللَّهُ يَجْمَعُ بَيْنَنَا ۗ وَاللَّهُ الْمَصِيرُ ۙ

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.

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا
اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ
رَبِّهِمْ ۗ وَعَلَيْهِمْ عَذَابٌ وَ لَهُمْ عَذَابٌ
شَدِيدٌ ۙ

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?

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَ
الْمِيزَانَ ۗ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ
قَرِيبٌ ۙ

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.

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا ۗ
وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا ۗ وَ
يَعْلَمُونَ أَنَّهَا الْحَقُّ ۗ إِنَّ الَّذِينَ
يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ۙ

* 15. They did not differ and split, but after knowledge had come to them, they did so out of envy against each other.

*20. Allāh is Benignant to His servants. He provides for whom He pleases. And He is the Powerful, the Mighty.

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ ۚ
وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿٢٠﴾

R. 3.

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.

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۚ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿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.

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِّي بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿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*.

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُمْ وَاقِعٌ بِهِمْ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿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.

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ۚ وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٤﴾

*25. Do they say, 'He has forged a lie against Allāh?' If Allāh had *so* willed, He could seal thy heart *as He*

أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَاءِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ ۚ وَبِمِمْحُ اللَّهُ

*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.**

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.

26. And He it is Who accepts repentance from His servants, and forgives sins. And He knows what you do.

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.

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.

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.

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.

31. And whatever misfortune befalls you, is due to what your own hands have wrought. And He forgives many of your sins.

32. And you cannot frustrate God's plan in the earth; nor have you any friend or helper beside Allāh.

33. And of His Signs are the sailing-ships on the sea like mountain tops:

الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ
عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٥﴾

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَ
يَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٦﴾

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَالْكَافِرُونَ لَهُمْ
عَذَابٌ شَدِيدٌ ﴿٢٧﴾

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي
الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ
بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٨﴾

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا
قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ
الْحَمِيدُ ﴿٢٩﴾

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
فِي يَوْمٍ أَدْنَىٰ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا
يَجْعَلُهُمْ بِشَاءِ قَدِيرٌ ﴿٣٠﴾

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ
أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣١﴾

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ
مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٣٢﴾

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿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—

إِنْ يَشَاءُ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ
عَلَى ظَهْرِهِ ؕ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ
صَبِيرٍ شَكُورٍ ﴿٣٤﴾

35. Or He can destroy them because of that which they (the men) have earned—but He forgives many of *their sins*—

أَوْ يُؤَيِّتُهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَن
كَثِيرٍ ﴿٣٥﴾

36. And *He destroys them so that* those who dispute about the Signs of Allāh may know *that* they have no refuge.

وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا
لَهُمْ مِن مَّحِيصٍ ﴿٣٦﴾

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,

فَمَا أُوتِيتُمْ مِن شَيْءٍ فَمَتَّاعٌ الْحَيَاةِ
الدُّنْيَا ۖ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى
لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٧﴾

38. And who eschew the more grievous sins and indecencies, and, when they are wroth, they forgive,

وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الذُّمِّ وَ
الْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ
يَغْفِرُونَ ﴿٣٨﴾

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,

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا
الصَّلَاةَ ۖ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ ۖ وَ
مِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٩﴾

40. And those who, when a wrong is done to them, defend themselves.

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ
يَنْتَصِرُونَ ﴿٤٠﴾

41. And the recompense of an injury is an injury the like thereof; but who-so forgives and *his act* brings about reformation, his reward is with Allāh. Surely, He loves not the wrongdoers.

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۖ فَمَنْ عَفَا
وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ؕ إِنَّهُ لَا يُحِبُّ
الظَّالِمِينَ ﴿٤١﴾

42. But there is no blame on those who defend themselves after they have been wronged.

وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا
عَلَيْهِم مِّن سَبِيلٍ ﴿٤٢﴾

43. The blame is only on those who wrong men and transgress in the earth without justification. Such will have a grievous punishment.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ
النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ؕ
أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٣﴾

44. And he who is patient and forgives—that surely is a matter of strong determination.

وَلَمَن صَبَرَ وَعَفَرَ إِنَّ ذَٰلِكَ لَمِنَ عَظِيمِ
الْأَمُورِ ﴿٣٣﴾

R. 5.

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?’

وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن دَٰرٍ مِّنْ
بَعْدِهِ ؕ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوُا
العَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّنْ
سَبِيلٍ ﴿٣٥﴾

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.

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَوَّعِينَ
مِنَ الذَّلِيلِ يَنْظُرُونَ مِن طَرْفٍ خَفِيٍّ ؕ
وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ
الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَآهْلِيهِمْ
يَوْمَ الْقِيَامَةِ ؕ أَلَا إِنَّ الظَّالِمِينَ فِي
عَذَابٍ مُّقِيمٍ ﴿٣٦﴾

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*.

وَمَا كَانَ لَهُمْ مِّنْ أَوْلِيَاءَ يَنْصُرُوهُمْ مِّنْ
دُونِ اللَّهِ ؕ وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ
مِن سَبِيلٍ ﴿٣٧﴾

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*.

لِاسْتَجِيبُوا لِرَبِّكُمْ مِّن قَبْلِ أَن يَأْتِيَكُمُ
يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ ؕ مَا لَكُمْ مِّنْ
مَّلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِّنْ نَّكِيرٍ ﴿٣٨﴾

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.

فَإِن أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ
حَفِيظًا ؕ إِنَّ عَلَيْكَ إِلَّا الْبَلَاغَ ؕ وَإِنَّا لَآدَّ
أَعْدَانَا إِلَّا الْإِنْسَانُ مِنَّا أَرْحَمَ قَرِيحًا بِهَاجٍ وَ
إِن تُصْنَهُمْ سَيِّئَةٌ يَّمَّا قَدَّمَتْ أَيْدِيهِمْ
فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٣٩﴾

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;

لِلَّهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ يَخْلُقُ
مَا يَشَاءُ ؕ يَهْبِطُ لِمَن يَشَاءُ رِجَالًا مَّا
يَشَاءُ ؕ لِمَن يَشَاءُ الذُّكُورَ ﴿٤٠﴾

51. Or He mixes them, males and females; and He makes whom He pleases barren. Surely, He is All-Knowing, Powerful.

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثَاءً وَيَجْعَلُ
مَنْ يَشَاءُ عَاقِمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥١﴾

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.

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا
أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ
رَسُولًا فَيُوحِي بِيَاذِنِهِ مَا يَشَاءُ
إِنَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾

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,

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا
مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ
وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ يَشَاءُ
مِنَ عِبَادِنَا إِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿٥٣﴾

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.

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَ
مَا فِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٤﴾



AZ-ZUKHRUF

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Hā Mīm. †
3. By this perspicuous Book,
4. We have made it a Qur'ān in clear, eloquent language that you may understand.
5. And surely, it is *safe* with Us in the * Mother of the Book, exalted and full of wisdom.
6. Shall We then take away the Reminder from you, neglecting *you* because you are an extravagant people?
7. And how many a Prophet did We send among the earlier peoples!
8. But there never came to them a Prophet but they mocked at him.
- * 9. And We destroyed *those* who were stronger in power than these, and the example of the earlier peoples has gone before.
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.'
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;

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
 حَمِّمْ ﴿٢﴾
 وَالْكِتَابِ الْمُبِينِ ﴿٣﴾
 إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٤﴾
 وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَيٌّ حَكِيمٌ ﴿٥﴾
 أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُّسْرِفِينَ ﴿٦﴾
 وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ﴿٧﴾
 وَمَا يَأْتِيهِمْ مِنْ نَبِيِّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨﴾
 فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَامْضَى مَثَلُ الْأَوَّلِينَ ﴿٩﴾
 وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ﴿١٠﴾
 الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١١﴾

† The Praiseworthy, the Lord of Honour.

* 5. **Note:** The phrase *umm-ul-Kitāb* (أُمُّ الْكِتَابِ) (Mother of the Book) is commonly applied to the opening chapter of the Qur'ān *Al-Fātiḥah* (الْفَاتِحَةُ) 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.

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;—

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ
فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ
تُخْرَجُونَ ﴿١٢﴾

13. And Who has created all the pairs, and has made for you ships and cattle whereon you ride,

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمُ
مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٣﴾

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*.

لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا
نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَ
تَقُولُوا سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا
مَّا كُنَّا لَهٗ مُقْرِنِينَ ﴿١٤﴾

15. ‘And to our Lord surely shall we return.’

وَرِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٥﴾

* 16. And a portion of His servants they assert to be His *children*. Indeed man is clearly ungrateful.

وَجَعَلُوا آلَهُ مِنْ عِبَادِهِ جُزْءًا لِّإِنِّ
الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ ﴿١٦﴾

R. 2.

17. Has He taken daughters from what He has created, and honoured you with sons?

أَوَاتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَحَكُمْ
بِالْبَنِينَ ﴿١٧﴾

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.

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ
لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهَهُ مُسْوَدًّا وَهُوَ
كَغَظِيمٍ ﴿١٨﴾

19. *Do you ascribe to God* one who is reared among ornaments, and who is not clear in disputation?

أَوْ مَن يُنْتَشَوُا فِي الْحُلِيِّ وَهُوَ فِي
الْخِصَاءِ غَيْرُ مُبِينٍ ﴿١٩﴾

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.

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ
الرَّحْمَنِ إِنثَاءً أَشْهَدُوا خَلْقَهُمْ
سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ﴿٢٠﴾

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.

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ
مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ
إِلَّا يَخْرُصُونَ ﴿٢١﴾

* 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.

ء ’ ق | q | غ | gh | ع | | ظ | z | ط | t | ض | d | 578 | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

22. Have We given them a Scripture before this, so that they are holding fast to it?

أَمْ آتَيْنَهُمْ كِتَابًا مِن قَبْلِهِ فَمُهِمَّ
بِهِ مُسْتَمْسِكُونَ ﴿٢٢﴾

23. Nay, they say, 'We found our fathers following a *certain* course, and we are guided by their footsteps.'

بَلَى قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ
لِنَائِلُونَ ﴿٢٣﴾

* 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.'

وَكَذَلِكَ مَا أَرْسَلْنَا مِن قَبْلِكَ فِي قَرْيَةٍ مِّن تَذْوِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا
آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ ﴿٢٤﴾

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.'

قُلْ أَوَلَوْ جِئْتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ
آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٢٥﴾

* 26. So We punished them. Behold then what was the end of those who rejected *the Prophets*!

فَأَنظَرْنَا مِنْهُمْ فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ
الْمُكذِبِينَ ﴿٢٦﴾

R. 3.

27. And *remember* when Abraham said to his father and his people: 'I *positively* disown what you worship,

وَرَادُ قَالَ إِنذِهِمُ لَا يَبُودُ وَقَوْمِهِ إِنِّي
بِرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٢٧﴾

28. 'Except Him Who created me, and He will surely guide me.'

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٨﴾

29. And He made it a byword to last among his posterity, that they might turn *to God*.

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقوبِهِمْ
لَعَلَّهُمْ يُرْجَعُونَ ﴿٢٩﴾

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.

بَلَى مَتَّعْتُ هَؤُلَاءَ وَآبَاءَهُمْ حَتَّىٰ
جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٣٠﴾

31. But when the truth came to them they said, 'This is magic, and we do reject it.'

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا
بِهِ كَافِرُونَ ﴿٣١﴾

* 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.

32. And they say, 'Why has not this Qur'an been sent to some great man of the two towns?'

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ
مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣٢﴾

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.

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۗ نَحْنُ
قَسَمْنَا بَيْنَهُم مَّوَدِّعَهُمْ فِي الْحَيَاةِ
الدُّنْيَا ۗ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ
دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُلَخِيَّاتٍ
وَرَحْمَتَ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٣﴾

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;

وَلَوْ لَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً
لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ
سُقْفًا مِّنْ فِضَّةٍ وَ مَعَارِجَ عَلَيْهَا
يَظْهَرُونَ ﴿٣٤﴾

35. And doors of silver to their houses, and couches of silver, on which they could recline,

وَلِبُيُوتِهِمْ أَبْوَابًا ۗ وَسُررًا عَلَيْهَا
يَتَّكِفُونَ ﴿٣٥﴾

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.

وَرُخْرُقًا ۗ وَإِن كُنتُمْ لَمَّا مَتَاعِ
الْحَيَاةِ الدُّنْيَا ۗ وَالْآخِرَةُ عِنْدَ
رَبِّكَ لِلْمُتَّقِينَ ﴿٣٦﴾

R. 4.

37. And he who turns away from the remembrance of the Gracious God, We appoint for him a satan, who becomes his companion.

وَمَن يَتَّخِذْ عَن ذِكْرِ الرَّحْمَنِ نُقِيضْ
لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٧﴾

38. And surely they hinder them from the way of God, but they think that they are rightly guided;

وَأَنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ ۗ
وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٨﴾

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!

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ
بُحْدَ الْمَشْرِقَيْنِ فَوَيْسَ الْقَرِينِ ﴿٣٩﴾

* 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.

*40. 'And *the fact* that you are partners in punishment will not profit you this day for you have acted wrongfully.'

وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْفُسَكُمْ
فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٠﴾

41. Canst thou, then, make the deaf hear, or guide the blind and him who is in manifest error?

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ
وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ ﴿٣١﴾

42. And if We take thee away, We shall surely exact retribution from them,

فَإِنَّمَا نَذْهَبُ بِكَ فَإِنَّا مِنْهُمْ
مُنتَقِمُونَ ﴿٣٢﴾

43. Or We shall show thee that which We have promised them; for surely We have complete power over them.

أَوْ نُرِيكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا
عَلَيْهِمْ مُقْتَدِرُونَ ﴿٣٣﴾

44. So hold thou fast to that which has been revealed to thee; for thou art on the right path.

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ ۚ إِنَّكَ
عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٣٤﴾

*45. And, truly, it is *a source of eminence* for thee and for thy people; and you will be inquired about.

وَإِنَّكَ لَكُذْرٌ لَّكَ وَالْقَوْمِ ۚ وَسَوْفَ
تُسْأَلُونَ ﴿٣٥﴾

46. And ask those of Our Messengers whom We sent before thee, 'Did We appoint any deities beside the Gracious God, to be worshipped?'

وَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ
رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهًا
يُعْبَدُونَ ﴿٣٦﴾

R. 5.

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.'

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ
وَمَلَائِكِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٣٧﴾

48. But when he came to them with Our Signs, lo! they laughed at them.

فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا
يَضْحَكُونَ ﴿٣٨﴾

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.

وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ
أُخْرَاهَا ۖ وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ
يَرْجِعُونَ ﴿٣٩﴾

*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.'

وَقَالُوا يَا أَيُّهَا السَّحَرُ اذْعُ لَنَا رَبَّكَ بِمَا
عَمَدَ عِنْدَكَ جِ إِنَّنَا لَمُهْتَدُونَ ﴿٥٠﴾

51. But when We removed the punishment from them, behold! they broke their word.

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ
يَنْكُثُونَ ﴿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?

وَتَأْدَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يُقْوَر
أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ
تَجْرِي مِن تَحْتِي جِ أَفَلَا تُبْصِرُونَ ﴿٥٢﴾

53. 'Nay, I am better than this *fellow* who is despicable and can scarcely express *himself* clearly.

أَمْ أَنَا خَيْرٌ مِنْ هَذَا الَّذِي هُوَ مَهِينٌ ؕ
وَلَا يَكَادُ يُبِينُ ﴿٥٣﴾

54. 'And why have not bracelets of gold been bestowed on him, or angels accompanied him in serried ranks?'

فَلَوْلَا الْفِئَاتُ عَلَيْهِمْ أَسْوَدَةٌ مِّنْ ذَهَبٍ أَوْ
جَاءَ مَعَهُ الْمَلَائِكَةُ مُقَرَّنِينَ ﴿٥٤﴾

55. Thus did he make light of his people, and they obeyed him. Indeed they were a wicked people.

فَاسْتَحَفَّ قَوْمَهُ فَاطَاعُوهُ طَائِفَةً مِّنْهُمْ كَانُوا
قَوْمًا فَاسِقِينَ ﴿٥٥﴾

56. So, when they excited Our anger, We exacted retribution from them, and drowned them all.

فَلَمَّا اسْفُوتَا انْتَقَمْنَا مِنْهُمْ
فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٦﴾

57. And We made them a precedent, and an example for the coming generations.

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿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 إِذَا
قَوْمُكَ مِنْهُ يَصِدُونَ ﴿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.

وَقَالُوا آلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوكَ
لَكَ لِالْأَجْدَادِ بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٩﴾

60. He was only Our servant on whom We bestowed Our favour, and We made him an example for the children of Israel.

إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ
مَثَلًا لِّلْبَشَرِ إِسْرَاءَ يُسَلِّ ﴿٦٠﴾

* 58. And when the son of Mary is mentioned as a **parable**, lo! **your** People raise a clamour thereat;

61. And if We *so* willed, We could make from among you angels in the earth to be successors *therein*.

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي
الْأَرْضِ يَخْلُقُونَ ﴿٣١﴾

* 62. But verily, he was a sign of the Hour. So have no doubt about it, but follow me. This is the right path.

وَلَئِنَّ لِحُكْمَ لِلسَّاعَةِ فَلَا تَمْتَرَنَّ بِهَا
وَاتَّبِعُونِ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٢﴾

63. And let not Satan hinder you. Surely, he is to you an open enemy.

وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ
مُؤْمِنٌ ﴿٣٣﴾

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.

وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ
بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي
تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿٣٤﴾

65. 'Verily Allāh—He is my Lord and your Lord. So worship Him. This is the right path.'

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا
صِرَاطٌ مُسْتَقِيمٌ ﴿٣٥﴾

66. But the parties differed among themselves. So woe to the wrongdoers because of the punishment of a grievous day.

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ
لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ
الْأَلِيمِ ﴿٣٦﴾

67. They wait not but for the Hour to come suddenly upon them, while they perceive *it* not.

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٣٧﴾

68. Friends on that day will be foes to each other, except the righteous.

أَلَا خِلَافٌ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ
عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٣٨﴾

R. 7.

69. 'O My servants, there is no fear for you this day, nor shall you grieve;

يُوجِبَادٍ لِأَخْوَفَ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ
تَخْزَنُونَ ﴿٣٩﴾

* 70. 'You who believed in Our Signs and submitted,

الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا
مُسْلِمِينَ ﴿٤٠﴾

* 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*' (السَّاعَةُ) 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*' (السَّاعَةُ). 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.'

أَدْخُلُوا الْجَنَّةَ أَنْتُمْ وَزَوَّاجُكُمْ
مُخْبِرُونَ ﴿٤١﴾

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 مِنْ ذَهَبٍ وَ
أَكْوَابٍ وَفِيهَا مَا تَشْتَهُيُونَ لَا تَنْفُسُ
وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا
خَالِدُونَ ﴿٤٢﴾

73. 'And this is the Garden to which you have been made heirs because of what you have been doing.'

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا
كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾

74. 'Therein for you is fruit in abundance, which you will eat.'

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا
تَأْكُلُونَ ﴿٤٤﴾

75. The guilty will certainly abide in the punishment of Hell.

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ
خَالِدُونَ ﴿٤٥﴾

76. It will not be mitigated to them, and they will be seized therein with despair.

لَا يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٤٦﴾

77. And We wronged them not, but it was they themselves who were the wrongdoers.

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمْ
الظَّالِمِينَ ﴿٤٧﴾

* 78. And they will cry: 'O master! let thy Lord finish with us.' He will say, 'You must remain.'

وَ تَادُوا بِمَلِكٍ لِيَقْضِيَ عَلَيْكُمْ دِينَكُمْ
قَالَ لَأَتَّكُم مَّا جِئْتُونَ ﴿٤٨﴾

79. *God will say:* 'We certainly brought you the truth; but most of you were averse to the truth.'

لَقَدْ جِئْتُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ
لِلْحَقِّ كَرِهُونَ ﴿٤٩﴾

80. Have they determined upon a course? Then We *too* are determined.

أَمْ أَمْرًا مَوَّامِرًا فَاِتَّامِرُومُونَ ﴿٥٠﴾

81. Do they think that We hear not their secrets and their private counsels? Yea! And Our messengers remain with them recording *everything*.

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَ
نَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ
يَكْتُبُونَ ﴿٥١﴾

82. Say, 'If there had been a son to the Gracious *God*, I would have been the first of worshippers.'

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ لَأَكُنَّ
الْأُولَىٰ الْعَابِدِينَ ﴿٥٢﴾

* 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.'

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*.

سُبْحٰنَ رَبِّ السَّمٰوٰتِ وَ الْاَرْضِ رَبِّ
الْعَرْشِ عَمَّا يَصِفُوْنَ ﴿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.

فَذَرَهُمْ يَخْوَضُوا وَيَلْعَبُوا حَتّٰى
يَلْقَوْا يَوْمَهُمُ الَّذِى يُوعَدُوْنَ ﴿٨٤﴾

85. And *He it is Who is God* in heaven, and *God on earth*; and *He is the Wise, the All-Knowing*.

وَهُوَ الَّذِى فِي السَّمٰوٰتِ اِلٰهٌ وَفِى الْاَرْضِ
اِلٰهٌ وَهُوَ الْحَكِىْمُ الْعَلِىْمُ ﴿٨٥﴾

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.

وَتَبٰرَكَ الَّذِى لَهٗ مُلْكُ السَّمٰوٰتِ
وَ الْاَرْضِ وَ مَا بَيْنَهُمَا وَ عِنْدَهٗ عِلْمُ
السَّاعَةِ وَ اِلَيْهِ تُرْجَعُوْنَ ﴿٨٦﴾

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 لَا يَمْلِكُ الَّذِىنَ يَدْعُوْنَ مِنْ
دُوْنِهِ الشَّفَاعَةَ اِلَّا مَنْ شَهِدَ بِالْحَقِّ
وَ هُمْ يَعْلَمُوْنَ ﴿٨٧﴾

88. And if thou ask them, 'Who created them?', they will surely say, 'Allāh'. How then are they being turned away?

وَ لَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ
كَيَقُوْلَنَّ اللّٰهُ فَاَنْتَ يُؤْفَكُوْنَ ﴿٨٨﴾

89. *I swear* by his repeated cry 'O my Lord!' that these are a people who will not believe.

وَ قَمِىْلِهِ يَرْبِّ اِنَّ هٰؤُلَاءِ قَوْمٌ لَّا
يُؤْمِنُوْنَ ﴿٨٩﴾

90. Therefore, turn aside from them, and say, 'Peace'; and soon shall they know.

فَاصْفَحْ عَنْهُمْ وَ قُلْ سَلٰمٌ فَسَوْفَ
يَعْلَمُوْنَ ﴿٩٠﴾



رُكُوعَاتُهَا ٣

سُورَةُ الْاِنْشَانِ مَكِّيَّةٌ ٤٤

اِسْمَاتُهَا ٦٠



AD-DUKHĀN

(Revealed before Hijrah)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

2. Hā Mīm. †

حٰم ۝۲

3. By this perspicuous Book.

وَ الْكِتٰبِ الْمُبِیْنِ ۝۳

4. Truly, We revealed it in a blessed Night. Truly, We have ever been warning against evil.

رٰتًا اَنْزَلْنٰهُ فِی لَیْلَةٍ مُّبٰرَكَةٍ اِنَّا كُنَّا مُنْذِرِیْنَ ۝۴

5. In it all wise things are decided,

فِیْهَا یُفْرَقُ كُلُّ اَمْرٍ حٰكِمٍ ۝۵

6. By Our own command. Verily, We have ever been sending Messengers,

اَمْرًا مِّنْ عِنْدِنَا اِنَّا كُنَّا مُرْسِلِیْنَ ۝۶

7. As a mercy from thy Lord. Verily, He is the All-Hearing, the All-knowing,

رَحْمَةً مِّنْ رَّبِّكَ ؕ رَاٰهُ هُوَ السَّمِیْعُ الْعَلِیْمُ ۝۷

8. The Lord of the heavens and the earth and all that is between them, if you would only have faith.

رَبِّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَیْنَهُمَا ؕ اِنْ كُنْتُمْ تُؤْمِنُوْنَ ۝۸

9. There is no God but He. He gives life and He causes death. He is your Lord, and the Lord of your forefathers.

لَا اِلٰهَ اِلَّا هُوَ یُحْیِیْ وَیُمِیْتُ ؕ رَبُّكُمْ وَرَبُّ اَبَاۤیْكُمْ الْاَوَّلِیْنَ ۝۹

10. Yet they play about in doubt.

بَلْ هُمْ فِی شَكٍّ یَلْعَبُوْنَ ۝۱۰

11. But watch thou for the day when the sky will bring forth a visible smoke,

فَاذْقُوْبَ یَوْمَ تَأْتِی السَّمٰوٰتُ بِدُخٰنٍ مُّبِیْنٍ ۝۱۱

12. That will envelop the people. This will be a painful torment.

یَغْشٰی النَّاسَ ؕ هٰذَا عَذَابٌ اَلِیْمٌ ۝۱۲

13. Then will the people cry: 'Our Lord, remove from us the torment; truly, we are believers.'

رَبَّنَا اُكْرِشْ عَلٰنَا الْعَذَابَ اِنَّا مُؤْمِنُوْنَ ۝۱۳

14. How can they benefit by admonition, when there has already come to them a Messenger, explaining things clearly,

اَتٰی لَهُمُ الذِّكْرٰی وَقَدْ جَاءَهُمْ رَسُوْلٌ مُّبِیْنٌ ۝۱۴

† The Praiseworthy, the Lord of Honour.

15. And yet they turned away from him and said: 'He is tutored, a man possessed?'

فَمَ تَوَلَّوْا عَنْهُ وَ قَالُوا مُعَلَّمٌ
مَّجْنُونٌ ﴿١٥﴾

16. We shall remove the punishment for a little while, *but* you will certainly revert to *disbelief*.

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ
عَائِدُونَ ﴿١٦﴾

17. On the day when We shall seize you with the great seizure, then certainly We will exact retribution.

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا
مُنْتَقِمُونَ ﴿١٧﴾

18. And We tried the people of Pharaoh before them, and there came to them a noble Messenger,

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَ
جَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٨﴾

19. *Saying*, 'Deliver to me the servants of Allāh. Truly, I am to you a Messenger, faithful to *my* trust;

أَنْ أَدِّدُوا إِلَيَّ عِبَادَ اللَّهِ إِنَّي لَكُمْ
رَسُولٌ أَمِينٌ ﴿١٩﴾

20. 'And exalt not yourselves in defiance of Allāh. Surely, I come to you with a clear authority.

وَ أَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُمْ
بِسُلْطَنِ مُبِينٍ ﴿٢٠﴾

21. 'And I seek refuge in my Lord and your Lord, lest you stone me.

وَ إِنِّي عُدْتُ إِلَىٰ رَبِّي وَ رَبِّكُمْ أَنْ
تَرْجُمُونِ ﴿٢١﴾

22. 'And if you believe me not, then keep yourselves away from me.'

وَ إِنْ لَّمْ تُؤْمِنُوا لِي فَاغْتَبِزُونِ ﴿٢٢﴾

23. Then he prayed unto his Lord, *saying*, 'These are indeed a sinful people.'

فَدَعَا رَبَّهُ أَنْ هُوَ لِآءَ قَوْمٍ مُّجْرِمُونَ ﴿٢٣﴾

24. *God said*, 'Take My servants away by night; for you will surely be pursued.

فَأَسْرِعْ بِنَادِي لَيْلًا إِنَّكُمْ مُّتَّبَعُونَ ﴿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 أَتْرِكِ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ
مُّغْرَقُونَ ﴿٢٥﴾

26. How many were the gardens and the springs that they left behind!

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعَيُْونٍ ﴿٢٦﴾

27. And the cornfields and the noble places!

وَ دُرُودٍ وَ مَقَارِ كَرِيمٍ ﴿٢٧﴾

28. And the comforts wherein they took delight!

وَ تَعْمَةٍ كَانُوا فِيهَا فُكِهَيْنِ ﴿٢٨﴾

29. Thus *it was destined to be*. And We made another people inherit these things.

كَذَلِكَ نَسْ وَ أَوْرَثْنَهَا قَوْمًا آخَرِينَ ﴿٢٩﴾

30. And the heaven and the earth wept not for them, nor were they given a respite.

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَ الْأَرْضُ وَ
مَا كَانُوا مُنظَرِينَ ﴿٣٠﴾

31. And We delivered the children of Israel from the abasing torment

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣١﴾

32. *Inflicted* by Pharaoh; he was surely haughty *even* among the extravagant.

مِن فِرْعَوْنَ إِنَّهُ كَانَ عَالِيًا مِنَ الْمُشْرَفِينَ ﴿٣٢﴾

33. And We chose them knowingly above the peoples of *their time*.

وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ ﴿٣٣﴾

34. And We gave them some Signs wherein was a clear trial.

وَآتَيْنَاهُمْ مِنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ ﴿٣٤﴾

35. These *people* do say:

إِنَّ هَٰؤُلَاءِ لَيَقُولُونَ ﴿٣٥﴾

36. 'It is but our first *and only* death, *after which there is no life* and we shall not be raised again.

إِنَّ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٦﴾

37. 'So bring *back* our fathers, if you speak the truth.'

فَأْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٧﴾

38. Are they better or the people of Tubba' and those before them? We destroyed them because they were sinful.

أَهْمُ خَيْرٌ أَمْ قَوْمُ تُبَعِّعَ ۗ وَالَّذِينَ مِن قَبْلِهِمْ أَهْلَكْنَاهُمْ زَلَّاتُهُمْ كَانُوا مُجْرِمِينَ ﴿٣٨﴾

39. And We created not the heavens and the earth, and all that is between them, in sport.

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَإِبْتِغَاءٍ ﴿٣٩﴾

40. We created them not but with the requirements of truth *and justice*, but most of them understand not.

مَا خَلَقْنَاهُمَا إِلَّا بِأَحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٠﴾

41. Verily, the Day of Decision is the appointed time for all of them,

إِنَّ يَوْمَ الْقِيَامِ لَيَوْمُ الْقَضَاءِ لِكُلِّ سَمْعٍ ﴿٤١﴾

42. The Day when a friend shall not avail a friend at all, nor shall they be helped,

يَوْمَ لَا يُغْنِي مَوْلَىٰ عَن مَّوْلَىٰ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٢﴾

43. Save those to whom Allāh shows mercy. Surely, He is the Mighty, the Merciful.

إِلَّا مَن رَّحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٣﴾

R. 3.

44. Verily, the tree of Zaqqūm

إِنَّ شَجَرَتَ الزَّقُّومِ ﴿٤٤﴾

45. Will be the food of the sinful,

طَعَامُ الْإِثْمِ ﴿٤٥﴾

46. Like molten copper, it will boil in *their* bellies,

كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٦﴾

47. Like the boiling of scalding water.

48. 'Seize him and drag him into the midst of the blazing Fire;

49. 'Then pour upon his head the torment of boiling water.'

50. 'Taste *it!* Thou *didst consider* thyself the mighty, the honourable.

51. 'This indeed is what you did doubt.'

52. Verily, the righteous will be in a place of security,

53. And gardens and springs,

54. Attired in fine silk and heavy brocade, facing one another.

55. Thus *will it be*. And We shall consort them with fair maidens, having wide, *beautiful* eyes.

56. They will call therein for every *kind of* fruit, in *peace and* security.

57. They will not taste death therein, other than the first death. And He will save them from the punishment of the blazing Fire,

58. *As an act of* grace from thy Lord. That is the supreme triumph.

59. And We have made it (the Qur'ān) easy in thy tongue that they may give heed.

60. So wait thou; they *too* are waiting.

كَغَلِي الْحَوْثِيمِ ﴿٣٤﴾

حُدُوهُ فَاعْتَلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ﴿٣٨﴾

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ

الْحَوْثِيمِ ﴿٣٩﴾

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٥٠﴾

إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥١﴾

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ آمِنٍ ﴿٥٢﴾

فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٣﴾

يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ

مُتَقَابِلِينَ ﴿٥٤﴾

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٥٥﴾

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٥٦﴾

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ

الْأُولَىٰ ۖ وَوَقَّهُمْ عَذَابَ الْجَحِيمِ ﴿٥٧﴾

فَضْلًا مِّن رَّبِّكَ ۗ ذَٰلِكَ هُوَ الْفَوْزُ

الْعَظِيمُ ﴿٥٨﴾

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ

يَتَذَكَّرُونَ ﴿٥٩﴾

﴿٦٠﴾ فَإِنَّ قَبْلَهُمْ مَّرْتَبُونَ ﴿٦٠﴾



AL-JĀTHIYAH

(Revealed before Hijrah)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝١

2. Hā Mīm. ‡

حُم ۝٢

3. The revelation of this Book is from Allāh, the Mighty, the Wise.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ
الْحَكِيمِ ۝٣

4. Verily in the heavens and the earth are Signs for those who believe.

إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ
لِّلْمُؤْمِنِينَ ۝٤

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.

وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّاتٍ أَيْتٌ
لِّقَوْمٍ يُوقِنُونَ ۝٥

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.

وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ
مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ
بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ آيَاتٌ
لِّقَوْمٍ يَعْقِلُونَ ۝٦

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?

تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۝
فِي آيَاتِي حَدِيثٌ بَعْدَ اللَّهِ وَآيَاتِهِ
يُؤْمِنُونَ ۝٧

8. Woe to every sinful liar,

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ۝٨

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.

يَسْمَعُ آيَاتِ اللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يُصِرُّ
مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا ۝ فَبَشِّرْهُ
بِعَذَابِ أَلِيمٍ ۝٩

10. And when he learns something of Our Signs, he makes a jest of them. For such there is an abasing punishment.

وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا
هُزُوًا ۝ وَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ۝١٠

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.

مِن دَرَاتِيمِهِمْ جَهَنَّمَ ۝ وَلَا يُغْنِي عَنْهُمْ
مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ
اللَّهِ أَوْلِيَاءَ ۝ لَهُمْ عَذَابٌ عَظِيمٌ ۝١١

‡ The Praiseworthy, the Lord of Honour.

12. This is guidance. And for those who disbelieve in the Signs of their Lord is the torture of a painful punishment.

هَذَا هُدًى ۚ وَالَّذِينَ كَفَرُوا بِآيَاتِ
رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رَّجْزِ إِلَهِمْ ۗ ﴿١٢﴾

R. 2.

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.

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ
الْفُلُكُ فِيهِ بِأَمْرِهِ وَتَبْتَغُوا مِنْ فَضْلِهِ
وَعَلَّامٌ تَشْكُرُونَ ۗ ﴿١٣﴾

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.

وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي
الْاَرْضِ جَمِيعًا مِّنْهُ ؕ اِنَّ فِيْ ذٰلِكَ لَآيٰتٍ
لِّقَوْمٍ يَّتَفَكَّرُوْنَ ۗ ﴿١٤﴾

* 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.

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ
كَانُوا يَرْجُونَ اَيَّامَ اللّٰهِ لِيَجْزِيَ قَوْمًا
بِمَا كَانُوا يَكْسِبُوْنَ ۗ ﴿١٥﴾

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.

مَنْ عَمِلْ صٰلِحًا فَلِنَفْسِهِ ۖ وَمَنْ اَسٰءَ
فَعَلَيْهَا ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُونَ ۗ ﴿١٦﴾

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*.

وَلَقَدْ اٰتَيْنَا بَنِيْ اِسْرٰءِيْلَ الْكِتٰبَ
وَالحِڪْمَ وَ النُّبُوَّةَ وَ رَزَقْنٰهُمْ مِّن
الطَّيِّبٰتِ وَ فَضَّلْنٰهُمْ عَلَى الْعٰلَمِيْنَ ۗ ﴿١٧﴾

* 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.

وَ اٰتَيْنٰهُمْ بَيِّنٰتٍ مِّنْ الْاٰمْرِ مِمَّا
اٰخْتَلَفُوْا اِلَّا مِّنْ بَعْدِ مَا جَآءَهُمُ
الْعِلْمُ لَا بَغْيًا بَيْنَهُمْ ؕ اِنَّ رَبَّكَ يَفْضِي
بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فَيَمَّا كَانُوْا فِيْهِ
يَخْتَلِفُوْنَ ۗ ﴿١٨﴾

* 19. Then We set thee on a clear path in the matter of *of religion*; so follow it, and follow not the evil inclinations of those who know not.

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيْحَةٍ مِّنَ الْاٰمْرِ
فَاتَّبِعْهَا وَ لَا تَتَّبِعْ اَهْوَآءَ الَّذِيْنَ
لَا يَعْلَمُوْنَ ۗ ﴿١٩﴾

* 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.

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.

إِنَّهُمْ لَنْ يَنْفَعُوا عَمَلَكُمْ مِنَ اللَّهِ شَيْئًا ؕ
إِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
وَاللَّهُ وَرِيُّ الْمُتَّقِينَ ﴿٢٠﴾

21. This *Book contains* clear evidences for mankind and is a guidance and a mercy for a people who possess firm faith.

هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ
لِقَوْمٍ يُوقِنُونَ ﴿٢١﴾

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.

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ
نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَسَوَاءٌ أَمْحِيَانَهُمْ وَمَا تَعْتَمِدُونَ
عَلَيْهَا سَاءَ مَا يَحْكُمُونَ ﴿٢٢﴾

R. 3.

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.

وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ
وَلِيُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ
لَا يُظْلَمُونَ ﴿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?

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ
وَأَضَلَّهُ اللَّهُ عَلَى عِلْمِهِ وَخَتَمَ عَلَى سَمْعِهِ
وَغَشِيَ عَلَيْهِ غِشْوَةً فَتَمَنَّى
بِتَهْدِيهِ وَمَنْ بَعْدَ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾

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.

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا
نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ
وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ
إِلَّا يَظُنُّونَ ﴿٢٥﴾

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.'

وَلَا تَأْتِيهِمْ آيَاتُنَا بِسِنِّتٍ مَّا كَانَ
حُجَّتَهُمْ إِلَّا أَنْ قَالُوا ائْتُوا بِآبَائِنَا
إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٦﴾

*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.'

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.

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.'

30. 'This is Our Book; it speaks against you with truth. We caused *all* that you did to be *fully* recorded.'

31. Now as for those who believed and did good works, their Lord will admit them into His mercy. That is the clear achievement.

32. But as to those who disbelieved: "Were not My Signs recited unto you? But you were arrogant, and were a guilty people.

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.'"

34. And the evil *consequences* of their deeds will become apparent to them, and that which they used to mock at shall encompass them.

35. And it will be said to them, 'This day shall We forget you, as you forgot the meeting of this day of

قُلِ اللّٰهُ يَحْيِيكُم ثُمَّ يُمِيتُكُمْ ثُمَّ
يَجْمَعُكُمْ اِلَى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيْهِ
وَلِكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٢٧﴾

٢٧

وَاللّٰهُ مَلِكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَ يَوْمَ
تَقُوْمُ السَّاعَةُ يَوْمَئِذٍ يَخْسِرُ
الْمُبْطِلُوْنَ ﴿٢٨﴾

وَتَرٰى كُلَّ اُمَّةٍ جٰثِيَةً كُلُّ اُمَّةٍ تُدْعٰى
اِلَى كِتٰبِهَا ؕ الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ
تَعْمَلُوْنَ ﴿٢٩﴾

هٰذَا كِتٰبُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ؕ اِنَّا
كُنَّا نَسْتَنسِخُ مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٣٠﴾

فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
فَبِعِزِّ حُلُوْمِهِمْ رَبُّهُمْ فِي رَحْمَةٍ مِّنْ ذٰلِكَ هُوَ
الْفَوْزُ الْمُبِيْنُ ﴿٣١﴾

وَاَمَّا الَّذِيْنَ كَفَرُوْا فَآقَلَمَ كُنْ اِيْتِي
تُغَلَّ عَلَيْكُمْ فَاَسْعَبْرُتُمْ وَاَكُنْتُمْ قَوْمًا
مُّجْرِمِيْنَ ﴿٣٢﴾

وَاِذْ اَقْبَلْنَاكَ وَعَدَّ اللّٰهُ حَقًّا وَّ السَّاعَةَ
لَا رَيْبَ فِيْهَا قُلْتُمْ مَّا نَدْرِيْنَ مَا
السَّاعَةُ اِلَّا نَظُنُّهَا اِلَّا ظَنًّا وَمَا نَحْنُ
بِمُسْتَشْعِرِيْنَ ﴿٣٣﴾

وَبَدَا لَهُمْ سَيِّاَتُ مَا عَمِلُوْا وَحَاقَ
بِهِمْ مَّا كَانُوْا بِهِ يَسْتَهْزِءُوْنَ ﴿٣٤﴾

وَقِيلَ الْيَوْمَ نَنْسِيْكُمْ كَمَا نَسِيتُمْ
لِقَاءَ يَوْمِكُمْ هٰذَا وَاَنْتُمْ كُنْتُمْ
النّٰرَ

* 28. on that day those who **reject the truth will suffer**.

ء ' ا ق q غ gh ع ' ا ظ ز | ط | ض d 593 ص | س | ذ dh خ kh ح h ث th ا i u ا |

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

yours. And your resort is the Fire, and you will have no helpers.

وَمَا لَكُمْ مِّنْ تُصَرِّينَ ﴿٣٥﴾

- *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.

ذِكْرِكُمْ بِآتِكُمْ اَللّٰهُ هُرُوًّا
وَعَزَّتْكُمْ اَلْحَيٰوةُ الدُّنْيَا ۗ قَالِيَوْمَ
لَا يُخْرَجُوْنَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُوْنَ ﴿٣٦﴾

37. All praise, then, belongs to Allāh, Lord of the heavens, and Lord of the earth, the Lord of *all* the worlds.

قَبْلَهُ اَلْحَمْدُ رَبِّ السَّمٰوٰتِ وَرَبِّ
اَلْاَرْضِ رَبِّ الْعٰلَمِيْنَ ﴿٣٧﴾

38. And His is the majesty in the heavens and the earth; and He is the Mighty, the Wise.

وَلَهُ الْكِبْرِيَاۗءُ فِي السَّمٰوٰتِ وَ الْاَرْضِ ۗ
ۙ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٣٨﴾

- *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**.



رُكُوعَاتُهَا ٤

سُورَةُ الْحَقِّ اف ٤٦

اِسْمَاتُهَا ٣٦



AL-AHQĀF

(Revealed before Hijrah)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

Part 26
2. Hā Mīm. †

حَم ۝۲

3. The revelation of this Book is from Allāh, the Mighty, the Wise.

تَنْزِیْلُ الْكِتٰبِ مِنْ اللّٰهِ الْعَزِیْزِ

الْحَكِیْمِ ۝۳

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.

مَا خَلَقْنَا السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا بَيْنَهُمَا اِلَّا بِالْحَقِّ وَ اَجَلٍ مُّسَمًّى ۝۴
وَ الَّذِیْنَ كَفَرُوْا عَمَّا اُنذِرُوْا مُعْرِضُوْنَ ۝۵

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.’

قُلْ اَرۡءَیْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اُرُوْنِیْ مَا ذَا خَلَقُوْا مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِی السَّمٰوٰتِ ۝۶ اِیْتُوْنِیْ بِكِتٰبٍ مِّنْ قَبْلِ هٰذَا اَوْ اَثَرٍ ۝۷ مِّنْ عِلْمٍ اِن كُنْتُمْ صٰدِقِیْنَ ۝۸

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 مَنۢ مِّنْ اَصۡنٰعٍ مِّمَّنۡ یَّدْعُوْنَ مِنْ دُوْنِ اللّٰهِ مَنۢ لَّا یَسْتَجِیْبُ لَهُۥ اِلَّا یَوْمَ الْقِیٰمَةِ وَ هُمْ عَنْ دُعَآئِهِمْ غٰفِلُوْنَ ۝۹

7. And when mankind are gathered together they will become enemies to them, and will deny their worship.

وَ اِذَا حُشِرَ النَّاسُ كَانُوْا لَهُمْ اَعْدَآءٌ ۝۱۰ وَ كَانُوْا بِعِبَادَتِهِمْ كٰفِرِیْنَ ۝۱۱

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.’

وَ اِذَا تُلِیٰ عَلَیْهِمْ اٰیٰتُنَا بَیِّنٰتٍ قَالُ الْذِیْنَ كَفَرُوْا لِیَحْقِ لَنَا جَآءُهُمْ هٰذَا سِحْرٌ مُّبِیْنٌ ۝۱۲

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

اَمْ یَقُوْلُوْنَ اَفۡتَرٰهُ قُلْ اِنۡ اَفۡتَرٰتُهُۥ فَلَا تَمۡلِكُوْنَ لِیْ مِنَ اللّٰهِ شَیْئًا ۝۱۳ هُوَ اَعۡلَمُ بِمَا تُفِیضُوْنَ فِیۡهِ ۝۱۴ وَ كَفِیۡ بِہٖ

† The Praiseworthy, the Lord of Honour.

Witness between me and you. And He is the Most Forgiving, the Merciful.’

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.’

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.

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.’

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.

14. Verily, those who say, ‘Our Lord is Allāh,’ *and then remain steadfast—no fear shall come upon them, nor shall they grieve.*

15. These are the dwellers of the Garden; they shall abide therein—a recompense for what they did.

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

شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۗ وَهُوَ الْغَفُورُ
الرَّحِيمُ ﴿٩﴾

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَا
أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ ؕ إِنِ اتَّبِعُ
إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ
مُّبِينٌ ﴿١٠﴾

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ
وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاحِدٌ مِّنْ بَنِي
إِسْرَائِيلَ يَدْعُو عَلَىٰ مِثْلِهِ فَأَمَنَ وَاسْتَكْبَرْتُمْ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١١﴾

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ
كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ ؕ وَإِذْ لَمْ
يَهْتَدُوا بِهِمْ فَسَيَقُولُونَ هَذَا إِنْ لَكُ
قُدْرَةٌ ﴿١٢﴾

وَمِن قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً ۗ
وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّسَانِكَ عَرَبِيًّا
لِّيُنذِرَ الَّذِينَ ظَلَمُوا ۗ وَبُشْرَى
لِّلْمُحْسِنِينَ ﴿١٣﴾

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ
اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿١٤﴾

أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا
جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٥﴾

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ إِحْسَانًا
حَمَلَتْهُ أُمُّهُ كَرْهًا وَوَضَعَتْهُ كَرْهًا وَ
حَمَلَهُ وَفَضَّلَهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ
إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنًا ۗ

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.'

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.

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.'

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.

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.

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

قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ
الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ
أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ
لِي فِي ذُرِّيَّتِي ۗ إِنَّي تُبْتُ إِلَيْكَ وَ
إِنِّي مِنَ الْمُسْلِمِينَ ﴿١٧﴾

أُولَئِكَ الَّذِينَ تَتَقَبَّلُ عَنْهُمْ
أَحْسَنَ مَا عَمِلُوا وَتَتَجَاوَزُ عَنْ
سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّاتِ وَعَدَّ
الصِّدْقِ الَّذِينَ كَانُوا يُوعَدُونَ ﴿١٨﴾

وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا
أَتَعِدُنِيْنَ أَنْ أُخْرَجَ وَقَدْ خَلَيْتِ
الْقُرُونُ مِنْ قَبْلِيْ ۗ وَهُمَا يَسْتَكْبِرُنِ
اللَّهُ وَبِئْسَ الْأَمْنُ تَدَّيْنِ وَوَعَدَ اللَّهُ حَقًّا
فَيَقُولُ مَا هَذَا إِلَّا آسَاطِيرُ
الْأَنْدَالِيِّينَ ﴿١٩﴾

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ
فِي آيَةِ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ
الْعَجْنِ وَالْأَنْبِيَاءِ كَانُوا خٰسِرِينَ ﴿٢٠﴾

وَلِكُلِّ دَرَجَةٍ عَمَلٌ ۗ
وَلِيُؤَفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا
يُظْلَمُونَ ﴿٢١﴾

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى
النَّارِ أَذْهَبْتُمْ طِبْيَعَكُمْ فِي
حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا ۗ
فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا
كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ

punishment because you were arrogant in the earth without justification, and because you acted rebelliously.’

R. 3.

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.’

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.’

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.’

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.

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.

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.

الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿٢١﴾

وَإِذْ كُرِّهْنَا لَهُ إِذْ أَخَذَ قَوْمَهُ
بِالْأَخْقَافِ وَقَدْ خَلَّتِ النَّذُرُ مِنْ
بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا
إِلَّا اللَّهَ إِنَِّّي أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمٍ عَظِيمٍ ﴿٢٢﴾

قَالُوا آجِئْتَنَا لِنَأْفِكَنَا عَنِ الْإِهْتِنَانِ
فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ
الصَّادِقِينَ ﴿٢٣﴾

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا
أُرْسِلْتُ بِهِ وَلَكِنِّي أَرِكُمْ قَوْمًا
تَجْهَلُونَ ﴿٢٤﴾

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ
قَالُوا هَذَا عَارِضٌ مُمْطِرُنَا بَلْ هُوَ
مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ
أَلِيمٌ ﴿٢٥﴾

تَدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا
لَا يُرَى إِلَّا مَسْكِنُهُمْ كَذَلِكَ نَجْزِي
الْقَوْمَ الْمُجْرِمِينَ ﴿٢٦﴾

وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ
وَجَعَلْنَا لَهُمْ سَمْعًا وَآبْصَارًا وَآفِيدَةً
فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ
وَلَا آفِيدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا
يَجْحَدُونَ يَا أَيُّهَا اللَّهُ وَحَاقَ بِهِمْ مَا
كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٢٧﴾

R. 4.

*28. And We did destroy townships round about you; and We have varied the Signs, that they might turn to Us.

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.

30. And *remember* when We turned towards thee a party of the Jinn who wished to hear the Qur'an 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.

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.

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.

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.'

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.

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,

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَ
صَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾

فَلَوْلَا نَصْرَهُمُ الَّذِينَ اتَّخَذُوا مِنْ
دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلَّ صَلُّوا
عَنْهُمْ ۖ وَذَلِكَ لَافْكُهُمْ وَمَا كَانُوا
يَفْتَرُونَ ﴿٢٩﴾

وَرَأَوْا صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ
يَسْتَمِعُونَ الْقُرْآنَ ۖ فَلَمَّا حَضَرُوهُ
قَالُوا آصْبِتُوا ۖ فَلَمَّا قُضِيَ وَلَّوْا إِلَى
قَوْمِهِمْ مُنْذِرِينَ ﴿٣٠﴾

قَالُوا يَقَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ
بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ ﴿٣١﴾

يَقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ
يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِزْكُمْ مِنْ
عَذَابِ آلِيمٍ ﴿٣٢﴾

وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ
فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۗ مِنْ دُونِهِ
أَوْلِيَاءُ ۗ فِي ضَلَالٍ مُّبِينٍ ﴿٣٣﴾

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ وَكَمْ يَسْعَىٰ بِخَلْقِهِنَّ
يَقْدِرُ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ۗ بَلَىٰ إِنَّهُ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٤﴾

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ
أَلَيْسَ هَذَا بِالْحَقِّ ۗ قَالُوا بَلَىٰ ۗ
رَبِّنَا ۗ قَالَ فَذُوقُوا الْعَذَابَ بِمَا

*28. And We did destroy townships **all around you** and We have varied the Signs, that they might turn to Us.

ء ء ق | q | غ gh | ع | ظ | ز | ط | ض | ض 599 | ص | ذ dh | خ kh | ح h | ث th | ا i | u |

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

‘Aye, by our Lord.’ He will say,
‘Then taste the punishment, because
you disbelieved.’

36. Have patience, then, as had the
Messengers of strong determina-
tion; 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.

كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ
الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ
يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا
سَاعَةً مِّن نَّهَارٍ بَلَّغْ قَهْلُ يُهْلِكُ
إِلَّا الْقَوْمَ الْفَاسِقُونَ ﴿٣٦﴾



MUḤAMMAD

(Revealed after Hijrah)

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

2. Those who disbelieve and hinder *men* from the way of Allāh—He renders their works vain.

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.

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.

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.

*6. He will guide them and improve their condition,

*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.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

الَّذِينَ كَفَرُوا وَصَدُّوا عَنِ سَبِيلِ اللّٰهِ
أَضَلَّ أَعْمَالَهُمْ ۝۲

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ
آمَنُوا بِمَا نُزِّلَ عَلَيَّ مُحَمَّدٍ وَهُوَ الْحَقُّ
مِن رَّبِّهِمْ ۝ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَ
أَصْلَحَ بَالَهُمْ ۝۳

ذٰلِكَ يَآئِنَ الَّذِيْنَ كَفَرُوْا اتَّبَعُوْا الْبَاطِلَ
وَآَنَّ الَّذِيْنَ آمَنُوْا اتَّبَعُوْا الْحَقَّ مِنْ
رَّبِّهِمْ ۝ كَذٰلِكَ يُضْرِبُ اللّٰهُ لِلنَّاسِ
أَمْثَالَهُمْ ۝۴

فَإِذَا لَقِيتُمْ الَّذِيْنَ كَفَرُوا فَضَرْبِ
الرِّقَابِ ۝ حَتَّىٰ إِذَا أَثْبَثْتُمْهُمْ
فَشُدُّوا الوثَاقَ ۝ فَمَا مَتَّأِ بَعْدَ وَاِمَّا
فِدَاءً ۝ حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ۝ فَتُ
ذٰلِكَ ۝ وَكُلُوْا شِئْءَ اللّٰهِ لَا تَتَّصِرْ مِنْهُمْ
وَ لٰكِنْ لِّيَّبْلُوْا بَعْضَكُمْ بِبَعْضٍ ۝
وَالَّذِيْنَ قُتِلُوْا فِي سَبِيْلِ اللّٰهِ فَلَنْ
يُضِلَّ أَعْمَالَهُمْ ۝۵

سَيَهْدِيْهِمْ وَيُصْلِحْ بَالَهُمْ ۝۶

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ۝۷

8. O ye who believe! if you help *the cause of Allāh*, He will help you and will make your steps firm.

9. But *as for* those who disbelieve, perdition is their *lot*; and He will make their works vain.

10. That is because they hate what Allāh has revealed; so He has made their works futile.

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.

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.

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.

14. And how many a township, more powerful than thy town which has driven thee out, have We destroyed, and they had no helper!

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?

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,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا
اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ۝۸

وَ الَّذِينَ كَفَرُوا فَتَحْسَبُهُمْ وَاَصَلَّ
أَعْمَاءَ لَهُمْ ۝۹

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ
أَعْمَاءَ لَهُمْ ۝۱۰

أَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ دَمَّرَ
اللَّهُ عَلَيْهِمْ زُرُوعًا وَكُفْرِينَ أَثْمَالًا ۝۱۱

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَ
أَنَّ الْكُفْرِينَ لَا مَوْلَى لَهُمْ ۝۱۲

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَ
عَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن
تَحْتِهَا الْأَنْهَارُ ۚ وَالَّذِينَ كَفَرُوا
يَسْتَمْتِعُونَ بِأَعْلَانٍ كَمَا تَأْكُلُ
الْأَنْعَامُ ۚ وَالنَّارُ مَثْوًى لَهُمْ ۝۱۳

وَكَأَيِّن مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّن
قَرْيَتِكَ الَّتِي أَخْرَجْتكَ ۚ أَهْلَكْنَاهُم
فَلَا نَاصِرَ لَهُمْ ۝۱۴

أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ كَمَن
زُيِّنَ لَهُ سُوٓءُ عَمَلِهِ ۚ وَاتَّبَعُوا
أَهْوَاءَهُمْ ۝۱۵

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ۚ فِيهَا
أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ ۚ وَأَنْهَارٌ مِّن
لَّبَنٍ لَّم يَتَغَيَّر طَعْمُهُ ۚ وَأَنْهَارٌ مِّن
خَمْرٍ لَّذَّةٍ لِلشَّرَّابِينَ ۚ وَأَنْهَارٌ مِّن
عَسَلٍ مُّصَفًّى ۚ وَ لَهُمْ فِيهَا مِن كُلِّ

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?

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.

18. But *as for* those who follow guidance, He adds to their guidance, and bestows on them their righteousness.

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?

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.

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!

22. Obedience and a kind word *is better for them*. And when the matter is determined upon, it is good

*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!

الَّذِينَ تَسْتَغْفِرُ لَهُمْ مِنْ رَبِّهِمْ كَمَا هُوَ
خَارِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا
فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٧﴾

وَمِنْهُمْ مَن يَسْتَمِعُ إِلَيْكَ جَ حَتَّىٰ إِذَا
خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا
الْعِلْمَ مَاذَا قَالَ أُولَٰئِكَ الَّذِينَ
طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا
أَهْوَاءَهُمْ ﴿١٨﴾

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَ
أَتَاهُمْ تَقْوَاهُمْ ﴿١٩﴾

فَقِيلَ يَنْظُرُونَ أَلَا السَّاعَةُ أَلَمْ
تَأْتِيَهُمْ بَغْتَةً ۖ فَتَدْرَأُونَ فَآتَىٰ لَهُمْ
إِذَا جَاءَ ثَمَّ ذِكْرَهُمْ ﴿٢٠﴾

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ
لذَنبِكَ وَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ
ۗ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴿٢١﴾

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ
سُورَةٌ ۖ فَإِذَا نُزِّلَتْ سُورَةٌ مُحْكَمَةٌ وَ
ذُكِرَ فِيهَا الْقِتَالُ ۖ رَأَيْتَ الَّذِينَ فِي
قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ
الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ۖ فَأُولَٰئِكَ
لَهُمْ ﴿٢٢﴾

طَاعَةً ۖ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ
الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ

those who are steadfast. And We will make known the facts about you.

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.

34. O ye who believe! obey Allāh and obey the Messenger and let not your works go vain.

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.

*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.

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.

38. If He ask them of you, and press you, you would be niggardly, and He would bring to light your malice.

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.

أَخْبَارَكُمْ ۚ

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ
اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا
تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ
شَيْئًا وَ سَيَحِطُّ أَعْمَالَهُمْ ۚ

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ
أَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ ۚ

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ
اللَّهِ ثُمَّ مَاتُوا وَ هُمْ كُفَّارٌ فَلَنْ يَغْفِرَ
اللَّهُ لَهُمْ ۚ

فَلَا تَهِنُوا وَ تَدْعُوا إِلَى السَّلَامِ ۚ وَ
أَنْتُمْ الْأَعْلَوْنَ ۚ وَ اللَّهُ مَعَكُمْ وَ لَنْ
يَنْزِعَكُمْ أَعْمَالَكُمْ ۚ

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَ لَهْوٌ وَ إِنْ
تُؤْمِنُوا وَ تَتَّقُوا يُؤْتِكُمْ أَجْرَكُمْ وَ
لَا يَسْأَلْكُمْ أَمْوَالَكُمْ ۚ

إِنْ يَسْأَلْكُمْ مِنْهَا فَيُحْفِكُمْ تَبَخَّلُوا وَ
يُخْرِجُ أَضْعَافَكُمْ ۚ

هَآأَنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي
سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلُ ۚ وَ مَنْ
يَبْخَلْ فَإِنَّمَا يَبْخَلْ عَن نَّفْسِهِ ۚ وَ اللَّهُ
الْغَنِيُّ وَ أَنْتُمْ الْفُقَرَاءُ ۚ وَ إِنْ تَتَوَلَّوْا
يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ لَنْ تَمْلِكُوا
شَيْئًا ۚ

يَكُونُوا أَمْثَالَكُمْ ۚ

*36. Do not slacken lest you should sue for peace while you are bound to emerge victorious.



AL-FATHH

(Revealed after Hijrah)

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

2. Verily, We have granted thee a clear victory,

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;

4. And that Allāh may help thee with a mighty help.

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—

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—

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.

8. And to Allāh belong the hosts of the heavens and the earth; and Allāh is Mighty, Wise.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ٢

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ
وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَ
يَهْدِيكَ صِرَاطًا مُسْتَقِيمًا ٣

وَيُنصركَ اللَّهُ نَصْرًا عَظِيمًا ٤

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ
الْمُؤْمِنِينَ لِيَزِدُوا إِيمَانًا مَعَ
إِيمَانِهِمْ وَاللَّهُ جُنُودُ السَّمَوَاتِ وَ
الْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ٥

لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ
عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ٦

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ
الْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ يَا اللَّهُ
ظَنَّ السَّوْءَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَ
غَضِبَ اللَّهُ عَلَيْهِمْ وَكَعَنَهُمْ وَ
أَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ٧

وَاللَّهُ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ
اللَّهُ عَزِيزًا حَكِيمًا ٨

* 7. Against them will turn the wheel of misfortune, and the wrath of Allāh is upon them.

9. We have sent thee as a Witness and a bearer of glad tidings and a Warner,

رَأَىٰ أَرْسَلْنَاكَ شَاهِدًا وَ مَبَشِّرًا وَ نَذِيرًا ﴿٩﴾

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.

لِتُؤْمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ تُعَزِّرُوهُ وَ تُوَفِّرُوهُ وَ تَكْبُرُوهُ بَكْرَةً وَ آخِيراً ﴿١٠﴾

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.

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ ط يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ وَ مَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١﴾

R. 2.

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.

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا ۗ يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۗ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢﴾

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.’

بَلْ ظَنَنْتُمْ أَنْ لَّنَ يَمْلِكَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَ زَيْنَ ذَلِكَ فِي قُلُوبِكُمْ وَ ظَنَنْتُمْ أَنَّ السَّوْءَ ۗ وَ كُنْتُمْ قَوْمًا بُورًا ﴿١٣﴾

14. And *as for* those who believe not in Allāh and His Messenger— We have surely prepared for the disbelievers a blazing fire.

وَ مَنْ لَّمْ يُؤْمِن بِاللَّهِ وَ رَسُولِهِ فَإِنَّا آَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٤﴾

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.

وَ لِلَّهِ مُلْكُ السَّمٰوٰتِ وَ الْأَرْضِ ط يَغْفِرُ لِمَنْ يَشَاءُ وَ يُعَذِّبُ مَنْ يَشَاءُ ط وَ كَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥﴾

* 13. and you **entertained** an evil thought, and you were a ruined people.’

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.

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.'

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.

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;

20. And great spoils that they will take. And Allāh is Mighty, Wise.

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

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى
مَعَانِمَ لِتَأْخُذُوا مَا دَرُّوْكُمْ أَتَتَّبِعْكُمْ
يُرِيدُونَ أَن يُبَدِّلُوا كَلِمَ اللَّهِ قُل
لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ
قَبْلُ ۚ فَسَيَقُولُونَ بَلْ نَحْنُ مُدْرِكُوْنَ بَلْ
كَانُوا لَا يَتَفَقَهُونَ رِأْسًا قَلِيْلًا ﴿١٦﴾

قُلْ لِلْمُخَلَّفِيْنَ مِنَ الْاَعْرَابِ سَتُدْعَوْنَ
اِلَى قَوْمٍ اَوْلِيْ بَاسٍ شَدِيْدٍ يُنْفِقُوْنَ مِنْهُمْ اَوْ
يُسَلِّمُوْنَ ۚ فَاِنْ تُطِيعُوْا يُوَفِّرْكُمْ اللهُ
اَجْرًا حَسَنًا ۚ وَاِنْ تَتَوَلَّوْا كَمَا
تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا
اَلِيْمًا ﴿١٧﴾

لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّ لَا عَلَى
الْاَعْرَجِ حَرَجٌ وَّ لَا عَلَى الْمَرْيُوضِ حَرَجٌ
وَمَنْ يُطِيعِ اللهَ وَرَسُوْلَهُ يَدْخُلْهُ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْاَنْهَارُ و
مَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا اَلِيْمًا ﴿١٨﴾

لَقَدْ رَضِيَ اللهُ عَنِ الْمُؤْمِنِيْنَ إِذْ
يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ
مَا فِيْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ
عَلَيْهِمْ وَاَتَاهُمْ فَتْحًا قَرِيْبًا ﴿١٩﴾

وَمَعَانِمَ كَثِيْرَةً يَّأْخُذُوْنَهَا و
كَانَ اللهُ عَزِيْزًا حَكِيْمًا ﴿٢٠﴾

وَعَدَكُمْ اللهُ مَعَانِمَ كَثِيْرَةً
تَأْخُذُوْنَهَا فَعَجَّلَ لَكُمْ هَذِهِ و
كَفَّ اَيْدِي النَّاسِ عَنْكُمْ ۚ وَلِيَكُوْنَ اٰيَةً
لِّلْمُؤْمِنِيْنَ وَّ يَهْدِيَكُمْ صِرَاطًا

you on a right path.

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.

23. And if those who disbelieve should fight you, they would certainly turn their backs; then they would find neither protector nor helper.

*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.

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.

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.

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

مُسْتَقِيمًا ﴿٢١﴾

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ
اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ
قَدِيرًا ﴿٢٢﴾

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا
الْأَذْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا
نَصِيرًا ﴿٢٣﴾

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ بِهِ
وَلَا تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٤﴾

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَ
أَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ
أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا
تَعْمَلُونَ بَصِيرًا ﴿٢٥﴾

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ
الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا
أَنْ يَبْلُغَ مَحِلَّهُ وَ لَوْ لَا رِجَالٌ
مُؤْمِنُونَ وَ نِسَاءٌ مُؤْمِنَاتٌ لَمْ
تَعْلَمُوهُمْ أَنْ تَطَّوُّهُم فَتُصِيبَكُمْ
مِنْهُمْ مَعْرَظٌ بَغَيْرِ عِلْمٍ لِيُدْخِلَ
اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا
لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا
أَلِيمًا ﴿٢٦﴾

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ
الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ
اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى

*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.

ء ' ق | q غ gh | ع ' | ظ | ط | ض d ﴿609﴾ ص | س | ذ dh | خ kh | ح h | ث th | ا i u |

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

* 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.

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.

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.

* 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.

الْمُؤْمِنِينَ وَالزَّمَهُمْ كَلِمَةَ التَّقْوَى
وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ۗ وَكَانَ
اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٨﴾

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ ۗ
لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ
اللَّهُ أَمِينِينَ ۗ مُحَلِّقِينَ رُءُوسَهُمْ
مُقَصِّرِينَ ۗ لَا تَخَافُونَ ۗ فَعَلِمَ مَا لَمْ
تَعْلَمُوا وَفَعَلَ مِنْ دُونِ ذَلِكَ فَتَحًا
قَرِيبًا ﴿٢٨﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى
وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ
كُلِّهِ ۗ وَكَفَى بِاللَّهِ شَهِيدًا ﴿٢٩﴾

مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ
أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ
تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا
مِّنَ اللَّهِ وَرِضْوَانًا ۖ سِيمَاهُمْ فِي
وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ۗ ذَٰلِكَ
مَثَلُهُمْ فِي التَّوْرَةِ ۖ كَرَّرِ شَطَاةً قَارِرَةً
فَاسْتَعْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوْقِهِ
يُعْجِبُ الرُّؤْيَا لِيُعْجِظَ بِهِمُ الْكُفَّارَ
وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا
عَظِيمًا ﴿٣٠﴾

* 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.



AL-ḤUJURĀT

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- *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.
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.
- *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.
- *5. Those who shout out to thee from without *thy private* apartments—most of them lack understanding.
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.
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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالِكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٣﴾
إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِيَتَّقُوا لِلَّهِ مَغْفِرَةً وَأَجْرٌ عَظِيمٌ ﴿٤﴾
إِنَّ الَّذِينَ يُتَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٥﴾
وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ وَاللَّهُ عَفُودٌ رَحِيمٌ ﴿٦﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٧﴾

- *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.

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,

وَاعْلَمُوا أَن فِيكُمْ رَسُولَ اللَّهِ
لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ
وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَ
زَيَّنَّهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ
الْكُفْرَ وَالْفُسُوقَ وَالرِّضْيَانَ أُولَئِكَ
هُمُ الرَّاشِدُونَ ﴿٨﴾

9. Through the grace and favour of Allāh. And Allāh is All-Knowing, Wise.

فَضَلَّاهُم بِالنِّعْمَةِ وَالرِّحْمَةِ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٩﴾

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.

وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا
فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا
عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي
حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِن فَاءَتْ
فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿١٠﴾

11. Surely *all* believers are brothers. So make peace between brothers, and fear Allāh that mercy may be shown to you.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ
الَّذِينَ آمَنُوا وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١١﴾

R. 2.

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.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُوا قَوْمًا
مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ
وَلَا نِسَاءً مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا
مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا
تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ
الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ
فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿١٢﴾

* 13. O ye who believe! avoid most of suspicions; for suspicion in some cases is a sin. And spy not, nor

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا
مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا

* 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-bite 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.

تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا
أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ
مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
تَوَّابٌ رَحِيمٌ ﴿١٣﴾

- * 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.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ
وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ
أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٤﴾

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 الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا
وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ
الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ
وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا
إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٥﴾

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.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَ
رَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ
أُولَئِكَ هُمُ الصَّادِقُونَ ﴿١٦﴾

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 أَتَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧﴾

18. They think they have done thee a favour by their embracing Islām.

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا
عَلَيَّ إِسْلَامُكُمْ بِلِ اللَّهِ يَمُنُّ عَلَيْكُمْ

- * Say, ‘Deem not your embracing

* 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.’

19. Verily, Allāh knows the secrets of the heavens and the earth. And Allāh sees all that you do.

أَنْ هَدَيْتُمْ لِلْإِيمَانِ إِنَّ كُنْتُمْ
صَادِقِينَ ﴿١٨﴾

إِنَّ اللَّهَ يَعْلَمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ
وَإِنَّ اللَّهَ بِمَا تَعْمَلُونَ لَبَّاسٌ
ع ١٣



QĀF

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- *2. Qāf.‡ By the glorious Qur'ān, thou art a Messenger of God.
3. But they wonder that there has come to them a Warner from among themselves. And the disbelievers say, 'This is a strange thing!
4. 'What! when we are dead and have become dust, shall we be raised to life again? That is a return far from possible.'
5. We know how much the earth diminishes of them and with Us is a Book that preserves everything.
6. Nay, they rejected the truth when it came to them, and so they are in a state of confusion.
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?
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,
9. As a means of enlightenment and as a reminder to every servant that turns to God.
10. And We send down from the sky water which is full of blessings, and We produce therewith gardens and grain harvests,
11. And tall palm-trees, with spathes piled one above the other,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱
 قَافٍ وَالْقُرْآنِ الْمَجِيدِ ۝۲
 بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ ۝۳
 فَقَالَ الْكٰفِرُونَ هَذَا شَيْءٌ عَجِيبٌ ۝۴
 إِذَا وَثَقْنَا وَكُنَّا تُرَابًا ۝۵
 بَعِيدٌ ۝۶
 قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ ۝۷
 وَعِنْدَنَا كِتَابٌ حَفِيفٌ ۝۸
 بَلَى كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ ۝۹
 فَهُمْ فِي أَمْرٍ قَرِيبٍ ۝۱۰
 أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ ۝۱۱
 بَتَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ۝۱۲
 وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ ۝۱۳
 وَأَنْبَثْنَا فِيهَا مِنْ كُلِّ شَيْءٍ ۝۱۴
 تَبَصَّرَةٌ وَدِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ۝۱۵
 وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبْرَكًا ۝۱۶
 فَأَنْبَثْنَا بِهِ حَبًّا وَنَبَاتًا ۝۱۷
 وَالنَّخْلَ بُسُوقًا لَهَا طَلْعٌ نَضِيدٌ ۝۱۸

‡ The Possessor of Power!

*2. Qāf. We present the Glorious Qur'ān as a witness to your truth.

12. As a provision for *Our* servants; and We quicken thereby a dead land. Even so shall be the Resurrection.

رَزَقًا لِلْعِبَادِ ۗ وَآخِيتَنَا بِهِ بَلَدَةً
مَيْتًا كَذَلِكَ الْخُرُوجُ ﴿١٢﴾

13. The people of Noah rejected *the truth* before them and *so did* the People of the Well, † and Thamūd,

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ
الرَّيْسِ وَثَمُودُ ﴿١٣﴾

14. And ‘Ād, and Pharaoh and the brethren of Lot,

وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٤﴾

15. And the Dwellers of the Wood, † and the people of Tubba‘. † All of them rejected the Messengers with the result that My threatened punishment befell them.

وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۗ كُلٌّ
كَذَّبَ الرَّسُلَ فَحَقَّ وَعِيدُهُ ﴿١٥﴾

16. Have We then become weary with the first creation? Nay, but they are in confusion about the new creation.

أَفَعَيِينَا بِالْخَلْقِ الْأَوَّلِ ۗ بَلْ هُمْ فِي
الْبَاطِنِ مِن فَتْنٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٦﴾

R. 2.

* 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.

وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَتَعْلَمُ مَا
تُوَسَّوِسُ بِهِ نَفْسُهُ ۗ وَنَحْنُ أَقْرَبُ
إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٧﴾

18. When the two Recording *angels* record *the deeds of men*, one sitting on the right and *the other* on the left,

إِذْ يَتَلَقَّى الْمُتَلَقِّينَ عَنِ الْيَمِينِ وَ
عَنِ الشَّمَالِ قَعِيدٌ ﴿١٨﴾

19. He utters not a word but there is by him a guardian *angel* ready to record it.

مَا يُلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ
عَاتِدٌ ﴿١٩﴾

20. And the stupor of death certainly comes. ‘This is what thou wast trying to run from.’

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۗ
ذَلِكَ مَا كُنْتُمْ مِنْهُ تَجِيدُونَ ﴿٢٠﴾

21. And the trumpet shall be blown: ‘This is the Day of Promise.’

وَنُفِخَ فِي الصُّورِ ۗ ذَٰلِكَ يَوْمُ الْوَعْدِ ﴿٢١﴾

22. And every soul shall come forth *and* along with it there will be an *angel* to drive and an *angel* to bear witness.

وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَ
شَهِيدٌ ﴿٢٢﴾

23. ‘Thou wast heedless of this; now We have removed from thee thy veil, and sharp is thy sight this day.’

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا
عَنكَ غِطَاءَكَ فَبَصُرْتَ الْيَوْمَ
حَدِيدٌ ﴿٢٣﴾

† 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.

24. And his companion will say,
'This is what I have *of the record*
ready.'

وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ ﴿٢٤﴾

25. 'Cast ye twain into Hell every
ungrateful enemy *of truth*,

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٥﴾

26. 'Hinderer of good, transgressor,
doubter,

مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ مُّرِيْبٍ ﴿٢٦﴾

27. 'Who sets up another God
beside Allāh. So do ye twain cast
him into the dreadful torment.'

وَالَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ
قَالِقِيْبُهُ فِي الْعَذَابِ الشَّدِيدِ ﴿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 قَرِينُهُ رَبَّنَا مَا أَطَعَيْتُهُ وَلَا كُنْ
كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٢٨﴾

29. *God* will say, 'Quarrel not in My
presence, I gave you the warning
beforehand.'

قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ
إِلَيْكُمْ بِالْوَعِيدِ ﴿٢٩﴾

30. 'The sentence *passed* by Me
cannot be changed, and I am not at
all unjust to *My* servants.'

مَا يَمْبَدُلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ
لِّلْعَالَمِينَ ﴿٣٠﴾

R. 3.

31. On that day We will say to Hell,
'Art thou filled up?', and it will
answer, 'Is there more?'

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَ
تَقُولُ هَلْ مِنْ مَزِيدٍ ﴿٣١﴾

32. And Heaven will be brought
near to the righteous, no longer
remote.

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ
بَعِيدٍ ﴿٣٢﴾

33. 'This is what was promised to
you—to everyone who always
turned *to God* and was watchful *of*
his actions,

هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٣﴾

34. 'Who feared the Gracious *God*
in private and came *to Him* with a
penitent heart.

مَنْ خَشِيَ الرَّحْمَنَ الْغَيْْبَ وَجَاءَ
بِقَلْبٍ مُّئِنِّبٍ ﴿٣٤﴾

35. 'Enter ye therein in peace. This
is the Day of Eternity.'

وَادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٣٥﴾

36. They will have therein whatever
they desire, and with Us is *a good*
deal more.

لَهُمْ مَا يَشَاءُونَ فِيهَا وَ لَدَيْنَا
مَزِيدٌ ﴿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*?

وَ كَمَا أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ
أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ
هَلْ مِنْ مَّجِيصٍ ﴿٣٧﴾

38. Therein, verily, is a reminder for him who has a heart, or who gives ear, and is attentive.

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ
أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٨﴾

39. And verily, We created the heavens and the earth and all that is between them in six periods, and no weariness touched Us.

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا
بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ۚ وَمَا مَسَّنَا
مِنْ لُغُوبٍ ﴿٣٩﴾

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;

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ
بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَ
قَبْلَ الْغُرُوبِ ﴿٤٠﴾

41. And in *a part of* the night *also* do thou glorify Him, and after *prescribed* prostrations.

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُودِ ﴿٤١﴾

42. And listen! The day when the crier will cry from a place nearby,

وَاسْتَمِعْ يَوْمَ يُنَادِي الْمُنَادِ مِنْ
مَكَانٍ قَرِيبٍ ﴿٤٢﴾

*43. The day when they will hear the blast in truth; that will be the day of coming forth *from the graves*.

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۗ
ذَلِكَ يَوْمُ الْخُرُوجِ ﴿٤٣﴾

44. Verily, it is We Who give life and cause death, and to Us is the *final* return.

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا
الْمَصِيرُ ﴿٤٤﴾

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.

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا
ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٥﴾

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.

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ
عَلَيْهِمْ بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَنْ
يَخَافُ وَعِيدِ ﴿٤٦﴾

*43. The Day when they will **certainly** hear the blast, that will be the day of coming forth *from the graves*.



ADH-DHĀRIYĀT

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- * 2. By *the winds* that scatter *seeds* with a true scattering,
- * 3. Then by *the clouds* that carry the load of *moisture*,
- * 4. Then by *the rivers* that flow gently,
- * 5. And then by *the angels* that finally administer and execute affairs,
6. Surely, that which you are promised is true;
7. And the Judgment will surely come to pass.
8. And by the heaven *full* of tracks,
- * 9. Truly you are discordant in *your* utterances.
- * 10. He *alone* is turned away from *the truth* who is *destined to be thus* turned away.
- * 11. Cursed be the liars,
- * 12. Who are heedless in the depth of *ignorance*.
13. They ask: ‘When will be the Day of Judgment?’
14. *It will be* the day when they will be tormented at the Fire.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

وَ الذَّرِّيَّاتِ ذُرُورًا ﴿٢﴾

فَالْحَمَلِاتِ وِقْدًا ﴿٣﴾

فَالْجُرِيَّاتِ يُسْرًا ﴿٤﴾

فَالْمُقَسَّمَاتِ أَمْرًا ﴿٥﴾

إِنَّمَا تُوْعَدُونَ كَصَادِقٍ ﴿٦﴾

وَأَنَّ الدِّينَ لَوَاقِعٌ ﴿٧﴾

وَالسَّمَاءِ ذَاتِ الْحُبُوبِ ﴿٨﴾

إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ ﴿٩﴾

يُؤْتِكُ عَنْهُ مَنْ أَفْكًا ﴿١٠﴾

فُعِيلَ الْخَرَّاصُونَ ﴿١١﴾

الَّذِينَ هُمْ فِي عَمْرٍةٍ سَاهُونَ ﴿١٢﴾

يَسْأَلُونَ آيَاتِ يَوْمِ الدِّينِ ﴿١٣﴾

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ﴿١٤﴾

- * 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.

* 15. 'Taste ye your torment. This is what you would hasten.'

ذُوقُوا فِثْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ
بِهِ تَسْتَعْجِلُونَ ﴿١٥﴾

16. *But* surely the righteous will be in the midst of gardens and springs,

رَأَى الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٦﴾

17. Receiving what their Lord will give them; for they used to do good before that.

أَخْذِينَ مَا أَنَّهُمْ رَبُّهُمْ إِنَّهُمْ
كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٧﴾

18. They used to sleep but a little of the night;

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٨﴾

19. And at the dawn of the day they sought forgiveness;

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٩﴾

* 20. And in their wealth was a share for one who asked for help and *for* one who could not.

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُورِ ﴿٢٠﴾

21. And in the earth are Signs for those who have certainty of faith,

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢١﴾

22. And *also* in your own selves. Will you not then see?

وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢٢﴾

23. And in heaven is your sustenance, and *also* that which you are promised.

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٣﴾

24. And by the Lord of the heaven and the earth, it is certainly the truth, even as *it is true that you speak*.

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ
بِمَا تَدَّعُونَ ﴿٢٤﴾

R. 2.

25. Has the story of Abraham's honoured guests reached thee?

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ
الْمُكْرَمِينَ ﴿٢٥﴾

26. When they entered upon him and said, 'Peace!' he said, 'Peace!' *They were* all strangers.

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا ؕ قَالَ
سَلَامٌ ج قَوْمٌ مُّنْكَرُونَ ﴿٢٦﴾

27. And he went quietly to his household, and brought a fatted calf,

فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِوَجَدٍ سَمِينٍ ﴿٢٧﴾

28. And he placed it before them. He said, 'Will you not eat?'

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٨﴾

* 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.

فَأَوْجَسَ مِنْهُمْ خِيفَةً ؕ قَالُوا لَا تَخَفْ ؕ
وَبَشِّرُوهُ بِبُحَيْرٍ عَلِيمٍ ﴿٢٩﴾

* 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*.

ء | ق | q | غ | gh | ع | ظ | z | ط | ت | ض | d | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

30. Then his wife came forward crying and smote her face and said, 'A barren old woman!'

قَاتَبَلَتْ امْرَأَتُهُ فِي صَرَخَةٍ فَصَكَتْ
وَجْهَهَا وَ قَالَتْ عَجُوزٌ عَقِيمٌ ﴿٣٠﴾

31. They said, 'Even so has thy Lord said. Surely, He is the Wise, the All-Knowing.'

قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ
الْحَكِيمُ الْعَلِيمُ ﴿٣١﴾

Part 27 32. *Abraham* said, 'Now what is your errand, O ye messengers?'

قَالَ قَالُوا فَمَا خَطْبُكُمْ أَيُّهَا
الْمُرْسَلُونَ ﴿٣٢﴾

33. They said, 'We have been sent to a sinful people,

قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ﴿٣٣﴾

34. 'That we may send down upon them stones of clay,

لِنُنزِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ ﴿٣٤﴾

35. 'Marked, with thy Lord, for those guilty of excesses.'

مُسَوَّمَةٌ عِنْدَ رَبِّكَ لِلْمُشْرِفِينَ ﴿٣٥﴾

36. And We brought forth therefrom such of the believers as were there,

فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٦﴾

37. And We found not there except only one house of Muslims.

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ
الْمُسْلِمِينَ ﴿٣٧﴾

38. And We left therein a Sign for those who fear the painful punishment.

وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ
الْعَذَابَ الْآلِيمَ ﴿٣٨﴾

39. And *We left another Sign* in Moses when We sent him to Pharaoh with clear authority,

وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ
بِسُلْطَنِ مِّيِّينٍ ﴿٣٩﴾

*40. But he turned away from *Moses* in his *pride of power*, and said, 'A sorcerer, or a madman.'

فَتَوَلَّى بِرُكْنِهِ وَقَالَ سِحْرٌ أَوْ مَجْنُونٌ ﴿٤٠﴾

41. So We seized him and his hosts and threw them into the sea; and he *himself* was to blame.

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي
الْبَحْرِ وَهُوَ مُلِيمٌ ﴿٤١﴾

42. And *there was a Sign* in the tribe of 'Ād, when We sent against them the destructive wind.

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ
الْحَاقِقَةَ ﴿٤٢﴾

43. It left nothing whatever that it visited, but made it like a rotten bone.

مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ
كَالزَّرْمِيحِ ﴿٤٣﴾

44. And *a Sign* there was in the tribe of Thamūd when it was said to them, 'Enjoy yourselves for a while.'

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّى
حِينٍ ﴿٤٤﴾

*40. He turned away **along with his chieftains** and said, 'A sorcerer, or a madman.'

45. But they rebelled against the command of their Lord. So the thunderbolt overtook them while they gazed;

فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ
الضُّحِقَةُ وَالْحَمِيمُ يُنظَرُونَ ﴿٣٥﴾

46. And they were not able to rise again, nor could they defend themselves.

فَمَا اسْتَطَاعُوا مِنْ قِيَارِهِ وَمَا كَانُوا
مُنتَصِرِينَ ﴿٣٦﴾

47. And *We destroyed* the people of Noah before *them*; they were a disobedient people.

وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا
عَنْ قَوْمٍ فَاسِقِينَ ﴿٣٧﴾

R. 3.

*48. And We have built the heaven with *Our own* hands, and verily We have vast powers.

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدِي وَإِنَّا
لَمُوسِعُونَ ﴿٣٨﴾

49. And the earth We have spread out, and *how* excellently do We prepare *things*!

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ
الْمَاهِدُونَ ﴿٣٩﴾

50. And of everything have We created pairs, that you may reflect.

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٤٠﴾

51. Flee ye therefore unto Allāh. Surely, I am a plain Warner unto you from Him.

فَقِنُوا إِلَى اللَّهِ رَبِّي لَكُمْ مِنْهُ نَذِيرٌ
مُبِينٌ ﴿٤١﴾

52. And do not set up another God along with Allāh. Surely, I am a plain Warner unto you from Him.

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ رَبِّي
لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٤٢﴾

53. Even so there came no Messenger to those before them, but they said, 'A sorcerer, or a madman!'

كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ
رُسُلٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ ﴿٤٣﴾

54. Have they made it a legacy to one another? Nay, they are *all* a rebellious people.

أَتَوَصَّوهُمْ بِهٖ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٤٤﴾

55. So turn away from them; and there will be no blame on thee.

فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٌ ﴿٤٥﴾

*56. And keep on exhorting; for verily, exhortation benefits those who would believe.

وَذِكْرِيَانِ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ﴿٤٦﴾

57. And I have not created the Jinn and the men but that they may worship Me.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا
لِيَعْبُدُونِي ﴿٤٧﴾

*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**.

58. I desire no sustenance from them, nor do I desire that they should feed Me.

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ
أَنْ يُطْعَمُونِ ﴿٥٨﴾

59. Surely, it is Allāh *Himself* Who is the Great Sustainer, the Powerful, the Strong.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ
الْمَتِينِ ﴿٥٩﴾

* 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*.

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ
ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ ﴿٦٠﴾

61. Woe, then, to those who disbelieve, because of that day of theirs which they have been promised!

قَوْلِ الَّذِينَ كَفَرُوا مِنْ يَوْمِهِمْ
الَّذِي يُوعَدُونَ ﴿٦١﴾

* 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*.



سُورَاتُهَا ٢

سُورَةُ الطُّورِ مَكِّيَّةٌ ٥٢

أَسْمَائُهَا ٥٠



AT-TŪR

(Revealed before Hijrah)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

2. By the Mount;

وَ الطُّورِ ۝۲

3. And *by* the Book inscribed

وَ كِتَابٍ مَّسْطُورٍ ۝۳

4. On parchment unfolded;

فِی رَقٍ مَّنْشُورٍ ۝۴

5. And *by* the frequented House;

وَ الْبَیْتِ الْمَعْمُورِ ۝۵

6. And *by* the elevated Roof;

وَ السَّفْفِ الْمَرْفُوعِ ۝۶

7. And *by* the swollen sea;

وَ الْبَحْرِ الْمَسْجُورِ ۝۷

8. The punishment of thy Lord shall certainly come to pass;

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۝۸

9. There is none that can avert it.

مَا لَهُ مِنْ دَافِعٍ ۝۹

* 10. On the day when the heaven will heave *with awful* heaving,

یَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ۝۱۰

* 11. And the mountains will move, *with terrible* moving,

وَ تَسِيرُ الْجِبَالُ سَیْرًا ۝۱۱

12. Then woe that day to those who reject the truth,

فَوَيْلٌ لِّلَّذِیْنَ كَفَرُوا یَوْمَئِذٍ ۝۱۲

13. Who sportingly indulge in idle talk.

الَّذِیْنَ هُمْ فِی حَوَاضٍ یَّلْعَبُونَ ۝۱۳

14. The day when they shall be thrust into the fire of Hell *with a violent* thrust.

یَوْمَ یُدْعَوْنَ إِلَىٰ تَارِجِهِمْ دَعْوًا ۝۱۴

15. ‘This is the Fire which you treated as a lie.

هٰذِهِ النَّارُ الَّتِی كُنْتُمْ بِهَا

تُكْذِبُونَ ۝۱۵

16. ‘Is this then magic, or do you not see?’

أَفِی سِحْرٍ هٰذَا أَمْ أَنْتُمْ لَا تَبْصِرُونَ ۝۱۶

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.’

رَضَلَوْهَا فَاقْصِرْوا أَوْ لَا تَقْصِرْوا ۝۱۷

عَلَيْكُمْ ۝۱۸

تَعْمَلُونَ ۝۱۹

* 10. On the day when the heaven will heave **with great commotion**.

* 11. And the mountains will move **a great moving**.

ء | ق | q | غ | gh | ع | | ظ | z | ط | t | ض | d | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | | ء

18. Verily, the righteous are in Gardens and in bliss,

19. Enjoying what their Lord has bestowed on them; and their Lord has saved them from the torment of the Fire.

*20. 'Eat and drink in happiness because of what you used to do,

21. 'Reclining on couches arranged in rows.' And We shall consort them with fair maidens having wide, *beautiful* eyes.

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.

23. And We shall bestow upon them *an abundance of* fruit and meat such as they will wish for.

24. There they will pass from one to another a cup wherein is neither levity nor sin.

25. And there will wait upon them youths of their own, as though they were pearls well-preserved.

26. And they will turn to one another, asking mutual questions.

27. They will say, 'Before this, when *we were* among our family, we were very much afraid of *God's displeasure*;

28. 'But Allāh has been gracious unto us and has saved us from the torment of the burning blast.

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.

رَانَ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿١٨﴾

فَأَكْرَهُينَ بِمَا آتَاهُمْ رَبُّهُنَّ ۖ وَوَقَّاهُمْ
رَبُّهُنَّ عَذَابَ الْجَحِيمِ ﴿١٩﴾

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ
تَعْمَلُونَ ﴿٢٠﴾

مُتَّكِئِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ ۖ وَ
رَوَّحْنَهُمْ بِحُورٍ عِينٍ ﴿٢١﴾

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ
بِإِيمَانٍ آلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا
آلَتْهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ ۗ كُلُّ
أَمْرٍ إِيمًا بِمَا كَسَبَ رَهِيئًا ﴿٢٢﴾

وَآمَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِمَّا
يَشْتَهُونَ ﴿٢٣﴾

يَتَنَاوَعُونَ فِيهَا كَأَن لَّا لَغْوٌ فِيهَا وَلَا
تَأْنِيَةٌ ﴿٢٤﴾

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ
لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٥﴾

وَاقْبَلْ بَعْضُهُمْ عَلَى بَعْضٍ
يَتَسَاءَلُونَ ﴿٢٦﴾

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا
مُشْفِقِينَ ﴿٢٧﴾

فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَّانَا عَذَابَ
السَّمُورِ ﴿٢٨﴾

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ ۗ إِنَّهُ هُوَ الْبَرُّ
وَالرَّحِيمُ ﴿٢٩﴾

R. 2.

30. Admonish then. By the grace of thy Lord, thou art neither a soothsayer, nor a madman.

31. Do they say, 'He is a poet; we are waiting for some calamity which time will bring upon him?'

32. Say, 'Await ye then! I too am with you among those who are waiting.'

33. Do their intellect *and reason* enjoin this upon them or are they a rebellious people?

34. Do they say, 'He has fabricated it?' Nay, but they would not believe.

* 35. Let them, then, bring forth an announcement like this, if they speak the truth!

* 36. Have they been created for nothing, or are they themselves the creators?

37. Did they create the heavens and the earth? Nay, but they have no faith.

38. Do they own the treasures of thy Lord, or are they the guardians thereof?

39. Have they a ladder *unto heaven* by means of which they can overhear? Then let their listener bring a manifest authority.

40. Has He daughters and you have sons?

41. Dost thou ask a reward from them, so that they are weighed down with a load of debt?

42. Do they possess *knowledge of the unseen*, so that they write it down?

43. Do they intend a plot? But it is those who disbelieve that will be caught in the plot.

مَذْكُورًا مَّا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ
وَلَا مَجْنُونٍ ﴿٣٠﴾

أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ
الْمَنُونِ ﴿٣١﴾

قُلْ نَتَرَبَّصُوا بِإِنِّي مَعَكُمْ مِنَ
الْمُتَرَبِّصِينَ ﴿٣٢﴾

أَمْ تَأْمُرُهُمْ أَخْلَامُهُمْ بِهَذَا أَمْ هُمْ
قَوْمٌ طَاعُونَ ﴿٣٣﴾

أَمْ يَقُولُونَ تَقْوَاهُ بَلْ لَا يُؤْمِنُونَ ﴿٣٤﴾

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا
صَادِقِينَ ﴿٣٥﴾

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ
الْحَاقِقُونَ ﴿٣٦﴾

أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا
يُؤْقِنُونَ ﴿٣٧﴾

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمْ
الْمُضْطَرُّونَ ﴿٣٨﴾

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ۚ
فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَنِ مُبِينٍ ﴿٣٩﴾

أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ﴿٤٠﴾

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ
مَثْقَلُونَ ﴿٤١﴾

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٢﴾

أَمْ يُرِيدُونَ كَيْدًا ۚ فَالَّذِينَ كَفَرُوا هُمْ
الْمَكِيدُونَ ﴿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?

ء ' ق ' q غ gh ع ' ع | ط | ظ | ط | ص | ض | ذ dh | خ kh | ح h | ث th | ا i u ا | ء

44. Have they a God other than Allāh? Exalted is Allāh above *all* that which they associate *with Him!*

أَمْ لَهُمْ آلَهُ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ
عَمَّا يُشْرِكُونَ ﴿٣٣﴾

*45. And if they should see a piece of the cloud falling down, they would say, 'Clouds piled up.'

وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا
يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿٣٥﴾

*46. So leave them until they meet that day of theirs, on which they will be overtaken by a thunderbolt,

فَذَرُهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي
فِيهِ يُصْعَقُونَ ﴿٣٦﴾

47. The day when their plotting will not avail them aught, nor shall they be helped.

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَ
لَا هُمْ يُنصَرُونَ ﴿٣٧﴾

48. And verily, for those who do wrong there is a punishment besides that. But most of them know not.

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ
ذَلِكَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٨﴾

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*;

وَأصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا
وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٣٩﴾

50. And for part of the night *also* do thou glorify Him and at the setting of the stars.

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ﴿٤٠﴾

*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**.



AN-NAJM

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- * 2. By the stemless plant when it falls,
3. Your companion has neither erred, nor has he gone astray,
4. Nor does he speak out of *his own* desire.
5. It is nothing but *pure* revelation that has been revealed by God.
6. *The Lord* of mighty powers has taught him,
- * 7. *The One* Possessor of strength. So He manifested His ascendance *over everything*,
- * 8. And *He revealed His Word* when he was on the uppermost horizon,
9. Then he drew nearer *to God*; then he came down *to mankind*,
10. So that he became, *as it were*, one chord to two bows or closer still.
11. Then He revealed to His servant that which He revealed.
- * 12. The heart *of the Prophet* was not untrue to that which he saw.
13. Will you then dispute with him about what he saw?
14. And certainly, he saw Him a second time *also*,
15. Near the farthest Lote-tree,
16. Near which is the Garden of Eternal Abode.
17. *This was* when that which covers covered the Lote-tree.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱

وَالنَّجْمِ إِذَا هَوَىٰ ۝۲

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۝۳

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝۴

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝۵

عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۝۶

ذُو مِرَّةٍ ۖ فَاسْتَوَىٰ ۝۷

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۝۸

ثُمَّ دَنَا فَتَدَلَّىٰ ۝۹

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝۱۰

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۝۱۱

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ۝۱۲

أَتَتَّمَرُونَته عَلَىٰ مَا يَرَىٰ ۝۱۳

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۝۱۴

عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۝۱۵

عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ۝۱۶

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ۝۱۷

- * 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.**

ء ء ء ق ق q غ gh ع ء | ظ ز | ط | ض | د | ص | ذ dh | خ kh | ح h | ث th | ا i | u | ا

18. The eye deviated not, nor did *it* wander.

19. Surely, he saw the greatest of the Signs of his Lord.

20. Now tell *me* about Lāt‡ and ‘Uzzā‡,

21. And Manāt‡, the third one, another *goddess*!

22. ‘What! for you the males and for Him the females!’

23. That indeed is an unfair division.

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.

*25. Can man have whatever he desires?

*26. Nay, to Allāh belong the Hereafter and this *world*.

R. 2.

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.

28. Those who believe not in the Hereafter name the angels with names of females;

29. But they have no knowledge thereof. They follow nothing but conjecture; and conjecture avails naught against truth.

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.

مَا رَأَىٰ مِنَ الْبَصَرِ وَمَا طَعَىٰ ۝۱۸

لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ۝۱۹

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ۝۲۰

وَمَنْوَةَ الثَّالِثَةَ الْآخَرَىٰ ۝۲۱

الْكُفَىٰ الذَّكَرُ وَلَهُ الْأُنثَىٰ ۝۲۲

تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ۝۲۳

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمِيَّتُوهَا أَنْتُمْ وَ
آبَاؤُكُمْ مِمَّا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطٰنٍ ۗ
إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَ مَا تَهْوَى
الْأَنْفُسُ ۗ وَ لَقَدْ جَاءَهُمْ مِنَ رَبِّهِمْ
الْهُدَىٰ ۝۲۴

أَمْ لِلْإِنسَانِ مَا تَمَشَّىٰ ۝۲۵

بَعَثْنَا فِي نَفْسِهِ الْإِحْرَافَ وَالْأُولَىٰ ۝۲۶

وَكَمْ مِنْ مَلَكٍ فِي السَّمٰوٰتِ لَا يُغْنِي
شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ
اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ ۝۲۷

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
لَيَسْمَعُونَ الْمَلَائِكَةَ تَسْمِيَةً الْاُنثَىٰ ۝۲۸

وَمَا لَهُمْ بِهِمْ مِنْ عِلْمٍ ۗ إِنْ يَتَّبِعُونَ
إِلَّا الظَّنَّ ۗ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ
شَيْئًا ۝۲۹

فَاعْرِضْ عَنْ مَنْ تَوَلَّىٰ لِأَعْنَ ذِكْرِنَا وَ
لَمْ يُرِدْ إِلَّا الْحَيٰوةَ الدُّنْيَا ۝۳۰

ء ٓ ق ٓ q غ gh ع ٓ ع ٓ ط ٓ ظ ٓ ط ٓ ف ٓ ض ٓ d ص ٓ ٓ dh ذ ٓ ٓ kh خ ٓ ٓ h ح ٓ ٓ th ث ٓ ٓ ا ٓ i ٓ u ٓ ٓ

*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.

ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ
بِمَنْ اهْتَدَى ﴿٣١﴾

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.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۖ
لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا
وَلِيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴿٣٢﴾

*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.

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْأَثْمِ
وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ
الْمَغْفِرَةِ ۖ هُوَ أَعْلَمُ بِكُمْ لَإِنَّ أُنْشَأَكُمْ
مِّنَ الْأَرْضِ وَإِنَّكُمْ أُجْتَنِّى فِي بُطُونِ
أُمَّهَاتِكُمْ ۖ فَلَا تُزَكُّوْا أَنْفُسَكُمْ ۖ هُوَ
أَعْلَمُ بِمَنِ اتَّقَى ﴿٣٣﴾

R. 3.

34. Dost thou see him who turns away,

أَفَرَأَيْتَ الَّذِي تَوَلَّى ﴿٣٤﴾

35. And gives a little, and does it grudgingly?

وَأَعْطَى قَلِيلًا وَأَكْذَى ﴿٣٥﴾

36. Has he the knowledge of the unseen so that he can see?

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى ﴿٣٦﴾

37. Has he not been informed of what is in the Scriptures of Moses

أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى ﴿٣٧﴾

38. And of Abraham who fulfilled the commandments?—

وَأَبْرَاهِيمَ الَّذِي وَفَّى ﴿٣٨﴾

39. That no bearer of burden shall bear the burden of another;

أَلَا تَذَرُ وَازِرَةً وِّزْرَ أُخْرَى ﴿٣٩﴾

*40. And that man will have nothing but what he strives for;

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٤٠﴾

*41. And that his striving shall soon be seen;

وَأَنَّ سَعْيَهُ سَوْفَ يُرَى ﴿٤١﴾

*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 يُجْزَاهُ الْجَزَاءَ الْأَوْفَى ﴿٣٢﴾

43. And that to thy Lord do *all things* ultimately go;

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَىٰ ﴿٣٣﴾

44. And that it is He Who makes *men* laugh and makes *them* weep;

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٣٤﴾

45. And that it is He Who causes death and gives life;

وَأَنَّهُ هُوَ أَمَاتٌ وَأَحْيَا ﴿٣٥﴾

46. And that He creates the pairs, male and female,

وَأَنَّهُ خَلَقَ الذَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٣٦﴾

47. From a sperm-drop when it is poured forth;

مِنْ تَطْفِئَةٍ إِذَا تُمْنَىٰ ﴿٣٧﴾

48. And that it is for Him to bring forth the second creation;

وَأَنَّ عَلَيْهِ النَّشْأَةَ الْآخِرَىٰ ﴿٣٨﴾

49. And that it is He Who enriches and grants wealth to *one's* satisfaction;

وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٣٩﴾

50. And that He is the Lord of Sirius;

وَأَنَّهُ هُوَ رَبُّ الشَّعْرَىٰ ﴿٤٠﴾

51. And that He destroyed the first *tribe of 'Ād*,

وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ﴿٤١﴾

52. And *the tribe of Thamūd*, and He spared not *any of them*,

وَتَمُودًا فَمَا أَبْقَىٰ ﴿٤٢﴾

53. And *He destroyed* the people of Noah before *them*—verily, they were most unjust and most rebellious—

وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطَىٰ ﴿٤٣﴾

* 54. And He overthrew the subverted cities of *the people of Lot*,

وَالْمُؤْتَفِكَةَ أَهْوَىٰ ﴿٤٤﴾

* 55. So that there covered them that which was to cover.

فَغَشَّاهَا مَا عَشَىٰ ﴿٤٥﴾

56. Which then, *O man*, of the bounties of thy Lord wilt thou dispute?

فِي أَيِّ آيَاتِ رَبِّكَ تَتَمَارَىٰ ﴿٤٦﴾

57. This is a Warner from among the *class of the Warners* of old.

هَذَا نَذِيرٌ مِنَ النَّذِيرِ الْأُولَىٰ ﴿٤٧﴾

58. *The Hour* that was to come has come nigh,

أَرْفَعَةُ الْآزِفَةِ ﴿٤٨﴾

59. None but Allāh can avert it.

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ﴿٤٩﴾

* 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 هَذَا الْحَدِيثِ تَعْجَبُونَ ﴿٣٠﴾

وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٣١﴾

وَأَنْتُمْ سَامِدُونَ ﴿٣٢﴾

فَسَجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٣٣﴾



AL-QAMAR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. The Hour has drawn nigh, and the moon is rent asunder.
3. And if they see a Sign, they turn away and say, 'A passing feat of magic.'
4. They reject *the truth* and follow their own fancies. But every decree of God shall certainly come to pass.
5. And there has already come to them the great news wherein is a warning—
6. Consummate wisdom; but the warnings profit them not.
7. Therefore turn thou away from them. The day when the Summoner will summon *them* to a disagreeable thing,
8. While their eyes will be cast down and they will come forth from *their* graves as though they were locusts scattered about,
9. Hastening towards the Summoner. The disbelievers will say, 'This is a hard day.'
10. The people of Noah rejected *the truth* before them; aye, they rejected Our servant and said, 'A madman and one who is spurned.'
11. He therefore prayed to his Lord saying, 'I am overcome, so *come* Thou to my help!'
12. Thereupon We opened the gates of heaven, with water pouring down;
13. And We caused the earth to burst forth with springs, so the *two* waters met for a purpose that was decreed.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
 إِفْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ۝
 وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ۝
 وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ ۝
 وَلَقَدْ جَاءَهُمْ مِنَ الْآثَانِ مَا فِيهِ مَزْجَرٌ ۝
 حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ النَّذُرُ ۝
 فَتَوَلَّوْا عَنْهُمْ مَبِئُوسًا مَّيْوَسًا ۝
 تَكْفُرًا ۝
 حُشًّا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ۝
 مُّهْطِعِينَ إِلَى الدَّاعِ ۝
 يَقُولُ الْكٰفِرُونَ هَذَا يَوْمٌ عَسِرٌ ۝
 كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ۝
 فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرَ ۝
 فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّنْهَمِرٍ ۝
 وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ۝

14. And We carried him upon that which was made of planks and nails.

15. It floated on under Our eyes: a reward for him who had been rejected.

16. And We left it as a Sign for the coming generations; but is there anyone who would receive admonition?

17. How terrible then was My punishment and My warning!

18. And indeed We have made the Qur'an easy to understand and to remember. But is there anyone who would receive admonition?

19. The tribe of 'Ād rejected the truth. How terrible then was My punishment and My warning!

20. We sent against them a furious wind on a day of unending ill luck,

21. Tearing people away as though they were the trunks of uprooted palm-trees.

22. How terrible then was My punishment and My warning!

23. And indeed We have made the Qur'an easy to understand and to remember. But is there anyone who would receive admonition?

R. 2.

24. The tribe of Thamūd also rejected the Warners.

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.

26. 'Has the Reminder been revealed to him alone of all of us? Nay, he is a boastful liar.'

* 25. Indeed then we shall be in grave error and afflicted with madness.

وَحَمَلْنَاهُ عَلَىٰ ذَاتِ أَلْوَابٍ وَّ دُسْرٍ ۗ ﴿١٤﴾

تَجْرِي بِأَعْيُنِنَا جَزَاءً لِّمَن كَانَ كُفْرًا ۗ ﴿١٥﴾

وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ ۗ ﴿١٦﴾

فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ۗ ﴿١٧﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۗ ﴿١٨﴾

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ۗ ﴿١٩﴾

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ ۗ ﴿٢٠﴾

تَنزِعُ النَّاسَ ۗ كَانَتْهُمْ أَعْجَازُ نَخْلٍ مَّنْقَعَةٍ ۗ ﴿٢١﴾

فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ۗ ﴿٢٢﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۗ ﴿٢٣﴾

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ۗ ﴿٢٤﴾

فَقَالُوا أَبَشَرًا مِّمَّنَّا وَاحِدًا نَتَّبِعُهُ ۗ إِنَّا إِذًا لَّفِي ضَلَالٍ وَّ سُعُرٍ ۗ ﴿٢٥﴾

ءَأَلْتِي الذُّكْرَ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشْرٌ ۗ ﴿٢٦﴾

27. 'Tomorrow will they know who is the boastful liar!

28. 'We will send the she-camel as a trial for them. So watch them, *O Ṣāliḥ*, and have patience.

* 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*.'

* 30. But they called their comrade, and he seized *a sword* and hamstrung *her*.

31. How *terrible* then was My punishment and My warning!

32. We sent against them a single blast, and they became like the dry stubble, trampled upon.

33. And indeed We have made the Qur'ān *easy to understand* and to remember. But is there anyone who would receive admonition?

34. Lot's people *also* rejected the Warners.

35. We sent a storm of stones upon them except the family of Lot, whom We delivered by early dawn,

36. As a favour from Us. Thus do We reward him who is grateful.

37. And he indeed had warned them of Our punishment, but they doubted the warning.

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.'

39. And there came upon them early in the morning a lasting punishment.

* 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 poisoned himself to strike and hamstrung her**.

سَيَعْلَمُونَ عَذَابَ الْكَذَّابِ الْأَشْرُرِ ﴿٢٧﴾

إِنَّا مُرْسِلُوا النَّاقَةِ فِتْنَةً لَّهُمْ
فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٢٨﴾

وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ
شَرْبٍ مُّخْتَصِرٌ ﴿٢٩﴾

فَتَادُواصِحَابَهُمْ فَتَكَطَى فَهَقَرَ ﴿٣٠﴾

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِي ﴿٣١﴾

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً
فَكَانُوا كَهَيْشِيمِ الْمُحْتَضِرِ ﴿٣٢﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ
مِنْ مُّدَّكِرٍ ﴿٣٣﴾

كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ﴿٣٤﴾

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ
نَحْنُ إِنَّمَا بَشَرٌ ﴿٣٥﴾

نُعَمِّتُهُمْ مِّنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ
شَكَرَ ﴿٣٦﴾

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا
بِالنُّذُرِ ﴿٣٧﴾

وَلَقَدْ رَاوَدُوهُ عَنْ صَيْفِهِمْ فَطَمَسْنَا
أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذُرِي ﴿٣٨﴾

وَلَقَدْ صَبَّبَ عَلَيْهِمْ جُرُودًا مِّنْ أَسْفَلِ السَّمَاءِ
مُتَتَفِرًّا ﴿٣٩﴾

40. 'Now taste ye My punishment and My warning.'

41. And, indeed, We have made the Qur'an easy to understand and to remember. But is there anyone who would receive admonition?

R. 3.

42. And surely to the people of Pharaoh also came Warners.

43. They rejected all Our Signs. So We seized them like the seizing of One Who is Mighty and Omnipotent.

44. Are your disbelievers better than those? Or have you an exemption in the Scriptures?

45. Do they say, 'We are a victorious host?'

46. The hosts shall soon be routed and will turn their backs in flight.

47. Aye, the Hour is their appointed time; and the Hour will be most calamitous and most bitter.

48. Surely, the guilty are in manifest error and gone mad.

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.'

50. Verily, We have created everything in due measure.

51. And Our command is carried out by only one word, like the twinkling of an eye.

52. And indeed We have destroyed people before you who were like unto you. But is there anyone who would receive admonition?

53. And everything they have done is recorded in the Books.

54. And every matter, small and great, is written down.

55. Verily, the righteous will be in the midst of Gardens and streams,

56. In the seat of truth with an Omnipotent King.

قَدْ وَتُوا عَذَابِي وَنُذُرِي ﴿٣٠﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٣١﴾

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ﴿٣٢﴾

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٍ مُقْتَدِرٍ ﴿٣٣﴾

أَكْفَارُكُمْ خَيْرٌ مِنْ أَوْلِيَّتِكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ﴿٣٤﴾

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنتَصِرُونَ ﴿٣٥﴾

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٣٦﴾

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذَىٰ وَآمَرَ ﴿٣٧﴾

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٣٨﴾

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٣٩﴾

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٠﴾

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٤١﴾

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدَكِّرٍ ﴿٤٢﴾

وَكُلَّ شَيْءٍ فَحَلْوُهُ فِي الزُّبُرِ ﴿٤٣﴾

وَكُلَّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٍّ ﴿٤٤﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٤٥﴾

فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ ﴿٤٦﴾



سورۃ الرحمن ۳

سُورَةُ الرَّحْمٰنِ الرَّحِیْمِ ۵۵

اسماها ۷۹



AR-RAḤMĀN

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. يَسْجُدُ لِلَّهِ الرَّحْمٰنِ الرَّحِیْمِ ۱
2. *It is God*, the Gracious الرَّحْمٰنُ ۲
3. Who has taught the Qur'ān. عَلَّمَ الْقُرْآنَ ۳
4. He has created man. خَلَقَ الْاِنْسَانَ ۴
- * 5. He has taught him plain speech. عَلَّمَهُ الْبَيِّنَاتِ ۵
6. The sun and the moon *run their courses* according to a fixed reckoning. الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ۶
7. And the stemless plants and the trees *humbly submit to His will*. وَالشَّجَرُ وَالسَّجْدُ يُسْجِدُ لِلَّهِ ۷
8. And the heaven He has raised high and set up a measure, وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۸
9. That you may not transgress the measure. الَّا تَطْغَوْا فِي الْمِيزَانِ ۹
10. So weigh all things in justice and fall not short of the measure. وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ۱۰
11. And He has set the earth for *His* creatures; وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ۱۱
12. Therein are *all kinds of* fruit and palm-trees with sheaths, فِيهَا فَاكِهَةٌ ۱۲ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ۱۳
13. And grain with *its* husk and fragrant plants. وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ۱۴
14. Which, then, of the favours of your Lord will you twain deny, *O men and Jinn*? فَيَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَنْكُرُوا عَلَيْهِمْ أَن يَقُولُوا رَبُّنَا رَبُّنَا ۱۵
15. He created man from dry ringing clay *which is* like baked pottery. خَلَقَ الْاِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ۱۶
16. And the Jinn He created from the flame of fire. وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّن نَّارٍ ۱۷
17. Which, then, of the favours of your Lord will you twain deny? فَيَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَنْكُرُوا عَلَيْهِمْ أَن يَقُولُوا رَبُّنَا رَبُّنَا ۱۸
- * 5. He taught him **the skill of expression**.

18. The Lord of the two Easts and the Lord of the two Wests!

19. Which, then, of the favours of your Lord will you twain deny?

* 20. He has made the two bodies of water flow. They will *one day* meet.

21. Between them is *now* a barrier; they encroach not *one upon the other*.

22. Which, then, of the favours of your Lord will you twain deny?

23. There come out from them pearls and coral.

24. Which, then, of the favours of your Lord will you twain deny?

25. And His are the lofty ships reared aloft on the sea like mountains.

26. Which, then, of the favours of your Lord will you twain deny?

R. 2.

27. All that is on it (earth) will pass away.

28. And there will remain *only* the Person of thy Lord, Master of Glory and Honour.

29. Which, then, of the favours of your Lord will you twain deny?

30. Of Him do beg all that are in the heavens and the earth. Every day He *reveals Himself* in a different state.

31. Which, then, of the favours of your Lord will you twain deny?

* 32. Soon shall We attend to you, O ye two big groups!

33. Which, then, of the favours of your Lord will you twain deny?

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.

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٨﴾

فِي أَيِّ آيَةٍ رَبِّكُمْ تَكْذِبِينَ ﴿١٩﴾

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿٢٠﴾

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢١﴾

فِي أَيِّ آيَةٍ رَبِّكُمْ تَكْذِبِينَ ﴿٢٢﴾

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٣﴾

فِي أَيِّ آيَةٍ رَبِّكُمْ تَكْذِبِينَ ﴿٢٤﴾

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ ﴿٢٥﴾

كَأَلَا أَعْلَامٍ ﴿٢٦﴾

فِي أَيِّ آيَةٍ رَبِّكُمْ تَكْذِبِينَ ﴿٢٧﴾

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٨﴾

وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَ

الْإِكْرَامِ ﴿٢٩﴾

فِي أَيِّ آيَةٍ رَبِّكُمْ تَكْذِبِينَ ﴿٣٠﴾

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ

يَوْمٍ هُوَ فِي شَأْنٍ ﴿٣١﴾

فِي أَيِّ آيَةٍ رَبِّكُمْ تَكْذِبِينَ ﴿٣٢﴾

سَنَفِرُ لَكُمْ أَيُّهَ الثَّقَلَيْنِ ﴿٣٣﴾

فِي أَيِّ آيَةٍ رَبِّكُمْ تَكْذِبِينَ ﴿٣٤﴾

يَمْشُرُ الْجِنِّ وَالْإِنْسِ إِنْ اسْتَطَعْتُمْ

أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَ

الْأَرْضِ فَانْفُذُوا وَلَا تَنْفُذُونَ إِلَّا

بِسُلْطَانٍ ﴿٣٥﴾

* 20. Verily, He will merge the two oceans, joining them together.

* 32. Soon shall We attend to you, O ye two mighty powers!

ء ' ق q غ gh ع ' ظ z ط t ص d ﴿638﴾ ص s ذ dh خ kh ح h ث th ا i u ا

35. Which, then, of the favours of your Lord will you twain deny?

فَيَايَ الْآءِ رَبِّكُمَْا تُكْذِبِينَ ﴿٣٥﴾

* 36. There shall be sent against you a flame of fire, and smoke; and you shall not be able to help yourselves.

يُرْسَلُ عَلَيْكُمَْا شَوَاطِلٌ مِّنْ نَّارٍ وَ دُخَانٍ مُّخْتَلِفٍ فَلَا تَنْتَصِرُونَ ﴿٣٦﴾

37. Which, then, of the favours of your Lord will you twain deny?

فَيَايَ الْآءِ رَبِّكُمَْا تُكْذِبِينَ ﴿٣٧﴾

38. And when the heaven is rent asunder, and becomes red like red hide—

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ رَدْدَةً كَالدِّهَانِ ﴿٣٨﴾

39. Which, then, of the favours of your Lord will you twain deny?—

فَيَايَ الْآءِ رَبِّكُمَْا تُكْذِبِينَ ﴿٣٩﴾

40. On that day neither man nor Jinn will be asked about his sin.

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَ لَاجَانٌ ﴿٤٠﴾

41. Which, then, of the favours of your Lord will you twain deny?

فَيَايَ الْآءِ رَبِّكُمَْا تُكْذِبِينَ ﴿٤١﴾

42. The guilty will be known by their marks, and they will be seized by the forelocks and the feet.

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَ الْأَقْدَامِ ﴿٤٢﴾

43. Which, then, of the favours of your Lord will you twain deny?

فَيَايَ الْآءِ رَبِّكُمَْا تُكْذِبِينَ ﴿٤٣﴾

44. This is the Hell which the guilty deny,

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٤﴾

45. Between it and fierce boiling water will they go round.

يَطُوفُونَ بَيْنَهَا وَ بَيْنَ حَمِيمٍ إِنِ ﴿٤٥﴾

46. Which, then, of the favours of your Lord will you twain deny?

فَيَايَ الْآءِ رَبِّكُمَْا تُكْذِبِينَ ﴿٤٦﴾

R. 3.

* 47. But for him who fears to stand before his Lord there are two Gardens—

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَيْنِ ﴿٤٧﴾

48. Which, then, of the favours of your Lord will you twain deny?—

فَيَايَ الْآءِ رَبِّكُمَْا تُكْذِبِينَ ﴿٤٨﴾

* 49. Having many varieties of trees.

ذَوَاتَا أَفْنَانٍ ﴿٤٩﴾

50. Which, then, of the favours of your Lord will you twain deny?

فَيَايَ الْآءِ رَبِّكُمَْا تُكْذِبِينَ ﴿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.

ء ' | ق | q | غ | gh | ع | ' | ظ | z | ط | t | ض | d ﴿639﴾ ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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

51. In both of them there are two fountains flowing *free*.

52. Which, then, of the favours of your Lord will you twain deny?

53. Therein will be every *kind of* fruit in pairs.

54. Which, then, of the favours of your Lord will you twain deny?

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.

56. Which, then, of the favours of your Lord will you twain deny?

57. Therein will *also* be *chaste maidens* of modest gaze, whom neither man nor Jinn will have touched before them—

58. Which, then, of the favours of your Lord will you twain deny?—

59. As if they were rubies and small pearls.

60. Which, then, of the favours of your Lord will you twain deny?

61. The reward of goodness is nothing but goodness.

62. Which, then, of the favours of your Lord will you twain deny?

63. And besides these two, there are two *other* Gardens—

64. Which, then, of the favours of your Lord will you twain deny?—

65. Dark green with foliage.

66. Which, then, of the favours of your Lord will you twain deny?

67. Therein *also* will be two springs gushing forth with water.

68. Which, then, of the favours of your Lord will you twain deny?

69. In both of them there will be *all kinds of* fruit, and dates and pomegranates.

فِيهِمَا عَيْنِينَ تَجْرِيَانِ ﴿٥١﴾

فِي أَيِّ آلَاءِ رَبِّكُمَا تُكْذِبَانِ ﴿٥٢﴾

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٣﴾

فِي أَيِّ آلَاءِ رَبِّكُمَا تُكْذِبَانِ ﴿٥٤﴾

مُشْكِبِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ
رِشْتَبَرِيٍّ وَوَجْنًا الْجَنَّتَيْنِ دَانِ ﴿٥٥﴾

فِي أَيِّ آلَاءِ رَبِّكُمَا تُكْذِبَانِ ﴿٥٦﴾

فِيهِنَّ قِصْرَاتُ الظَّرْفِ ۖ لَمْ يَطْمِثْنَهُنَّ
رِأْسٌ قَبْلَهُمْ وَلَا جَانٌ ﴿٥٧﴾

فِي أَيِّ آلَاءِ رَبِّكُمَا تُكْذِبَانِ ﴿٥٨﴾

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٩﴾

فِي أَيِّ آلَاءِ رَبِّكُمَا تُكْذِبَانِ ﴿٦٠﴾

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٦١﴾

فِي أَيِّ آلَاءِ رَبِّكُمَا تُكْذِبَانِ ﴿٦٢﴾

رَوْسٍ دُونَهُمَا جَنَّاتٍ ﴿٦٣﴾

فِي أَيِّ آلَاءِ رَبِّكُمَا تُكْذِبَانِ ﴿٦٤﴾

مُدَاهِمَاتٍ ﴿٦٥﴾

فِي أَيِّ آلَاءِ رَبِّكُمَا تُكْذِبَانِ ﴿٦٦﴾

فِيهِمَا عَيْنِينَ تَضَاحَتَانِ ﴿٦٧﴾

فِي أَيِّ آلَاءِ رَبِّكُمَا تُكْذِبَانِ ﴿٦٨﴾

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٩﴾

70. Which, then, of the favours of your Lord will you twain deny?

فَيَايَ الْآءِ رَبِّكُمَا تُكذِّبِينَ ﴿٤٠﴾

71. Therein will be maidens, good and beautiful—

فِيهِنَّ حَيْرَاتٌ حَسَنَاتٌ ﴿٤١﴾

72. Which, then, of the favours of your Lord will you twain deny?—

فَيَايَ الْآءِ رَبِّكُمَا تُكذِّبِينَ ﴿٤٢﴾

73. Fair maidens with lovely black eyes, well-guarded in pavilions—

حُورٌ مَّقْصُورَاتٌ فِي الْبُيُوتِ ﴿٤٣﴾

74. Which, then, of the favours of your Lord will you twain deny?—

فَيَايَ الْآءِ رَبِّكُمَا تُكذِّبِينَ ﴿٤٤﴾

75. Whom neither man nor Jinn will have touched before them—

لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٤٥﴾

76. Which, then, of the favours of your Lord will you twain deny?—

فَيَايَ الْآءِ رَبِّكُمَا تُكذِّبِينَ ﴿٤٦﴾

77. Reclining on green cushions and beautiful carpets.

مُتَّكِعِينَ عَلَى زُرُوفٍ خَضْرَاءٍ وَعَبَقَرِيٍّ حَسَنَاتٍ ﴿٤٧﴾

78. Which, then, of the favours of your Lord will you twain deny?

فَيَايَ الْآءِ رَبِّكُمَا تُكذِّبِينَ ﴿٤٨﴾

79. Blessed is the name of thy Lord, Master of Glory and Honour.

سُبْحَانَكَ اِسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْاِكْرَامِ ﴿٤٩﴾



سورة الواقعة ٥٦

سُورَةُ الْوَاقِعَةِ مَكِّيَّةٌ ٥٦

سبعون آياتها



AL-WĀQI‘AH

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. When the Event comes to pass—
- * 3. None can say that its coming to pass is a lie—
- * 4. *Some* it will bring low, *others* it will exalt.
5. When the earth will be shaken with a terrible shaking,
6. And the mountains will be shattered—a *complete* shattering.
7. They shall *all* become like dust particles scattered about,
8. And you shall be *divided into* three groups:
- * 9. *First*, those on the right hand—how *lucky* are those on the right hand!—
- * 10. *Second*, those on the left hand—how *unlucky* are those on the left hand!—
11. *Third*, the foremost; they are the foremost;
12. They will have achieved nearness to God.
13. *They will be* in the Gardens of Bliss—
- * 14. A large party from among the early *Muslims*,
- * 15. And a few from the later ones,
16. *Seated* on couches inwrought with gold and jewels,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

إِذَا وَقَعَتِ الْوَاقِعَةُ ٢

لَيْسَ لِمَنْ يَلْعَنُهَا كَذِبٌ ٣

خَافِضَةٌ رَّافِعَةٌ ٤

إِذَا رُجَّتِ الْأَرْضُ رَجًا ٥

وَبُسَّتِ الْجِبَالُ بَسًّا ٦

فَكَانَتْ هَبَاءً مُتْبَثًّا ٧

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ٨

فَأَصْحَابُ الْمَيْمَنَةِ ٩

الْمَيْمَنَةِ ٩

وَأَصْحَابُ الْمَشْأَمَةِ ١٠

الْمَشْأَمَةِ ١٠

وَالسَّابِقُونَ السَّابِقُونَ ١١

أُولَئِكَ الْمُقَرَّبُونَ ١٢

فِي جَنَّاتِ النَّعِيمِ ١٣

ثُلَّةٌ مِنَ الْأُولَئِينَ ١٤

وَقَلِيلٌ مِنَ الْآخِرِينَ ١٥

عَلَى سُرُرٍ مَوْضُوعَةٍ ١٦

* 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,

ء ' ق q غ gh ع | ط | ظ | ز | ط | ض d 642 ص | ذ dh خ kh ح h ث th ا i u ا

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

17. Reclining thereon facing each other.
18. There will wait on them youths, who will not age,
19. Carrying goblets and ewers and cups *filled* out of a flowing spring—
20. No headache will they get therefrom, nor will they be intoxicated—
21. And *carrying* such fruits as they choose,
22. And flesh of birds as they may desire.
23. And *there will be* fair maidens with wide, lovely eyes,
- * 24. Like pearls, well preserved,
25. As a reward for what they did.
26. They will not hear therein any vain or sinful talk,
27. Except *only* the word of *salutation*, 'Peace, peace.'
- * 28. And *as for* those on the right hand—how *lucky* are those on the right hand!—
29. *They* will be amidst thornless lote-trees,
30. And clustered bananas,
31. And extended shade,
32. And flowing water,
33. And abundant fruit,
34. Neither failing, nor forbidden,
35. And *they will have* noble spouses—

مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٧﴾
يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٨﴾
بِأَكْوَابٍ وَأَبَارِيقٍ ۖ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٩﴾
لَّا يَصَدَّ عَنْهُنَّ عَنَّا وَلَا يُنْزِفُونَ ﴿٢٠﴾
وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ﴿٢١﴾
وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾
وَحُورٌ عِينٌ ﴿٢٣﴾
كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٤﴾
جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٢٥﴾
لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٦﴾
إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٧﴾
وَأَصْحَابُ الْيَمِينِ ۗ مَا أَصْحَابُ الْيَمِينِ ﴿٢٨﴾
فِي سِدْرٍ مَّخْضُودٍ ﴿٢٩﴾
وَطَلْحٍ مَّنضُودٍ ﴿٣٠﴾
وَوَيْلٍ مَّمدُودٍ ﴿٣١﴾
وَمَاءٍ مَّسْكُوبٍ ﴿٣٢﴾
وَفَاكِهَةٍ كَثِيرَةٍ ﴿٣٣﴾
لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٤﴾
وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٥﴾

* 24. Like pearls, well concealed and protected.

* 28. The people of the right and what of the people of the right!

36. Verily, We have created them a good creation,
 37. And made them virgins,
 38. Loving, of equal age
 * 39. With those on the right hand:
 R. 2.
 40. A large party from among the early *Muslims*,
 41. And a large party from the later ones.
 * 42. But *as for* those on the left hand—how *unlucky* are those on the left hand!—
 43. *They will be* in the midst of scorching winds and scalding water,
 44. And under the shadow of black smoke,
 45. Neither cool nor of any good.
 46. Before this they lived a life of ease and plenty
 47. And used to persist in extreme sinfulness.
 48. And they were wont to say, ‘What! when we are dead and have become dust and bones, shall we indeed be raised again,
 49. ‘And our fathers of yore too?’
 50. Say, ‘Yes, the earlier ones and the later ones
 51. ‘Will *all* be gathered together unto the fixed time of an appointed day.
 52. ‘Then, O ye that have gone astray and have rejected *the truth*,
 53. ‘You will surely eat of the tree of Zaqqūm,

رَأًآ أَنشَأْنَهُنَّ إِنشَاءً ۙ ﴿٣٦﴾

وَجَعَلْنَهُنَّ أَبْكَارًا ۙ ﴿٣٧﴾

عُرُبًا أَتْرَابًا ۙ ﴿٣٨﴾

لِأَصْحَابِ الْيَمِينِ ۙ ﴿٣٩﴾

ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ ۙ ﴿٤٠﴾

وَأُثْلَّةٌ مِّنَ الْآخِرِينَ ۙ ﴿٤١﴾

وَأَصْحَابِ الشَّمَالِ ۗ مَا أَصْحَابُ

الشَّمَالِ ۙ ﴿٤٢﴾

فِي سَمُورٍ وَحَمِيمٍ ۙ ﴿٤٣﴾

وَذِلِّ مِّنْ يَّحْمُورٍ ۙ ﴿٤٤﴾

لَّا بَارِدٍ وَلَا كَرِيمٍ ۙ ﴿٤٥﴾

إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ۙ ﴿٤٦﴾

وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ

الْعَظِيمِ ۙ ﴿٤٧﴾

وَكَانُوا يَقُولُونَ ۗ إِذًا مِثْنَا وَكُنَّا

تُرَابًا وَعِظًا مَّآءًا إِنَّا لَمَبْعُوثُونَ ۙ ﴿٤٨﴾

أَوْ آبَاؤُنَا الْأَوَّلُونَ ۙ ﴿٤٩﴾

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ۙ ﴿٥٠﴾

لَمَجْمُوعُونَ ۗ إِلَىٰ مِيْقَاتٍ يَّوْمٍ

مَّعْلُومٍ ۙ ﴿٥١﴾

ثُمَّ لَأَنكُم بِآيَاتِهَا الضَّلَالُونَ

الْمَكِيدُونَ ۙ ﴿٥٢﴾

لَأَكَلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ۙ ﴿٥٣﴾

* 39. For the people of the right.

* 42. And the people belonging to the left and what of those who belong to the left!

54. 'And will fill *your* bellies therewith,
55. 'And will drink thereon of boiling water,
- * 56. 'Drinking like the drinking of the camels that suffer from an insatiable thirst.'
57. This will be their entertainment on the Day of Judgment.
- * 58. We have created you. Why, then, do you not accept *the truth*?
59. What think ye *of the sperm-drop* that you emit?
60. Is it you who have created it or are We the Creator?
61. We have ordained death for *all of* you; and We cannot be prevented
- * 62. From bringing in your place others like you, and *from* developing you into a form which *at present* you know not.
63. And you have certainly known the first creation. Why, then, do you not reflect?
64. Do you see what you sow?
65. Is it you who grow it or are We the Grower?
- * 66. If We *so* pleased, We could reduce it all to broken pieces, then you would keep lamenting:
67. 'We are ruined!
68. 'Nay, we are deprived *of everything*.'

فَمَا لَعُونَ وَمِنهَا الْبُطُونَ ﴿٥٣﴾

فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٥﴾

فَشَارِبُونَ شُرْبَ الْهَيْمِ ﴿٥٦﴾

هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ ﴿٥٧﴾

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٨﴾

أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٩﴾

ءَأَنْتُمْ تَخْلُقُونَهَا أَمْ نَحْنُ الْخَالِقُونَ ﴿٦٠﴾

نَحْنُ قَدْ زَيَّنَّا بَيْنَكُمْ الْمَوْتَ وَ مَا

نَحْنُ بِمَسْبُوقِينَ ﴿٦١﴾

عَلَى أَنْ تُبَدَّلَ أَمْثَالِكُمْ وَتُتَشَكَّرَ

فِي مَا لَا تَعْلَمُونَ ﴿٦٢﴾

وَ لَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا

تَذَكَّرُونَ ﴿٦٣﴾

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٤﴾

ءَأَنْتُمْ تَزْرَعُونَهَا أَمْ نَحْنُ

الزَّارِعُونَ ﴿٦٥﴾

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ

تَفَكَّهُونَ ﴿٦٦﴾

إِنَّا لَمُخْرَمُونَ ﴿٦٧﴾

بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٨﴾

* 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?

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٩﴾

70. Is it you who send it down from the clouds, or are We the Sender?

ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٧٠﴾

71. If We *so* pleased, We could make it bitter. Why, then, are you not grateful?

لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧١﴾

72. Do you see the fire which you kindle?

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧٢﴾

73. Is it you who produce the tree for it, or are We the Producer?

ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ ﴿٧٣﴾

74. We have made it a reminder and a benefit for the wayfarers.

نَحْنُ جَعَلْنَاهَا تَذَكُّرًا وَ مَتَاعًا لِلْمُقَوِّينَ ﴿٧٤﴾

75. So glorify the name of thy Lord, the Great.

فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ ﴿٧٥﴾

R. 3.

* 76. Nay, I swear by the shooting of the stars—

فَلَا أُقْسِمُ بِمَوْجِعِ النُّجُومِ ﴿٧٦﴾

77. And, indeed, that is a grand oath, if you only knew—

وَأِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٧﴾

78. That this is indeed a noble Qur'ān,

لَإِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٨﴾

79. In a well-preserved Book,

فِي كِتَابٍ مَّكْنُونٍ ﴿٧٩﴾

80. Which none shall touch except those who are purified.

لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٨٠﴾

81. *It is* a revelation from the Lord of the worlds.

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨١﴾

* 82. Is it this *Divine* discourse that you would reject?

أَفِيهِذَا الْحَدِيثِ أَنْتُمْ مُذْهِبُونَ ﴿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,

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٤﴾

85. And you are at that moment looking on—

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٥﴾

86. And We are nearer to him than you, but you see not—

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَ لَكِن لَّا تُبْصِرُونَ ﴿٨٦﴾

* 76. Nay, I swear by the **moorings** of the stars—

* 82. **Will you then treat this divine discourse with hypocrisy?**

ء ا i u ا | th ث | h ح | kh خ | dh ذ | ص s | ض d | ط t | ظ z | ع | gh غ | q ف | ' ء

87. Why, then, if you are not to be called to account,

قَلَوْا لَآ إِن كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٧﴾

88. You cannot bring it back, if you are truthful?

تَرْجِعُونَهَا إِن كُنْتُمْ صَادِقِينَ ﴿٨٨﴾

89. Now if he be of those who have attained nearness to God,

فَأَمَّا إِن كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٩﴾

90. Then *for him* is comfort and fragrance of happiness and a Garden of Bliss;

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿٩٠﴾

*91. And if he be of those who are on the right hand,

وَأَمَّا إِن كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩١﴾

*92. Then 'Peace be on thee, *who is* from those on the right hand.'

فَسَلِّمْ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩٢﴾

93. But if he be of those who reject the truth and are in error,

وَأَمَّا إِن كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٣﴾

94. Then *for him will be* an entertainment of boiling water,

فَنَزْلٌ مِنْ حَمِيمٍ ﴿٩٤﴾

95. And burning in Hell.

وَتَصْلِيَةٌ جَهِيمٍ ﴿٩٥﴾

96. Verily, this is the certain truth.

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٦﴾

97. So glorify the name of thy Lord, the Great.

بِسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٧﴾

*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*.'



سُورَاتُهَا ٤

سُورَةُ الْحَدِيدِ مَكِّيَّةٌ ٥٧

آيَاتُهَا ٣٠



AL-HADĪD

(Revealed after Hijrah)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

2. Whatever is in the heavens and the earth glorifies Allāh; and He is the Mighty, the Wise.

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْعَكِيمُ ٢

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.

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۗ يُحْيِي وَيُمِيتُ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٣

4. He is the First and the Last, and the Manifest and the Hidden, and He knows all things full well.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ٤

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.

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ يَعْلَمُ مَا يَلْجِ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرَبُ فِيهَا ۗ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ٥

6. His is the kingdom of the heavens and the earth; and to Allāh are all affairs referred.

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ٦

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.

يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ ۗ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ٧

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.

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَحْلِفِينَ فِيهِ ۗ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ٨

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?

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ ۗ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ٩

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.

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.

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.

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.'

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.

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

هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ آيَاتٍ
بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى
النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿١٠﴾

وَمَا لَكُمْ آلَا تُنْفِقُوا فِي سَبِيلِ اللَّهِ
وَاللَّهُ مِيرَاتُ السَّمَوَاتِ وَالْأَرْضِ
لَا يَسْتَوِي مَنكُم مَّنْ أَنْفَقَ مِن قَبْلِ
الْفَتْحِ وَقَاتَلَ ؕ أُولَئِكَ أَعْظَمُ دَرَجَةً مِّنَ
الَّذِينَ أَنْفَقُوا مِن بَعْدُ وَقَاتَلُوا وَكَلَّا
وَعَدَ اللَّهُ الْحَسَنَى ؕ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ ﴿١١﴾

مَنْ ذَا الَّذِي يُقرضُ اللَّهَ قَرْضًا حَسَنًا
فِيضِعْفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ﴿١٢﴾

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
يَسْعَى نُورُهُم بَيْنَ أَيْدِيهِمْ وَ
بِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا ؕ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾

يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ
لِلَّذِينَ آمَنُوا إِنَّا نَظَرْنَا وَنَا نَفْتَيْسُ مِن
نُّورِكُمْ ؕ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا
نُورًا ؕ فَضْرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ
بِاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِن
قَبْلِهِ الْعَذَابُ ﴿١٤﴾

يُنَادُوا وَهُمْ أَلَمْ نَكُن مَّعَكُمْ ؕ قَالُوا
بَلَىٰ ؕ وَلَكِنَّكُمْ فَتَنْتُمْ أَنفُسَكُمْ وَ
تَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ

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.

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.'

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?

* 18. Know that Allāh is *now* quickening the earth after its death. We have made the Signs manifest to you, that you may understand.

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—

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.

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

حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَكَم بِلِلَّهِ
الْغُرُورُ ﴿١٥﴾

قَالِيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ
الَّذِينَ كَفَرُوا ۗ مَا أَوْسَكُمُ النَّارُ هِيَ
مَوْلَاكُمْ ۗ وَيَسَّ الْمَصِيرُ ﴿١٦﴾

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ
قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ
الْحَقِّ ۗ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ
مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ
قُلُوبُهُمْ ۗ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿١٧﴾

رَاعِلْمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ
مَوْتِهَا ۗ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ
تَعْقِلُونَ ﴿١٨﴾

إِنَّ الْمَصْرُوفِينَ وَالْمَصْدُوقَاتِ وَأَقْرَضُوا
اللَّهَ قَرْضًا حَسَنًا يُّضَعْفُ لَهُمْ وَ
لَهُمْ أَجْرٌ كَرِيمٌ ﴿١٩﴾

وَالَّذِينَ آمَنُوا بِاللهِ وَرُسُلِهِ أُولَٰئِكَ
هُمُ الصَّادِقُونَ ۗ وَالشَّهَادَةُ عِنْدَ
رَبِّهِمْ ۗ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۗ
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٢٠﴾

رَاعِلْمُوا إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ
وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي
الْأَمْوَالِ وَالْأَوْلَادِ ۗ كَمَثَلِ غَيْثٍ

* 18. Know that Allāh quickens the earth after its death.

ء ٢ ق | q | غ | gh | ع | ظ | z | ط | t | ض | d ﴿650﴾ ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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

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.

- * 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.

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—

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,

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.

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

- * 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.

أَعْجَبَ الْكُفَّارَ نَبَأُهُ ثُمَّ يَهَيِّجُ
فَتَرَاهُ مُضْفَرًا ثُمَّ يَكُونُ حُطًا مَاءً
وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ ۖ وَمَغْفِرَةٌ
مِّنَ اللَّهِ وَرِضْوَانٌ ۗ وَ مَا الْحَيَاةُ
الدُّنْيَا إِلَّا مَتَاعٌ الْغُرُورِ ﴿٢١﴾

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ
عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ ۗ
أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ۗ
ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٢﴾

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا
فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ
تُنزِلَ آهَاءُ ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٣﴾

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا
تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ
كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٤﴾

يَا الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ
بِالْبُخْلِ ۗ وَ مَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ
الْغَنِيُّ الْحَمِيدُ ﴿٢٥﴾

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَ
أَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ
لِيَقُومَ النَّاسُ بِالْقِسْطِ ۗ وَ أَنْزَلْنَا
الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَ مَنَافِعُ

* *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.

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.

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.

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—

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.**

لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنصُرُهُ وَ
رُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿١٩﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَ
جَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُّتَّبِعُونَ وَكَثِيرٌ
مِّنْهُمْ فَسِقُونَ ﴿٢٤﴾

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَ
قَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ
الْإِنْجِيلَ ۗ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ
اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً ۗ وَرَهْبَانِيَّةً
إِذْ بَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا
ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا
حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا
مِنْهُمْ أَجْرَهُمْ ۗ وَكَثِيرٌ مِّنْهُمْ
فَسِقُونَ ﴿٢٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ
آمِنُوا بِرُسُلِهِ يُؤْتِكُمْ كُفْلَيْنِ مِنْ
رَّحْمَتِهِ وَيَجْعَلْ لَّكُمْ نُورًا تَمْشُونَ
بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾

لَعَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ إِلَّا يَفْقَهُوا
عَلَىٰ شَيْءٍ مِّن فَضْلِ اللَّهِ ۗ وَأَنَّ
الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن
يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٣١﴾



سورة المجادلة ٣

سُورَةُ الْمُجَادَلَةِ ٥٨

ابوابها ٢٣



AL-MUJĀDALAH

(Revealed after Hijrah)

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

Part 28

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.

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.

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.

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.

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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ۝

الَّذِينَ يُظَاهِرُونَ مِنكُم مِّن نِّسَائِهِمْ مَبْهُوتَاتٌ لَّمْ يَكُن لَّهُنَّ آبَاؤُا وَلَا أَبْنَاءُ وَلَكِنَّهُنَّ أَهْلُ بَيْتِكُمْ لِيَقُولُوا مَنكُرًا مِّنَ الْقَوْلِ وَذُرَاهُمْ إِنَّ اللَّهَ لَعَفُوءٌ غَفُورٌ ۝

وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَنْ يَتَمَاسَا هَذَا مِنكُمْ تُوَعِّظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝

فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَنْ يَتَمَاسَا فَمَن لَّمْ يَسْتَطِعْ فَاطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ لِيَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ۝

إِنَّ الَّذِينَ يُجَادِلُونَ اللَّهَ وَرَسُولَهُ كَسَبُوا سَاءَ مَا كَسَبَتِ الَّذِينَ مِن قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ۝

ء ' | ق | q | غ | gh | ع | ' | ظ | z | ط | t | ض | d | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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

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.

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ
بِمَا عَمِلُوا أَحْضَسُهُ اللَّهُ وَنَسُوا ط
ع وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٤﴾

R. 2.

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 where-soever they may be. Then on the Day of Resurrection He will inform them of what they did. Surely, Allāh knows all things full well.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَ
مَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ
إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ
سَادِسُهُمْ وَلَا آدْنَىٰ مِنْ ذَلِكَ وَلَا
أَكْثَرُ إِلَّا هُوَ مَعَهُمْ آيُنَ مَا كَانُوا بِ ثُمَّ
يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ط
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٥﴾

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!

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ
يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ
بِالْآثِمِ وَالْعُدْوَانِ وَمَعْصِيَتِ
الرَّسُولِ ز وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا
لَمْ يُحَيِّكَ بِهِ اللَّهُ ۖ وَيَقُولُونَ فِي
أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا
نَقُولُ ط حَسْبُكُمْ جَهَنَّمُ ۖ يَضَلُّونَ هَا
بِ فَيَسَّ الْمَصِيرُ ﴿٦﴾

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.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا
تَتَنَاجَوْا بِالْآثِمِ وَالْعُدْوَانِ وَ
مَعْصِيَتِ الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ
وَالتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ
تُحْشَرُونَ ﴿٧﴾

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.

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ
الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا
إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ ﴿٨﴾

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.

* 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.

* 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.

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.

16. Allāh has prepared for them a severe punishment. Evil indeed is that which they used to do.

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.

18. Neither their riches nor their children will avail them aught against Allāh. They are the inmates

* 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.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَذْفَحِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٣﴾

ءَأَشَقَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ ذَٰلِكَ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٤﴾

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَّا هُمْ مِنْكُمْ وَلَا مِنَّهُمْ لَا يُخَلِّفُونَ عَلَى الْكُذِّبِ وَهُمْ يَعْلَمُونَ ﴿١٥﴾

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾

لَاتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧﴾

لَن تُغْنِي عَنْهُمْ آفْوَاهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَٰئِكَ

ء ' ق ' q | غ gh | ع ' | ظ z | ط t | ض d ﴿655﴾ ص s | ذ dh | خ kh | ح h | ث th | ا i | u |

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

of the Fire wherein they will abide.

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.

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.

21. Certainly those who oppose Allāh and His Messenger will be among the lowest.

22. Allāh has decreed: 'Most surely I will prevail, I and My Messengers.' Verily, Allāh is Powerful, Mighty.

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.

أَضْحَبُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٨﴾

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ
كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ
عَلَىٰ شَيْءٍ عَظِيمٍ ۗ أَلَا إِنَّهُمْ هُمُ الْكٰذِبُونَ ﴿١٩﴾

اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطٰنُ فَاَنسٰهُمْ
ذِكْرَ اللّٰهِ ۗ وَاُولٰٓئِكَ حِزْبُ الشَّيْطٰنِ ۗ
اَلَا اِنَّ حِزْبَ الشَّيْطٰنِ هُمُ
الْخٰسِرُونَ ﴿٢٠﴾

اِنَّ الَّذِيْنَ يَحٰدُوْنَ اللّٰهَ وَرَسُوْلَهٗ
اُولٰٓئِكَ فِي الْاَدْنٰى ﴿٢١﴾

كَتَبَ اللّٰهُ لَآ غٰلِبَ لَنَا وَرُسُلِنَا اِنَّ
اللّٰهَ قَوِيٌّ عَزِيْزٌ ﴿٢٢﴾

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللّٰهِ وَالْيَوْمِ
الْآخِرِ يُوَادُّوْنَ مَنْ حَادَّ اللّٰهَ وَ
رَسُوْلَهٗ ۗ وَلَوْ كَانُوْا اٰبَآءَهُمْ اَوْ
اَبْنَآءَهُمْ اَوْ اٰخُوْا لَهُمْ اَوْ عَشِيْرَتَهُمْ
اُولٰٓئِكَ كَتَبَ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ وَ
اَيَّدَهُمْ بِرُوْحٍ مِّنْهُ ۗ وَيُدْخِلُهُمْ
جَنَّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ
خٰلِدِيْنَ فِيْهَا ۗ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا
عَنْهُ ۗ وَاُولٰٓئِكَ حِزْبُ اللّٰهِ ۗ اِنَّ
حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُونَ ﴿٢٣﴾



AL-HASHR

(Revealed after Hijrah)

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

2. All that is in the heavens and all that is in the earth glorifies Allāh; and He is the Mighty, the Wise.

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!

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.

5. That is because they opposed Allāh and His Messenger; and whoso opposes Allāh—then surely Allāh is Severe in retribution.

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.

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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱

سَبَّحَ لِلَّهِ مَا فِي السَّمٰوٰتِ وَ مَا فِي
الْاَرْضِ ۚ وَ هُوَ الْعَزِيزُ الْحَكِيمُ ۝۲

هُوَ الَّذِي اَخْرَجَ الَّذِينَ كَفَرُوا مِنْ اٰهْلِ
الْكِتٰبِ مِنْ دِيَارِهِمْ لِاَوَّلِ الْحَشْرِ ۗ
مَا ظَنَنْتُمْ اَنْ يَخْرُجُوْا وَ ظَنُّوْا اَنْهُمْ
مَّا يَعْصِمُكُمْ حُصُوْنُهُمْ مِنَ اللّٰهِ فَاَتَهُمْ
اللّٰهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوْا ۗ وَ
قَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ يُخْرِبُوْنَ
بُيُوْتَهُمْ بِاَيْدِيهِمْ وَ اَيْدِي
الْمُؤْمِنِيْنَ ۗ فَاَعْتَبِرُوْا يٰٓاُولِي
الْاَبْصٰرِ ۝۳

مَنْ يَنْتَظِرُ
مِنْ اللّٰهِ

وَ لَوْ لَا اَنْ كَتَبَ اللّٰهُ عَلَيْهِمُ الْجَلٰءَ
لَعَذَّبْتَهُمْ فِي الدُّنْيَا وَ لَكُمْ فِي الْاٰخِرَةِ
عَذَابُ النَّارِ ۝۴

ذٰلِكَ بِاَنْهُمْ شَاقُّوْا اللّٰهَ وَ رَسُوْلَهُ ۗ
وَ مَنْ يَشَاقِ اللّٰهَ فَاِنَّ اللّٰهَ شَدِيْدُ
الْعِقَابِ ۝۵

مَا قَطَعْتُمْ مِنْ لَبَنَةٍ اَوْ تَرَكْتُمُوهَا
قَائِمَةً عَلٰى اَصْوْلِهَا فَاِذْنِ اللّٰهِ وَ
لِيُخْرِزِيَ الْفٰسِقِيْنَ ۝۶

وَ مَا آفَاةَ اللّٰهِ عَلٰى رَسُوْلِهِ مِنْهُمْ فَمَا
اَوْ جَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَّ لَا رِكٰبٍ
وَ لِحِيْنَ اللّٰهُ يُسَلِّطُ رُسُلَهُ عَلٰى مَنْ

His Messenger over whomsoever He pleases; and Allāh has power over all things.

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.

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*.

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 (Refugees), 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.

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.’

يَسَّأُءُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤﴾

مَا آفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ
فِي اللَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ كَيْ لَا
يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ
وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا
نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ
اللَّهَ شَدِيدُ الْعِقَابِ ﴿٥﴾

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا
مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ
فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا ۗ
يَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۗ أُولَٰئِكَ هُمُ
الصَّادِقُونَ ﴿٦﴾

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْأَيْمَانَ مِنْ
قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ ۗ
لَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا
أُوتُوا وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ
كَانَ بِهِمْ حَصَصَةٌ ۚ وَمَنْ يُوَفِّقْ
شَخْصًا نَفْسَهُ فَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ﴿٧﴾

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ
رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا
لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ
رَحِيمٌ ﴿٨﴾

* 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.

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.

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.

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.

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.*

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.'*

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.

أَلَمْ تَرَ إِلَى الَّذِينَ تَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِن أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٢﴾

لَئِن أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ ۚ وَلَئِن قُوتِلُوا لَا يَنْصُرُونَهُمْ ۚ وَلَئِن نَّصَرُوهُمْ لَيُوَلِّنَنَّ الْأَدْبَارَ تَبَعْتُمْ ۖ لَا يُنصَرُونَ ﴿١٣﴾

لَا تَنْتُمُ أَشَدَّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ۗ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٤﴾

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قَرْيٍ مُّحَصَّنَةٍ أَوْ مِنْ وَرَاءِ حُدُودٍ بِأَسْهُمٍ بَيْنَهُمْ شَدِيدَةً تَحْسِبُهُمْ جَمِيعًا ۖ وَقُلُوبُهُمْ شَتَّىٰ ۗ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٥﴾

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ ۗ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٦﴾

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلنَّاسِ اكْفُرُوا فَلَمَّا كَفَرُوا قَالَ رَبِّ إِنِّي مِّنْكُمْ وَإِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٧﴾

ذَٰكَانَ عَاقِبَتُهُمَا ۗ أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا ۗ وَ ذَٰلِكَ جَزَاؤُ الظَّالِمِينَ ﴿١٨﴾

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.

*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.

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.

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.

*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.

*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*.

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.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَانظُرُوا
نَفْسَ مَا قَدَّمْتُمْ لِغَدٍ وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٩﴾

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ
فَأَنسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ
الْفٰسِقُونَ ﴿٢٠﴾

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ
الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفٰرِحُونَ ﴿٢١﴾

لَوْ أَنزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ
لَّرَأَيْنَاهُ خٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ
اللَّهِ وَتِلْكَ الْأَمْثَالُ لَضَرِبُهَا لِلنَّاسِ
لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢٢﴾

هُوَ اللَّهُ الَّذِي لَا إِلٰهَ إِلَّا هُوَ عِلْمُ
الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمٰنُ
الرَّحِيمُ ﴿٢٣﴾

هُوَ اللَّهُ الَّذِي لَا إِلٰهَ إِلَّا هُوَ الْمَلِكُ
الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحٰنَ اللَّهِ
عَمَّا يُشْرِكُونَ ﴿٢٤﴾

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ
الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي
السَّمٰوٰتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿٢٥﴾

*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,



AL-MUMTAHINAH

(Revealed after Hijrah)

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

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.

* 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.

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.

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا
عَدُوِّيْ وَعَدُوْكُمْ اَوْلِيَاۗءَ نَلْقَوْنَ
لَالِيْهِمْ بِالْمُؤَدَّةِ وَقَدْ كَفَرُوْا بِمَا
جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُوْنَ الرَّسُوْلَ
وَ اِيَّاكُمْ اَنْ تُؤْمِنُوْا بِاللّٰهِ رَبِّكُمْ ؕ
اِنْ كُنْتُمْ حَرَجْتُمْ جِهَادًا فِىْ سَبِيْلِ
وَ اِبْتِغَاءَ مَرْضٰىيْ ۙ تُسْرَوْنَ لَالِيْهِمْ
بِالْمُؤَدَّةِ ۙ وَاَنَا اَعْلَمُ بِمَا اَخْفَيْتُمْ وَاَمَّا
اَعْلَنْتُمْ وَاَمِنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ

سَوَاءَ السَّبِيْلِ ۝۲

اِنْ يَشَاقِبُوْكُمْ يَكُوْنُوْا لَكُمْ اَعْدَاۗءَ ۙ
يُبْسِطُوْا اِلَيْكُمْ اَيْدِيَهُمْ وَاَلْسِنَتَهُمْ
بِالسُّوْءِ وَاَوَدُوْا لَوْ تَكْفُرُوْنَ ۝۳

لَنْ تَنْفَعَكُمْ اَرْحَامُكُمْ وَاَوْلَادُكُمْ
يَوْمَ الْقِيٰمَةِ ۙ يَفْصِلُ
بَيْنَكُمْ وَاَللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝۴
قَدْ كَانَتْ لَكُمْ اُسُوْةٌ حَسَنَةٌ فِى
اِبْرٰهِيْمَ وَاَلَّذِيْنَ مَعَهُ ۙ اِذْ قَالُوْا
لِقَوْمِهِمْ اِنَّا بُرَءُوْا مِنْكُمْ وَاَمَّا
تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ فَاكْفُرْنَا بِكُمْ وَ
بَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ
اَبَدًا حَتّٰى تُؤْمِنُوْا بِاللّٰهِ وَحْدَهُ ۙ اِلَّا
قَوْلَ اِبْرٰهِيْمَ لِاٰبِيْهِ لَا سَتُغْفِرَنَّ لَكَ

* 3. Only if they gain ascendancy over you will they emerge as *open* enemies to you,

ء ' ق q ع gh ع ' ط z ط t ص d 661 ص d ق s ذ خ kh ح h ث th ا i u ا

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.

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.'

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.

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.

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.

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.

11. O ye who believe! when believing women come to you as Refugees, examine them. Allāh

وَمَا أَمَلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا
عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبَتْنَا وَإِلَيْكَ
الْمَصِيرُ ۝

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا
وَاعْفُ رَلْنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ ۝

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن
كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن
يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ۝

عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ
الَّذِينَ عَادَيْتُم مِّنْهُمْ مَّوَدَّةً وَاللَّهُ
قَدِيرٌ ۝ وَاللَّهُ عَفُورٌ رَّحِيمٌ ۝

لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ
فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ
أَن تَصْبِرُوا هُمْ وَتُقْسَطُوا إِلَيْهِمْ ۝ إِنَّ
اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝

إِنَّمَا يَنْهَى اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ
فِي الدِّينِ وَأَخْرَجُوكُمْ مِّن دِيَارِكُمْ وَ
ظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ ۝ وَ
مَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ
الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَاْمْتَحِنُوهُنَّ ۝

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.

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.

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.

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.

اللَّهُ أَعْلَمُ بِإِيمَانِهِمْ ۚ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَأَهِنَّ جُلُودُهُمْ وَاللَّهُ يَعْلَمُ لَهِنَّ مَآ أَنْفَقُوا ۖ وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ ۚ وَلَا تُمْسِكُوا بِعِصَمِ الْكُفَّارِ ۚ وَسَلُّوا مَا أَنْفَقْتُمْ وَلْيَسْأَلُوا مَا أَنْفَقُوا ۚ ذَٰلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٢﴾

وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقِبْتُمْ فَاتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا ۗ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١٣﴾

يَأَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْكَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٣﴾

يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَكْسُوْا مِنَ الْآخِرَةِ كَمَا يَبِئْسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ﴿١٤﴾



AŞ-ŞAFF

(Revealed after Hijrah)

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

2. Whatever is in the heavens and whatever is in the earth glorifies Allāh; and He is the Mighty, the Wise.

3. O ye who believe! why do you say what you do not do?

4. Most hateful is it in the sight of Allāh that you say what you do not do.

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.

*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.

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.’

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.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿١﴾

سَبَّحَ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ۗ
وَهُوَ الْعَزِیْزُ الْحَكِیْمُ ﴿٢﴾

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوا لِمَ تَقُولُوْنَ مَا
لَا تَفْعَلُوْنَ ﴿٣﴾

كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُولُوْا مَا لَا
تَفْعَلُوْنَ ﴿٤﴾

اِنَّ اللّٰهَ یُحِبُّ الَّذِیْنَ یُقَاتِلُوْنَ فِیْ
سَبِیْلِہٖ صَفًا كَانَتْہُمْ بُنْیَانًا
مَّرْصُوعًا ﴿٥﴾

وَاِذْ قَالَ مُوسٰی لِقَوْمِہٖ یَقُوْمُ لِمَ
تُؤَدُّوْنِیْ وَقَدْ تَعْلَمُوْنَ اِنِّیْ رَسُوْلُ
اللّٰهِ اِلَیْكُمْ فَلَمَّا رَاغَوْا اَدَاغًا اللّٰهُ
قَلْبُوْبَهُمْ ۗ وَاللّٰهُ لَا یَهْدِی الْقَوْمَ
الْفٰسِقِیْنَ ﴿٦﴾

وَاِذْ قَالَ عِیْسٰی ابْنُ مَرْیَمَ یٰبَنِیْ اِسْرٰءِیْلَ
اِنِّیْ رَسُوْلُ اللّٰهِ اِلَیْكُمْ مُّصَدِّقًا لِّمَا بَیْنَ
یَدَیِّ مِنَ التَّوْرٰتِ وَ مُبَشِّرًا بِرَسُوْلِ
یَآئِیْ مِنْ بَعْدِیْ اِسْمُهٗ اَحْمَدُ ۗ فَلَمَّا
جَآءَهُمْ بِالْبَیِّنٰتِ قَالُوْا هٰذَا سِحْرٌ
مُّبِیْنٌ ﴿٧﴾

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰی عَلٰی اللّٰهِ
الْكُذْبَ وَهُوَ یُذْعٰی اِلٰی الْاِسْلٰمِ ۗ وَاللّٰهُ
لَا یَهْدِی الْقَوْمَ الظّٰلِمِیْنَ ﴿٨﴾

*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?’

ء ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠ ١٠١ ١٠٢ ١٠٣ ١٠٤ ١٠٥ ١٠٦ ١٠٧ ١٠٨ ١٠٩ ١١٠ ١١١ ١١٢ ١١٣ ١١٤ ١١٥ ١١٦ ١١٧ ١١٨ ١١٩ ١٢٠ ١٢١ ١٢٢ ١٢٣ ١٢٤ ١٢٥ ١٢٦ ١٢٧ ١٢٨ ١٢٩ ١٣٠ ١٣١ ١٣٢ ١٣٣ ١٣٤ ١٣٥ ١٣٦ ١٣٧ ١٣٨ ١٣٩ ١٤٠ ١٤١ ١٤٢ ١٤٣ ١٤٤ ١٤٥ ١٤٦ ١٤٧ ١٤٨ ١٤٩ ١٥٠ ١٥١ ١٥٢ ١٥٣ ١٥٤ ١٥٥ ١٥٦ ١٥٧ ١٥٨ ١٥٩ ١٦٠ ١٦١ ١٦٢ ١٦٣ ١٦٤ ١٦٥ ١٦٦ ١٦٧ ١٦٨ ١٦٩ ١٧٠ ١٧١ ١٧٢ ١٧٣ ١٧٤ ١٧٥ ١٧٦ ١٧٧ ١٧٨ ١٧٩ ١٨٠ ١٨١ ١٨٢ ١٨٣ ١٨٤ ١٨٥ ١٨٦ ١٨٧ ١٨٨ ١٨٩ ١٩٠ ١٩١ ١٩٢ ١٩٣ ١٩٤ ١٩٥ ١٩٦ ١٩٧ ١٩٨ ١٩٩ ٢٠٠ ٢٠١ ٢٠٢ ٢٠٣ ٢٠٤ ٢٠٥ ٢٠٦ ٢٠٧ ٢٠٨ ٢٠٩ ٢١٠ ٢١١ ٢١٢ ٢١٣ ٢١٤ ٢١٥ ٢١٦ ٢١٧ ٢١٨ ٢١٩ ٢٢٠ ٢٢١ ٢٢٢ ٢٢٣ ٢٢٤ ٢٢٥ ٢٢٦ ٢٢٧ ٢٢٨ ٢٢٩ ٢٣٠ ٢٣١ ٢٣٢ ٢٣٣ ٢٣٤ ٢٣٥ ٢٣٦ ٢٣٧ ٢٣٨ ٢٣٩ ٢٤٠ ٢٤١ ٢٤٢ ٢٤٣ ٢٤٤ ٢٤٥ ٢٤٦ ٢٤٧ ٢٤٨ ٢٤٩ ٢٥٠ ٢٥١ ٢٥٢ ٢٥٣ ٢٥٤ ٢٥٥ ٢٥٦ ٢٥٧ ٢٥٨ ٢٥٩ ٢٦٠ ٢٦١ ٢٦٢ ٢٦٣ ٢٦٤ ٢٦٥ ٢٦٦ ٢٦٧ ٢٦٨ ٢٦٩ ٢٧٠ ٢٧١ ٢٧٢ ٢٧٣ ٢٧٤ ٢٧٥ ٢٧٦ ٢٧٧ ٢٧٨ ٢٧٩ ٢٨٠ ٢٨١ ٢٨٢ ٢٨٣ ٢٨٤ ٢٨٥ ٢٨٦ ٢٨٧ ٢٨٨ ٢٨٩ ٢٩٠ ٢٩١ ٢٩٢ ٢٩٣ ٢٩٤ ٢٩٥ ٢٩٦ ٢٩٧ ٢٩٨ ٢٩٩ ٣٠٠ ٣٠١ ٣٠٢ ٣٠٣ ٣٠٤ ٣٠٥ ٣٠٦ ٣٠٧ ٣٠٨ ٣٠٩ ٣١٠ ٣١١ ٣١٢ ٣١٣ ٣١٤ ٣١٥ ٣١٦ ٣١٧ ٣١٨ ٣١٩ ٣٢٠ ٣٢١ ٣٢٢ ٣٢٣ ٣٢٤ ٣٢٥ ٣٢٦ ٣٢٧ ٣٢٨ ٣٢٩ ٣٣٠ ٣٣١ ٣٣٢ ٣٣٣ ٣٣٤ ٣٣٥ ٣٣٦ ٣٣٧ ٣٣٨ ٣٣٩ ٣٤٠ ٣٤١ ٣٤٢ ٣٤٣ ٣٤٤ ٣٤٥ ٣٤٦ ٣٤٧ ٣٤٨ ٣٤٩ ٣٥٠ ٣٥١ ٣٥٢ ٣٥٣ ٣٥٤ ٣٥٥ ٣٥٦ ٣٥٧ ٣٥٨ ٣٥٩ ٣٦٠ ٣٦١ ٣٦٢ ٣٦٣ ٣٦٤ ٣٦٥ ٣٦٦ ٣٦٧ ٣٦٨ ٣٦٩ ٣٧٠ ٣٧١ ٣٧٢ ٣٧٣ ٣٧٤ ٣٧٥ ٣٧٦ ٣٧٧ ٣٧٨ ٣٧٩ ٣٨٠ ٣٨١ ٣٨٢ ٣٨٣ ٣٨٤ ٣٨٥ ٣٨٦ ٣٨٧ ٣٨٨ ٣٨٩ ٣٩٠ ٣٩١ ٣٩٢ ٣٩٣ ٣٩٤ ٣٩٥ ٣٩٦ ٣٩٧ ٣٩٨ ٣٩٩ ٤٠٠ ٤٠١ ٤٠٢ ٤٠٣ ٤٠٤ ٤٠٥ ٤٠٦ ٤٠٧ ٤٠٨ ٤٠٩ ٤١٠ ٤١١ ٤١٢ ٤١٣ ٤١٤ ٤١٥ ٤١٦ ٤١٧ ٤١٨ ٤١٩ ٤٢٠ ٤٢١ ٤٢٢ ٤٢٣ ٤٢٤ ٤٢٥ ٤٢٦ ٤٢٧ ٤٢٨ ٤٢٩ ٤٣٠ ٤٣١ ٤٣٢ ٤٣٣ ٤٣٤ ٤٣٥ ٤٣٦ ٤٣٧ ٤٣٨ ٤٣٩ ٤٤٠ ٤٤١ ٤٤٢ ٤٤٣ ٤٤٤ ٤٤٥ ٤٤٦ ٤٤٧ ٤٤٨ ٤٤٩ ٤٥٠ ٤٥١ ٤٥٢ ٤٥٣ ٤٥٤ ٤٥٥ ٤٥٦ ٤٥٧ ٤٥٨ ٤٥٩ ٤٦٠ ٤٦١ ٤٦٢ ٤٦٣ ٤٦٤ ٤٦٥ ٤٦٦ ٤٦٧ ٤٦٨ ٤٦٩ ٤٧٠ ٤٧١ ٤٧٢ ٤٧٣ ٤٧٤ ٤٧٥ ٤٧٦ ٤٧٧ ٤٧٨ ٤٧٩ ٤٨٠ ٤٨١ ٤٨٢ ٤٨٣ ٤٨٤ ٤٨٥ ٤٨٦ ٤٨٧ ٤٨٨ ٤٨٩ ٤٩٠ ٤٩١ ٤٩٢ ٤٩٣ ٤٩٤ ٤٩٥ ٤٩٦ ٤٩٧ ٤٩٨ ٤٩٩ ٥٠٠ ٥٠١ ٥٠٢ ٥٠٣ ٥٠٤ ٥٠٥ ٥٠٦ ٥٠٧ ٥٠٨ ٥٠٩ ٥١٠ ٥١١ ٥١٢ ٥١٣ ٥١٤ ٥١٥ ٥١٦ ٥١٧ ٥١٨ ٥١٩ ٥٢٠ ٥٢١ ٥٢٢ ٥٢٣ ٥٢٤ ٥٢٥ ٥٢٦ ٥٢٧ ٥٢٨ ٥٢٩ ٥٣٠ ٥٣١ ٥٣٢ ٥٣٣ ٥٣٤ ٥٣٥ ٥٣٦ ٥٣٧ ٥٣٨ ٥٣٩ ٥٤٠ ٥٤١ ٥٤٢ ٥٤٣ ٥٤٤ ٥٤٥ ٥٤٦ ٥٤٧ ٥٤٨ ٥٤٩ ٥٥٠ ٥٥١ ٥٥٢ ٥٥٣ ٥٥٤ ٥٥٥ ٥٥٦ ٥٥٧ ٥٥٨ ٥٥٩ ٥٦٠ ٥٦١ ٥٦٢ ٥٦٣ ٥٦٤ ٥٦٥ ٥٦٦ ٥٦٧ ٥٦٨ ٥٦٩ ٥٧٠ ٥٧١ ٥٧٢ ٥٧٣ ٥٧٤ ٥٧٥ ٥٧٦ ٥٧٧ ٥٧٨ ٥٧٩ ٥٨٠ ٥٨١ ٥٨٢ ٥٨٣ ٥٨٤ ٥٨٥ ٥٨٦ ٥٨٧ ٥٨٨ ٥٨٩ ٥٩٠ ٥٩١ ٥٩٢ ٥٩٣ ٥٩٤ ٥٩٥ ٥٩٦ ٥٩٧ ٥٩٨ ٥٩٩ ٦٠٠ ٦٠١ ٦٠٢ ٦٠٣ ٦٠٤ ٦٠٥ ٦٠٦ ٦٠٧ ٦٠٨ ٦٠٩ ٦١٠ ٦١١ ٦١٢ ٦١٣ ٦١٤ ٦١٥ ٦١٦ ٦١٧ ٦١٨ ٦١٩ ٦٢٠ ٦٢١ ٦٢٢ ٦٢٣ ٦٢٤ ٦٢٥ ٦٢٦ ٦٢٧ ٦٢٨ ٦٢٩ ٦٣٠ ٦٣١ ٦٣٢ ٦٣٣ ٦٣٤ ٦٣٥ ٦٣٦ ٦٣٧ ٦٣٨ ٦٣٩ ٦٤٠ ٦٤١ ٦٤٢ ٦٤٣ ٦٤٤ ٦٤٥ ٦٤٦ ٦٤٧ ٦٤٨ ٦٤٩ ٦٥٠ ٦٥١ ٦٥٢ ٦٥٣ ٦٥٤ ٦٥٥ ٦٥٦ ٦٥٧ ٦٥٨ ٦٥٩ ٦٦٠ ٦٦١ ٦٦٢ ٦٦٣ ٦٦٤ ٦٦٥ ٦٦٦ ٦٦٧ ٦٦٨ ٦٦٩ ٦٧٠ ٦٧١ ٦٧٢ ٦٧٣ ٦٧٤ ٦٧٥ ٦٧٦ ٦٧٧ ٦٧٨ ٦٧٩ ٦٨٠ ٦٨١ ٦٨٢ ٦٨٣ ٦٨٤ ٦٨٥ ٦٨٦ ٦٨٧ ٦٨٨ ٦٨٩ ٦٩٠ ٦٩١ ٦٩٢ ٦٩٣ ٦٩٤ ٦٩٥ ٦٩٦ ٦٩٧ ٦٩٨ ٦٩٩ ٧٠٠ ٧٠١ ٧٠٢ ٧٠٣ ٧٠٤ ٧٠٥ ٧٠٦ ٧٠٧ ٧٠٨ ٧٠٩ ٧١٠ ٧١١ ٧١٢ ٧١٣ ٧١٤ ٧١٥ ٧١٦ ٧١٧ ٧١٨ ٧١٩ ٧٢٠ ٧٢١ ٧٢٢ ٧٢٣ ٧٢٤ ٧٢٥ ٧٢٦ ٧٢٧ ٧٢٨ ٧٢٩ ٧٣٠ ٧٣١ ٧٣٢ ٧٣٣ ٧٣٤ ٧٣٥ ٧٣٦ ٧٣٧ ٧٣٨ ٧٣٩ ٧٤٠ ٧٤١ ٧٤٢ ٧٤٣ ٧٤٤ ٧٤٥ ٧٤٦ ٧٤٧ ٧٤٨ ٧٤٩ ٧٥٠ ٧٥١ ٧٥٢ ٧٥٣ ٧٥٤ ٧٥٥ ٧٥٦ ٧٥٧ ٧٥٨ ٧٥٩ ٧٦٠ ٧٦١ ٧٦٢ ٧٦٣ ٧٦٤ ٧٦٥ ٧٦٦ ٧٦٧ ٧٦٨ ٧٦٩ ٧٧٠ ٧٧١ ٧٧٢ ٧٧٣ ٧٧٤ ٧٧٥ ٧٧٦ ٧٧٧ ٧٧٨ ٧٧٩ ٧٨٠ ٧٨١ ٧٨٢ ٧٨٣ ٧٨٤ ٧٨٥ ٧٨٦ ٧٨٧ ٧٨٨ ٧٨٩ ٧٩٠ ٧٩١ ٧٩٢ ٧٩٣ ٧٩٤ ٧٩٥ ٧٩٦ ٧٩٧ ٧٩٨ ٧٩٩ ٨٠٠ ٨٠١ ٨٠٢ ٨٠٣ ٨٠٤ ٨٠٥ ٨٠٦ ٨٠٧ ٨٠٨ ٨٠٩ ٨١٠ ٨١١ ٨١٢ ٨١٣ ٨١٤ ٨١٥ ٨١٦ ٨١٧ ٨١٨ ٨١٩ ٨٢٠ ٨٢١ ٨٢٢ ٨٢٣ ٨٢٤ ٨٢٥ ٨٢٦ ٨٢٧ ٨٢٨ ٨٢٩ ٨٣٠ ٨٣١ ٨٣٢ ٨٣٣ ٨٣٤ ٨٣٥ ٨٣٦ ٨٣٧ ٨٣٨ ٨٣٩ ٨٤٠ ٨٤١ ٨٤٢ ٨٤٣ ٨٤٤ ٨٤٥ ٨٤٦ ٨٤٧ ٨٤٨ ٨٤٩ ٨٥٠ ٨٥١ ٨٥٢ ٨٥٣ ٨٥٤ ٨٥٥ ٨٥٦ ٨٥٧ ٨٥٨ ٨٥٩ ٨٦٠ ٨٦١ ٨٦٢ ٨٦٣ ٨٦٤ ٨٦٥ ٨٦٦ ٨٦٧ ٨٦٨ ٨٦٩ ٨٧٠ ٨٧١ ٨٧٢ ٨٧٣ ٨٧٤ ٨٧٥ ٨٧٦ ٨٧٧ ٨٧٨ ٨٧٩ ٨٨٠ ٨٨١ ٨٨٢ ٨٨٣ ٨٨٤ ٨٨٥ ٨٨٦ ٨٨٧ ٨٨٨ ٨٨٩ ٨٩٠ ٨٩١ ٨٩٢ ٨٩٣ ٨٩٤ ٨٩٥ ٨٩٦ ٨٩٧ ٨٩٨ ٨٩٩ ٩٠٠ ٩٠١ ٩٠٢ ٩٠٣ ٩٠٤ ٩٠٥ ٩٠٦ ٩٠٧ ٩٠٨ ٩٠٩ ٩١٠ ٩١١ ٩١٢ ٩١٣ ٩١٤ ٩١٥ ٩١٦ ٩١٧ ٩١٨ ٩١٩ ٩٢٠ ٩٢١ ٩٢٢ ٩٢٣ ٩٢٤ ٩٢٥ ٩٢٦ ٩٢٧ ٩٢٨ ٩٢٩ ٩٣٠ ٩٣١ ٩٣٢ ٩٣٣ ٩٣٤ ٩٣٥ ٩٣٦ ٩٣٧ ٩٣٨ ٩٣٩ ٩٤٠ ٩٤١ ٩٤٢ ٩٤٣ ٩٤٤ ٩٤٥ ٩٤٦ ٩٤٧ ٩٤٨ ٩٤٩ ٩٥٠ ٩٥١ ٩٥٢ ٩٥٣ ٩٥٤ ٩٥٥ ٩٥٦ ٩٥٧ ٩٥٨ ٩٥٩ ٩٦٠ ٩٦١ ٩٦٢ ٩٦٣ ٩٦٤ ٩٦٥ ٩٦٦ ٩٦٧ ٩٦٨ ٩٦٩ ٩٧٠ ٩٧١ ٩٧٢ ٩٧٣ ٩٧٤ ٩٧٥ ٩٧٦ ٩٧٧ ٩٧٨ ٩٧٩ ٩٨٠ ٩٨١ ٩٨٢ ٩٨٣ ٩٨٤ ٩٨٥ ٩٨٦ ٩٨٧ ٩٨٨ ٩٨٩ ٩٩٠ ٩٩١ ٩٩٢ ٩٩٣ ٩٩٤ ٩٩٥ ٩٩٦ ٩٩٧ ٩٩٨ ٩٩٩ ١٠٠٠

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.

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ
وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ
الْكَافِرُونَ ﴿٩﴾

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.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ ﴿١٠﴾

R. 2.

11. O ye who believe! shall I point out to you a bargain that will save you from a painful punishment?

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ
تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿١١﴾

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.

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ
فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٢﴾

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.

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ
طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ۚ ذَٰلِكَ الْقَوْزُ
الْعَظِيمُ ﴿١٣﴾

14. And *He will bestow* another favour which you love: help from Allāh and a near victory. So give glad tidings to the believers.

وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ
قَرِيبٌ ۚ وَبَشِيرِ الْمُؤْمِنِينَ ﴿١٤﴾

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.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ
كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِحَوَارِيِّينَ
مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ
نَحْنُ أَنْصَارُ اللَّهِ قَامَنْتَ طَائِفَةٌ مِنْ
بَنِي إِسْرَائِيلَ وَكَفَرْتَ طَائِفَةٌ ۚ فَأَيَّدْنَا
الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَاصْبَحُوا

* Then We gave power to those who believed against their enemy, and they became victorious.

فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَاصْبَحُوا
قَاهِرِينَ ﴿١٥﴾

* 15. Then We **helped** those who believed against their enemy, and they became victorious.



AL-JUMU'AH

(Revealed after Hijrah)

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

2. Whatever is in the heavens and whatever is in the earth glorifies Allāh, the Sovereign, the Holy, the Mighty, the Wise.

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;

4. And *among* others from among them who have not yet joined them. He is the Mighty, the Wise.

5. That is Allāh's grace; He bestows it on whom He pleases; and Allāh is the Master of immense grace.

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.

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.'

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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ٢

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ
يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ
لَافْتِرِينَ ٣

وَأَخْرَجَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ٤

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ٥

مِثْلَ الَّذِينَ حَمَلُوا التَّوْرَةَ ثُمَّ كَفَرُوا
يَحْمِلُونَهَا كَمِثْلِ الْجَمَارِ يَحْمِلُونَ أَثْقَالًا
بِئْسَ مِثْلَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ
اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ٦

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ
أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ
فَتَمَتَّعُوا الْمَوْتِ إِنْ كُنْتُمْ صَادِقِينَ ٧

وَلَا يَتَمَتَّعُونَ أَبَدًا بِمَا قَدَّمْتُمْ
أَيْدِيَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ٨

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.'

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ
فَإِنَّهُ مُلْقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ
الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا
كُنْتُمْ تَعْمَلُونَ ﴿٩﴾

R. 2.

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.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ
مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ
اللَّهِ وَذَرُوا الْبَيْعَ ۗ ذَٰلِكُمْ خَيْرٌ لَّكُمْ
إِن كُنْتُمْ تَعْلَمُونَ ﴿١٠﴾

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.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي
الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ
وَإِذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ
تُفْلِحُونَ ﴿١١﴾

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.'

وَلَا إِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا لِانْقَضَوْا
إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۗ قُلْ مَا عِنْدَ اللَّهِ
خَيْرٌ مِنَ اللَّهِوِ وَمِنَ التِّجَارَةِ ۗ وَاللَّهُ
خَيْرُ الرَّزُقِينَ ﴿١٢﴾



سورعاتها ٢

سُورَةُ الْمُنَافِقِينَ مَكِّيَّةٌ ٦٣

آياتها ١٢



AL-MUNĀFIQŪN

(Revealed after Hijrah)

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

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.

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.

4. That is because they *first* believed, then disbelieved. So a seal was set upon their hearts and *consequently* they understand not.

*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!

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.

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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ
رَأَيْتَكَ لِرَسُولِ اللَّهِ وَاللَّهُ يَعْلَمُ
رَأَيْتَكَ لِرَسُولِهِ وَاللَّهُ يَشْهَدُ أَنَّ
الْمُنَافِقِينَ كَذِبُونَ ٢

لَاتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا
عَنْ سَبِيلِ اللَّهِ وَإِنَّهُمْ سَاءَ مَا
كَانُوا
يَعْمَلُونَ ٣

ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ
عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ٤

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ
وَإِنْ يَسْأَلُوكَ لِتُفْتِنَهُمْ لَقَوْلِهِمْ
كَا تَهُمُ خُشْبٌ مُمْسَكَةٌ لَا يَحْسَبُونَ
كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ
فَأَخَذَتْهُمُ قَاتِلَتُهُمُ اللَّهُ زَاتِي
يُؤْفَكُونَ ٥

وَإِذَا رَأَيْتَهُمْ تَعَاوَى اسْتَعْفِفْ
لَكُمْ رَسُولُ اللَّهِ لَوْ أُرَاءُوا سَهُمُ
وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ٦

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ
لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ
لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ٧

*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.

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلٰى مَنْ
عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا ۗ وَ لِلَّهِ
خَزَائِنُ السَّمٰوٰتِ وَ الْاَرْضِ وَ لٰكِنَّ
الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ ﴿٨﴾

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.

يَقُولُونَ لَئِنْ رَجَعْنَا اِلَى الْمَدِيْنَةِ
لَيُخْرِجَنَّ اِلَا عَزْمِثَهَا الْاَدَلُّ ۗ وَ لِلَّهِ الْعِزَّةُ
وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِيْنَ وَ لٰكِنَّ
الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ ﴿٩﴾

R. 2.

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.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلٰهِكُمْ اَمْوَالُكُمْ
وَ لَا اَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ۗ وَ مَنْ يَفْعَلْ
ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿١٠﴾

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 اَنْفِقُوْا مِنْ مَّا رَزَقْنٰكُمْ مِنْ قَبْلِ اَنْ
يَّبٰتِيَ اَحَدَكُمْ الْمَوْتُ فَيَقُوْلَ رَبِّ لَوْ اَنَّ
اٰخِرَتِيْ اِلَىٰ اَجَلٍ قَرِيْبٍ ۗ فَاَصَّدَقَ
وَ اَكُنْ مِنَ الصّٰلِحِيْنَ ﴿١١﴾

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.

وَ لَنْ يُؤَخِّرَ اللَّهُ نَفْسًا اِذَا جَاءَ اَجَلُهَا ۗ
وَ اللَّهُ خَبِيْرٌ بِمَا تَعْمَلُوْنَ ﴿١٢﴾

*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.



AT-TAGHĀBUN

(Revealed after Hijrah)

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

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.

* 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.

* 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.

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.

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.

* 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.

8. Those who disbelieve assert that they will not be raised up. Say, 'Yea, by my Lord, you shall surely be

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ٢

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ
مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ٣

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَ
صَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ
الْمَصِيرُ ٤

يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا
تُسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ
بِدَاتِ الصُّدُورِ ٥

أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ كَفَرُوا مِنْ
قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ
عَذَابٌ أَلِيمٌ ٦

ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ
بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا
فَكَفَرُوا وَتَوَلَّوْا وَاسْتَوَعَى اللَّهُ وَاللَّهُ
عَنِّي حَمِيدٌ ٧

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ
بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا

* 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.'

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.

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.

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!

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.

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*.

14. Allāh! there is no God but He; so in Allāh let the believers put their trust.

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.

عَمِلْتُمْ ۗ وَذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ﴿٨﴾

فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ ۗ وَالنُّوْرَ الَّذِيْ
اَنْزَلْنَا ۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿٩﴾

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ۗ ذٰلِكَ يَوْمُ
التَّعَابٰتِ ۗ وَمَنْ يُؤْمِنْ بِاللّٰهِ وَيعْمَلْ
صٰلِحًا يُكْفِرْ عَنْهُ سَيِّئَاتِهِ ۗ وَيُدْخِلْهُ
جَنَّتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ
فِيْهَا ۗ اَبَدًا ۗ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿١٠﴾

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِآيٰتِنَا
اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۗ خٰلِدِيْنَ فِيْهَا ۗ
ۗ وَيَسْ اَلْمَصِيْرُ ﴿١١﴾

مَا اَصَابَ مِنْ مُّصِيْبَةٍ اِلَّا بِاِذْنِ اللّٰهِ ۗ
وَمَنْ يُؤْمِنْ بِاللّٰهِ يَهْدِ اللّٰهُ ۗ وَاللّٰهُ
بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿١٢﴾

وَاطِيعُوْا اللّٰهَ وَاطِيعُوْا الرَّسُوْلَ ۗ فَاِنْ
تَوَلَّيْتُمْ فَاِنَّمَا عَلٰى رَسُوْلِنَا الْبَلٰغُ
الْمُبِيْنُ ﴿١٣﴾

اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ ۗ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُوْنَ ﴿١٤﴾

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا ۗ اِنَّ مِنْ اَزْوَاجِكُمْ
وَاَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاَحْذَرُوْهُمْ ۗ وَاِنْ
تَعَفَوْا وَتَصَفَحُوْا وَتَغْفِرُوْا فَاِنَّ اللّٰهَ
عَفُوْرٌ رَّحِيْمٌ ﴿١٥﴾

16. Verily, your wealth and your children are a trial; but with Allāh is an immense reward.

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَ أَجْرٍ عَظِيمٍ ﴿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.

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُؤْتِكُمْ شَيْءٌ فَمِنْ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿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,

إِنْ تَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُّضْعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٨﴾

19. The Knower of the unseen and the seen, the Mighty, the Wise.

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٩﴾

* 17. And whoso is **saved from his own covetousness**—it is these who shall be successful.



AT-TALĀQ

(Revealed after Hijrah)

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

*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.

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,

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.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ۖ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُخْدِثُ بَعْدَ ذَلِكَ أَمْرًا ۝۲

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۝۳

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۗ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝۴

وَالرِّجْسِ الَّذِينَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ ۚ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالرِّجْسِ لَمْ يَحِضْنَ ۚ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ

*2. O Prophet! when you divorce women, divorce them for the *prescribed* period, and reckon the period; and fear Allāh, **your Lord**.

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.

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.

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).

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.

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!

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).

أَنْ يَضَعْنَ حَمْلَهُنَّ ۖ وَمَنْ يَتَّقِ اللَّهَ
يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ۝

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ ۖ وَمَنْ يَتَّقِ
اللَّهَ يَكْفُرْ عَنْهُ سَيِّئَاتِهِ ۖ وَيُعْظِمْ لَهُ
أَجْرًا ۝

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ
وَجُوهِكُمْ ۖ وَلَا تَضَارُّوهُنَّ لِيُضَيِّقُوا
عَلَيْهِنَّ ۖ وَإِنْ كُنَّ أَوْلَاتٍ حَمِلَ
فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ
حَمْلَهُنَّ ۖ فَإِنْ أَرْضَعْنَ لَكُمْ فَاتُّوهُنَّ
أَجُورَهُنَّ ۖ وَأَتَمِّرُوا بَيْنَكُمْ بِمَعْرُوفٍ ۖ
وَلَا تَعَاوَرْتُمْ فَسَنُرْضِعْ لَهُ أُخْرَى ۝

لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ ۖ وَمَنْ قُدِرَ
عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ ۖ
لَا يُكْرِفُ اللَّهُ تَفْسِيرًا ۖ لِمَا أَنْهَاهُمْ
سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۝

وَكَايِنٍ مِّنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا
وَرُسُلِهِ ۖ فَحَا سَبْنَاهَا حَسَابًا شَدِيدًا ۖ
وَعَذَّبْنَا عَذَابًا تُكْرَهُ ۝

فَذَاقَتْ وَبَالَ أَمْرِهَا ۖ وَكَانَ عَاقِبَةُ
أَمْرِهَا خُسْرًا ۝

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—

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا أَفَاتَّقُوا
اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا
قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١١﴾

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.

رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ
لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِنْ
بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَكَ رِزْقًا ﴿١٢﴾

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.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ
الْأَرْضِ مِثْلَهُنَّ ۚ يَتَنَزَّلُ الْأَمْرُ
بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ
شَيْءٍ عِلْمًا ﴿١٣﴾



AT-TAHRĪM

(Revealed after Hijrah)

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

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.

*3. Allāh has indeed allowed to you the dissolution of your oaths, and Allāh is your Friend; and He is All-Knowing, Wise.

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.'

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.

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.

7. O ye who believe! save yourselves and your families from a Fire whose fuel is men and stones, over

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۚ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ٢

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ ۗ وَاللَّهُ مَوْلَاكُمْ ۖ وَهُوَ الْعَلِيمُ الْحَكِيمُ ٣

وَإِذْ أَسْرَأَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا ۚ فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ ۖ وَأَعْرَضَ عَنْ بَعْضٍ ۚ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا ۖ قَالَ نَبَّأَنِي الْعَلِيمُ الْخَبِيرُ ٤

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۗ وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ ۗ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ٥

عَسَىٰ رَبُّهُ إِنْ طَلَّقَنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكَ مَسْلُومَاتٍ مُؤْمِنَاتٍ فَعَلِمَ بِتَحِيْلِكَ ۗ عِيدَاتٍ سَخِيحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا ٦

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَ

*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.

which are appointed angels, stern and severe, who disobey not Allāh in what He commands them and do as they are commanded.

الْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ
لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ
مَا يُؤْمَرُونَ ﴿٤﴾

8. O ye who disbelieve! make no excuses this day. You are requited for what you did.

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ
إِنَّمَا تُجْرُونَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٥﴾

R. 2.

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.'

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً
نُصُوحًا وَعَلَىٰ رَبِّكُمْ أَنْ يَكْفُرَ عَنْكُمْ
سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ ۗ يَوْمَ لَا يُخْزِي اللَّهُ
النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ ۗ نُورُهُمْ
يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ
يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَ
اغْفِرْ لَنَا ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

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!

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَ
الْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۗ وَمَأْوَاهُمْ
جَهَنَّمُ ۗ وَبِئْسَ الْمَصِيرُ ﴿٧﴾

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.'

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ
نُوحٍ وَامْرَأَتَ لُوطٍ ۗ كَانَتَا تَحْتَ عَبْدَيْنِ
مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَهُمَا ۗ فَلَمْ
يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا
النَّارَ مَعَ الدَّاخِلِينَ ﴿٨﴾

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;'

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ
فِرْعَوْنَ ۗ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ
بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَ
عَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٩﴾

* 10. Their resort is Hell, and an evil destination it is!

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.

وَمَرْيَمَ ابْنَتَ إِسْمَاعِيلَ الَّتِي أَحْصَانَتْ
فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ
بِكَلِمَاتِ رَبِّهَا وَكُتِبَ لَهَا مِنَ
الْقَنِينِ ١٣



AL-MULK

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Blessed is He in Whose hand is the kingdom, and He has power over all things;
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.
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?
- * 5. Aye, look again, and yet again, thy sight will *only* return unto thee confused and fatigued.
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.
7. And for those who disbelieve in their Lord there is the punishment of Hell, and an evil resort it is!
8. When they are cast therein, they will hear it roaring as it boils up.
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?’
10. They will say, “Yea, verily, a Warner did come to us, but we treated *him* as a liar, and we said:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝١

بِذِكْرِكَ تَتَذَكَّرُ ۝٢
تَبْرَكَ الَّذِي فِي يَدَيْهِ الْمُلْكُ ۝٣
هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝٤

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ ۝٥
أَيُّكُمْ أَحْسَنُ عَمَلًا ۝٦ وَهُوَ الْعَزِيزُ
الْعَفُورُ ۝٧

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۝٨
تَرَى فِي خَلْقِ الرَّحْمَنِ مِن تَفْوُتٍ ۝٩
فَارجِعِ الْبَصَرَ هَل تَرَى مِن فُطُورٍ ۝١٠

ثُمَّ ارجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ ۝١١
إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ۝١٢

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ ۝١٣
وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا
لَهُمْ عَذَابَ السَّعِيرِ ۝١٤

وَاللَّذِينَ كَفَرُوا يَرْبِيهِمْ عَذَابٌ ۝١٥
جَهَنَّمَ ۝١٦ وَبئْسَ الْمَصِيرُ ۝١٧

إِذَا الْكُوفُ إِفْرِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ ۝١٨
تَفُورُ ۝١٩

تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ۝٢٠ كُلَّمَا ألقِيَ فِيهَا ۝٢١
فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ ۝٢٢
نَذِيرٌ ۝٢٣

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا ۝٢٤
وَأَنَّا لَمَّا نزلَ اللَّهُ مِن شَيْءٍ ۝٢٥
قُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ ۝٢٦
إِن أَنتُمْ ۝٢٧

* 5. Aye, look again, and yet again, your sight will *only* return to you frustrated and fatigued.

ء ا ق q غ gh ع ع ا ط ظ ز ط ا ص 679 د ص ى ذ dh خ kh ح h ث th ا i u ا

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

‘Allāh has not revealed anything; you are but in great error.’”

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.’

* 12. Then will they confess their sins; but far away are the inmates of the blazing Fire *from God’s mercy*.

* 13. Verily, those who fear their Lord in secret—for them is forgiveness and a great reward.

14. And whether you conceal what you say or make it public, He knows full well what is in *your* breasts.

15. Does He Who has created *you* not know *it*? He is the Knower of all subtleties, the All-Aware.

R. 2.

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.

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?

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.

19. And indeed those before them also treated *My Messengers* as liars; then how *grievous* was My punishment!

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.

رَلَّا فِي ضَلَالٍ كَبِيرٍ ﴿١٢﴾

وَقَالُوا لَوْلَا كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١١﴾

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١٢﴾

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٣﴾

وَأَسْرُؤُا قَوْلِكُمْ إِذَا جِهرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٤﴾

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٥﴾

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاجِبِهَا وَكُلُوا مِن رِّزْقِهِ وَلَا يَبِغِ التُّشُورُ ﴿١٦﴾

ءَأَمِنْتُمْ مَن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٧﴾

أَمْ أَمِنْتُمْ مَن فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٨﴾

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٩﴾

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفْتٍ وَيَقْفِضْنَهُ مِمَّا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ ۗ

وَمَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ ۗ

them but the Gracious *God*. Verily He sees all things.

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.

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.

23. What! is he who walks grovelling upon his face better guided or he who walks upright on the straight path?

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.'

25. Say, 'He it is Who multiplied you in the earth, and unto Him will you be gathered.'

26. And they say, 'When will this promise *come to pass*, if *indeed* you are truthful?'

27. Say, 'The knowledge *of it* is with Allāh, and I am only a plain Warner.'

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.'

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?'

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.'

* 31. Say, 'Tell me, if *all* your water were to disappear *in the earth*, who then will bring you *clear* flowing water?'

* 31. Say, 'Tell me, if *all* your water **sinks into a deep recess**, who then will bring you *clear* flowing water?'

لَا تَسْمَعُ لِكُلِّ شَيْءٍ بَصِيرَةٌ ﴿٢١﴾

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ
يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ إِنَّ
الْكَافِرُونَ إِلَّا فِي غُرُورٍ ﴿٢٢﴾

أَمَّنْ هَذَا الَّذِي يَزْرُقُكُمْ إِنْ أَمْسَكَ
رِزْقَهُ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ ﴿٢٣﴾

أَمَّنْ يَمْشِي مَكْبًا عَلَى وَجْهِهِ آهْدَى
أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٤﴾

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ
السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا
تَشْكُرُونَ ﴿٢٥﴾

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ
تُحْشَرُونَ ﴿٢٦﴾

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٢٧﴾

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا
نَذِيرٌ مُبِينٌ ﴿٢٨﴾

فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ
كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِه
تَدَّعُونَ ﴿٢٩﴾

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِي اللَّهُ وَمَنْ مَعِيَ
أَوْ رَحِمَنَا ۗ فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ
عَذَابِ الْيَوْمِ ﴿٣٠﴾

قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا
فَسْتَخْلَمُونَ مِنْهُ فِي ضَلَالٍ مُبِينٍ ﴿٣١﴾

قُلْ أَرَأَيْتُمْ إِنْ أَضْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ
يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٣١﴾



AL-QALAM

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. By the inkstand and *by* the pen and *by* that which they write,
3. Thou art not, by the grace of thy Lord, a madman.
4. And for thee, most surely, there is an unending reward.
5. And thou dost surely possess high moral excellences.
6. And thou wilt soon see and they *too* will see
7. Which of you is afflicted *with madness*.
8. Surely, thy Lord knows best those who go astray from His way, and He knows best those who follow guidance.
9. So comply not with the wishes of those who reject *the truth*.
10. They wish that thou shouldst be pliant so that they may *also* be pliant.
11. And yield not to any mean swearer,
12. Backbiter, one who goes about slandering,
13. Forbiddes of good, transgressor, sinful,
14. Ill-mannered and, in addition to that, of doubtful birth.
15. This is because he possesses riches and children.
16. When Our Signs are recited unto him, he says, 'Stories of the ancients!'
17. We will brand him on the snout.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝
 ن وَالْقَلَمِ وَمَا يَسْطُرُوْنَ ۝
 مَا اَنْتَ بِرِزْمَةٍ رَبِّكَ بِمَجْنُوْنٍ ۝
 وَاِنَّ لَكَ لَآجْرًا غَیْرَ مَمْنُوْنٍ ۝
 وَاِنَّكَ لَعَلٰی خَلْقٍ عَظِیْمٍ ۝
 فَسْتَبْصِرُ وَیُبْصِرُوْنَ ۝
 بِاَیِّكُمْ الْمَفْتُوْنُ ۝
 اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِیْلِهِ ۝ وَهُوَ اَعْلَمُ بِالْمُهْتَدِیْنَ ۝
 فَلَا تُطِيعِ الْمُكْذِبِیْنَ ۝
 وَذُوَا لُؤْثٰهُنَّ فِیْءِ هُنُوْنٍ ۝
 وَلَا تُطِيعْ كُلَّ حَلٰفٍ مِّمِّیْنٍ ۝
 هَمَّا زٍ مَّشَآءٍ یَنْمِیْمٍ ۝
 مِّنَّاۤیْلِ لِّلْخَیْرِ مُعْتَدٍ اِثْمِیْمٍ ۝
 عُنْتَلٍ بَعْدَ ذٰلِكَ رِیْمِیْمٍ ۝
 اَنْ كَانَ ذَا مَالٍ وَبَنِیْنٍ ۝
 اِذَا تُتْلٰی عَلَیْهِ اٰیٰتُنَا قَالَ اَسَاطِیْرُ الْاَنْۢبِیِّیْنَ ۝
 سَنَسِمُهُ عَلَى الْخُرْطُوْمِ ۝

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,

إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ
الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا
مُصْرِحِينَ ﴿١٨﴾

19. And they made no exception *and did not say, 'If God please.'*

وَلَا يَسْتثنُونَ ﴿١٩﴾

20. Then a visitation from thy Lord visited it while they were asleep;

فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ
نَائِمُونَ ﴿٢٠﴾

21. And the morning found it like *a garden cut down overnight.*

فَاصْبَحَتْ كَالصَّرِيمِ ﴿٢١﴾

22. So they called to one another at *the break of dawn,*

فَتَنَادُوا مُصْرِحِينَ ﴿٢٢﴾

*23. Saying, 'Go forth early in the morning to your field, if you would gather the fruit.'

أَيُّنِ اغْدُوا عَلَى حَرْثِكُمْ إِنْ كُنْتُمْ
صَارِمِينَ ﴿٢٣﴾

24. And they set out, talking to one another in low tones,

فَانْطَلَقُوا وَهُمْ يَتَخَاكفُونَ ﴿٢٤﴾

*25. Saying, 'Let no poor man today enter it against you.'

أَنْ لَا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ
مُسْكِينٌ ﴿٢٥﴾

*26. And they went forth early in the morning, determined to *achieve their purpose.*

وَعَدُوا عَلَى حَزْدٍ قَادِرِينَ ﴿٢٦﴾

27. But when they saw it, they said, 'Surely, we have lost *our way!*

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ ﴿٢٧﴾

28. 'Nay, we have been deprived of everything.'

بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٨﴾

29. The best among them said, "Did I not say to you, 'Why do you not glorify *God?*'"

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْ لَا
تُسَبِّحُونَ ﴿٢٩﴾

30. *Now* they said, 'Glory be to our Lord. Surely, we have been wrongdoers.'

قَالُوا اسْبِحْنَ رَبَّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٣٠﴾

31. Then some of them turned to the others, reproaching one another.

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَوْا ﴿٣١﴾

*32. They said, 'Woe to us! We were indeed rebellious *against God.*

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طُغْيَانًا ﴿٣٢﴾

*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.**

33. 'Maybe our Lord will give us instead *a better garden* than this; we do humbly entreat our Lord.'

عَسَىٰ رَبُّنَا أَن يُبَدِّلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٣﴾

34. Such is the punishment of *this world*. And surely the punishment of the Hereafter is greater. Did they but know!

كَذٰلِكَ الْعَذَابُ ۗ وَالْعَذَابُ الْاٰخِرَةُ لَاحْزَنٌ لِّمَنْ كَانَ لَا يُعْلَمُونَ ﴿٣٤﴾

R. 2.

35. For the righteous, indeed, there are Gardens of Bliss with their Lord.

إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٣٥﴾

36. Shall We then treat those who submit to *Us* as *We treat* the guilty?

أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٦﴾

37. What is the matter with you? How judge ye!

مَا لَكُمْ فَتَنًا كَيْفَ تَحْكُمُونَ ﴿٣٧﴾

38. Have you a Book wherein you read,

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٨﴾

39. That you shall surely have in it whatever you choose?

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٩﴾

40. Or have you any covenant binding on *Us* till the Day of Resurrection that you shall surely have all that you order?

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَالِغَةٌ إِلَىٰ يَوْمِ الْقِيَامَةِ ۗ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٤٠﴾

41. Ask them which of them will vouch for that.

سَلِّمْهُمْ أَيُّهُمْ بِذٰلِكَ دَعِمَةٌ ﴿٤١﴾

42. Or have they any 'partners' of *God*? Let them, then, produce *those* 'partners' of theirs, if they speak the truth.

أَمْ لَهُمْ شُرَكَاءُ ۖ فليَأْتُوا بِشُرَكَائِهِمْ ۗ إِن كَانُوا صٰدِقِينَ ﴿٤٢﴾

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*;

يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿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*.

خَآشِعَةً أَبْصَارُهُمْ تَرْهُقُهُمْ ذُلَّةٌ وَ قَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَآئِمُونَ ﴿٤٤﴾

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.

فَدَرْزَنِي وَمَنْ يُكْذِبْ بِهٰذَا الْحَرِيبِ ۗ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٥﴾

46. And I give them respite; for My plan is strong.

وَأْمُرِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٣٦﴾

47. Dost thou ask a reward of them that they are *as if* being weighed down with a *heavy* tax?

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرِمٍ مُثْقَلُونَ ﴿٣٧﴾

48. Is the unseen with them so that they write *it* down?

أَمْ وَجَدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٣٨﴾

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.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ ﴿٣٩﴾

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*.

لَوْلَا أَنْ تَدْرَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٠﴾

51. But his Lord chose him and made him *one* of the righteous.

فَأَجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٤١﴾

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.'

وَأِنَّ يَكَادُ الَّذِينَ كَفَرُوا لَيُزِلْقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٤٢﴾

* 53. Nay, it is naught but *a source of* honour for all the worlds.

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٤٣﴾

* 53. Nay, it is naught **but a reminder** for all the worlds.



رُكُوعَاتُهَا ٢

سُورَةُ الْاِنْفِثَارِ ٦٩

اِسْمُهَا ٥٣



AL-HĀQQAH

(Revealed before Hijrah)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

2. The Inevitable!

الْحَاقَّةُ ۝۲

3. What is the Inevitable?

مَا الْحَاقَّةُ ۝۳

4. And what should make thee know what the Inevitable is?

وَمَا اَذْرٰكَ مَا الْحَاقَّةُ ۝۴

* 5. *The tribe of Thamūd and the tribe of 'Ād treated as a lie the sudden calamity.*

كَذَّبَتْ ثَمُوْدُ وَعَادٌ بِالْقَارِعَةِ ۝۵

6. Then, as for Thamūd, they were destroyed with a violent blast.

فَاَمَّا ثَمُوْدُ فَاهْرِكُوْا بِالطَّاغِيَةِ ۝۶

7. And as for 'Ād, they were destroyed by a fierce roaring wind,

وَ اَمَّا عَادٌ فَاهْلِكُوْا بِرِيْحٍ صَّرْصِرٍ ۝۷

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.

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَ ثَمٰنِيَةَ اَيَّامٍ ۝۸

حُسُوْمًا ۝ فَتَرٰى الْقَوْمَ فِيْهَا صُرْعٰى ۝

كَانَتْهُمْ اَعْجَازٌ يَخْلِى حٰوِيَةً ۝۹

9. Dost thou see any remnant of them?

فَهَلْ تَرٰى لَهُمْ مِّنْ بَاقِيَةٍ ۝۹

10. And Pharaoh, and those who were before him, and the overthrown cities *persistently* committed sins.

وَجَآءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَتْ ۝۱۰

بِالْغَاظِطَةِ ۝۱۰

* 11. And they disobeyed the Messenger of their Lord, therefore He seized them—a severe seizing.

فَعَصَوْا رَسُوْلَ رَبِّهِمْ فَاَخَذَهُمْ اَخْذَةً ۝۱۱

رَآبِيَةً ۝۱۱

12. Verily, when the waters rose high, We bore you in the boat,

اِنَّا كَمَا طَغٰ الْمَآءُ حَمَلْنٰكُمْ فِى الْجَارِيَةِ ۝۱۲

* 5. *The tribe of Thamūd and the tribe of 'Ād refused to believe in the shattering calamity.*

Note: This in fact is taken from the Quranic expression itself wherein *al-qāri'ah* (الْقَارِعَةُ) has been expressed as (يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُورِ ۝۱۰ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ۝۱۱) (101:5, 6, Al-Qāri'ah). 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.

ء ' ا ' ق ' q | غ gh | ع ' | ظ z | ط t | ض d 686 ص s | ذ dh | خ kh | ح h | ث th | ا i u ا ' |

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

13. That We might make it a reminder for you, and that retaining ears might retain it.

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ
وَأَعْيُنٌ ﴿١٣﴾

14. And when a single blast is sounded on the trumpet,

فَإِذَا نُفِثَ فِي السُّورِ نَفْحَةٌ وَاحِدَةٌ ﴿١٤﴾

15. And the earth and the mountains are heaved up and then crushed in a single crash,

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً
وَاحِدَةً ﴿١٥﴾

16. On that day will the *great* Event come to pass.

فِيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٦﴾

17. And the heaven will cleave asunder, and it will become frail that day.

وَانشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٧﴾

* 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.

وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ
رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ ﴿١٨﴾

19. On that day you will be presented *before God*; and none of your secrets will remain hidden.

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ ﴿١٩﴾

20. Then, as for him who is given his record in his right hand, he will say, 'Come, read my record.

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ
هَآؤُمَّ اقْرَأْ وَارْتَسَبْتَهُ ﴿٢٠﴾

21. 'Surely, I knew that I would meet my reckoning.'

إِنِّي ظَنَنْتُ أَنِّي مُلِقٌ حِسَابِيهِ ﴿٢١﴾

22. So he will have a delightful life,

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٢٢﴾

23. In a lofty Garden,

فِي جَنَّةٍ عَالِيَةٍ ﴿٢٣﴾

24. Whereof clusters of fruit will be within easy reach.

قُطُوفَهَا دَانِيَةٍ ﴿٢٤﴾

25. 'Eat and drink joyfully because of the *good* deeds you did in days gone by.'

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي
الْأَيَّامِ الْخَالِيَةِ ﴿٢٥﴾

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!

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ ۖ فَيَقُولُ
يَلَيْتَنِي لَمْ أُدَّتْ رَاسِي ۖ وَهِيَ
﴿٢٦﴾

27. 'Nor known what my reckoning was!

وَلَمْ أَدْرِ مَا حِسَابِيهِ ﴿٢٧﴾

* 28. 'O would that *death* had made an end of me!

يَلَيْتَنِي مَا كَانَتِ الْقَاضِيَةَ ﴿٢٨﴾

* 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!

29. 'My wealth has been of no avail to me.

مَا آغَىٰ عَنِّي مَالِيهِ ۗ

30. 'My power has perished from me.'

هَلَكَتْ عَنِّي سُلْطَانِيهِ ۗ

31. 'Seize him and fetter him,

خُذُوهُ فَخُلُّوهُ ۗ

32. 'Then cast him into Hell.

ثُمَّ الْجَحِيمَ صَلُّوهُ ۗ

33. 'Then put him into a chain the length of which is seventy cubits;

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا
فَأَسْلُكُوهُ ۗ

34. 'Verily, he did not believe in Allāh, the Great,

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ۗ

35. 'And he did not urge the feeding of the poor.

وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمَشْكِينِ ۗ

36. 'No friend, therefore, has he here this day;

فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ ۗ

*37. 'Nor any food save blood mixed with water,

وَلَا طَعَامٌ إِلَّا مِنْ غَسِيلِينَ ۗ

38. 'Which none but the sinners eat.'

إِلَّا لَأَيَّا كَلِمَةٍ إِلَّا الْخَاطِئُونَ ۗ

R. 2.

39. But nay, I swear by all that you see,

فَلَا أُقْسِمُ بِمَا تُبْصَرُونَ ۗ

40. And by all that you see not,

وَمَا لَا تُبْصَرُونَ ۗ

41. That it is surely the word brought by a noble Messenger;

إِنَّهُ لَقَوْلٌ رَسُولٍ كَرِيمٍ ۗ

42. And it is not the word of a poet; little is it that you believe!

وَمَا هُوَ بِقَوْلِ شَاعِرٍ ؕ قَلِيلًا مَّا تُؤْمِنُونَ ۗ

43. Nor is it the word of a sooth-sayer; little is it that you heed!

وَلَا بِقَوْلِ كَاهِنٍ ؕ قَلِيلًا مَّا تَذَكَّرُونَ ۗ

44. *It is a revelation from the Lord of the worlds.*

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ۗ

*45. And if he had forged *and attributed* any sayings to Us,

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ۗ

46. We would surely have seized him by the right hand,

لَا خَذْنَا مِنْهُ بِالْيَمِينِ ۗ

*47. And then surely We would have severed his life-artery,

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ۗ

*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**.

*48. And not one of you could have held *Us* off from him.

فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٨﴾

49. And verily it is a reminder for the righteous.

وَأِنَّهُ لَتَذِكْرَةٌ لِّلْمُتَّقِينَ ﴿٤٩﴾

50. And, surely, We know that there are some among you who reject *Our Signs*.

وَأِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٥٠﴾

51. And, verily, it will be a *source of regret* for the disbelievers.

وَأِنَّهُ لَحَسْرَةٌ عَلَى الْكٰفِرِينَ ﴿٥١﴾

52. And surely, it is the true certainty.

وَأِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥٢﴾

53. So glorify the name of thy Lord, the Great.

سُبْحٰنَكَ يَا سَمِىْعُ الْعَظِيْمِ ﴿٥٣﴾

*48. And none of you could shield him from *Us*.



AL-MA'ĀRIJ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. An inquirer inquires concerning the punishment about to fall
3. Upon the disbelievers, which none can repel.
4. *It is* from Allāh, Lord of *great* ascents.
5. The angels and the Spirit ascend to Him in a day the measure of which is fifty thousand years.
6. So be patient with admirable patience.
7. They see it to be far off,
8. But We see it to be nigh.
9. The day when the heaven will become like molten copper,
10. And the mountains will become like flakes of wool,
11. And a friend will not inquire after a friend.
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,
13. And his wife and his brother,
14. And his kinsfolk who sheltered him,
15. And *by offering all* those who are on the earth, if *only* thus he might save himself.
16. But no! surely it is a flame of Fire,
17. Stripping off the skin *even* to the extremities *of the body*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
 سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ۝
 لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ۝
 مِنَ اللَّهِ ذِي الْمَعَارِجِ ۝
 تَخْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ
 كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ۝
 فَأَصْبَحَ صَبْرًا جَمِيلًا ۝
 إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ۝
 وَنَرَاهُ قَرِيبًا ۝
 يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ ۝
 وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ۝
 وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ۝
 يُبْصَرُونَهُمْ يَوْمَئِذٍ الْمَجْرِمُ لَوْ يَفْتَرِي
 مِنْ عَذَابٍ يَوْمَئِذٍ بِبَنِيهِ ۝
 وَصَاحِبَتِهِ وَأَخِيهِ ۝
 وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ۝
 وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ۝
 كَلَّا إِنَّهَا لَأَنفٌ لظى ۝
 نَزَّاعَةٌ لِلشَّوَى ۝

18. It will call him who turned his back and retreated

تَدْعُوا مَنْ آذَبَ وَ تَوَلَّى ﴿١٨﴾

19. And hoarded *wealth*, and withheld *it*.

وَجَمَّعَ قَاوُعِي ﴿١٩﴾

20. Verily, man is born impatient and miserly.

إِنَّ الْأِنْسَانَ خُلِقَ هَلُوعًا ﴿٢٠﴾

21. When evil touches him, he is full of lamentation,

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢١﴾

22. But when good falls to his *lot*, he is niggardly.

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢٢﴾

23. But not those who pray.

إِلَّا الْمُصَلِّينَ ﴿٢٣﴾

24. Those who are constant in their Prayer,

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿٢٤﴾

25. And those in whose wealth there is a recognized right

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٥﴾

* 26. For one who asks *for help* and *for one* who does not.

لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٦﴾

27. And those who believe the Day of Judgment to be a reality,

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٢٧﴾

28. And those who are fearful of the punishment of their Lord—

وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ

مُشْفِقُونَ ﴿٢٨﴾

* 29. Verily the punishment of their Lord is not *a thing* to feel secure from—

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٩﴾

30. And those who guard their private parts—

وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ ﴿٣٠﴾

31. Except from their wives and *from* those whom their right hands possess; such indeed are not to blame;

إِلَّا عَلَىٰ آذَانِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ

فَاتَّهَمُوا غَيْرُ مَلُومِينَ ﴿٣١﴾

32. But those who seek to go beyond that, it is these who are transgressors—

فَمَنْ ابْتَغَىٰ وَرَاءَ ذٰلِكَ فَأُولٰٓئِكَ هُمُ

الْعَادُونَ ﴿٣٢﴾

33. And those who are watchful of their trusts and their covenants,

وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٣٣﴾

34. And those who are upright in their testimonies,

وَالَّذِينَ هُمْ يَشْهَدَتُهُمْ قَائِمُونَ ﴿٣٤﴾

* 26. For the beggar and the destitute who begs not.

* 29. Verily the punishment of their Lord is unsparing.

*35. And those who are strict in the observance of their Prayer.

36. These will be in the Gardens, duly honoured.

R. 2.

37. But what is the matter with those who disbelieve, that they come hastening towards thee,

38. From the right hand and from the left, in different parties?

39. Does every man among them hope to enter the Garden of Bliss?

40. Never! We have created them of that which they know.

41. But nay! I swear by the Lord of the easts and of the wests, that We have the power

42. To bring in their place others better than they, and We cannot be frustrated *in Our plans*.

43. So leave them alone to indulge in idle talk and play until they meet that day of theirs which they are promised,

*44. The day when they will come forth from their graves hastening, as though they were racing to a target,

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**,

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٥﴾

بِئْسَ أَوْلَئِكَ فِي جَنَّةٍ مُّكْرَمُونَ ﴿٣٦﴾

فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ ﴿٣٧﴾

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٨﴾

أَيُطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةً نَّعِيمٍ ﴿٣٩﴾

كَلَّا إِنَّآ خَلَقْنَاهُمْ مِّمَّا يَعْلَمُونَ ﴿٤٠﴾

فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغْرِبِ إِنَّا لَقَدِرُونَ ﴿٤١﴾

عَلَىٰ أَن تُبَدَّلَ خَيْرًا مِّنْهُمْ ۖ وَ مَا نَحْنُ بِمَسْبُوقِينَ ﴿٤٢﴾

فَذَرْنَاهُمْ يَحُوضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٤٣﴾

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ ﴿٤٤﴾

خَاشِعَةً أَبْصَارُهُمْ تَرْهُقُهُمْ ذُلَّةٌ ۖ ذَٰلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٥﴾



NŪḤ

(Revealed before Hijrah)

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

2. We sent Noah to his people, saying, 'Warn thy people before there comes upon them a grievous punishment.'

3. He said, 'O my people! surely I am a plain Warner unto you,

4. 'That you serve Allāh and fear Him and obey me.

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!'

6. He said, "My Lord, I have called my people night and day,

7. "But my calling *them* has only made them flee *from me* all the more.

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.

*9. "Then, I called them to righteousness openly.

10. "Then I preached to them in public, and *also* spoke to them in private.

*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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِن قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ۝۲

قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ۝۳

إِنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا أَمْرًا يُغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ مَلَوْ كُنْتُمْ تَعْلَمُونَ ۝۵

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ۝۶

فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَادًا ۝۷

وَرَبِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا ۝۸

ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَادًا ۝۹

ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ۝۱۰

فَقُلْتُ اسْتَغْفِرُوا ذُنُوبَكُمْ إِنَّهُ كَانَ غَفَّارًا ۝۱۱

12. ‘He will send down rain for you in abundance,

13. ‘And He will strengthen you with wealth and *with* children, and He will give you gardens and He will give you rivers.

* 14. ‘What is the matter with you that you expect not wisdom and staidness from Allāh?

* 15. ‘And He has created you in *different* forms and *different* conditions.

* 16. ‘Have you not seen how Allāh has created seven heavens in *perfect* harmony,

17. ‘And has placed the moon therein as a light, and made the sun as a lamp?

* 18. ‘And Allāh has caused you to grow as a *good* growth from the earth,

* 19. ‘Then will He cause you to return thereto, and He will bring you forth *a new* bringing forth.

20. ‘And Allāh has made the earth for you a wide expanse

21. ‘That you may traverse the open ways thereof.’”

R. 2.

22. Noah said, “My Lord, they have disobeyed me, and followed one whose wealth and children have only added to his ruin.

23. “And they have planned a mighty plan.

24. “And they say *to one another*, ‘Forsake not your gods *under any circumstances*. And forsake neither Wadd‡, nor Suwā’‡, nor Yaghūth‡ and Ya’uq‡ 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.

يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١٢﴾

وَيُمْدِدْكُمْ بِأَمْوَالٍ وَأَبْنَاءٍ وَيَجْعَلْ
لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٣﴾

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٤﴾

وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٥﴾

أَلَمْ تَرَ وَكَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ
طَبَاقًا ﴿١٦﴾

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ
الشَّمْسَ سِرَاجًا ﴿١٧﴾

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٨﴾

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٩﴾

وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا ﴿٢٠﴾

لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢١﴾

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا
مَنْ لَمْ يَزِدْهُ مَالًا وَوَدَّعَا إِلَّا خَسَارًا ﴿٢٢﴾

وَمَكَرُوا مَكْرًا كَبِيرًا ﴿٢٣﴾

وَقَالُوا لَا تَدْرِكُ الْإِهْتِكُمْ وَلَا تَدْرِكُ وَدًّا
وَلَا سَوْأَعَاءَهُ وَلَا يَخُوثٌ وَيَعُوثٌ وَنَسْرًا ﴿٢٤﴾

ء ’ ق q غ gh ع | ظ z | ط t | ض d ﴿694﴾ ص s | ذ dh | خ kh | ح h | ث th | ا i u ا

25. “And they have led many astray; so increase Thou not the wrongdoers but in error.”

وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٥﴾

26. Because of their sins they were drowned and made to enter Fire. And they found no helpers for themselves against Allāh.

مِمَّا خَطَبْتَهُمْ أُعْرِقُوا فَأَدْخَلُوا نَارًا ۗ قَلِمَ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢٦﴾

*27. And Noah said, ‘My Lord, leave not in the land a single one of the disbelievers;

وَقَالَ نُوحٌ رَبِّ لَا تَذَر عَلَى الْأَرْضِ مِنَ الْكُفْرِينَ دَيَّارًا ﴿٢٧﴾

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.

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٨﴾

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.’

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ ۗ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٢٩﴾

*27. And Noah said, ‘My Lord leave not in the land a single one of the disbelievers as dwellers therein;



AL-JINN

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Say, "It has been revealed to me that a company of the Jinn listened, and they said: 'Truly we have heard a Qur'an that is wonderful,
3. 'It guides to the right way; so we have believed in it, and we will not associate any one with our Lord.
4. 'And *we believe* that the majesty of our Lord is exalted. He has taken neither wife nor son unto Himself.
5. 'And *it is true* that the foolish amongst us used to utter extravagant lies concerning Allāh.
6. 'And we thought that men and Jinn would never speak a lie concerning Allāh.
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;
8. 'And indeed they thought, even as you think, that Allāh would never raise any *Messenger*.
9. 'And we sought to reach heaven, but we found it filled with strong guards and shooting stars.
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.
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.
12. 'And some of us are righteous and some of us are otherwise; and we are sects holding different views.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
 قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ
 الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿٢﴾
 يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ
 بِرَبِّنَا أَحَدًا ﴿٣﴾
 وَآتَاهُ تَعْلَىٰ جَدْرًا رَبَّنَا مَا اتَّخَذَ صَاحِبَةً
 وَلَا وَلَدًا ﴿٤﴾
 وَآتَاهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ
 شَطَطًا ﴿٥﴾
 وَآتَا ظَنَنَّا أَنْ لَنْ نَقُولَ الْإِنسَ وَالْجِنُّ
 عَلَى اللَّهِ كَذِبًا ﴿٦﴾
 وَآتَاهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ
 بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٧﴾
 وَآتَاهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَنْ لَنْ يَبْعَثَ
 اللَّهُ أَحَدًا ﴿٨﴾
 وَآتَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَا فِيهَا مِائِثَ
 حَرَسًا شَرِيدًا وَشُهُبًا ﴿٩﴾
 وَآتَا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ
 فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ﴿١٠﴾
 وَآتَا لَا نَدْرِي أَسْرُّ أُرِيدَ يَمَنَ فِي
 الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١١﴾
 وَآتَا مِنَّا الضَّالِّجُونَ وَمِنَّا دُونَ ذَلِكَ
 كُنَّا طَرَائِقَ قَدَرًا ﴿١٢﴾

13. 'And we know that we cannot frustrate *the plan of* Allāh in the earth, nor can we escape Him by flight.

وَأَنَّا ظَنَنَّا أَن لَّن نُّعْجِزَ اللَّهَ فِي الْأَرْضِ وَ
لَن نُّعْجِزَهُ هَرَبًا ﴿١٣﴾

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.

وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ ؕ فَمَن
يُؤْمِن بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا
رَهَقًا ﴿١٤﴾

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.

وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ ؕ
فَمَن أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا ﴿١٥﴾

16. And as for those who deviate *from the right course*, they are the fuel of Hell.

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ
حَطَبًا ﴿١٦﴾

17. And if they keep to the *right* path, We shall certainly provide them with abundant water to drink,

وَأَن لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ
لَأَسْقِينَهُمْ مَّاءً غَدَقًا ﴿١٧﴾

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.

لِنَعْلِبَنَّهُمْ فِيهِ ؕ وَمَن يُعْرِضْ عَن ذِكْرِ
رَبِّهِ بِسُلْطَنٍ وَعَدَابًا صَعَدًا ﴿١٨﴾

19. And *all* places of worship belong to Allāh; so call not on any one beside Allāh.

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ
أَحَدًا ﴿١٩﴾

20. And when the Servant of Allāh stands up praying to Him, they crowd upon him, well nigh suffocating him.

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ
بِحِجَابٍ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿٢٠﴾

R. 2.

21. Say, 'I pray to my Lord only, and I associate no one with Him.'

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ
أَحَدًا ﴿٢١﴾

22. Say, 'I have no power to do you either harm or good.'

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢٢﴾

23. Say, 'Surely none can protect me against Allāh, nor can I find any place of refuge beside Him.

قُلْ إِنِّي لَن يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ ؕ وَلَن
أَجِدُ مِن دُونِهِ مُلْتَحَدًا ﴿٢٣﴾

24. 'My responsibility is only to convey *the revelation* from Allāh, and His Messages.' And for those who who disobey Allāh and His

إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتِهِ ؕ وَمَن يَخِص
اللَّهُ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا



سُورَاتُهَا ٢

سُورَةُ الْمُزَّمِّلِ مَكِّيَّةٌ ٧٣

آيَاتُهَا ٢١



AL-MUZZAMMIL

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- * 2. O thou who art bearing a heavy responsibility,
3. Stand up in Prayer at night except a small portion thereof—
4. Half of it, or make it a little less than that
5. Or make it a little more than that—and recite the Qur'an slowly and thoughtfully.
6. Verily, We are charging thee with a weighty Word.
7. Verily, getting up at night is the most potent means of subduing the self and most effective in respect of words of prayer.
8. Thou hast indeed, during the day, a long chain of engagements.
9. So remember the name of thy Lord, and devote thyself to Him with full devotion.
10. He is the Lord of the East and the West; there is no God but He; so take Him as thy Guardian.
11. And bear patiently all that they say; and part with them in a decent manner.
12. And leave Me alone with those who reject the truth, possessors of ease and plenty; and give them a little respite.
13. Surely, with Us are heavy fetters and a raging fire,
14. And food that chokes, and a painful punishment—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
يَا أَيُّهَا الْمُرْمَلُ ﴿٢﴾
قُمْ آيِلًا إِلَّا قَلِيلًا ﴿٣﴾
تُصَفِّةً أَوْ أَنْقُصَ مِنْهُ قَلِيلًا ﴿٤﴾
أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٥﴾
إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٦﴾
إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ﴿٧﴾
إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٨﴾
وَإِذْ كُرِّمَ اسْمُ رَبِّكَ وَتَبَتَّلَ إِلَيْهِ تَبْتِيلًا ﴿٩﴾
رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿١٠﴾
وَاصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١١﴾
وَذَرِنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهْلَهُمْ قَلِيلًا ﴿١٢﴾
إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ﴿١٣﴾
وَأَطْعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٤﴾

* 2. O you who has wrapped himself in a robe.

15. On the day when the earth and the mountains shall quake, and the mountains will become like crumbling sandhills.

يَوْمَ تَرُجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ
الْجِبَالُ كَتِيبًا مَّهْيَلًا ﴿١٥﴾

16. Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh.

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا لَا شَاهِدًا عَلَيْكُمْ
كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا ﴿١٦﴾

17. But Pharaoh disobeyed the Messenger, so We seized him with a terrible seizing.

فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ
أَخْذًا أَوْبِيلاً ﴿١٧﴾

* 18. How will you then, if you disbelieve, guard yourselves against a day which will turn children grey-headed?

فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا
يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٨﴾

19. *On that day* the heaven will be rent asunder *and* His promise will be fulfilled.

إِلَ السَّمَاءِ مُنْقَطِرًا بِهِ ط كَان وَعْدُهُ
مَفْعُولًا ﴿١٩﴾

20. This, surely, is a reminder. So let him, who will, take a way unto his Lord.

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ
رَبِّهِ سَبِيلًا ﴿٢٠﴾

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 Forgiving, Merciful.

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي
الَّيْلِ وَبِضْفَةٍ وَثُلُثَيْهِ وَهَاطِفَةً مِّنَ
الْأَيْمَنِ مَعَكَ ط وَاللَّهُ يُقَدِّرُ الْآيِلَ وَ
التَّهَارُطِ عَلَيْهِ أَنْ لَّنْ يُخْصِئَهُ فَنَتَاب
عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ
عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَّرْضَىٰ وَ
أَخْرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ
مِن فَضْلِ اللَّهِ وَأَخْرُونَ يُقَاتِلُونَ فِي
سَبِيلِ اللَّهِ ط فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ط
أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا
اللَّهُ قَرْضًا حَسَنًا وَ مَا تُقَدِّمُوا
لَا نَفْسِكُمْ مِن خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ
خَيْرٌ وَأَعْظَمُ أَجْرًا ط وَاسْتَغْفِرُوا لِلَّهِ ط إِنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢١﴾

* 18. How will you then, if you disbelieve, guard yourselves against a day which will turn the children's hair grey.

ا i u ا | th ث | h ح | kh خ | dh ذ | ص | 700 | ض | ط | ظ | ظ | ع | gh غ | q ق | ' ق

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



AL-MUDDATHHIR

(Revealed before Hijrah)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

2. O thou that has wrapped *thyself* with *thy mantle*!

يٰۤاَيُّهَا الْمُدَّثِّرُ ۝۲

3. Arise and warn.

قُمْ فَاَنْذِرْ ۝۳

* 4. And thy Lord do thou magnify.

وَرَبِّكَ فَكَبِّرْ ۝۴

* 5. And thy heart do thou purify,

وَرِيْبَكَ فَطَهِّرْ ۝۵

6. And uncleanliness do thou shun,

وَالرُّجْزَ فَاهْجُرْ ۝۶

7. And bestow not favours seeking to get more *in return*,

وَلَا تَمُنْ تَسْتَكْبِرُ ۝۷

8. And for the sake of thy Lord do thou endure patiently.

وَلِرَبِّكَ فَاصْبِرْ ۝۸

9. And when the trumpet is sounded,

فَاِذَا نُقِرَ فِي النَّاقُورِ ۝۹

10. That day will be a distressful day.

فَذٰلِكَ يَوْمٌ عَسِیْرٌ ۝۱۰

11. For the disbelievers it will be anything but easy.

عَلَى الْكٰفِرِیْنَ عَسِیْرٌ ۝۱۱

12. Leave Me to deal with him whom I created alone,

ذٰرِیْنَ وَاَمِّنْ خَلَقْتُ وَحِیْدًا ۝۱۲

13. And *then* I gave him abundant wealth,

وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا ۝۱۳

14. And sons, abiding in *his* presence,

وَبَنِیْنَ شُهُوْدًا ۝۱۴

15. And I prepared for him all necessary things.

وَمَهَّدْتُ لَهُ تَمْهِیْدًا ۝۱۵

16. Yet he desires that I should give *him* more.

ثُمَّ یَطْمَعُ اَنْ اَزِیْدَهُ ۝۱۶

17. Certainly not! for he has been hostile to Our Signs.

كَلَّا ؕ اِنَّهٗ كَانَ لَیْبِتِنًا عَنِیْدًا ۝۱۷

* 4. And **your** Lord do extol.

* 5. And **your** garments do purify,

Note: The word *thiyābaka* (ثِيَابِكَ) 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* (ثِيَابِكَ) 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.

ء ' ق ' q غ gh ع ' ع ' ط ' ط ' ص ' ص ' د ' dh خ ' kh ح ' h ث ' th ا ' i u ا ' a

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!

فَقَتِلَ كَيْفَ قَدَّرَ ۞^{٢٠}

21. Ruin seize him again! how he calculated!

ثُمَّ قَتِلَ 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 آدَبَرَأَسْتَكْبَرَ ۞^{٢٤}

25. And said, 'This is nothing but magic handed down;

فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ۞^{٢٥}

26. 'This is nothing but the word of man.'

إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ۞^{٢٦}

*27. Soon shall I cast him into the fire of Hell.

سَأُضِلِّيهِ سَقَرًا ۞^{٢٧}

*28. And what makes thee know what Hell-fire is?

وَمَا آذَرُكَ مَا سَقَرُ ۞^{٢٨}

*29. It spares not and it leaves naught.

لَا تُبْقِي وَلَا تَذَرُ ۞^{٢٩}

*30. It scorches the face.

لَوَاحٍ 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

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا ۗ لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَزْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ ۗ وَلَا يَلْقَوُا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَا ذَا آرَادَ اللَّهُ بِهَذَا مَثَلًا ۗ كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۗ وَمَا

*27. Soon shall I cast him into 'Saqr'.

*28. And what can make you know what 'Saqr' is?

*29. It spares not and leaves nothing.

*30. It scorches the skin.

ء ' ق ' q غ gh ع ' ظ ز | ط | ض d ص 702 | س | ذ dh | خ kh | ح h | ث th | ا i u ا

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

adjudge 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.

33. Nay, by the moon,

كَلَّا وَالْقَمَرِ ۝

34. And *by* the night when it retreats,

وَاللَّيْلِ إِذَا أَدْبَرَ ۝

35. And *by* the dawn when it shines forth,

وَالصُّبْحِ إِذَا أَشْفَرَ ۝

36. Verily, it is one of the greatest calamities.

إِنَّهَا لَأَحَدَى الْكُبَرَى ۝

37. A warning to man,

تَذِيرًا لِلْبَشَرِ ۝

38. To him among you who wishes to advance or hang back.

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ۝

39. Every soul is pledged for what it has earned;

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ ۝

40. Except those on the right hand.

إِلَّا أَصْحَابَ الْيَمِينِ ۝

41. *They will be* in Gardens asking one another

فِي جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُتَنَزَّلُ فِيهَا الثَّمَرَاتُ كُلَّ فَاكِهَةٍ حَثِيثَةٍ ۝

42. Concerning the guilty ones.

عَنِ الْمَجْرُمِينَ ۝

*43. 'What has brought you into the Fire of Hell?'

مَا سَأَلَكُمْ فِي سَقَرٍ ۝

44. They will say, 'We were not of those who offered Prayers,

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ۝

45. 'Nor did we feed the poor.

وَلَمْ نَكُ نَطْعِمُ الْمِسْكِينَ ۝

46. 'And we indulged in objectionable talk with those who indulge therein.

وَكُنَّا نَخُوضُ مَعَ الْفَاحِشِينَ ۝

47. 'And we used to deny the Day of Judgment,

وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ ۝

48. 'Until death overtook us.'

حَتَّى آتَانَا الْيَقِينَ ۝

49. So the intercession of intercessors will not avail them.

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ۝

50. Now what is the matter with them that they are turning away from the exhortation,

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ ۝

*43. 'What has brought you into 'Saqar'?

ء | ق | q | غ | gh | ع | ظ | z | ط | ض | d | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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

18. Surely upon Us *rests* its collection and its recital.

19. So when We recite it, then follow thou its recital.

20. Then upon Us *rests* the expounding thereof.

*21. Nay, but you love the present life;

*22. And you neglect the Hereafter.

23. Some faces on that day will be bright,

24. Looking *eagerly* towards their Lord;

25. And some faces on that day will be dismal,

26. Thinking that a back-breaking calamity is about to befall them.

27. Aye! when *the soul of the dying man* comes up to the throat,

28. And it is said, 'Who is the wizard to *save him*?'

29. And he is sure that it is the *hour of parting*;

30. And one shank rubs against another shank *in agony*;

31. Unto thy Lord that day will be the driving.

R. 2.

32. For he neither accepted *the truth*, nor offered Prayers;

33. But he rejected *the truth* and turned his back;

34. Then he went to his kinsfolk, strutting along.

35. 'Woe unto thee! and woe again!

36. 'Then woe unto thee! and woe again!'

*37. Does man think that he is to be left to *himself* uncontrolled?

رَأَتْ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٨﴾

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٩﴾

ثُمَّ لَنْ عَلَيْنَا بَيَانَهُ ﴿٢٠﴾

كَلَّا بَلْ تُحِبُّونَ الْعَا جِلَةَ ﴿٢١﴾

وَتَذُرُونَ الْآخِرَةَ ﴿٢٢﴾

وَجُوهُهُ يَوْمَ مِيذِنَا ضِرَّةً ﴿٢٣﴾

إِلَى رَبِّهَا نَاظِرَةٌ ﴿٢٤﴾

وَوَجُوهُهُ يَوْمَ مِيذِنَا بَاسِرَةٌ ﴿٢٥﴾

تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٦﴾

كَلَّا إِذَا بَلَغَتِ الشَّرَاقِبَ ﴿٢٧﴾

وَقِيلَ مَنْ عَدُّوهُ ﴿٢٨﴾

وَوَظَنَّ أَنْهُ الْفِرَاقُ ﴿٢٩﴾

وَالْتَفَتِ السَّاقُ بِالسَّاقِ ﴿٣٠﴾

إِلَىٰ رَبِّكَ يَوْمَ مِيذِنَا بِالسَّاقِ ﴿٣١﴾

فَلَا صَدَقَ وَلَا صَلَّى ﴿٣٢﴾

وَلَكِنْ كَذَّبَ وَتَوَلَّى ﴿٣٣﴾

ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّى ﴿٣٤﴾

أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٥﴾

ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٦﴾

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ ﴿٣٧﴾

سُدًى ﴿٣٨﴾

*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**?

ء ' ق ' q غ gh ع ' ظ ز ط ؤ ض د ص 706 ض د ذ dh خ kh ح h ث th ا i u ا

38. Was he not a drop of fluid,
emitted forth?

أَلَمْ يَكُ نُطْفَةً مِّن مَّرْبِيٍّ يُمْنَىٰ ۖ ﴿٣٨﴾

39. Then he became a clot, then He
shaped and perfected *him*.

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ۖ ﴿٣٩﴾

40. Then He made of him a pair, the
male and female.

فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَىٰ ۖ ﴿٤٠﴾

41. Has not such a One the power to
raise the dead to life?

أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَىٰ أَن يُحْيِيَ
الْمَوْتَىٰ ۖ ﴿٤١﴾



رُكُوعَاهَا ٢

سُورَةُ الدَّهْرِ مَكِّيَّةٌ ٧٦

آيَاتُهَا ٣٢



AD-DAHR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. There has certainly come upon man a period of time when he was not a thing spoken of.
- *3. We have created man from a mingled sperm-drop that We might try him; so We made him hearing, seeing.
4. We have shown him the Way, whether he be grateful or ungrateful.
5. Verily, We have prepared for the disbelievers chains and iron-collars and a blazing Fire.
6. But the virtuous drink of a cup, tempered with camphor—
7. A spring wherefrom the servants of Allāh drink. They make it gush forth—a forceful gushing forth.
8. They fulfil *their* vow, and fear a day the evil of which is widespread.
9. And they feed, for love of Him, the poor, the orphan, and the prisoner,
10. *Saying*, ‘We feed you for Allāh’s pleasure *only*. We desire no reward nor thanks from you.
11. ‘Verily, we fear from our Lord a frowning and distressful day.’
12. So Allāh will save them from the evil of that day, and will grant them cheerfulness and happiness.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱
 هَلْ اَتٰی عَلَى الْاَرْتْسَانِ حِیْنٌ مِّنَ الدّٰهْرِ
 لَمْ یَكُنْ شَیْئًا مَّدْكُوْرًا ۝۲
 اِنَّا خَلَقْنَا الْاِنْسَانَ مِنْ نُّطْفَةٍ
 اَمْشٰجٍ ۝۳ تَبْتَلِیْهِۗ فَجَعَلْنٰهُ سَمِیْعًا
 بَصِیْرًا ۝۴
 اِنَّا هَدٰیْنٰهُ السَّبِیْلَ ۝۵ اِنَّمَا شَاكِرًا وَّ اِنَّمَا
 كَفُوْرًا ۝۶
 اِنَّا اَعْتَدْنَا لِلْكَافِرِیْنَ سَلَیْلًا وَّ اَعْلًا
 وَّ سَعِیْرًا ۝۷
 اِنَّ الْاَبْرَارَ یَشْرَبُوْنَ مِنْ كَآسٍ كَانَتْ
 مِنْ اَحْمَرٍ ۝۸ كَافُوْرًا ۝۹
 عَیْنًا یَشْرَبُ بِهَا عِبَادُ اللّٰهِ یُفَجِّرُوْنَهَا
 تَفْجِیْرًا ۝۱۰
 یُوْفُوْنَ بِالْعَهْدِ ۝۱۱ وَّ یَخَافُوْنَ یَوْمًا كَانَ
 شَرُّهُ مُسْتَطِیْرًا ۝۱۲
 وَّ یُطْعَمُوْنَ الطَّعَامَ عَلٰی حُبِّهِۗ ۝۱۳ مَشْكِیْنًا
 وَّ یَتِیْمًا وَّ اَسِیْرًا ۝۱۴
 اِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللّٰهِ لَا نُرِیْدُ
 مِنْكُمْ جَزَاًا وَّ لَا شُكُوْرًا ۝۱۵
 اِنَّا نَخَافُ مِنْ رَبِّنَا یَوْمًا عَبُوسًا
 قَمْطَرِیْرًا ۝۱۶
 فَوَقَّهْمُ اللّٰهُ شَرَّ ذٰلِكَ الْیَوْمِ ۝۱۷
 لَقَّهْمُ نَضْرَةً وَّ سُرُوْرًا ۝۱۸

* 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*,

14. Reclining therein upon couches, they will find there neither excessive heat nor excessive cold.

15. And its shades will be close over them, and its clustered fruits will be brought within easy reach.

16. And vessels of silver will be passed round among them, and *also* goblets of glass,

* 17. *Bright as glass but made of silver*, which they will measure according to *their own* measure.

18. And therein will they be given to drink a cup tempered with ginger,

19. *From a spring* therein named Salsabil.

20. And there will wait upon them youths who will not age. When thou seest them, thou thinkest them to be pearls scattered about.

21. And when thou seest thou wilt see there a bliss and a great kingdom.

* 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.

23. 'This is your reward, and your labour has been appreciated.'

R. 2.

24. Surely, We have revealed unto thee the Qur'an piecemeal.

25. So wait patiently for the judgment of thy Lord, and yield not to any one among them *who is* sinful or ungrateful.

وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٣﴾

تُتَكَبَّرِينَ فِيهَا عَلَى الْأَرَاعِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٤﴾

وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٥﴾

وَيُطَافُ عَلَيْهِمْ بِانزِيتٍ مِن فَضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٦﴾

قَوَارِيرًا مِن فَضَّةٍ قَدْرُوهَا تَفْدِيرًا ﴿١٧﴾

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ﴿١٨﴾

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿١٩﴾

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّحَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ﴿٢٠﴾

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢١﴾

عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَرَأْسَبْرَقٌ ذُرٌّ وَقُلُوبٌ أَسَاوِرٌ مِن فَضَّةٍ وَسَقَمُهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢٢﴾

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيَكُمْ مَشْكُورًا ﴿٢٣﴾

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٢٤﴾

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آيْمًا أَوْ كُفُورًا ﴿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.

ء ' ق q | غ gh | ع ' | ظ z | ط t | ض d ﴿709﴾ ص s | ذ dh | خ kh | ح h | ث th | ا i u ا

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

26. And remember the name of thy Lord morning and evening.

وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٦﴾

27. And during the night prostrate thyself before Him, and extol His glory for a long part of the night.

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٧﴾

28. Verily, these *people* love the present life, and they neglect the hard day *that is* before them.

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذُرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٨﴾

29. We have created them and strengthened their make; and when We will, We can replace them by others like them.

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَوَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا ﴿٢٩﴾

30. Verily, this is a Reminder. So whoever wishes, may take a way unto his Lord.

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٣٠﴾

*31. And you exercise your will because Allāh has *so* willed. Verily, Allāh is All-Knowing, Wise.

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣١﴾

32. He causes whom He pleases to enter His mercy, and for the wrongdoers He has prepared a painful punishment.

يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۗ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣٢﴾

*31. And you cannot exercise your desires except when Allāh so wills.

17. Did We not destroy the earlier peoples?

أَلَمْ نُهْلِكِ الْأَوَّلِينَ ۗ ۱۷

18. We will now cause the later ones to follow them.

ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ ۗ ۱۸

19. Thus do We deal with the guilty.

كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ۗ ۱۹

20. Woe on that day unto those who reject *the truth*!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۗ ۲۰

21. Did We not create you from an insignificant fluid,

أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ ۗ ۲۱

22. And We placed it in a safe place,

فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ۗ ۲۲

23. For a known measure of time?

إِلَىٰ قَدَرٍ مَّعْلُومٍ ۗ ۲۳

24. Thus did We measure, and how excellently do We measure!

فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ۗ ۲۴

25. Woe on that day unto those who reject *the truth*!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۗ ۲۵

26. Have We not made the earth so as to hold

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ۗ ۲۶

27. The living and the dead?

أَحْيَاءَ وَأَمْوَاتًا ۗ ۲۷

28. And We placed thereon high mountains, and gave you sweet water to drink.

وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَكُم مَّاءً فَرَاتًا ۗ ۲۸

29. Woe on that day unto those who reject *the truth*!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۗ ۲۹

30. 'Now move on towards that which you treated as a lie,

إِنظَلِقُوا إِلَىٰ مَا كُنتُمْ بِهِ تُكَذِّبُونَ ۗ ۳۰

31. 'Aye, move on towards a shadow which has three sections,

إِنظَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ۗ ۳۱

32. 'Neither affording shade, nor protecting from the flame.'

لَا ظِلِيلٍ وَلَا يُغْنِي مِنَ النَّارِ ۗ ۳۲

* 33. It throws up sparks like *huge* castles,

إِنَّهَا تَزْبَعِي بِشَرَرٍ كَالْقَصْرِ ۗ ۳۳

* 34. As if they were camels of dim colour.

كَأَنَّهُ جُمَلَتٌ صُفْرًا ۗ ۳۴

35. Woe on that day unto those who reject *the truth*!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۗ ۳۵

36. This is a day when they shall not *be able to speak*;

هَذَا يَوْمٌ لَا يَنْطِقُونَ ۗ ۳۶

* 33. It throws up flames like castles,

* 34. As if it were made up of many copper-coloured camels.

37. Nor shall they be permitted to offer excuses.

وَلَا يُؤَدِّنُ لَهُمْ فَيْعَتَهُمْ رُؤُونٌ ﴿٣٧﴾

38. Woe on that day unto those who reject *the truth!*

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٨﴾

39. 'This is the Day of Decision; We have gathered you and all the earlier peoples together.

هَذَا أَيُّوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ ﴿٣٩﴾

40. 'If now you have any stratagem, use it against Me.'

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا ﴿٤٠﴾

41. Woe on that day unto those who reject *the truth!*

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤١﴾

R. 2.

42. The righteous will be in *the midst of shades and springs,*

إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَعُيُونٍ ﴿٤٢﴾

43. And fruits, such as they will desire.

وَفَوَاكِهَ مِمَّا يَشْتَهُونَ ﴿٤٣﴾

44. 'Eat and drink pleasantly as a reward for what you did.'

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٤﴾

45. Thus surely do We reward those who do good.

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٥﴾

46. Woe on that day unto those who reject *the truth!*

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٦﴾

47. 'Eat and enjoy yourselves a little while *in this world, O rejectors of truth*; surely you are the guilty ones.'

كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُّجْرِمُونَ ﴿٤٧﴾

48. Woe on that day unto those who reject *the truth!*

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٨﴾

49. And when it is said unto them, 'Bow down,' they do not bow down.

وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ﴿٤٩﴾

50. Woe on that day unto those who reject *the truth!*

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٥٠﴾

51. In which word then, after this, will they believe?

يَا أَيُّ حَرْيِثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥١﴾



رُكُوعَاتُهَا ٢

سُورَةُ النَّبَاِ مَكِّيَّةٌ ٧٨

اِسْمَاتُهَا ٤



AN-NABĀ'

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. About what do they question one another?
- * 3. About the great Event,
4. Concerning which they differ.
5. Nay, soon they will come to know.
6. Nay, *We say it* again, they will soon come to know.
7. Have We not made the earth a bed,
8. And the mountains as pegs?
9. And We have created you in pairs,
10. And We have made your sleep for rest,
11. And We have made the night as a covering,
- * 12. And We have made the day for the activities of life.
13. And We have built over you seven strong *heavens*;
14. And We have made *the sun* a bright lamp.
15. And We send down from the dripping clouds water pouring forth abundantly,
16. That We may bring forth thereby grain and vegetation,
17. And gardens of luxuriant growth.
18. Surely, the Day of Decision has an appointed time:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱
 عَمَّ یَتَسَاءَلُونَ ۝۲
 عَنِ النَّبَاِ الْعَظِیْمِ ۝۳
 الَّذِیْ هُمْ فِیْهِ مُخْتَلِفُونَ ۝۴
 کَلَّا سَیَعْلَمُونَ ۝۵
 ثُمَّ کَلَّا سَیَعْلَمُونَ ۝۶
 اَلَمْ تَجْعَلِ الْاَرْضَ مَهْدًا ۝۷
 وَ الْجِبَالَ اَوْتَادًا ۝۸
 وَ خَلَقْنٰکُمْ اَزْوَاجًا ۝۹
 وَ جَعَلْنَا نَوْمَکُمْ سُبَاتًا ۝۱۰
 وَ جَعَلْنَا اللَّیْلَ لِبَاسًا ۝۱۱
 وَ جَعَلْنَا النَّهَارَ مَعَاشًا ۝۱۲
 وَ بَنَیْنَا فَوْقَکُمْ سَبْعًا سَمَاوَاتًا ۝۱۳
 وَ جَعَلْنَا سِرَاجًا وَ هَامِیًّا ۝۱۴
 وَ اَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ۝۱۵
 لِنُخْرِجَ بِرِیْهِ حَبًّا وَ نَبَاتًا ۝۱۶
 وَ جِثَّتِ الْاَلْفَاقُ ۝۱۷
 اِنَّ یَوْمَ الْفَصْلِ كَانَ مِیْقَاتًا ۝۱۸

* 3. About the **news of great import**,

* 12. And We have made the day for the **sake of sustenance**.

ء ' ا ق q غ gh ع ' ظ ز ط ؤ ض d ص s ذ dh خ kh ح h ث th ا i u ا | ء ' ا ق q غ gh ع ' ظ ز ط ؤ ض d ص s ذ dh خ kh ح h ث th ا i u ا

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

* 19. The day when the trumpet will be blown; and you will come in large groups;

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ
أَفْوَاجًا ۙ

20. And the heaven shall be opened and shall become *all* doors;

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ۙ

21. And the mountains shall be made to move and shall become *as if they were* a mirage.

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ۙ

22. Surely Hell lies in ambush,

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۙ

23. A home for the rebellious,

لِلطَّغْيِينِ مَا بَاءَ ۙ

24. Who will tarry therein for ages.

لِيَبْثِينَ فِيهَا أَحْقَابًا ۙ

* 25. They will taste therein neither sleep nor drink,

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ۙ

* 26. Save boiling water and a stinking fluid—

إِلَّا حَمِيمًا وَغَسَّاقًا ۙ

* 27. A meet requital.

جَزَاءٍ وَفَا قًا ۙ

28. Verily, they feared not the reckoning,

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ۙ

29. And rejected Our Signs totally.

وَكَذَّبُوا بِآيَاتِنَا كَذًّا بًا ۙ

30. And every thing have We recorded in a Book.

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ۙ

31. 'Taste ye therefore *the punishment*: We will give you no increase except in torment.'

إِنَّمَا فَتُورًا فَلَنْ تَزِيدَكُمْ إِلَّا عَذَابًا ۙ

R. 2.

32. Verily, for the righteous is a triumph:

لَا تِلْكَ لِلْمُتَّقِينَ مَفَازًا ۙ

33. Walled gardens and grape-vines,

حَدَائِقَ وَأَعْنَابًا ۙ

34. And young maidens of equal age,

وَكَوَاعِبَ أَمْثَرًا بًا ۙ

35. And overflowing cups.

وَكَأْسًا دِهَاقًا ۙ

36. Therein they will hear no idle talk nor lying:

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدًّا بًا ۙ

37. A recompense from thy Lord—a gift in proportion *to their works*—

جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ۙ

* 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.

ء ' ق q غ gh ع ' ظ ز ط ؤ ض d 715 ص s ذ dh خ kh ح h ث th ا i u ا

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

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.

ذٰبِ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا
الرَّحْمٰنِ لَا يَمْلِكُوْنَ مِنْهُ خِطَابًا ﴿٣٨﴾

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.

يَوْمَ يَقُوْمُ الرُّوْحُ وَالْمَلٰئِكَةُ صَفًّا ؕ
لَّا يَتَكَلَّمُوْنَ اِلَّا مَنْ اٰذَنَ لَهُ الرَّحْمٰنُ
وَقَالَ صَوَابًا ﴿٣٩﴾

40. That day is sure to come. So let him, who will, seek recourse unto his Lord.

ذٰلِكَ الْيَوْمُ الْحَقُّ ۗ فَمَنْ شَاءَ اتَّخَذْ
اِلٰى رَبِّهِ مَا يَبْغٰۗ ﴿٤٠﴾

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!'

اِنَّا اَنْذَرْنٰكُمْ عَذَابًا قَرِيْبًا ؕ يَوْمَ
يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدُوْهُ وَيَقُوْلُ
الْكٰفِرُ يَلِيْتَنِيْ كُنْتُ تُرَابًا ﴿٤١﴾

* 38. They **will possess no right to address Him**.



سورۃ النازعات ۲

سُورَةُ النَّازِعَاتِ مَكِّيَّةٌ ۷۹

اسماؤها ۴۷



AN-NĀZĪ'ĀT

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- * 2. By those beings who draw *people to true faith* vigorously,
- * 3. And *by those* who tie *their knots* firmly,
- * 4. And *by those* who glide along swiftly,
- * 5. Then they *advance* and greatly excel *others*,
- * 6. Then they manage the affair *entrusted to them*.
7. *This will happen* on the day when the quaking *earth* shall quake,
8. And a second *quaking* shall follow it.
9. On that day hearts will tremble,
10. *And* their eyes will be cast down—
11. They say, 'Shall we *really* be restored to our former state?
12. 'What! even when we are rotten bones?'
13. They say, 'Then that indeed would be a losing return.'
14. It will only be a single cry,
15. And behold! they will *all come out* in the open.
16. Has the story of Moses reached thee?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۱

وَ النَّازِعَاتِ غَرَقَاتٍ ۲

وَ الَّذَاتِ نَشْطَاتٍ ۳

وَ السَّيِّحَاتِ سَبْحَاتٍ ۴

فَالسَّيِّفَاتِ سَبْقَاتٍ ۵

فَالْمُدَبِّرَاتِ أَمْرَاتٍ ۶

یَوْمَ تَرْجُفُ الرَّاجِفَةُ ۷

تَتَّبِعَهَا الرَّادِفَةُ ۸

قُلُوبٌ یَّوْمَ مَیْذٍ ۹ وَ اِجْفَفَةُ ۱۰

أَبْصَارُهَُا خَاشِعَةٌ ۱۱

یَقُولُونَ ءَا إِنَّا لَمَرْدُودُونَ فِی الْحَافِرَةِ ۱۲

ءَا إِذَا كُنَّا عِظَامًا تَّخِرَةً ۱۳

قَالُوا إِنَّا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ۱۴

فَإِنَّمَا هِیَ زَجْرَةٌ وَاحِدَةٌ ۱۵

فَإِذَا هُمْ بِالسَّاهِرَةِ ۱۶

هَلْ أَتَاكَ حَدِیثُ مُوسَى ۱۷

- * 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**,

36. The day when man will call to mind *all* that he strove for,

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ﴿٣٦﴾

37. And Hell will be made manifest to him who sees.

وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَى ﴿٣٧﴾

38. Then, as for him who rebels,

فَأَمَّا مَنْ طَغَى ﴿٣٨﴾

39. And who chooses the life of this world,

وَأَشْرَ الْحَيَاةِ الدُّنْيَا ﴿٣٩﴾

40. The Fire of Hell shall surely be *his* home.

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ﴿٤٠﴾

41. But as for him who fears to stand before his Lord, and restrains his soul from evil desires,

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤١﴾

42. The Garden shall surely be *his* home.

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤٢﴾

43. They ask thee concerning the Hour: 'When will it come?'

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿٤٣﴾

44. But what hast thou to do with the mentioning thereof?

فِيْمَ أَنْتَ مِنْ ذِكْرِهَا ﴿٤٤﴾

45. The ultimate knowledge of it *rests* with thy Lord.

إِلَىٰ رَبِّكَ مُنْتَهَاهَا ﴿٤٥﴾

46. Thou art only a Warner unto him who fears it.

إِنَّمَا أَنْتَ مُنذِرٌ مَّن يَخْشَاهَا ﴿٤٦﴾

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.

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا نَجْمًا وَعِشِيَّةً أَوْ ضُحًى ﴿٤٧﴾



كروعا ١

سُورَةُ عَبَسَ مَكِّيَّةٌ ٨٠

ابياتها ٤٣



‘ABASA

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. He frowned and turned aside,
3. Because there came to him the blind man.
4. And what makes thee know that he may be seeking to purify himself,
5. Or he may take heed and the Reminder may benefit him?
6. As for him who is disdainfully indifferent.
7. Unto him thou dost pay attention,
8. Though thou art not responsible if he does not become purified.
9. But he who comes to thee hastening,
10. And he fears *God*,
11. Him dost thou neglect.
12. Nay! surely it is a Reminder—
13. So let him who desires pay heed to it—
14. On honoured sheets.
15. Exalted, purified,
16. In the hands of writers,
17. Noble *and* virtuous.
18. Ruin seize the man! how ungrateful he is!
19. Of what does He create him?
20. Of a sperm-drop! He creates him and proportions him;

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

عَبَسَ وَ تَوَلّٰی ۝۲

اَنْ جَاءَهُ الْاَعْمٰی ۝۳

وَمَا یُذْرِیْكَ لَعَلَّهٗ یُرِیْطٰی ۝۴

اَوْ یَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرٰی ۝۵

اَمَّا مَنْ اَسْتَعٰی ۝۶

فَاَنْتَ لَهٗ تَصَدّٰی ۝۷

وَمَا عَلَیْكَ اَلَّا یُرِیْطٰی ۝۸

وَاَمَّا مَنْ جَاءَكَ یَسْعٰی ۝۹

وَهُوَ یَخْشٰی ۝۱۰

فَاَنْتَ عَنْهُ تَكْفٰی ۝۱۱

كَلَّا اِنَّهَا تَذٰكِرَةٌ ۝۱۲

فَمَنْ شَاءَ ذَكَّرْهُ ۝۱۳

فِیْ صُحُفٍ مُّكْرَمَةٍ ۝۱۴

مَرْفُوعَةٍ مُّطَهَّرَةٍ ۝۱۵

بِاَیْدِیْ سَفَرَةٍ ۝۱۶

كِرَامٍ بَرَرَةٍ ۝۱۷

قَتِلَ الْاِنْسَانُ مَا اَكْفَرُ ۝۱۸

مِنْ اَبٰی شَیْءٍ خَلَقَهٗ ۝۱۹

مِنْ نُطْفَةٍ ۝ خَلَقَهٗ فَقَدَرَهُ ۝۲۰

رَسُوْلًا

21. Then He makes the Way easy for him,

ثُمَّ السَّيْلَ يَسْرَةً ۙ ﴿٢١﴾

22. Then He causes him to die and assigns a grave to him;

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۙ ﴿٢٢﴾

23. Then, when He pleases, He will raise him up again.

ثُمَّ إِذَا شَاءَ أَنشَرَهُ ۙ ﴿٢٣﴾

24. Nay! he has not yet done what He commanded him *to do*.

كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ۙ ﴿٢٤﴾

25. Now let man look at his food:

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۙ ﴿٢٥﴾

26. How We pour down water in abundance,

أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ۙ ﴿٢٦﴾

27. Then We cleave the earth—a proper cleaving—

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۙ ﴿٢٧﴾

28. Then We cause to grow therein grain,

فَأَنْبَتْنَا فِيهَا حَبًّا ۙ ﴿٢٨﴾

29. And grapes and vegetables,

وَعِنَبًا وَقَضْبًا ۙ ﴿٢٩﴾

30. And the olive and the date-palm.

وَزَيْتُونًا وَتَخْلًا ۙ ﴿٣٠﴾

31. And walled gardens thickly planted,

وَحَدَائِقَ غُلْبًا ۙ ﴿٣١﴾

32. And fruits and herbage,

وَفَاكِهَةً وَأَبًّا ۙ ﴿٣٢﴾

33. Provision for you and your cattle.

مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ۙ ﴿٣٣﴾

34. But when the deafening shout comes,

فَإِذَا جَاءَتِ الصَّاحَةُ ۙ ﴿٣٤﴾

35. On the day when a man flees from his brother,

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۙ ﴿٣٥﴾

36. And *from* his mother and his father,

وَأُمِّهِ وَأَبِيهِ ۙ ﴿٣٦﴾

37. And *from* his wife and his sons,

وَصَاحَتِهِ وَبَنِيهِ ۙ ﴿٣٧﴾

38. Every man among them that day will have concern enough to make him indifferent *to others*.

لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۙ ﴿٣٨﴾

39. On that day some faces will be bright,

وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ۙ ﴿٣٩﴾

40. Laughing, joyous!

صَاحِكَةٌ مُّسْتَبْشِرَةٌ ۙ ﴿٤٠﴾

41. And some faces, on that day, will have dust upon them,

وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۙ ﴿٤١﴾

42. Darkness will cover them.

تَرْتَدُّهَا قَتَرَةٌ ۙ ﴿٤٢﴾

43. Those are the ones that disbelieved *and* were wicked.

سُجَّ أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجْرَةُ ۙ ﴿٤٣﴾



رُكُوعًا ١

سُورَةُ التَّكْوِيْنِ مَكِّيَّةٌ ٨١

آيَاتُهَا ٣٠



AT-TAKWĪR

(Revealed before Hijrah)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

2. When the sun is wrapped up,

اِذَا الشَّمْسُ كُوِّرَتْ ٢

3. And when the stars are obscured,

وَإِذَا النُّجُومُ اُتَكَدَرَتْ ٣

4. And when the mountains are made to move,

وَإِذَا الْجِبَالُ سُيِّرَتْ ٤

5. And when the she-camels, ten-month pregnant, are abandoned,

وَإِذَا الْعِشَارُ عُطِّلَتْ ٥

6. And when the beasts are gathered together,

وَإِذَا الْوُحُوشُ حُشِرَتْ ٦

7. And when the seas are made to flow forth *one into the other*,

وَإِذَا الْبِحَارُ سُجِّرَتْ ٧

8. And when people are brought together,

وَإِذَا النَّفُوسُ زُوِّجَتْ ٨

9. And when the girl-child buried alive is questioned about,

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ٩

10. ‘For what crime was she killed?’

يَا أَيُّ ذُنُوبِ قُتِلَتْ ١٠

11. And when books are spread abroad.

وَإِذَا الصُّحُفُ نُشِرَتْ ١١

12. And when the heaven is laid bare,

وَإِذَا السَّمَاءُ كُشِطَتْ ١٢

13. And when the Fire is caused to blaze up,

وَإِذَا الْجَحِيمُ سُعِّرَتْ ١٣

14. And when the Garden is brought nigh,

وَإِذَا الْجَنَّةُ أُرْفِلَتْ ١٤

15. Then every soul will know what it has brought forward.

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ١٥

16. Nay! I call to witness the planets that recede,

قَلَّا أُفِيسَمُ بِالْحُتِّسِ ١٦

17. Go ahead *and then* hide.

الْجَوَارِ الْكُنَّسِ ١٧

18. And *I call to witness* the night as it passes away,

وَاللَّيْلِ إِذَا عَشْعَسَ ١٨

19. And the dawn as it begins to breathe,

وَالصُّبْحِ إِذَا تَنَفَّسَ ١٩

20. That this is surely the *revealed* word of a noble Messenger,

إِنَّهُ لَقَوْلٌ رَّسُولٍ كَرِيمٍ ٢٠

21. Possessor of power, established in the presence of the Lord of the Throne,
 22. Obeyed there, *and* faithful to *his* trust.
 23. And your companion is not mad.
 24. And he assuredly saw Him on the clear horizon.
 25. And he is not niggardly with respect to the unseen.
 26. Nor is this the word of Satan, the rejected.
 27. Whither, then, are you going?
 28. It is nothing but a Reminder unto all the worlds,
 29. Unto such among you as desire to go straight,
 30. While you desire not *a thing* except that Allāh, the Lord of the worlds, desires *it*.

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢١﴾
 مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢٢﴾
 وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٢٣﴾
 وَلَقَدْ رَأَاهُ بِالْأُقْحَى الْمُبِينِ ﴿٢٤﴾
 وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٥﴾
 وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿٢٦﴾
 فَأَيْنَ تَذْهَبُونَ ﴿٢٧﴾
 إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٨﴾
 لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٢٩﴾
 وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾



رُكُوعًا ١

سُورَةُ الْاِنْشَادِ مَكِّيَّةٌ ٨٢

اِسْمَاءُهَا ٢٠



AL-IFITĀR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
 2. When the heaven is cleft asunder,
 3. And when the stars are scattered,
 4. And when the rivers are made to flow forth *into canals*,
 5. And when the graves are laid open,
 6. Each soul shall *then* know what it has sent forth and what it has held back.
 7. O man, what has emboldened thee against thy Gracious Lord,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
 إِذَا السَّمَاءُ انْفَطَرَتْ ﴿٢﴾
 وَإِذَا النُّجُومُ انْتَثَرَتْ ﴿٣﴾
 وَإِذَا الْأَنْهَارُ فَجَّرَتْ ﴿٤﴾
 وَإِذَا الْأَنْبُورُ بُعْثِرَتْ ﴿٥﴾
 عَلِمَتْ نَفْسٌ مِمَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٦﴾
 يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ ﴿٧﴾

8. Who created thee, then perfected thee, then proportioned thee aright?
 9. In whatever form He pleased, He fashioned thee.
 10. Nay, but you deny the Judgment.
 11. But there are guardians over you
 12. Honoured recorders,
 13. Who know *all* that you do.
 14. Verily, the virtuous will be in bliss;
 15. And the wicked will be in Hell;
 16. They will burn therein on the Day of Judgment;
 17. And they will not *be able to* escape therefrom.
 18. And what should make thee know what the Day of Judgment is!
 19. Again, what should make thee know what the Day of Judgment is!
 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.

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ۝۸
 فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ۝۹
 كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ ۝۱۰
 وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۝۱۱
 كِرَامًا كَاتِبِينَ ۝۱۲
 يَعْلَمُونَ مَا تَفْعَلُونَ ۝۱۳
 إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝۱۴
 وَإِنَّ الْمُجْرِمَ لَفِي جَحِيمٍ ۝۱۵
 يَصْلَوْنَهَا يَوْمَ الدِّينِ ۝۱۶
 وَمَا هُمْ عَنْهَا بِغَائِبِينَ ۝۱۷
 وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ۝۱۸
 ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ۝۱۹
 يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا ۝۲۰
 وَعَلَىٰ أَمْرٍ يَوْمَئِذٍ لِلَّهِ ۝۲۱



رُكُوعًا ١

سُورَةُ التَّائِفِ ٨٣

اِسْمَاءُهَا ٣٧



AT-TAṬFĪF

(Revealed before Hijrah)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

2. Woe unto those who give short measure;

وَيْلٌ لِّلْمُطَفِّفِينَ ٢

3. Those who, when they take by measure from other people, take it full;

الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ٣

4. But when they give by measure to others or weigh to them, they give *them* less.

وَإِذَا كَالُوهُمْ أَوْ وَّزَنُوهُمْ يُخْسِرُونَ ٤

5. Do not such *people* know that they will be raised again

أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ٥

6. Unto a terrible day,

لِيَوْمٍ عَظِيمٍ ٦

7. The day when mankind will stand before the Lord of the worlds?

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ٧

8. Nay! the record of the wicked is in Sijjīn.

كَلَّا إِنَّ كِتَابَ الْفَجَّارِ لَفِي سِجِّينٍ ٨

9. And what should make thee know what Sijjīn is?

وَمَا أَدْرَاكَ مَا سِجِّينٌ ٩

10. *It is a Book written comprehensively.*

كِتَابٌ مَّرْقُومٌ ١٠

11. Woe, on that day, unto those who reject,

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ١١

12. Who deny the Day of Judgment.

الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ ١٢

13. And none denies it save every sinful transgressor,

وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ١٣

14. *Who*, when Our Signs are recited unto him, says: 'Fables of the ancients!'

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ١٤

15. Nay, but that which they have earned has rusted their hearts.

كَلَّا بَلْ عَزَّزَتْنَا عَلَىٰ قُلُوبِهِمْ مَّا كَانُوا يَكْسِبُونَ ١٥

16. Nay, they will surely be debarred from *seeing* their Lord on that day.

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّمْ يَحْجُوبُونَ ١٦

17. Then, verily, they will burn in Hell,

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ١٧

18. Then it will be said *to them*,
'This is what you used to reject.'

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ
تُكْذِبُونَ ﴿١٨﴾

19. Nay! but the record of the
virtuous is surely in 'Illīyyīn.

كَلَّا إِنَّ كِتَابَ الْبَرِّ لَفِي عِلِّيِّينَ ﴿١٩﴾

20. And what should make thee
know what 'Illīyyūn is?

وَمَا آذْرُكَ مَا عِلِّيُّونَ ﴿٢٠﴾

21. *It is a Book written comprehensively.*

كِتَابٍ مَّرْقُومٍ ﴿٢١﴾

22. The chosen ones *of God* will
witness it.

يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢٢﴾

23. Surely the virtuous *will be in*
bliss,

إِنَّ الْبَرَّادَ لَفِي نَعِيمٍ ﴿٢٣﴾

24. *Seated on couches, gazing.*

عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٤﴾

25. Thou wilt find in their faces the
freshness of bliss.

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ
النَّعِيمِ ﴿٢٥﴾

26. They will be given to drink of a
pure sealed beverage,

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٦﴾

27. The sealing of it will be *with*
musk—for this let the aspirants
aspire—

خِتْمُهُ مِسْكَ ۗ وَ فِي ذَلِكَ فَلْيَتَنَافَسِ
الْمُتَنَافِسُونَ ﴿٢٧﴾

28. And it will be tempered with *the*
water of Tasnīm,

وَمِزَاجُهُ مِنْ تَسْنِيمٍ ﴿٢٨﴾

29. A spring of which the chosen
ones will drink.

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٩﴾

30. Those who were guilty used to
laugh at those who believed;

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ
أَمَنُوا يَضْحَكُونَ ﴿٣٠﴾

31. And when they passed by them,
they winked at one another.

وَإِذَا مَرُّوا بِهِمْ يَتَخَفَتُونَ ﴿٣١﴾

32. And when they returned to their
families they returned exulting;

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا
فَكِهِينَ ﴿٣٢﴾

33. And when they saw them they
said, 'These indeed are the lost ones!'

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٣﴾

34. But they were not sent as
keepers over them.

وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٤﴾

35. This day, therefore, it is the
believers who will laugh at the
disbelievers,

قَالِيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ
يَضْحَكُونَ ﴿٣٥﴾

36. Seated on couches, gazing.

عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٣٦﴾

37. Are *not* the disbelievers *duly* paid for what they did?

أَلَمْ يُؤْتُوا مِمَّا كَانُوا يَفْعَلُونَ ﴿٣٧﴾



سورة

سُورَةُ الْاِنْشِقَاقِ مَكِّيَّةٌ ٨٤

ابوابها ٢٦



AL-INSHIQAQ

(Revealed before Hijrah)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

2. When the heaven bursts asunder,

إِذَا السَّمَاءُ انشَقَّتْ ﴿٢﴾

3. And gives ear to her Lord—and *this* is incumbent upon her—

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٣﴾

4. And when the earth is spread out,

وَإِذَا الْأَرْضُ مُدَّتْ ﴿٤﴾

5. And casts out *all* that is in her, and becomes empty;

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٥﴾

6. And gives ear to her Lord—and *this* is incumbent upon her—

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٦﴾

7. Thou, O man, art verily labouring towards thy Lord, a hard labouring; then thou art going to meet Him.

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ
كَدْحًا فَلَمْلِقِيهِ ﴿٧﴾

8. Then as for him who is given his book of *record* in his right hand,

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٨﴾

9. He will soon have an easy reckoning,

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٩﴾

10. And he will return to his household, rejoicing.

وَيُنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿١٠﴾

11. But as for him who will have his book of *record* given to him behind his back,

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١١﴾

12. He will soon call for destruction,

فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١٢﴾

13. And he will burn in a blazing Fire.

وَيَضِلُّ سَعِيرًا ﴿١٣﴾

14. Verily, *before this* he lived joyfully among his family.

إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٤﴾

15. He indeed thought that he would never return *to God*.

لَقَدْ رَأَىٰ ظَنًّا أَنْ لَنْ يَّعُودَ ﴿١٥﴾

16. Yea! surely, his Lord sees him full well.

بَلَىٰ جِئَاتِ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٦﴾

ء ' ا ق q غ gh ع ' ا ظ ز ط ء ض د 727 ص س ذ dh خ kh ح h ث th ا i u ا

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

17. But nay! I call to witness the evening twilight,

فَلَا أُقْسِمُ بِالشَّفَقِ ۙ

18. And the night and *all* that it envelops,

وَاللَّيْلِ وَمَا وَسَقَ ۙ

19. And the moon when it becomes full,

وَالْقَمَرَ إِذَا تَسَقَّ ۙ

20. That you shall assuredly pass on from one stage to another.

لَتَتَرَكُنَّ بَطِيْقًا عَنْ بَطِيْقِ ۙ

21. So what is the matter with them that they believe not,

فَمَا لَهُمْ لَا يُؤْمِنُونَ ۙ

22. And when the Qur'ān is recited unto them, they do not bow down in submission;

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ۙ

23. On the contrary, those who disbelieve reject *it*.

بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ ۙ

24. And Allāh knows best what they keep hidden *in their hearts*.

وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ۙ

25. So give them tidings of a painful punishment.

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۙ

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 ۙ



١٥٥

سُورَةُ الْبُرُوجِ مَكِّيَّةٌ ٨٥

٢٣ آيَاتُهَا



AL-BURŪJ

(Revealed before Hijrah)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۙ

2. By the heaven having mansions of stars,

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ۙ

3. And *by* the Promised Day,

وَالْيَوْمِ الْمَوْعُودِ ۙ

* 4. And *by* the Witness and that about whom witness has been borne,

وَشَاهِدٍ وَمَشْهُودٍ ۙ

* 5. Cursed be the Fellows of the Trench—

فَتِيلِ أَصْحَابِ الْأُخْدُودِ ۙ

6. The fire *fed* with fuel—

النَّارِ ذَاتِ الْوَقُودِ ۙ

7. As they sat by it,

إِذْ هُمْ عَلَيْهَا قُعُودٌ ۙ

* 4. **By the testifier and the one who is testified.**

* 5. Cursed be the **people of the trenches**—

ء ا ق | q | غ gh | ع | ظ | ط | ض | د | ص | ذ dh | خ kh | ح h | ث th | ا i | u | ء

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

8. And they witnessed what they did to the believers.

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ۗ

9. And they hated them not but because they believed in Allāh, the Almighty, the Praiseworthy,

وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ۙ

10. To Whom belongs the kingdom of the heavens and the earth; and Allāh is Witness over all things.

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۙ

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.

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ۙ

12. But those who believe and do good works, for them are Gardens through which streams flow. That is the great triumph.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ ذَلِكَ الْفَوْزُ الْكَبِيرُ ۙ

13. Surely the seizing of thy Lord is severe.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ۙ

* 14. He it is Who originates and reproduces;

إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ۙ

15. And He is the Most Forgiving, the Loving;

وَهُوَ الْعَفُوفُ الرَّحِيمُ ۙ

16. The Lord of the Throne, the Lord of honour;

ذُو الْعَرْشِ الْمَجِيدُ ۙ

* 17. Doer of whatever He wills.

فَعَالٌ لِّمَا يُرِيدُ ۙ

18. Has *not* the story of the hosts come to thee?

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ۙ

19. Of Pharaoh and Thamūd?

فِرْعَوْنَ وَثَمُودَ ۙ

20. Nay, but those who disbelieve *persist* in rejecting *the truth*.

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۙ

* 21. And Allāh encompasses *them* from before them and from behind them.

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ۙ

22. Nay, but it is a glorious Qur'an,

بَلْ هُوَ قُرْآنٌ مَجِيدٌ ۙ

23. In a *well* guarded tablet.

سَبَّحٌ فِي لَوْحٍ مَحْفُوظٍ ۙ

* 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.



رُكُوعًا ١

سُورَةُ الطَّارِقِ مَكِّيَّةٌ ٨٦

أَيَّاهَا ١٨



AT-TĀRIQ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. By the heaven and the Morning Star—
3. And what should make thee know what the Morning Star is?
4. *It is* the star of piercing brightness—
5. There is no soul but has a guardian over it.
6. So let man consider from what he is created.
7. He is created from a gushing fluid,
8. Which issues forth from between the loins and the breast-bones.
9. Surely, He has the power to bring him back *to life*
10. *On* the day when secrets shall be disclosed.
11. Then he will have no strength and no helper.
- * 12. By the cloud which gives rain after rain,
13. And *by* the earth which opens out *with herbage*,
14. It is surely a decisive word,
15. And it is not a useless talk.
- * 16. Surely they plan a plan,
- * 17. And I *also* plan a plan.
18. So give time to the disbelievers. *Aye*, give them time for a little while.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١
 وَالسَّمَاءِ وَالطَّارِقِ ٢
 وَمَا أَدْرَاكَ مَا الطَّارِقُ ٣
 النُّجْمُ الثَّاقِبُ ٤
 إِنَّ كُلَّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ ٥
 فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ٦
 خُلِقَ مِنْ مَّاءٍ دَافِقٍ ٧
 يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ٨
 إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ٩
 يَوْمَ تُبْلَى السَّرَائِرُ ١٠
 فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ١١
 وَالسَّمَاءِ ذَاتِ الرَّجَمِ ١٢
 وَالْأَرْضِ ذَاتِ الصَّدَعِ ١٣
 إِنَّهُ لَقَوْلٌ فَضْلٌ ١٤
 وَمَا هُوَ بِأَلْهَزَلٍ ١٥
 إِنَّهُمْ يَكِيدُونَ كَيْدًا ١٦
 وَآكِيدُ كَيْدًا ١٧
 فَمَهْلِكُ الْكُفْرِينَ آمَهُلَهُمْ رُؤَيْدًا ١٨

* 12. **By the heaven oft-returning (with rain),**

* 16. **Verily, they are hatching a plot.**

* 17. **I, too, am devising a counter-plot.**

ء ' | ق | q | غ | gh | ع | ظ | z | ط | t | ض | d | ص | dh | ذ | kh | ح | h | ث | th | ا | i | u | ا



٢٠ آياتها

سُورَةُ الْأَعْلَى مَكِّيَّةٌ ٨٧

٢٠ آياتها



AL-A'LĀ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Glorify the name of thy Lord, the Most High,
3. Who creates and perfects,
4. And Who designs and guides,
5. And Who brings forth the pasturage,
6. Then turns it black, rotten rubbish.
7. We shall teach thee *the Qur'ān*, and thou shalt forget *it* not,
8. Except as Allāh wills. Surely, He knows *what is* open and what is hidden.
9. And We shall facilitate for thee *every* facility.
10. So go on reminding; surely, reminding is profitable.
11. He who fears will soon heed;
12. But the reprobate will turn aside from it,
13. He who is to enter the great Fire.
14. Then he will neither die therein nor live.
15. Verily, he *truly* prospers who purifies himself,
16. And remembers the name of his Lord and offers Prayers.
17. But you prefer the life of this world,
18. Whereas the Hereafter is better and more lasting.
19. This indeed is *what is taught* in the former Scriptures—
20. The Scriptures of Abraham and Moses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
 سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ۝
 الَّذِي خَلَقَ فَسَوَّى ۝
 وَالَّذِي قَدَّرَ فَهَدَى ۝
 وَالَّذِي أَخْرَجَ الْمَرْعَى ۝
 فَجَعَلَهُ غُثَاءً أَحْوَى ۝
 سَنُقَرِّبُكَ فَلَا تَنْسَى ۝
 إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَ
 مَا يَخْفَى ۝
 وَنُيَسِّرُكَ لِلْيُسْرَى ۝
 فَذَكَرْ إِنَّ تَفَمَّتِ الذُّكْرَى ۝
 سَيِّدٌ كَرُمٌ يَخْشَى ۝
 وَيَتَجَنَّبُهَا الْأَشْقَى ۝
 الَّذِي يَصْلَى النَّارَ الْكُبْرَى ۝
 ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ۝
 قَدْ أَفْلَحَ مَنْ تَزَكَّى ۝
 وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۝
 بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا ۝
 وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ۝
 إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ۝
 صُحُفٍ إِبْرَاهِيمَ وَمُوسَى ۝

ء ' ق q غ gh ع ' ظ z ط t ض d ص s ذ dh خ kh ح h ث th ا i u ا 731

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



رُكُوعًا ١

سُورَةُ الْغَاشِيَةِ مَكِّيَّةٌ ٨٨

أَسْمَاءُ ٢٧



AL-GHĀSHIYAH

(Revealed before Hijrah)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

2. Has there come to thee the news of the overwhelming calamity?

هَلْ أَتَتْكَ حَوِيْتُ الْغَاشِيَةِ ٢

3. Some faces on that day will be downcast;

وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ٣

4. Toiling, weary.

عَامِلَةٌ تَأْسِبَةٌ ٤

5. They shall enter a burning Fire;

تَصَلِي نَارًا حَامِيَةً ٥

6. And will be made to drink from a boiling spring;

تُشْقَى مِنْ عَيْنٍ أَرْنَبِيَّةٍ ٦

7. They will have no food save that of dry, bitter and thorny herbage,

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيْعٍ ٧

8. Which will neither fatten, nor satisfy hunger.

لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ٨

9. And some faces on that day will be joyful,

وَجُوهٌ يَوْمَئِذٍ تَأْمِنَةٌ ٩

10. Well pleased with their labour,

لَسَعِيهَا رَاضِيَةٌ ١٠

11. In a lofty Garden,

فِي جَنَّةٍ عَالِيَةٍ ١١

12. Wherein thou wilt hear no idle talk;

لَا تَسْمَعُ فِيهَا لَاغِيَةً ١٢

13. Therein is a running spring,

فِيهَا عَيْنٌ جَارِيَةٌ ١٣

14. Therein are raised couches,

فِيهَا سُرُرٌ مَرْفُوعَةٌ ١٤

15. And goblets properly placed,

وَأَكْوَابٌ مَوْضُوعَةٌ ١٥

16. And cushions beautifully ranged,

وَتَمَارِقٌ مَصْفُوفَةٌ ١٦

17. And carpets tastefully spread.

وَزُرَابٍ مَبْنُوثَةٌ ١٧

18. Do they not then look at the camel, how it is created?

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ١٨

19. And at the heaven, how it is raised high?

وَالسَّمَاءِ كَيْفَ رُفِعَتْ ١٩

* 20. And at the mountains, how they are set up?

وَالْأَجْبَالِ كَيْفَ نُصِبَتْ ٢٠

* 20. And at the mountains, how they are firmly rooted?

ء ' ا ' ق ' q | غ gh | ع ' | ظ z | ط t | ض d 732 ص | س | ذ dh | خ kh | ح h | ث th | ا i u |

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

21. And at the earth, how it is spread out?
 22. Admonish, therefore, for thou art but an admonisher;
 *23. Thou hast no authority to *compel* them.
 24. But whoever turns away and disbelieves,
 25. Allāh will punish him with the greatest punishment.
 26. Unto Us surely is their return,
 27. Then, surely, it is for Us to call them to account.

وَأَلَى الْأَرْضِ كَيْفَ سُطِّعَتْ ۙ ﴿١١﴾

فَذَكِّرْهُمْ لَأَنَّمَا أَنْتَ مُذَكِّرٌ ۙ ﴿١٢﴾

لَسْتَ عَلَيْهِمْ بِمُضَيِّطٍ ۙ ﴿١٣﴾

وَأَلَا مَنْ تَوَلَّى وَكَفَرَ ۙ ﴿١٤﴾

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ۙ ﴿١٥﴾

إِنَّ إِلَيْنَا أِيَابَهُمْ ۙ ﴿١٦﴾

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ۙ ﴿١٧﴾



رُكُوعًا ١

سُورَةُ الْفَجْرِ مَكِّيَّةٌ ٨٩

أَيَّاهَا ٣١



AL-FAJR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
 2. By the Dawn,
 3. And the Ten Nights,
 4. And the Even and the Odd,
 5. And the Night when it moves on to its end,
 6. Is there *not* in it a strong evidence for a man of understanding?
 7. Hast thou not seen how thy Lord dealt with ‘Ād—
 8. *The tribe of Iram, possessors of lofty buildings,*
 *9. The like of whom have not been created in *these* parts—
 10. And *with* Thamūd who hewed out rocks in the valley,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۙ ﴿١﴾

وَالْفَجْرِ ۙ ﴿٢﴾

وَلَيَالٍ عَشْرٍ ۙ ﴿٣﴾

وَالشَّفْعِ وَالْوَتْرِ ۙ ﴿٤﴾

وَاللَّيْلِ إِذَا يَجْرُ ۙ ﴿٥﴾

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حَبْرِ ۙ ﴿٦﴾

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۙ ﴿٧﴾

إِذْ مَدَّ ذَاتَ الْجَمَادِ ۙ ﴿٨﴾

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ۙ ﴿٩﴾

وَتَمُودَ 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.**

11. And *with* Pharaoh, lord of vast camps?

وَفِرْعَوْنَ ذِي الْأَوْتَارِ ﴿١١﴾

* 12. Who transgressed in the cities,

الَّذِينَ طَغَوْا فِي الْبِلَادِ ﴿١٢﴾

13. And wrought much corruption therein.

فَأَكْثَرُوا فِيهَا الْفَسَادَ ﴿١٣﴾

14. Thy Lord then let fall on them the whip of punishment.

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٤﴾

15. Surely thy Lord is on the watch.

إِنَّ رَبَّكَ لِبَالِمٍ صَادٍ ﴿١٥﴾

16. As for man, when his Lord tries him and honours him and bestows favours on him, he says, 'My Lord has honoured me.'

فَإِنَّمَا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٦﴾

17. But when He tries him and straitens for him his *means of* subsistence, he says, 'My Lord has disgraced me.'

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٧﴾

18. Nay, but you honour not the orphan,

كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ ﴿١٨﴾

19. And you urge not one another to feed the poor,

وَلَا تَحْضُونَ عَلَى طَعَامِ الْمُسْكِينِ ﴿١٩﴾

20. And you devour the heritage of *other people* wholly,

وَتَأْكُلُونَ التَّرَاثِ أَكْلًا لَمًّا ﴿٢٠﴾

21. And you love wealth with exceeding love.

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢١﴾

* 22. Nay, when the earth is completely broken into pieces and made level;

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢٢﴾

23. And thy Lord comes and *also* the angels ranged in rows after rows;

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٣﴾

24. And Hell is brought near that day; on that day man will remember, but of what avail shall be his remembrance?

وَجَاءَ يَوْمَئِذٍ يَجْهَنَّمُ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذُّكْرَى ﴿٢٤﴾

25. He will say, 'O would that I had sent on *some good works* for my life *here!*'

يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٥﴾

26. So on that day none can punish like unto His punishment,

فَيَوْمَئِذٍ لَا يَعْذِبُ عَذَابَهُ أَحَدٌ ﴿٢٦﴾

27. And none can bind like unto His binding;

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ﴿٢٧﴾

* 12. Who transgressed in the **lands**.

* 22. Nay, when the earth is **pounded a thorough pounding**;

28. *And thou, O soul at peace!*

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٨﴾

29. Return to thy Lord well pleased
with Him and He well pleased with
thee.

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٩﴾

30. So enter thou among My chosen
servants,

فَادْخُلِي فِي عِبَادِي ﴿٣٠﴾

31. And enter thou My Garden.

وَادْخُلِي جَنَّاتِي ﴿٣١﴾



كروها ١

سُورَةُ الْبَلَدِ مَكِّيَّةٌ ٩٠

اباها ٢١



AL-BALAD

(Revealed before Hijrah)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

2. Nay, but I do swear by this city—

لَا أُقْسِمُ بِهَذَا الْبَلَدِ ﴿٢﴾

3. And thou art dwelling in this
city—

وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ ﴿٣﴾

4. And *I swear by* the begetter and
whom he begot,

وَوَالِدٍ وَمَا وَلَدَ ﴿٤﴾

5. We have surely created man to
face hardships.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٥﴾

6. Does he think that no one has
power over him?

أَيَحْسَبُ أَنْ لَنْ يُقْدَرَ عَلَيْهِ أَحَدٌ ﴿٦﴾

7. He says, 'I have spent enormous
wealth.'

يَقُولُ أَهْلَكْتُ مَا لَا لُبَدَاءُ ﴿٧﴾

8. Does he think that no one sees
him?

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٨﴾

9. Have We not given him two eyes,

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٩﴾

10. And a tongue and two lips?

وَلِسَانًا وَشَفَتَيْنِ ﴿١٠﴾

* 11. And We have pointed out to him
the two highways of *good and evil*.

وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١١﴾

* 12. But he attempted not the ascent
courageously.

فَلَا اتَّخَذَ الْعُقَبَةَ ﴿١٢﴾

* 13. And what should make thee
know what the ascent is?

وَمَا آذْرُكَ مَا الْعُقَبَةُ ﴿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?

ء ' | ق | q | غ | gh | ع | | ظ | z | ط | t | ض | d | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

14. *It is the freeing of a slave.*

فَكَ رَقَبَةٍ ۙ ۱۳

15. Or feeding in a day of hunger

أَوْ إِطْعَمَ فِي يَوْمٍ ذِي مَسْغَبَةٍ ۙ ۱۵

16. An orphan near of kin,

يَتِيمًا ذَا مَقْرَبَةٍ ۙ ۱۶

17. Or a poor man *lying* in the dust.

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ۙ ۱۷

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 آمَنُوا وَتَوَاصَوْا
بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ۙ ۱۸

19. These are the people of the right hand.

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ۙ ۱۹

20. But those who disbelieve Our Signs, they are the people of the left hand.

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ
الْمَشْأَمَةِ ۙ ۲۰

*21. Around them will be a fire closed over.

لَعَلَّ عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ ۙ ۲۱

*21. Upon them is to leap a fire kept enclosed.



كروعا ١

سُورَةُ الشَّمْسِ مَكِّيَّةٌ ٩١

أبوابها ١٦



ASH-SHAMS

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- * 2. By the sun and its growing brightness,
3. And *by* the moon when it follows it (the sun),
4. And *by* the day when it reveals its glory,
5. And *by* the night when it draws a veil over it,
6. And *by* the heaven and its making,
7. And *by* the earth and its spreading out,
8. And *by* the soul and its perfection—
9. And He revealed to it what is wrong for it and what is right for it—
- * 10. He indeed *truly* prospers who purifies it,
11. And he who corrupts it is ruined.
12. *The tribe of Thamūd denied the truth* because of their rebelliousness.
13. When the most wretched among them got up,
14. Then the Messenger of Allāh said, ‘*Leave alone* the she-camel of Allāh, and *let* her drink.’
- * 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.
16. And He cared not for the consequences thereof.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۱

وَالشَّمْسِ وَضُحَاهَا ۲

وَالْقَمَرِ إِذَا تَلَّهَا ۳

وَالنَّهَارِ إِذَا جَلَّتْهَا ۴

وَاللَّیْلِ إِذَا یَغْشَاهَا ۵

وَالسَّمَاءِ وَمَا بَنَاهَا ۶

وَالْأَرْضِ وَمَا طَخَّهَا ۷

وَالنَّفْسِ وَمَا سَوَّاهَا ۸

فَالهَمَّهَا فَجُورَهَا وَتَقْوَاهَا ۹

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۱۰

وَقَدْ خَابَ مَنْ دَسَّاهَا ۱۱

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ۱۲

إِذِ انبَعَثَ أَشْقَاهَا ۱۳

فَقَالَ لَهُمْ رَسُولُ اللّٰهِ نَاقَةَ اللّٰهِ وَسُقْيَاهَا ۱۴

فَكَذَّبُوهُ فَعَقَرُوهَا ۱۵ فَدمدم
عَلَيْهِمْ رَبُّهُمُ يَذِّبُهُمْ فَسَوَّاهَا ۱۶

وَلَا يَخَافُ عُقْبَاهَا ۱۶

* 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.**

ء ' ا ق q غ gh ع ' ظ ز ط ؤ ض د 737 ص س ذ dh خ kh ح h ث th ا i u ا

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



رُكُوعًا ١

سُورَةُ اللَّيْلِ مَكِّيَّةٌ ٩٢

أَسْمَاءُ ٢٢



AL-LAIL

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. By the night when it covers up!
3. And *by* the day when it brightens up,
4. And *by* the creating of the male and the female,
5. Surely, your strivings are diverse.
6. Then as for him who gives and is righteous,
- * 7. And testifies to *the truth* of what is right,
8. We will facilitate for him *every* facility.
9. But as for him who is niggardly and is *disdainfully* indifferent,
10. And rejects what is right,
11. We will make easy for him the path to distress.
12. And his wealth shall not avail him when he perishes.
13. Surely it is for Us to guide;
14. And to Us belongs the Hereafter as well as the present world.
15. So I warn you of a flaming Fire.
16. None shall enter it but the most wicked one,
17. Who rejects *the truth* and turns *his* back.
18. But the righteous *one* shall be kept away from it,
19. Who gives his wealth to become purified.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١
 وَاللَّيْلِ إِذَا يَغْشَى ٢
 وَالنَّهَارِ إِذَا تَجَلَّى ٣
 وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ٤
 إِنَّ سَعْيَكُمْ لَشَتَى ٥
 فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ٦
 وَصَدَّقَ بِالْحُسْنَى ٧
 فَسَنِيسِرُّهُ لِيُيسِّرَ ٨
 وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ٩
 وَكَذَّبَ بِالْحُسْنَى ١٠
 فَسَنِيسِرُّهُ لِيُعْسِرَ ١١
 وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ١٢
 إِنَّ عَلَيْنَا لَلْهُدَى ١٣
 وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى ١٤
 فَأَنذَرْتُكُمْ نَارًا تَلَظَّى ١٥
 لَا يَصْلُهَا إِلَّا الْآسَفَى ١٦
 الَّذِي كَذَّبَ وَتَوَلَّى ١٧
 وَسَيُجَنَّبُهَا الْأَتْقَى ١٨
 الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ١٩

* 7. And he testifies to all that is good,

ء ' ا ق q غ gh ع ' ظ ز ط ؤ ض d ص s ذ dh خ kh ح h ث th ا i u ا

20. And he owes no favour to anyone, which is to be repaid,
 21. Except *that he gives his wealth* to seek the pleasure of his Lord, the Most High.
 22. And soon will He be well pleased *with him*.

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ ۖ

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ۚ

وَسَوْفَ يَرْضَىٰ ۗ



كروها ١

سُورَةُ الدُّهَانِ مَكِّيَّةٌ ٩٣

ابها ١٢



AD-DUHĀ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
 2. By the growing brightness of the forenoon,
 3. And *by* the night when it becomes still,
 4. Thy Lord has not forsaken thee, nor is He displeased *with thee*.
 5. Surely *every hour* that follows is better for thee than *the one* that precedes.
 6. And thy Lord will soon give thee and thou wilt be well pleased.
 7. Did He not find thee an orphan and give *thee* shelter?
 8. And He found thee wandering in search *for Him* and guided thee *unto Himself*.
 9. And He found thee in want and enriched *thee*.
 10. So the orphan, oppress not,
 * 11. And him who seeks *thy help*, chide not,
 * 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.**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝١

وَالصُّحَىٰ ۝٢

وَاللَّيْلِ إِذَا سَجَىٰ ۝٣

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝٤

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۝٥

وَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۝٦

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۝٧

وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۝٨

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۝٩

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝١٠

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝١١

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝١٢



رُكُوعًا ١

سُورَةُ الْأَنْشَاءِ مَكِّيَّةٌ ٩٤

آيَاتُهَا ٩

**AL-INSHIRĀH**

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Have We not opened for thee thy bosom,
3. And removed from thee thy burden
4. Which had *well nigh* broken thy back,
5. And We exalted thy name?
6. Surely there is ease after hardship.
7. *Aye*, surely there is ease after hardship.
8. So when thou art free, strive hard,
- *9. And to thy Lord do thou attend *whole-heartedly*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ٢

وَوَضَعْنَا عَنكَ وِزْرَكَ ٣

الَّذِي أَنقَضَ ظَهْرَكَ ٤

وَرَفَعْنَا لَكَ ذِكْرَكَ ٥

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ٦

إِنَّ مَعَ الْعُسْرِ يُسْرًا ٧

فَإِذَا فَرَغْتَ فَانصَبْ ٨

وَإِلَىٰ رَبِّكَ فَارْغَبْ ٩



رُكُوعًا ١

سُورَةُ التِّينِ مَكِّيَّةٌ ٩٥

آيَاتُهَا ٩

**AT-TĪN**

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. By the Fig and the Olive,
3. And *by* Mount Sinai,
- *4. And *by* this Town of Security,
- *5. Surely, We have created man in the best make;
- *6. Then, *if he works iniquity*, We reject him as the lowest of the low,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

وَالتِّينِ وَالزَّيْتُونِ ٢

وَطُورِ سِينِينَ ٣

وَهَذَا الْبَلَدِ الْأَمِينِ ٤

لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ ٥

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ٦

* 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.

ء ء ء ق ق q غ غ gh ع ع | ط ط | ص ص | د د dh خ kh ح ح h ث ث th ا i u ا |

7. Except those who believe and do good works; so for them is an unending reward.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۞

8. Then what is there to give the lie to thee after *this* with regard to the Judgment?

فَمَا يَكُذِّبُكَ بَعْدَ بِالنَّبِيِّينَ ۞

9. Is not Allāh the Best of judges?

أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ۞



٢٠ آياتها

سُورَةُ الْعَلَقِ مَكِّيَّةٌ ٩٦

٢٠ آياتها



AL-'ALAQ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- * 2. Convey thou in the name of thy Lord Who created,
- * 3. Created man from a clot of blood.
- * 4. Convey! And thy Lord is Most Generous,
- * 5. Who taught *man* by the pen,
6. Taught man what he knew not.
7. Nay! man does indeed transgress,
8. Because he thinks himself to be independent.
9. Surely, unto thy Lord is the return.
10. Hast thou seen him who forbids
11. A servant of *Ours* when he prays?
- * 12. Tell me if he (Our servant) follows the guidance
- * 13. Or enjoins righteousness, *what will be the end of the forbidders?*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۞
اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۞
خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۞
اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۞
الَّذِي عَلَّمَ بِالْقَلَمِ ۞
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۞
كَلَّا إِنَّ الْإِنْسَانَ لِكَيْفَىٰ ۞
أَنْ رَأَاهُ اسْتَكْبَرَ ۞
إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ۞
أَرَأَيْتَ الَّذِي يَنْهَىٰ ۞
عَبْدًا إِذَا صَلَّىٰ ۞
أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ ۞
أَوْ أَمَرَ بِالْتَّقْوَىٰ ۞

- * 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?**

ء ' | ق | q | غ | gh | ع | ' | ظ | z | ط | t | ض | d | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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

* 14. Tell me if he (the forbiddler) rejects and turns his back,

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى ۙ ﴿١٤﴾

* 15. Does he not know that Allāh sees him?

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى ۙ ﴿١٥﴾

* 16. Nay, if he desist not, We will assuredly *seize and* drag him by the forelock,

كَلَّا لَئِنْ لَمْ يَنْتَهِ ۙ لَنَسْفَعًا
بِالنَّاصِيَةِ ﴿١٦﴾

* 17. A forelock lying, sinful.

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ﴿١٧﴾

* 18. Then let him call his associates,

فَلْيَدْعُ نَادِيَهُ ﴿١٨﴾

19. We *too* will call *Our* angels of punishment who will thrust him into Hell.

سَنَدْعُ الزَّبَانِيَةَ ﴿١٩﴾

20. Nay, yield not thou to him, but prostrate thyself and draw near to God.

وَبِيعْ كَلَاءَ لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ۙ ﴿٢٠﴾



كروها ١

سُورَةُ الْقَدْرِ ٩٧

اسماها ٦



AL-QADR

(Revealed before Hijrah)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

2. Surely, We sent it down on the Night of Destiny.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿٢﴾

3. And what should make thee know what the Night of Destiny is?

وَمَا آذْرُكَ مَا لَيْلَةُ الْقَدْرِ ﴿٣﴾

4. The Night of Destiny is better than a thousand months.

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٤﴾

* 5. Therein descend angels and the Spirit by the command of their Lord—with every matter.

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ
رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٥﴾

* 6. *It is all* peace till the rising of the dawn.

تَبَارَكَ اسْمُ رَبِّهِمْ تَسْلِيمٌ حَتَّىٰ 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.

ء ' | ق | q | غ | gh | ع | ظ | z | ط | t | ض | d ﴿742﴾ ص | س | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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



AL-BAYYINAH

(Revealed after Hijrah)

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

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—

* 3. A Messenger from Allāh, reciting *unto them the pure Scriptures*.

* 4. Therein are lasting commandments.

5. And those to whom the Book was given did not become divided until after clear evidence had come to them.

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*.

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.

8. Verily, those who believe and do good works—they are the best of creatures.

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**.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ وَالْمُشْرِكِينَ مُنْفِكِينَ حَتَّى
تَأْتِيَهُمُ الْبَيِّنَةُ ۝

رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ۝
فِيهَا كُتُبٌ قَيِّمَةٌ ۝

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ
بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ۝

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ
لَهُ الدِّينَ ۚ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَ
يُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ۝

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَ
الْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۗ
أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۝

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۗ
أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۝

جَزَاءُ لَهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَلِكَ
لِمَنْ خَشِيَ رَبَّهُ ۝



رُكُوعًا ١

سُورَةُ الزَّلْزَلَةِ ٩٩

آيَاتُهَا ٩



AZ-ZILZĀL

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. When the earth is shaken with her *violent* shaking,
3. And the earth brings forth her burdens,
4. And man says, 'What is the matter with her?'
5. That day will she tell her news,
- *6. For thy Lord will have revealed about her.
7. On that day will men come forth in scattered groups that they may be shown *the results* of their works.
8. Then whoso does an atom's weight of good will see it,
9. And whoso does an atom's weight of evil will *also* see it.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱
 اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا ۝۲
 وَاَخْرَجَتِ الْاَرْضُ اَنْثَقَالَهَا ۝۳
 وَقَالَ الْاِنْسَانُ مَا لَهَا ۝۴
 يَوْمَ مَعِيذٍ تُحَدِّثُ اَخْبَارَهَا ۝۵
 يَا قَرْيٰتَ رَبِّكَ اَوْحٰی لَهَا ۝۶
 يَوْمَ مَعِيذٍ يَّصُدُّوْنَ النَّاسَ اَشْتٰكًا ۝۷ لِيَلْبِغُوْا
 اَعْمٰلَهُمْ ۝۸
 فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهُ ۝۸
 وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهُ ۝۹



رُكُوعًا ١

سُورَةُ الْعٰدِيَّاتِ ١٠٠

آيَاتُهَا ١٢



AL-'ĀDIYĀT

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. By the snorting chargers of *the warriors*,
3. Striking sparks of fire,
4. And making raids at dawn,
5. And raising clouds of dust thereby,
- *6. And penetrating thereby into the centre of *the enemy* forces,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱
 وَالْعٰدِيَّاتِ صَبْحًا ۝۲
 قَالْمُورِيَّتِ قَدْحًا ۝۳
 قَالْمُخَيَّرَاتِ صُبْحًا ۝۴
 فَاتَّزَنَ بِهٖ نَقْعًا ۝۵
 فَوَسَطْنَ بِهٖ جَمْعًا ۝۶

* 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.

ء ' | ق | q | غ | gh | ع | | ظ | z | ط | t | ض | d | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

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

7. Surely, man is ungrateful to his Lord;
 8. And surely, he is a witness unto that;
 9. And surely, he is very keen for the love of wealth.
 10. Does not such a one know that when those in the graves are raised,
 11. And that which is in the breasts is brought forth,
 12. Surely their Lord will, on that day, be fully Aware of them.

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٧﴾
 وَإِنَّهُ عَلَىٰ ذٰلِكَ لَشَهِيدٌ ﴿٨﴾
 وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٩﴾
 أَفَلَا يَحْكُمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿١٠﴾
 وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١١﴾
 إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١٢﴾



كواعها ١

سُورَةُ الْقَارِعَةِ مَكِّيَّةٌ ١٠١

اسماها ١٢



AL-QĀRI'AH

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
 2. The great Calamity!
 3. What is the great Calamity?
 4. And what should make thee know what the great Calamity is?
 5. The day when mankind will be like scattered moths,
 6. And the mountains will be like carded wool.
 7. Then, as for him whose scales are heavy,
 8. He will have a pleasant life.
 9. But as for him whose scales are light,
 * 10. Hell will be his *nursing* mother.
 11. And what should make thee know what that is?
 12. *It is* a burning Fire.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿١﴾
 الْقَارِعَةُ ﴿٢﴾
 مَا الْقَارِعَةُ ﴿٣﴾
 وَمَا أَذْرَكَ مَا الْقَارِعَةُ ﴿٤﴾
 يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٥﴾
 وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ﴿٦﴾
 فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٧﴾
 فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٨﴾
 وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٩﴾
 فَأُمُّهُ هَاوِيَةٌ ﴿١٠﴾
 وَمَا أَذْرَكَ مَا هِيَ ﴿١١﴾
 نَارٌ حَامِيَةٌ ﴿١٢﴾

* 10. His mother will be 'Hāwiyah'.

ء ' ق q غ gh ع | ظ z | ط t | ض d ﴿745﴾ ص s | ذ dh | خ kh | ح h | ث th | ا i | و u |

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



رُكُوعًا ١

سُورَةُ التَّكْوِيْنِ مَكِّيَّةٌ ١٠٢

آيَاتُهَا ٩



AT-TAKĀTHUR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- * 2. Mutual rivalry in *seeking worldly* increase diverts you *from God*
- * 3. Till you reach the graves.
4. Nay! you will soon come to know.
5. Nay again! you will soon come to know.
- * 6. Nay! if you only knew with certain knowledge,
7. You will surely see Hell *in this very life*.
8. Aye, you will surely see it with the eye of certainty.
9. Then, on that day you shall be called to account about the *worldly* favours.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝١

اَلْهٰكُمُ التَّكَاثُرُ ۝٢

حَتّٰى زُرْتُمُ الْمَقَابِرَ ۝٣

كَلَّا سَوْفَ تَعْلَمُوْنَ ۝٤

ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ۝٥

كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْيَقِيْنِ ۝٦

لَتَرَوُنَّ الْجَحِيْمَ ۝٧

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِيْنِ ۝٨

ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّجْوٰى ۝٩



رُكُوعًا ١

سُورَةُ الْعَصْرِ مَكِّيَّةٌ ١٠٣

آيَاتُهَا ٤



AL-'AŞR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- * 2. By the *fleeting* Time,
3. Surely, man is in a *state of* loss,
4. Except those who believe and do good works, and exhort one another to *accept* truth, and exhort one another to be steadfast.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝١

وَالْعَصْرِ ۝٢

اِنَّ الْاِنْسَانَ لِفِيْ خُسْرٍ ۝٣

اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
عِدَّةٌ ۝٤
وَتَوٰصَوْا بِالْحَقِّ ۝٥
وَتَوٰصَوْا بِالصَّبْرِ ۝٦

- * 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,



رَكْعَتَا ١

سُورَةُ الْهُمَزَةِ مَكِّيَّةٌ ١٠٤

اِسْمَاتُهَا ١٠



AL-HUMAZAH

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Woe to every backbiter, slanderer,
3. Who amasses wealth and counts it time after time.
4. He thinks that his wealth will make him immortal.
- * 5. Nay! he shall surely be cast into the crushing punishment.
- * 6. And what should make thee know what the crushing punishment is?
7. *It is* Allāh's kindled fire,
- * 8. Which rises over the hearts.
- * 9. It will be closed in on them
- * 10. In *the form of* extended columns.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝۲

وَالتّٰزِي جَمَعَ مَالًا وَعَدَّدَهُ ۝۳

يَحْسَبُ اَنْ مَّالَهُ اَخْلَدَهُ ۝۴

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ۝۵

وَمَا اَدْرٰكَ مَا الْحُطَمَةُ ۝۶

نَارُ اللّٰهِ الْمُوَقَّدَةُ ۝۷

الَّتِي تَطَّلِعُ عَلَى الْاَفْعِدَةِ ۝۸

رَتْهَا عَلَيْهِمْ مُّوَصَّدَةٌ ۝۹

فِي عَمَدٍ مُمَدَّدَةٍ ۝۱۰



رَكْعَتَا ١

سُورَةُ الْفِيلِ مَكِّيَّةٌ ١٠٥

اِسْمَاتُهَا ٦



AL-FĪL

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Hast thou not seen how thy Lord dealt with the People of the Elephant?†
3. Did He not cause their plan to miscarry?
4. And He sent against them swarms of birds,
5. *Which ate their carrion*, striking them against stones of clay.
6. And *thus* made them like broken straw, eaten up.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِیْلِ ۝۲

اَلَمْ یَجْعَلْ كَيْدَهُمْ فِي تَضْلِیْلِ ۝۳

وَاَرْسَلَ عَلَيْهِمْ طَيْْرًا اَبَابِیْلَ ۝۴

تَرْمِیْهِمْ بِحِجَارَةٍ مِّنْ سِجِّیْلِ ۝۵

فَجَعَلَهُمْ كَعَصْفٍ مَّا كُوِّلَ ۝۶

* 5. Nay, he shall surely be cast into 'Al-Huṭamah'?

* 6. And what should make you know what the 'Huṭamah' is?

* 8. Which will leap at hearts.

* 9. It will be enclosed against them.

* 10. In extended columns.

† Abraha, the Christian viceroy in Yemen of the King of Abyssinia.



رُكُوعًا ١

سُورَةُ قُرَيْشٍ مَكِّيَّةٌ ١٠٦

أَسْمَاءُ ٨

**QURAIISH**

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- * 2. Because of the attachment of the Quraish—
- * 3. *His* making them attached to *their* journey in winter and summer—
- * 4. They should worship the Lord of this House,
5. Who has fed them against hunger, and has given them security against fear.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

اِیْرِیْلِفَ قُرَیْشٍ ۝۲

اَلْفِیْهِمْ رِحْلَةٌ الشِّتَاءِ وَالصَّیْفِ ۝۳

فَلِیْعْبُدُوْا رَبَّ هٰذَا الْبَیْتِ ۝۴

الَّذِیْ اٰطَعَمَهُمْ مِّنْ جُوْعٍ ۙ وَآٰمَنَهُمْ

مِّنْ خَوْفٍ ۝۵



رُكُوعًا ١

سُورَةُ الْمَاعُنِ مَكِّيَّةٌ ١٠٧

أَسْمَاءُ ٨

**AL-MĀ'ŪN**

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Hast thou seen him who rejects religion?
3. That is the one who drives away the orphan,
4. And urges not the feeding of the poor.
5. So woe to those who pray,
6. But are unmindful of their Prayer.
- * 7. They like to be seen *of men*,
- * 8. And withhold *legal* alms.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

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وَلَا یَحْضُرْ عَلٰی طَعَامِ الْمِسْکِیْنِ ۝۴

فَوَيْلٌ لِلْمُصَلِّیْنَ ۝۵

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فَیَمْتَعُوْنَ الْمَاعُوْنَ ۝۸

- * 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.



رُكُوعًا ١

سُورَةُ الْكَافِرَاتِ مَكِّيَّةٌ ١٠٨

آيَاتُهَا ٤

**AL-KAUTHAR**

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Surely We have given thee abundance of good;
3. So pray to thy Lord, and offer sacrifice.
4. Surely, it is thy enemy who is without issue.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

إِنَّا آعَطَيْنَاكَ الْكَوْثَرَ ٢

فَصَلِّ لِرَبِّكَ وَانْحَرْ ٣

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ٤



رُكُوعًا ١

سُورَةُ الْكَافِرُونَ مَكِّيَّةٌ ١٠٩

آيَاتُهَا ٧

**AL-KĀFIRŪN**

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Say, 'O ye disbelievers!
3. 'I worship not that which you worship;
4. 'Nor worship you what I worship.
5. 'And I am not going to worship that which you worship;
6. 'Nor will you worship what I worship.
7. 'For you your religion, and for me my religion.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

قُلْ يَا أَيُّهَا الْكَافِرُونَ ٢

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وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ٤

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ٥

وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ٦

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ٧



رُكُوعًا ١

سُورَةُ النَّصْرِ مَكِّيَّةٌ ١١٠

آيَاتُهَا ٤

**AN-NAṢR**

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. When the help of Allāh comes, and the victory,
3. And thou seest men entering the religion of Allāh in troops,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ٢

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ

أَقْوَامًا ٣

4. Glorify thy Lord, with *His* praise, and seek forgiveness of Him. Surely He is Oft-Returning with *compassion*.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ وَإِنَّكَ
لَمِنَ الْمُتَوَكِّلِينَ ﴿٢٥﴾



AL-LAHAB

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- *2. Perished be the two hands of Abū Lahab, and he will perish.
3. His wealth and what he has earned shall avail him not.
4. Soon shall he enter into a blazing fire;
- *5. And his wife *too*, who goes about slandering.
6. Round her neck shall be a halter of twisted palm-fibre.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

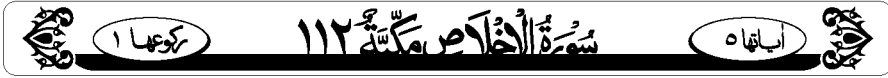
تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿٢﴾

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٣﴾

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AL-IKHLĀS

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Say, 'He is Allāh, the One;
3. 'Allāh, the Independent and Besought of all.
4. 'He begets not, nor is He begotten;
5. 'And there is none like unto Him.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿٢﴾

اللَّهُ الصَّمَدُ ﴿٣﴾

لَمْ يَلِدْهُ وَلَمْ يُولَدْ ﴿٤﴾

لَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٥﴾

- *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.**



AL-FALAQ

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- * 2. Say, 'I seek refuge in the Lord of the dawn,
3. 'From the evil of that which He has created,
4. 'And from the evil of the night when it overspreads,
5. 'And from the evil of those who blow into knots *to undo them*,
6. 'And from the evil of the envier when he envies.'

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

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وَمِنْ شَرِّ حَاسِدٍ اِذَا اَحْسَدَ ۝۶



AN-NĀS

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Say, 'I seek refuge in the Lord of mankind,
3. 'The King of mankind,
4. 'The God of mankind,
5. 'From the evil of the sneaking whisperer,
6. 'Who whispers into the hearts of men,
7. 'From among the Jinn and mankind.'

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۝۲

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الَّذِیْ یُوسِّسُ فِیْ صُدُوْرِ النَّاسِ ۝۶

مِّنْ اِیْنٍ مِّنْ اِلٰهٍ ۝۷

- * 2. Say, 'I seek refuge with the Lord of **cleaving**,

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

اللَّهُمَّ ارْحَمْنِي بِالْقُرْآنِ الْعَظِيمِ وَاجْعَلْهُ لِي إِمَامًا وَنُورًا وَهُدًى وَرَحْمَةً
اللَّهُمَّ ذَكِّرْنِي مِنْهُ مَا نَسِيتُ وَعَلِّمْنِي مِنْهُ مَا جَهِلْتُ وَارْزُقْنِي تِلَاوَتَهُ
أَنَاءَ اللَّيْلِ وَالنَّهَارِ وَاجْعَلْهُ لِي حُجَّةً يَا رَبَّ الْعَالَمِينَ

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 ‘Abdul-‘Uzzā and he was an uncle of the Holy Prophet^{sa}.
- 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.
- Aṣ-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.
- Bahīrah*: 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*.
- Dhun-Nūn* or *Ṣāhibul-Ḥūt*: The Prophet Jonah.
- Dhul-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 *Hāmi*: 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.
- Hunain*: Scene of an important battle between the Holy Prophet^{sa} 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.

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.

Mann: The root meaning of this word is: (1) a favour; (2) anything obtained without trouble or difficulty; (3) honey-dew.

Mash'ul-Harām: 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^{sa} 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.

Shahru Ramaḍān: The Islamic month of fasting.

Tālūt: In the Bible the parallel name is Saul (I Sam. 10: 23).

Tuwā: 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.

Unzurnā: The word means, 'have regard for us'.

Wādiun-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^{sa} to whom was married (and afterwards divorced by him) Zainab, the daughter of the Holy Prophet's^{sa} 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.

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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, (As-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.
Answerer of prayers, (Al-Mujīb) _____	11:62.
Appreciating, the Most (Ash-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, (Aṣ-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, (Ar-Ra‘ūf)	3:31; 24:21.
Creator, (Al-Khāliq)	36:82; 59:25.
Creators, The Best of (Aḥsanul-Khāliqin)	23:15.
Destroyer, The (Al-Mumīt)	40:69; 50:44; 57:3.
Director to the right way, (Ar-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.
Exalted, (Al-Mutakabbir)	59:24.
Exalter, (Ar-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 Sins, (Ghāfiriz-Zanb)	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-Walīyy)	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, (Ar-Raḥmān)	1:3.
Great, (Al-‘Azīm)	42:5; 56:97.
Great, Incomparably (Al-Kabīr)	4:35; 22:63; 31:31; 34:24.
Guardian, (Al-Ḥafīz)	34:22.
Guardian, (Al-Wakīl)	4:172.
Guide, (Al-Hādī)	22:55.
Helper, (An-Naṣīr)	4:46.
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, (Al-Wārith) _____	15:24; 21:90; 28:59.
Judge, (Al-Fattāh) _____	34: 27.
Judges, The Best of (Khairul-Ḥākīmīn) _____	10:110; 95:9.
Judge, The Wise. (Al-Ḥākīm) _____	35:3.
King of Mankind, (Malikin-Nās) _____	114:3.
Knower of the unseen and the seen, (‘Ālimul-Ghaibi wash-Shahādah) _____	59:23.
Last, (Al-Ākhir) _____	57:4.
Life-giver, (Al-Muḥyī) _____	30:51; 40:69.
Light, (An-Nūr) _____	24:36.
Living, (Al-Ḥayy) _____	2:256; 3:3.
Lord, (Ar-Rabb) _____	1:2; 5:29.
Lord of Great Ascents, (Dhul-Ma‘ārij) _____	70:4.
Lord of Honour, (Al-Majīd) _____	85:16.
Lord of Majesty, (Al-Jalāl) _____	55:28.
Lord of Retribution, (Dhuniqām) _____	39:38.
Lord of Sovereignty, (Mālikal-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, (Al-Ḥaqqul-Mubīn) _____	24:26.
Manifest, He to whose existence every created thing clearly point. (Aẓ-Zāhir) _____	57:4.
Master of the Day of Judgement, (Mālikī Yaumiddīn) _____	1:4.
Master, The Excellent (Ni‘mal-Maulā) _____	22:79.
Merciful, (Ar-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.
Of-returning with Compassion, The Acceptor of Repentance, (At-Tawwāb) _____	2:55; 4:65; 24:11; 49:13; 110:4.
Omnipotent, (Al-Muqtadīr) _____	54:43, 56.
One, The (Al-Wāḥid) _____	13:17; 38:66; 39:5.
Opener of doors of success for mankind, (Al-Fattāh) _____	34:27.
Originator, The Author of Life, (Al-Badī‘) _____	2:118; 30:28; 85:14.
Peace, The Source of (As-Salām) _____	59:24.
Possessor of Power and Authority, (Al-Qadīr) _____	16:71; 30:55; 64:2.
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, The Best (Khairur-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 (Qābilit-Taub) _____	40:4.
Requite, Possessor of the Power to (Dhuntiḡām) _____	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) _____	59:24.
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 (Ar-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-Aḡad) _____	112:2.
Watchful, (Ar-Raqīb) _____	33:53.
Wise, The (Al-Ḥakīm) _____	4:57; 2:130; 59:25; 64:19.
Witness, The Observer, (Ash-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, 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.
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's 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 thing. _____ 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.

(xv) ALLĀH, 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.
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 ^{sa} . _____	33:44, 57.
xi. Keep peoples' records. _____	82:11-13.
xii. Make believers firm. _____	8:13.

ANŞĀRS (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.
 Holy Prophet^{sa} took the — of his companions at Ḥudaibiyah. _____ 48:19.
 Holy Prophet^{sa} was commanded to accept the — of women. _____ 60:13.
 The words of the —. _____ 60:13.

BAITUL-ḤARĀM (KA‘BAH)

- First House established for mankind. _____ 3:97.
 — is made a resort for mankind. _____ 2:126.
 — 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 Maṣjid-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 Ahzāb. _____ 33:11-26.
- of Badr. (*See under* BADR)
- of Hunain. _____ 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.
- 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 (‘UMMUL-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 (AHL-E-KITĀB)
 — could not be reformed without the advent of the Holy Prophet^{sa}. _____ 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.

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 decided 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.

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.
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.
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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 in the 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-ARD)

- Capacity of — to supply food. _____ 41:10, 11.
 Creation of — and heavens in six periods or stages. _____ 11:8; 32:5; 41:10, 11.
 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.
 Prophecy 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 Yemen,
 who had come to invade Mecca. _____ 105:2.

ELIAS (PROPHET ILYĀS)

- 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 (PROPHET AL-YASA‘)

— 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.

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^{sa} 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 (PROPHET ‘UZAIR)

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
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 (JIBRĀ'ĪL)

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^{sa} 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.
— 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.

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- 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 the Holy Prophet Muḥammad^{sa}. _____ 33:34; 66:5.
- Purity of —. _____ 33:34.
- ḤUDAIBIYYAH, 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 believers 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^{sa}. 63:8, 9.
- find fault with the Holy Prophet^{sa}. _____ 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 out —.	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 ^{sa} 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 (PROPHET ISHĀQ)	
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.
— and Jacob were leaders who guided their people and were the recipients of revelation. _____	21:73, 74.
ISHMAEL (PROPHET ISMĀ'ĪL)	
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.

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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 (PROPHET YA‘QŪB)	
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 ^{sa} 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 (PROPHET ‘ĪSĀ)	
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.

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- 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.
- 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^{sa} 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.
- 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 belief in him, were provided for in this world. _____ 37:149.

JOSEPH (PROPHET YŪSUF)

- Prophecy about the Holy Prophet^{sa} 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^{sa} forgiveness in contrast to —’s forgiveness. _____ 12:93.

LAW (SHARIAH)

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.
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 (MARYAM)

- 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 (MAKKAH)

- is called Mecca because of abundance of blessings. _____ 3:97.
- is also called Baladul-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 the Holy Prophet^{sa} 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^{sa} had the vision of — twice. _____ 53:14.

No mistake in seeing the vision — _____ 53:18.

— of Moses. _____ 18:61-63.

Prophet Muḥammad^{sa} 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.

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^{sa}
(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.
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 Sāmari. _____	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 ^{sa} . _____	18:61-83.
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 SĪNĀ'Ī

—, the witness of. _____	52:2; 95:3.
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— 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^{SA}, 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.
—’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.

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 Ḥudaibiyah. _____	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 ^ṣ 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^Ṣ, WIVES OF	
— are as mothers of Muslims. _____	33:7.
Marrying any of — is unlawful. _____	33:54.
Status and deportment of —. _____	33:31-34.
— called upon to choose between worldly life and devotion to faith. _____	33:29, 30.
Holy Prophet ^ṣ confided a secret to one of his wives and she failed to keep it. _____	66:4.
Holy Prophet ^ṣ gave up eating honey to please his wives. _____	66:2.
Hypocrites malign 'Ā'ishah. _____	24:12.
'Ā'ishah cleared of accusation. _____	24:17.
Marriage of Holy Prophet ^ṣ 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^{sa} 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^{sa} 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^{sa}. _____ 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.
— 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.
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 Salsabil 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 <i>shirk</i> 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 ‘Ād.	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 Shu‘aib were called —.	15:79.
— and their place.	15:79; 50:15.
4. — of Tubba‘	
— and their destruction.	44:38; 50:15.
5. — of Well (Aṣḥābur-Rass)	
— were a section of the tribe of Thamūd.	25:39.
6. — of the Elephant. (Aṣḥābul-Fīl)	
— were Abraha, Abyssinian king’s Governor in Yemen, and his army.	105:2.
Design of — against Baitullāh and their destruction.	105:3.
7. Sabian,	5:70.
8. — of Cave (Aṣḥābul-Kahf)	
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^{sa} 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 in the Hereafter. _____ 2:202.
 — help against disbelievers. (Tālūt'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.
— 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.
— 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 a 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.
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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

Holy Prophet’s sm 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.

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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.
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.

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.
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.
Privacy, periods of _____	24:59.

QURAIISH

— safeguarded against Abraha's design. _____	106:2-5.
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- 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.
- 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.

- 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' (See under SOLOMON)**
 Sign for the people of —. _____ 34:16-22.
 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 sacrificed 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.

SAUL (KING ṬĀLŪṬ)

- 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.
- 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.
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- 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^{sa} followed the — _____ 6:162; 36:5; 43:44.
- Prophet Muḥammad^{sa} 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.
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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.
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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.

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- 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.
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- Mecca as —. _____ 6:93.

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- is lawful. _____ 2:276; 4:30.
- should not divert attention from Prayer or remembrance of Allāh. _____ 9:24; 24:38; 62:12.
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— is a conflagration and Allāh’s purpose is to put it out.	5:65.
— is permitted against aggression.	2:191; 22:40-42.
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WOMAN

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Bounty of Allāh that

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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.

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as explained by Ḥaḍrat Mirzā Tāhir Aḥmad
Fourth Successor of the Promised Messiah
in his notes to this edition

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by Ḥaḍrat Mirzā Tāhir Aḥmad

the fourth successor of the Promised Messiah a.s.

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